

# 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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WHOLE NUMBER 2152

## WOMEN SPEAKING IN MIXED GROUPS

By J. B. HAWTHORNE

James Boardman Hawthorne was born May 16, 1837, in Wilcox Co., Ala. He was converted early in life, and after completing his literary studies at Howard College, in his native state, he spent three years in the study and practice of law in Mobile. Upon being called into the ministry he re-entered Howard College. On the 22nd of September, 1859, at Friendship Baptist Church, in his native country, he was ordained to the work of the ministry.

Elder Hawthorne soon accepted the pastorate of the Second Baptist Church in Mobile. He served as captain of the 24th Alabama Infantry Regiment in the Confederate army until 1863, when he resigned to become chaplain.

He pastored many large churches in both South and North, including these: Franklin Square, Baltimore, Md.; First, Albany, N. Y.; Broadway, Louisville, Ky.; Tabernacle, New York, N. Y.; First, Montgomery, Ala. 1876; First, Richmond, Va., 1879; First, Atlanta, Ga., 1884; First, Nashville, Tenn. 1899.

In 1876 he was elected president of the Board of Education of the Alabama Baptist Convention and a corresponding editor of THE ALABAMA BAPTIST in 1877. For many years he was the acknowledged orator of the Southern Baptist Convention. This article is being printed that Baptists of today might consider what this departed brother said about women in Baptist churches.

Bro. Hawthorne died in Richmond, Va., Feb. 23, 1910.

Do the Scriptures permit women to speak in mixed assemblies?

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

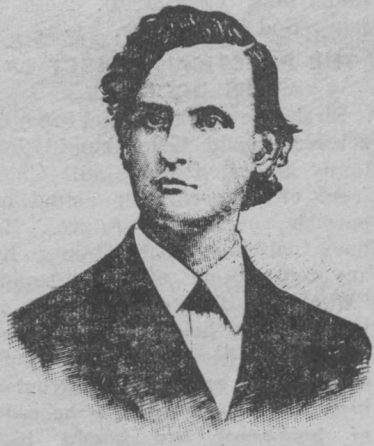
"And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

"What? came the word of God out from you? or came it unto you only?"

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

"But if any man be ignorant, let him be ignorant" (I Cor. 14: 34-38).

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."



J. B. HAWTHORNE

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:11-14).

If through God's infinite mercy, I am ever permitted to see the face of the Apostle Paul, I shall feel that I owe him an humble

apology for having many times tried to believe, that in some unaccountable way he had made a prodigious mistake, and inflicted on woman a cruel injustice in forbidding her to speak in the church. My sympathies, my prejudices and three-fourths of my reading and thinking have been on the woman's side of this question. But the conflict is over. After a long (Continued on page 6, column 3)

## Kleptomaniac

I would never have dreamed he was a thief! Our acquaintance had all been so friendly and casual. It started one evening at my front door. It was a Tuesday in August. "An entertainer turned salesman," was his smiling approach to me. But I was not one to be taken off my guard so easily. I prodded him about his background. "Who are you with?" I asked. It came out that he had ties with several of the largest distilleries. He also had an account with a prosperous tobacco company. "At present," he continued, "I'm an agent for a leading national magazine." So I let him come into the living room and listened to him for a couple of hours. On learning of his connections, I took pains to tell him of my Christian faith and love for Christ.

"There is no place in my life for such things as liquor or tobacco," I told him deliberately. "As a Christian, my body is the temple of the Holy Spirit." I was sure these words would bother or affront him, but no, he was totally undisturbed by my convictions. He would hold his views and I could hold mine. This status quo (Continued on page 8, column 2)

## Distinctive Baptist Doctrines

J. H. GRIME  
(1851 - 1941)

The Bible as the sufficient and final rule of faith and practice, is an open book for each believer to read and interpret for himself, under the guidance of the Holy Spirit.

We believe that the Bible is God's revealed message to men and has final authority in all matters of religious faith and practice. In particular it reveals to us the person and work of Jesus Christ, the Son of God, as the One whom we are to love, serve and implicitly obey.

We are therefore trying to hold the New Testament principles in their simplicity and to catch the New Testament spirit, believing the revelation of God through Christ is the great need of our age and of all people.

The true basis of our common Christianity is in this principle: no creed of human origin, however great, can take its place; nor can ecclesiastical edict; not sentiment of service. As in the past the New Testament must be the guide and foundation of our faith. Nothing can take its place and it cannot be abandoned and our faith be maintained. Never has the Bible been more generally loved than in our day, never has it been more needed. If there is to be any closer fellowship of God's people of every name it must surely be on this basis.

II

Religion is personal and spiritual. It is brought into our souls through faith in Jesus Christ as the Son of God. It is our privilege, which none can take away, to go to God for ourselves, and

our privilege is necessity. Each one must find God for himself, through faith.

We must have personal faith to have religion, and in the continued exercise of faith as the bond which binds us to the unseen God, religion from the human side completes itself. There can be neither infant church membership, nor formal family or unconverted Christianity, for the Christian faith is not inherited, but is a personal and voluntary thing. No form or ceremony of religion can confer it, or is essential to it; it is set up in the soul only through faith in Jesus as the Saviour. It does not come through the act of priest or bishop, but through the Holy Spirit.

(Continued on page 8, column 4)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE OMNISCIENCE OF GOD

"Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?" (Job 37:16).

I mean by the omniscience of God the infinity of His knowledge. The Bible teaches that God is all-knowing. Omniscience is that attribute whereby God knows Himself and all other things in one eternal and most simple act. It is God's perfect and eternal knowledge of all things which are the objects of knowledge, whether they be actual or possible, past, present, or future. The Bible says

He is the "God of knowledge" (I Sam. 2:3 margin) and "perfect in knowledge." His understanding is "infinite" (Ps. 147:5) because He is an infinite Being.

Nothing escapes the notice of God, for He knows it all. Nothing is hidden from Him, nothing is forgotten by Him — God has forgotten to forget. His knowledge is not acquired by experience, or observation, or reasoning. It cannot be increased or diminished by the creature. It remains uninfluenced by time and the succession of events. God

## ADAM—A TYPE OF CHRIST

JOSEPH SAMUEL C. F. FREY

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come; but not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all

men unto justification of life" (Rom. 5:12-18).

The Apostle Peter has informed us, that in the writings of Paul, "there are some things hard to be understood." From the controversy which has been about the meaning of the above verses, we might consider them as "hard to be understood;" but I believe the design of the Apostle may be easily ascertained, by considering them in connection with the preceding part of the Epistle. The Apostle has proved that all men, whether Jews or Gentiles, are guilty before God, that neither of them can be justified by the deeds of the law; but that, by faith in the Lord Jesus, both Jews and Gentiles are justified freely from all their sins, and become interested in all the blessings of the new and everlasting covenant.

To illustrate and establish the doctrine of Christ's righteousness being imputed to believers, the Apostle, in the words of the text, first shows the influence of Adam's sin upon all his natural posterity; and then shows that Adam, in this respect, was a figure or type of Christ, whose right- (Continued on page 3, column 1)

## Justified In Christ And Free From Condemnation

BENJAMIN KEACH  
(1640 - 1704)

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

All those that are in Christ Jesus, or have obtained actual

sons they are which are in Christ Jesus.

4. Apply it.

The first proposition is this, that all mankind, even the elect as well as others, are under condemnation, before their actual union with Jesus Christ.

1. This I shall prove.

2. Apply.

The elect as well as others, fell in the first Adam; and by virtue of the fall they were brought under condemnation. "Therefore as by the offense of one, judgment came upon all men to condemnation" (Rom. 5:18). Not one soul of all His posterity escaped. The sentence, judgment, and condemnation passed not upon Adam for his first sin as a single person, but as he was a common head, a public person, or representative of all mankind that proceeded from his loins, that sentence passed upon all men in him, even the elect as well as others.

All men, even the elect as well as others, before faith, or their actual union with Jesus Christ, are under sin and horrid guilt. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:12). (Continued on page 5, column 4)



BENJAMIN KEACH

union with Him, are justified persons, and forever delivered from condemnation.

In speaking of this doctrine, I shall, by way of premise, lay down four propositions:

1. Show you what it is to be in Christ, or open the nature of the soul's union with the Lord Jesus.

2. Show you why such who are in Jesus Christ shall not, and cannot, come into a state of condemnation.

3. Show you what kind of per-

## CHRIST'S SALVATION ILLUSTRATED

A Christian Indian was one day asked: "What has Christ done for you?"

He took a worm and placed it on the path; then collecting some straw he put it in a circle round the worm and set fire to it. The worm began to feel the heat, and endeavored to escape, but without avail, for the fire was round it.

Then the Indian took away part of the blazing circle and the worm crept out. "That," he said, "is what Christ has done for me. The flames of Hell were gathered round me, when Jesus came and set me free."

Those who experience the grace of God are as "a firebrand plucked from the burning" (Amos 4:11). When Satan tried to accuse Joshua the high priest, the Lord said: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (Zech. 3:2).

| TUNE IN TO<br>THE INDEPENDENT<br>BAPTIST HOUR<br>EACH SUNDAY |   |
|--|---|
| WCMI   | Ashland, Ky.<br>Sun. 8:00 - 8:30 a.m.   |
| WFTO   | Fulton, Miss.<br>Sun. 1:00 - 1:30 p.m.  |
| KHYM   | Gilmer, Texas<br>Sun. 12:45 - 1:15 p.m. |



## The Baptist Examiner

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## Omniscience Of God

(Continued from Page One)

good acts: "The eyes of the Lord  
are in every place, beholding the  
evil and the good (Prov. 15:3).

The writer of Hebrews sums up  
the omniscience of God in one  
sweeping statement: "Neither is  
there any creature that is not  
manifest in his sight: but all  
things are naked and opened unto  
the eyes of him with whom we  
have to do" (4:13). The whole  
world is transparent to God. There  
is no creature concealed from  
Him. Every action and motion is  
exposed and uncovered before His  
all-seeing eye. The man who  
hopes to conceal anything from  
God is deceived.

### GOD KNOWS HIMSELF

Man at least has only a very  
limited understanding of God. The  
Lord is the only One Who under-  
stands Himself. His nature and  
perfections are completely com-  
prehended by none other than  
Himself. He knows Himself in  
all His Persons and works. Jesus  
Christ, the Second Person in the  
Trinity, said: "No man knoweth  
the Son, but the Father; neither  
knoweth any man the Father,  
save the Son" (Matt. 11:27). There  
is a mutual and perfect under-  
standing of each of the Divine  
Persons of each other. The Spirit  
knows all the things of God, for  
He is God: "Even so the things  
of God knoweth no man, but the  
Spirit of God" (I Cor. 2:11).

