

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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ASHLAND, KENTUCKY, MARCH 11, 1978

WHOLE NUMBER 2162

DOMESTICS IN THE CHURCH

By RAYMOND F. BENNETT
Ithaca, New York

To the average "fundamental" Christian today there are three or four divine institutions. A divine institution may be defined as an institution especially instituted by God as recorded and outlined in the Bible. The four commonly accepted "divine institutions" are: volition, family, government and church.

As used in the sense called for as "divine institutions," the term institution is defined as, "an organization having a social, educational or religious purpose." (Webster's New World Dictionary, 1956) The same source defines organization as, "any unified, consolidated group of elements; systematized whole; especially, a body of persons organized for some specific purpose."

With these definitions properly in mind, we must reject volition as a divine institution on two grounds. First, volition does not fit the definition of an institution.

Volition is neither organized nor systematized. Neither is volition a group in any sense. Secondly,



RAYMOND F. BENNETT

volition is a slave to human depravity. "As he thinketh in his heart, so is he" declares Proverbs

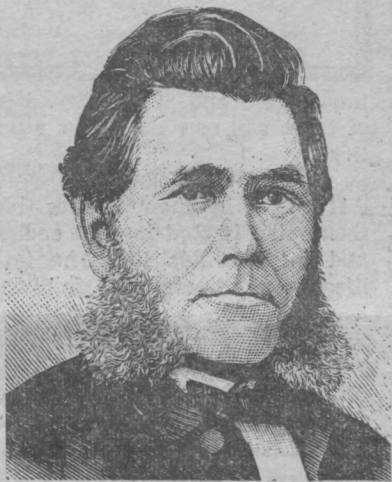
27:3. Our Lord said, "But those things which proceed out of the mouth cometh from the heart; and they defile the man" (Matt. 15:18). In other words, the man's nature controls how he thinks, speaks and lives.

Much havoc has been caused to (Continued on page 3, column 1)

EFFECT OF CHURCH LIFE

ALVAH HOVEY
1820 - 1903

The power of church life may be discovered in the spirit of obedience to Christ which it cultivates; in the practice of social worship which it maintains; in the



ALVAH HOVEY

increase of Christian knowledge which it secures; in the watchfulness and consistency which it promotes; in the labor for others which it organizes and stimulates. We must give attention to each of these points.

1. It cultivates a spirit of obedience to Christ. For it requires, at the outset, a solemn act of obedience — a public profession of faith in Christ, and allegiance to Him. No act in a Christian's life is adapted to fill his mind with greater awe and thankfulness than that of being buried with Christ in baptism. It is an act never to be repented, deliberate, irreversible; and, by its very solitariness, it lays hold of his imagination, and repeats its lesson again and again to the close of life. Besides, there is self-denial in it; the offence of the cross has not (Continued on page 4, column 3)



RAYMOND WAUGH

prefer to prefer the darknesses of some of earth's most depraved (Continued on page 6, column 5)

'MS' vs. 'MISS' and 'MRS.'

By RAYMOND A. WAUGH
Midland, Texas

PART I

In most elements of the media, I continue to see and hear "Ms"! Then I look in the dictionary and find that the letter combination refers to human ignorance. WEBSTER'S NEW COLLEGIATE, for example, has, "Used instead of Miss or Mrs. (as when the marital status of a woman is unknown)." Perhaps it would be somewhat informative to note that our Library's editions of WEBSTER'S UNABRIDGED DICTIONARY and the rather elaborate OXFORD ENGLISH DICTIONARY do not even have the word or letter combination.

Some questions arise. Has something "new" been added or is something "new" being added? Or, can it be that I have arrived at another world without knowing? Have I somehow been transplanted visually, sensually, or physically into another realm? Perhaps the realm of "Ms"?

One might suppose that the new world of "Ms" would provide at least some elements of hope. In truth, however, the very opposite would seem to be the situation or condition. All of the proponents of "Ms" may seem to be putting up a flag of unity bearing the word "equality." But their screaming voices and their printed words enable us to know that no two of them can seem to agree on anyone point or idea. Their confusion is like that at Babylon!

They all speak, but fail to understand each other!

SOMETHING OUT OF CINQ
Those in the "Ms" movement seem to be telling us that it is a shame they are "women" and not "men"; "Woman" and not "man"; "Female" and not "male"!

These with the "Ms" hang-up apparently have never comprehended the wonder of the will of God in the Apostle's, "I have learned, in whatsoever state I am, therewith to be content" (Phil 4:11). Instead, in defiance

In John 4:24 our Saviour gave a true definition, description, and declaration of God. According to the literal Greek, He said to the Samaritan woman: "God is Spirit." This is the first truth of Christianity, and one of the most profound ever presented to the mind of man. The Sovereign of the universe is pure spirit, equally in every place and in all points of duration. He has a spiritual nature, without form or material organization. Therefore, He cannot be confined to mountaintops or en-

closed by temple walls. Our God has no necessary connection with matter or space.

AN UNCREATED SPIRIT

God must be spiritual in essence since He is the Creator of spirits. The highest order of existence is that of a spirit, and the Creator must have the nature which belongs to that order. In Hebrews 12:9 He is denominated "the Father of spirits," and in Numbers 16:22 He is called "the God of the spirits." Angels are created spirits (Zech. 6:5; Heb. 1:13; 12:23).

Even in man "there is a spirit," and God is said to form "the spirit of man within him" (Zech. 12:1). God is the Creator of spirits, yet He is an uncreated spirit.

God is spirit in the highest sense of the word. The Bible presents Him as an eternal, infinite, and immense spirit. He is nothing like man, nothing like matter, nothing like any creature He has made. While He created innumerable spirits, He has nothing in common with them in the absolute sense. (Continued on page 2, column 1)

LET US SING

By RAY HIATT
Hollywood, Florida

"O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation" (Ps. 95:1).

"Now will I sing to my well-beloved a song" (Isa. 5:1).

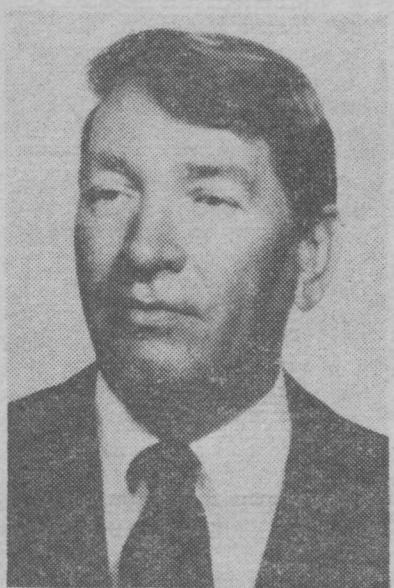
Godly singing is not so much a matter of melody as of motivation. You will note that the context does not say "let us sing in church," or "let us sing three songs, pray and preach," but "LET US SING." "Let us sing unto the Lord." Not unto confusion. Not unto boredom. Not unto self-exaltation. Not unto

temizing things we have developed a polished song service that does everything but what it is supposed to do. Do we really sing "unto the Lord," or do we sing because of habit, because it is expected of us or because our senses are so seared that we are not really conscious of what we do?

