

Do Unto Others As You Would Have Done To You

By WILLARD WILLIS
Monroe, Ohio

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull out the mote out of thine eye: and, behold, a beam is in thine own eye?" (Matt. 7:2-4).

The statement "for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again," is a means our Lord uses in reminding us that He is keeping an accurate record of our conduct among men. He informs us that there is a day out there in the future when we will be required

them, may expect that God will be as extreme in marking what they do and say amiss."

Let it be remembered that we are to pray, "forgive us our sins AS we forgive those who sin against us." This same rule applies to our judging others; that is, God will reward us on the basis of our dealing with others as far as judging is concerned. (Continued on page 7, column 4)

THE MAN THAT GOD USES

Someone once said to Hudson Taylor, "You must often be conscious of the wonderful way God has prospered you in the China Inland Mission. I doubt if any man living has had a greater honour."

He replied: "I do not look on it in that way. I sometimes think that God must have been looking for someone small enough and weak enough for Him to use, so that all the glory might be His, and that He found me."

CAPITAL PUNISHMENT IN THE OLD TESTAMENT

By WELLIE MIDGLEY
Pengilly, Minn.

The very first passage in the Bible on this subject (Gen. 9:5,6) informs us that the person who kills another person must forfeit his own life. This is a very simple definition of capital punishment. I have been listening for current Presidential candidates to make some comment on this subject.

There is a wide difference of opinion prevailing among men in our day. There are two sides to this question. On one side, there are the people who believe the Bible is the inerrant Word of God, and who accept and stand for capital punishment. On the other side there are the rationalizing social philosophers.

Human Events, May 31, 1975, quoted United States Solicitor General Robert Bork who indicated that capital punishment was society's expression of moral outrage. "Although sometimes capital punishment is authorized for a crime because society views that crime as serious, the use of capital punishment itself also has an effect on society's view of crime. Capital punishment marks some crimes as particularly outrageous and offensive, and therefore, to be avoided by those individuals

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WHOLE NUMBER 2073

The Independency Of Apostolic Churches

By ALEXANDER CARSON
Tubbermore, Ireland
(1776-1844)

Not only is the independency of individual churches proved from the origin, and profane and sacred acceptance of the word by which they are denominated; but the laws and regulations given by the apostles for their direction, put the matter beyond doubt. The whole discipline of Christ's house is, without exception, committed to the individual church, consisting of the pastors and brethren of one congregation. Apostolical injunctions, which cannot be obeyed in any other than an independent church, imply the necessity of independency. Now of this sort, are all the rules, with respect to the administration of discipline.

It is the whole church, and not a church session, that is to receive members. "Him that is weak in the faith receive ye" — "Receive ye" (Rom. 14:1). Now, no Presbyterian congregation could comply with this injunction. The brethren have nothing to do with the receiving of members. This province is entirely usurped by the minister and lay-elders. The epistle to the Corinthians is addressed to the church of God at Corinth, which is explained in I Corinthians 1:2 to consist not of minister and lay-elders, but of "them that are sanctified in Christ Jesus, called to be saints."

Now, the power of excommunication is expressly vested in the whole church (I Corinthians 5:4), not in church rulers alone. If a Presbyterian congregation would presume to interfere with their rulers upon such a point, it would be actual rebellion. Nay, the whole congregation, minister, elders, and people could not put away from their communion the grossest adulterer, if the superior ecclesiastical judicatories would think proper to

screen him. But the church at Corinth is commanded to put away from among themselves that wicked person (I Corinthians 5:13), and to purge out the old leaven (I Corinthians 5:7).

To judge of the application of discipline, that is to examine and judge whether a crime be chargeable upon an accused member, is also stated (I Corinthians 5:12) to be the business of the whole church. "Do not ye judge them that are within?" The whole church is to judge the accused person though the church rulers are to execute the judgment. A church which cannot admit an apostolical direction cannot be apostolically constituted. Indeed excommunication, though the highest act of church authority, is so peculiarly the business of the whole church that the apostle does it not himself by an act of apostolical authority, but commits it to the saints themselves that there might be an example and model to all future ages. Likewise in Galatians 5:12 he does not say, "I cut off those that trouble you," but "I would they were even cut off."

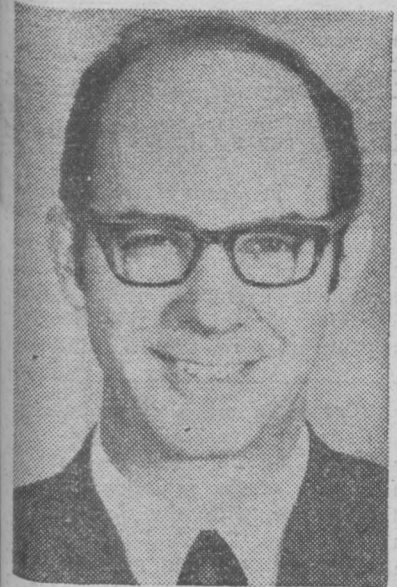
The restoration of fallen brethren upon repentance is also the duty of the whole church (II Corinthians 2:6-8; Galatians 6:1). Here it is observable that the excommunication was not the act of a select part of the church but "was inflicted of many." We have

also seen that the church was the final judge of personal and civil disputes among its members (Matthew 18:17; I Corinthians 6). In these and other instances, the instructions and commands given, necessarily suppose the constitution of the church to which they were directed, to have been independent; for to no other could they have been applied; in no other could they have been executed.

It will not be deemed a sufficient answer to this that the apostolical discipline may be executed in spirit and substance though not by those apostolically appointed. The thing must not only be done, but done as it is commanded. The command must not only be obeyed in its primary object, but in the appointed manner by the divinely appointed agents. Here we have not only the thing commanded to be done, but the persons commanded to do it. We may as well say that we need not execute apostolical discipline as that it may not be done by those apostolically appointed. The judges are here as clearly appointed as the thing to be judged. To fulfill a law we must not only do the thing the law directs but in the manner directed by the law.

The law ordains the murderer to die but it does not warrant any but those legally appointed to judge, condemn, and execute him. The king summons his parliament; but the senators intent upon their rural amusements or the improvement of their estates, send their stewards. They meet; they enact laws; they send them to the king. Will he, will the constitution recognize such legislators? And will the Lord Christ recognize the proceedings of the unconstitutional judicatories of what are called representative churches? Shall they be executed who on account of business, amusement, or indolence

(Continued on page 8, column 2)



WILLARD WILLIS

to give an account of all our actions. We, in fact, will suffer loss (I Cor. 3:3) for all our actions which do not conform to the holy Scriptures. May we, therefore, seek the guidance of the Spirit in all of our conduct. May our judgment of others be Scriptural, since the measure we mete shall be measured to us again.

Matthew Henry, when speaking of judging others, said, "Those who set up themselves as judges and censurers shall receive the greater condemnation. Our judging others will but make our judgment the more strict and severe. Those who are curious to spy into the faults of others and arrogate a power in passing censurers upon

WHO IS RIGHT—BILLY GRAHAM OR GOD?

By JIMMY DAVIS
Fulton, Mississippi

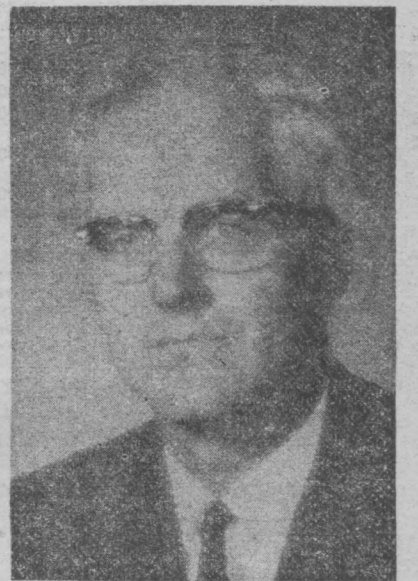
Mr. Billy Graham made a statement on TV a few weeks ago about long hair and what the Bible has to say about it. He stated that there was nothing in the Bible about men wearing long hair. Well, let's see who is right, Mr. Graham or the Bible.

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

I believe that Billy Graham has read the book of First Corinthians and is aware of that verse. When he made the statement, he just wasn't telling the truth. But, if he said anything about it, it might cut his crowds down.

Let me tell you a couple of reasons why God wants men to have short hair. First, the personal appearance of male and female are to be contrasted. Men are to look like men and women are to look like women. Long hair to a woman is her glory, but to a man it is his shame. It is used as a protest by the radicals and to wear long hair as a male is rebellion against God. Second, men wearing long hair

(Continued on page 8, column 1)



WELLIE MIDGLEY

with even a trace of moral responsibility."

Decent and law-abiding citizens are becoming disgusted with the violence and brutality that glares at them daily through the news media. Arguments against capital punishment are usually a sickly sentimentalism espoused by those who have lost their sense of justice. Being merciful to the criminal simply means being merciless to the victim who suffered at the hands of the criminal.

Before the flood, man was under conscience. A careful study of Genesis 6:3 will indicate that godly men relied upon the Holy Spirit for direction in their lives. God

(Continued on page 6, column 2)

ARE YOU SOUND IN DOCTRINE?

By A. J. GORDON
Boston, Massachusetts

Theological soundness ought to be the glory of the church, and it is only when made a buttress to spiritual decay and corruption that it becomes a reproach. Doctrine is the framework of life: it is the skeleton of truth, to be clothed and rounded out by the living graces of a holy life. It is only the lean creature whose bones become offensive. And it is only a lean Christian and a lean church whose theological rigidity repels us. It is when the outward life has shrunk away from the doctrine, leaving it bare and angular and protruding, that we are offended.

There is none too much of doctrine, perhaps; but it has been left exposed by the falling away in the spirituality of the body, and so has suffered an unseemly exposure. Woe to us if by our indifference or worldly lives we turn into a dishonor that which should be the strength and security of a Christian life! We remember that it is written: "The letter killeth; the spirit giveth life." And if we have not the Spirit, no matter how sound the letter, we are hastening to decay, and nothing can arrest us.—The Watchword, January, 1881.

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The Baptist Examiner Pulpit

A Sermon by R. Arthur Waugh

TURNING TOWARD THE LIGHT

Standing Tall In The Sun

While sitting at what I call my "window on the world" on a beautiful morning that the Lord had made, I noted for the first time a wild sunflower in the midst of some grasses and weeds. It differed somewhat from the plants around it. Some of them were standing straight and tall in the morning sunlight. But the wild sunflower, taller than all of them, had turned its top, its leaves, its head and its crown toward the sun.

Perhaps this in part, at least, is why it was greener, taller, and its leaves were a little more luxuriant.

Even though clouds later obscured the face of the sun, the wild sunflower maintained its steady stance in the direction of the sun. The clouds precluded a direct view of the sun, but there was no "frantic," "furtive" seeking for the sun by the wild sunflower. The brightness of the sun was dimmed, but the wild sunflower could apparently feel its

warmth and knew "intuitively" its location in the sky.

Keeping Eyes On The Son

So it is with those of us whose lives depend upon our relationship with the Son of God. There are times when clouds of trouble seem to skirt between us and Him. Still, there is no need for a frantic, frenzied searching or seeking for the Saviour. There is no need for a piteous pounding on the portals of Heaven to get the attention of

(Continued on page 2, column 1)

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Turning Toward . . .