### HIS INANIMATE CREATION

When God created the world, He  
"saw every thing that he had  
made" (Gen. 1:31). At no point  
in time since that day has He  
lost His view of all creation. He  
possesses complete knowledge of  
the grass, the trees, the herbs,  
the soil, and the weather. He  
knows where all the mineral and  
metals are located in the bowels  
of the earth. His knowledge takes  
in the sun, the moon, and the  
stars: "He telleth the number of  
the stars; he calleth them all by  
their names. Great is our Lord,  
and of great power; his under-

standing is infinite" (Ps. 147:4-5).

Astronomers are unable to num-  
ber the billions of stars in the  
heavens, but this is no problem  
to the Creator. He is particularly  
acquainted with them all because  
He created them and sustains  
them. "Lift up your eyes on high,  
and behold who hath created these  
things, that bringeth out their host  
by number: he calleth them all  
by names by the greatness of his  
might, for that he is strong in  
power; not one faileth" (Isa. 40:  
26).

The all-piercing eye of God pen-  
etrates the darkness as well as  
the light. "Yea, the darkness  
hideth not from thee; but the night  
shineth as the day: the darkness  
and the light are both alike to  
thee" (Ps. 139:12). The Prophet  
Daniel said of God: "He knoweth  
what is in the darkness, and the  
light dwelleth with him" (Dan.  
2:22).

### HIS BRUTE CREATION

The God of Heaven has perfect  
knowledge of the fowls of heaven,  
the beasts of the field, and the  
fish of the sea. "For every beast  
of the forest is mine, and the cat-  
tle upon a thousand hills. I know  
all the fowls of the mountains:  
and the wild beast of the field are  
mine" (Ps. 50:10-11). A sparrow  
does not light on the ground to  
pick up food, or drop to the ground  
in death, without the notice of  
God (Matt. 10:29).

God's knowledge of animate and  
inanimate creation is so detailed  
that He numbers the particles of  
dust in a sand storm, the bees in  
a swarm, the hairs on a cow's  
back, the feathers on a chicken,  
the raindrops in a storm, the  
molecules in our body, the grains  
of sand on the seashores of the  
world.

### MEN AND THEIR WORKS

No man is unknown to God. He  
knows all the inhabitants of the  
earth in whatever place they are  
found. "The Lord looketh from  
heaven; he beholdeth all the sons  
of men. From the place of his  
habitation he looked upon all the  
inhabitants of the earth" (Ps. 33:  
13-14). He not only knows all the  
inhabitants, but He also says:  
"I know thy works" (Rev. 2:2).  
God sees all that dwell upon the  
earth and He knows their wants  
and wishes, their works and wick-  
edness. By prescience He beholds  
all the great human family which  
descended from Adam and shall  
yet be born.

### THE HEART OF MAN

God knows what is in man. Of  
Jesus Christ it is said: "He knew  
what was in man" (John 2:25).  
"For the Lord seeth not as man  
seeth; for man looketh on the out-  
ward appearance, but the Lord  
looketh on the heart" (I Sam. 16:  
7). No man can know his own  
heart, but God says: "I the Lord  
search the heart, I try the reins,  
even to give every man accord-  
ing to his ways, and according  
to the fruit of his doings" (Jer.  
17:9-10). It is said of the Lord  
in II Chronicles 6:30: "For thou  
only knowest the hearts of the chil-  
dren of men." It is said in the  
New Testament that God "know-  
est the hearts of all men" (Acts  
1:24; 15:8).

The very secret of our souls are  
an open book to God: "For the  
Lord searcheth all hearts, and un-  
derstandeth all the imaginations  
of the thoughts" (I Chron. 28:9).  
It is foolish for men to play the  
hypocrite before God. If we deal  
deceitfully, He sees it. He fully  
understands all the motives in our  
heart.

### THE THOUGHTS OF MAN

Most human beings would not  
want their friends and family to  
know the thoughts which pass  
through their mind each day. Yet  
God knows our thoughts: "The  
Lord knoweth the thoughts of man,  
that they are vanity" (Ps. 94:11;  
I Cor. 3:20). The Lord not only  
sees our works, but He also reads  
the desires of our mind at a  
glance: "For I know the things  
that come into your mind, every

## BRIEF NOTES

The Grace Baptist Church of  
Stanleyville, N. C., and Pastor Joe  
Wilson will have a Bible Confer-  
ence Dec. 31st to Jan 1st. Serv-  
ices will be Saturday night and  
all day Sunday. Various men well-  
known to the readers of this paper  
will be on the program.

If you desire to attend this con-  
ference and would like help in  
lodging contact the pastor at 634  
Brent St., Winston-Salem, N. C.,  
27103, or phone 1-919-724-6658. The  
pastor and church invites you to  
attend these special services.

\* \* \*

Elder Roscoe Brong, dean of  
Lexington Baptist Bible School,  
has just published a new book  
called "Christ's Church and Bap-  
tism." It contains 79 pages of  
good material on these two sub-  
jects. The price of the book is  
\$2.00. Order from our book store.

Eld. John Reynolds is seriously  
ill. He is in the Leisure Lodge  
Nursing Home, 1010 W. Main, Hen-  
derson, Texas 15652. His telephone  
is 657-65613. His wife asks that his  
friends and the churches remem-  
ber him in prayer.

one of them" (Ezek. 11:5). A  
thought may suddenly dart in my  
mind and swiftly slip out again. I  
myself may scarcely be aware of  
its swift entrance and departure,  
but God takes notice of it. There-  
fore, I must be careful about my  
thoughts, for the thoughts of fool-  
ishness are sin.

God knows what our thoughts  
will be before we think them:  
"Thou understandest my thought  
afar off" (Ps. 139:2). Before I  
think a thought and make it mine,  
it is foreknown and comprehended  
by God. The most distant and  
foreign thoughts of my mind are  
contemplated as near by God. He  
is said to know the thoughts of  
Israel in Canaan while they were  
still in the wilderness: "For I  
know their imagination which they  
go about, even now, before I have  
brought them into the land which  
I swear" (Deut. 31:2).

### THE WORDS OF MAN

The words which proceed out of  
our mouth are known to an all-  
wise God: "For there is not a  
word in my tongue, but, lo, O Lord,  
thou knowest it altogether" (Ps.  
139:4). He knows what we are  
about to say before the words are  
formed on our tongue. Not a  
single word is unknown, not even  
an unspoken word, for each one  
is wholly uncovered to God.

How we ought to control this  
unruly member of our body! How  
we need to beware of foolish con-  
versation and angry words! The  
Lord hears them all; He marks  
them down in the book of His re-  
membrance; He will cause men  
to give an account of every idle  
word (Matt. 12:36). If you doubt  
this, please consider the unpard-  
onable sin (Matt. 12:31-32).

### THE WEAKNESS OF MAN

God's all-penetrating eye sees  
our weaknesses and failures: "For  
he knoweth our frame; he remem-  
bereth that we are dust" (Ps.  
103:14). God fully comprehends  
the materials out of which we are  
made, and He knows how we are  
constructed. He observes the re-  
bellion that arises in our hearts  
against Him: "But I know . . .  
thy rage against me" (II Kings  
19:27). He considers the frailty  
of our bodies and the folly of our  
souls. "For the Lord is a God  
of knowledge, and by him actions  
are weighed" (I Sam. 2:3). He  
takes notice of our backslidings:  
"Thou knowest my downsinning  
and mine uprising" (Ps. 139:2).

**THE FUTURE PLANS OF MAN**  
There is no place that we may  
travel in the future of which He  
does not have knowledge: "Thou  
fellest my wanderings" (Ps. 56:8).  
"For the ways of man are before  
the eyes of the Lord, and he pon-  
dereth all his doings" (Prov. 5:21).

"Thou art acquainted with all my  
ways" (Ps. 139:3).

How exact His knowledge is!  
He knows our public and private  
actions in the years to come. He  
sees us as we will go riding in  
our cars and shopping for food  
and clothing. He beholds us in  
our bed chamber when we shut  
the world out at night. He takes  
notice of every step we take, every  
right and left step. When we are  
completely at a loss to know what  
to do and which way to take, God  
does not suffer the problem we  
do. "When my spirit was over-  
whelmed within me, then thou  
knewest my path" (Ps. 142:3).  
Only the God of omniscience can  
say: "But I know thy abode, and  
thy going out, and thy coming in"  
(Isa. 37:28).

Our purposes and plans for the  
future are perfectly exposed to  
God. "For the Lord knoweth the  
way of the righteous" (Ps. 1:6).  
He knows what our future days  
will be like: "The Lord knoweth  
the days of the upright" (Ps. 37:  
18). God knows if I am to enjoy  
prosperity and plenty, or pain and  
peril: "But he knoweth the way  
that I take" (Job 23:10). Nothing  
takes God by surprise.

### THE PRACTICAL EFFECT OF THIS DOCTRINE

First, the truth of God's omni-  
science should bring humiliation  
to us all. God knows all things  
from eternity whether actual or  
possible, present or future. He  
does not know such things by  
any contribution of puny man.  
"Who hath directed the Spirit of  
the Lord, or being his counsellor  
hath taught him? With whom took  
he counsel, and who instructed  
him, and taught him in the path  
of judgment, and taught him  
knowledge, and shewed to him the  
way of understanding? . . . There  
is no searching of his understand-  
ing" (Isa. 40:13-14,28).

When we try to comprehend the  
absolute knowledge of God our  
minds are overcome. We know  
only in part and must confess:

### FINANCIAL REPORT OF T.B.E.

|                 |            |
|-----------------|------------|
| Balance Nov. 1  | \$1,808.33 |
| Receipts        | 5,529.04   |
| Total           | 7,337.37   |
| Expenditures    | 5,310.18   |
| Balance Nov. 30 | 2,027.19   |

"Such knowledge is too wonderful  
for me; it is high, I cannot attain  
unto it" (Ps. 139:6). We poor mor-  
tals can only say: "O the depth  
of the riches both of the wisdom  
and knowledge of God! how un-  
searchable are his judgments, and  
his ways past finding out! For  
who hath known the mind of the  
Lord? or who hath been his coun-  
sellor?" (Rom 11:33-34). We can-  
not comprehend His knowledge,  
much less describe it with human  
language.