The true worship of God has always been and ever shall be a spontaneity of worship that is unrehearsed. We do not worship God by rote or by ritual. To do so severs the heart and spirit from the worship and leaves a bare husk of volume and sound without meaning. The songs recorded in the Bible were the spontaneous outpourings of anguished or joyful hearts toward God. Israel had ritual aplenty but not so us. With the single exception of the ordinances, our lives toward God are not to be ritualistic but led of the Spirit.

The world treks after its gods with noise and nostrums of its own invention. They do not worship God but offer sacrifices unto devils. Any worship that is not spontaneous and generated by the consciousness of a new born being is not worship at all but the usual ritual and regiment of man's idolatry.

Many years ago when I was lost I worked for a time as a sheet metal worker in a plant in Lexington, Ky. In God's providence He caused me to be assigned as an assistant to a man who was a member of a Baptist church there. I have never met (Continued on page 3, column 3)



RAY HIATT

popular acclaim, but UNTO THE LORD.

In the Baptist penchant for sys-

THE MISSIONARY DEBT

By A. J. GORDON
(1836 - 1895)

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14).

A remarkable saying this, and not least because those to whom



A. J. GORDON

the Apostle declared himself indebted had never brought any claim against him. Merchants press their debtors for payment; but debtors pressing their creditors to allow them to pay an unrecognized claim — what an ex-

traordinary thing is this in man's dealing with man! Yet this is what the Apostle was constantly doing in this ministry. To his listeners in cultured Athens, inquiring why he had come thither, and to the rude inhabitants of Melita, wondering at his message and at his visit to this island, his answer would be the same: "I have come to settle a pressing obligation to you, 'for I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.' Not only my own kinsmen according to the flesh, but aliens and strangers are my spiritual creditors. To these I must pay what I owe."

What is the Great Commission but a transfer of obligation from the ascending Lord to the world which He has redeemed? You would like to express to Him how much you feel you owe Him for the gift of eternal life; you would gladly make a royal offering such as Nicodemus brought to honor His burial. But He is gone, and can no longer accept such personal tokens of affection. Yet provision has been made that His heirs shall receive what is owing to Him. And His heirs are all men for whom He has shed His precious blood.

Have you never found yourself indebted to one whom you have never seen, and with whom you have had no direct dealings? A summons comes to you from a perfect stranger to settle a specified obligation, and you ask in astonishment, "Who are you that you should make such a demand upon me?" The answer is that "Mr. Blank holds your note for the sum named; he is dead and I am his rightful heir." That makes all plain. And China's millions, the myriads of India, the dying souls of Africa and the islands of the sea are importuning us to pay our debt to them. When such demand is strongly pressed from the pulpit even some Christians ask with astonishment how the claim may be defended. We reply, "Christ is dead, and these are His heirs; they have redemption rights which have been cre- (Continued on page 4, column 4)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE SPIRITUALITY OF GOD

In John 4:24 our Saviour gave a true definition, description, and declaration of God. According to the literal Greek, He said to the Samaritan woman: "God is Spirit." This is the first truth of Christianity, and one of the most profound ever presented to the mind of man. The Sovereign of the universe is pure spirit, equally in every place and in all points of duration. He has a spiritual nature, without form or material organization. Therefore, He cannot be confined to mountaintops or en-

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Spirituality Of God

(Continued from Page One)

His nature transcends the spirit-
uality of all created spirits.

THE INVISIBLE GOD

A spirit cannot be seen with
the natural eye. God being a pure
spirit is invisible. In Colossians
1:15 we read of "the invisible
God." I Timothy 1:17 mentions the
"eternal, immortal, invisible, the
only wise God." Since God is in-
visible, He can never be discovered
by any natural sense in man. Mortal
eyes could not bear the brightness of
the Divine glory. Hence we read in John
1:18: "No man hath seen God at any time."
No sinful man has seen the es-
sence of God. God told Moses:
"Thou canst not see my face: for
there shall no man see me, and
live" (Ex. 33:20).

In the Old Testament men did
witness some manifestations of
God. Under the old dispensation
men did see the forms which God
temporarily assumed. These were
Theophanies and Christophanies.
Theophanies were the appearance
of God in material symbols. Some
examples of these are the burning
bush Moses saw (Ex. 3:1-6), the
pillar of cloud and fire in the camp
of Israel, and the Shekinah glory
in the tabernacle and temple.
There are several recorded in-
stances in the Old Testament of
Christophanies; that is, the ap-
pearance of Christ in human form.
The Angel of the Lord was Jeho-
vah-Jesus. Examples of these pre-
incarnate appearances of Christ
were witnessed by Jacob and Ma-
noah.

While many Old Testament
saints saw the form that Christ
took, they never saw the Father.
Jesus said that man had never
at any time "seen his shape" (Jn.
5:37). They never beheld Him as
a pure spirit, nor will they ever
while in these earthly tabernacles.

Since man has never seen God
in the form of God, he cannot
make any likeness to the Creator.
He ought not to paint His picture
on a canvas. God is a spirit;
therefore, no likeness can be made
of Him. Exodus 20:4 declares:

"Thou shalt not make unto thee
any graven image, or any likeness
of any thing that is in heaven
above." Isaiah well asked: "To
whom then will ye liken God?
or what likeness will ye compare
unto him?" There is nothing more
degrading and dishonoring to God
than the worship of idols in heath-
en shrines or in so-called Chris-
tian churches.

AN INCORRUPTIBLE GOD

A spirit is an immaterial sub-
stance: "For a spirit hath not flesh
and bones" (Luke 24:39). God has
no corporal parts such as flesh
and bones which deteriorate and
decompose. Hence He is called
"the incorruptible God" in Rom-
ans 1:23. God's existence in no
sense of the word depends upon
matter; He is totally independent
of all matter. He has no parts
that can be divided or destroyed.
He alone in the absolute sense has
"immortality" (I Tim. 1:17). The
immortality of angels (Luke 20:
26) and the spirits of men is de-
rived from God.

But there are some passages in
the Bible which ascribe human
parts to God. He is said to have a
face (Gen. 32:30; Ex. 33:11,20;
Deut. 5:4; 34:10; Rev. 20:11), eyes
(II Chron. 16:9; Prov. 22:12), nos-
trils (II Sam. 22:9,16; Psal. 18:15),
a mouth (Num. 12:8; Psal. 18:8),
lips and tongue (Isa. 30:27), breath
(Isa. 30:28), shoulders (Deut. 33:
12), hand and arms (Ex. 33:22,23;
Psal. 21:8; 74:11; 89:13; 118:16;
Isa. 52:10; Hab. 3:4), fingers (Psal.
8:3), back (Ex. 33:23), and feet
(Psal. 18:9). This language is to
be understood in an improper and
figurative sense. It is used as an
accommodation to human thought
due to the incapacity of human
language to express spiritual
things. Such language is called
anthropomorphic.