(Continued from page one)
the God we cannot see.

In the frailty of our humanity
or because of earthly troubles
which seem to beset our way, we
may for a moment lose sight of
our Saviour. Yet, He is ever there
to direct the warmth of His love
and His unwavering interest to-
ward us.

Peter pictures this truth for us
in his words: "Casting all your
care upon him for he careth for
you" (I Peter 5:7). David, also,
demonstrates for us the glorious
truth that Christ Jesus, the Lord
(Messiah to Him) is ever there to
dispel the clouds of sin which seem
to separate the saved from the
Saviour.

In one place we hear: "The
heavens declare the glory of God
and the firmament sheweth His

BRIEF NOTES

Elder Joseph M. Wilson has a
new address. It is 634 Brent Street,
Winston-Salem, North Carolina
27103. His phone is 1-919-724-6658.

handiwork" (Psalm 19:1), while
in another there is: "Yea, though
I walk through the valley of the
shadow of death, I will fear no evil
for thou art with me, thy rod and
thy staff, they comfort me" (Psalm
23:4). And in another place: "My
heart is fixed, oh God; my heart
is fixed; I will sing and give
praise" (Psalm 57:7). Even in the
darkness of earth's troubles, David
was ever turned toward the light
of his Lord.

The wild sunflower, of course,
stands in daily competition with
the grasses and the weeds, but
it stands taller than all the rest.
It keeps its head ever turned to
the sun. So it was in the life of
David. From his earliest youth,
he lived a life of competition, but
he ever stood taller than all the
rest. In that hour when the armies
of Israel were preparing to flee
before the Philistines, we have
the indication that the set of his
soul and his life was toward the

Son: "I come to thee in the name
of the Lord of hosts, the God of
the armies of Israel, whom thou
hast defied" (I Sam. 17:45).

Jesus confirms this glorious
truth in the life of another with
some most specific words: "Your
father, Abraham rejoiced to see
my day; and he saw it, and was
glad" (John 8:56). Very truly,
Abraham had his face turned to-
ward the Son.

It seems there is an almost en-
dless competition between the re-
ligious and the religious, and be-
tween the irreligious or the secular,
as well as between the religious
and the irreligious. Yet, across
the centuries, a few mere mortals
have stood out among other mere
mortals. In the hours of their com-
petition in the world, they may
have seemed "beside themselves,"
as an Amos, an Isaiah, a Jerem-
iah, a Peter or a Paul. But, as
David, their "hearts were fixed."
Whether in the brightness of
their day or in the be-clouded
dimness of a given moment, their
only claim to greatness has been
their constant relationship with the
Son of God.

Perhaps it was because of this
relation with the Son of God that
they grew a little "taller." In their
growth, they have been a little
more "luxuriant" within them-
selves. And in the process, they
have been a little more "colorful."

Seeing The Son In The Word

If we were to retrace the char-
acter and the reality of these, we
doubtless would find a single dis-
tinction. It would not be the nature
of their faces or the form of their
bodies. Perhaps it would not be
the strength of their voices, their
colorful diction, or the dialectical
weight of their words. It possibly
would not even be the state of their
minds.

The difference, instead, would be
the set and direction of their
"hearts." The evidence would
doubtless be that their heads and
whatever "crowns" they might
wear among men were directed
toward the Son! This one ele-
mental relationship would be seen
as that which, in the midst of all
other characteristics and capabili-
ties, really made the difference.

The wild sunflower, of course,
followed the sun from its rising in
the East to its zenith above, and
then on to its setting in the west.
It then entered into a night of
darkness and rest. For us, how-
ever, there is not this temporal
limitation. God enables us to know
that "in Him was life, and the
life was the light of men" (John
1:4). Truly, the Son of God is
"the light of the world," and those
who believe on Him "shall not
walk in darkness." Thus, we need
not the darkness or the night, for
He is our "rest" (Heb. 4:9).

Neither do we need to look for
the Son in the East, nor in the
heights, or in the West, and not
even in the North or the South.
He is available to us in earth's
days or earth's nights, in winter
and in summer, in the spring and
in the fall. He directs us to Him-
self in the Word: "Search the
Scriptures, for in them ye think
ye have eternal life, and they
are they which testify of me"
(John 5:39). As we go to the Word
of God, we see the Son of God.

Peter dramatizes his conscious-
ness of the reality and the pres-
ence of the Son with the words:
"For David speaketh concerning
Him, I foresaw the Lord always
before my face; for He is on my
right hand, that I should not be
moved."

Thus, whether before Calvary
or after Calvary, a thousand years
before or a thousand years after,
the view of Christ Jesus is in
the Word. It is, then, with intent
and import that God declares
through Isaiah: "My thoughts are
not your thoughts, neither are your
ways my ways, saith the Lord.
For as the heavens are higher
than the earth, so are my ways
higher than your ways, and my
thoughts than your thoughts" (Isa.
55:8-9).

And the Apostle could say, in
another day, with equal import
and gravity: "Christ died for
sins according to the Scriptures;



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



EXCEPTIONS TO THE GENERAL RULE

"How should one chase a thou-
sand, and two put ten thousand
to flight, except their Rock had
sold them, and the Lord had shut
them up?" —Deut. 32:30.

I am sure you recognize the
fact that in most every instance
there are exceptions to the gen-
eral rule. For example, we elect
men to go to Frankfort and also
to Washington to make laws, and
those laws are the general rule.
Then we turn around, right about
face, and hire lawyers to try to
find the exception — to try to
find the weak spots in those laws.
Even after the laws are made and
enacted and they become the laws
of the land, we try to find the
exception to the general rule.

In my text which I have just
read, Moses speaks about one in-
dividual chasing a thousand, and
he also talks about two individ-
uals putting ten thousand to flight.
Now we know as a general rule
that one individual cannot chase

a thousand, and we know as a
general rule that two individuals
are not able to put ten thousand
to flight; however, there is an
exception to the general rule, and
that exception is if the Lord works
miraculously in our behalf both
to discourage the enemy and to
encourage us, then we might be
able to do as the text says. If
our Lord works for us and at
the same time works against our
enemies, one of us might be able
to chase a thousand and two of
us might be able to put ten
thousand to flight. However, that
is the exception to the general
rule.

I'd like to turn through the Word
of God and show you some very
noticeable exceptions.

SOVEREIGNTY.

In the first place, there is the
exception that centers around the
sovereignty of God. We read:

"For he hath put all things

under his feet, But when he saith
all things are put under him, it
is manifest that he is EXCEPT-
ED, which did put all things un-
der him"—I Cor. 15:27.

The first part of this verse tells
us that the Lord Jesus Christ has
put all things under His feet.
That is the general rule. In other
words, the general rule is that
all things are under His feet. Now
the exception is that He Him-
self is that which is excepted.
He is the one who has all things
under His feet, so naturally He
is excepted from the general rule.
In other words, it is the exception
of sovereignty.

You can surely see in this the
sovereignty of Almighty God man-
ifested in Jesus Christ, for all
things are put under His feet,
except He Himself. He is sover-
eign over all things, yet He Him-
self is exempted from anyone
having sovereignty over Him.

(Continued on page 3, column 1)

and that he was buried, and that
he rose again the third day ac-
cording to the Scriptures" (I Cor.
15:3-4). Too, the prophet and the
Apostle are in perfect, timeless
harmony as they say: "Everyone
that is bitten when he looketh upon
it, shall live" (Num. 21:8), and
"Believe on the Lord Jesus Christ
and thou shalt be saved" (Acts
16:31).

Before Calvary, men confessed
that Messiah (Christ) was Lord
and believed in their hearts God
would raise Him from the dead,
and they were saved. After Cal-
vary, the Word was: "If thou shalt
confess with thy mouth that Jesus
is Lord, and believe in thine heart
God has raised Him from the dead,
thou shalt be saved" (Rom. 10:9).

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By MILBURN COCKRELL

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from the foundation of the world"
(Rev. 13:8). He is "the Lamb of
God which takes away the sin of
the world" (John 1:29).

Keeping One's Face To The Son

Those who see the Son in the
Word and who keep their eyes on
the Son in the Word through the
the Word will be as the wild sun-
flower with its head toward the sun
in the midst of the weeds and the
grasses. Those who keep their eyes
and their "hearts fixed" on the
Son of God whose name is above
every name, even in the midst of
the religious and secular confu-
sions of our world will grow "tall,"
"luxuriant," and "colorful." In
the brightness, the warmth, and

the beneficence of the Son, they
will abound to the praise of God,
the Father. They will be literally
empowered by the very presence
of the Spirit of God of whom the
Son says: "He will abide with
you forever" (John 14:16). Such
will be living evidences of God's
presence, both eternal and tem-
poral.

We see this in the person of
Noah. In the midst of a world
doomed to death and destruction,
this one with his eyes on the Son
"found favor in the sight of God."
This is what we see in the person
of Abraham. In the midst of a
nation given wholly to idolatry and
demonic occultism, Abraham had
his eyes on the Son, and the call
of God came clearly and distinct-
ly: "Get thee out of thy country,
and from thy kindred, and from
thy father's house, unto a land
that I will show thee" (Gen. 12:1).
In the execution of this faith in
the Word of God, there came
sometime later that promise: "I
will make thy seed as the dust of
the earth . . ." (Gen. 13:16).

This is what we see in the per-
son of Joseph. He appears almost
as an after-thought in the program
of God, as the next to the last in
a family of twelve brothers. But
through his shepherding experi-
ences, through the destructive ef-
forts of ten of his own brothers,
and through the unholy devices
of earth's most powerful poten-
tates, he kept his eyes on the Son
of God, his Messiah and Lord!
History is now replete with the
evidence of Joseph's faith. Perhaps
every person alive today, and
every person who has lived since
his day, has been indebted to
Joseph as one who stood "tall"
for God in the midst of men.

This is what we see in the per-
son of Moses. He may have struck
the rock, the second time and died
outside the land because of his
faithless humanity, but he had
struck it once in the relationship
that he had with his Lord, his
Messiah. He could bear the eternal
message from God: "I will raise
them up a Prophet from among
their brethren, like unto thee, and
will put my words in His mouth;
and He shall speak unto them all
that I command Him" (Deut. 18:
18).

We see much the same in the
person of David. He was, of course,
a sinner, and he even walked for
a time in the disaffection which
sin can accomplish in the life of
a man, but his way in the Word
was clear. He cried to the Author
and the Revealer of that Word:

"Create in me a clean heart, O
God; and renew a right spirit
within me . . . Restore unto me
the joy of thy salvation; and up-
hold me with thy free spirit"
(Ps. 51:10, 12). And the Lord, in
a later day, could say: "I have
found David the son of Jesse, a
man after mine own heart, which
shall fulfill all my will" (Acts
13:22). David had his head and
his crown toward the Son, and
no historical paean can be raised
without there being praise of the
Son to whom David gave his voice.

