

U'ALL COME TO OUR BIBLE CONFERENCE SEPT. 3-6

SEE STORY ON PAGE FIVE

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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

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CHRIST'S SECOND COMING - THE WORKING MAN'S HOPE

In a recent admirable volume of travels by Dr. Henry M. Field, of the NEW YORK EVANGELIST, we find the following paragraph. He has been speaking of the hopeless wretchedness of the poorer classes of London, and the despairing confessions of some in regard to their condition, and ends as follows:

"Hearing such sad confessions, I no longer wonder that so many in England, who are sensitive to all this misery, and yet believers in a Higher Power, have turned to the doctrine of the personal reign of Christ on earth as the only refuge against despair, believing that the world will be restored to its allegiance to God, and man to universal brotherhood, only by the coming of the Prince of Peace."

On other grounds our author might not have wondered at Christians finding such a refuge against despair: it is precisely what the Scriptures set forth. The pathetic

and tender appeal for patience and meekness which the Apostle James makes to his poor brethren, —those whom rich men had oppressed, those whose hire had been kept back by fraud, — rests entirely on this ground: "Be patient, therefore, brethren, unto the coming of the Lord." "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." "Grudge not one against another, brethren, lest ye be condemned. Behold the Judge standeth before the door."

As an interesting illustration of the vivid way in which some in England hold up "the coming of the Prince of Peace" and the personal reign of Christ on earth, as the only refuge against despair, we give the following passage from a recent sermon of Mr. Spurgeon:

"But, beloved, there is another thing of which we can sing yet more sweetly; and that is, we can sing of the day that is to come.

I am preaching tonight for the poor weavers of Spitalfields. Perhaps there are not to be found a class of men in London who are suffering a darker night than they are; for while many classes have been befriended and defended, there are few who speak up for them, and (if I am rightly informed) they are generally ground down within an inch of their lives.

"In an inquiry by the House of Commons, some time ago, it was given in evidence that their average wages amount to seven or eight shillings a week; and then they have to furnish themselves with a room, and work at expensive articles, which the ladies are wearing now, and which they buy as cheaply as possible; but perhaps they do not know that they are made with the blood and bones and marrow of the Spitalfields weavers, who, many of them, work for less than man ought to have to subsist upon. I was convers-

A FAMILIAR DIALOGUE ON . . .

★ CLOSE COMMUNION ★

By GUSTAVUS F. DAVIS

Part II of a familiar dialogue between Peter and Benjamin, on the subject of Close Communion.

B.: Good evening, Brother Peter, I am glad to see you. Be seated. Ever since our conversation this morning, I have been trying to imagine what you could mean by that "one point on which we shall differ."

P.: There is one thing, and one only, which prevents me from being a Baptist; but that one thing seems to be an insuperable barrier.

B.: Do tell me what it is.

P.: O your close communion!

B.: Do we not commune just as you do? The only difference I can see is, we celebrate the Lord's Supper at the close of the day instead of the morning, because we think this season better adapted to the idea of a supper. What do you mean by close communion?

P.: You do not receive Christians of other denominations, and this is a great stumbling block to me.

B.: Let me ask you one question, and the answer, I have reason to anticipate, will show that our difference of opinion on this point, is not so wide as you imagine. Do you believe that baptism is a prerequisite to communion?

P.: Certainly; though I confess I should like to hear some of your reasons for considering it so.

B.: I will give them with pleasure.

Christ commissioned the disciples to "Go teach (disciple) all nations," admitting them immediately to the Lord's Supper? No; "baptizing them," etc. They were then to teach them all things which He had commanded. One of the commands afterwards to be taught the baptized disciples was, "Do this in remembrance of me." According to this commission, when Ananias became satisfied that Saul had become a disciple, he said to him, "Arise"; and what next? Come to the table of the Lord? No. "Arise and be baptized." He afterwards "assayed to join himself to the disciples."

We have another example in the manner of building the church at Jerusalem on the day of Pentecost. By consulting the second chapter of Acts, you will find that the joyful converts were first baptized, and then continued steadfastly in the apostles' doctrine, in fellowship, in "breathing of bread," etc. Baptism seems to have been considered by all denominations (that have held to external ordinances at all) as a rite which

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THE DEAD RAVEN

The subject of our story was only a poor weaver, living in the little German town of Wupperthal; a poor man in his outward circumstances, but rich toward God, and well known in his neighborhood as one who trusted in the Lord at all times. His constant faith expressed itself in what became his habitual utterance under all circumstances of trouble and perplexity. "The Lord helps," he was wont to say; and he said it undauntedly, even when it looked as if the Lord had forsaken him. Such a time it was when, in a season of scarcity, work ran short, many hands were discharged, and the master by whom our weaver was employed gave him his dismissal. After much fruitless entreaty that he might be kept on, he said at last, "Well, the Lord helps," and so returned home.

His wife, when she heard the sad news, bewailed it terribly; but her husband strove to cheer her with his accustomed assurance. "The Lord helps," he said; and even although as the days went on poverty pinched them sorely, nothing could shake his firm re-

(Continued on page 6, column 1)

Jesus, My Blessed Redeemer

Jesus my Lord and King
For me He gave up everything,
Left His home far away in the sky,
Left His Father in Heaven on high,
And came down to this sin-cursed earth,
So I could have a new birth.

He walked up Calvary and died on the tree,
And paid the sin debt for me.
I can see Him, can see Him right now,
The crown of thorns pressed on His brow,
Wounded and bleeding, the spear in His side,
It was for me He was crucified.

I am thankful to God
One day, I will walk where angels have trod.
I am going to Heaven this one thing I know,
For Jesus has saved me from Hell-fire below.
Won't you come now and receive Him, my friend,
His grace is sufficient to keep to the end.

By John E. Cooper
Columbus, Mississippi

PART II

CLIQUEES AND CABALS

By RAY HIATT
Hollywood, Florida

This message was originally preached on the MESSAGE OF GRACE television program, Channel 57, WKYH-TV, NBC, Hazard, Ky.

"But Jesus called them unto him, and said, Ye know that the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20: 25-28).

Perhaps the most striking feature of religious cliques is their aura of superiority and elitism. They are not as other men; or so they would have us believe. They are somehow wiser. They are overlaid with an ethereal spirit of exaltation.

The family of God resembles the church of God in at least one respect; it is made up of many diverse members. These members, though different, enjoy a basic similarity in that they are all the children of God, redeemed by grace. The Spirit of God does dispense gifts as He pleases and some of God's children are more fully enriched by spiritual graces than others. Yet we must heed Christ's exhortation and warning that "ye are all brethren" (Matt. 23:8). We must not arrogate to ourselves a more lofty status than has been assigned to us. It occurs

to me that to simply be a "brother" to the children of God is sufficient status to occupy upon this earth.

Most Independent Baptists give at least a modicum of lip service to the equality that exists among the children and churches of God. As usual there is a disparity between the theory and the function. The independency and equality of Christ's churches was established by Christ and entrenched by practice in the first century and every century up to the present. There have always been Independent Baptist churches on this earth since Christ built the first one. They have existed on a level of absolute equality, with none superior to the other. Whether their membership numbered 20 or 2,000, yet they were equal.

Eccelesiastical tyranny comes about when this basic equality is either ignored or forgotten. Religious machinery is built when men imagine that they know what is best for a church of which they are not a member. The supreme arrogance is when men attempt to pastor a church of which they are not a member. This is religious snobbery of the basest sort. From this ATTITUDE OF SUPERIORITY has sprung every religious

(Continued on page 6, column 4)

A WORD TO PEDOBAPTISTS

It is a common thing for "anti-Landmark" Baptists to join you in calling Landmark Baptists hard names, such as "bigots," "Gravesites," "Pharisees," and so on to the end of the chapter. All these charges are made simply because we can not consistently recognize your preachers as regular ministers of the gospel, according to the New Testament pattern.

Now did you know that there was not a regular Baptist church in the world that would receive your bishops, presiding elders, preachers, Drs. of divinity or laymen, into their full fellowship as church members, without an experience of grace and immersion by a regular Baptist minister? And did you know that any and all of our churches would require re-ordination before they would regard you as a regular gospel minister? And did you know that if you were already members of Baptist churches, and should preach the same things which you now do that you would be excluded? And did you know that most of the Bap-

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

DO YOU HAVE YOUR CLOTHES ON?

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Peter 5:5).

This is a remarkable statement to come from Simon Peter. I would say that it is the voice of experience which penned these words. In our text Peter enjoins the duty of being clothed with humility. The general meaning is: "Put on

and wrap yourselves, so that the covering of humility cannot possibly be stripped from you." We are commanded to adorn ourselves in humility. It is the most beautiful habit we can wear. Those who profess to know God and are void of it are unclothed! They are exposed to spiritual shame before the lost world.

Pride is devilish; boasting comes from the Adamic man. God has set Himself against high thoughts and a proud look. There

exists a mutual opposition between God and the proud: "God resisteth the proud" (Jas. 4:6).

HUMILITY DEFINED

What is humility? Who is really a humble person? The dictionary says the word means "not proud or haughty; not arrogant or assertive; lacking all signs of pride, aggressiveness, or self-assertiveness." Humility is condescension. It means to take a low place. It is the opposite of pride and self-

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TUNE IN TO
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EACH SUNDAY

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7:30 - 8:00 a.m.

WFTO Fulton, Miss.
1:00 - 1:30 p.m.

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Baptist People

MILBURN COCKRELL --- Editor

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BRIEF NOTES

Missionary Richard R. Crowley has moved from Crab Orchard, Ky., to Carnation, Washington, to begin his mission work. All mail to him should be sent to South Park Missionary Baptist Church, c/o Pastor G. L. Tweet, 5206 South 142nd St., Seattle, Washington 98168.