Second, the prescience of God  
should encourage us in our Chris-  
tian service. God sees "your work  
and labor of love, which ye have  
showed toward his name, in that  
ye have ministered to the saints,  
and do minister" (Heb. 6:10). The  
omniscient. One sees our secret

## THE MACEDONIAN CALL

The Grace Baptist Church of  
Nuremberg, Germany, is soon to  
be without a pastor. The present  
pastor, Carl L. Brown, is in the  
military and has been refused an  
extension to stay in Germany.  
The church needs a pastor. The  
church is small but very active  
in the work of Christ. They have  
a small building and a church  
van. The church is praying for  
God to send them a sound pastor.

"And a vision appeared to Paul  
in the night; There stood a man  
of Macedonia, and prayed him,  
saying. Come over into Mace-  
donia, and help us. And after he  
had seen the vision, immedi-  
ately we endeavored to go into  
Macedonia, assuredly gathering  
that the Lord had called us for  
to preach the gospel unto them"  
(Acts 16:9-10).

The Apostle Paul heard and  
obeyed the Macedonian call. God  
abundantly blessed his missionary  
efforts. This all happened nearly  
two thousand years ago. But to-  
day there goes forth a call from  
Nuremberg, Germany, for a pastor  
to come and work with a young  
New Testament Baptist Church.  
Is there a God-called man some-  
where among the readers of this  
paper who is willing to answer  
this call? Here is an opportunity  
for some preacher to be a Mis-  
sionary Baptist, not only in pro-  
fession, but in PRACTICE.

If you are such a man, please  
write to Bro. Steven G. Mead,  
558-90-8074, 630th MP Co., 793d  
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09066. Bro. Mead is a deacon in  
the church there.

alms: "But when thou doest alms,  
let not thy left hand know what  
thy right hand doeth: That thine  
alms may be in secret; and thy  
Father which seeth in secret him-  
self shall reward thee openly"  
(Matt. 6:3-4). The Lord notices  
our tears (Ps. 56:8) and hears our  
sighs.

When our past deeds have be-  
lieved our profession and repudiated  
our devotions, we can say to our  
omniscient God: "Lord, thou  
knowest all things; thou knowest  
that I love thee" (John 21:17).  
When our conscience accuses us  
of sin and our hearts condemn us  
as sinners, we can say: "For if  
our heart condemn us, God is  
greater than our hearts, and  
knoweth all things" (I John 3:20).  
He knows the spirit is indeed  
willing while the flesh is weak.

Third, this truth should cause  
us to avoid half-hearted service  
to God. The Prophet Jeremiah  
said: "But thou, O Lord, knowest  
me: thou hast seen me, and tried  
mine heart toward thee" (2:3).  
He observes us as we sing in  
worship from the head, not the  
heart. He considers those times  
when we pray to men rather than  
God. In all of our attempts of  
service to Him we would do well  
to remember the Bible says: "We  
are made manifest unto God" (II  
Cor. 5:11).

Fourth, the infinite knowledge  
of God should drive us to prayer  
(Continued on page 4, column 3)



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## Adam — A Type Of . .

(Continued from page one)

ousness and all other blessings are inherited by his spiritual posterity.

That Adam's sin did influence all his posterity, the Apostle establishes by the following argument:

1. It is beyond all contradiction that death was penalty annexed to the positive law, which prohibited the eating of the fruit of the tree of the knowledge of good and evil (Gen. 2:17). Our first parents having broken this law, justly died. 2. It is equally true that, where there is no law, there can be no transgression; and, consequently, no punishment. 3. But, from Adam till Moses, that is, before, as well as since the law, sin reigned universally; as is manifest from the universal reign of death throughout that period. For had no law existed then, sin could not have been imputed to men. But sin was then imputed; for death, its penalty, was inflicted upon all men, even upon those who had not, like Adam, sinned against positive law, at mature age, in a condition to affect posterity, or as public persons representing the sentiments and interest of others (Gen. 1:18-32; 2:1-16; 3:9).

Having established this point, the Apostle proceeds, and first asserts, that Adam was a figure, or rather a type, of Christ; and then shows the superiority of the consequences and effects of the obedience of Christ, imputed to all believers as their covenant head and representative. We are, therefore, authorized to consider Adam as a type of Christ. The analogy will best appear, if we consider Adam, in his origin and nature as man; in his dominion over all creatures; in his union as husband; in his relation as parent of the human race; and in his covenant engagement as head and representative of all his natural posterity.

We propose to consider Adam as a type of Christ.

### HIS ORIGIN AND NATURE

1. God, having made the world, and richly furnished it with every creature, wherein the glory of His wisdom, goodness, and power might be seen, finished the great design, by creating man the masterpiece of all His other works. The house being built, its inhabitant appeared; the feast being set forth, the guest was introduced; the theater being decorated and illuminated, the spectator was admitted to behold the splendid and magnificent scenery in the heavens above and the earth beneath; to view the bodies around him moving in perfect order and harmony, and every creature performing the part allotted in the universal drama — that seeing, he might understand, and understanding, adore its Supreme Author and Director.

Our ideas of the original condi-

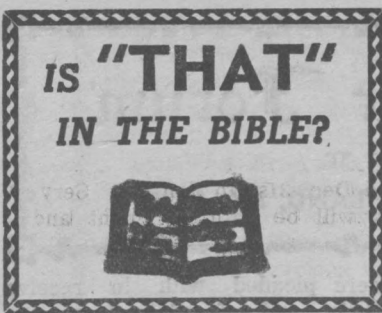
tion of our first parents are greatly obscured, in consequence of our being born and educated in a fallen state. We are like a prince who has lived in a mean cottage from his earliest days, and therefore is unable to form ideas of the magnificence and splendour of a court and palace. So much are we sunk down into darkness, that it is with difficulty we attain to any faint conception of the primitive state of man. But it is of vast importance to struggle against these difficulties, and to endeavour, by means of the word of God, and through the illumination of His Spirit, to perceive the original glory of the first Adam, and thus prepared, to understand the still higher glory of the second Adam.

Moses, the inspired historian, has given us an account of the origin of our first parents in the following few, but most comprehensive, words: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." And again he saith: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 1:26, 27; 2:7).

Thus Adam, the father of the human race, being formed out of the dust of the ground by the immediate hand of God, was without father and without mother, and therefore, in a peculiar sense, was called "the son of God" (Luke 3:38). And in this respect he was a proper type of the Messiah, the only begotten of the Father, without father as man, and without mother as God. Oh! how "great is the mystery of godliness: God manifest in the flesh" (I Tim. 3:16).

Hence the prophet, foretelling the birth of the Messiah, spake in this remarkable manner: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." "The Lord hath created a new thing in the earth, a woman shall compass a man" (Isa. 7:14; 9:6; Jer. 31:22). And the angel, referring to the same subject, said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God" (Luke 1:35).

2. As Adam differed from all his posterity with respect to his origin, so likewise with respect to the ex-



Question:

WHAT MAN WORE BRACELETS?

Answer:

Saul, Second Samuel 1:10 " . . . And I took the crown that was upon his (Saul's) head, and the bracelet that was on his arm, and have brought them hither unto my Lord."

cellency of his qualifications; for he was made in image and likeness of God; which the Apostle intimates to have consisted in knowledge, righteousness, and true holiness. But however glorious that image and likeness may have been, it could only be a type or shadow of the glory of the Messiah, "in whom dwelleth all the fulness of the Godhead bodily" (Col. 2:9). In our blessed Jesus is found more of the divine likeness, than all the saints — than all the holy angels can dare to boast; for which of them have been called at any time, "the brightness of the Father's glory, and the express image of his person? or to which of them has he ever said, Thou art my Son, this day have I begotten thee?" (Heb. 1:3,5).

We must consider Adam in,

### HIS DOMINION OVER ALL CREATURES

"He was appointed God's lieutenant in the world, and adorned with a flower of His crown. God gave him the solemn investiture of this dignity, when He brought the creatures to receive their names from him, Psalm 8:5,6, which was a mark of their homage, and a token of his supreme empire to command them by their names" (Bates).

Many divines consider this as a part of the image of God in which he was created. That this dominion was typical of the universal dominion of Christ is evident from the reference made to it by David, saying, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour; thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Ps. 8:5-8).

But we are certain that David, in this Psalm, spake of the Messiah, the second Adam; for, when our blessed Saviour entered Jerusalem, in the midst of the acclamations of "Hosanna to the son of David," and which, when repeated by the children in the temple, gave great offence to the chief priests and scribes, Jesus quoted this Psalm as a prediction of Himself, saying, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:16). And the Apostle applies it to Jesus Christ, saying, "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man" (Heb. 2:7-9).

How much superior is the do-

minion and power of Christ to that of the first Adam; his dominion and power was limited, dependent and changeable; but Christ's dominion is universal, uncontrollable, and everlasting. He has all power in Heaven and on earth. He is seated at the right hand of God, "far above all principality, and power, and might, and dominion, and every man that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:21,22).

We proceed to consider Adam as a type of Christ.

### HIS UNION AS HUSBAND

Although Adam was created in the image and likeness of God, and made lord of the world, yet Jehovah, who could not err, said, "It is not good that man should be alone; I will make him an help meet for him" (Gen. 2:18). Accordingly, he cast him into a deep sleep, opened his side, took from him a rib, and formed out of it a woman, closed the wound with flesh, and presented her to Adam who was to be her husband; who, being awakened, knew that she was bone of his bone and flesh of his flesh, and therefore called her "Ishshah," woman, because she was taken out of "Ish," man; "therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:21-24).

How beautiful the analogy! Christ, the second Adam, that He might give life and being to His beloved spouse, the church, was content to sleep the sleep of death. His side was opened with a spear, and from the gaping wound came water and blood, that He might sanctify and cleanse and present to Him a glorious church, not having spot, or wrinkle, or any such thing (Eph. 5:17).

That the institution of marriage had a typical reference to the union between Christ and His church, is evident from the use made of it by the Apostle, in his Epistle to the Ephesians.

To illustrate and enforce the mutual duties of husband and wife, he produces the example of Christ and His church as a pattern for their imitation. He represents Christ the head of the church, as the husband is the

head of the wife; and His love to His church as a pattern of the husband's love to his wife; and, on the other hand, he names the obedience of the church to Christ, as a pattern of the obedience due from the wife to her husband (Eph. 5:21-25).

And as the man is to forsake father and mother, and cleave to his wife, so Christ left His Father in Heaven and came down to die for His wife; and He left His mother on earth when He ascended on high as the captain of our salvation. In like manner, it becomes the duty of the woman to forsake all, and cleave to her husband. Hence, in that beautiful Psalm, where Christ is represented as the bridegroom, she is thus exhorted: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house" (Ps. 45:10).