This is what we see in the per-
son of John, the Baptizer. In look-
ing first upon the Son while yet
in his mother's womb, he "leaped
for joy." And while living upon
locusts and wild honey in the lone-
liness of the desert wastes, he
never lost sight of the Son. In
his moment of destiny, while yet
attired in his raiment of camel's
hair, we hear him say: "Prepare
ye the way of the Lord, make
His paths straight" (Luke 3:4).
For time and for eternity, he
could precede the giving of his
life, in the presence of the Son,
with the words: "Behold the Lamb
(Continued on page 7, column 3)

THE BICENTENNIAL ALMANAC

Edited by
CALVIN D. LINTON



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Exceptions To The . .

(Continued from Page Two)

I think it is wonderful to fall back upon the sovereignty of God and to know that we serve a God who is definitely sovereign in every particular. I don't know anything that is more of a blessing to me, nor anything that has encouraged me more down through the years than just to know that we serve a God who is absolutely sovereign in all things.

Now the majority of people do not think of God, as that kind of a God. I am sure the majority of people think that God is just a little bit more than man — a good man, a strong man, a big man. The Psalmist said:

"Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set thee in order before thine eyes" — Ps. 50:21.

That is certainly true so far as man is concerned. The average man thinks that God is such a one as himself, yet in this same chapter David would show us the sovereignty of God, for he says: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" — Ps. 50:10-12.

Think about the beasts that roam the field — the deer, the bear, the groundhog, the muskrat. Every beast of the field is God's. Also remember that the fowls of the mountains and every bird that flies belongs to God.

I have been rather interested in reading a report of the cattle census that has been taken by the Department of Agriculture.

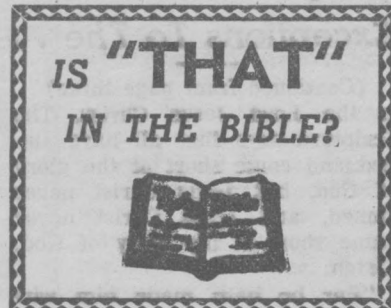
It has been rather interesting to me to know how they go about estimating all the cattle in the United States, yet they say they have done it with a very great degree of accuracy. Beloved, I knew every one of those cattle before the Department of Agriculture ever started. God knew how many there were; He knew every spot they had; He knew every characteristic that they had; He knew the size and weight of every one of them. Beloved, He is a sovereign God. He controls, and He owns the cattle upon a thousand hills. So sovereignty is He described in this passage that He says, "If I were hungry, I wouldn't tell you." God is not dependent upon man for anything. He is not even dependent upon us for food. God is so independent that if He were hungry, He wouldn't tell man of His needs. Why? He says, "The world is mine, and the fulness thereof." Everything within this world, and the world itself, belongs to Him. He is a sovereign God.

We read: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" — Prov. 21:1.

Of all the verses of the Bible that teach the sovereignty of God, there is none quite the equal of this, for this verse tells us that God controls the hearts of men, and that men do exactly as God directs them to do. God can take an individual and turn that individual just the same as He can turn a river of water.

Beloved, I thank God for the sovereignty of God. I am glad that I don't serve a God who is changeable, a God who can be changed by whims and the caprices of men. I am glad that I serve a God who is absolute, and sovereign, and unchangeable in all things. My text says that He has put all things under His feet, but when all things are put under him it is manifest that He Himself is excepted, for Jesus Christ is sovereign.

II.
I'd like for us to notice the exception as to sin. We read: "For all have sinned, and are short of the glory of God" — Rom. 3:23.



Question:

"WHAT BRIDEGROOM GAVE A STAG-PARTY AND SCHEMED TO GET A LINEN-SHOWER?"

Answer:

Samson, Judges 14:1,2, 10-13, RV. — "And Samson . . . told his father and mother, and said, I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to wife . . . And his father went down unto the woman: and Samson made there a feast; for so used the young men do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, Let me now put forth a riddle unto you: if ye can declare it unto me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment; but if ye cannot declare it unto me, then shall ye give me thirty linen garments and thirty changes of raiment . . ."

Now, beloved, that is the general rule — everybody has sinned, and everybody has come short of the glory of God.

If you will go all the way back to the day of Adam, you will find that Adam sinned, and Eve sinned. From that time down to this, everybody else has sinned.

I'll never forget that little Negro boy down in South Carolina who said, "I'll tell you, Pa, dat ole man Adam and dat ole lady Eve sho done messed up this world."

Beloved, they did. Adam and Eve sinned, and from that time on, we have all been born sinners. As this text says, "For all have sinned, and come short of the glory of God." Beloved, that is the general rule.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy: there is none that doeth good, no, not one" — Ps. 14:2, 3.

What a text! It tells us of a God in Heaven who introspectively looks down upon us from the skies; and He sees us just like we would look down upon an ant hill to see the ants hurrying and

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scurrying in each direction. As He looks upon us, He looks to see if there is even one of us who is seeking to do His will. After a careful inspection of us, and after a minute observation of us, He announces His conclusion, and that conclusion is that they are all gone astray, and they are altogether become filthy: there is none that doeth good — no, not one. That is the general rule.

When the Apostle Paul was writing to the churches at Galatia, he said:

"But the scripture hath concluded ALL UNDER SIN" — Gal. 3:22.

That is the general rule — that all are concluded under sin.

I think the most remarkable illustration we have of sin in the Bible is of Mephibosheth in the Old Testament. Every once in a while I sit down and say to myself, "Now what Scripture illustrates this particular truth?" and I have tried to analyze sin, as to see what is the best illustration of it.

I see that man in the fifth chapter of the Gospel of John at the pool of Bethesda, who was lame, who had been lame from his mother's womb, and who for 38 years had been lying there hoping that he might be the first one to crawl and plunge into the water after the angel moved the waters, trusting that he might be healed thereby. But somebody had always gotten into the pool first.

Now that is a good illustration of sin. It shows how impotent, how weak, how helpless man is, and how much man needs Jesus Christ.

There are other good illustrations of sin in the Word of God. Take the story of those three individuals in the New Testament who had died, whom Jesus raised back to life. Every one of those individuals is a remarkable illustration of sin. It shows us the result of sin — death. One of them had been dead just a few hours, whereas another was being carried to his burial, and the third had already been buried and putrefaction had already set in.

Now can you find anything that illustrates the moral and spiritual condition of sinners any better than that? All three were dead, but in different degrees as to death. All people are dead spiritually, but some already have moral and spiritual putrefaction set in so far as they are concerned. I think these three dead ones remarkably illustrate the spiritual condition of unsaved people, in that every unsaved man is spiritually dead and spiritually given over to sin.

However, I think the greatest illustration of sin is that of Mephibosheth, for the Word of God tells us how Mephibosheth as a baby was dropped by his nurse, and as a result of the fall he was injured and was never able to walk. The Word of God says that he was lame in both feet. He wasn't just partially lame. It wasn't that he could hobble along. It wasn't that he could walk with a crutch or a cane. But he was lame in both feet.

What a remarkable illustration of the sinner! What has happened to man? As Mephibosheth suffered from a fall, so you and I and all of Adam's descendants have suffered spiritually as a result of the fall that took place in the Garden of Eden. We are not just a little bit bad off; we are totally bad off. Mephibosheth was totally lame; he was lame in both feet. You and I are total sinners in the sight of God. We are totally depraved in God's sight.

Beloved, that is the general rule — all men are sinners, and all men have come short of the glory of God. All men are like the man at the pool of Bethesda, for they are impotent and unable to help themselves. All men are like Mephibosheth, for they are spiritually dead. But what is the exception? Beloved, the exception (Continued on page 4, column 4)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise
"THE DOCTRINE OF THE CHURCH"

BAPTIST FIRSTS AND CONFESSIONS

So as not to mislead with this title, let me define what I mean. By "firsts" I mean — first church manuals, polity books and such like. Brother T. has made much of the supposed fact that *Theodosia Earnest* was a "religious novel" in which Landmark views were first expounded. Therefore, I must reply to this statement which is very deceptive.

In the first place, Brother T. qualifies his statement this way . . . "a religious novel." And then he claims that it was the first work in which Landmarkism is ever found. It was the first RELIGIOUS NOVEL IN WHICH LANDMARKISM WAS FOUND, BUT THAT IS BECAUSE IT WAS ONE OF THE FIRST RELIGIOUS NOVELS EVER PUBLISHED BY AMERICAN BAPTISTS!

But, it was not the first work in which Landmarkism is found. Mary Ford published the first novel devoted to closed communion in or about 1855, *Grace Truman*. But does this mean no closed communion views were held by Baptists before that time? I think not. Reformed Baptists may choose to affirm such and it may come to pass that Brother T. may write such a book in an effort to prove that open communion is the historic Baptist practice.

J. M. Sallee published his novel against Campbellism, *Mabel Clement*, about 1910. Does this mean that Baptists and Campbellites were one and the same before that time? I think not. It may be that Reformed Baptists will take up baptismal salvation along with the Protestant church idea. If so, it may also be that Brother T. will affirm that before the appearance of *Mabel Clement*, Baptists believed in baptismal regeneration.

The fact is that *Theodosia Earnest* was the first RELIGIOUS NOVEL in which Landmark views were expressed. But it was not the first BAPTIST BOOK EVER TO EXPRESS BAPTIST VIEWS ON THE LOCAL CHURCH CONCEPT FROM MATTHEW 16:18.

LOCAL CHURCH ONLY VIEWS BEFORE 1855

1856 is the date given to A. C. Dayton's work by Brother T. Our desire now will be to show that before that date, the local church only idea was held by Baptists. We are not affirming that ALL BAPTISTS WERE LOCAL CHURCH ONLY BAPTISTS. BUT WE DO AFFIRM THAT MANY OF THE LEADERS WERE JUST THAT BEFORE 1855!

Remember that the UNIVERSAL, VISIBLE CHURCH OF BAPTISTS IS THE SAME AS J. R. GRAVES AND OTHER LANDMARK BAPTIST MEN HELD . . . IT WAS THE SAME AS THE CHURCHES MAKING UP THE KINGDOM. It was a universal, visible body made up only of Baptist churches.

Notice the bold statement from Brother T.:

"*Theodosia Earnest* was the first book ever published which espoused the Landmark theory of the Church. Here the theory is introduced that the church which Jesus promised to build (Matt. 16:18) is not a spiritual structure consisting of all Christians, but a local, visible institution. HERE WE FIND FOR THE FIRST TIME A CATEGORICAL DENIAL OF THE UNIVERSAL CHURCH AND AN ATTEMPT TO IDENTIFY EVERY USAGE OF EKKLESIA IN THE NEW TESTAMENT WITH THE LOCAL CHURCH" — Page 171.

Now, Brother T., observe the historic facts and see that you again have presented a great big historical falsehood. You should have checked out the matter before you wrote your book.

THE FIRST CHURCH MANUAL EVER PUBLISHED BY AMERICAN BAPTISTS HELD THE LOCAL CHURCH ONLY VIEWPOINT!

This was published by William Crowell, of Newton Theological Institute. It was issued in 1847. It came from the North. It was from those Baptists who believed in the reception of alien baptism. Its only error is that it takes a weak stand against alien baptism. Here are its statements:

"In a few instances it is thought by some to include all believers. 'And he (Christ) is the head of the body, the church.' 'Christ loved the church and gave himself for it.' 'Gave him to be head over all things to the church, which is his body.' If these passages are carefully examined in their connection, it will be seen that they may be applied to any particular church; for Christ is head over all things to each, and as he stands in the same relation to one as to another, the remark includes them all. Thus we say, God is the rightful ruler of man; by which we mean all men, — the human race, — yet we do not mean by this expression that the human race is one individual. If we follow the

(Continued on Page Five)

THE BAPTIST EXAMINER

JUNE 5, 1976

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Please explain in full Romans 5:6."

