

The Importance Of Good Sound Baptist Literature

In his speech prepared for the Dayton, Tenn. trial, and published after his death, W. J. Bryan quotes Mr. Darrow, the chief counsel for the defense in that trial, as having said these wise and weighty words at the Leopold and Loeb trial in Chicago. First, he said of Leopold that the books he had read in Chicago University had made him a criminal and for that reason he ought not to be hanged. Read Darrow's own words: "If this boy is to blame for this, where did he get it? Is there any blame attached because someone took Nietzsche's philosophy seriously? There is no question in this case but what that is true. Then who is to blame? The university would be more to blame than he is; the scholars of the world would be more to blame than he is. The purposes of the world . . . are more to blame than he is. Your honor, it is hardly fair to hang a 19 year old boy for the philosophy that was taught him at the university. It does not meet my ideas of justice and fairness to visit upon his head the philosophy that has been taught by university men for 25 years."

Get Bryan's argument from Darrow's words. If, as Darrow said in the Chicago trial, reading evolution books made Leopold a criminal; then teaching evolution in Tennessee would make boys criminals; therefore the Tennessee law is just and Scopes ought to be punished for teaching evolution. (Continued on page 8, column 1)

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

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TONGUES

C. NORMAN SELLERS
Miami, Florida

(Continued From Last Week)

7. No more than three were supposed to speak in tongues on any one occasion.

This point needs no elaboration since it is so plainly stated. The Apostle would have preferred, in fact, that the number of "tongues speakers" be limited to two.

"If any man speak in a foreign language let it be by two, or at the MOST by three." (14:27).

8. When the gift of tongues was being legitimately exercised only one was to speak at a time.

When the limitations for the exercise of the gift are given, Paul says that it should be "by course" (14:27). The word used here means "one after the other, in succession." (William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament, Chicago: The University Press, 1957, p. 507). Some translate "one at a time," or "in turn." In all of these translations the meaning is clear — only one was to speak at a time.

9. Women were not to speak in tongues in the churches.

In the assemblies of believers, women were instructed to keep silence. "Let your women keep silence in the churches" (14:34). Other Scriptures use similar terminology (1 Timothy 2:11,12). While these statements cover many other areas which are not within the scope of this paper, it is evident that tongues is one of the areas stressed. Under point 5 we have seen that the gift of tongues was not to be used privately by either

Since the baptism of the Holy Spirit places one into the Body of Christ, and since all believers are baptized by the Spirit, it is obvious that this baptism takes place at the moment of salvation. If it were at any other time it could not be said that all are baptized.

Some have taught that a person has not received the baptism of the Holy Spirit unless he has spoken in tongues. This is not what God's Word says. In the very chapter in which we are told that all are baptized by the Holy Spirit we are also told that not all speak in tongues, nor are they supposed to do so (see point 2).

11. The gift of tongues was not related to the filling of the Holy Spirit.

The results of being filled with the Spirit are clearly given in the Scriptures. They include speaking in psalms and hymns and spiritual songs — but not in tongues (Ephesians 5:18).

The only time that the filling of the Spirit is mentioned along with tongues is in Acts 2:4:

(Continued on page 5, column 2)

The Importance Of The Position Of A God-Called Pastor

In the church, Jesus Christ has ordained that there is the office of the pastor. In Ephesians 4:11, we read, "And he gave some apostles, prophets, evangelists, pastors, and teachers."

God gives two guides to the church — the Word and the Spirit, and the one can never contradict the other.

If a church is a true church and a pastor is genuinely the pastor of that church, he will be elected by the Holy Spirit. When Paul was speaking to the elders of the church at Ephesus he said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. Whenever a church is seeking a pastor, they should first of all seek by prayer to know the mind of God. Philippians 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." In this article I shall not discuss the qualifications of the pastor, but rather I would like to bring to the reader's attention the Scriptural attitude of the church toward the pastor.

A church should remember its pastor. Hebrews 13:7, "Remember them which have the rule over you, who have spoken unto you the word of God."

(Continued on page 4, column 4)

25 Reasons Why Xmas Is Not To Be Observed By Baptists

R. LAWRENCE CRAWFORD
Hayward, California

1. Christmas is of heathen origin; therefore did not originate under the leadership of the Holy Spirit, of whom God said, "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall speak of himself; but whatsoever he shall hear, that he shall speak: and he will shew you things to come" John 16:13. According to history, Christ's birthday was not celebrated until the fourth century after Christ, and then by the



ELD. R. LAWRENCE CRAWFORD

Roman Catholic Church. The following few brief excerpts from standard encyclopedias will suffice to prove the origin of Christmas.

CHRISTMAS

"Befana." A corruption of the word "epiphania" (Epiphany) is the name of an old female character in Italian folk-lore who was so busily engaged in house cleaning where three wise men of the East passed by on the way to offer their treasures to the infant Saviour, that she excused herself for not going out to see them, thinking that she

would have an opportunity of doing so when they returned. Not knowing that they went home by another road, she has ever since been watching for them. She, like the Dutch Santa Claus, is supposed to take a great interest in children, who in Italy, are put in bed early on the "twelfth night," a stocking of each being hung up before the fire. Soon the cry "Icco la Befana" is raised when the children jump up and seize their stockings, each of which contains a present bearing value in proportion to the conduct of the child during the year. One whose behavior has been particularly bad finds his stocking filled with ashes, in token of Befana's displeasure.

The custom of carrying an effigy called the "Befana's on Twelfth Night," in procession through the streets is probably a relic of one of the "mysteries of the middle ages."—New Americanized Encyclopedia Britannica. Edition 1899, vol. XI, page 404.

"Saturn, an ancient Italian god. . . Saturnalis, this is the great 'Festival of Saturn' celebrated." (Continued on page 6, column 5)

C. NORMAN SELLERS

men or women. Under point 4 we have seen that the gift was to be exercised among an assembly of believers only when there were unbelievers present. Now Paul adds that even then the gift should be exercised only by men. This means that even during the Apostolic Age, the occasions when women could legitimately exercise the gift were very few. Personal missionary work was one of the few activities that would have met these requirements.

10. The gift of tongues had nothing to do with the baptism of the Holy Spirit.

All believers receive the baptism of the Holy Spirit.

"For by one Spirit are we all baptized into one body" (12:13).

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The Soul Finds Its Delight In The Things Of The Lord

PASTOR JON H. RULE
Taylor, Michigan

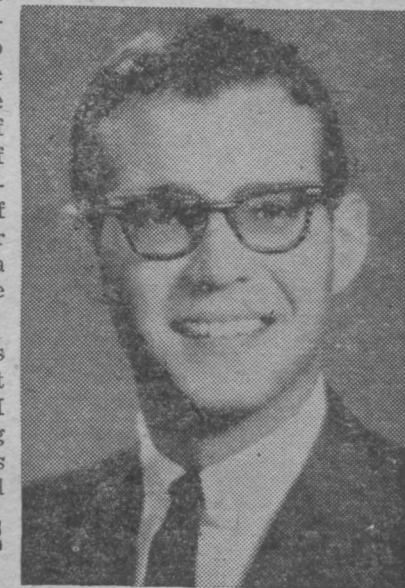
"In the multitude of my thoughts within me thy comforts delight my soul"—Psa. 94:19.

My thoughts at the present moment, and yours, I trust, are focused on my text and subject. But in any given period of time, whether we be awake or asleep, thoughts tumble through our minds like a mental Niagara. To those of us who live in this metropolitan area, where many of us keep loaded weapons close at hand, these thoughts are fearful. Violence has come close to this church recently, when the Wayne City police buried the first officer killed in the line of duty. He was the son-in-law of a former member, now an independent Baptist pastor. Many of our members have had their homes burglarized and it is a common experience even in the safest neighborhoods.

Confusion in government is mirrored in the thinking of most people. At one time, I thought I had definite opinions concerning the political make-up of this country, but events have occurred

so quickly in the last six weeks that I have been left mentally breathless. I must confess that I know not what is good or the best for the nation.

In the homes represented in this congregation, heartache and confusion are not strangers. Disappointment over the conduct of the children; divorce, lack of faithfulness to the Lord and His church, and even death have left us gasping mentally. You will bear witness when I say that these occurrences foster thoughts



ELD. JON RULE

that are continually with us, and each thought throbs like a dull ache.

But, in the midst of these thoughts, there are Godly comforts which delight the soul. The thoughts of heartache, despair, fear and confusion continue, and will continue until the Lord returns, but with these terrible thoughts there are other thoughts that comfort and delight the soul.

1. My soul delights in the loving-kindness of God. (Psa. 107:23-30,43).

The person who will understand the 107th Psalm is the per- (Continued on page 5, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PLACE CALLED CALVARY"

"And when they were come to the place, which is called Calvary." —Luke 23:33.

There are many interesting places, I am sure, in your life. Doubtlessly, the place where you were born; maybe the place where you first attended school; maybe the place where you were saved; possibly the place where you were baptized; doubtlessly, the church where you attended when you were a boy or a girl. All these are in-

teresting places so far as your life, I am sure, is concerned.

Just as there are many interesting places, doubtlessly, in your life, there are many interesting places in the New Testament.

I think of Bethlehem as an interesting place. Surely, that innkeeper, had he known that it was Jesus that was to be born, would never have turned Mary and Joseph away by telling them that the rooms were all filled. I am certain

had he been cognizant of the fact that the Son of God — God Himself — was to be born within his inn, that he would never have turned them aside to the stable, that Jesus would be born there. Bethlehem — a place of interest to me.