The spiritual union between believers and Christ is, indeed, held forth under various forms; but none is more common, simple, and well known, than the marriage union. And nothing can give us a more striking exhibition of His love and condescension than to set His heart on such, poor and miserable objects, or a more impressive picture of the unspeakable privileges of His people, and of their reasonable duties, to love, obey, and serve Him. "Thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel the God of the whole earth shall he be called" (Isa. 54:5).

We further notice Adam as a type of Christ in,

### HIS RELATION AS A FATHER

As soon as our first parents were created, God promised them a numerous offspring, for "God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it" (Gen. 1:28). In virtue of this blessing, their posterity have extended to the utmost corners of the earth, and will continue to the utmost period of time. "One generation passeth away and another cometh." Similar promises were made to the second Adam. "He shall see his seed" (Isa. 53:10). They were to be as numerous as the dew that falls at the dawn of the morning in abundance.

As all that come into the natural world derive their life from the first Adam — for "God has made of one blood all nations of men" (Acts 17:26), — so likewise, all that come into the spiritual world derive their spiritual life from Christ. And as all the natural descendants of Adam partake of his corrupt nature, so all the seed of Christ are made partakers of the divine nature. Of Adam, it is said, that "he begat a son in his own likeness" (Gen. 5:3). Nor could it be otherwise, "for who can bring a clean thing out of an unclean?" (Job 14:4).

The fountain being polluted, the streams that issue from it could not but partake of its malignant qualities. Hence the Sacred Scriptures declare, that "we are conceived in sin" and are "children of wrath" (Ps. 51:5; Eph. 2:3). But in Christ, "we are made partakers of the divine nature" (II Pet. 1:4). He renews in them the divine image (Eph. 4:24). Christ lives in them, and thus makes them "meet for the inheritance of the saints in light" (Gal. 2:20; Col. 1:12).

Once more, we consider Adam a type of Christ in his covenant engagement as,

### HEAD AND REPRESENTATIVE OF ALL HIS NATURAL POSTERITY

Neither Adam nor Christ are to be considered as private individuals; but as the representatives of those that belonged to them. That Adam was the federal head (Continued on page 4, column 4)

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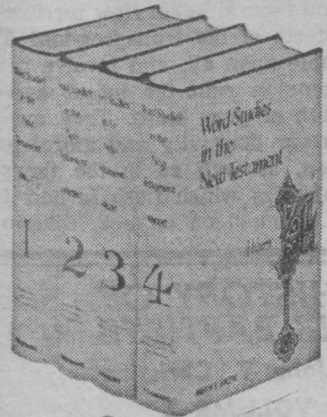
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# The Baptist Examiner Forum

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"Are we to assume that all the Indians who were in America before the white man came and billions of other people who never heard the gospel preached are eternally lost?"

PAUL  
TIBER

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



The vital issue of redemption allows no room for assumption.

Firstly, we have no right to assume that God is obligated to save any one since all are sinners before Him (Rom. 3:23).

Secondly, the gospel is effective only to those who believe and are called — one does not need to hear the gospel in order to be condemned "he that believeth not is

ed all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

The above passages, along with many more that we could have quoted, show clearly that every individual is a sinner and must be saved.

The Bible is also very clear as to the fact that salvation is through faith in Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). "For by grace are ye saved through faith; and that

were pleaded with to receive Christ, and refused to do so, are lost. There are millions of people today who have had Christ presented to them, and who have refused to receive Him. All such are lost.

## Omniscience Of God

(Continued from Page Two) and supplication before the throne of grace. Jesus Christ taught: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

Though millions of saints be praying at the same time throughout the world, His infinite mind takes notice of each petition with care and consideration. Your

man who joins the church to promote his business. He is fully aware of those who would use the church as a cloak for sin and iniquity.

Wicked men may seek to banish such a God from their thoughts. Of such Hosea 7:2 says: "And they consider not in their hearts that I remember all their wickedness." The Lord says: "Am I a God at hand . . . and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:23-24).

No matter what men do to try and hide their evil deeds, it may always be truly said: "Thou God seest me" (Gen. 16:13). No sinner can hide himself from the wrath of God by any means of his own devising. All the sinner can do is to hide himself in Christ by forsaking sin and believing in the Savior. The only thing that God cannot see is the sins of the penitent believer covered by the blood of Christ.

## Adam — A Type Of . .

(Continued from page three)

of the human race, is evident from the comparison which the Apostle made between him and Christ, in the words of our text, as has already been shown in the beginning of this lecture. These were the only two individuals, made public persons, and federal heads, under whom all mankind are comprehended. Now, as in Adam's transgression, all his natural posterity are involved; so, in like manner, Christ is the head and representative of His chosen people. What He did and suffered, He did and suffered in their stead and place. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21). "Surely he hath borne our grief, and carried our sorrows — he was wounded for our transgressions, he was bruised for our iniquities — the chastisement of our peace was upon him; and with his stripes we are healed — the Lord hath laid upon him the iniquities of us all — for the transgression of my people was he stricken" (Isa. 53:4,5,6,8). Hence, believers are said to be dead, crucified, buried, and raised with Christ.

As Adam conveyed the guilt and punishment of his sin to those who have not actually committed that sin, so does Christ convey righteousness to those who have not wrought righteousness. "The Gentiles who followed not after righteousness, have attained unto righteousness, even the righteousness which is of faith" (Rom. 9:30). As soon as the union takes place between the soul and the body, Adam's sin is imputed to his seed; and as soon as the mystical union between Christ and the soul is formed by the Spirit and faith, Christ's righteousness is imputed to his seed. "The expression in our text, is, 'made sinners' (Rom. 5:18), i.e., by his sole act they were constituted sinners, and condemned as such, they being involved with their covenant head in his crime; so on the contrary, by the imputation of the perfect and glorious, active and passive

obedience of one single person to God and His law, viz., of Christ alone, shall great multitudes, even all His spiritual seed, be graciously constituted righteous."

Having briefly shown the analogy between the type and the antitype, we shall notice, in a few particulars, the superiority of the latter to the former.

As the Creator is infinitely superior to the creature, so is Christ superior to Adam. "The first man is of the earth, earthy; the second man is the Lord from heaven" (I Cor. 15:47). The one, the head of the covenant of works, the other of the covenant of grace; the one conveys all that is evil, sin and death, the other all good things, righteousness and life. The first Adam, through pride, broke a most easy precept; Christ, in the deepest lowliness and humiliation, obeyed the most difficult commands. Adam aspired to be as God; Christ condescended to become man, and humbled Himself even unto death. Adam was tempted but once, and was overcome; Christ was tempted by Satan, again, and again, and yet conquered him. Adam broke one command, and thereby all became guilty; Christ obeyed the whole law, and thereby obtained an everlasting righteousness.

In Adam, as soon as we are born, we become guilty of that which we could not commit; in Christ, as soon as we are born again, we are justified, or have a righteousness which we could not produce. In Adam, we die; in Christ, we live. In Adam, for his one sin we are involved in all its wretchedness and woe; in Christ, we are justified from all sin, and become interested in all the blessings of the new and everlasting covenant. In Adam, we lost the earthly paradise; in Christ, we obtain a heavenly and eternal paradise; "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" (I Pet. 1:4).

"In the first book of the Bible we have a melancholy relation how the first Adam was so far from being able to transmit life and happiness to his posterity, or to give them to eat of the tree of life, that himself was driven out from the terrestrial paradise, and debarred from all access to that sacramental tree: but in the last book of the sacred oracles, we are presented with a view of the second Adam, in a far more glorious place than that happy garden, and hear Him declaring from His own mouth, 'To him that overcometh, will I give of the tree of life, that is in the midst of the paradise of God' (Rev. 2:7)." (McEwen).

We shall now close this lecture by a few reflections.

1. Learn the evil of sin, and God's determination to inflict the threatened punishment. By the transgression of one precept, and that a positive one, all became sinners, and all must die. All mankind was plunged into sin by the apostasy of Adam, their father and federal head. How terrible the effects of his transgression! They come upon all, and involve in one common ruin the infant and the man of gray hairs. They are felt in our depravity and moral pollution, as well as in the thousand miseries which flesh is heir to. (Continued on page 5, column 3)

## NO FORUM FROM COOK

Pastor, writer, teacher, Elder E. G. Cook, of 701 Cambridge Street, Birmingham, Alabama, was operated on recently for prostate gland trouble and is unable at this time to answer any forum questions.

I am sure that our readers will be very much disappointed, but in the providence of God, Brother Cook has been laid low by this operation. In addition, the doctors found that his body is very much ridden with cancer of the bones and his condition will get worse as time goes on to the extent that they don't know what the future holds.

Please hold him and his wife up in prayer each time you pray that the Lord's will be done in their lives. We will try to keep you posted as to his condition.

condemned already" (John 3:17-20).

Thirdly, "he that doeth truth cometh to the light" (John 3:21) for "the heavens declare the glory of God" (Psa. 19:1).

Lastly, His eternal power and Godhead are revealed in the things which He made so that the entire human race is without excuse (Rom. 1:20).

No, we needn't assume that people who have never heard the gospel are eternally lost because they certainly are — and are justifiably condemned.

He will, however, save His elect whether black, red, brown, white, through the words of the gospel of Jesus Christ — that is why we are Missionary Baptists!

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



We are not to assume or decide anything. We are to believe the Word of God, work accordingly, and leave the results in the hands of God. We are not to question or try to reason out things that we do not understand. The Bible is very clear in teaching us about the fact that man is totally depraved and lost.

"... We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God" (Rom. 3:9-11). "For all have sinned, and come short of the glory of God" (vs. 23). "But the Scripture hath concluded

not of yourself; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9).

We are told that there are none without excuse. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Rom. 1:20).

Just remember God is in control. When someone is His elect, then rest assured they will be saved.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlpeka, Florida



Yes, it certainly is correct to assume that all Indians and all others who lived on this continent and died without Christ are among the lost. It is likewise true that millions of others who had the Gospel preached to them and who

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"Father knoweth what thing ye have need of, before ye ask him" (Matt. 6:8). The lack of appropriate language and the inability of the soul to express itself cannot jeopardize our prayers, for it is written: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

Fifth, this teaching should inspire greater faith in God. The Lord sees our temptations and trials, our tears and troubles. He sees the persecution we endure. "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9). "His eye seeth every precious thing . . . He looketh to the ends of the earth, and seeth under the whole heaven" (Job 28:10,24).

Sixth, this Divine perfection should strike terror to the heart of wicked men. The Searcher of hearts is a witness to all wicked deeds: "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Ps. 90:8). "For his eyes are upon the ways of man, and he seeth all his doings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves" (Job 34:21-22).