PAUL
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This verse is adequately explained by the context. What Paul, through the Holy Spirit, is saying here is:

a) We were without ability to save ourselves or to seek salvation (WITHOUT STRENGTH).

b) A remedy was decreed which would overcome that lack of ability (Christ DIED FOR THE UNGODLY).

c) The remedy would be made manifest at precisely the decreed instant in history (IN DUE TIME).

It should be obvious that Paul was addressing these remarks to saved people (verse one) not to the world at large.

It should be equally obvious that redemption is not an event or experience which can be manipulated by circumstances, men, accident.

Our Lord was NOT murdered — He lay down His life for HIS sheep. His atonement was not capricious — He shall save HIS people from their sins.

Hallelujah, what a Saviour!

ROY
MASONRADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

The Scripture in question reads as follows: "For when we were yet without strength, in due time Christ died for the ungodly."

In dealing with Scriptures, we should always read and examine the context. In verse 1, Paul speaks of justification and peace with God that comes through justification by faith in Christ. Following this, he shows that we have access by faith to God's grace. Then he says that we glory in tribulation also, and that the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. Then he tells us that when we were without strength, Christ died for the ungodly.

From other Scriptures, we learn that the death of Christ was in the plan of God before the world was. (See Rev. 13:8). Likewise, we were chosen and elected to salvation back there before we were born. This is expressed in Eph. 1:4, where it says, "According as He hath chosen us in Him before the foundation of the world . . . Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." As is indicated in this verse under consideration, we had no strength and no power — in fact, we didn't even exist at the time God planned our salvation through the death of Christ. As time passed, we came into the world, and we were among the ungodly, but God brought us to realize our need and to turn to Christ for salvation. This is expressed in verse 8, which says, "But God commendeth His love towards us, in that while we were yet sinners, Christ died

for us."

I don't think it is difficult to understand what is meant in verse 6, if the whole eleven verses that deal with the question of salvation are read. There is enough in these verses to make a person jump up and down and shout as we think of the wonderful grace of God that caused Him to give His Son that we, poor weak, sinful creatures, have the Saviour who died for us when we were utterly ungodly and undeserving.

E. G.
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If you notice, verse 5 tells us that the love of God is shed abroad in our hearts by the Holy Spirit. And in verse 6 we have proof of that fact. The word "For" can be rendered "because." So Paul is proving to us that the "love of God is shed abroad in our hearts" by his saying, "Because when we were yet without strength, in due time Christ died for the ungodly." It would seem that God's love for us could be the only reason why He would die for us when we had no strength within ourselves to do anything about our condition. Strength here does not mean physical strength. The strongest man in the world physically is just as helpless to do any spiritual thing as an invalid.

The reason for this is that both the strongest man and the invalid are "dead in trespasses and sins" (Eph. 2:1). Both of them have a heart that is more deceitful than anything else in all the world, and not only that, it is desperately wicked (Jer. 17:9). And neither of them can understand any spiritual thing (I Cor. 2:14). So we should be able to see that the lost person is just as helpless to do anything about his spiritual condition, regardless of his physical strength, as the children of Israel were to cross the Red Sea until God opened it up for them.

"In due time" simply means God's appointed time. Christ did not happen to die at the same hour the passover lambs were being killed. The passover lambs had to be killed at God's appointed time, else they would be just dead lambs. The Jews were commanded to kill the passover lambs on the 14th day of their first month (our April) in the evening (Ex. 12:6). So, for anyone to call himself eating the passover supper on the 13th would be making a mockery of that wonderful occasion. We find in Numbers 9:10-11 that those who were unable to partake of the passover on the 14th of the first month had to wait until the 14th of the second month. So far as I am able to see, those two days were the only ones on which the passover supper could be eaten. That is why I cannot accept the teaching that Christ ate the passover supper the night before He was crucified. Paul tells us in I Cor. 5:7 that "Christ our passover is sacrificed for us." So in order for Him to be our passover Lamb He simply had to be slain at God's appointed time for passover lambs to be slain. I realize that our translation makes it sound as if He ate the passover supper the night before He was crucified. But that would have broken God's command concerning the passover. So in John 13:2

we find that the supper Christ ate the night before He was crucified comes from DEIPNON which is the Greek word for the usual evening meal. But the passover supper comes from HEORTE. So the supper Christ ate that night was the regular evening meal. Everything that God does He does it at His appointed time. In Galatians 4:4 we find that "when the fulness of the time was come, God sent forth His Son." So in due time, or at God's appointed time Christ died for us.

The word "for" here comes from HUPER which means instead of, or in the place of. So Christ died in our stead, or in our place. Many people make the word "ungodly" to mean everybody. And certainly, everybody is ungodly until God saves them. But in Matthew 1:21 the angel of the Lord said to Joseph, "Thou shalt call His name Jesus: for He shall save His people from their sins." The word "shall" here shows determination. Jesus was determined to save His people. So many people hold that those who believe are His people. But that is putting the cart before the horse. His people are the ones who believe, because He gives them the belief (Acts 18:27; Phil. 1:29). We are not His sheep because we believed. We believed because we were His sheep (Jno. 10:26). So the ungodly in this verse consists of our Lord's lost sheep, and nobody else.

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This verse of Scripture is one of the many that shows us clearly that our salvation is not according to our abilities. "Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5).

The passage in question tells us that Christ died for us when we were not able to do anything. "Without strength" means without power to do anything for ourselves. When we were without power to do anything for ourselves was the time that Christ died for us. We cannot in any way save ourselves, not by works, baptism, church membership, money or anything.

"In due time" means at the appointed time. God purposed and planned all this before the foundation of the world and even determined the time. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4,5).

"Christ died for the ungodly." Every person for whom Christ died was ungodly. "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and were by nature the children of wrath, even as others" (Eph. 2:1-3).

This verse of Scripture says simply that when we were, not able to do anything to save ourselves, at the time appointed by God, Christ died for all of those of His elect who were still bound by sin.

Exceptions To The . .

(Continued from page three)
is the Lord Jesus Christ. The Scripture says that all have sinned and come short of the glory of God, but Jesus Christ never sinned, and Jesus Christ never came short of the glory of God. Listen:

"For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him" — II Cor. 5:21.

Beloved, when Jesus Christ went to the cross, He went there as one who knew no sin. That is to say, Jesus Christ had no sin. There was no sin in the Son of God. The general rule is that all have sinned, but Jesus Christ knew no sin.

We have that same truth presented to us again:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT" — I Pet. 1:18, 19.

"For such an high priest became us, who is HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and made higher than the heavens" — Heb. 7:26.

What a contrast! You and I can be characterized as participants of sin. It can be said that the general rule of us is that we are all sinners. The exception is that Jesus Christ was not a sinner, but He is "holy, blameless, undefiled, separate from sinners, and made higher than the heavens."

The Apostle John also said concerning Jesus Christ:

"And in him is NO SIN" — I John 3:5.

Let's notice another Scripture which gives to us the photograph of our Lord's saddest and darkest hours, when Jesus in prayer said:

"Thou art my God from my mother's belly" — Psa. 22:10.

The only one who could say that God was his God from birth was Jesus Christ. All the balance of us are sinners. We are all born with a sinful nature. In contrast, Jesus Christ could say that God

was His God, even from the hour of birth.

Now there is the general rule, and here is the exception. The rule is that we are all sinners; the exception is the Lord Jesus Christ Himself. What a contrast!

I remember years ago when I was just a boy preacher that I had a good deal of trouble with my "tummy." One summer I gave me a lot of difficulty. I went to see a doctor and he made an examination. He said he thought there was something wrong with my gall. Well, I wasn't a bit surprised, because all down through the years a lot of people have said that I had too much of it. The doctor gave me some capsules and told me to go home and take them at a certain hour the next morning and not to eat any breakfast, and then to come back and he would give me an examination. The next day when I went back he stood me up in front of a fluoroscope, and he brought a big mirror around in front of me and I stood there and looked in that mirror and saw every organ inside my body. I could see my lungs contracting and expanding. I could see my heart beating. I could see everything that was going on internally. The doctor made an extensive examination and he told me, "If I am right in my guess, these dye capsules will show up in dark spots." However, when he brought that mirror around and looked, much to his dissatisfaction but very definitely to my satisfaction, there wasn't a single dark spot that showed up.

I have often thought of that experience — of that doctor who was looking for dark spots; you can subject the Lord Jesus Christ to the most minute and careful analysis, and you can study His character in every particular, but a single dark spot will never stain nor show in the character of the Lord Jesus Christ. The Son of God is sinless. The general rule is that we are all sinners, but the exception is Jesus Christ.

III

SUFFERING FOR SIN.

Do you realize that the general rule of life is that you can't sin and get by with it? The general rule of life is that you are going to suffer when you sin. Listen:

"For in the day that thou eatest thereof thou shalt surely die" — Gen. 3:17.

Notice, there is going to be suffering for sin. This is the first time that sin is mentioned, and this was before sin became a reality. God told Adam in the day he ate of the forbidden fruit and thus sinned he should die. He enunciated a principle in the very beginning that there was to be suffering as a result of sin.

All the way through the Bible we find this. Listen:

"The soul that sinneth, it shall die" — Ezek. 18:4.

"The soul that sinneth, it shall die" — Ezek. 18:20.

"For the wages of sin is death" — Rom. 6:23.

"The father shall not be put to death for the children, neither shall the children be put to death for the fathers: EVERY MAN SHALL BE PUT TO DEATH FOR HIS OWN SIN" — Deut. 24:16.

Mark it down, you cannot sin without suffering. You cannot sin without there being suffering for that sin. Beloved, the general rule is that every man shall be put to death for his own sin. The general rule is that men suffer for sin.

Just recall how men in the Old Testament suffered for sin. Look at Moses standing up there on Mount Nebo looking over into the promised land, wishing he could go in. God said to him, "No, Moses, you have gone as far as you can. Remember, Moses, I told you to speak to a rock on a certain day and water would flow out, but Moses, you didn't obey me. You sinned. And you are going to have to die." I can see God as He smote Moses, and with the hollow of His hand He scooped out a little grave and buried Moses there on Mount Nebo's lonely mountain top. No man to this day knows the exact spot where Moses was buried.

(Continued on page 5, column 2)

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SINNING IN HOLY THINGS

In the 28th chapter of Exodus is the record of the garments of Aaron, the High Priest, and his sons. HOLINESS TO THE LORD was to be engraved on a gold plate and put on a blue lace upon the mitre. This was to be upon Aaron's forehead "that Aaron may bear the iniquity of the holy things." How solemn this! How awesome! The sins of holy things? Surely, we must pause and ponder this thought.

We don't have to reflect for long before we realize we, too, sin in the holy things. How flippantly we use the Word of God. We make crude jokes about holy things. We joke and laugh about bossy wives and henpecked husbands. We spread rumors and gossip about the brethren and sister churches. Why do we despise the church of our Lord with our tongue and spread stories about His men? Surely we are sinning in holy things.