"When a thing is said to be
done by the finger, the hand, or
the arm of God — this only points
out degrees of power manifested
in performing certain works of
mercy, providence, deliverance,
etc. And these degrees of power
are always in proportion to the
work that is to be effected. The
'finger' may indicate a compar-
atively slight interference, where
a miracle is wrought; but not one
that is stupendous; the 'hand,' one
in which the mighty power of God
comes forward with sovereign,
overwhelming, irresistible effect.
When the 'shoulder' is attributed
to Him, it points out His almighty
sustaining power—maintaining His
government of the world, and of
His church—supporting whatever
He has made" (CHRISTIAN THE-
OLOGY by Adam Clarke, pp. 67,
68, 1837 edition).

AN UNCOMPOUNDED SPIRIT

The being of God does not con-
sist of parts; God is in no sense
compounded. Instead, He is in-
divisible. His spirituality involves
His simplicity. He has neither body
nor members of a body such as we
have, neither shape nor form,
neither passions nor limitations.
He is exclusively spiritual. Man
is a compound of body, soul, and
spirit, but such is not true of God.

The spiritual nature of God is
essential to His attributes. If God
were matter He could not be
omnipresent, for matter is con-
fined to one place. If God were a
material substance He could not
be eternal, for all material sub-
stance is subject to decay and de-
composition. If God had a body
He could not be immutable, for all
bodies are capable of change. The
absolute perfection of God exclud-
es a bodily organism, for such
would limit God to time and space.

Spirituality is not so much an
attribute as it is a form or mode
of God's existence. It is a simple
declaration of what His nature is,
not a statement of an attribute.
God is not just some impersonal
force. He is more than a sort of
condition of existence. God is a
self-conscious and self-determining
Being. He is a Being of action as
well as existence. God as a spirit
is essential life, essential energy,
essential love, and essential
thought; in a word, an essential
Person. The spirituality of God

WHY A TREE?

A tree begins in foliage green,
Or on a knoll, or on a plain.
So very small at first not seen,
Not caring, it must not explain,
Or make excuse, as something new.
It fights for life, its roots explore
For moisture from the rain and dew,
Which God releases from His store.

Why a tree, what is the reason?
Some grow small and some grow great.
Some bear fruit in every season,
Some for shelter; this is their fate.
I think a world, without a tree
Would somehow suffer without guilt.
The view from ground or air to see
Would be an earth without a quilt.

Barren! Sandy! All a desert!
One would walk in heat of day
Unprotected, Did God assert
Concern for man, In one more way?
So, as he walked thru life on earth,
Just one more way He'd show His love.
Gave us the tree, so not a dearth
Of comfort sent us from above.

God prepares a future sublime,
That we who believe in Christ may share.
Did not neglect the interim time,
That in this life on Him our care
Would then be cast, for He is love.
And in His love, He thought a tree
Would be a token, as He strove
To show His love for you and me.

Think it not strange that He chose such a tree
To ransom His life, Our first fruits to be.

Herb Engleson
Melbourne, Florida

implies life and personality. Both
of these will now claim our atten-
tion.

THE LIFE OF GOD

If spirit in man implies life,
then spirit in God implies endless
and inexhaustible life. The total
life of the universe is a faint im-
age of the moving energy we call
the life of God. Plant life is the
lowest form of life (Ezek. 47:7-9).
Animals and men have a higher
degree of life which involves sen-

1:4). The Holy Spirit is called
"the Spirit of life" (Rom. 8:2;
Rev. 11:11). All three partake of
the same undivided nature and
essence. Each Person is the living
God and possesses independent
life.

Animals and plants die with the
passing of time. The span of hu-
man life ends at death. But the liv-
ing God "lives for ever and ever"
(Jer. 5:2; 12:16; Dan. 12:7; Rev.
10:5,6). The life of the creature is
not life when compared to the
Creator. God's life is in no way
dependent upon His creatures.
There is none superior to Him who
can take away His life. His life is
always the same and His years
without end (Psa. 102:27).

THE PERSONALITY OF GOD

The God of the Bible is more
than mental energy. He is a living
personality. He has the highest
degree of self-consciousness and
self-determination. The elements
essential to form a personality are
intellect, sensibility, and will. In-
tellect decides, sensibility desires,
and will determines and acts. God
has all of these in the highest
sense and much more.

If God is not a personal Being
men are left to atheism or panthe-
ism. The implications of either
are dark, doleful, and deadly. If
there is no God with self-conscious-
ness or the power of rational and
moral self-determination, then
there is no Divine agency in the
universe. This means that a blind
force is the original of all events.
The existence of the world is with-
out reason or end. There is no
rational reason for the existence
of man and animals. All moral
obligations are a delusion. There
is no object of worship and no Su-

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sitive powers and motion. Angels
enjoy a higher degree of life than
man or animals, yet the life of
God is the greatest of all.

Natural life in the creatures is
derived from God, but the life of
God is self-contained and self-sus-
tained. He lives His own life. He
is the "living and true God" (I
Thess. 1:9) in opposition to idols
which are deaf, dumb, and dead
(Psa. 106:28; 135:15-17). In the
Holy Writ He is often denomi-
nated "the living God" (Deut. 5:26;
Josh. 3:10; Psa. 42:2; 84:2; Matt.
16:16; II Cor. 6:16; Heb. 3:12). It
may be said that God is life itself,
has life in Himself, and is the
fountain of life to all His creatures.

In Jeremiah 10:10 there is a
reference to "the living God." The
word for God in the Hebrew is
"Elohim," a plural noun. It means
the living Ones or the living
Persons." Here we see all Persons
in the Trinity as the living God-
head. John 5:26 says: "The Father
hath life in himself." The Son is
said to possess life in Himself
(John 14:6). John said of Jesus
Christ: "In him was life" (John

BRIEF NOTES

The Middletown Baptist Temple
Church, 119 S. Main, Middletown,
Ohio, has purchased a new wor-
ship place. Their new address
is 3200 Manchester Road, Middle-
town, Ohio. Elder Clarence Ed-
wards is the pastor of the church.

The Tabernacle Baptist Church,
3575 Kelly Road, Mims, Fla., and
Pastor T. B. Freeman will con-
duct special services March 25-26.
Bro. Al Riemann of Temple Bap-
tist Church, Opa Locka, Fla., will
be the speaker. All within travel-
ing distance are invited to attend.
There will be dinner on the
grounds following the Sunday
morning meeting.

The Morris Street Baptist
Church, 314 Morris St., Hobbs,
New Mexico, has opened a mission
in Lakewood, Colo., which is a
suburb of Denver. Readers who
live in this area are invited to at-
tend. The mission is located at
6380 W. 6th Avenue. Bro. J. W.
Church is the missionary-pastor.

The Pinehaven Baptist Church
of Columbus, Miss., and Pastor
Elvis Gregory have opened a mis-
sion near Wren, Miss. Elder R.
E. Pound is the missionary-pastor.
They meet in the Wren commu-
nity about six miles south of Net-
tleton in a trail house on the Cen-
tral Grove Road.