God is a spirit and clearly discerns the ways of all men. Neither the darkness of night, nor the remotest place, nor the deepest dungeon can hide any sinner from the eyes of Omniscience. The trees of the garden did not hide Adam and Eve. The ground could not conceal the sin of Cain. The tent could not cover over Achan's wedge of gold or Sarah's laugh. The Palace of David could not hide his sin of adultery.

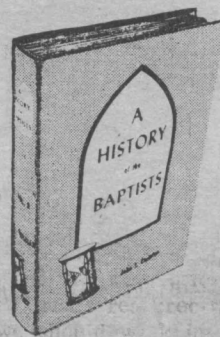
Hypocrites had better beware. It is the height of folly to attempt to hide your ways from the eyes of Him Who sees all that is hidden. To try to cover your sins is to add to sin. God sees through the religious sham of impenitent professors. He takes notice of the



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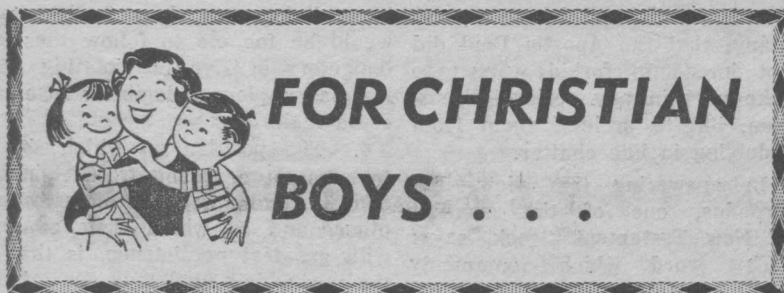
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### "THE YOUTH'S CATECHISM"

By ELDER BENJAMIN KEACH  
(1640-1704)

Father: What is another sign of true faith?

Son: He that truly believes has a high esteem of Jesus Christ; "To you that believe He is precious" (Ps. 74:5; I Peter 2:7).

Father: Can no man be justified but he that in an humble, holy and sincere manner does believe and rely on Jesus Christ, notwithstanding a righteous and sober life, or moral righteousness?

Son: No verily (Matt. 5:20).

Father: Why so?

Son: Because no other righteousness will, nor can be accepted or avail to salvation, but what is perfect; it is such a righteousness only that God and His holy Law requires in point of justification. Now our best works and righteousness are imperfect and defiled with sin: "Cursed is every one that continueth not in all things that are written in the book of the law to do them" Gal. 3:10. Hence, he that believes not in Christ shall be damned (Mark 16:16; Isa. 6:46; Phil. 3:8).

Father: What other sign give you of a true believer?

Son: He is obedient to all the commands of Christ (Luke 1:6).

Father: What are the signs of a true obedience?

Son: True obedience is evangelical, it is gospel obedience, it flows from love to God. 2. It is a willing obedience; it is from the heart (Rom. 6:17). 3. Such obey God in the hardest things, thus did Abraham. 4. It is universal obedience; they have a respect to all God's commandments (Ps. 11:19; 6:5). It is a continual obedience; they obey God always even to the end (Ps. 119:112).

Father: What means does God use to bring men into a state of grace and regeneration?

Son: The outward and more ordinary means whereby God does this is by preaching the gospel (Rom. 1:16; 10:9-17; I Cor. 1:21).

Father: What is the inward and more special means by which God does this?

Son: The inward and more special means is by the powerful

working and operation of the Holy Ghost by which the Word preached becomes effectual; for without this the Word doth profit none to salvation (Ps. 19:7; I Thess. 1:6; I Cor. 3:7).

### CONCERNING BAPTISM AND THE LORD'S SUPPER

Father: Seeing then, my son, that faith alone, by the operation of the Holy Ghost, makes us partakers of the benefit and glorious redemption purchased by Jesus Christ, and so unite us to Him; What are those gospel ordinances or sacraments which tend to confirm us in this faith?

Son: They are two.

Father: Which are they?

Son: Baptism and the Lord's Supper.

Father: What is baptism?

Son: Baptism is an holy institution of Christ and the literal and proper signification of the word baptism, as most learned men (Leigh't Critica sacra, Selden, Passer, Beza, Erasmus) readily grant, who understand the Greek tongues; for it is a Greek word, "Baptizo," Baptize. It means to drown, immerge, plunge under, overwhelm, as also to dip, which is done by plunging in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19-20; Acts 2:40-41; Rom. 6:4).

Father: May it not be done by sprinkling also?

Son: No, by no means, because the word "Baptizo," or baptism does not at all signify sprinkling; the Greeks have another peculiar word to express sprinkling, "Rantizo."

Father: What other reasons do you give to show why it cannot be sprinkling?

Son: Because the Scriptures positively say that John baptized in the river Jordan, and after in Enon, near Salem, because there was much water: Now had it been done by sprinkling a little water, he need not have gone to rivers (Matt. 3:6; John 3:23).

Father: What other reason have you to show why baptism is not sprinkling?

Son: Because it's said, our Saviour when He was baptized, and John who baptized Him, went both down into the water, and he baptized or dipped Him which is all one; the like is said of Philip and the Eunuch, "They went down into the water and came out of the water" (Mark 3:16; Acts 8:38-39).

Father: What other reason have you?

Son: Because sprinkling does not answer the end of Christ, in His institution and ordaining of His ordinance; neither does sprinkling a little water represent or answer those things which are signified by baptism.

Father: What was the end of Christ in His institution of this ordinance? And what does it represent to us?

Son: The end of the Lord Jesus was, doubtless, to confirm our faith in the steadfast belief of His death, burial, and resurrection; For it held forth all these three things to our very sight; first, he that is baptized, is baptized as one dead, I mean dead to sin, which answers also unto the death of Christ. Secondly, he is buried in water to hold forth the burial of Christ. Thirdly, and as the body is raised up out of the water, it holds forth also Christ's resurrection, and that we should walk in newness of life. Now sprinkling cannot be a figure of any of these things (Rom. 6:2-10).

Father: I would to God, my son,

that this thing were more seriously considered by our godly brethren who differ from us. But will you explain this matter a little further?

Son: Why, Sir, I understand that our blessed Saviour in ordaining those two great ordinances, baptism and breaking of bread, did design in a gracious manner to preach the gospel to the sense of seeing as in the ministry of the Word. It is preached to the ear and sense of hearing; for as breaking of bread, and the cup, hold forth to our sight Christ's body was broken, and His blood shed, so baptism shows as I have observed. He was not only dead, but also buried, and did rise again that we might the more clearly and fully be conformed into the mystery of His death and resurrection.

(To Be Continued)

## Adam — A Type Of . .

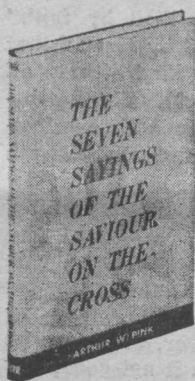
(Continued from page 4)

2. Let us bless God, who, in His infinite love and compassion, appointed and gave His beloved Son as the second Adam, to repair the ruin and desolations of the first; yea, to do more than to repair them — to deliver and save us from all our actual transgressions, to restore us to the favour of God, and make us meet for the inheritance of the saints in light.

The stream of grace and righteousness is deeper and broader than the stream of guilt; for the

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righteousness of Christ does not take away the guilt of that one offence, but of many other offences, even of all; nay, we have not only a charter of pardon, but a patent of honour; are not only freed from our chains, but, like Joseph, advanced to the second chariot, and made unto our God kings and priests.

Well might the poet sing,

"In Him the tribes of Adam boast,

More blessings than their father lost."

3. Let the consideration of the superiority of the second Adam over the first, encourage the humble, penitent, and trembling sinner, to put his whole trust in the blessed Jesus for pardon, peace, and salvation. If there was so much power and efficacy in the sin of a man, who was of the earth to condemn us, much more is there power and efficacy in the righteousness and grace of Christ, who is the Lord from Heaven, to justify and save the chief of sinners. Christ not only died for our offences, but rose again for our justification. "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make

intercession for them" (Heb. 7: 25).

4. Let us be anxious and careful to possess as clean and certain evidence of our spiritual union to, and interest in, the second Adam, as we have of our natural union with the first Adam. From our earliest period of life, we have given incontrovertible proof of our being the degenerate branches of a degenerate tree. May we so abound in the fruits of holiness and righteousness, that all may be convinced that we are branches in the true vine. Then we may rejoice in the all-supporting and glorious hope that, "as we have borne the image of the earthy, we shall also bear the image of the heavenly; for as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22,49).

Now, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5,6).

(FREY'S SCRIPTURE TYPES, Vol. I, pp. 59-72, 1841 edition).

## Justified In Christ

(Continued from page one)

Mind what the Apostle affirms: "For we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9). That is, they are under the power, guilt and condemnation of sin. I am, my brethren, but a doing of that which Paul labored to do.

It is evident that all are born in sin; all come into the world with the stain and guilt of original sin upon them. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). How does Paul aggravate this sin, and bewail himself over it? This is the fountain and root of all sin; our corrupt nature proceedeth from original sin, the first transgression. "How can he be clean that is born of a woman?" (Job 25:4). Adam begat a son in his own likeness, a sinful creature as guilty and unclean as himself; not in God's likeness, having His image, resembling Him, but contrariwise, was more like unto Satan, and resembling Him more than God.

There are three things in this sin, as it is noted by a worthy writer:

1. A particular act which he did, namely the breaking the law of the first covenant.

2. The legal guilt that flowed from that act both upon his person, and upon all his posterity by imputation.

3. That natural depravity and corruption of our whole nature in soul and body; the whole man being defiled. And from hence comes wrath and condemnation upon all men.

Now, brethren, let me add one thing for your consideration: Though Adam fell by this sin in his own person under condemnation (as well as we in him), yet afterwards when he believed and received by faith the free promise of God, in the Seed of the woman, he came into a justified state.

Adam no doubt was an elect person, the promise of Christ being directly made to him, "who is the figure of him that was to come" (Rom. 5:14). But now it would follow that if the elect were never under the sentence of wrath and condemnation, then Adam notwithstanding what I have said, was not; and if Adam was not in his own person under it for his first sin, then none of his seed or posterity were. But how absurd and contrary such a notion is to truth, I leave to all men's consideration.

As all men are under sin and guilt by original transgression, so they are also by their own actual sins. "The wages of sin is death," yea, eternal death; "for there is no difference; for all have sinned, and come short of the glory of God." Originally there is no difference in respect to sin and guilt, and neither between Jews and Gentiles, the elect and reprobates, in respect to their state before grace.

This also further appears, because the elect before they are in Christ are "by nature the children of wrath, even as others." Our sinful nature is the proper object of God's wrath, everyone having a natural aversion to God in them, yea, an antipathy to Him, and enmity in their carnal minds against Him; and hence also it is said, that God "hatest all workers of iniquity" and "is angry with the wicked every day."