We sin not only with our tongues but in our attitudes. What is our motive for attending the church services? Is it to worship the Living Jehovah? Or is it, rather, habit? We always go to church on Sunday and Wednesday. We may fuss and fight and yell and scream at each other getting there but we go. Do we listen attentively to the Word, expecting to receive blessing from it? Or does our mind wander and roam after idols?

Yes, the list of spiritual sins is long. Mine, no doubt, much longer than yours. Seems as though every spiritual thing I try to do is tainted by this filthy flesh. Those most precious times we have with our Lord during our private devotions. He seems so close, so comforting, so wondrously near. Then from out of nowhere, an evil thought comes to mar this time. Ah, yes, we need an High Priest to bear

the iniquity of the holy things. We often pray for forgiveness for the sins committed in the flesh, but do we forget those in the spirit? Perhaps this is part of the groaning the Holy Spirit does for us. When we don't even know what we have need of, He does. How marvelous to know that Jesus is our High Priest! That He presents before the Father's face, not our unholiness, but His own holiness. "Thank you, Father."

Exceptions To The . . .

(Continued from page 4)

Why? Because Moses sinned. Look at Gehazi, the servant of the man of God, Elisha, who allowed a covetous disposition to take possession of him, and who, after his master had refused to accept the gift that might have come to him from Naaman, ran after him and said, "My master has changed his mind. He has special guests that have come unexpectedly, and if you don't mind, you can give me some of those possessions that you were offering to him a while ago, and I'll take them back to him." When he walked into the room, Elisha said to him, "Gehazi, where have you been?" He said, "I haven't been anywhere." Elisha said, "Now, Gehazi, didn't your heart and your body go together? The leprosy that Naaman had is going to be your leprosy from now on, until your dying day." The sin of covetousness had gripped this man Gehazi, with the result that Gehazi suffered until the end of his day.

Beloved, you can't sin without suffering.

Look at Achan who stole that wedge of gold, and wedge of silver, and the goodly Babylonish garment, and digged down in the ground and hid them. Then look out there and see that pile of stones covering him, and his wife, and his children, and all that he had. When you look at that heap of stones that are piled over the top of him, you can say, "Whenever man sins, he suffers."

Or look at Judas Iscariot. When the rope broke and he fell, his bowels gushed out. Look at that disemboweled corpse as it lies there upon the ground, and you say concerning him, "What is the reason for this?" For an answer, you can come back to the general rule that you can't sin without suffering. Anytime that a man sins he is going to suffer.

Look at Ananias and Sapphira how they lied about the price of the land, and see them as they are carried out dead.

Beloved, every time that Israel in the Old Testament murmured, God whipped them as a result thereof. Take for example the time they murmured so vociferously and God sent serpents among them. I see those serpents crawling into the tents, and crawling over the top of individuals and biting them. I see Israel dying by the thousands. Why? Because Israel murmured against God.

The general rule is that you can't sin without suffering. Now what is the exception? Is there an exception to this rule? There is. Beloved, Jesus Christ went to the cross of Calvary and bore our sins to keep us from suffering in Hell. That is the exception. What a blessed exception!

The general rule is that you are going to suffer if you sin. You may suffer in this life. You will certainly suffer when you come down to die. You will surely suffer throughout a never-ending eternity. That is the general rule. The exception is that Jesus Christ went to the cross of Calvary and died for our sins. He is the exception to the rule. The sin penalty fell on Him, with the result that you and I don't suffer eternally for our sins. Listen:

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and THE LORD HATH LAID ON HIM THE IN-

QUITY OF US ALL. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN"—Isa. 53:5-8.

Beloved, that is a blessed exception, a notable exception, that Jesus died for us. The same truth is presented to us again, for we read:

"For he hath made him, who know no sin; to be sin for us; that we might be made the righteousness of God in him"—II Cor. 5:21.

When Jesus hung on the cross it wasn't for His sins. He is the exception to the general rule. The general rule is that I ought to be hanging there, and you ought to be hanging there, but there is the exception: Jesus Christ suffered for our sins. He was made sin for us.

Notice again:

"Who his own self BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed"—I Pet. 2:24.

"For CHRIST also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit"—I Pet. 3:18.

Beloved, listen, the general rule is that every man shall suffer for his sins, but the exception is that Christ suffered for our sins.

IV

JUDGMENT.

Some of these days God is going to judge everybody. I don't say that He is going to judge us all at the same time. I make a distinction. There shall be a thou-

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sand years that shall intervene between the judgment of the righteous and the judgment of the wicked. But ultimately everybody is going to come to the judgment bar of God. The general rule of that is stated when we read:

"So then every one of us shall give account of himself to God"—Rom. 14:12.

What a day it is going to be when men and women come up to the judgment bar of God to give an account of themselves to God! Now is there an exception? Yes, there is a blessed notable exception, and that is, I am not going to the judgment for my sins. My Saviour has already been there and has been judged for me. The general rule is that we are all going to be judged, but the Word of God gives us the exception when it says:

"Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and SHALL NOT COME INTO CONDEMNATION; but is passed from death unto life"—John 5:24.

The King James version says, "shall not come into condemnation," but literally, the original language is "judgment." It says that we shall not come into judgment.

The general rule is that we will not come to the judgment bar of God, because Jesus Christ has already been judged, and the sentence of our condemnation has already been exacted upon Him. Therefore, we shall not come into the judgment, for we have already passed from death unto life.

Isn't it wonderful to know if (Continued on page 6, column 1)

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A Review Of Baptist Ecclesiology

(Continued From Page Three)

apostle's reasoning through, Eph. 2: we find, v. 22, that it was not a universal, but a particular church which he had in mind, even in these passages; for having spoken of the union of Jews and Gentiles 'in one body,' as 'fellow-citizens with the saints,' then as 'the household of God,' to illustrate the great truths that on 'Jesus Christ, the chief corner stone, all the building fitly framed together groweth to an holy temple in the Lord,' he immediately adds, as if to prevent the erroneous theory that there is but one visible church for the Lord's earthly temple, 'In whom YE (the church in Ephesus), also are built together, (formed into a church), for AN habitation of God through the Spirit.' If the Ephesian church were one habitation of God, it follows that every other church is so.

In one instance the word refers to angels: 'To the general assembly and church of the first born.' Heb. 12:23. But these uses are rare. It is never used in the New Testament to signify a national, provincial, or geographical church, of any description. The idea of such a body was developed in a later age. A church, in the language of the inspired writers, is a society of believers, who meet in one place for the worship of God, and for the united observance of the ordinances of the gospel."—Wm. Crowell, *The Church Member's Manual*, (Boston; Gould, Kendall, and Lincoln, 1847), pages 34,35.

Brethren, it may be that being a Landmark Baptist I cannot subtract too well, but it seems to me that 1847 is before 1856. Perhaps Reformed Baptists have worked out a way to make 1847 later and following 1856 since they also make universal and invisible the same as local and visible from one word.

Dr. Crowell received his manuscript from the wife of the departed Dr. Knowels who had planned on writing the work. He indicated his novel adventure in the following remarks: "So far as I know, this is the first attempt to exhibit the Baptist Church Polity in systematic order" (page 7). Dr. Crowell viewed this with great difficulty because it was a pioneer work. But does this mean that before 1847 Baptists had no church polity? According to Brother T. it would.

Another interesting fact about this book will become evident after you see the following remarks about Dr. J. R. Graves from Brother T.'s work:

"Regretfully, antagonists of the doctrine of the universal church have sought to prejudice many against this truth by representing it as *novel*. For example, we find J. R. Graves making the following allegation: 'The earliest writers knew nothing of an invisible, universal or provincial church.' He then proceeds to quote some of the church fathers relative to their belief in a local church, which is quite beside the point, for none would challenge that they believed in the local church. Interestingly, he brings forth no quotation which could be interpreted as a *denial* of the universal church"—Page 149.

We wonder how the fathers of the second and third centuries could have denied the existence of the universal church when they didn't even know about such a thing? Brother T. could have just as well said of the same class of writers . . . "interestingly, he brings forth no quotation which could be interpreted as a DENIAL of infant baptism."

Now, the point that I am making is, that Brother T. is referring to Dr. Graves' comments from Old Landmarkism. Now, the interesting thing about all this is that J. R. GRAVES TOOK THE SAME QUOTES WHICH DR. CROWELL PLACED IN HIS WORK IN 1847. Dr. Graves quoted in 1880 what Dr. Crowell quoted in 1847. Here is a copy of Dr. Crowell's remarks in 1847, page 35:

"In this sense the word occurs in the singular number upwards of fifty times, and the word *churches* upwards of thirty times, in the New Testament. It is used with other significations in about sixteen or eighteen instances.

According to Sir Peter King, an Episcopal writer, this was the prevailing use of the word during the three first centuries. In his learned and impartial 'Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church that flourished within the first Three Hundred Years after Christ,' he says, 'the usual and common acceptance of the word is, that of a particular church, that is, a society of Christians meeting together in one place under their proper pastors, for the performance of religious worship and the exercising of Christian Discipline.'

This is evidently the prevailing use of the word by the early Christian writers. Dionysius Alexandrinus, when banished to Cephro in Lybia, writes *Polle sunepedemesen emin ekklesia, a large church collected with us*, etc. Eusebius, lib. 7.11. So Irenaeus, *Ea qua est in quoque loco ecclesia*, that church which is in any place, etc. Op. lib. 2. c.56. So Cyprian, Ignatius, and Origen speak of 'the church in Smyrna,' 'the

(Continued on Page Six)

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Exceptions To The . .

(Continued from page five)

you are saved, that you are not going to have to go to the judgment to find out where you stand, and how you stand, for that part already has been taken care of. I am not worrying about coming up to the judgment and saying, "Lord, look over there on page so-and-so under the G's and see whether John R. Gilpin is going to get in." I am not worrying about that, for judgment has already been exacted in Jesus Christ. Every man shall be judged, and every man shall give an account of himself to God — that is the general rule, but the exception is that Jesus Christ has already gone to the judgment, and has been condemned, and so far as I am concerned, my sins are already paid for in Jesus Christ.

Notice again:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after"—I Tim. 5:24.

This would tell us that you can send your sins ahead of you to the judgment. Beloved, that is what I have done, and that is what you have done if you are saved. We have sent our sins on ahead. The day I saw the truth that Jesus Christ on the cross of Calvary had died for my sins, and that my sins were put on Him — that day my sins were sent ahead of me; Jesus Christ having died for my sins, therefore my sins were judged in Him. Therefore, my sins were sent ahead of me to the judgment.

What a contrast as to the unsaved man! The unsaved man will come up to the judgment. I can see him now, how he walks up, head bowed, completely subdued at the judgment bar of God. Here in life he may have been an atheist, or he may have taken a very definite stand in opposition to God and His Word, but when he comes up to the judgment, he is going to come submissive before God. As he stands there before the Judge of all the universe, he looks behind him and there are all of his sins trailing along to the judgment behind him. Every sin he has ever committed in this life will follow right along behind him. He will come into the judgment like the engine of a train, and the train itself is his sins that he drags to the judgment with him.