Sunday Bible study starts at
10:00 a. m. and evening services
at 6 p. m. and Mid-week services
Thursday night at 7:00 p. m.

Elder Leroy Pack has resigned
the church in Raleigh, North Car-
olina, to accept the Sandstone
Missionary Baptist Church, Sand-
stone, West Virginia. His address
as of March 12, 1978, is Route 6,
Box 7, Alderson, W. Va. 24910. The
church in Raleigh is presently
seeking a new pastor.

The Landmark Baptist Church,
107 Meyer Drive, Collinsville, Ill.,
has called Elder Wayne Davis of
Peublo, Colo., as their pastor. We
trust the Lord will bless the
church under the ministry of Bro.
Davis.

preme Being. Thank God that none
of these things are so. There is a
personal God who governs the
world. How wonderful to know that
God lives, loves, and cares for
His own!

PRACTICAL POINTS

The spirituality of God is an
ever-gushing stream of practical
truth. First, if God is life essen-
tially, independently, and efficient-
ly, then He is the source of all life.
Of God the Psalmist said: "For
with thee is the fountain of life"
(Psa. 36:9). In his speech at Ath-
ens the Apostle Paul said: "See-
ing he giveth to all life, and
breath, and all things" (Acts 17:
25).

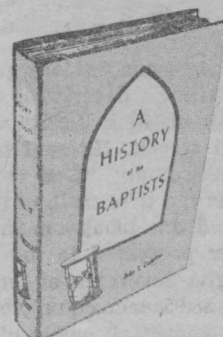
Creature life is from the inde-
pendent and self-sufficient Spring.
It is given by God, sustained by
Him, and He alone can make it
perfect. Vegetative life in herbs,
plants, and trees is from Him and
maintained by Him. He terminates
their existence at His pleasure.
Isaiah 40:7 says: "The grass with-
ereth, the flower fadeth: because
the spirit of the Lord bloweth upon
it." The life of animals has its
(Continued on page 5, column 2)

A HISTORY OF THE BAPTISTS

By John T. Christian
VOLUME 2

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Domestics In Church

(Continued from page one)

the proper presentation of the gospel and to men's souls because of the erroneous teaching that man's volition was or is in its present state by God's planning or intention. Our first father was created "able to sin and able not to sin" but no man since the fall has held this position, despite our Arminian brother's objection. When man fell, he lost his ability not to sin, and his fallen nature includes his will. Thus, man's will is also fallen, desiring those things which are natural to a depraved, carnal man (I Cor. 2:14).

This leaves us with just three "divine institutions," namely, family, church and government. For the purposes of this article we will not study each institution separately, but rather study the domestic order in each. Indeed, the breakdown of the proper domestic order in any one of the three institutions will eventually lead to the same breakdown in the others, as the "little leaven" that leaveneth the whole lump. Sometimes it seems that we have such an emphasis on the "church" that we forget the same domestic principles hold true in the home and government. For instance, as a pastor, this writer never found it difficult to tell whose families were not well or consistently ill-disciplined by the roar that resulted when the children were actually made to do as they were told in the service. Children, not used to really having to do as they were told, rebelled in various types of tantrums, and parents were embarrassed at having to envoke actual discipline or restraints. The obvious conclusion is that these homes had a domestic breakdown.

MALE RESPONSIBILITY

I Tim. 2:13-14

The male position is one of authority and responsibility—NOT superiority. The man is in no way superior to the woman, but rather placed in authority over the woman. The man or boy who feels or acts superior is strictly out of line.

Many is the place where the woman is superior to the male. This writer holds a position of authority and has held a similar position many times in the past. My responsibility is often to simply coordinate the work of a number of people who in their own spheres were my superiors. My authority does not make me superior either as a husband, supervisor, or pastor.

The man in the home is to love his wife (Eph. 5:25). Proper love eliminates any feelings of superiority, mistreatment, or other types of abuse. He will lead accordingly. He is to be the responsible head of the home, planning, providing, and leading for the mutual betterment of all. He

is to teach, train and discipline his children in a "beautiful manner" (I Tim. 3:4, lit.) so as to command their respect and love. He should so train as to maintain the respectability and reputation of his children rather than himself. I used to tell my children I wanted them to be the kind of youngsters that people were glad to see coming instead of glad to see going.

In the church the man is authorized as leader and spokesman (I Tim. 3:1; I Cor. 14:34; I Tim. 2:12). These scriptures speak plainly for themselves. In this category, he must command the respect of his position. The preacher's kids who upset the services or other activity are to the preacher's disgrace.

The scripture is silent with specific instructions concerning government. However, the principle established in both the home and church should clearly set the principle for government. Again, the man who leads in government is looked to as one who must also lead his family well, having his children in proper subjection and properly trained.

FEMALE RESPONSIBILITY

The female is responsive. That is, she responds to the male initiative. She loves her husband in response to his love for her, as the church loves her Lord in response to His love for the church (Eph. 5:31; I John 4:19).

She is a willing helpmate, not a slave nor a director "Submit" in the scripture is "hupotasso," a military term meaning to "set in array under." That is, like a good Marine squad, she is ready and waiting for the directions of her husband. A good note here is that a husband need not account to his wife for his decisions but he should be willing to discuss them with her, seeking her opinions and feelings on the matter if it effects her. I have rarely seen a "bossy wife" but what it has reflected an overbearing husband.

In the church, she is silent, letting the place of honor go to her husband, as the church is silent, letting the glory go to her Lord. She covers her head (I Cor. 11:4-9) both as a symbol of this subjection and to hide her own beauty so that her husband will be noticed first. Try that on the fancy hats used today as head coverings.

The only recorded incident of a woman leading in a governmental capacity is in Judges 5:8-9. These verses make it clear that the woman's leadership was to the shame of the faithless man.

JUVENILE RESPONSIBILITY

The youth's position is easy if not glorious. Most youth today fail to realize the ease that is theirs. Seeking greater glory, they find additional responsibility beyond their capabilities. Only two commands are given youth

IS "THAT" IN THE BIBLE?



Question:

"WHO GAVE SOUP TO AN ANGEL?"

Answer: Gideon, Judges 6:11,19: "And there came an angel of the Lord, and sat under an oak . . . And Gideon went in, and made ready a kid, and he put the broth in a pot, and brought it out to him under the oak, and presented it."

in the scripture. These are simply: obey (Eph. 6:1; Deut. 21:18-20) and respect (Eph. 6:2; Ex. 20:12).

We have not dealt with the consequences of failure, nor would time permit. Let it simply be said that God will certainly deal with those who disregard His commands. If you have taken the time to read the scriptures referred to in this article, this point is clear.

Let Us Sing

(Continued from page one)

a man quite like him before or since. He was always singing hymns. I had always thought that singing and religion were for church but here was a man that sang all the time. He sang be-

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cause he knew what he had in Christ and because he knew what he was in Christ. He did not necessarily sing well but his sincerity and joy far overshadowed any technical deficiencies.