Bro. Crowley requested that the readers of TBE remember his 18-month old son, Jesse Amos, who is paralyzed from the neck down due to an accident of some kind while playing. His son is in one of the finest hospitals in the U. S. with the very best of care to be found.

There will be a 5th Sunday fellowship meeting at the Calvary Baptist Church, McLeansboro, Illinois on August 29. Elder Fred T. Halliman has been invited as a special speaker at this meeting and will be showing slides of the work in New Guinea during the afternoon service. The afternoon service is expected to start at 2:30.

Other than the Bible Conference of Calvary Baptist Church, Ashland, Kentucky to be held over Labor Day weekend at Monticello, Ky., and the Conference of the Fall Creek Baptist Church of Noblesville, Ind., this will be the last visit that Elder Halliman will be making before going back to the mission field. For further information regarding this 5th Sunday meeting at McLeansboro you may contact the pastor, Elder Murrell Combs, R.F.D. 5, Box 252, McLeansboro, Illinois 62859 or call Elder Combs at 618-643-2996.



Do You Have...

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glory. A humble man does not desire the pre-eminence. He is not covetous or envious. He is always quick to confess his shortcomings and to show real repentance for sins.

Many times the Bible uses the

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word meekness instead of the term humility. But the meekness of the Bible is not weakness. A meek person is not one who is pushed and kicked around by some bully. The believer is meek before God and gentle toward man.

Humility is one trait of character that God requires of His people: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

HOW HUMILITY MANIFESTS ITSELF

The truly humble man, the man who has his clothes on, the man who is clothed in humility, thinks meanly of himself and well of others. To the Philippians Paul wrote: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). "Lowliness" signified the virtue of humility. This refers to a meanness of spirit by which we think of ourselves. God expects us to be severe upon our faults, while being charitable in our judgment of others. We must be quick to notice our defects, but always ready to overlook the infirmities of others.

Jacob spoke humbly of himself, disclaiming all thought of his own merit: "I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed unto thy servant" (Gen. 32:10).

By nature we are not qualified to receive the least of all of God's mercies. We are "less than the least of all saints" (Eph. 3:8). Jesus Christ said: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

The best servant of God must humbly acknowledge that he is an unprofitable servant. God says: "My goodness extendeth not to thee" (Psa. 16:2). God cannot be a gainer by our service, and, therefore, cannot be made a debtor by them. Our best service makes no additions to the perfections of God.

Christian humility does not envy others, but it rejoices at the gifts of others. When the Israelites complained to Moses that there were too many prophets in Israel, he replied: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 12:3).

A humble believer ascribes all to the grace of God. Paul told the Corinthians: "But by the grace of God I am what I am" (I Cor. 15:10). It is God's prerogative to say: "I am that I am;" it is our privilege to say, "By the grace of God I am what I am." We are no more and no less than the grace of God makes us. "Oh, to grace, how great a debtor, daily I am constrained to be," said the song writer.

Humility can be seen by a willingness to receive instruction from the meanest saint. "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning" (Prov. 9:9). The person humbled by Divine grace can receive instructions. He is willing for a brother to expound to "him the way of God more perfectly" (Acts 18:26). Those who are too wise to learn are aliens to grace and strangers to God.

The man who is lowly in heart will kindly receive admonitions given to him. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head" (Ps. 141:5). Reproof is not grievous to the wise (I Sam. 25:32). Correction may cut deep, but it often cures; therefore, it is more desirable than the kisses of an enemy (Prov. 27:6) or the songs of fools (Eccl. 7:5).

The person clothed in humility patiently bears all injuries done to him. He is "not easily provoked"

"Wash me, and I shall be whiter than snow"—Psa. 51:7.

The majority of people of the world have a concept of spiritual cleansing that is very different to that taught in the Bible. I can remember when I was but a little boy that my aged grandmother, who lived in the time of the Civil War, told me that the Generals often comforted the people who had relatives killed in the Civil War, by telling them, that they were certain to have gone to Heaven, because they died as a sacrifice for their country.

When I was just a boy in my early teens, World War I was fought. I can remember a Baptist preacher who was a camp pastor, and was on the field of battle in World War I at the battle of Chateau Thierry. He said he saw the Marines fall right and left at that battle, and I read you his words that I copied years ago:

"ed" and "beareth all things." The Apostle Paul commanded the church at Ephesus to walk "with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2).

To the Colossian Church he wrote: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12-13). Again we see how the baptized believer in a church is to be clothed in humility.

A meek man quietly submits to the afflicting hand of God. Aaron saw his two sons, Nadab and Abihu, devoured by a fire from God. He did not go into a rage and curse God. The Bible relates: "And Aaron held his peace" (Lev. 10:3). He did not complain because of severe providence. He did not quarrel with God, or arraign His justice, or charge Him with folly. Aaron was clothed with humility.

Upon hearing that his house would be cut off because of sin, Eli took the sentence in humble submission. When Samuel delivered this sad message from God, the prophet said: "It is the Lord: let him do what seemeth him good" (I Sam. 3:18). He did not complain of this punishment, as Cain did, that it was greater than he could bear, but patiently submitted to it. This judgment was from God whose power cannot be resisted, nor His sovereignty contested. God never does any wrong to His creatures, nor exacts more than our sins deserve. The Lord is righteous in all His ways and holy in all His works. A humble man will be quiet under God's rebukes and never strive with his Maker.

It is all too commonly reported that some church member is campaigning for a job in the church. Sometimes we hear of a preacher who is using political strategy to secure a certain church, or a big seat in the denomination. Such people are proud, knowing nothing about being clothed in humility. The person who abounds in the grace of humility does not seek great things for himself. "And seeketh thou great things for thyself? seek them not" (Jer. 45:5).

WHAT IS THE SOURCE OF HUMILITY

Man by natural generation is a proud creature. But in truth man

"If old Saint Peter stood at the gate when the Marines were falling so thick and fast there at Chateau-Thierry, I am sure he threw the gate wide open and welcomed them in."

Those were the words of a Baptist camp pastor, or what we would call a chaplain today. They were penned during World War I. I wasn't a preacher at that time when I read his statement, but I thought of the Scripture which says:

"They are BLIND LEADERS of the blind. And if the blind lead the blind, both shall fall into the ditch"—Mt. 15:14.

I tell you, beloved, any Baptist preacher who will make a statement of that type certainly is a blind leader of the blind.

Then in World War II, General Douglas MacArthur made a similar statement when the boys were falling at Bataan. At that time,

has no reason to be proud. His wisdom is earthly, sensual, and devilish. His wealth is uncertain and transitory; his beauty is vanishing away. Mortal man is nothing but a worm of the earth who possesses what God has given him. There is no reason why the spirit of mortal man should be proud.

Humility is a gift of God. In Galatians 5:23 it is said to be a part of the fruit of the Spirit. It is not something which man works up, but rather it is something which Divine grace works within a person by imparting a new nature.

The grace of humility comes from a sight and sense of sin. The Holy Spirit uses the law of God to convince us of the exceeding sinfulness of our evil nature. Such a sight produces humility. The daily cry of such a person is: "God is merciful to me a sinner." His knowledge of indwelling sin in his body keeps him humble all his days on earth.

True humbleness of character arises from a view of the insufficiency of man's natural righteousness to justify himself before God. The Adamic man is proud of himself and despises other people. Nothing but redeeming grace can strip man of the rags of outward righteousness and turn him toward the righteousness of God by faith.

The Apostle Paul said: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"

great numbers of the American soldiers were dying. MacArthur wrote a letter, a form letter — and it was sent to hundreds and hundreds of broken-hearted mothers in America, whereby MacArthur told them that since these boys had died and given their lives sacrificially for their country, there was no doubt but that the halo of the Lord Jesus Christ had descended upon them that had been thus killed.

Beloved, can there be anything as pathetic as that? Of recent days, since the war in Vietnam, I have read of two different preachers that have made similar statements.

I think about what my grandmother said about the generals during the Civil War. I think about the preacher that made this utterly ridiculous statement in World War I. I think about (Continued on page 3, column 1)

(Phil. 3:9). He had come to see that he had no natural righteousness he might claim as his own. He was swallowed up in Christ who had taken his place before the tribunal of Divine justice. No longer did he think of his own unworthy self.

No one can be truly humble who does not have a view of the greatness of God and the frailty of man. Job said: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6). Like Job, the more we see of the glory and majesty of God the less we think of ourselves. When Isaiah saw the Lord, he said: "Woe is me, for I am undone" (Isa. 6:5).

There is no humility apart from a knowledge of Divine things. Worldly knowledge puffeth up and makes men proud and boastful. No person is humble until he learns the mortifying lesson: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (I Cor. 3:18).

EXCELLENCY OF HUMILITY

Why should a man be a humble person? What profit is in meekness? First, believers should have this grace because it honors God. I Peter 3:4 speaks of "the ornament of a meek and quiet spirit, which is in the sight of God of great price." God wants us to have an easy temper of mind, void of passion, pride and immoderate (Continued on page 5, column 1)

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"WHITER THAN SNOW"



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
L. M. HALDEMAN

408 Pages

\$6.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101

"Whiter Than Snow"

(Continued from Page Two)
General MacArthur and that unusually dull statement that he made. I think about the statements that are being made today. I say to you, it is strange to me that men don't see God's plan of salvation. It is hard for me to understand why it is that people can be so far removed, and so utterly destitute to the Word of God. Why is it that these preachers to whom I have referred go so far off the track to talk about salvation when God so explicitly tells us in the words of my text, "Wash me, and I shall be whiter than snow."