I think how all the babes of Bethlehem were killed a few days later. Truly, Bethlehem has always been a place of interest.

Then I think of Nazareth. How (Continued on page 2, column 1)

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"Calvary"

(Continued from page one)

many people realized that that little boy Jesus, presumably the son of Joseph and Mary, that grew up within that city — how many people considered that He was God in the flesh? I am sure that there were very, very few, if any, who looked upon Jesus as a boy growing up in Nazareth, who ever thought of Him as the Saviour, who ever thought of Him as being God come down to earth. Yes, Nazareth is an interesting place.

Then I think of Jerusalem, the town where Jesus doubtlessly performed His greatest miracles, wrought His greatest deeds, and possibly preached His greatest sermons. I think of Jerusalem the place where Jesus Himself was crucified. Surely, it was an interesting place. You can't think of Jerusalem apart from remembering it as a place of tremendous interest.

I might mention many other towns that were of interest, in the New Testament. I think often of Mount Olivet, where Jesus retired many times to pray. I think of it as the last place that our Lord stood when He was here in this world, and that it will be the first place that His feet will touch when He comes back to this world. Surely, Mount Olivet is an interesting place.

Beloved, you can put Bethlehem and Nazareth and Jerusalem and Mount Olivet all together and compile the interesting facts and factors concerning these towns, and I say to you, there is not even then the interest that is found as in that place called Calvary.

Thus it is, all through the New Testament as you read of these various places — Bethlehem, Nazareth, Jerusalem — all interesting places, but there is nothing that can begin to compare with the place called Calvary.

So as I turn to my text, I say that

the place called Calvary is to me the most interesting place to be found in all the Word of God. Now what is it about Calvary that makes it so interesting?

I

THE PLACE CALLED CALVARY IS INTERESTING BECAUSE IT WAS THE PLACE WHERE SCRIPTURE WAS FULFILLED.

Some time ago, I counted 30-odd Scriptures in the Old Testament that were fulfilled in the last 36 hours of Jesus life, in the city of Jerusalem. I say it was a place where much Scripture was fulfilled. For example, we read:

"He hath poured out his soul unto death: and he was numbered with the transgressors." — Isa. 53:12.

Now see how that was fulfilled. The day Jesus was crucified He was put on the cross in the center, and on either side there was a thief that was crucified with Him. Yes, He was numbered with the transgressors.

In the Book of Psalms we have a marvelous presentation of truth, and I see it fulfilled in the hours of Jesus death. We read:

"They gave me also gall for my meat: and in my thirst they gave me vinegar to drink." — Psa. 69:21.

I read this, beloved, and then I

upon a time, the Devil is going to be cast into Hell. You can read it in Rev. 20:10 how the Devil will be cast into Hell. Certainly, he is running rampant today, and certainly we brush elbows and rub shoulders with him every day. Certainly, the Devil is having a field day, but there is a day coming when the Devil is going to be cast into Hell.

I think also that the Word of God talks about Hell for the unsaved. We read:

"And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:15.

I believe this Bible literally just as it says, and when it says that all those who are not found written in the book of life are going to be cast into hell fire, I believe it literally.

I say to you, God saw to it that all the balance of His Word was fulfilled. Even as He hung there at Calvary, He stopped dying long enough to fulfill Scripture. He stopped dying long enough to see to it that the Word of God was fulfilled. As He fulfilled those Scriptures, you can be certain that He will fulfill all of the balance.

I read also in the Bible that it tells how false churches are going to be destroyed. God knows that we have lots of false churches in

WORDS FAIL HIM!

I cannot find the words to express what T. B. E. has meant to me.

Enclosed is a small gift for T. B. E.

DILLON MULLINS
CLAY, W. VA.

come to the death of Jesus and I hear Him as He hangs there on the cross, as He says, "I thirst." You can see the prophecy given in Psa. 69:21, and when you come to the New Testament and hear Jesus say "I thirst," you can see the fulfillment of the Scripture.

I say then, beloved, the thing that makes Calvary such an interesting place is the fact that it is a place where Scripture was fulfilled.

"I'll go further and say this, that if Scripture were fulfilled there, you can be certain of one thing, that all the balance of the Scripture, all the balance of God's Word, is going to be fulfilled, too. There is not one single verse that will fail to come to completion.

I have read to you these two Scriptures — Isaiah 53:12, which tells us that He was numbered with the transgressors, and Psalm 69:21, which tells us that He would thirst. I can read dozens of them and show you how all these were fulfilled at the place called Calvary. But I would like to remind you that since our Lord fulfilled these Scriptures, there is not a Scripture that will fail to come to completion and fulfillment.

I read in the Bible that once

this world today. Oh, how very few true churches there are that stand for the truth and preach the Word of God as it is! The majority of organizations in this world are nothing but false churches. But what does God say about it? Listen:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." — Rev. 17:16.

I haven't time to enter into a lengthy discussion about the whore that is spoken of here in Revelation 17, but if you will read it closely, you will find that it is talking about Roman Catholicism. The chapter, all the way through, identifies Rome. It talks about the whore and her harlot daughters. Those harlot daughters are the Protestant churches that have come out of Rome. Our Lord says that in this last day the Anti-Christ is going to destroy these false churches.

When you read that it says they "shall make her desolate and naked, and shall eat her flesh, and burn her with fire," that is literal, and it means exactly what it says. I believe the day is coming when Rome and all the Protestant churches of this world are going to be completely destroyed and annihilated. When that day comes, we will see this verse of Scripture fulfilled.

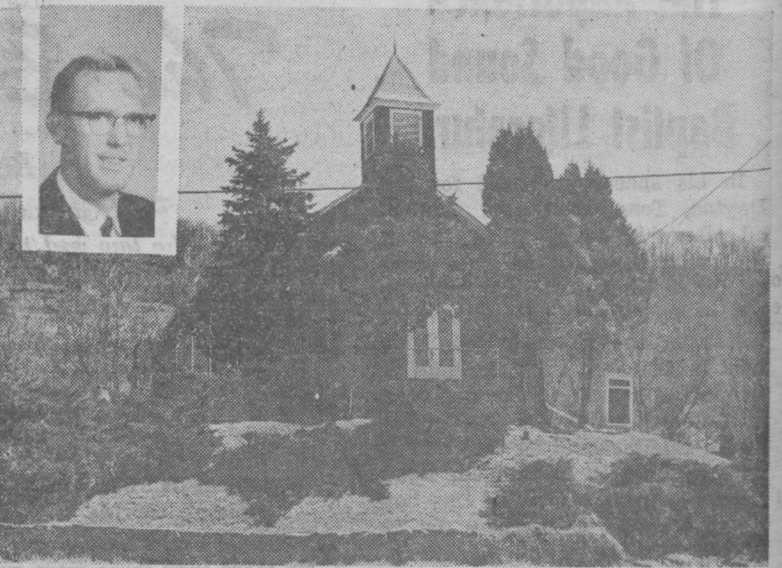
This isn't the only verse that speaks thus, for we read:

"Every plant, which my heavenly Father hath not planted, shall be rooted up." — Mt. 15:13.

He certainly hasn't planted a lot of these so-called religious organizations within the world. What is going to be the outcome? He is going to root them up.

I say to you, beloved, I know that is true, for the simple reason that He fulfilled this Scripture at Calvary that I have read to you, and since Calvary is a place where Scripture was fulfilled, then we can be certain of one thing: all

WE GREET AN OHIO CHURCH AND PASTOR



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ELDER WILLARD PYLE, Pastor

This is a nearby church that we love and deeply appreciate, having had fellowship with them for the past forty years at least.

The first sizeable offering that was ever received for TBE came from Brother Wilmot A. Snell, of the Mount Pleasant Baptist Church. When I opened his letter many years ago and saw the size of the check, I thought surely the millennium had come.

Through the years, various families of this church have made liberal offerings toward our ministry, and I am most grateful for these contributions and for the fellowship that we have had, especially since I have attended services with them on many occasions. And they, likewise, have worshipped with us.

Brother Willard Pyle is in deed and in truth one of the outstanding preachers of my acquaintances. Years ago, when he was a boy still in school, I heard him preach one evening. I arrived for the services a little late, and he was already preaching. I didn't even know who he was — not even his name. However, after listening to him for less than five minutes, I turned to Mrs. Gilpin and said, "That lad is truly a God-called preacher." I have never changed my opinion concerning him, and I have thanked God over and over again for his ministry. What a blessing he and his dear wife have been to me in many trials and problems that we have had.

Brother Pyle and Mount Pleasant Baptist Church would invite the readers of this paper to visit with them whenever God might make such possible. I'll say in advance that I know you will be glad that I told you about them.

the balance of the Word of God is Lord say first? going to be fulfilled, too.

II

THE PLACE CALLED CALVARY IS A PLACE WHERE WE SEE GOD'S LOVE.

I like to think about the Lord Jesus Christ as He hung there on the cross. He hasn't spoken a word since they drove the nails into His hands. He hasn't spoken one single word since His feet were spiked to that cross of wood. He hasn't spoken a word since they lifted that cross and allowed it to fall into the hole that has been prepared in the ground. But now, as I stand there and look at Him, I see His lips as they begin to part. I see the muscles of His face as they begin to move. I wonder what the Lord Jesus Christ will say. This will be the first word that He has spoken since He was crucified, and I say to myself, what will my

Well, rightly could He reach down and pick up that crowd of blood-thirsty hellions around the cross and cast every last one of them, with justice, into Hell. Well, rightly, could the Son of God have spoken, and cast all that crowd into oblivion. I wonder what He is going to say. As I listen, I see Him, as His lips part, as the muscles of His face begin to move, as He lifts His eyes toward Heaven and I hear Him as He prays, "Father, forgive them: for they know not what they do."