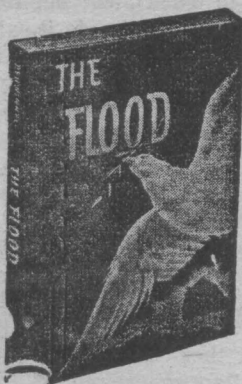
All men before grace and union with Jesus Christ are in a state of condemnation because they are all under the covenant of works; and if all unbelievers are under the covenant of works, then they are under guilt and wrath. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). That is, they are obnoxious to God's just judgment and condemnation. "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Not to any other, not to anyone that believeth not. If believers only are in the new covenant, or covenant of grace, then all that are in a state of unbelief are in the covenant of works, and so under the curse and condemnation of the law; for all must be in one or the other covenant, and in the first or second Adam.

Brethren, the sentence of the law lies upon the elect before they are in Christ. Though Christ has received their discharge for them, yet in their own persons they are not acquitted. Christ came only to redeem them that were under the law, and the curse thereof. Now if the elect were not under the law, and the curse, who were they that He came to redeem? It appears they were not the elect (by this strange notion) nor indeed if it be, as some hint, the elect had no need or redemption; for if not under guilt, wrath, and condemnation, what redemption did they need? "But when the fulness of the time was come, God sent forth his Son, made of a

(Continued on page 6, column 1)

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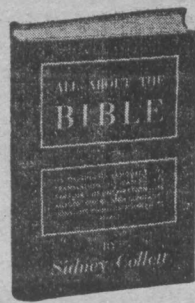
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PAGE FIVE



## Justified In Christ

(Continued from page five)  
woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

That the elect as well as others, before union, are under the curse of the law, and condemnation, appears, because Christ bore the curse of the law, and was condemned for them, or in their stead. If they were not under the curse of the law, why did God lay Jesus Christ, our Surety, under the curse thereof? "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). How redeemed from that which we were never under!

There is a two-fold curse of the law:

1. An original curse in Adam; this passed upon him (as I have proved), and upon all men in him.

2. An actual curse, or a curse for all actual sin which remains upon all while they abide under the law. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). Thus by our actual sins we were brought also under this curse, is evident.

But does not Paul say, "Christ hath redeemed us from the curse of the law"?

It appears such whom He hath redeemed were once under it; and if they were delivered before they believed, it is necessary that such who assert that, should assign the time when they were delivered. Paul tells the saints when they were delivered from sin, guilt, and the curse, "Being then made free from sin" (Rom. 6:18). Then, when? why, when they believed, and received Christ and His holy doctrine, and obeyed it from the heart.

It is evident that Paul speaks it of believers, even of such as had received the Spirit of adoption; and so could call God Father.

The price may be paid for the redemption of captives, and yet they may not presently be delivered, but may remain in bondage, in slavery, and lie in chains. A surety may satisfy the law for a criminal, or for a debtor, yet pay the utmost farthing; but he may notwithstanding lie under the sentence of death, or remain in prison for a time, and not have his personal discharge.

The sacrifice may be offered up, and an atonement may be made, but the blood may not be sprinkled. The slaying the sacrifice is one thing, and the sprinkling the blood is another. So the atonement made for us by Jesus Christ, which is the price and meritorious cause of our redemption and justification, is one thing, and our receiving the atonement, or the application of His blood to our personal and actual discharge from sin, guilt, and condemnation, is another thing. "For if, when we were enemies, we were

reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10).

We grant God was not only made reconcilable by the death of His Son, but by His death God was fully reconciled; that is, He received a full satisfaction by that one offering. Faith adds nothing to the merits of Christ's blood, or meritorious sacrifice, but it is by His life, by His intercession, that it is made effectual or efficacious unto us, who pleads with God for the Spirit, which He purchased also for His elect, that so the saving benefits and blessings might be applied to them. Therefore, the Apostle adds in the next verse, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." God has, through Christ's intercession, given us a free and personal discharge purchased for us; He has given us faith to receive the atonement. The participle "now" has its emphasis, denoting the privilege of all such as believe; and hence, it is that "we glory in tribulations," we are now actually acquitted and forever delivered from condemnation.

Since the strict time of the laying down the prince of our redemption was not the time when many of the elect were actually acquitted and justified, why should it be asserted to be the time when any of them were? For those believers that lived and died from Adam until Christ came, were justified, and went to Heaven before the sacrifice was offered, and the atonement actually made, the Father trusted the Son according to that holy compact that was between them, Christ covenanting and engaging that He would die for them. As Adam received the atonement when he believed, and not until then, so we when we are in Christ, believe, do receive the atonement also, and not before; for at the same time, and upon the same terms, they under the law received it, we under the Gospel Dispensation do receive it. By time, I mean when they had, and we have actual union with Christ, and believe, or do receive the Spirit, the bonds of this union.

Though all in the first Adam were fundamentally and representatively condemned in him, his sin being imputed to all his offspring, yet none are actually condemned until they actually exist and partake of his corrupt nature. So in the second Adam all the elect were fundamentally and representatively justified in Him, His righteousness being imputed to all His spiritual seed, or offspring, yet none of them are actually and personally justified until they are united to Him, and partake of His divine nature (II Peter 1:4).

All men, the elect as well as others, are under condemnation before grace, or actual union with Christ, because it is positively said that "he that believeth not is condemned already" (John 3:18) and "the wrath of God abideth on him" (John 3:36). The law con-

demns him, let him be whom he will, even every soul that believes not savingly in Jesus Christ; and it remains upon him because he believes not, or because he continues in the first Adam, in condemned Adam, and is not transplanted into the second Adam, Jesus Christ. Nay, and his unbelief binds all his sins, and the sentence upon him; not believing is not the first disease, but it is the refusing the remedy. Those stung with fiery serpents were mortally wounded, that was their disease; and if any would not, did not look up to the brazen serpent, that was the reason they died, in respect of their refusing the remedy; but their being stung was that which killed them. So it is sin that is the breach of the law of God, which is the disease, and the cause why sinners perish. All are condemned already, and their refusing of Christ offered in the gospel for their cure, aggravates their sin and condemnation, and it leaves such that finally persist in unbelief, incurable forever.

Before they are in Christ, all are under condemnation, because the Holy Ghost frequently ascribes our actual or personal justification to faith; and can't we read those Scriptures without offense? or do any think they understand this point better than Paul, or the other apostles? "Therefore being justified by faith, we have peace with God" (Rom. 5:1). "Therefore we conclude that a man is justified by faith" (Rom. 3:28). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ" (Gal. 2:16). "That we might be justified by faith" (Gal. 3:24). "And by him all that believe are justified from all things" (Acts 13:39). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Brethren, where is it said in the Scripture that any person was justified that believed not, or while an unbeliever, or before he believed? And is it not good, nay best, to keep to the form of sound words? For though it is said that God "justifies the ungodly," yet they are not ungodly when justified. True, that excludes all previous qualifications to faith, but not that God justifies an unbeliever that is in his sins in the first Adam.

(CHRIST ALONE THE WAY TO HEAVEN, or JACOB'S LADDER, pp. 11-21, 1698 edition).

## Women Speaking

(Continued from page one)

and painful struggle I have made an unconditional surrender to conscience, and Paul and the Holy Ghost.

What do the Scriptures teach upon this subject? The discussion must be limited to this single question. Your feelings, the opinions of men, and the spirit of the nineteenth century cannot be admitted into this controversy. It is a subject upon which God has spoken, and we cannot array human opinion, or human feeling against His truth, without aligning ourselves with Robert G. Ingersoll and his followers.

On the question now before us, we find in this "Book by inspiration given," a thus saith the Lord. "Let the woman keep silence in the churches, for it is not permitted unto them to speak." By these words Baptists have stood through all the centuries of their existence, and by them they will continue to stand "till time's last thunder shakes the world."

THE BAPTIST EXAMINER  
DECEMBER 24, 1977  
PAGE SIX

1. It is claimed by some, not many, that the Apostle Paul did not intend to forbid women to take part in any serious discussion, but to prohibit them from indulging in idle chatter.

In answering this view, Dr. Broadus, one of the greatest of New Testament Greek, says: "The word which commonly means to talk, to speak, is sometimes used in classical Greek for chattering, and is sometimes applied to animals. But there are no clear examples of any such use in Biblical Greek and the word is applied to apostles, Saviour, God."

If there is any authority for translating the Greek so as to make the passage read, "It is not permitted unto them to chatter," there is the same authority for saying, that Paul chattered to the Athenians, or that Christ chattered to the multitudes.

2. Others claim that Paul's prohibition is limited to speaking in the church, and that while it would be unlawful for women to speak in a church, it is permissible in a prayer meeting. In answer to this it is sufficient to say

ience before me, how foolish it would be for me to follow these daughters of Eve in violating a law as simple and legible as God could make it.

4. The position on which the advocates of this new doctrine and practice rely more than any other, and to which they cling with greatest persistence, is that the law which Paul lays down in this letter to the Corinthians, was intended only for the Corinthian church — that it was purely a local regulation made necessary by a peculiar and exceptional state of things among the Christians of Corinth.

This position is utterly untenable. Anyone can see at a single glance that Paul did not make this law for the Corinthian women only. He wrote the same things to Timothy that he might apply it to the churches in the region about Ephesus. In his letter to Timothy he assigns two reasons for not permitting to teach and pray in a mixed assembly.

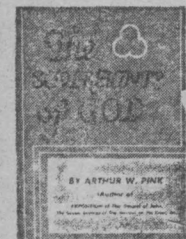
(1) "For Adam was first formed, then Eve." Now the Corinthians were not the only people in the world who had descended from Adam and Eve. I trust that the members of the First Baptist Church have not ceased to believe that even they are the descendants of Adam and Eve. I entreat these female apostles of the new gospel and new dispensation to permit us to hold to that much of the Bible. If we have descended from Adam and Eve, then Paul's law forbidding women to speak in mixed assemblies was not local, and is binding on the women of "all the churches."

"Adam was first formed." The man was formed out of the dust of the earth. The woman was formed out of the man. She was formed for him, for his help and companionship. Here lies the strength of the reason which the apostle gives for the divine law that woman shall be in subjection to the man. She is to be in subjection to the man, not so much because she was made after the man, for she and the man were both created after the beasts of fields, but because she was made out of the man, and for the man. So the woman's subjection to the man is according to the laws of nature and creation.