I.

WE ALL NEED CLEANSING.

There isn't one of us but that needs cleansing. Even our understanding is in bad shape. Listen: "There is NONE THAT UNDERSTANDETH, there is none that seeketh after God" — Rom. 1:11. This is a clear cut statement relative to every one of us. It says that there is none that understands, and that includes you and me.

Notice again: "Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" — Eph. 4:18.

The prophet Jeremiah tells how badly our understanding is polluted by those of this world when he said:

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but MY PEOPLE KNOW NOT the judgment of the Lord" — Jer. 8:7.

God says to us literally that you and I haven't as much sense as a stork, or a swallow, or a crane, or a turtle. In other words, He is saying that our understanding is in a bad condition, and it certainly is.

Go back to the Garden of Eden, and see Adam as he is getting ready to name the animals. As they walk by, Adam calls them by name. Here is a long-legged, long-necked fellow walking by, and Adam said, "Giraffe." Here, a great big short-legged fellow walks by, wobbling along on all fours, which lives mostly in the water, and Adam said, "Hippopotamus." As they come along by one, Adam called them by name. Talk about an intellect, Adam had an intellect. His mind was keen enough that he could give names to all the animals that were in the Garden of Eden. But today concerning our intellect, God says that there is none of us that understands the

IS "THAT" IN THE BIBLE?



Question:

WHAT THREE BIBLE HEROES SLEW LIONS?

Answer:

Samson, Judges 14:5-6 — "Then went Samson down . . . to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: . . ."

David, First Samuel 17:34-36 — "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivereth it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: . . ."

Benaiah, Second Samuel 23:20 — "And Benaiah the Son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, . . . he went down also and slew a lion in the midst of a pit in time of snow:"

Scriptures. Men can understand how to advance in this world's goods. Men can understand how to gratify their lusts. Men can understand how to deal with the public. But men cannot understand spiritual truths. I say, beloved, man needs cleansing.

What is true of our minds is true likewise of our will, for our will is just as depraved as our minds. Listen:

"And YE WILL NOT come to me, that ye might have life" — John 5:40.

The word "will" in the Greek is a past participle. Literally, it says, "You have willed not to come to me, that ye might have life." It was a definite act of their own will or violation. They had willed definitely not to come to the Lord Jesus Christ.

You can set holiness and sin before an unsaved man, and I guarantee you he will choose sin every time to the rejection of holiness because he has willed not to come to the Lord Jesus Christ. I say to you, our wills need cleansing just like our minds need cleansing.

Worse than that, our affections need cleansing. We read:

"And this is the condemnation, that light is come into the world, and MEN LOVED DARKNESS rather than light, because their deeds were evil" — John 3:19.

You can set holiness and sin before an unsaved man side by side, and that man will choose sin to the exclusion of holiness every time. Why? Because his affections are depraved. Men love darkness instead of light.

Notice another Scripture which tells us how depraved man's affections really are:

"That they all might be damned who believed not the truth, but HAD PLEASURE IN UNRIGHT-EOUSNESS" — II Thess. 2:12.

Men's affections are so bad that the unsaved man has pleasure in unrighteousness. You may think men are not very bad, but God says that men are so badly depraved that they actually have pleasure in unrighteousness.

Notice again:

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" — I John 4:10.

Beloved, don't you think that every one of us ought to love God? In view of the fact that He has given us life — in view

of the fact that He takes care of us day by day — in view of all the material and spiritual blessings that we receive from His hand, doesn't it seem that we ought to love Him? But, beloved, God had to love us before we ever would love Him. I tell you, our affections are certainly depraved.

Also, our conscience needs to be cleansed. You hear people say every once in a while, "I am going to let my conscience be my guide." I tell you, you are going to have a mighty poor guide if you do so, for the simple reason you can train your conscience to say "Amen" to any sin that you want to commit. It doesn't make any difference what the sin is, you can train your conscience, so that it will get to the point where you can say "Amen" to every sin that you may desire.

I know one girl who one day in a fit of temper spoke a blasphemous oath, and for weeks and weeks she sorrowed because of that oath she had spoken in provocation. Yet men utter that same oath every day dozens and dozens of times, and think nothing of it. Why? Because their conscience has gotten hardened to the matter.

The first time a man kills an individual he may have great

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pain of conscience because of it. I have heard many soldier boys that have shot down the enemy say, it didn't bother them at all. I have read statements of gangsters, that after they have killed a few that they thought no more of killing a man than they did of killing a chicken.

I tell you, beloved, conscience is not a good guide. Paul, in writing to Titus, tells us that even "the mind and conscience is defiled." (Titus 1:15). No wonder your conscience isn't a good guide, for your conscience is in a defiled state.

I say, beloved, we ought to be cleansed, for our understanding, our will, our affections and our conscience need to be cleansed. The fact of the matter is, you and I are just as sinful as we can be.

We have a proneness to lies. David said:

"The wicked are estranged from the womb; they go astray as soon as they be born, SPEAKING LIES" — Psalms 58:3.

Behold, I was shapen in iniquity; and in sin did my mother conceive me" — Psalms 51:5.

David goes back beyond the time of birth to begin his sinful nature. He said he was shapen in iniquity even when he was conceived. He was conceived with a sinful disposition.

I tell you, beloved, we surely need cleansing. In the light of these Scriptures, we can't say anything else than that we need cleansing.

We need to be born again.

The Lord Jesus Christ emphasized that so much when He was talking to Nicodemus, for He said:

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" — John 3:3.

THE BAPTIST EXAMINER

SEPTEMBER 4, 1976

PAGE THREE

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" — John 3:5.

"Marvel not that I said unto thee, Ye must be born again" — John 3:7.

The Lord Jesus Christ argued so strongly in these three verses the fact that men need cleansing. I say to you, we have to be cleansed.

Hear Job when he asks a question and then answers it, when he said:

"Who can bring a clean thing out of an unclean? not one" — Job 14:4.

Beloved, you and I know that we are unclean. If we are unclean, then we can't produce clean children. We have an unclean nature. We can't expect to produce clean children. I tell you, every one of us stand definitely in need of cleansing.

We have all inherited a sinful nature.

Go back to the early chapters of Genesis, to the very dawn of civilization. Listen:

"In the day that God created man, in the LIKENESS OF GOD made he him. And Adam lived an hundred and thirty years, and begat a son IN HIS OWN LIKENESS, after his image" — Gen. 1:3.

Notice, Adam was created in the likeness of God, but Adam's son was born in the likeness of Adam. What happened? What horrible event had taken place? Sin had become a reality. The Garden of Eden experience had become a reality in that now man was a sinner. Prior to that time man was made in the image of God, but now man is born with the image of the sinful parents transmitted unto him.

I tell you, beloved, in the light of these Scriptures that I have read to you, you must realize that we all need cleansing from the Lord.

Truly, we are all depraved.

Listen again:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is FULLY SET in them to do evil" — Ecclesiastes 8:11.

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" — Isaiah 1:4-6.

I tell you, beloved, if you want to get a picture of man spiritually, you get it in this first chapter of Isaiah. Can you imagine anything worse than a man that has sores all over his body? Can you imagine Lazarus, that we read about in the book of Luke

— it says that he had sores and had no human friends to take care of him. There were no friends to look after him — to bandage him, but the dogs came and licked the sores. The dogs licked the corruption as it ran out of the sores of this man's body. You say, what a horrible picture! Behold, that is exactly what God says about you and me spiritually. In the sight of God there is no cleanness in us. From the crown of our head to the sole of our feet, we are corrupt. We are just exactly in the same condition spiritually that Lazarus was physically.

Would you say that man doesn't need cleansing? Would you say that men don't need to be cleansed from sin? I think that these Scriptures would tell us with no uncertainty that we do need cleansing.

II

WE CAN'T CLEANSE OURSELVES.

Let me emphasize that you and I can't cleanse ourselves. Everybody tries to. People are trying to do so, but they can't.

We read: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" — Jer. 2:22.

"Nitre" is the world from which we get nitric acid. When you cleanse things — when you use a cleanser or a cleaning solvent — when you want to do the hardest kind of cleaning, you use nitric acid in order to do so. This Scripture says, "Though you wash yourself with nitre, and though you take much soap, yet thine iniquity is marked before the Lord." I tell you, beloved, you and I can't cleanse ourselves.

Job realized this, because he said:

"If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" — Job 9:30, 31.

In other words, Job says "You can take water from the snow, the purest water that might be had, and you can wash me in that, and, Lord, when you get through washing me in snow water, I would still be unclean — if you took me and plunged me in the ditch — if you had gotten me muddy from head to foot — if you had soiled my clothes as well as my body — if you had done all this, my clothes would abhor me, but, Lord, I would be better off than I would be if I were to try to wash my sins away in snow water."

I tell you, you and I cannot cleanse ourselves. It is an impossibility to cleanse ourselves. We try. Everybody tries. There is not a man that doesn't try to cleanse himself.

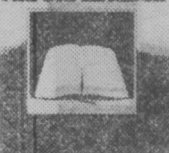
Notice again: "There is a generation that are pure in their own eyes, and yet IS NOT WASHED from their filthiness" — Prov. 30:12.