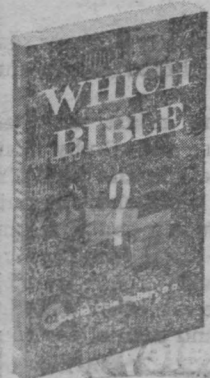
Let me tell you, beloved friends, that is love. The Lord Jesus Christ might have cast every one of them, with justice, into Hell. Instead of doing so, He prays for those enemies around His cross.

I think of that passage of Scripture which says:

(Continued on page 3, column 1)

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"Calvary"

(Continued from page two)

"Charity (love) suffereth long" — I Cor. 13:4.

Surely, love suffered long at Calvary.

I think of another passage of Scripture which says:

"Greater love hath no man than this, that a man lay down his life for his friends" — John 15:13.

Beloved, Jesus Christ didn't lay down His life just for His friends. Jesus Christ laid down His life for His elect.

Here is a man that curses Him. Here is a man hanging there dying with Him, who has lifted his voice to mistreat Jesus, to curse the Son of God, yet the Son of God prayed for Him and in a little while this man is with Him in Glory. Let me tell you, beloved, if you want to see the love of God, don't go to any other place in this world, but you go to the place called Calvary.

When I was in Chicago many years ago as a boy preacher, I heard a preacher in the Moody Church say that the greatest picture of the love of God was that of a mother caring for her child, and he gave a beautiful word picture how the mother will do everything in this world to take care of her child, that she will work her hands to the bone to look after her child. He said, "That is the greatest picture of God's love."

I say to you, beloved, it isn't, for that mother might forget her sucking child. That mother may discard her child and cast it aside. If you want the greatest picture of the love of God, then go with me to that place called Calvary. As the song says:

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all."

I tell you, beloved, that is the greatest picture of the love of Almighty God.

III

THE PLACE CALLED CALVARY IS A PLACE WHERE WE

SEE THE HELPLESSNESS OF MAN.

Do you want to see how helpless man really is? Here is a man who is crucified — one on the right side, and one on the left. One of these individuals turned to Jesus and said:

"Lord, remember me when thou comest into thy kingdom" — Luke 23:42.

If you would see this man in all of his wretched sinfulness, you would realize how helpless man is. What was he? A thief. And he had augmented the nature that he was born with by his occupation as a thief. I can see him there as a thief, turning to Jesus and saying, "Lord, help me."

Would you believe me, beloved, when I say that you and I stand in God's sight pictured by that thief? Every one of us are pictured in that thief?

Here is a man, we shall say, who is being sent out by a firm on the East Coast to the West Coast, to represent them. He gets out on the West Coast and every month he receives his expense account and salary, yet all the time he is representing a competitive firm back on the East Coast. You would say that that man is a thief.

But how about the man who breathes God's air, drinks God's water, enjoys God's sunshine, and receives all the blessings of God every day, yet works for the Devil 365 days out of the year and never serves the Lord Jesus Christ? Beloved, I would say that you and I are pictured in that thief — and how helpless he was.

Oh, how helpless he was! He realized his helplessness. He could not do anything at all. He is fast nailed to the cross. He couldn't get down. He couldn't turn over a new leaf. He couldn't turn around. He couldn't run any deeds of mercy. He couldn't do any errands of righteousness. There was nothing he could do. He was absolutely helpless, and in his helplessness he cries out to Jesus and says, "Lord, remember me when thou comest into thy kingdom."

I want to tell you, beloved, that is exactly the status of every un-

saved man — helpless, absolutely helpless before God.

We read:

"For when we were yet WITHOUT STRENGTH, in due time Christ died for the ungodly." — Rom. 5:6.

What is our position? We are without strength.

Notice again:

"Not by works of righteousness which we have done, but according to his mercy he saved us" — Titus 3:5.

Oh, how helpless, how utterly helpless we are! How powerless we are! This man hanging there will certainly show us how helpless everyone is in the sight of God.

So to me Calvary is an interesting place because it shows me Scriptures being fulfilled. It is inter-

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esting because it shows me the love of God. But it is interesting also because it shows me the helplessness of mankind.

IV

THE PLACE CALLED CALVARY IS A PLACE WHERE WE SEE CHRIST'S READINESS AND POWER TO SAVE SINNERS.

Here is a man on the other cross who cries at Him, who rails upon Him, who insults Him, who curses Him, who says, "Come down from the cross, and save thyself and us." Jesus paid him no heed. Here is the crowd railing at Him from below and they shout and hurl taunt-

ing epithets of shame at the Son of God as He hangs there. He pays no attention to them at all. But notice, one man whose heart is lightened with divine light from on high, and who is given faith to believe, looks at Him and says, "Lord, remember me when thou comest into thy kingdom." Beloved, the Son of God stops dying long enough to save this man.

You talk about the Saviour's readiness to save. You talk about the Saviour's power to save. We see it here. Those who would fight against the doctrine of election and those who would disbelieve what the Word of God says about election as taught in the Bible, would say that God isn't fair, that God, by election, is not willing to save all that cry out unto Him in faith. I tell you, beloved, it is a slander on Almighty God. Here is a man who cries to God with a faith that is God-given and the Son of God stops dying long enough to exhibit His readiness and His power to save.

We read:

"For the Son of man is come to seek and to save that which was lost" — Luke 19:10.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" — Rom. 1:16.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" — I Tim. 1:15.

Look at Him, beloved. I see Him at the place called Calvary when He exhibits His readiness to save, and His power to save, in that He stops dying long enough to save this thief that was crucified that day with Him.

V

THE PLACE CALLED CALVARY IS A PLACE WHERE WE SEE THE AWFULNESS OF SIN AND THE CHARACTER OF ITS WAGES.

How awful sin is! It was sin that caused that crowd to crucify Jesus. It was sin that causes the thieves to mock Him. It was sin that caused that crowd to shout at Him and say, "Come down from

the cross and we will believe upon you." It was sin that blackened the sky that day so there was darkness over all the land for three hours time. It was sin that was back of it all. How awful sin is!

Look at the wages that it pays. Look at the wages of sin. We read:

"For the WAGES OF SIN IS DEATH; but the gift of God is eternal life through Jesus Christ our Lord" — Rom. 6:23.

Look who is dying for sin — Jesus, who is receiving the wages of sin in His own body. Not His sin, but your sin and my sin. Imputed sin — the imputed sins of all the elect of God were laid on Jesus Christ that day at the cross, and when He died, we can see not only the awfulness of sin, but the wages of sin being poured out on the body of Jesus Christ.

When I think of it, beloved, I say that the place called Calvary is an interesting place. Here it was that the wages of sin were met and paid for in full by the death of the Lord Jesus Christ.

VI

THE PLACE CALLED CALVARY IS A PLACE WHERE THE ATONEMENT WAS ACCOMPLISHED.

I hear Jesus just before He dismisses His spirit back to the Father, how that Jesus said:

"It is finished" — John 19:30.

What was finished? Among other things, the atonement was all completed.

I go back to the Old Testament, on the day of atonement, and I see the high priest how they put their hands on the head of a goat and confessed over that goat all the sins of the people for that year, and then put that goat in the hands of a fit man and that man took that goat out into the wilderness and turned him loose. That was only done after another goat had already died as a sacrifice. When that man turned the goat loose in the wilderness, he waved it good-bye and (Continued on page 4, column 3)

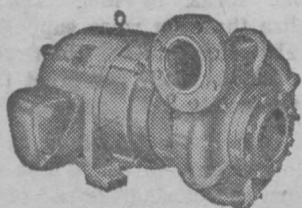
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PAGE THREE

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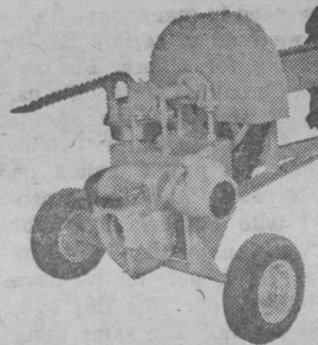


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The Baptist Examiner FORUM

"Is there any example in the Bible where one brother calls on another brother to lead in prayer in the church meeting? When and why was this started?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



There is not an example of the type specified in the question, but there are examples of prayer being asked. Whether such requests for prayer are made in public or private, and whether they are prayed publicly or privately makes no difference as to the scripturalness of them.

In either case the request and prayer is correct.

In our judgment, calling on someone to pray is equal to asking someone to pray — it was done often in Scripture. It is a sound practice.

Of course, we assume that the spiritual condition of the one who prays is correct or else it becomes an exercise in futility (see our answer of two weeks ago on the subject of kneeling).

As to when and why the practice was started, our answer would have to be: it started in the first century churches for the spiritual benefit of their members.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



So far as I am able to see there is no example in the Bible where anyone was called on to pray in the church. Furthermore, I know nothing at all about when nor why this practice started. And certainly, I know of no Scripture that would condemn this practice.