Now Paul says when a woman goes to church and teaches or preaches in the presence of men, she reverses God's order and violates the laws of her own nature and creation. "I suffer not a woman to teach, nor to usurp authority over the man." Teaching implies authority over those who are taught, and as a woman has not, according to God's economy, authority over the man, she is not permitted to stand up in a public assembly and teach. God knows that millions of women have the ability to teach men; but He does not permit them to do it, at least in a public way, because it has the appearance of authority.

(2) The second reason Paul had for prohibiting women from speaking in mixed assemblies was that "Adam was not deceived, but the woman being deceived was in the transgression." If that was a sufficient reason for not permitting the women to speak in the church at Corinth, it is a sufficient reason for the same regulation in the First Baptist Church of Atlanta. The women to whom I speak today are just as much involved in the consequences of Eve's conduct as the women to whom Paul spoke and wrote. "Our mother took the poisonous cup and tainted all our blood."

"Adam was not deceived." This positive assertion is to be taken without limitations or qualifications. Adam was not deceived at all. He was not deceived by the serpent with whom he had not talked, nor was he deceived by his wife. He knew what he was doing. He knew what would be the consequences of eating the forbidden fruit. But having Adam's exper-



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

The Women's Lib group take pleasure in working hand in hand with Leftist politicians and Communists without knowing their real attitude toward women. It is time that they gave serious consideration to how such people treat their women.

Jovanka Tito is in trouble with the Communist Party on charges that she has misused President Tito's power. In Yugoslavia she has suddenly become a non-person. The widow of Mao Tse Tung languishes in jail. She is accused of plotting to overthrow the Red government. The first wife of Nikita Khrushchev is in prison in Siberia if she is still alive.

Mrs. Joseph Stalin was put away by her husband when he tired of her. Stalin simply had her exiled to the hinterlands. Such is the treatment of women at the hands of the Communists. They follow the course of King Henry VIII who chopped off the head of his wife.

The California Department of Health is now licensing known homosexuals to operate foster homes for children. This is a very dangerous practice.

Larry Flynt, publisher of HUSTLER magazine, says he has become a Christian and wants to turn his pornographic monthly into a Christian publication.

There is a growing wave of anti-Semitism in many countries. This is especially true of France, Holland, Austria, and in many South American countries.

A joint Mid-East resolution by the U.S.A. and U.S.S.R. requests that Israel return to the borders of 1967 and recognize the rights of the Palestinian people. The Carter Administration has requested Iran to cease shipment of oil to Israel if the Jerusalem Government continues to resist a participation of the P.L.O. in the planned Geneva Mid-East Conference.

The germ of "womanitis" is spreading among the Southern Baptist Convention as seen in the annual meetings of the various state conventions. The 130th session of the Louisiana Baptist Convention elected its first lady officer. Sarah Frances Anders, head of the sociology department of Louisiana College, was named second vice president.

The District of Columbia Baptist Convention passed a resolution to "encourage men and

women to share as co-equals in church leadership and in all the tasks of facilitating the ministry of the church, including roles that formerly may have been assumed to be exclusively male and female responsibilities."

The state conventions of Kentucky and Georgia resolved that the ordination of women was the prerogative of the local church. The Kentucky resolution read:

"BE IT RESOLVED:

"1. That the place of authority for ordination is centered in the authority of the local church under the authority of scripture. Churches ordain. Conventions do not.

"2. That the recognition of the ordination and the utilization of those thus ordained is also the prerogative of the local church."

Since it is a known fact that the Bible condemns the ordination of women to the ministry, how can a Baptist convention say that such a matter is "the prerogative of the local church." It seems to me they are putting the local church on a higher level than the Scriptures. A Baptist church has no "prerogative" to act contrary to the infallible Book. The S.B.C. has embarked on a course of settling doctrinal matter by the church, not the Bible.

The Arkansas Baptist State Convention expressed opposition to support of an ordained woman by the Southern Baptist Home Mission Board. The resolution referred to the board's partial support of Suzanne Coyle, under Home Mission Board appointment as a church extension specialist in Philadelphia.

The Baptist Convention of Maryland in annual session defeated a resolution to endorse Anita Bryant's campaign on homosexuality, while the Arkansas Convention expressed support.

Air Force Secretary John B. Stetson has announced new regulations that will permit female cadets at the Air Force Academy to become mothers and still finish their education and become officers. The woman can either resign or go on unpaid leave until the child is born, and then return without facing re-admission procedures. She will be barred from getting married while in the academy, and will have to give up her baby for adoption if she wishes to remain at the academy.

Such God-dishonoring regulations should be enough to make all Christian Americans sick. I used to wonder if we could save

regulations of the Air Force Academy I wonder if it is worth saving.

Israel's 44 exciting hours ended with the departure of President Anwar Sadat of Egypt. His historic visit to Jerusalem will be long remembered by our generation.

Before leaving Sadat said that he had "done his share" and was now awaiting some "drastic decisions" from Prime Minister Begin. Sadat and Begin pledged to seek solutions, without resorting to force, which an Egyptian aide termed an unwritten pledge of non-belligerency.

The Egyptian leader said during his stay that he recognized that the security of Israel was a central issue, but emphasized that the Arabs could not accept anything less than complete Israeli withdrawal from lands taken in the 1967 war.

Before Sadat's visit to Jerusalem Chief of Staff Mordechai Gur warned that this whole affair "could be little but a maneuver to pull the wool over the country's eyes, saying that Israel knew

as gods, knowing good and evil." That was what caught the dear woman. She wanted to know as much as God, so that she might be independent of Him. That was what caught her, and there she has shown her weakness ever since. She wants to know too much. She is restive under her sense of inferiority to anyone. Out of this natural weakness grows her insubordination to Paul.

When a woman looks upon a thing, and is pleased with it, charmed by it, she believes it to be right, no matter what the authorities say about it. Bear with me, gentle sisters, while I suggest some of the natural infirmities of your sex. The infirmities of your brothers are much more serious.

In these latter days, when, according to prophecy, all manner of strange things must occur, it has appeared unto some women that it would be pleasant and beautiful for them to step out of their divinely appointed sphere, and do some of the things which God has committed solely to men. Some invisible artist has set before their mind's eye pictures of women in the pulpit, women on the rostrum, women at the ballot-box, women on the judge's bench, and women in the halls of Congress. These pictures have charmed them, bewitched them, and thus deceived. They have reached the conclusion that the Bible and God's order need amendment, and one of the amendments which they propose is, to strike out from the Divine Book Paul's words forbidding a woman to speak in the church.

Paul bases this law upon the fact that the man was not deceived, and the woman was deceived. Well, what has that to do with a woman preaching? It has a great deal to do with it. Basing his prohibitory law upon the fact that she was deceived, he means that a creature who can be made to believe that a law signifies something radically different from its obvious meaning, or that it is wise and good in some things to disobey the Almighty, cannot be safely trusted with the office of the Christian ministry.

God said unto the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

That was God's punishment of woman for the part she took in the first transgression. Has it been removed? Is it not just as real today as it was thousands of years ago? It remains, and will remain till the end of time, to remind woman how the devil beguiled her and robbed her of her innocence.

Now Paul says that his law forbidding women publicly to teach men is based upon the sentence which God pronounced against woman in the garden. Has that sentence been revoked? If it has been annulled, who did it, and when and where was it done? The curse upon the serpent remains. The curse upon the man continues. Why should woman's curse be removed? What evidences have we that the disabilities imposed upon her in Eden have been cancelled? The Bible contains no such doctrine. Jesus Christ and His apostles did not teach it. Woman's sorrow has not been removed and the law putting her in subjection to man has never been repealed.

Under the old Jewish dispensation there were no female priests, and women were not allowed to speak in the synagogue in any capacity. Christ did not interfere with this regulation. In organizing His own dispensation He said nothing and He did nothing to warrant a departure from the Jewish doctrines and practices in reference to women. He chose twelve apostles. There was not a woman among them. Among

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the seventy whom He commissioned to preach there was not a woman.

Brethren, do you appeal from the authority of this divine Book? If you do not, the question is settled, and the uniform practice of the churches from the apostles till now must stand.

It is due to the Christian women of the nineteenth century that only a few of them, comparatively, have joined this rebellion against God's order. The great mass of them are content to remain in the sphere prescribed for them by the precepts of the Bible, and the laws of their own nature.

In the field of Christian activity there are tasks for women that are great enough to tax her utmost capacity, and high enough to satisfy every lawful aspiration of her soul. Within the great circle of her own sex, she is permitted to teach, admonish and exhort to her heart's content.

I have always had some sympathy with Adam, because I know the bewitching power of female eloquence. It requires a desperate struggle of the will to overcome it. Women are naturally so much better than men, so much gentler and kinder and sweeter, that men are apt to think it a virtue to yield to them, even when they know them to be in error.

But he is woman's best friend who dares to oppose her in a wrong course. He is most loyal to woman's welfare, happiness and honor, who is most persistent and determined in his efforts to deter her from those undertakings that are incompatible with the laws of her being. Woman, self-willed, contentious, arrogant, noisy, combative, is a hideous monstrosity. There is nothing on earth, or under the earth, that has less attraction for a right-minded, true-hearted, manly man. But woman clothed with purity, modesty, humility, a gracious temper and a calm spirit; woman cultured in mind and heart, and lovingly and loyally moving in her divinely appointed orbit, is exalted to her highest estate, and

(Continued on page 8, column 1)

## Mabel Clement

By J. M. Sallee

This is an old Baptist book that has lived for many, many years, telling the story of a young girl who was converted from Campbellism. The book has been instrumental in leading a number of people from Campbellism to Christ. It gives a thorough and convincing refutation of Campbellite errors and distortions of Scripture.

217 pages — \$2.50

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full well that the Egyptian army is currently at the height of preparations for war — a war that he expected would be launched in 1978" (THE JERUSALEM POST, 11-77).

Liberals in this country are waging a program to convince people that chastity is outmoded. This whole program is centered on young children in the nation's schools. They would destroy the innocence of childhood by teaching sex to children as young as five and six years old.

A book by Peter Mayle was recently published for high schoolers by Corwin Books, 275 Madison Avenue, New York. The name of the book is WILL YOU LIKE IT? The front cover shows a nude girl. The pictures on the inside are no better. The whole book is bad advice without a semblance of morality. It is nothing but a bundle of lies out of Hell.

This trash is being made available to public school libraries. I would call it Satan's latest attempt to corrupt American youth.

## Women Speaking

(Continued from page six)

den fruit. He understood God's law. He knew that the violation of it would bring death to him, to Eve, and all their countless posterity. He ate because his wife had eaten it and became mortal, and he loved her so well that he would rather die with her, than be left alone in the world. Inasmuch as he sinned wilfully, and against light and knowledge, without any deception, his sin was greater than hers, and his punishment more severe.