There are people all around (Continued on page 4, column 4)

BATTLE FOR THE BIBLE

THE BATTLE FOR THE BIBLE

Harold Lindsey



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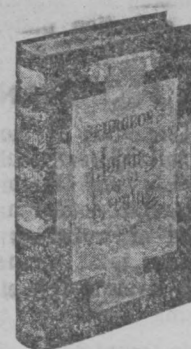
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Can a woman talk in a Sunday School class, or any department of the church?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Women DO talk in Sunday School classes and in all departments of the church. I guess, however, that the questioner means SHOULD a woman talk? That is, should a woman in the light of what the Scriptures teach, talk in church gatherings. I would suggest that you turn to I Timothy 2:8-12. You will notice that verse 12 says, "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." Some assume this to mean that it is wrong for a woman to teach . . . That is, to teach anybody. I have no harsh criticism for those who understand this passage to prohibit women from any form of teaching in church, but personally, I do not so understand it. The verse seems to me to teach that a woman should not do two things — teach men or usurp their authority. I think this prohibits women from speaking, in the sense of teaching men, or taking the place that belongs to men. When it comes to teaching any group of women, it seems to me that authority is given and expressed in Titus 2:3-5. Verse 4 says that they may teach the young women.

As regards church gatherings composed of men and women, we have the will of God expressed in I Corinthians 14:34, "Let your women keep silence in the churches, for it is not permitted unto them to speak . . ."

Let us remember that they did not have Sunday School classes and various departments in the churches of Paul's day. Sunday Schools with their many classes is a modern invention, and in my judgment, a very poor one. Many classes are taught by a person who knows little or nothing about the Bible, and the truth is, many people get very little out of what they receive in Sunday Schools. God calls men to preach and teach His Word, but very few pastors of this day do much teaching of Sunday School classes. I know of some exceptions. I think just here of a young man of my acquaintance

who went to a large city and started preaching. Soon enough saved people were together to form a small church. That church has grown into a large church of hundreds of members. The pastor never instituted the modern inefficient Sunday School. Using the Bible as the only text book, he began to teach the Bible in the church auditorium. His class grew to several hundred, and was composed of both men and women. Many were teen-agers. They instituted some classes, but these were for children. The pastor gave an invitation at the close of his teaching, just as he did at the end of his church service, and he had hundreds of people to make professions of faith.

Going back directly to our question, the Scriptures seem to me to teach that when any group of women constitute a church gathering, they certainly have a right to talk or teach. When men are present and constitute a part of the group, they should let the men do the speaking.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



This is a problem that has been brought on by man. The original Bible knows nothing of such a word as "church." In I Corinthians 14:34 Paul did not say for the woman to be silent in the church. He said for her to be silent in the assembly. If you look in Vine's Dictionary of New Testament Words for the word "church" you will find that it says, "For church see assembly and congregation." There is just no word in the Greek language for the word "church." Our Lord started His assembly. But there is just no way for anyone to have a universal assembly. Still man simply had to have a universal something. So he coined the word "church" which can mean anything you want it to mean.

And if we go to the Bible to find a Sunday school, you will search in vain. There is plenty in the Bible about Bible study.

So in your church if you feel that this Bible study can be done better by having a woman's class, I know of no Scripture that would condemn it. So if you have a woman's class where only women are present I see no objections to women talking. I know that there are those who claim that the women's class is a part of the church. But I contend that it is not a part of the assembly. As I see it, the Bible tells the woman to be silent in the assembly. That is what Paul was talking about. He never heard of a church. So if we have something other than the assembly I see no reason why the woman should be silent in it, too.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Chardon
Road
Kirkland, Ohio



The woman is prohibited from speaking in the assembly (I Cor. 14:34) or from usurping authority from the man (I Tim. 2:12). This does not mean, however, that in a gathering which is less than the assembly she must remain silent.

Women should be permitted vocal expression in Sunday school class and other similar groups.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



This question has been debated for years. I will give my belief of it. I realize that there will be some who disagree with me on this, especially in the realm of Sunday School, but this is the way I see it and I have heard all the arguments against it.

Can a woman talk in a Sunday School class? Yes, as long as there are no men in the class. No woman should speak or teach in a mixed class, nor should she be a department (whatever that is) head. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:12).

Why should a woman teach at all? Because she is commanded to by the Word of God! "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed" (Titus 2:3-5). If we had more Sunday School teachers teaching these things we wouldn't see so many girls going around town wearing such indecent clothing, killing their babies, or running around on their husbands.

When the church is in the assembly (i.e., when the whole body is together) the women must keep silent. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but

they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34, 35).

"Whiter Than Snow"

(Continued from page three)

you who are pure in their own eyes. They are doing the best they can, but they are not washed from their iniquities. I say to you, a man simply cannot cleanse himself.

Pilate tried to. The Word of God says that one day Pilate called for a basin of water in order that he might be able to get Jesus off his hands. They brought the water in and he washed his hands in the presence of the multitude. He could wash his hands, but the thing that was wrong was his heart. He couldn't wash his heart in that pail of water. I am saying, beloved, you can't cleanse yourself.

I go back and find that little child that Ezekiel talks about, that was cast out into an open field to the loathing of her person — a little unwanted child — a little girl baby that was cast out into the field. She wasn't washed. She wasn't swaddled. The navel wasn't trimmed. None of the ordinary decencies of life had been performed for this little child. She was cast out to the loathing of her person, in the field.

Beloved, that is exactly your status before God. You stand in God's sight in just that condition. I say to you, we all need cleansing. We can't cleanse ourselves. That little girl could do nothing for herself. They say there is nothing quite as helpless as the human infant, and this little infant couldn't do anything for herself. That is God's picture of the sinner. The sinner can't cleanse himself. Listen:

"And WITHOUT shedding of blood is no remission" — Heb. 9:22.

Beloved, you can't cleanse yourself. Your soul bath must come from God.

III

CHRIST IS THE ONLY CLEANSER.

The Lord Jesus Christ is the only cleanser. Listen:

"Unto him that loved us, and WASHED US from our sins in his own blood" — Rev. 1:5.

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great

tribulation, and have washed their robes, and MADE THEM WHITE in the blood of the Lamb" — Rev. 7:14.

"In whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins" — Col. 1:14.

"For as much 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.

I tell you, beloved, you need cleansing. You can't cleanse yourself and the only cleanser is the Lord Jesus Christ. You can join a church. You can be baptized. You can turn over a new leaf. You can make resolutions by the dozens, but you will still be the same dirty, filthy, repulsive, abominable sinner that you are. But the man that comes to the Lord Jesus Christ, having been drawn effectually by the Holy Spirit, that man has his sins washed in the blood of the Lamb, to the extent that he is no longer a stained person, but he is cleansed anew and completely by the Lord Jesus Christ.

IV.

THE RESULTS.

If the Lord washes us, He does a good job. He does a complete job. Sometimes a person goes to the laundromat and maybe doesn't get his clothes good and clean. Maybe the laundromat isn't working properly. Maybe the washer isn't working exactly as it should. Maybe you used the wrong kind of detergent. Maybe you haven't been watching television commercials of recent date, and you don't know which is the best of all the detergents. Well, beloved, there is one thing certain when you go to the Lord Jesus Christ, you come back whiter than snow.

We read:

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

Years ago I used to know a man who had a business in Cincinnati. He made art glass windows. One time I was in his place of business, and he said, "Brother Gilpin, I want you to look at this rose," and he showed me a rose in a vase on his desk. It was a beautiful red rose, just as red as crimson. Then he handed

(Continued on page 8, column 3)

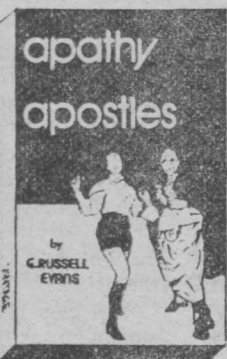
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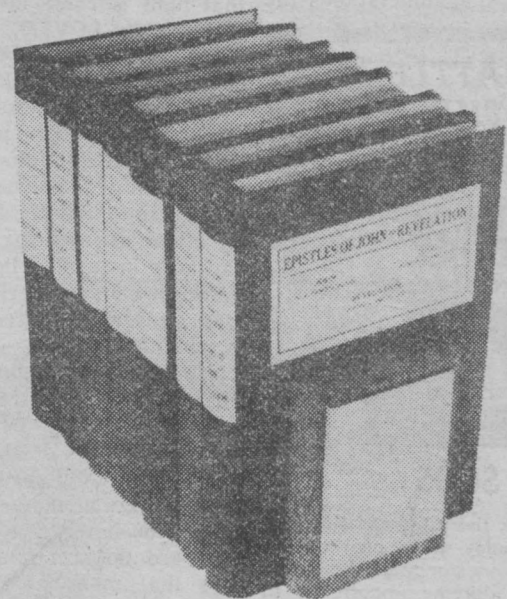
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PAGE FOUR

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Calvary Baptist Church is expecting a great Conference at Monticello, Kentucky this year. People are planning to attend from all over America. The way to locate the camp is to come to Monticello and take Highway 200 and follow the signs which will lead you to the camp. If you have any problem finding it, you may inquire at the Immanuel Baptist Church for more directions. This is the church which owns the camp. It is located on 234 N. Main Street in Monticello.

When you arrive at the camp, please check in so we will know you have arrived and be able to direct you to your cabin. Those who come and have not informed us of their coming must immediately upon arriving register with us in order to be covered with insurance and assigned to a cabin. The price of the meals is \$1.50 per person for each meal for those who may be able to stay for only part of the meeting. The price for all the Conference is \$13.50 for all meals served per person.

Due to limited bathroom space, I would suggest that you bring whatever you can to aid in this problem such as washbowls, electric razors, mirrors, and other useful supplies. **You must bring your own sheets, bedding, pillows, towels and soap.** You had better bring a blanket or two as it gets cold in the mountains of Kentucky in September. Some will need their coats who are cold natured.