In I Cor. 12:28 we are told about the different things God put in the church. And if you notice, one of those things was "helps." And to be sure, asking another Brother to lead in prayer cannot be a hindrance provided his prayer is a fervent prayer of faith. You just cannot have too much of the right kind of praying in the church. So let us call it one of those helps in I Cor. 12:28 and keep on asking the brethren to pray. It just might do us all good.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Arlpeka, Florida



I can't remember any instance in the Bible where any brother was asked by another brother to lead in prayer in a church meeting. So far as that goes, I can't recall any instance in which a song leader called upon a congregation to sing, nor can I recall an instance in which an offering was received from the congregation.

We have many commands and requests to pray in the Bible. For

instance, Psa. 122:6, "Pray for the peace of Jerusalem." Mark 14:38, "Watch ye and pray." Mark 14:38, 5:17, "Pray without ceasing," Jam. 5:16, "Confess your faults to another and pray."

We don't have a picture of the details of church worship as carried on in New Testament times, hence we don't have examples of one man in a church gathering asking another man to lead in prayer. But we can well believe that they did call upon one another to lead in prayer. I can see nothing wrong in this, can you?

We have no historical record of when and where people began to call on others in church gatherings to lead in prayer. I would guess that it happened from the very beginning of church life. In Catholic services, you never hear the priest call upon Brother So and So to pray. He monopolizes the praying — usually with ritual. This does not seem to be the New Testament way.

JAMES
HOBBS

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McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



As far as I know there are no Scriptures that say, in so many words, that we are to call on someone to pray for us, however the idea is taught.

It goes without saying that we are to pray. There are passages all through the Bible teaching us that prayer is important. "Pray without ceasing." (I Thess. 5:17) is the admonition of the Scriptures. As one brother said, and very aptly, "Praying is as important to our spiritual life as breathing is to our physical life."

Why call on others to pray? The idea of having people pray individually is given in many ways. Constantly, we read of certain individuals praying for others. For example II Chronicles 30:18 tells us, "... But Hezekiah prayed for them ...". We are told in I Sam. 12:19 that the people called on Samuel to pray. "And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." The same thing is true in I Kings 13:6 where the king asked the man of God to pray for him.

Now, I realize that this is not the same thing, but I am merely showing that people do ask others to pray for them. We are told to call for the elders of the church and have them to pray for us when we are sick. We are also told in the same chapter of James that "... The effectual fervent prayer of a righteous man availeth much." (James 5:16).

When we are worshipping God in an assembly of His body we are to do all things that would bring honor and glory to His name. Of course, every child of God is to be in an attitude of prayer at that time as well as all other times. During the worship service we are mindful of the admonitions given us in I Corinthians, Chapter 14. "For God is not the author of confusion, but of peace, as in all churches of the saints," (Vs.33) and "Let all things be done decently and in order." (Vs. 40). If we have several of the brothers to pray, we do it in order — one following the other. This is the way

we do it, and I believe it to be the correct way.

"Calvary"

(Continued from page three) came back and told the people, "I saw that goat gamboling over the hilltop, going out of sight, carrying the sins of the people away for a year's time." When he brought that news back, the atonement for that year was accomplished in type. But the day that Jesus Christ died on the cross, He took your sins and my sins, and the sins of all of God's elect from the day of the first man being saved to the last man that shall be saved, and Jesus Christ not only died for those sins, but He carried those sins far away. How far? Listen: "As far as the east is from the west, so far hath he removed our transgressions from us"—Psa. 103:12.

The Word of God says that He will cast our sins into the depths of the sea, for we read:

"And thou wilt cast all their sins into the depths of the sea"—Micah 7:19.

The Word of God says that He has forgotten our sins:

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins"—Isa. 43:25.

The Word of God says that He has blotted out all of our sins:

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins"—Isa. 44:22.

I tell you, beloved, the atonement was all complete the day that Jesus Christ died at the place called Calvary. My sins are gone. My sins were removed. My sins are no more, and God has promised to remember them no more, because those sins are blotted out in the blood of His Son.

I tell you, beloved, Calvary is a place where the atonement was fulfilled completely.

CONCLUSION

Let me say in closing, I love lots of places in this world, but I especially love Calvary. It is a place that I rejoice to meditate upon, a place that I rejoice that I can visit in my memory and think about the Lord Jesus Christ. There is no hope for any man outside of Calvary. May God help you to realize that at Calvary all hope outside of Jesus Christ was destroyed. No man outside of Jesus Christ has any hope at all.

Here is a man on one side who died and went to Hell, and the man on the other side who died and went to Heaven, for Jesus said, "To day shalt thou be with me in paradise." I think of these two — one saved that no man might despair; only one saved that no man might presume. As I think of it,

beloved, I say that this man who died and went to Hell, this poor man who died in his sins, would tell us that any man outside of Jesus Christ — any man who rejects the place called Calvary is going to be forsaken of Almighty God.

May God bless you!

The Pastor

(Continued from page one)

The pastor should be remembered in prayer!

The Pastor should be remembered by respecting him. No member of the church should listen to talk about the pastor except in the presence of two or more witnesses. I Tim. 5:19, "Against an elder receive not an accusation, but before two or three witnesses." It certainly is no evidence of spirituality to show disrespect for the pastor. The church of Jesus Christ has not been helped in those areas where the pulpit has been brought down to the tastes and fancies of the pew. A pastor is to be received in the Lord with all gladness, and he is to be held in reputation, Philip-

a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it altogether for our sakes? or our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Interesting enough, there is a verse of Scripture which is often quoted when men are seeking to warn the unsaved. It is found in Galatians 6:7. "Be not deceived; God is not mocked; for whatsoever

TBE HITS THE SPOT!

I am inclosing a small offering to be applied to the expense of publishing The Baptist Examiner. I lack less than a couple of months being 88 years of age and have been a reader of this paper for around 30 years. It is the best. It hits the spot every time.

MIKE F. ENGLE
GRAY, KENTUCKY

pians 2:29.

We often think in terms that the pastor is to know his people. We place the responsibility upon the pastor as he comes in, a new man in our midst, that he is to know us. The Bible says that we are to know the pastor. I Thess. 5:12, 13, "And we beseech you, brethren, to know them which labour among you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake." And then Paul goes on to say that we are to be at peace among ourselves. It is not the duty of the pastor to be the trouble-shooter and the chore boy.

The pastor should be remembered by supporting him. I Cor. 9:7-14.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as

a man soweth, that shall he also reap." However, if one will look at the context of this verse he will discover that it pertains to the support of the one who teaches the Word of God. Verse six tells us, "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived."

Christians should speak to their pastors. "Why," someone says, "everybody does that." Are you sure? How often I have heard the statement, "I met the pastor on the street, and he didn't speak to me, I'm not going to that church any more; the pastor saw me and didn't speak to me." Did you realize that you were supposed to speak to the pastor? Hebrews 13:24, "Salute them (or greet them) that have the rule over you."

A church should follow its pastor. Hebrews 13:7, "Whose faith follow, considering the end of their" (Continued on page 5, column 2)

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"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy" (I Peter 1:14-16).

There are two sides to being obedient — the negative and the positive. The negative is not to fashion ourselves according to former lusts. Before we were saved, when we were ignorant of the Lord, we were in total darkness. Our lives were full of lusts and love of sin. There was no order to our lives because there was no light. All the light of philosophy or education could not free the soul from the kingdom of darkness. Even the knowledge of the Law, without Christ, could not do it. Paul calls those who walk in darkness "children of disobedience." He goes on to say, "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:6-15). We are to shun the attitudes, habits and loves of our old life. We are not to fashion ourselves according to the world.

The positive side of obedience is holiness. We are to be holy. And the reason given is because God is holy. The Law and the Gospel agree in this. "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Lev. 11:44). Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). The place that sin used to occupy in our lives is now to be filled with obedience to God's Word.

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Our standard or yardstick of holiness is usually other people. Usually, we find someone worse than we, and therefore, it makes us feel pretty good. We cannot see the spots in ourselves by looking in the muddy waters of someone else's life. But rather, we need to look in the clear fountain of the Word of God that we may see, and be washed. God is our standard. He is the yardstick of holiness. Because of the weakness of the flesh, we know we cannot attain to perfection in this life, in this flesh. But let us not be too hasty in shrugging it off. All of us offer Him some kind of worship. But how long has it been since we seriously dedicated ourselves to being holy, as He is holy?

As mothers, we know the importance of our children being obedient to us. We know the pit falls of rebellion. As children of God, let us be obedient to Him. Not fashioning ourselves according to the world, but rather, be holy.

The Pastor

(Continued from page 4)

conversation. Jesus Christ the same yesterday, and today, and forever." This verse could well be translated, "considering the purpose of their lives." We are to follow the pastor, considering the purpose of his life. If the people do not follow their pastor, they have no leader. What does it mean when it says, "the Holy Ghost made them overseers," or when Paul said, "How shall he take care of the church of God?" Peter tells us in I Peter 5:2, "Feed the flock of God which is among you, taking the oversight thereof," and in I Tim. 5:17, Paul speaks of the elders that "rule well." Thus it is true that the pastor is the leader. If we are to be faithful members of a congregation of God's people, we are to follow the leaders.

A church should obey its pastor. Hebrews 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they may do it with joy, and not with grief: for that is unprofitable for you." The pastor is a doctor of souls. He is concerned for the spiritual welfare of the congregation and everyone who is in it. We do not take offense at the Scripture when it says, "Wives obey your husbands," for we realize that any wife is glad to obey any true husband. "I will gladly obey one whom I love." One who loves me and is concerned for my welfare, certainly deserves my obedience. The pastor is not to submit himself to the whim and fancies of every member of the church. The church is to submit to the pastor.