The Word of God tells us that some men's sins are open beforehand going before to judgment, and some men's sins follow after. The saved man has sent his sins on ahead. They have already been judged. The penalty has been exacted for them. However, when the unsaved man comes to the judgment and looks behind him, all of his sins are following him right up to the judgment.

What an awakening it is going to be for a man when he looks around at the judgment and sees every sin that he has ever committed! All of the ungodliness, all of the immorality, all of the unspirituality, all of the atheism and the doubts — everything of his life that is wrong follows him right up to the judgment bar of God. But that isn't going to be true of me. I am not going to look around at the judgment to see whether I have any sins behind me. Beloved, my sins have gone before me; they have already gone to the judgment and have been judged; the sentence has already been executed; the prisoner has already been condemned. In fact, He has already died for my sins, and the sins of all of my life are already shipped ahead to the judgment. What a blessing! The general rule is that every man shall give an account of himself to God; the exception is that Jesus Christ shall give an account to God for the sins of all His elect.

CONCLUSION

Now these are the exceptions to the general rule: Generally speaking, all things are under His feet, but, beloved, He is sovereign.

Generally speaking, all men are sinners, but the Lord Jesus Christ could claim God as His God from the hour of His birth.

Generally speaking, all men suffer for their sins, but the exception is that Jesus Christ has suffered for the elect's sake.

The general rule is that every man shall be judged for his own sins, but the exception is that the saved man already has had his sins judged and paid for by the Lord Jesus Christ.

I want to close my message by reading to you four texts of Scripture:

"For I say unto you, THAT EXCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"—Mt. 5:20.

"EXCEPT ye repent, ye shall all likewise perish"—Luke 12:3.

"EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"—Mt. 18:3.

"EXCEPT a man be born again, he cannot see the kingdom of God"—John 3:3.

As I have said, we elect legislators to make laws and then we hire a lawyer to try to find the loopholes and the exceptions. Beloved, it is the exception to the general rule that pleases my soul and blesses me when I realize that Jesus Christ is my Saviour thereby.

May God bless you!

Capital Punishment

(Continued from Page One)

placed very little external restraint upon the wickedness of man. He chose to deal personally with sin, as in the case of Cain and Abel. Then men's hearts became corrupt until God brought His vengeance upon men in the flood. After the flood, God began to deal with men to check the spread of sin by external restraint upon man through the use of human government — that is, the rule of man over man by the use of certain laws.

It is significant that psychiatric science knows of no way to change a sociopath—an adult person without a conscience. Psychiatrists recognize in the behavioral sciences that the conscience develops in a person in the first five or six years of life. This scientific fact challenges us to train our children in the things of God while they are very young. There are many young people in our schools, and I am fearful there may be some in our churches, who are known sociopaths. Yet, the prison officials, the people in parole and probation work, judges and others, are seemingly expecting the impossible. They will turn a very hard-

ened criminal sociopath into society. I am fearful that those people who think they can readjust that hardened criminal sociopath are probably psychoceramics — a very dignified term to replace the simple term, crackpots!

One such psychiatrist has spoken concerning John Wilkes Booth. We are told that we should have treated Booth because it would be a crime to punish him. If our nation would have treated him, it would have been possible to cure him, and he could have been released provided he promised he would not do it again. But Abraham Lincoln is dead! There is a gross disproportion between Booth's deed and that psychiatric response to it! Does any reader remember the old saying that hanging is too good for him? We shall not see any decrease in crime in this country until we make the individual responsible for his crimes.

There are statistics available that 93.5 per cent of all crimes committed in the U.S.A. go unpunished. This same source shows conclusively that the rehabilitation programs have proven to be a failure. Our city streets are rapidly becoming a concrete jungle of savagery. The pseudo-scientists with their queer explanations, the liberal clergymen with their dogooder platitudes, and the modern child trainers with their "prohibitions bring inhibitions" theory, are all working together to produce a generation of sociopaths, and they are getting into deeper trouble every day. Probably no country in the world so zealously protects the rights of the criminals, and so callously tramples upon the rights of the victims, as the United States, if the news media is any criteria.

Basically, we have two choices before us today. As a nation, we must follow God and His Word and maintain capital punishment, or we must discard the Bible and practice atheism, and then adopt a program of free murder.

Exodus 21:12 clearly shows that the murderer shall surely be put to death. An extended passage on murder is given in Numbers 35:16-21 and verses 30-34. The first part of this passage warns of the ways that murder may be committed, while the second part sets forth the requirements for conviction. There must be witnesses. One witness can not serve as prosecutor, judge, jury and executor (See verse 30). This passage is a strong slap in the face of the sentimental softies in our modern courts.

Two other verses in Exodus 21 (22, 23), deal with the matter of premature birth (abortion). I wrote on this subject in TBE for July 12, 1975, and demonstrated that people who perform abortions are murderers in the same way as people who kill adults in cold-blooded murder. There are several references in Scripture to shedding innocent blood of children, and in every case it is a terrible evil. It is now more than three years since the Supreme Court passed its infamous decision to legalize abortion. In that three year period, three million babies were aborted (murdered) in this country. The world stood aghast when it was reported that Hitler had sent six million Jews to the gas chambers in World War II days. In three more years will the world stand aghast at the six million babies destroyed in this land? But this passage in Exodus holds the person responsible for that premature birth, and he must forfeit his life for the life of the infant.

Kidnapping is a capital offense (Ex. 21:16). Did you note that reviling or cursing parents is a capital offense in this same passage (verses 15-17)? Witchcraft was a capital offense (Ex. 22:18; Lev. 20:27) as a man or woman with a familiar spirit was to be put to death. Adultery was punishable by death (Lev. 20:10), and both parties were to be stoned with stones that they die to put away evil from among the people (Deut. 22:24). The death penalty for bestiality is clearly stated in Exodus 22:19 and Leviticus 20:15. Incest—sexual lewdness with

A Review of Baptist Ecclesiology

(Continued From Page Five)

church in Antioch,' 'the church in Athens,' 'the church in Alexandria.' So Dionysius Alexandrinus speaks of the churches throughout the east, the churches of Cilicia, etc. Eusebius, lib. 7. c.5. Tertullian says, *Ubi tres, ecclesia est, licet laici*, i.e., three are sufficient to form a church, although they are laymen. The learned Dr. Owen fully maintains, that in no approved writer, for two hundred years after Christ, is mention made of any organized, visibly professing church, except a local congregation of Christians."

Brethren, read from page 33 of *Old Landmarkism*, Calvary Baptist edition, and you will find the same statements. All J. R. Graves did in *Old Landmarkism* was to follow the pattern of Church Polity which Dr. Crowell pioneered! We wonder WHY DIDN'T BROTHER T. CONSIDER DR. CROWELL A BAD BOY? Evidently he didn't know about Dr. Crowell's work!

The fault of Brother T. here is, he challenges the truth and condemns it by saying that those who hold to *Old Landmarkism* claim it is old and the other side is new. This is true . . . but then he turns it around and says that we are new, and he is holding the other side. The truth here is that if one is on T.'s side, then he is a good guy and holding the historic side, and if he is not, then he is a bad guy and is not on the historic side. This is partisan reporting and anyone who can discern more than a TV GUIDE BOOK can see the difference. Noting this, T.'s comments become more than childish when he warmly approves of J. L. Dagg's comments against A. C. Dayton. Dr. Dagg was wrong and blundered in his treatment of A. C. Dayton. Notice these statements from Dr. Fish:

"We can hardly refrain from an expression of surprise that so able a reasoner as Dr. Dagg, in his 'Church Order,' should confound collective with universal as he does in his reasoning with Mr. Courtney, a fictitious character in 'Theodosia Earnest.' Grant that Mr. Courtney is wrong in the use of the generic for the collective, and still it does not make the true collective Dr. Dagg's universal."—E. J. Fish *Ecclesiology*, (New York, 1875), p. 78.

Showing the folly of strict Baptists who hold to the universal church concept as did men like Dr. Dagg, Dr. Fish states:

"Such practice as strict communion or ecclesiastical non-intercourse in any form, are utterly untenable, and such writers as Dr. Dagg, who defines the church universal as 'the whole company of those who are saved by Christ,' are quite illogical, not so say burdensome, when they make baptism 'a prerequisite to membership in a local church,' for why require in the inferior and derived body what is not essential to the superior and original?"—*Ibid.*, p. 57.

We wonder why T. did not notice this fact in his treatment of the subject? You see, brethren, if a man was on T.'s side, then he was a great Baptist. If he was not then he was a bad boy.

John L. Dagg was a great Baptist. He held to all the points which Landmark Baptists hold today except that he believed in the universal church and practiced some forms of pulpit affiliation. He held to the other Baptist points of exclusivism.

Notice these facts. Dr. Dagg was president of Mercer University. Dr. Jesse Mercer, from whom the University was named, was a LANDMARK BAPTIST AND HIS WRITINGS PROVED IT! Furthermore, the man who was the next president of Mercer University, Dr. N. M. Crawford, was a Landmark Baptist and became joint editors with Graves and Pendleton of the *Southern Baptist Review* following the death of Dr. Dayton.

Brother T.'s statement about Dr. Dagg from *The Baptist Encyclopedia*, is again another example of partisan's child play. The truth is that NO BAPTIST IN THE BAPTIST ENCYCLOPEDIA RECEIVED AS MUCH NOTICE AND HONOR AS DID J. R. GRAVES, AND ITS EDITOR, WM. CATHCART WAS ALSO A LANDMARK BAPTIST!

(Continued Next Week)

those who were not permitted to marry—was also a capital offence (Lev. 20:11,12,14). Rape was punishable by death for the man who forced a woman in the field (Deut. 22:25). These judgments were between men and men in the form of human government.

We must also note some incidents that were crimes against God. Blaspheming or cursing the name of the Lord caused a man to be stoned (Lev. 24:10-16). This man was stoned by his fellowmen. This passage is one of two historical passages in that book, the other being the death of Nadab and Abihu in chapter 10. The Sabbath was given to Israel, and was for the Jews only. The Jew that defiled his Sabbath, or who did any work on the Sabbath day, was to be put to death (Ex. 31:14; 35:2). At least one extended passage deals with false prophets and declares that they were to be put to death (Deut. 13:1-10). Sacrifice

to false gods was a capital offence as the guilty one was to be put to death (Ex. 22:20).

We started with the first passage in the Old Testament as a text, which also indicated the beginning of human government, namely Genesis 9:5,6. When we consider the punishment, then we must note that God considers the violations of human dignity—rape, murder, adultery, kidnapping, etc.—to be just as serious as the violation of God's dignity—blasphemy of the name of the Lord, desecration of the Sabbath, false prophets and idol sacrifices—all were punishable by death.

As we consider the variety of these offenses, they seem to divide themselves into four general categories: (1) murder, (2) treason, (3) deliberate and gross abuse of parents, (4) and the unnatural and horrid crimes that arise from the sex relation. It has been reported

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

WASHINGTON, D. C. (EP) — President Ford has received a hand-bound volume of a New Testament, one symbolizing the two-billionth copy of Scriptures distributed by the American Bible Society.