The camp has a rule that there be **no smoking and no shorts.** I would add to this **no pantsuits.** I do not believe these are proper clothing for church services. Since we will be enjoying country life, I would think all could dress casually. Men, leave the ties at home in the closet.

Hope to see you in Monticello at the Mountain View Baptist Camp September 3-6!

Do You Have . . .

(Continued from Page Two)

anger. Calmness of spirit is amiable in the sight of men and precious in the sight of God. A quiet spirit renders either a man or a woman beautiful and lovely.

Second, meekness makes us Christlike. My Saviour was "meek and lowly in heart" (Matt. 11:29). The proud and haughty are not followers of the man from Galilee.



Conference Speaker
JOE M. WILSON
Winston-Salem, N.C.

They bear no likeness to Him. We prove our discipleship to Him when we manifest in our bodies "the meekness and gentleness of Christ" (II Cor. 10:1).

Third, humility is of great use in a number of religious duties. There can be no prevailing pray-



Conference Speaker
MARTIN HOLMES
Sunbury, Ohio

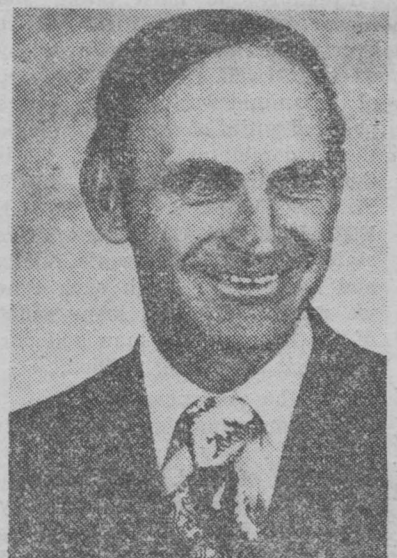
er without it. God is in Heaven and we are on earth. We who take it upon ourselves to speak to Him are but "dust and ashes" (Gen. 18:27). The great God hears only the cry of the humble soul: "He forgetteth not the cry of the humble" (Ps. 9:12).

Fourth, a meek spirit is essential to hearing the Word of God. It

is our duty to "receive with meekness the engrafted word, which is able to save our souls" (Jas. 1:21). We are to yield in humble submission to the doctrines and precepts of the inspired Word. It is to correct us, teach us, lead us, and mold us into the likeness of the Saviour.

Fifth, we must abound in humility when we stand for the faith once for all delivered to the saints. Our defense of the truth must always be done "with meekness and fear" (I Pet. 3:15). It must be done in the right spirit. There must be no appearance of arrogance, lest the defense do more harm than good.

Sixth, those who would restore backsliders must have humility. Galatians 6:1 says: "Brethren, if a man be overtaken in a fault,



Conference Speaker
JIMMY DAVIS
Fulton, Mississippi

ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." A proud or a contentious spirit utterly disqualifies one from the service contemplated by the apostle in this ex-



Conference Speaker
LAWRENCE CRAWFORD
Hayward, California

hortation.

Seventh, those who seek to instruct men who oppose the gospel must have a double portion of humility. They must have their clothes on; they must be clothed



Conference Speaker
DON PRUITT
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in the grace of humility. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the ac-



Conference Speaker
DAN PHILLIPS
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knowledging of the truth" (II Tim. 2:24-25).

More than a few preachers need to take these verses seriously. Proud preachers have confirmed ungodly sinners in their sins by their domineering attitude. Churches have been torn asunder by a man who is better qualified to be



Conference Speaker
JOE C. WILSON
Toledo, Ohio

a dictator than a minister of the Word. May God help His preachers to stay humble before God and gentle with His sheep.

ENCOURAGEMENT FOR HUMILITY

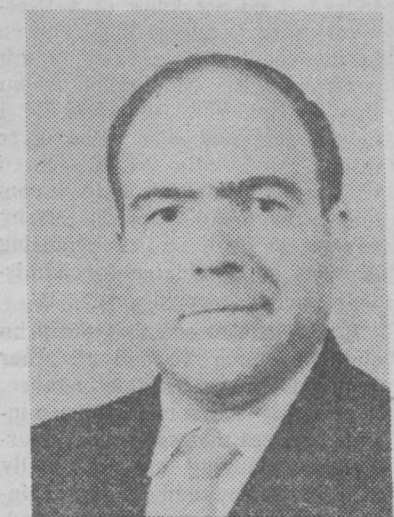
God is the great Giver, and He gives grace to the humble: "He giveth grace unto the lowly" (Prov. 3:34). A man must first have grace to possess humility. But to the graceful soul more grace is promised.

The Lord is said to dwell with the humble person. "For thus saith the high and lofty One that in-

habiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

Jehovah's residence is in the mansions of light and bliss above. But, thank God! He is pleased to dwell in the heart of the penitent believer by His Spirit. He who dwells in the highest Heaven condescends to dwell in the lowest heart and inhabit it as much as He inhabits eternity.

The Lord promised to comfort the meek when they are disconsolate: "The Lord lifteth up the meek" (Ps. 147:6). Those who abase themselves before God will be exalted by Him.



Conference Speaker
JAMES HOBBS
McDermott, Ohio

The Scripture tells us that God will supply food as for the meek: "The meek shall eat and be satisfied" (Ps. 22:26). Jehovah will perform a miracle to furnish the humble person with the necessities of life (Isa. 41:17-18).

God has promised to reveal the great things of His Word to the man who has a calm spirit: "The meek will he guide in judgment: and the meek will he teach his way" (Ps. 25:9).

Humility prepares men for honor among men and blessings from God. Proverbs 18:12 reads: "Before honour is humility." Apart from true humility there is dishonor among men and disgrace before God.

The Holy One has promised to give the earth to the meek: "But



Conference Speaker
GERALD PRICE
Griffin, Georgia

the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Ps. 37:11). In the Millennial Reign the saints will possess the earth as their inheritance.

God will drive the proud out of this world. He will fight against them with His almighty power. But He has promised salvation to the meek. Saving grace humbles a man's heart before the Lord. Any plan of salvation which fails to do this is from beneath, not from above. There is no salvation for those who feel proud and desire no Saviour. Can you say with- in your heart at this moment, "I am a condemned sinner before God. I have labored for that which

does not satisfy. I am heavy laden with the sins of a misspent life."

If this is your case, I have good news for you. God saves those who are of a broken heart and a contrite spirit. "When men are cast down, then thou shalt say, There is lifting up and he shall save the humble person" (Job 22:29).



Conference Speaker
WILLARD PYLE
South Point, Ohio

The Second Coming

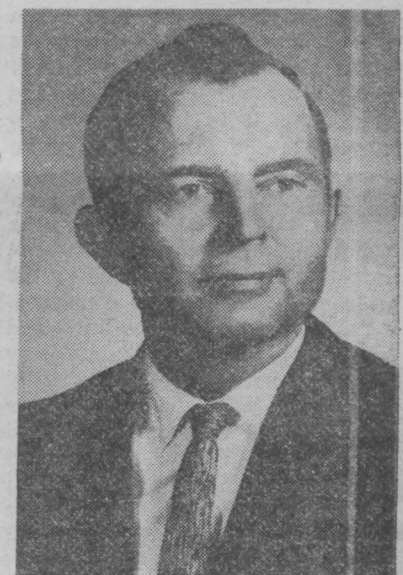
(Continued from page one)

ing with some of them, and one said:

"Well, sir, it is very hard; but I hope there is better times coming for us."

"Well, my friend," I said, "I am afraid you cannot hope for much better times until the Lord Jesus Christ comes a second time."

"That is just what we hope for," he said. "We do not see there is any chance of deliverance, unless the Lord Jesus Christ



Conference Speaker
CHARLIE BUFORD
Scottsboro, Alabama

comes to establish His kingdom upon earth; and then He will judge the oppressed, and break the oppressors in pieces with an iron rod, and dash them in pieces like a potter's vessel."

"I was glad my friend had got a song in the night, and was singing about the morning that was coming."

"Often do I cheer myself with the thought of the Lord's second coming. We preach now, perhaps, with little success; 'the kingdoms of this world' are not 'become the kingdoms of our Lord and of His Christ.' We send out missionaries; they are, for the most part, unsuccessful. We are laboring, but we do not see the fruit of our labors. Well, what then? Try a little while; we shall not always labor in vain, or spend our strength for naught. . . . The shout shall be heard, 'Alleluia! alleluia! the Lord God omnipotent reigneth.' For that day do I look; it is to the bright horizon of that second coming that I turn my eyes."

"My anxious expectation is, that the sweet Sun of Righteousness will arise with healing beneath His wings, that the oppressed shall

The Dead Raven

(Continued from page one)

hiance on Him in whom he trusted. At last came the day when not a penny was left; no bread, no fuel in the house; only starvation stared them in the face. Sadly his wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside with which the weaver strove to keep up their courage: "The Lord helps." Presently a street boy looked saucily in, and threw a dead raven at the feet of the pious man: "There, saint, there is something for you to eat!" he cried.

The weaver picked up the dead raven, and stroking its feathers down, said, compassionately, "Poor creature, thou must have died of hunger." When, however, he felt its crop, to see whether it was empty, he noticed something hard, and, wishing to know what had caused the bird's death, he began to examine it. What was the surprise when, on opening the gullet, a gold necklace fell into his hand! The wife looked at it confounded; the weaver exclaimed, "The Lord helps," and in haste took the chain to the nearest goldsmith, told him how he had found it, and received with gladness two dollars, which the goldsmith offered to lend him for his present need.