The day will come when the pastor will have to give an account of his own personal ministry to God. In this accounting, he will also have to give a report regarding you as a member of the church. It is my earnest hope that your pastor will be able to give this to God with joy and not with grief. For if his account to God regarding you and your relationship to the church must be given with grief, this will be unprofitable for you.

—The Northwestern Pilot

Tongues

(Continued from page one)

"And they were all filled with the Holy Spirit, and they began to speak with other tongues . . ."

As can be easily seen, even in the English text, there is no casual connection. They were not "filled with the Holy Spirit so that they began to speak with other tongues." They were filled and they began to speak.

Many of God's servants, both in Biblical days, and since, have been filled with the Spirit without speaking in tongues.

Speaking in tongues was not and is not necessary to indicate the

filling of the Spirit.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, self-control: (Galatians 5:22-23).

Tongues does not appear in this list.

To be "filled with the Spirit" is simply to be "spiritual."

It has no relation to tongues speaking. In fact, when Paul wrote to the tongues speakers at Corinth he said that he could not speak unto them as unto spiritual (I Corinthians 8:1). (There are many good books on the subject of living a Spirit-filled Christian life. We especially recommend *He That is Spiritual*, by L. S. Chafer, and *The Saving Life of Christ*, by Ian Thomas (Zondervan). *He That is Spiritual* is now available in a Spanish translation by William H. Walker at Miami Bible College.)

12. Any disorder on the part of the "tongues speakers" proved that their message was not from God.

If, in the exercise of the gift of tongues, the restrictions given in God's Word are not observed, then that is evidence that the message is not from God.

"For God is not the author of confusion but of peace, as in all churches of the saints" (14:33).

This is an indication that Paul knew that not all of the "tongues activity" going on at Corinth was from God, but he has been very gentle with them. Though he had known from the first that their

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disorderly conduct was not from God, he did not berate them, or take a negative attitude. Rather, he gave positive regulations and principles by which they could examine themselves and be able to discern that they were misusing the gift. As with the Thessalonians, he was gentle with them "even as a nurse cherished her children." (I Thessalonians 2:7). (Only with the Galatians was Paul harsh. There, they were denying the doctrine of grace and teaching "another gospel.")

As a conclusion to the whole subject of tongues the Holy Spirit adds, "let all things be done decently and in order" (14:40). When this principle is ignored, the message cannot be from God because "God is not the author of confusion." (The treatment of this subject has been limited as much as possible to a Biblical exegesis. In all candor, however, we believe that it is inconceivable that the Holy Spirit would place restrictions on the use of the gift of tongues in His inspired Word and then put His stamp of approval upon those who ignore those restrictions in the twentieth century.)

IV

CONCLUDING REMARKS

On the basis of the Scriptural evidence, we have concluded that tongues have ceased. We are convinced that any who are willing to accept God's Word as their only source of doctrine will reach the same conclusion.

Consequently, we are convinced

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PAGE FIVE

that the modern tongues movement is not of God. This does not mean that all modern tongues speakers are insincere. Most are those who have hungry souls because of the deadness of today's churches and the shallowness of much or modern "Christianity." They are seeking something better. The problem is that they are ignoring the God-given means of maintaining a vital relationship with Christ in favor of a non-Scriptural emotional experience.

Tongues, even when they were legitimately exercised, were not a short-cut to spirituality. The God-appointed means to a proper spiritual relationship includes confession of sin, prayer, and Bible study. It is dangerous to ignore these God-appointed means in favor of any experience or emotion — no matter how "exciting" it may be. It is a fact of record that the tongues movement has largely ignored them. (For those who are interested in the experiences of tongues advocates, there are many good books. We recommend a booklet by Louis Bauman "The Tongues Movement," published by the Brethren Missionary Herald Co., Winona Lake, Indiana. Also recommended is Stuart Bergsma's *Speaking with Tongues: Some Psychological Implications of Modern Glossolalia*, Baker Book House).

It is only fair to add that unfortunately most of "orthodox" Christianity has also ignored them.

Most of the "tongues speaking" today consists of pointless and repetitious jabbering. It is not a language but is an ecstatic experience furnishing an emotional release and a boost to the ego. (There are several good books which give a psychological explanation of this type of "tongues." We recommend the last booklet named in the preceding paragraph. It also contains a helpful bibliography). As such it is dangerous, both psychologically and spiritually.

But there is something even more dangerous — that is demonic glossolalia. That there is such a thing as demonic tongues speaking cannot be denied. Pagan Greek oracles, Buddhists, Muslims, Hindus, Jews, Christians, and "Christians" have "spoken in tongues." (For non-Christian tongues speaking see *The First Epistle of Paul to the Corinthians*, Moffatt's New Testament Commentary, pp. 208-209. Christianity, of course, holds the lead in tongues manifestations because of its legacy of Pentecost).

Some of this is clearly demonic. Isaiah 8:19 refers to demons who "peep" and "mutter" as they control the vocal chords of those through whom they speak. Several accounts in the gospels mention demons speaking by means of the vocal chords of those they inhabit (see for example Matthew 9, Mark 5, Luke 4, Luke 8). In these last days we expect to see an increasing revival of such activity preceding the revelation of the Man of Sin, that Wicked One.

"... whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of uprightness in them that perish: be-

cause they received not the love of truth" (II Thessalonians 2:9-10).

There are always those who counsel, "The Scripture says, 'Forbid not to speak with tongues.'" We answer by reminding Bible students that that statement was made in A.D. 55 while the legitimate gift was still being exercised. Even then Paul recognized that some of the tongues speaking was not of God. We are not, then, "forbidding to speak in tongues," we are pleading, "Do not be misled into an emotional or demonic imitation, because God's Word indicates that the real gift is no longer given."

Since nearly every point in our argument was taken directly from Paul's inspired words in I Corinthians, we conclude with his appeal.

"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" (14:37).

The mark of a spiritual man, Paul says, is his acceptance of God's words.

Soul . . . Delight

(Continued from page one)

son who will understand something of the loving-kindness of God. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

For the sake of time, notice only one part of this chapter. It deals with those who make their living in ships; they have occasion to observe His loving-kindness.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens; they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven" — Psalms 107:23-30.

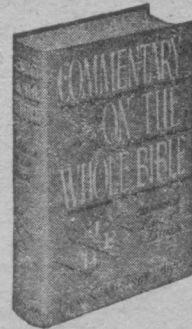
To the storm-tossed soul, four facts become evident: (1) It is the loving-kindness of God which creates the storm (v. 25); (2) it is the loving-kindness of God which provokes the cry for deliverance (v. 28); (3) it is the loving-kindness of God which brings the calm (v. 29); and, (4) it is the loving-kindness of God which leads the soul home (v. 30).

Our imaginations could serve us well as we think on these things. Picture the raging sea and the struggling ship. It bravely rides the waves from crest to slough. Fitfully tossed, it appears to have no fixed direction; it struggles, to and fro, and the inhabitants, brave and knowledgeable — (Continued on page 6, column 1)

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P. O. Box 910 — Ashland, Kentucky

Soul . . . Delight

(Continued from page five)

able sailors they be, are without hope and "at their wits' end." They have shortened sail, lightened ship but to no avail. The waves crash over the bow of the vessel and the wind drives it like one drunken. God's storms are frightful, are they not? Who among us cannot identify with the fretfulness of the sea of life?

The sailors cry for deliverance; it is a cry birthed in the soul of terror and despair. Without the storm there would have been no cry, hence the storms of life. Why do we suffer? Why do we have to be acquainted with so much grief during this pilgrimage? Water is appreciated only when we thirst; rest is good when ye are very weary, and calm is never so obvious as when it follows a blast from God's nostrils.

The sea calms, the winds abate. Why? Because the loving-kindness of God heard the cries of the storm-tossed soul and the same hand that stirred the waters calms the seas. The same God that provoked the cry leads the ship to its "desired haven." What a delight and comfort that this is to the souls of those beset on the stormy sea of life! 'Tis God that directs the ship into the storm and the same God brings it to port. 'Tis God whose finger stirs the sea and sets the waves tumbling and it is the same God who speaks the word that returns the sea to glass.

This, then, is the loving-kindness of God. Mentioned only four times by name in the Bible, it is His attribute that sympathizes the most with our needs. Our afflictions become His afflictions; our burdens are His! our needs are shouldered by this virtue of God. (Isaiah 63:7-9). Are not we delighted this day that He never grows weary with the cries of His people? Are not we comforted with the knowledge that He creates such adversity to provoke just this cry? Are not we a favored people to experience such peace in the midst of the multitude of our thoughts?

II. My soul delights in the Word of God. "This is my comfort in my affliction: thy Word hath quickened me" (Psa. 119:50).

"My comfort," "My affliction," say the sweet harpist of Israel. Whatever the source that troubles you this day, the Word of God is balm for the soul. Each one has his problems. How long would the list be if we enumerated

and categorized the thoughts that trouble us this day. The list indeed would be long and the task arduous. Never mind! I hold in my hand God's prescription for troubled souls. Regardless of the nature or magnitude of your adversities, the Book is the comfort.

David was no stranger to affliction. Hunted like an animal by Saul, grieving over the life and death of his beloved Absalom, beset by his own sins, he was a man who spent many a lonely night with his sorrow. (Ps. 119:147.) But he found the remedy. His trust was in the Word of the Living God. I declare to you this day, there is help for the bothered spirit and it is the salve of the Scriptures.