But the woman was deceived. She really thought the serpent spoke the truth, and that she and her husband should not die if they ate of the fruit.

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be

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*It's better to creep along slowly on the right road, than to march confidently along the wrong.*

## Women Speaking

(Continued from page seven)

in that estate is man's angel, a wayside sacrament, a handwriting of God, a window opening towards a world of cherubims.

Whence comes this new craze?

Whence comes this challenge of apostolic inspiration and authority? Whence comes this clamor for the transmutation of woman?

Whence comes this new slogan, "Down with Paul and up with women"?

Whence comes the cry that calls woman to the pulpit, the rostrum, the political caucus, the ballot-box, and the legislature hall? It comes from the same region where every ism that has cursed the country for the last century.

It comes from a section which applauded Theodore Parker for saying, "If Jesus Christ did teach the doctrine of eternal punishment, I do not believe it."

It comes from a community so tolerant of heresy that a man can be elected to a chair of theology in a college once distinguished for its orthodoxy who says there are three ways to God and Heaven — the way of the church, the way of the Bible, and the way of reason — and that man is perfectly safe in choosing any one of them.

It comes from the birthplace of the new theology, whose liberality is another name for infidelity.

I confess I would be less suspicious of it, if it had first seen the light of day on a soil less prolific of evil.

From the birth of the republic to the present day, this sunny Southland has been singularly free from that latitudinarianism in religious belief, and that irreverent spirit towards God's Word which has been the blight and mildew of other sections.

There has been nothing in our Southern soil and atmosphere to get nutriment to these noxious weeds. Let us abide in the spirit of loyalty to God and His truth. Let us pre-

sent to these propagandists of a diluted and perverted Christianity an unbroken front and calmly and trustfully to Him, who giveth us the victory, stand with the deathless devotion of martyrs by the old flag of the old faith.

## Kleptomaniac

(Continued from page one)

was to mark all our subsequent discussions.

In a light-hearted moment he slipped off on an off-color story. I was quick to inform him such things did not go in my home.

In fact, I cut him off sharply. As you may imagine, I had reservations on the truth of many of his stories.

Still, I must admit his experience often excited me. After having an interesting evening together I invited him to come back the following night.

"I may have a helpful influence on him," was my naive hope.

It took my wife's words to remind me that his return visit conflicted with our church midweek prayer meeting.

"I should attend," I confessed, "but I must stand by the invitation I have given this friend."

I shared with her some of the things he had said to me. Well, to put it lightly, she was reluctant to accept him.

"I just don't trust him," she would say. She grew steadily more concerned as he took up more and more of our family life.

My entire day was boring in comparison with my evenings with this character. He had an imagination that was captivating.

I would sit and laugh myself sick at all his crazy experiences. There were other times that my hair would stand on end. His scrapes with the FBI and the law were absolutely breath-taking.

If his stories were true, he was also an "extra" in motion pictures. But he couldn't talk about this without including sex. This

forced me to cut him off time and time again.

Then he began to affect my teen-age son Charles and my nine-year-old daughter Eloise. They just couldn't wait to catch his latest quib or some hair raising tale.

They would have stayed up all hours if we had allowed it. All this distraction was hurting their studies and did their health little good.

I began to worry about this fellow's presence in our home.

And then it came. The "straw that broke the camel's back." One day several of my best books turned up missing.

I searched in vain for them. "This fellow must be something of a thief," I concluded.

"If he is," I continued, "who can tell what else he's taken from us?"

It all looked very suspicious. The next day I was so wrought up about it I decided to check on him next door.

Sure enough, he had taken things there, too. I was amazed by his subtle maneuvers.

They certainly confirmed my wife's original point of view.

In one home he had entered as a religious teacher. "He has revealed the truth of our modern cults," they said.

Another neighbor, a salesman down the block, knew him as an efficiency expert.

"He's showing me the latest gimmicks," he called after me. "The sort of things successful salesmen can put to use."

"He certainly has a lot of ways of getting in," I concluded.

To all of these people I suggested a check of their belongings. Most of them found something missing.

At one friend's home I noticed no more Christian magazines. In another the Bible had disappeared.

I was surprised to hear that their Sunday and mid-week church service time was spent with this fellow. As I left this home the husband told me their family altar was missing, too.

A few days later I met this fellow entertaining at a neighbor's. He paid scant attention to me and I was glad for it.

I had come to talk with their teenage daughter about her faith in Christ. Well, this fellow monopolized the whole evening's conversation.

He stole all serious thinking from her mind and heart. I was sick about it.

Finally, I just had to say a word to her mother about this lack of courtesy. "Oh," she exclaimed. "It's that way all the time."

I found also that she had a five-year-old boy who was emotionally maladjusted from loss of sleep; all from this fellow's visits. I walked home deeply concerned about what I might do.

At long last I realized my visitor was afflicted with kleptomania. Like an inveterate thief, he had stolen my books, magazines and time.

But the chief things missing were my close friendship with Christ and the evenings spent in talking with my friends and family.

I'm sure that others are having similar experiences. Some have lost things of real value, not trifles, but precious family things they once enjoyed together.

Spiritual, social, and intellectual experiences have been taken from them, replaced by only a moment's crackpot amusement.

This fellow is not at our home now. Though if I could keep him in his place, he would be quite harmless to have around.

Kleptomaniacs are not always deliberately bad. Even this one might profitably drop in with his tidbits of news and a light word or two.

But you must keep your eyes open, or such a person will continually steal things from you.

I still see him now and then at my neighbor's, and he still keeps them laughing or excited hour after hour. I've been trying to recall his name so you will be

alerted about him and his many subtle methods. It escapes me and I'm not sure now that he gave it, but I got his initials. They are "T.V."

—Don W. Hillis in the Defender.

## Distinctive Doctrines

(Continued from page one)

We have been taught through these awful days that only personal and spiritual religion is worthwhile.

Formal church connection and family religious training may have helped, but the strength of our faith in time of need was in our own souls.

We must needs look up and know God for ourselves, through faith in His Son, Jesus Christ. In an age of realities like ours there can be no reliance save in personal and conscious faith in God.

III

Baptism, which has held, and still holds, a large place in the practice of all Christian people, is a symbolic, not a saving ordinance and is a public profession of faith in Jesus Christ as the Saviour.

As a symbolic ordinance it set forth the death and resurrection of Jesus; the death of the believer to sin and that he has risen in newness of life through the power of Christ.

It set forth in the confession of an act of obedience the heart doctrines of salvation by grace.

It is by immersion, as was the baptism of Jesus, and as is commanded in the New Testament, and immersion is necessary to the symbolism, without which it loses its meaning.

As a profession of faith, it is the act of a believer who is alone able to make such a profession, and is the publicly-appointed way which Jesus commanded for all who believe in Him to publicly confess Him before men.

This public profession in baptism, symbolic of salvation from sin, and of a new life, publicly confessed, is necessary to church membership.

Our churches in this day need men and women who have experienced the grace of God in regeneration, whose religion is based on faith in Christ, and who are willing, like good soldiers, to come out into the open as Christians.

Every truly converted soul needs the privilege of New Testament baptism in its publicity and simplicity, and our churches are to be built up of men who are willing to do what Christ has commanded, in the way He commanded.

IV

The Lord's Supper, which is regularly observed by Christ's people because Jesus commanded it, was left to us as a symbol of Jesus's atoning death, of His resurrection and second coming, and the tie of faith which binds the believer to Christ the Saviour.

It is to be participated in by those who are in full fellowship with the church, and so by those only who have publicly confessed their faith in baptism, for baptism comes before the Lord's Supper, and by those who continue in a life of faithful obedience.

It is an occasion for renewing our sense of dependence upon the unseen Lord, Who is to come again, and for realizing that all we have comes from the cross.

In our day, as in all days of past, this beautiful memorial must be kept as simple and plain in meaning as when it was given. It is our reminder — always needed — that our hope is in the cross, and the living Lord. Only as in it, as in a picture, we are reminded of the truth as it is in Jesus, it will make us free. It is the constant reminder of the grace of God in Jesus Christ, as our only dependence and hope.

The churches, which Jesus commanded His disciples to organize are local, congregational and independent bodies, and these

churches are the hope of the world.

These churches are organically complete, each one in itself, with all the authority, all the responsibility, and all the promises of help which Jesus gave to His church on earth.

Each church governs its own affairs, is the guardian of God's revealed truth, and God's agency for the spread of His kingdom.

Only those who have been converted and come to have a personal faith in Jesus as the Saviour, and who have openly confessed this faith in baptism should be members of a church.

Though churches may and should cooperate, they do not in such cooperation give up any of their duties, privileges, or rights as independent bodies.

Ours is an age of democracy, and rightly so, but democracy based on intelligence and faith and love. The finest cooperation in the world is the free cooperation of a truly democratic people — the church life of New Testament times, before civil democracy was known, was based on these principles.

This day of the people is the fruition time of the democratic church, and the day of opportunity. The local congregation — and this is the only New Testament church — is subject to no control by outside bodies nor by any class in its own membership.

Democracy in local church government has proven effective for world evangelism and world enterprise in the past, and surely will in this new day of democratic free cooperation in all the affairs of life.

V

All believers in Christ are equal in a church.

The ministry is not a priestly class, but the minister is one of the officers of the church who is set apart to the work of teaching and pastoral oversight, and shares in all the membership obligations.

As a teacher and leader, the minister is to be listened to and followed, but he is not a priest and has no authority over the church. He is the God-called leader and shepherd.

The only privilege in the church is the privilege of service, and the deacons and church officers in the New Testament are those who minister to others.

Our age believes mightily in the equality of all men, without distinction of class or birth. In the New Testament church all are equal, save as they abound in service. In such a church all are saved by grace and all are equal before the Master — men, women, and children — and all share in the responsibility, privileges, work, and decisions of the church; it is "of the people, for the people, by the people."

VI

The church and the state are separate. Each must take notice of the other and each serves the other, but they work in independent spheres.

Every individual soul has a right to liberty in matter of religion. The state protects the church and guarantees to each man the right to serve God after the dictates of his own conscience.

The church is interested in the state, and seeks to make good men who will stand for all righteous and noble things as citizens.

Neither should control or exercise authority over the other. There should be a free church in a free state.

The battle for freedom of conscience has been nearly won, but not completely won. The government — the state — is not to function in religion — the churches are not to function in the affairs of state. They meet on common ground for a good citizenship. And religion is free — there is to be no coercion — it is voluntary. We need to be zealous for the freedom of the church from economic or socialistic control, as well as from an autocratic state.

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