The goldsmith soon cleaned the trinket and recognized it as one he had seen before. "Shall I tell you the owner?" he asked, when the weaver called again. "Yes," was the joyful answer, "for I would gladly give it back into the right hands."

But what cause had he to admire the wonderful ways of God, when the goldsmith pronounced the name of his master at the factory! Quickly he took the necklace, and went with it to his former employer. In his family, too, there was much joy at the discovery, for suspicion was removed from a servant. But the merchant was ashamed and touched; he had not forgotten the words uttered by the poor man when he was dismissed. "Yes," he said thoughtfully and kindly, "the Lord helps; and now you shall not only go home richly rewarded, but I will no longer leave without work so faithful and pious a workman, whom the Lord so evidently stands by and helps; you shall henceforth be no more in need." Thus, He who fed Elijah by living ravens, proves himself equally able to supply the needs of his tried servant by the same bird when dead. — Spurgeon's SWORD AND TROWEL printed in THE WATCHWORD, February, 1880.

Close Communion

(Continued from page one)

should precede the reception of the Lord's Supper.

Justin Martyr says, "This food is called by us the Eucharist; of which it is not lawful for any to partake but such as believe the things taught by us to be true, and have been baptized." Dr. Wall informs us, that "No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that, that any person should partake of the communion, before he was baptized." Dr. Doddridge tells us, "It is certain that as far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's Supper." Again: "How excellent soever any man's character is, he must be baptized, before he can be looked upon as completely a member of the church of Christ." Mr. Baxter remarks: "What man dare go in a way which hath neither precept nor example to

warrant it, from a way that hath a full current of both? Yet they that will admit members into the visible church without baptism do so." Equally to the point is the assertion of Dr. Dwight, late president of Yale College. He says: "It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible church of Christ, in full standing. By this I intend, that he should be a person of piety; that he should have made a public profession of religion; and that he should have been baptized." And how is it in your church? Does your minister require candidates for admission first to be baptized?

P.: I never knew him to receive any who had not been baptized according to his views of baptism. Indeed, I do not know of a Presbyterian or Congregational church in the country, that would admit persons to the communion whom they considered unbaptized. I never supposed that this ever could consistently be dispensed with in the churches; but I confess I never saw before so strong reasons in favor of first requiring baptism of candidates for admission to church privileges.

B.: Well. You see that the principle on which we and all other denominations act in this instance, is precisely the same. Your minister believes that sprinkling, pouring, and plunging, are all equally valid baptism; and therefore invites such as are sprinkled, poured, and plunged, to the communion. My minister believes with Paul, that there is but "one baptism," and that is immersion; he therefore can invite only the immersed.

There is no close communion here; if there is any closeness, it is close baptism. The Baptists and all other Christians refuse to commune with the unbaptized. The question then is, what is baptism? If we agree in settling this question, then there is no difference between us. And as they all believe that immersion is valid baptism, I have often wondered that they do not practice immersion instead of sprinkling, and end the strife. They have no doubt that we are baptized; if they had, they would not receive us. We do conscientiously doubt the validity of sprinkling for baptism. The sacrifice on their part to produce conformity would be nothing; on ours, it would be the sacrifice of honest, conscientious principle.

P.: I now see that your churches and ours act on the same principle respecting the admission of persons to the sacrament, but still I wish to name a few objections to your practice, which have existed

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in my mind, and which, I freely acknowledge, still have some influence upon me.

B.: Go on, my brother, let me know all your difficulties on this subject.

P.: You know the communion table is called the Lord's table; how then can you refuse to admit the Lord's people?

B.: The very fact that it is the Lord's table, furnishes the answer. If it were our table, we would invite whom we pleased; but as it is the Lord's table, we must consult His Word, and extend the invitation to those only, who, by the Saviour's commission, and the apostolic examples, we find allowed to partake, viz: baptized believers.

And I think I can convince you that your minister does not invite

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all the Lord's people to come to the Lord's table.

P.: O, he says he "can freely receive all that Christ has received."

B.: But does not Mr. Goodman belong to his congregation, and does not your minister believe that he has a name descriptive of his character?

P.: Yes. I have often heard him regret that a man so eminently pious and exemplary should remain year after year out of the church, where his influence is so much needed.

B.: Mr. Goodman attends meeting on communion days, I suppose.

P.: Yes; no man is more constant in his attendance on public worship.

B.: And is he invited to come to the Lord's table?

P.: O, no. He was never baptized. He never joined the church.

B.: And I have been told that within two months, many in your congregation have experienced religion.

P.: Yes. A large number indeed have become pious.

B.: Any of them before the last communion?

P.: Yes; more than forty.

B.: Is your minister satisfied with their piety?

P.: I heard him say that he was never better satisfied with young converts?

B.: Did he invite them to the Lord's table?

P.: Oh, no.

B.: What! Debar Mr. Goodman and more than forty others of the Lord's people from the Lord's table? Surely his is on the Baptist ground. And I have been told, too, that his mother and one sister are among the converts. How could he refuse to commune with his own mother and sister?

P.: None of these had been admitted to membership, and I am now convinced that piety alone, even when found in our dearest earthly connection, does not give them a right to the Lord's table. The Lord's people must, if they come at all, come in the Lord's way. But what do you say to them, provided they seem to be sincere?

B.: We tell that sincerity is no proof of correctness. Saul of Tarsus was sincere before his conversion. He thought he was doing

God service when he was persecuting the church. But the sincerity of Saul did not prove his conduct to be justifiable. But if sincerity be admitted as an evidence of correctness, then we claim to be correct ourselves; for we are as sincere in refusing to commune with those whom we consider unbaptized, as they are in refusing to commune with those whom they consider unbaptized.

P.: I have another question which I presume you have often heard, and which has been a source of some perplexity to me: "If we cannot commune together on earth, how can we in Heaven?"

B.: We plead for a communion on earth, with Christians of every

(Continued on page 8, column 4)

Cliques And Cabals

(Continued from page one)

tyranny that has ever existed. The Roman hierarchy sprung from it, the Protestant factions sprung from it, and all contemporary Baptist cliques owe their origin to it.

The elitists among political proponents believe that "the rich, well born, and able should rule." Alexander Hamilton expounded this elitist philosophy and Hamilton has many adherents in the religious as well as the political world. There are some Baptist elitists who believe that "the wise, well studied and dominant should rule." Wise and well studied in their own eyes of course. Friends, this is Social Darwinism in religious guise. Some believe that because they have studied the Bible in depth that this should insure them a deference not given to other men. If I might borrow Dicken's phrase again "Bah and Humbug." A concentrated Bible study that does not produce humility of mind and kindness of heart is a selfish endeavor undertaken to promote personal exaltation. When we forget that we are equal, we err and err greatly.

Probably the most biting and most delightful political satire ever written is "Animal Farm" by George Orwell. Under the imagery of the animal world he depicts the political antics of man. One single theme dominates the book. It is that "all animals are equal — BUT SOME ANIMALS ARE MORE EQUAL THAN OTHERS." This statement never loses its oddity and humor. We laugh each time we read it. Orwell knew much of the hypocrisy of man and portrayed it in searing fashion.

All the Independent Baptists that I am acquainted with espouse equality among the children and churches of God. So much for words. In practice many are saying, "All Baptists are equal — BUT SOME BAPTISTS ARE MORE EQUAL THAN OTHERS." Shades of George Orwell. Social Darwinism is not dead regardless of what social scientists say. Because of this attitude, cliques form among people who should know better.

When are Baptists going to learn the ancient and basic fact of relativity? You cannot exalt yourself without demeaning or subordinating someone else. All things are relative, as our scientists keep telling us, and for once they are right. In the political world pampered pride and exclusive oligarchies make little difference for politics is an arena of strife and conflict. However, did not Christ tell us "if shall not be so among you" (Matt. 20:26).

Baptists have never possessed any particular political clout nor have we ever sought it. If Baptists had been power seekers they would have fared somewhat better during the Dark Ages of history. However, in all ages since Christ, Baptists have been victims of the world not rulers of it. For 2,000 years, well nigh, Baptist churches have existed, not as predators but as prey.

Yet, in these days small, and sometimes not so small, power groups are springing up among

Baptists. There is now a preponderance of "chiefs" among the "indians" and one wonders where all these "chiefs" came from. Baptists have probably acquired more "chiefs," (petty, pretentious, pampered, potentates) within the last hundred years than in all our long history. Woe betide the poor "indians" (those who work, witness, give, serve, suffer, and die for Christ) in an age of chieftdom and dictatorial supremacy.

The Bible speaks of a time of "falling away" (II Thess. 2:3), and gives attendant signs to identify it. I will not, of course, debate as to whether we are now in the time of "falling away," but if I were to hazard an opinion I would say that Baptist cliques and cabals are an evident sign of it.

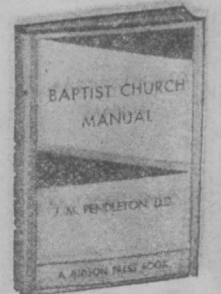
Cliques are based upon an assumed superiority of persons and personalities. At the root of this is the ancient evil, PRIDE. The flesh promotes itself because of ingrained PRIDE. "Only by pride cometh contention," says Proverbs 13:10, and the wise man knew whereof he spoke. Proud people become like the rooster who imagined that the sun rose up each morning just to hear him crow. This crowing (or cawing) of the proud among us is an infectious sound. One crows of his knowledge and soundness in the faith and another takes up the cry. Soon the air is full of proud soundings and the result is that Christ and His cause are all but ignored. WHEN BAPTISTS ARE GUILTY OF PROUD POSTURINGS THE ONLY ONES THEY IMPRESS ARE THEMSELVES. Wise men are not beguiled by tinsel, trinkets and bragging unseemliness.