People say, "Pastor, I just cannot seem to get anything out of the Bible." My friend, I have pity and sorrow for you. If the Holy Writ to you is a dead Book the fault lies not with it. When the Bible becomes the vibrant center of our lives that it should be, the whining, complaining, and self-seeking will cease. I have often illustrated my messages with people and events I have known in West Virginia. If you will forgive me, I will once again do that. My family and I have been privileged to make the acquaintance of a mountain family near Alderson. Many are the times my sons and I have ridden our horses down the dirt road on Flat Mountain to spend time with Oscar and Virginia Forren. Last July Oscar was taken to glory. I was with them when he was on his death bed and the thing that so impressed me was her strength. His passing was a hard burden for her to bear; living alone on that mountain with not a house in sight, she possesses that indomitable strength of one who has had a hard life and is familiar with the help that comes from God. Upon his passing, her comment was, "I prayed for Oscar to make it, but the good Lord knows what's best." I ask you, whence cometh knowledge like that? I answer, it comes from the Book of Books, the Word of God.

The miser clutches his purse strings and cries, "This is my comfort." The gay blade looks to his riotous living and affirms, "This is life." The drunkard raises his glass and proclaims, "This is my delight." I immerse myself, drown myself, if you please, in the Scriptures as the source of my comfort. If you want something to pillow your head on

for time and eternity, it is this book I hold before you.

III. My soul delights in the Love of God. "He brought me to the banqueting house, and his banner over me was love. Sustain me with cakes of raisins, comfort me with apples; for I am sick with love. His left hand is under my head, and his right hand doth embrace me." (Song of Solomon 2:4-6).

As little as I know about the Song of Solomon, I know that it expresses the love between a bride and a bridegroom, and, on a higher plane, the love of the Lord for His people. In this passage, the bride speaks of the greatness of her beloved. She may be as the "lily among thorns" but he is as the tall, fruit-bearing apple tree that stands out among all the trees of the forest. In the protection of his shadow she finds delight and sustenance. (Ps. 91:1).

When she is brought to his banqueting hall and reclines on the couche in the fashion of the Orient she is comforted with his fruits and enveloped in his love. What a picture this is! She is the "apple of his eye," supported by his left hand, protected by his right, reclining under the declaration of his love emblazoned overhead. I submit to you, this is a comforting thought.

"Safe in the arms of Jesus, safe on His gentle breast, there by His love o'ershadowed, sweetly my soul shall rest."

IV. My soul delights in the afflictions and comforts of all saints. "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that, as ye are partakers of the sufferings, so shall ye be also of the consolation." (II Cor. 1:6-7).

I mean not that I take pleasure in the discomforts of God's people but I mean that I take courage in the fact that we are all beset with afflictions "which are common to man." As I stand behind this desk and look out upon the people of my charge, I see the heads sprinkled with the hoarfrost of age. I am aware of the times that have produced some of the wrinkles which line your brows. I have shared with you some of the sorrows of heart and soul. But, is this not the substance of life? God's people are supposed to suffer; this is our ordained lot. Death is a part of life and our joys and laughter are counter-balanced by sorrows and tears.

The friend whose sympathy is most appreciated is the one who has experienced the same difficulty. 'Tis an easy thing to utter the age old platitudes when friends are troubled, but the true sympathizing heart is in the bosom of one who has trodden the same pathway. I suppose the greatest comfort Job received from his friends is when they sat with him on the ash pile for seven days and said nothing.

Often we pastors are called on for consolation and when the trouble is real, I am glad to go. On one occasion I met one of our men in the hospital lobby. He was going through a very difficult time and his heart was broken. We shook hands and sat down. I said nothing, for I knew of nothing I could say to help. We sat in silence; he with tears brimming his eyes. I honestly felt for that brother. I knew from experience what he was going through, and so we sat, hands still clasped in the handshake, saying nothing. After a while, he sighed, wiped his cheeks, and said, "Preacher, I am alright now. Thanks for coming and being

with me." Words fail at such a time, but a compassionate heart is appreciated by the grieving.

I know of One this day Who sympathizes with our every infirmity. He is the friend that sticketh closer than a brother. He is the One Who suffered every ailment known to man; He is the One Who, when we cry for help replies, "Yea, I know." When our path leads into the valley of death, He says, "Come, I will go with you, for I have been there." He is the One, Who when we cry in the midst of temptation, answers, "I will give you strength, for I have overcome the very same thing."

This is the true Friend — the One Who has been touched with every sorrow known to man. In pity He beholds the trials of His people, He remembers that our frame is of dust. He knows of the help we need and He stands ready to deliver. This is the true Friend, the Lord Jesus Christ.

V. My soul delights in the coming of the Lord.

"Wherefore comfort ye one another with these words" (I Thess. 4:18).

I would have you see that the comforting feature of the context of this verse lies not with when the Lord shall return, but the comfort lies with Whom it is that returns, and what He shall do when He does return. It is the blessed Lord; the Lion of Judah, the Rose of Sharon, the Balm of Gilead, the most precious gem of glory, the bridegroom of His Church, our friend. It should delight our hearts to know we shall behold Him, our Redeemer. Like Job of ancient, we are comforted in the personal return of the Lord Jesus because He is Who He is. The world last saw Him agonizing under the weight of God's wrath. Mutilated, stripped bare, bones out of joint, He did not resemble a human being when last seen by an uncaring world one minute to noon on that day on the brow of Golgotha. But we know where He is now and what His ministry is. In Heaven awaiting the day the earth shall be made His footstool, beyond the reach of depraved man, this same Lord shall come and shall not tarry. Oh, blessed Man; yea, rather, blessed God! Like John Jasper, I want to see the patriarchs, apostles and loved ones, but I "reckon. I jest want to set and look at the blessed face of Jesus for the first ten thousand years." I declare, there is comfort here of which the world knows nought.

The dead in Christ shall arise, this is what He shall do. Graves will explode, the bands of death shall be broken, when He Who dangles death and Hell from His girdle as trophies of His power returns. He lay under the captivity of death for three days and nights. For seventy-two hours the greatest weapon in the arsenal of Satan contained Him. But on that resurrection morning, death relinquished its hold, Satan recognized a greater power, and He arose having defeated Hell. This sovereign Sa-

viour paraded His triumph before the throne of God, making a show of them openly; He manifested Himself before many men in His resurrected body. This same power shall be displayed when He returns for His own! Death cannot hold the sleeping saint because Jesus has suffered his death and defeated it for the saint. Joyful coming! Great reunion day! Our loved ones sleep on in the earth, but not forever. The tabernacle of soil cannot forever hold them. They have another in the heavens, made without hands. This is the comfort of my text and I am glad for such a Jesus. Some preach a Christ sitting in the heavens all disappointed and discouraged and defeated because He loves everyone and no one loves Him. Not this preacher! There is no comfort in that kind of Lord; I preach One Who spoke His name and men fell before its awesome power. I preach to you of the One Who called the dead to life, healed the sick, cast out demons, walked the stormy sea, and finished the work He set out to do. Seated this day at the side of the Father, He is satisfied with the results of His life and death.

There is balm for the troubled soul in such a Saviour. I am blessed above measure to know such an One. Do you know Him? Unsaved man, woman, boy, or girl, Jesus saves, secures and satisfies for time and eternity. Trust Him this very day! May God bless each of us.

Xmas

(Continued from page one) brated on the 19th, but after Caesar's reform on the calendar, on the 17th of December. Augustus decreed that the 17th and 18th should be sacred to Saturn, and the 19th and 20th to Ophelia, the festival of Ops. Caligula added a fifth day, 'The Day of Youth,' December 25, lasted seven days. The time was one of general joy and mirth. The woolen fetters were taken from the feet of the Image of Saturn, and each man offered a pig. During the festival schools were closed . . . Gambling with dice, at other times illegal, was now practiced. All classes exchanged gifts the commonest being tapestry and clay dolls. These dolls were especially given to children. Varro thought that these dolls represented original sacrifices of human beings (children) to the 'Infernal God.'—New Americanized Encyclopedia Britannica, 1900, vol. IX, page 5236.

"Epiphany, a festival held on the 6th of January by the Roman Catholic, Eastern, and Anglican churches in commemoration of the manifestation of Christ. Three different events are included in this celebration. As early as the third century, at least, it was observed as The Commemoration of the Baptism of Christ. Later in the East it (Continued on page 7, column 1)

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Xmas

(Continued from page 6)

was taken to commemorate the manifestation of divine power in Christ's first miracle at Cana in Galilee. In the fourth century the birth of Christ was also connected with it by some writers. Many special observances are to have been connected with the day, which, under the name of Twelfth Night, was a time of special merry making in England, and closed the Christmas festivities."—The New International Encyclopedia, second edition, vol. 3, page 27.

"Christmas. It was, according to many authorities, not celebrated in the first centuries of the Christian church, as the Christian usage in general was to celebrate the death of remarkable persons rather than their birth. A feast was established in memory of the birth of the Saviour in the fourth century. In the fifth century the Western Church (Roman Catholic) ordered it to be celebrated forever on the day of the Old Roman Feast of the birth of Sol. The Holly, the Mistletoe, the Yule Log and Wassel Bowl are of pre-Christian times. The Christian Tree has been traced back to the Romans. It went from Germany to Great Britain."—The Encyclopedia Americana, 1942 edition, vol. 6, page 623.