I am ashamed to admit that in those days I chided him, ridiculed him and used low cunning to harm him in every way I could. He kept right on singing; singing with a smile on his face. Very few things have made such a lasting impression on my life as did this man. His life was a Christian testimony that I have never seen duplicated. His life was a song unto God and while I hated him I yet admired him. It was not just a natural buoyancy of spirit with him; he sang "unto the Lord."

Any sort of discord is dishonoring to the God of peace. In our singing the congregation should finish in some proximity to the song leader and the instruments. "An uncertain sound" (I Cor. 14:8) is confusion and nothing is more confusing than a congregation that is estranged from the piano and a piano that is several degrees removed from the whole. We should do our best and our best should have SOME harmony or else we degenerate into confusion. YET, OUR BEST SHOULD ALWAYS BE A TRUE SPIRITUAL WORSHIP AND NOT UNFEEL-

THE BAPTIST EXAMINER

MARCH 11, 1978

PAGE THREE

ING WORDS, HOWEVER TRUE THEIR CONTENT MIGHT BE.

We live in an age of Baptist ballyhoo when a curious genus of folk find it necessary to augment their worship with slick, professional presentations that glitter but do not satisfy. We are plagued by groups of dressed alike youngsters (and oldsters) who traverse the land with a melange of well rehearsed, smoothly done songs. These groups are the road salesmen of various religious products. They sell colleges, mission boards, causes and empires. They do it well; we'll grant them that. But, the question arises; why do it at all?

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). There is precious comfort here and we need all the comfort we can get. But, does the promoting of concert tours and the selling of record albums fall within the purview of this verse?

I have a natural distrust of things that are too polished and too smooth. I have sat through concerts promoted by Baptist churches when the trios and quartets of highly professional singers did their job with precision and skill. Yet, I have wondered if they really meant what they sang or even knew what they sang. These folks go about attempting to drum up excitement about their own particular cause and under the thrall of a melodious excitement churches have been bound hand and foot with green withes and have fallen into more money traps than can be numbered.

We certainly do not serve Christ well when we erode each other with pallid dullness. Our songs should certainly be something other than atonic monotonies that lightly etch themselves on our consciences. They should have some arresting traction about them that causes us to think. Yet, we are not to sing for profit or promotion. We are not to use singing as either a method of escape or a means of gain. We are to sing simply because we have something to sing about and because we mean what we say.

There is nothing wrong with rehearsing a group of singers in order to eliminate confusion and establish harmony but when folks sing simply because they are talented, rehearsed and qualified rather than because the songs well up in them and must be expressed, are they singing "unto the Lord"?

Regardless of how rehearsed and technically competent you might be, if your singing is not spontaneous and sincere you are simply going through the motions of an accomplished and smoothly done ritual. We are to be utilitarians at least to the extent that everything we do in the worship of Christ should have a specific

utility and not just an empty motion, however beautiful to the eye that motion might be.

There is an atavism among many Baptist today that seems to harken back to the days when unlearned heathens tried to impress their gods with ingenuity and innovations. They have become like children showing off for applause. This is no more evident than in their singing services (if services they are).

God is no more impressed by clever musical innovations than he is by the high sounding prayers of religious play actors. God is not impressed by basso hums or contralto quivers that appeal more to the nerve ends than to the spirit. The aspirate offerings of breathless Baptists is more comical than spiritual. God is no more pleased by ornately staged eurythmics of Baptist choral groups than He is by the liturgical voices of Roman choirs. Our Lord is certainly not impressed by the tonal imbalance of many Sovereign Grace Baptist church services whose lack of vitality seems to be a crude expression of their bland and dour piety. Yet, the cacophonies of modern Baptist singing are worse yet. It is not necessary to use brutish tools to please God. If we simply sing from our heart unto the Lord we do well. We do well indeed for that is all the God requires.

Between the polarity of the ritualistic singing among many Sovereign Grace churches and the bombast of many other churches there lies a delicately balanced area of true heart worship in melody and song.

What is really behind the enduring popularity of Christmas? Since Christmas has nothing whatsoever to do with Christ its continued popularity must lie elsewhere. It is not simply that Christmas, with its trappings, MAKES PEOPLE FEEL GOOD? Of course it is. Christmas, as a celebration, would be just as popular if it pretended to honor Buddha, Mohammed or Baha'u'llah instead of Christ. The giving and receiving of gifts, a feeling of good will (however fleeting), lights and pageantry, music and song are pleasing to the flesh and to the mind. Christmas is a fleshly exercise and it must be understood on this level or you'll never understand it at all.

Likewise, MOST GOSPEL SINGING THAT IS PROPELLED AT US IS A FLESHLY EXERCISE. Singing within itself is good. Music within itself is good. THEY ARE GOOD IF THEY ARE USED GOOD. As concepts they are amoral. It is solely their usage that determines their value. Lucifer sees that singing pleases the flesh and stupifies the mind. If you sing or listen to singing it isn't required of you that you think and so most people don't. Lucifer therefore promotes an im-

(Continued on page 5, column 4)

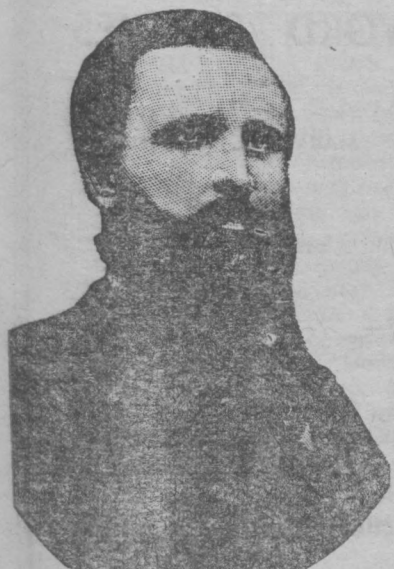
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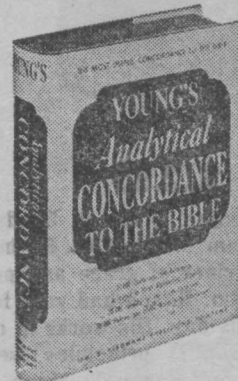
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"When will the tribulation saints be rewarded?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeko, Florida



I am not sure that I have the complete and absolute answer to this question. It seems to me that there is a rewarding of the saved, shortly after the Rapture. This will be followed, no doubt, by all kinds of rewarding services, and the reward is pictured as being bestowed in Revelation 22:12. It reads like this, "And behold, I come quickly and my reward is with me, to give every man according as his work shall be."