The two billion mark, reached in late 1975, represents the total number of Bibles, New Testaments, and smaller portions of Scriptures distributed in the U. S. and abroad by the American Bible Society since its founding in 1816. The symbolic copy presented to President Ford in a private White House ceremony was a hand-bound volume of Good News for Modern Man, the New Testament in Today's English. The version, first published by the American Bible Society in 1966, has a circulation exceeding 50 million copies.

Officers and managers of the American Bible Society have included many prominent Americans. Among them were Elias Boundinot; president of the Continental Congress John Jay, first Chief Justice of the U. S.; Francis Scott Key, author of the National Anthem; and John Quincy Adams, a U. S. President.

Edmund F. Wagner, president of the American Bible Society, who took part in the Scripture presentation to Mr. Ford says, "The Holy Bible has left an indelible impact on the life and character of this nation . . ."

KINGWOOD, W. Va. (EP) — A federal court in North Carolina has refused to dismiss charges of reverse discrimination against Barber-Scotia College, a predominantly black institution of the United Presbyterian Church, in Concord, N. C.

According to Dr. Thomas Hoover, pastor of the First United Presbyterian Church here, who filed the suit, he was dismissed from his college post in 1972 in part because he is white. He also charges he was paid less than blacks of equal academic rank and had to contribute more than blacks to the retirement plan.

NEW YORK (EP) — A slight increase in the total membership of religious bodies in the United States, countering a trend of recent years, is reported in the 1976 Yearbook of American and Canadian Churches.

Figures in the Yearbook, which is published by Abingdon Press for the National Council of Churches, show 132,287,450 persons as members of 223 religious bodies last year. The total represents a gain of 1,042,311, or 0.8 per cent over the previous year.

Groups included in the total include Jewish, Roman Catholics, and Protestant bodies and some that would be considered "cults and sects." Some groups that may be considered quasi-religious, such as the Church of Satan and the Unification Church, are not listed.

KANSAS CITY, Mo. (EP) — Mozambique has freed two U. S. missionaries. A third is still held.

DAYTON, Ohio (EP) — Enrollment in North American theological seminaries jumped a startling 11 per cent between the Fall of 1974 and the opening of the 1975-76 academic year.

The sharp rise — from 36,830 to 40,895 students—occurred mainly in U. S. Protestant institutions, and was caused in part by a continuing increase of women, according to the Association of Theological Schools in the U.S. and Canada (ATS).

Half of the numerical growth of 4,065 was noted in progress that normally lead to ordination, a reversal for the second year of an

earlier trend toward declining enrollment in basic ministry training. Women in this category has risen 132 per cent since 1972.

SALEM, N. H. (EP) — First grader Scott Jenkins has been stopped by a unanimous vote of authorities from praying out loud during silent meditation in his classroom.

Mr. John Jenkins had complained that his son's inalienable rights had been violated when school officials would not let him pray aloud when classmates were participating in the period of silence.

Appeal denied. Scott no longer prays aloud.

NEW YORK (EP) — More than 200,000 persons assembled in front of the United Nations headquarters here in a "Solidarity Sunday" demonstration in support of Soviet Jews — the largest in the five-year history of the event.

Sponsored by the Greater New York Conference on Soviet Jewry, the program featured a "Freedom March" down Fifth Avenue and a rally featuring prominent civic and religious leaders.

HARTFORD, Conn. (EP) — Regional units of nine denominations, including the Roman Catholic Church, will form the Christian Conference of Connecticut (CCC) as of July 1.

For the first time in Connecticut, the Roman Catholic Church will be a full member of the statewide council of churches.

One thousand six-hundred Arab students are attending Jewish universities in Jerusalem. These include 500 in Jerusalem, 200 in Tel Aviv, 600 in Haifa, 120 in Beer-sheba, etc.

Reports from Jerusalem indicate that Israeli women soldiers will have to wear skirts from now on that reach the knees. Aluf-mishne Raz, the new commander of the Women's Corps, told reporters that the mini skirt must go, despite the expense involved in changeovers.

About 15 years ago, one agricultural worker in Israel produced enough food for 20 people. Today one such worker produces enough food for 49 persons. This makes Israel the world's number one producer of foods per capita.

The Prophet Ezekiel not only foretold the revival of the nation of Israel, but he also foretold that God would make their land "like the Garden of Eden" (Ezek. 36:35).

Excavations south of Jericho have revealed remains of a hippodrome built by King Herod. Reports reveal that the race course measures 30 by 320 meters and is a match for the description given by Jewish historian Josephus.

MARTYRS MIRROR

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This book was first printed in the Dutch language in 1660. It was translated into English in 1745. The book contains over 1,000 pages and tells of over 4,011 people who died a martyr's death for their faith.

The book is what it claims to be: "The story of fifteen centuries of Christian martyrdom from the time of Christ to A.D. 1660." It ought to be called "The Book of Baptist Martyrs."

All of those who are interested in Baptist church history will want to purchase this great book. It is well-bound and neat in appearance.

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"As a nation we are a mess." The speaker is Senator William Proxmire, and he says the reason is simple.

"As a people we are a physical wreck. We are too fat, too soft, too tense. We are prone to alcoholism and increasingly to drug addiction."

"A people that relies on booze for a pickup, on cigarettes or a tranquilizer for relaxation, on aspirin to relieve tensions, on pills for sleep — such a people is not only sick, but bound to be sad and depressed." — The National Voice.

The alcohol industry pays \$8 billion a year in taxes, according to a recent estimate. But, employees who fail to show up for work because of hangovers cost industry \$9 billion, doctor bills due to drinking are \$8 billion, and car accidents with liquor involved cost \$6.5 billion, a total of \$24 billion. Nevertheless, per capita consumption of alcohol in the U. S. increased 24 per cent in the last decade.

Washington, D. C., where all the politicians hang out, drinks more than anyone else. Nevada is the second runner-up. Arkansas is the "driest" state in the Union.

The Methodist Hospital in Dallas, Texas, has banned the sale of tobacco products on the premises. It has removed its cigarette vending machines and stopped over-the-counter sales.

"The hospital is a health agency and it is downright hypocrisy for an agency to sell health on one hand and disease on the other," said Dr. William Miller, head of Methodist's pulmonary division and an avid anti-smoking crusader.

Turning Toward . . .

(Continued from page two)
of God which taketh away the sin of the world" (John 1:29).

This is what we see in the person of Paul, the Apostle, "the chief of sinners," as he indicated, because he "persecuted the church." In that eternal moment upon the Damascus Road, the man looked upon the risen Saviour and said: "Lord, what would you have me do?" (Acts 9:6). And in some ultimate moments of his earthly sojourn, this Apostle who suffered beyond all others of his fellows but whose eyes were ever upon the Son could say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

These Turned To The Son

The pages of history are yet replete with the wonder which surrounds the lives of those who have placed their faith in the Son and who have kept their faces of faith toward the Son in His Word. We can follow their lives and see the evidences of that relationship as God causes them to stand "tall," grow "luxuriantly," and manifest a "colorfulness" which all can note.

There arose one in the midst of Europe's and earth's masses. He was an unknown, unpretentious person by the name of John Huss. He, as Saul in another day, had been religious, and, as a religious person, he had mingled most successfully among the religious of his day. Then came that hour when he saw Jesus, the Christ, in the Word of God. He turned his face toward the Son and no page of religious history has since been written without some direct or indirect indebtedness to him. He was hated and hounded by the religious and the irreligious leaders of his day, and eventually gave his life in the defense of the truth which he knew, having had his "heart fixed" on the Son.

Two others of some note shook Europe and the world following their coming to know Christ Jesus in the Word. Martin Luther, in faithfulness to his vision of Christ Jesus in the Word, learning that "the just shall live by faith," forsook his professional primacy and a sacramental security to follow the Saviour. In his humanity, he

came short of personal greatness, in that he was not able to rid himself fully of "sacramentalism." He had his eyes on the Son, however, and thus could defy the powers of earth and hell and climactically declare, "Here I stand, I can do no other."

John Calvin, too, came short of personal greatness as he, in anger, called for the death of one of God's servants and his own brother in Christ. Too, he, at times, apparently felt it needful to exercise patriarchal power over his fellows. But because John Calvin's eyes of faith were ever upon the Christ of Calvary, he has left a heritage of truth and doctrine which will be influential in the councils of men of faith so long as earth shall last!

Another rather humble man was blessed of God with personal and intellectual strength to fill the pulpit of one of earth's great churches for some 40 years. He apparently stood pretty much alone and rejected as a person and as a theologian by the religious and secular leaders of his day. But he never took his eyes off of the Son of God, even his Saviour. Neither did he take his intellectual eyes or the eyes of his faith off of the Word of God. Consequently, he grew abundantly within the providence of God. Although few of his day are yet remembered, the stance and the testimony of this one who was rejected in his day is abroad in the lands of earth. Perhaps no Bible student and certainly no Bible scholar or theologian in our world today is without some knowledge of Charles Haddon Spurgeon.

Turning Toward The Son

As the lowly sunflower reaches heights, luxuriant growth, and colorfulness beyond its surrounding grasses and weeds as it keeps its head and its crown turning toward the sun, so these men of God grew spiritually tall, luxuriant and colorful as they kept their eyes of faith on the Son of God. The pages of history bear them due testimony, and all who live are in their debt.

David perceived and spoke to the truth which the lowly sunflower portrays before us:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:1-3).

Don't ever fear, then, to walk alone with God. Don't ever fear to turn toward the Son. For when the earth has become but a dying ember those who have kept their face toward the Son will yet stand as witnesses to the greatness and the glory of our God. When the earth and the universe have become but wisps of disappearing smoke and the noise of their destruction has subsided, those whose eyes of faith have been centered on the Son will shine as stars in the brilliance of the new Heaven and the new earth.

So, turn toward the Light, even the Light of Christ Jesus which is life eternal! Keep your eyes of faith on the Son that you might exceed in brightness and in glory even the sun which makes life and growth possible for the lowly sunflower.

Do Unto Others . . .

(Continued from page one)

There, of course, are other areas where rewards will be in order or not in order.

I do not believe that the believer at the judgment seat of Christ will have charges leveled at him. This is because our Lord has paid for all of our sins. The believer, however, will suffer loss, yea, great loss; especially if he or she have not been faithful members of our Lord's church. Their suffering will revolve around the fact that they will observe that which they have

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missed because of their unfaithfulness. Their greatest loss will be that of not being privileged to be in the Lord's Bride and dwell in the new Jerusalem — the home of the Bride.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

These Scriptures make it very obvious that there are to be unpleasant consequences connected with the unlawful judgment of others. Let us, therefore, have all the facts before we act the part of a judge and jury and pass sentence upon our brethren. We, on the other hand, are to be bold in judging when the case is a clear cut one, yea, when we have the Scriptures to rest our case upon.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" (Matt. 7:3,4).

A murderer must not be the judge who tries another murderer. A thief must not be the judge who tries thieves. The teaching, then, is that no one is qualified to censure another while he himself is an even greater offender. The person, of course, who judges himself and asks our Lord's forgiveness is a qualified judge, even though his sin be the same as the one he is to judge.

"And why beholdest thou the mote that is in thy brother's eye?"