"Christmas. Christmas properly begins with the evening of December 24, and continues until Epiphany, January 6, the whole period called Christmas-tide. In the Roman, Greek, Episcopal, and Lutheran churches, Christmas is observed as a religious festival with special services. Its celebration was formerly forbidden by the Puritans."—The Century Dictionary and Cyclopaedia, 1903, vol. II, page 987.

"Christmas Day. There is, however, a difficulty in accepting this (December 25th) as the date of the Nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem. By the fifth century, however, whether from influence or some tradition, or from the desire to supplant heathen festivals of that period of the year, such as Saturnalia, the 25th of December had been generally agreed upon."—Encyclopedia Britannica, 9th Edition, vol. 5, page 611.

HEATHEN CUSTOM

2. We have shown you what encyclopedias say about Christmas and its origin, now let us look into the Scriptures. We believe, according to history, that Christmas is a heathen custom and God said to His people, "Learn not the way of the heathen, for the customs of the people are vain," Jer. 10:2-4. This meant

that God's people were not to let vain customs of heathen people become a part of them and their worship. Christmas celebrations are definitely of vain heathen customs.

THE NAME

3. The name "Christmas" is an abomination to the Lord. "Christmas" is a combination of two words, "Christ" and "Mass." Christ is the Divine title of our Lord. "Mass" is from Roman Catholic mass. We believe that church to be a harlot church and the "mother of harlots." Nothing will stir a man to anger more quickly than for someone to connect his mother's name with a harlot. What about blending the title of our blessed Lord with a harlot church (not His bride) — "Christ-mass?"

HEATHEN RELICS

4. The Christmas tree, Mistletoe, Yule Log, Wassel Bowl, Holy Wreath, Santa Claus, etc., are of heathen origin, therefore they are not of the Spirit of God and should not become a part of worship.

5. Christmas is not stated, nor implied, in the Scriptures, yet Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

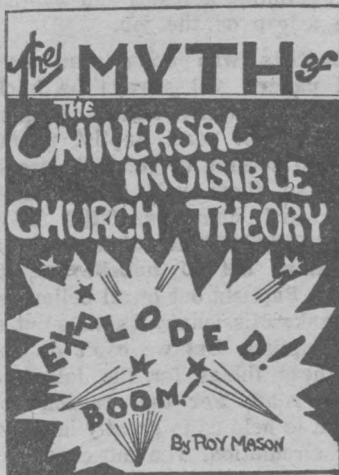
CORRUPTING WORSHIP

6. The example of Nadab and Abihu in regard to religious matters teaches the seriousness of corrupting the worship of the true and living God. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord" (Lev. 10:1-2). It is a serious matter to tamper with God's ordained plan or order of worship. These men went beyond God's commandment.

ERROR OF GOOD INTENTIONS

7. The example of David and Uzzah was one of substituting God's plan. God had told David how the Ark should be transported. David found a more beautiful way. David let the people choose the Philistines' beautiful and sensible method of moving the Ark rather than God's method, I Chronicles 15:1-4. Verse 4 reads, "... for the thing was right in the eyes of all the people." But we read again, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. 14:12. God had told the Levites to walk and bear the Ark, and others not to touch it. It seemed right to David and

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the people to build a nice new cart to move the Ark. "And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen had stumbled. And the anger of the Lord was kindled against Uzzah, and he smote him because he put his hand to the ark; and there he died before God." I Chron. 13:9-10. No doubt but that Uzzah's intentions were good. He only tried to save the cart from overturning and to preserve the Ark, but God has said, "To obey is better than to sacrifice." Dr. Schofield says, "The story of David's new cart and its results is a striking illustration of the spiritual truth that blessings do not follow the best intentions in the service of God except as that service is rendered in God's way." Three months after David's blunder, he had the Ark moved God's way, I Chron. 15:1-3. Verse 13 reads, "For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order."

ERROR OF THE HEART

8. The example of Ananias and Sapphira in regard to religious matters is another lesson to those who would dare to pollute the house of God. God had not commanded the church members to sell all of their property and donate it to the church, but since they had promised to, they should not have lied.

ERROR OF IGNORANCE

9. Ignorance will not excuse one in religious errors. Read I Sam. 6:1-19. Because the people of Bethshemesh merely looked (ignorantly) into the Ark when the oxen and cart had stalled, God killed 50,070 of them. So God has expressed His disapproval and inflicted the death penalty, where worship is corrupted by (1) going beyond His command, (2) by substituting His plan, (3) by willful disobedience and (4) by ignorantly violating His commands.

NATURAL MAN

10. Most Christmas activities, decorations, feasts, gifts, etc., appeal to the natural man, who "receiveth not the things of the Spirit of God," I Cor. 2:14. Any activity which can be enjoyed equally by both the unregenerated and the regenerated, definitely feeds the natural man, for the Adamic nature is the only nature they have in common. The unregenerate cannot enjoy the things of the Spirit. The natural man does not worship God, Rom. 3:5-8, yet the worldly-minded do heartily enjoy Christmas.

CARNAL CELEBRATIONS

11. The churches should not follow the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father

is not in him. For all that is in the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," I John 2:15,16. Paul said to the Galatians, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain," Gal. 4:10,11. Paul was not speaking of Christmas here, for there was no Christmas at that time, but the principle would apply to Christmas. Read I Peter 2:9.

CHURCH VS. WORLD

12. The fact that the world joins in the celebration of Christmas proves that it is not according to the will of God. The world does not desire to obey any precept of God. "The natural man receiveth not the things of the Spirit of God." England does not celebrate the Fourth of July, for it means nothing to them. If Christmas were really a celebration of the birth of Jesus, the world which rejects Christ would not have anything to do with it. The world does enjoy Christmas, therefore it is not of God.

PURPOSELY OMITTED

13. It is wrong to try to seek out what God has purposely hidden from us. The Bible was truly written by inspiration. Everything recorded in the Scriptures was purposely recorded. Everything that was omitted from the Scriptures was purposely omitted. God knew the birth date of Jesus, the central figure of the Scriptures, and He omitted any record of His birth date. Therefore, God purposely omitted the record of Jesus' birth.

JOSEPHUS OR STONE CARVERS

14. Why did not the great historian, Josephus, record His birth date? Providence prevented him. Why was not the date carved upon a stone, to be discovered later by the archeologist? Providence of God! If man had found the date of the birth of Jesus to be the 25th of December, after God had hidden it, then God would not be an all wise God.

MERRY MAKING AND GIFTS

15. The only record in the Bible of "Merry making and sending gifts to one another" is found in Rev. 11:10. Those referred to as participating are evil, celebrating the slaying of God's two faithful witnesses. This does not mean that it is sin to give gifts. It is not. Yet God purposely breathed this record into the Holy Scriptures for our learning; to mould our thinking.

BIRTHDAY CELEBRATIONS

16. God purposely recorded two and only two birthday celebrations in the Scriptures. Each of them is connected with murder. One was recorded in the Scriptures before Jesus was born. It

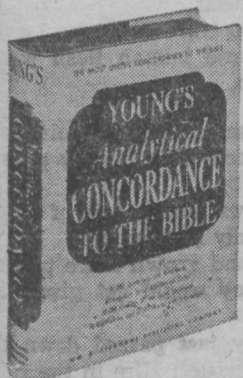
was the feast of Pharaoh's birthday celebration where the chief baker was hanged and then beheaded. The other was Herod's birthday celebration where John the Baptist was murdered. So it would be embarrassing to try to justify the celebrating of the birthday of Jesus, and the giving of gifts to one another, by Bible examples.

SONGS AND LITERATURE

17. Christmas literature and songs almost unanimously teach falsely concerning the birth of Jesus. Books, plays, pageants, and Christmas music constantly picture three wise men of the East visiting the infant Jesus on the day of His birth along with the shepherds, in the stable in Bethlehem. The Scriptures do not say how many wise men there were. There may have been three, but could have been more. According to the Scriptures, Jesus was born in Bethlehem, Matt. 2:6. The shepherds went immediately to the infant Jesus and found him in a manger, Luke 2:8-16. When Jesus was born, evidently the "star" appeared to the wise men of the East announcing His birth, Matt. 2:2, but the star did not lead the wise men to Jerusalem, according to the Scriptures. If they were wise men, they knew that the Messiah would be born in Bethlehem, and they knew how to get to Jerusalem without the leadership of a star. There is nothing in Scripture to indicate that the wise men went immediately, or soon, to seek the infant Jesus. When Jesus was 41 days old, Joseph and Mary carried Him into the Temple in Jerusalem, Luke 2:22-38; Lev. 12:2-6. Then they immediately returned to their home in Nazareth of Galilee, Luke 2:39, not to Egypt, as most writers say. Since Joseph and Mary with Jesus fled to Egypt immediately after the wise men left, Matt. 2:13, the wise men could not possibly have visited Jesus before He was 41 days old, and at this age Jesus was taken to Nazareth. So the wise men must have visited the child in the "house" in Nazareth, Matt. 2:11.