I do sincerely believe that the greatest glory to the name of Jesus is not wrought by those who make large noises but by those who, in simple and humble labor, give Christ the honor and preeminence. I am convinced that unknown country ministers in unknown places, ministering to the needs of a small flock, do indeed honor God in a more abundant way than do all the noise makers in Baptist ranks. Loud sounds are frequently empty sounds, and still waters do indeed run deep. If each would labor in his own appointed field and leave others to serve the Lord Christ as they are guided by the Spirit, it would be a beautiful world indeed.

People misunderstand terms because they never trouble themselves to define them. Many have misunderstood the term "Anarchy." The term "anarchy" does not mean bomb throwing rebels on the rampage. It simply means a "lack of government by means of coercion." In Political Science it is ranked as a distinct and separate ideology. Using this definition (Continued on page 7, column 4)

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PAGE SIX

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

In Communist Romania, many Christians were fired when they refused to take the newly required oath of allegiance to the Marxist, Satanist doctrine of the Party. The Baptist church in Bocscha was torn down with bulldozers. . . . In Communist Angola (Africa), eight Methodist pastors were killed. Cubans assassinated four white Catholic priests who had each served forty years as missionaries. The number of black Christians killed cannot be counted. . . . In South Vietnam, 300,000 opponents of Communism are imprisoned in so-called "re-education camps," among them a multitude of Protestants and Catholics. Communist Cambodia has no prisons. The country itself is a prison, a new Gulag Archipelago. Between five and six hundred thousand have been killed, which is a tenth of the population. Among those killed are all prominent Christians, except a few who escaped to Thailand. . . .

—Jesus to the Communist World.

A communication smuggled out by our mission from the Baptist underground church of the Soviet Union tells that the Christian children Vania Vasiliev, Nadia Zdorova and others between eight and fourteen years of age were lured or intimidated by the Communist prosecutor Skortshov into signing statements giving the names of the teachers of their Sunday School. As a result, four leading Christians of the town of Saki have been sentenced. . . .

Also, in the Soviet Union, the children of the Baptist family Vidish (town Salavat, Bashkir Autonomous Republic, Boulevard Montajnikov 3, apartment 16) were forcibly put in a home for mentally sick children, only because they believed in Christ. After a year of suffering there, they were abducted by their parents, who succeeded in bringing them into another town, where doctors found them to be normal. Will the souls of these children ever recover from what they have suffered?

—Jesus to the Communist World.

According to Washington sources, Lawrence Klein will be appointed a member of the President's Council on Economic Advisors, if candidate Jimmy Carter is elected President in November.

Review of the News reports that Klein was questioned by the House Committee on Un-American Activities on April 30, 1954, in Room 1786 of the Hotel Fort Shelby in Detroit, Michigan.

During the questioning, "Klein admitted under oath to having

joined the Communist Party, U.S.A., while teaching at the Abraham Lincoln School in Chicago, and admitted he attended Communist Party meetings and paid dues to the Communist Party, U.S.A. He claimed he ceased association with the Communist Party about a month or so after he left Chicago" (*The Review of the News*, July 28, 1976).

Courts in Florida, New York, New Jersey, New Hampshire, Massachusetts, Connecticut, Michigan, Ohio, Iowa, Missouri, Oregon, and California have held that it is all right to hold public gatherings of unclothed people. Some of these ruling suggest that going about in the nude is some kind of a right related to freedom of speech and is protected by the First Amendment.

Since the time of Adam and Eve God has commanded people to wear clothes to suppress vice and crime. Born-again believers obey this command of God (Mark 5:15). Nakedness is due to demonic influence (Mark 5:15).

WASHINGTON, D.C. (EP) — In naming Sen. Richard Schweiker of Pennsylvania to be his running mate if he receives the Republican presidential nomination, Ronald Reagan has chosen a unique man.

He is the only member of Congress who holds membership in the Schwenkfelder Church, a tiny denomination with five congregations and 2,520 members.

Sen. Schweiker's church was founded by followers of German Reformer Casper Schwenkfeld. It was brought to America by a band of religious exiles from Austrian Silesia who came to Pennsylvania in 1734.

During his Congressional career, the Republican legislator has sponsored two measures of particular concern to religious groups. One was a bill to exempt religious groups opposed to insurance from paying Social Security employment taxes on wages, and the other was a proposal for a "prayer amendment" to the Constitution.

In sponsoring the Social Security exemption bill, Sen. Schweiker cited the Amish as a group which has religious objections to health insurance. He declared that "forcing people such as the Amish to pay a tax which is a form of insurance, directly opposed by the tenets of their faith, is an impingement on the religious rights of any group, no matter how small."

MANCHESTER, Eng. (EP) — In the latest exchange of reprisals

between Christian and Muslim factions, the Manchester Guardian reported here, a band of Lebanese Muslims returned to the ruins of a Christian town and desecrated a hillside graveyard.

The band pried locks off metal vault doors, spilled corpses from coffins, smashed coffins, built fires and burned some of the bodies.

"Then as they worked their way down the hill through the 200 or so tombs, they grew tired, or lost interest," the Guardian's report said. "A handful of vaults were left untouched. Others were opened with the decayed, waxy corpses simply turned out into the ground."

The graveyard desecration was an apparent reprisal for the Christian attack on Tal Zaatar, the Palestinian camp where Christian forces are currently besieging thousands of men, women and children, the Guardian said.

DALLAS (EP) — A charismatic pastor said here it is impossible to say how many neo-pentecostals there are in the Southern Baptist Convention (SBC), the nation's largest Protestant denomination.

But more than 2,000 of them from at least 15 states attended an unprecedented three-day gathering in Dallas, July 21-24, at the Statler Hilton Hotel.

"This movement is growing so rapidly and is so widespread in Baptist circles, there is no way of knowing how many are in the fellowship," said Howard Conatser, pastor of the 5,000-member Beverly Hills Baptist Church which last

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year was ousted from the Dallas Baptist Association because of its charismatic ministry.

A recent issue of the SBC publication "Home Missions" estimates that, according to a survey, some 100 SBC churches with memberships totaling about 10,000 have charismatic ministries.

NASHVILLE (EP) — Separation of church and state shouldn't mean separation of "churches and statesman" according to the former governor of Tennessee.

Winfield Dunn, raised a Baptist and now a United Methodist spoke at a chapel service of the Southern Baptist Foundation here.

"Religion and politics mix inevitably in life," Mr. Dunn said. "God's love carries a mandate to give ourselves by caring for and loving others," he added.

The former governor, a Republican, said people today are "less inclined to get involved" because their "confidence" in government has fallen.

LONDON (EP) — Today's Britons are "drinking more and at an earlier age than previous generations," according to the National Council on Alcoholism.

In a report on drinking among the young, the council's director, Derek Rutherford, said, "The onset of drinking is occurring at an earlier age and there is evidence that those who start younger tend to have a higher level of consumption."

"A most disturbing aspect of this trend is evidence of an increasing number of young persons under the age of 14 being diagnosed in hospital with an alcohol problem."

His report gave data which shocked many church and temperance workers. It said the number of prosecutions for under-age (under the age of 18) drinking has increased in seven years by 36.48 per cent.

Cliques And Cabals

(Continued from page six)

tion as a touchstone, I do most earnestly pray for a total anarchy among the ranks of Missionary Baptists. It is my hope that anarchy might exist until the Saviour returns. HE is our government. HE is our ruler, HE is our potentate, HE is our lawgiver, HE is our executive-legislative-judicial force incorporated into one; the oneness of Jesus Christ. I desire to see total anarchy among Baptists that will leave us answerable only to Christ. I personally deny and reprehend the rule of anyone but Jesus. Perish, I say, to any groups of power and coercion that spend more time furthering their own cause than in preaching Christ. Perish, I say.

Cliques are demonstrably evil because they continually call for a taking of sides. They divide friends and victimize friends by making men choose between friendship and service to Christ. They plagiarize Christ by saying "you are either for us or against us." They are constantly dividing brethren where no division should exist. They are constantly calling for loyalty to their group and a nay to this call is looked upon as treason.

Brothers and sisters, in this age of parties, factions, cliques, cabals, and juntas among Baptists, what side are we to be on? Who are we to be aligned with? The ancient question and plea: "Who is on the Lord's side" (Ex. 32:26), should indicate our alignment. I do not equate the cause of Christ with any particular group among Baptists. We are to be on the side of Christ and a member of His church. If any other loyalty is required of us then I have searched the Scriptures in vain to find it. Our allegiance and friendship should be broad enough to take in every friend and church of Jesus Christ without embracing ungodliness.

Politicians have always been guilty of believing that what is good for their party is good for the country. Politicians, being the egomaniacs that they all are, see no inconsistency in this. However, what is folly and aggravated folly. What is good for particular political parties is seldom, if ever, good for the country. The promoters of Baptist cliques are guilty of saying, "what is good for our group is good for the cause of Jesus." This is also aggravated folly. Men justify their power structures by saying that an expression of good will toward their group must be analogous with worship of Christ. Leaders of religious cliques are egomaniacs on par with politicians who seek the good of the party above the good of the country. It is hardly necessary to say that egomaniacs are concerned with ego and precious little else.