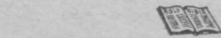
"Brother," in the Scriptures, refers to a believer in Christ. The reference is not to all men in general. This fact becomes obvious when we consider the fact that the "brother" is not altogether blind as are the lost. The brother only has a "mote" (foreign substance) in his eye. The lost, on the other hand, are completely blind.

The offender who is before us is one who is quick to detect the faults of others while being blind to his or her own faults. It is also to be remembered that a "mote" in one's eye is not easily detected. One, in fact, must look very closely to detect a mote. This fact could mean that the offender's

Who Is Right—

(Continued from page one)
not only identifies them with the effeminate, but with the hippies, the drug crowd and homosexuals. God's people are never to run with the crowd, but to be separate.

It might be a fad to some, but to God it is sickening. It is sickening to any Bible-believing Christian. The Bible says, "He that is of God heareth God's Word: ye therefore hear them not, because ye are not of God" (John 8:47).



Capital Punishment

(Continued from Page Six)
that about 200 years ago England had a death penalty for petty thievery and trespassing private property.

Men are no longer governed by immediate divine fiat. The restraining force in human relationships is not the direct ministry of the Holy Spirit as indicated in Genesis 6:3. Yet in human government, God did not abrogate His right to intervene on earth to destroy sinful men. This matter is demonstrated in the destruction of Sodom and Gomorrah in Genesis 19:15-24.

The sixth commandment, "Thou shalt not kill" (Ex. 20:13) is often used against capital punishment. But this is a strange manipulation of truth because those people think that capital punishment is murder. That strange reasoning results from the failure to clearly distinguish between a law that regulates individual conduct, and the penalty imposed for the violation of such a law. If those wise pulpites had studied their Bible, they would have been familiar with the Bible passages we have already noted in this treatise.

When the sixth commandment is broken by the individual, God has empowered human government to demand the forfeiture of the life of the murderer. The imposition of the penalty is not murder, but it is the administration of justice upon the individual who violated the law of the sanctity of the human life.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in Hell" (Matt. 10:28). Without salvation in Christ you are

headed for the lake of fire, and that will be eternal capital punishment for you. You may plead that you are a sociopath (no conscience), but you will still go to the lake of fire for all eternity. Therefore, I urge you, the reader, to receive Christ today and to be saved by His grace.



Independency Of . . .

(Continued from page one)
have neglected their duty as church members? They have no more authority to delegate the performance of this than of any other duty which they owe to society, to their families, or to God. Would private Christians let any one persuade them that they were to be present in Heaven by representation only? It would be every bit as easy to prove the one as the other. In all the New Testament there is not the shadow of a representation in the church of Christ.

To attend to the affairs of Christ's house is the privilege of all church members. It argues ingratitude, contempt, and indifference to transfer that right to others. But this is not only a privilege but a duty and each member is answerable for the personal discharge of it. Every individual member has the King's commission and the King's command to attend to the affairs of his kingdom in concert with his brethren. If any neglect their duty or pretend to depute others to represent them, they are guilty of disobedience to Christ, indifference to His laws, interest, and honour; and are traitors as presuming to alter the constitution of His church. If any man, or body of men, assume the right by invasion, or accept it by delegation, they are usurpers and act without and contrary to the King's commands. But the very idea of a transference of duty in religious matters is absurd. None can think, judge, or act for another with respect to spiritual things.

I have supposed the work to be done and discipline to be duly administered. But I deny that this ever is or can be the case in a perfect manner, when they do not the work who are divinely appointed. The imperfect state of discipline in all Presbyterian churches fully prove the assertion. Some of them indeed have a

multiplicity of human rules which they are very rigorous in putting into execution; but I know not any that act fully up to the discipline of the churches of the New Testament.

Not only is discipline and all church power committed to the individual church but every direction, command, and exhortation is suited to such alone. There are laws sufficient in the New Testament for the government and conducting of an independent church, but not a single rule, or precept, or example for the government of a number of churches combined. All its rules and examples are applicable to individual congregations only. Independent churches have either precept or example for every case that can possibly occur. They are not obliged to proceed one step upon dubious ground.

But it is evident that Presbyterians are obliged to vindicate their discipline, etc., by borrowing what is applied to individual churches. Thus the epistles to the church at Rome, to the church at Corinth, etc., etc., are epistles to individual churches and speak uniformly either of individual duties, or reciprocal duties of church members, and of the duties of the elders to the flock, and of the flock to the elders. But there is not a word as to the duties of elders as members of an ecclesiastical assembly, or of the duties of private Christians as members of an associated church. Now if there was such a thing as an associated church under the same government, is it not strange we should have no rules with respect to it; that elders should have no directions as to their duties in these assemblies; and private Christians as to their relations to them?

The individual flock is often called upon to obey their pastors or rulers but never is either flock or shepherd commanded to obey a superior assembly. The apostles frequently and earnestly inculcate love among the church members, and warn them against schism and divisions. Not a word, however, do they say as to the duty of union among several churches under the same government, nor of the sin of one church separating from another. Is not this a plain proof that they were not externally joined?

But men have got a convenient way of quoting Scripture now; for what is said (I Corinthians 1:10), against the members of the same individual church going into factions and parties, they apply to prove the sin of one church separating from another, or individuals separating from the church in which they were educated. We never hear the terrific word "schism" in any other sense in modern application. But it is evident that the schisms which the apostle here rebukes, are not the separation of a part even of an individual church, so as to form another; for this may be often done to advantage; it is the members of the same church running into factions and cabals, against which he speaks. Thus, in every other instance, they have to borrow what is spoken to individual churches, and apply it to associated churches. Either the Scriptures are lame or such associations are unscriptural.

There are various other indirect hints in the epistles which will occur to the reader who is accustomed to mine into the Word of God, and weigh each particle as more precious than the gold of Ophir. Truth is ever consistent, and that opinion which does not gain strength from a progressive acquaintance with the Scripture, is not likely to be a Scripture truth. That hypothesis that forbids a minute attention to the most casual and indirect circumstance divinely recorded, cannot be well founded.

An instance of what I mean, we have in II Corinthians 3:1. The apostle reasons that he had not, like others, need of recommenda-

tory letters either to or from the church at Corinth. Now, the manner of the apostle's speaking here would have been altogether improper had the church at Corinth been under Presbyterian church government. He speaks of the recommendatory letters as necessary to some, but unnecessary to him, as coming from the church not the Presbytery. Had the apostle been a Presbyterian, he would have subjected himself and this church to severe censure, had he received credentials from it. This is the prerogative of the Presbytery or church rulers alone (Acts 18:27). How would a modern church judicatory resent it if a Probationer were to receive credentials from one of their congregations? The apostle himself could not be received into the General Synod if he could not produce his credentials from his Presbytery. Nor could any minister or congregation regularly give him their pulpit.

The whole strain of the letters of the apostle Paul to the churches, show them to have been independent. He uniformly addresses, praises, or blames the church itself and never a church session or ecclesiastical council of any sort. In chapters 5 and 6 of I Corinthians he blames the whole members with respect to the incestuous person and their irregularities in eating the Lord's Supper. Had they been under Presbyterian government the brethren could not have been guilty in keeping the fornicator because they had no authority for putting him out. The session and superior courts would have been exclusively to blame; and would, undoubtedly, have received marked apostolical censure. If improper persons are admitted to communion among Presbyterians, what private member takes the guilt upon himself; but, if he disapproves of it, exclaims against the session. Upon the same persons should the abuses of the Lord's Supper have been principally chargeable.

In like manner, when our Lord writes to the seven churches of Asia, He praises or blames them individually. He never censures one, for the errors of another, though, with great severity, He reprimands each, for the errors of any part of itself. He charges the whole church as guilty in keeping or retaining in communion an erroneous or profligate member; but He never charges one church with the errors of another. Now, if they had been under the Presbyterian form of church government, all the churches would have been chargeable with the faults and defects of each as much as the whole individual church was chargeable with those of its members. Neither does He call upon the one to reform the other; but each to reform itself. Now, had the churches of Lesser Asia been Presbyterian, our Lord would have written to the Synod or Presbytery, and not to the individual churches to reform themselves. A Presbyterian congregation cannot reform itself. Christ therefore could not have been the author of Presbytery.



Do Unto Others . . .

(Continued from page seven)
purpose is not to help his brother, but only to discover any sin possible with which he might accuse him. Those who follow such a course close their eyes to any good thing their brother has done and seek to discover only his faults. Those who are guilty of this kind of action are playing the part of the hypocrite; especially if he or she have a "beam" in their own eye; that is, they are guilty of the same sin and have not judged themselves and asked their Father's forgiveness.

We have all been guilty of the very thing our Lord is condemning, therefore let us always set our own house in order before we try to clean up our brother's house.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:5).

er's eye" (Matt. 7:5).

It is obvious from this Scripture and a multitude of other Scriptures that the Scriptures not only inform us what not to do, but they also inform us as to that which we should do. We, in other words, are not only to overcome evil, but we are to overcome evil with good. It is not enough just to dig the weeds out of the garden, we must replace them with good seed. This same rule, according to the Scriptures which are before us, applies relative to our judgment of others; that is, we must judge ourselves before attempting to correct others. We, of course, have Scriptural authority to rebuke others after we have sincerely rebuked ourselves.

"Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him" (Lev. 19:17).

Our Lord does not change, therefore, this Scripture is just as applicable today as it was in the Old Testament.

It is much easier to pat a brother on the back than to rebuke him. True love, however, will not take the easy way out. It will cut off the arm if such is necessary to save the body.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We, when we cast the beam from our own eye, are being faithful in dealing with ourselves. Such involves a critical judgment of ourselves before our God and Father. It is as stated in Psalm 139:23-24:

"But considerest not the beam that is in thine own eye."

The word "considerest" means to "attend to." We see then that we are to attend to our own faults before we endeavor to attend to the faults of others. It, according to Luke 22:32, is when we are converted that we are to strengthen the brethren.

"And then shalt thou see clearly to cast out the mote out of thy brother's eye."

The act of removing an object from another person's eye is a very difficult task. One, in fact, will damage the eye if great caution is not exercised. It is also necessary that one be very close to a person when trying to remove an object from his or her eye. These same truths, of course, apply in the spiritual realm. We must have the love and respect of those we are trying to correct. We see then that much prayer, wisdom and meekness must be exercised if we are to be successful in removing motes from the eyes of the brethren.

I also desire to point out that much light is required before one can successfully remove a mote from the eye. This same truth, of course, applies to the spiritual realm; that is, we must have Bible knowledge so that the judgment we exercise is within the framework of the Scriptures. An ignorant judge is worse than a viper, because he calls evil good and good evil. The good judge, on the other hand, is a spiritually minded judge in that he is led by the Spirit.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

Let us close our message by pointing out that the removing of a mote from another's eye requires cooperation on the part of both parties. The person with the mote must be submissive or the mote will never be removed. We, in other words, must be quick to hear and heed the right kind of reproof.

"He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding" (Prov. 15:32).

"It is better to hear the rebuke of the wise than for a man to hear the song of fools" (Eccles. 7:5).

A pat on the back (song of fools) may be more pleasant to us, but a needed rebuke is more beneficial. Let us, therefore, submit ourselves "one to another in the fear of the Lord" (Eph. 5:21).

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