The wise men came to Jerusalem possibly more than a year and a half after Jesus was born, inquiring for the "young child," not the infant babe. Herod naturally thought that the child was in Bethlehem, Matt. 2:16, but He was in Nazareth, Luke 2:39. No one in Jerusalem knew where the child was, so the "star" reappeared, Matt. 2:9, to the wise men as they were leaving Herod's palace, to lead them where the child Jesus was in Nazareth, Luke 2:39. God through the wise men, supplied Joseph and Mary with gifts sufficient to care for them on their trip into Egypt, which they made immediately after the wise men presented their gifts (Continued on page 8, column 3)

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THE BAPTIST EXAMINER

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PAGE SEVEN

Baptist Literature

(Continued from page one)

Then Darrow said that Dicky Loeb, the younger boy, had read trashy novels of the blood and thunder sort. He even went so far as to commend an Illinois statute which forbids minors reading stories of crime. Here is what Mr. Darrow said: "We have a statute in this state, passed only last year, if I recall it, which forbids minors reading stories of crime. Why? There is only one reason; because the legislature in its wisdom thought it would have a tendency to produce these thoughts and this life in the boys who read them."

There is the confession of a bitter hater of the Bible, an avowed agnostic, a noted defender of rich crooks and criminals for big fees, that bad reading was the direct cause of the criminality of the two most demoniacal and dastardly criminals of the 20th century.

Think of the terrific cost to Chicago and Illinois of the Leopold and Loeb trial. Think of the cost

in money and in heartaches and heartbreaks to their fathers and mothers! Think of more terrible terrible cost to the boys themselves!

But when you think, remember that the Scripture is being fulfilled, which says: "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." Parents who furnish filthy funny papers for their children to read and send them to the filthy movies are bound to reap filthy lives in their children. The courts of this country are crowded with divorce suits of young people. Children who are brought up on the Bible will as a rule have happy married lives. Parents, who are too stingy to buy good books for their children, need not be surprised if their court records, one way or another, cost them ten or 100 times as much as the good books would have cost them.

But that isn't the worst. Baptists are losing ground fast in the mountains, in many cities and in lots of country districts because Adventists, Mormons, Russellites,

Christian Scientists, Spiritists, Socialists and other deadly heretics are sowing down the country with soul-damning heresies and Baptists are asleep on the job.

Baptists who don't read Baptist papers will always be backward in Baptist affairs. Pastors who do not read Baptist papers and do nothing to get their people to read them will always have backward churches. THE BAPTIST EXAMINER exists to make believers out of unbelievers; to make Missionary Baptists out of all Baptists. But we can't do any of these things for the folk who don't read. For that reason you ought to help us to greatly increase our circulation. The more readers we have the more believers we can make; the more Baptists we can make, the more Missionary will our Baptist people be. Think of it, fellow workers! In helping to circulate, you help others, you come up to the help of the Lord, you help the truth and you help us! "Help somebody today!"



Xmas

(Continued from page seven)

and left, Matthew 2:13. Matthew 2:16 indicated the age of Jesus when the wise men visited Him, for Herod "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time when he had diligently inquired of the wise men," verse 7. The wise men gave their gifts to Jesus, not to one another, and even this did not happen on the birthday of Jesus. So there is no connection between Christmas and the birthday of Jesus in this respect.

VAIN WORSHIP

18. Vain worship is promoted by Christmas programs, which are doctrines of men. Jesus said to the Pharisees, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men," Matt. 14:8,9. This statement was true when the Lord uttered it in Isaiah's time, Isaiah 29:13; true when Jesus repeated it during His ministry, and it is true in large measure today concerning Christmas programs. Proof: People will sing in Christmas and Easter programs who cannot be depended upon at any other time, and many who do not attend church regularly, will go to swell the crowds at these programs. The largest crowds in the church for the year will be at these two programs. Be not deceived; the class of people who go to make up this supplementary crowd are not usually attracted by things of a spiritual nature. These statements are not to reflect upon true Christians, but merely to identify the true type of program it is that will attract the carnally minded; and the Christmas programs do attract such. Remember that, "He that is joined unto the Lord is one spirit," I Cor. 6:17 not one flesh, or carnal minds. Paul said, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ," Col. 2:8.

COMMANDMENT REJECTED

19. The commandment of God is rejected in Christmas celebrations. Jesus said to the Pharisees, "... Full well ye reject the commandment of God, that ye keep your own tradition." (Mark 7:9). "Making the Word of God of none effect through your traditions, which ye have delivered; and many such like things," Mark 7:13. "And many such like things"

certainly would include the traditions of Christmas. Proof: (1) "Not forsaking the assembling of ourselves together..." Heb. 10:21 is made of "none effect" by Christmas, according to the almost universal low attendance on the Lord's day nearest Christmas day (except for the Christmas program). Some say that the low attendance is due to the business of holidays when people visit their families and friends. This is no worthy excuse for this visiting is reciprocal between the cities, and there are churches at both ends of the line. (2) The Word of God is made of "none effect" in the point of financial support at this season. Churches as a whole will show a record of low finance nearest Christmas. Christmas is a time of low spirituality and high carnality.

INCONSISTENCY

20. Those who make the most of Christmas celebrations, pretending to honor the birthday of Jesus, usually are those who make the least of His Resurrection Memorial — the Lord's Day. The Lord's Day is desecrated by secular work, open business houses, worldly amusements, and sports. The Lord did not want His birth memorialized, yet some men will not observe the Lord's day, but will close their places of business, or refrain from working on Christmas Day.

TRADITIONS VS. SCRIPTURE

21. Christmas traditions are not in harmony with the Scriptures. (1) Old man "Santa Claus" (a Catholic monk) is the central character of Christmas, and has no Scriptural connection with the child Jesus. (2) The gifts of the wise men were gifts of gratitude and worship, the best of their substance, given to Jesus, not to another. (3) The traditional winter scene — evergreen trees and artificial snow — does not harmonize with the shepherds being in the fields with their flocks. (4) All manner of fireworks and miniature implements of war can have no connection with the birth of the "King of Peace." (5) Most all Christmas cards are centered around wishing one "A Merry Christmas." The word "merry" occurs more than twenty-five times in the Scriptures, and almost, if not, every time it is used, it has reference to the natural man. The natural man does not rejoice in the Saviour. Wishing one a "sacred Christmas" would be more becoming than wishing one a "merry Christmas." Is "merry making" a Christian attitude according to the Scripture?

THE MOTIVE

22. Christmas time is a time of social enjoyment and merry making, rather than that of spiritual gratitude and joy in the Saviour. Can one really and truthfully say that his actual motive for observing Christmas celebrations is, that the Saviour was born in Bethlehem nearly two thousand years ago?

UNHOLY BARGAIN

23. The source of Christmas equipment will condemn the tradition. Up to the time of the second World War, most Christmas goods bore the stamp, "Made in Germany," "Made in Japan," or "Made in Italy." It is significant to note that the very nations from whom the United States and England have purchased most of their Christmas goods, which have been used in reveling and polluting the worship of God, have been the instruments of providential judgment against us. How did these congested nations of so limited supply of raw materials finance the great war? By exports of the fruits of their cheap labor. Among these exports, Christmas goods played a major role. England and the United States have literally poured billions of dollars into these nations in the past fifty years for Christmas goods. In time, a nation will reap whatsoever she sows. "Because sent-

ence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil," Eccl. 8:11.

DRUNKENNESS AND GLUTTONY

24. Christmas time is a time of drunkenness and gluttony. The Holy Scriptures place gluttony in the same class with drunkenness, and several times in the same verse of Scripture, Deut. 21:20; Prov. 23:20,21; I Cor. 11:21. Many people who would never think of getting drunk, will commit the sin of gluttony (which is the cousin of drunkenness) in their Christmas feasts, and call it God-honoring. The term, "eat, drink and be merry," is associated with evil in the Scriptures, Isaiah 22:12,13; Luke 12:1. Jesus said to His disciples, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness," Luke 21:34. The overeating at Christmas feasts is definitely included in the word "surfeiting," and is therefore contrary to the teaching of Jesus in this verse. Gluttonous feasts are inconsistent with saints, according to I Peter 4:1-4. Also read Prov. 23:2,3; Num. 11:33,34; Psalm 78:29-31. There is always a wave of illness and death as a postlude to Christmas feasts and activities. Remember that fasting and prayer are associated together throughout the Bible, and are opposite to feasting and drunkenness.

FLESH GRATIFYING

25. Christmas time is a time of great reveling and the gratifying of the flesh. We are told in Romans 13:14, "Make no provision for the flesh," yet much provision is made for the flesh in the Christmas season. "And they that are Christ's have crucified the flesh with the affections and lusts," Gal. 5:24. Peter said, "Abstain from fleshly lusts," I Peter 2:11. "Abstain from all appearance of evil," I Thess. 5:22.

CONCLUSION

Jesus Christ, the supposed central figure of Christmas, is forgotten in the celebrations. It is significant to note that when Jesus was twelve years of age and about His Father's business, He attended the Passover, where many thousands of Jews were gathered for the feast which spoke of Him (Jesus), while He, the true Passover Lamb, was lost amid the celebrations and was not found for three days. Three days in the Scriptures speak of death, burial, and resurrection to a new life. Let Christians crucify affections for heathen customs, bury them, and arise to walk after the Spirit, thus finding Jesus the "third day."

When Jesus came to Golgotha They hanged Him on a tree, They drove great nails through Hands and feet, and made a Calvary They crowned Him with a crown Of thorns, red were His wounds and deep, For those were crude and cruel Days, and human flesh was cheap.

When Jesus came to Birmingham (Hayward) they simply passed Him by, They never hurt a hair of Him, They only let Him die; For He had grown more tender, And they would not give Him pain, They only just passed down the Street, and left Him in the rain.

Still Jesus cried, "Forgive them, For they know not what they do," And still it rained the Winter rain That drenched Him through and through; The crowds went home and left The streets without a soul to see, And Jesus crouched against a wall And cried for Calvary.

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