In Revelation 21 we read further concerning the casting away of all sorrow, to be replaced with reward for every service. Here is what is said, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things . . . but the fearful and unbelieving and the abominable and murderers . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death."

to the saints of this age. In this reference we are not told just when the rewards will be received. In II Corinthians 5:10 we read, "For we must all appear before the judgment seat of Christ." The purpose of this appearance before Christ is that we may be judged for rewards. And the assumption is that this judgment of the saints of this age will take place after the rapture while the tribulation is in progress. But I repeat, this is an assumption. So far as I know, we are not told that it will take place during that specific time. If Christ wants us to appear before Him during the tribulation time, and the tribulation saints to appear before Him at the end of that time, that is His business. However, the tribulation saints will receive their rewards after the tribulation ends, because their work is done during the tribulation. May I end my remarks on this subject by repeating, "His ways are past finding out."

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

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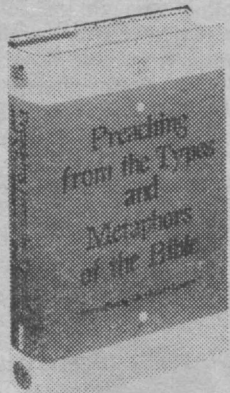


I don't believe that we have any teaching in the Bible that will answer this question, therefore we can only speculate.

Frankly, I think that tribulation saints will be put to death shortly after they are saved. The ungodly will have the mark of the beast. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:16, 17). Those who are saved will not wear this mark and will therefore be killed.

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They will be rewarded whenever they are taken up to be with the Lord. It is debatable as to when that occurs. I think that they will be caught up immediately upon their death. Others may disagree with me, but that's what I think will happen.

Effect Of Church Life

(Continued from page one)

ceased; and, if it clings to one act of obedience more than to others, that act is baptism. Perhaps this was intended by the Saviour as one check to a rash profession of faith.

In a less marked degree, church life is, from first to last, a school of obedience. It must be continued when the affections languish, when doubt creeps into the heart, when courage wanes, because it is commanded. It must be persisted in against the opposition and contempt of the world, because it is commanded. And, by this obedience, it cultivates an open, manly spirit, — the heroic virtues; for, in church life, the Christian has his place apart from the world, under the banner of his Lord; and, after a time, obedience becomes easy.

2. It maintains the practice of social worship. And, by social worship, we mean all worship in connection with others. It will then be in place to speak briefly of the duty and benefits of social worship.

This form of worship promotes growth in grace: —

(1) By enkindling higher devotion to God in the heart. We are beings of sympathy, easily affected by the feeling of those around us. Hence religious emotion is increased by contact with religious emotion.

(2) By bringing into livelier exercise brotherly love. "The sight of the eye affects the heart." We do not often feel a very deep love for those who are strangers to us. As a rule, we love our fellow-Christians, as such, in proportion to our knowledge of their Christian life and experience.

(3) By securing a special blessing from God. "If two of you shall agree on earth concerning any thing that they shall ask, it shall be done for them by my Father, who is in heaven; for where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19,20). United prayer and worship entitle us to expect signal favors from God through Christ.

It is not, indeed, easy to overstate the spiritual benefits of social and public worship to believers; yet for this they are indebted to the Christian church. It preserves multitudes from apostasy; it stimulates multitudes to higher activity; it unites the moral life and force of many persons; it augments their faith, love, hope, zeal, and thereby the efficiency of their prayer.

3. It secures an increase of Christian knowledge. This it does by the regular preaching of the gospel, which it supports; by the study of God's Word, which this preaching induces; by the vivid representation of Christian truth, — central, vital truth, in the ordinances.

4. It promotes, by its discipline, watchfulness and consistency. Many a Christian has been saved from apostasy by the consciousness of being under the eye of the church, and liable to its discipline; and many a one has, doubtless, like the incestuous man at Corinth, been led to repentance by solemn exclusion from the church.

5. It organizes and stimulates labor for the good of others. This is a great end of church life. Thus associated, Christians can act with more success in diffusing the gospel and saving men; and the more effectually they are able to labor, the more earnestly will they do so. Success stimulates effort; numbers do the same. There is, or should be, in every church, a kind of ESPRIT DE CORPS which excites a degree of enthusiasm in the several members, animating them to greater boldness and activity. But seeking a high and holy object, as the honor of Christ and the salvation of men, is always beneficial to the moral nature of him who seeks it. Hence church life tends to sanctify the believer's heart; to render him more unselfish, hopeful, magnanimous. And it is well to remember that the conscious motive of Paul in preaching Christ to the Gentiles, was not his desire for his own growth in grace, but rather his love of Christ and of mankind. He wished to save men, and the love of Christ constrained him to preach to them the gospel. Churches are constituted for the same purpose. Their highest function is to bring men to Jesus Christ as their Saviour and Lord. The order, the ritual, the worship, the cooperation of church members are sacred, because they contribute to the honor and sway of the Name, that is above every name, and the highest encomium which can be paid to Christian churches is that they enable their members to do more than they otherwise could for the evangelization of the world.

(MANUAL OF CHRISTIAN THEOLOGY, pp. 395-398, 1900 edition)

The Missionary Debt

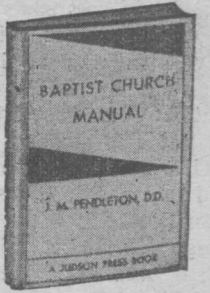
(Continued from page one)

ated by the shedding of His blood, and they now exact of your estate a settlement. In appealing on their behalf we do not ask charity; we plead for equality. We bid you deal as honestly with the heirs of Jesus Christ as with the heirs of your own brother who has made you his executor."

Is it not a shame that so many well-to-do Christians, whose business pride would never suffer them to be behind a day in meeting their financial obligations, are ready to take the poor debtor's oath the moment you mention the claim of the unevangelized world, and with ample means in their hands yet beg their pastor to give them their discharge in bankruptcy?

I stand here in behalf of these heirs of Jesus Christ. As their advocate I am in court to plead their cause and defend His will. Listen to this: "Who will have all men to be saved, and to come unto the knowledge of the truth." He has made provision for carrying out His will, that He "gave himself a ransom for all, to be testified in due time." Matthew

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Henry says beautifully that Jesus gave all His personal possessions before He died. He gave His peace to His disciples: "My peace I give unto you." He gave His clothes to the soldiers: "They parted my garments among them." He gave His mother to His beloved disciple: "Woman, behold thy son!" Yes, and the only bequest He left was of that which could not be given away till after His death. The title deed of redemption He made over to the world, for which He gave His life. By the "death of the testator" that legacy is now due. The Greek and the barbarian, the Brahmin of India, and the savage of Africa, the scholar of Japan and the ignorant peasant of China — all these have a right to claim from the church and to demand of you and me the Gospel of salvation, the knowledge of "the way, the truth, and the life."

The Apostle to the Gentiles acknowledged this claim, and, at the cost of unspeakable self-denials and hardships, gave himself to meeting it. Yet we are just as truly and just as greatly debtors as was he, and debtors to precisely the same kind of people. Repudiate the claim if you will, but I warn any of you who do repudiate it that such a course means eternal insolvency when you are called to answer at the judgment seat of Christ.