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." Thus spoke Thomas Jefferson, and while we might wonder what altar he refers to,

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his basic message is nevertheless clear. The children of God must be free to serve Christ without entangling themselves with the machinery of men. I trust that I do as well. Yet, when friends demand an entangling loyalty that will interfere with my service to Christ, I must demur. I speak personally because this calling for a taking of sides and for loyalty and alliances is a very personal thing. I trust that my friends might always be in the right, but let Christ be supreme, whether my friends be right or wrong. If any friends of mine form a clique, I trust that they will know enough to not propose my name for membership. I treasure the fellowship of all who love the truth of Christ, yet we must not let ourselves be bound down by emotional ties and inhibiting situations that hinder our services.

The entire business of cliques is nothing more than childishness extended into adult life. Baptist cliques are just as childish as the Masonic Lodge and other groups of children who revel in an aura of elitism. The Apostle spoke of putting away "childish things" (I Cor. 13:11). Let it be done. Let us have done with childish days and petty strifes. Let it be said of the Baptists of this generation, that whether men agreed with us or not, yet they could see Christ in us, and not us utilizing the methods of the world. Let it be.

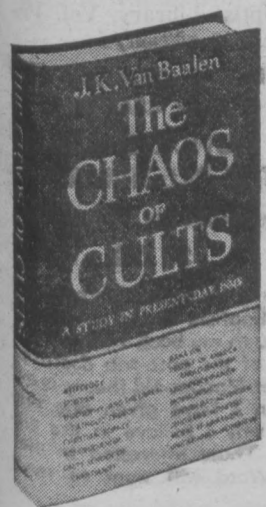
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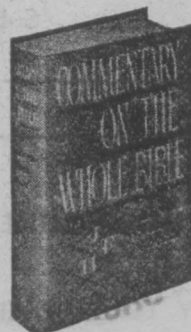
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"WHAT IS BEAUTY?"

Most women desire to be beautiful. Not many of us achieve that goal. But we keep right on trying. Most of us think we are prettier than we really are. It has been said that we would be shocked if we could see ourselves as others see us. Our blemishes would be bigger — our fat, fatter — our gray hairs, grayer, etc. Our quest for beauty has resulted in several multi-million dollar businesses. And still beauty eludes us. What is the answer? What saith the Scriptures?

Peter seems to think we are looking for beauty in the wrong places. He admonishes us not to spend undue time fixing our hair, or selecting jewelry, or choosing which dress to wear. But rather, beauty is inward. Jezebel is said to paint her face and to elaborate fix her hair. The piercing of the ear was the mark of a slave. Most of the roads that lead to physical beauty (?) have their origin in heathen and ungodly cultures. True beauty is inward and when we strive to attain that, it will shine forth as a light. No matter what our physical restrictions are, that inward beauty will be seen by all. "Give unto the Lord the glory due unto His name; bring an offering, and come before Him; worship the Lord in the BEAUTY of holiness" (1 Chron. 16:29).

Our Lord Jesus had no physical beauty that would draw disciples unto Him. Isaiah said, "He hath no form nor comeliness; and when we shall see Him, there is no

beauty that we should desire Him" (53:2). But, oh — He is lovely, isn't He? This loveliness comes not from what He looks like but rather from Who and What He is.

The mother of King Lemuel knew about true beauty. She taught the king: "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

May it please our Lord to create in us a desire like He did in David when David said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (Psa. 27:4).

Word To Pedobaptists

(Continued from page one) tists who join in these hard sayings would not commune with you for the same reason that they do not regard you as members of a New Testament church? That is, they honestly do not think you have followed Christ in baptism and in doctrines.

Now if these brethren do not think that you are members of the New Testament church as they understand it, how can they think that you are ministers of such a church? Does it require love to hold an official position in a church than to hold membership simply? Then we ask you who is most consistent? Do not be deceived. If we were in your place we should require them to go the whole hog or none. And did you know that your platform would exclude the best Baptist minister in the land? And that your respective platforms would exclude one another? Who is consistent? Did you know that we could let each other alone, be respectful to each other, listen to truth, combat error, discuss questions, love one another and pray for blessings upon all mankind, without sacrificing principle

or without being unfaithful to Christ? When, therefore, anti-Landmark brethren abuse us, please ask them to give a reason for their own course, and in turn we will ask you to give a reason for yours.

—LANDMARK BANNER & CHEROKEE BAPTIST, October 26, 1859.

The Second Coming

(Continued from page five) be righted, that despotism shall be cut down, that liberty shall be established, that peace shall be made lasting, and that the glorious liberty of the Gospel of God shall be extended throughout the known world. Christian, if thou art in



Conference Speaker
DAVID O'NEAL
Tulsa, Oklahoma

a night, think of the morrow; cheer up thy heart with the thought of the coming of thy Lord. Be patient, for,

'Lo! He comes with clouds descending.'

"Be patient! The husbandman waits until he reaps the harvest. Be patient; for you know who has said, 'Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be.'"

At the recent Midway conference in London, Lord Shaftsbury gave a most interesting account of addressing the workmen in a similar strain, holding up the personal coming and reign of Christ as their great hope, and of the intense enthusiasm with which they responded to his words. It would seem strange to many, that what is regarded as so remote and unpractical a hope could have awakened any such interest; and the setting forth of such an expectation may sound like a kind of revival of Fifth Monarchy fanaticism. But whatever is made the object of hope and expectation in Scripture, will inevitably find a response, sooner or later, in the heart of sorrowing and struggling humanity. For the Word and the heart fit each other perfectly; and he who takes the key of hope, which he finds hung up in the sacred Scriptures, will be most certain to find entrance into the heart of man. (THE WATCHWORD, Nov., 1878)

"Whiter Than Snow"

(Continued from page 4) ed me a little piece of red glass and he said, "I want you to look at this rose through this red glass." When I looked at that red rose through that red glass, what did I see? A red rose? No, I saw a white rose. I thought of this text: "Though your sins be as scarlet, they shall be as white as snow." When our God looks down upon our sins through the blood of the Lord Jesus Christ, He sees us as white as snow.

There is nothing more beautiful

than snow. I think this is an apt figure that David uses out of inspiration when he says, "Wash me, and I shall be whiter than snow." I think it is an apt figure for the simple reason that there is nothing more beautiful than



Conference Speaker
OSCAR MINK
Crestline, Ohio

snow when it is fresh, and nothing is more defiled when it is melting and going off the ground. When the snow first falls and covers the earth, it will cover all that is scattered around over the field, and everything is beautiful and white. When the snow begins to melt, and it gets all dirty, and when it is pushed over to the side of the road, there is nothing more repulsive.

I think the figure of speech used relative to our cleansing is a very excellent one. Beloved, when the Lord washes us we are whiter than snow, but we can become defiled by the things of this world.

May God help us to pray as we leave this place that He will



Conference Speaker
FRED T. HALLIMAN
Papua, New Guinea

not only wash us whiter than snow, but that He will keep us so the world will see us, day by day, whiter than snow.

I trust that God in His grace will reach down, to touch your heart and help you to appreciate this text, and help you to go out from this place rejoicing in — "Wash me and I shall be whiter than snow." We need it. We need a cleansing. We can't wash ourselves. The Lord Jesus Christ is the only one that can wash us, and when He does, the result is, we are whiter than snow. May He wash you tonight, and make you whiter than snow.

May God bless you!

Close Communion

(Continued from Page Six) sect, which shall bear a resemblance to that of Heaven. We do not suppose that the communion of the just made perfect, consists in partaking of the symbols of Christ's death, but in high and spiritual intercourse; in mutual expressions of admiration and gratitude, while reviewing the dispensations of Providence and grace

towards them in his world. mingled songs of praise to Him who hath washed them from their sins in His own blood; and in exalted converse concerning the glorious scenes which the revolutions of eternity will be continually unfolding to their delighted gaze. In such communion as this, although of a more humble character, we would be glad to participate with all good men."

P.: Really, my brother Benjamin, you have answered my questions in a clear and satisfactory manner. I am convinced of the correctness of your principles, and the consistency of your conduct. I see that the Baptist churches act in accordance with apostolic usage, and with the universal practice of Presbyterian and other churches, in requiring baptism as a prerequisite to communion. I have, for some time past, been convinced that immersion is the only baptism, and believers the only subjects of the ordinance; and I am now more fully confirmed in the opinion that baptism should in every instance precede communion. But what shall I do? My parents and many other relatives belong to the Presbyterian church. I receive much patronage in my business from the wealthy and respectable part of that church; I shall give offence by dissolving my connection, and you will admit that baptism is not really essential to salvation.

B.: I will admit that baptism is not essential to salvation. The Baptists are so far from believing this, that they consider no one entitled to baptism, who is not in a state of salvation. Faith is essential to salvation; immersion is as essential to baptism, as roundness to a ball; and baptism is an essential prerequisite to communion. Is not baptism as essential as communion? Are not both external ordinances? The Jews were required on one occasion to offer a red heifer. Had they a right to say, the color is non-essential? A white one will answer as well? Was not redness essential to obedience? But, my dear brother, will you do nothing for the honor of Christ, which is not absolutely essential to your salvation? "Is this thy kindness to thy friend?" Are you not to obey all His commands, and to imitate His examples, even though He might possibly save you, if you were to neglect some of them? You must forsake father and mother, and brother and sister, and wife, and houses, and lands, if you would follow Christ, and be a consistent disciple.

You mind is confessedly enlightened with regard to the institutions established in beautiful order and simplicity by Him who evinced His love to you, by freely giving His blood as a ransom for your soul.

"If ye know these things, happy are ye if ye do them."

P.: The love of Christ constraineth me; and, fearless of consequences, I will make haste, and delay not to keep His commandments.

—(Baptist Library, Vol. III, pp. 414-416, 1842 edition)

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