Deeds do not find their equivalent in mere words. Our obligation was contracted by the sacrifice of Christ; its discharge must be by the sacrifice of self. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "Riches," mind you, before "honour, and glory and blessing." If you were to borrow a thousand dollars from the bank, and were to go to the officials when the note became due, and say, "I have (Continued on page 6, column 1)

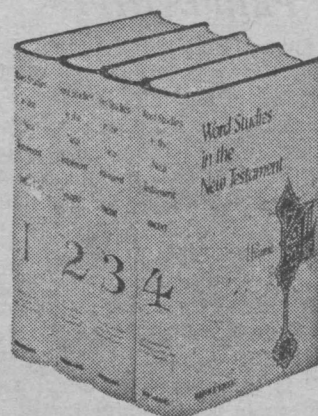
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THE BAPTIST EXAMINER
MARCH 11, 1978
PAGE FOUR



The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"JESUS WEPT"

MISS ALMA WADDELL
Warren, Ohio

Why did Jesus weep? Not for Himself. Luke 13:34-35 says: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept" (John 11:33-35).

Jesus had a human nature, but He also had a Divine nature in that He loved His chosen people enough to die for them, even while we were yet in our sins. Throughout the Bible shows His love and compassion for His people.

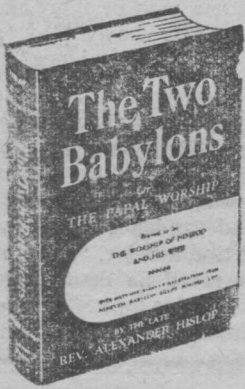
Did Jesus weep when He was crucified for His people? When Jesus came to this world He had no worldly goods (Luke 2). The people tried to kill Him (John 5:18). The world hated Him so much that in His time they put Him to death. His disciples deserted Him, Judas betrayed Him, Peter denied Him. He was given

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unfair trials. False witnesses came against Him. The soldier struck Him in the face. He was mocked, buffeted, blasphemously spoken against. They smote Him, pulled out His beard, and put a crown of thorns on His head. Then they struck Him on the head, spit on Him, scourged and hung Him on the cross between two thieves. While on the cross the soldiers gambled for His garments. The people mocked Him. They gave Him vinegar and pierced His side. When He gave up the spirit the people rejoiced over His death.

Jesus did not cry or speak spiteful to them. We see that Jesus did not weep with the pain nor was He angry with the people. In Luke 23:24 He said: "Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."

What would we do if just a little of this was done to us? We murmur and do a lot of complaining if little things don't go the way we think they should. We are too quick to get angry over things and too easily hurt over things done and said. Let there be no strife or anger between the brothers and the sisters. Let us wipe away the misunderstanding between us. Let us have communication one with another. "Let brotherly love continue" (Heb. 13:1). If we clear the misunderstanding up, then we may be blameless and harmless to our brothers and before God.

Do we watch with Christ? Watch for His coming? Witness about Christ? Are we really hearing the Word of God, or are we putting on an act before the world? How many times have we betrayed Christ? Do we stand for Christ before the world and the truths of His Word? How unfair are we to our Saviour? Do we pray (II Thess. 5:17)? Do we study His Word (II Tim. 2:15)? Do we only turn to the Saviour in time of trouble? How often do we mock Him? Do we worship Him in spirit and truth (John 4:23)? Do we just go to church because of our friends?

Our Saviour was and is perfect. He knows no sin (Heb. 5:9; II Cor. 5:21). Let us always strive for that perfection.

Spirituality Of God

(Continued from Page Two)
source in God. They all live or die at His sovereign pleasure: "Thou takest away their breath, they die, and return to their dust" (Psa. 104:29). God has it in His power to continue the life of a human or to terminate it at will: "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up" (I Sam. 2:6).

In speaking of God I should refer to Him as "the God of my life" (Psa. 42:8). My life on earth is supplied and supported by Him. Deuteronomy 30:20 declares: "For he is thy life, and the length of thy days." The Sovereign of Life can give life, preserve life, restore life, or prolong life. If I do not glorify "the God in whose hand thy breath is" (Dan. 5:23), then the Lord of Life may cause me to forfeit my frail life on earth. Every moment my life continues I should be mindful that "in him we live, and move, and have our being" (Acts 17:28).

Second, it may be said that spir-

itual life in the elect is the gift of God. The Father gave the Son "power over all flesh, that he should give eternal life" to all the Father gave Him to save in the Covenant of Grace (John 17:2). By nature man is dead in a moral and spiritual sense. He cannot give himself spiritual life, for he cannot impart what he does not possess. The Spirit of life must give him life: "It is the spirit that quickeneth" (John 6:63). This spiritual life is from God who is a spirit. This life in the redeemed is preserved in them and springs up into everlasting life.

Third, man is said to be made in the image of God. In no greater manner does man reflect that image than by the possession of an immortal spirit. In Genesis 2:7 it is written: "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." This was a personal, vitalizing act on the part of the Creator which imparted the breath of the spirit of life to Adam. The soul was the portion of the spirit of life which was breathed into Adam. I Corinthians 15:45 informs us: "The first man Adam was made a living soul."

God who breathed into the first man, still breathes into every man that comes into the world the breath of life. God gives each man

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a soul or spirit. Zechariah 12:1 says that God "formeth the spirit of man within him." This is why God is called "the Father of spirits" in Hebrews 12:9. All men may truly say, "As the Lord liveth, that made us this soul" (Jer. 38:16). In Isaiah 57:16 the Lord mentions "the souls which I have made." Ecclesiastes 12:7 refers to the spirit at death returning "unto God who gave it."

Each man is endowed with a soul which survives the death of the body. Man may kill this mortal body which clothes the soul, but they cannot kill the immortal soul, the very image of the Creator. Job 32:8 declares: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." This immortal spirit in man distinguishes him from the brute creation. The spirit makes man God-conscious. This soul or spirit will spend eternity in either Heaven or Hell. Thus the eternal destiny of a man's soul should be his great concern, seeing it is the most valuable part of his being.

All men have endless existence in that they have an everlasting spirit, but only the believer in Jesus Christ has everlasting life. I John 5:11,12 reads: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." This priceless treasure is the gift of God's grace: "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The purpose of the coming of Christ into the world was to abolish death and to give to the elect eternal life. The Saviour said of His sheep: "I am come that they might have life, and that they might have it more abundantly"

(John 10:10). This life is nothing less than "Christ in you, the hope of glory" (Col. 1:27). Spiritual life begins in regeneration (John 3:3) and is hid with Christ in God (Col. 3:3) until mortality is "swallowed up of life" (II Cor. 5:4). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 4:4).

Fourth, since God is a spirit a finite creature cannot discover Him by natural means. Not being a material being, He cannot be apprehended by any physical means. Men will never come to see Him in a telescope or a microscope, nor by looking into a test tube, nor searching the rocks of the ages. Man can only come to know God by a spiritual revelation. Jesus said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27).

Spiritual regeneration is essential to a man coming to know God. Man can only be acquainted with God when the Holy Spirit makes him a partaker of God's spiritual nature. "The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Cor. 2:11,12,14). To know God is to share His life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Let Us Sing

(Continued from Page Three)
balance in Baptist services that either makes the singing dull and ritualistic or exciting and distracting. Lucifer does not want the children of God to THINK for he fears that they will think of God. Therefore, he provides them an excellent avenue of escape. Ritual requires no thought so singing becomes ritual in many of our services and a victory goes to the enemy.

No one believes in godly singing more than I, but I must ask, "Can a Baptist church conduct services without singing?" I answer: "Probably not; it would require too much courage." Then we would have to think rather than go through the motions. However, I would like to see us try it from time to time. Most Baptist churches have song books containing some 400 songs while they sing no more than 30 of these during the entire life of the church.

The people in Luke 4:20 had their eyes "fastened on him." I never object to a song or singing if it fixes our eyes on Him. However, when a song service is so dry that it's dusty or so exciting that it's shameful, then I believe that we could well do without it for a time.

The people that really honor

God have always been AMATEURS. Amateurs like Moses, Amos, Peter, Paul and the other apostles. Amateurs like Priscilla and Aquila, Timothy, Gaius, Gideon, Onesimus or Epaphroditus. The fissure between the amateur and the professional is clearly marked. An amateur is bound up in Christ. The religious professional is bound up in himself — or his own particular, personal cause which amounts to the same thing. It is not the vile degenerate sinner who is the manifest enemy of the work of God, but it is religious professionals who do us the most harm.

We hear a good bit today about "concert tours" promoted by Baptist churches (even some Sovereign Grace Baptist churches). It seems that some churches and colleges have so little to occupy themselves with that they insist on afflicting their sister churches with "concerts" performed by groups of dressed alike, professionally competent folks who rob the church of time that could be spent more profitably otherwise. Is this anything more than entertainment? Can it be anything more than entertainment? Today it seems that an increasing number of churches, Bible colleges, seminaries, mission boards and such groups have a group of professional singers that they transport about to vend their own particular cause. Even many Sovereign Grace churches and colleges have added sufficient sinew to their consciences to enable them to join this throng. They dress up a group of competent, toothy, energetic young people and ship them out to the sawdust trail.

We will not deny that these professional-like groups can sing. But, I must ask WHY DO THEY SING? Do they imagine that technical competence denotes godliness? Do they imagine that they advance the linear progress of the kingdom of God by singing tours, promotional displays, record albums and sales campaigns?

I am certainly not against technical competence. What we offer should be of the best and unblemished. Yet, I repeat that the work of God has always been done by AMATEURS. The amateurs of Christ do not labor for applause — they labor for Christ. They do not labor for "causes"—they labor for Christ. They do not labor for systems — they labor for Christ. Amateurs. Amateurs. Amateurs who give their little or who give their much but who give it unto God freely.

Amateurs who do not feel the necessity to construct monstrous ecclesiastical machinery in order to perform the simple commands of Christ. Amateurs who do not feel the necessity to be instructed into the finer nuances of pressures, promotions and candy canes. Amateurs who are "unlearned and ignorant men" (Acts 4:13) but who carry on in simplistic faith in the One who really performs the work. Amateurs.

I do like to be around talented and gifted children of God. I enjoy their company for I enjoy the (Continued on page 8, column 1)

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The Missionary Debt

(Continued from page 4)

called to express my thanks for the loan of that money," I venture to think they would reply, "Pay what you owe us first, please, and then thank us afterward." Let us understand before it is too late that celestial praises are no equivalent for the sacrifice of the cross. Christ enjoins us to answer His cross borne on Calvary with our cross borne in daily self-denial, His surrender of heavenly riches with our surrender of earthly riches. Like calls for like in the divine reckoning. You cannot balance your books by making music a voucher for money and singing, "Worthy is the Lamb that was slain to receive . . . riches," while you keep your riches to yourselves.

Note the practical turn of the Apostle's word in Hebrews: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." But lest we should conclude that lip service is enough, he adds: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." The praise of giving, the worship of surrendered wealth! This is what God calls for imperatively. Yet how constantly we labor to cheat God out of His dues, and to cheat ourselves out of our reward in our manner of bestowing. We say to a brother, "You could give a hundred dollars to his cause and not feel it." That means: "You can shave closely to the edge of self-sacrifice, and yet not touch it; you can bestow charity and yet keep clear of the cross." What ingenuity of self-defrauding! God would have us give so that we shall feel it. More than the money rendered to Him is the mortification of our service in giving it. It is not what a contribution nets Him but what it costs us which determines its real value. I know not but that the widow's mite, the giving of which causes her to go hungry a day is of more value than contributions from the wealthy man's millions which necessitated no curtailment of his luxuries to bestow.

So I do not urge on you merely this question, "How much owest thou to thy Lord?" but I urge you to pay the debt in kind. It is written of our blessed Lord that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." To make any adequate return we must impoverish ourselves in our luxuries, we must straighten ourselves in our living; we must let our charity go so deep that it hurts. I am eager that we shall all learn what we may of the "sacrifice of giving" while we still have the opportunity.

Fasting is enjoined in the Word of God. Why? Does it profit

God when we fast? No, but it costs us something. And the things which cost us will be the things which bless us. Whatever humbles this proud flesh of ours tends to lift us Godward; whatever taxes our self-indulgence tends to enrich our faith. As between the flesh and the spirit, the great objective is to tip the scale toward the spirit. In order to do this we must not only put into the spirit side of the balance spiritual things, but we must take out of the flesh side of the balance fleshly things. A pound of avarice taken out of one side does as much to turn the scale Godward as a pound of benevolence put into the other side. So he who gives till he feels it, secures a double blessing — the blessing of gain to God's treasury, and the blessing of loss to his own covetousness.

In the Sermon on the Mount we have the so-called Beatitudes of Jesus, but from the Mount of Glory He gives us a "more-than" beatitude. "It is more blessed to give than to receive." Christ had claimed this beatitude for Himself. "Who gave himself for our sins." And now He invites us to share this highest beatitude with Him, by giving ourselves to Him. Let us give therefore — give ourselves, give our money, give our time, give our all. The sacrifice of Calvary has put an assessment of love on every redeemed soul. That assessment cannot be paid with crumbs shaken from the tablecloth after we have enjoyed a sumptuous meal; it cannot be paid with pennies drawn from the bank in which the pounds are untouched; it cannot be paid from the interest which forever leaves the principal intact for our own use. Redeemed as we have been by the precious blood of Christ, let us treat the Son of God as our creditor, to whom we owe a debt, not as a pauper to whom we may dole out alms.

Remember this, too, that God's claims, as well as man's, become outlawed if not settled on time. We hear talk about a second probation for sinners who, while living, neglected their opportunity of grace. I do not believe in that doctrine. Neither do I believe in any second probation of Christians who failed to do their duty to the world in their day and generation. There will be no chance for us to preach the Gospel to the heathen after we have passed through the narrow portals of the grave. There will be no chance to give to the cause of missions when our hands are stiffened in death. Skeleton fingers cannot turn a safe key, or sign a check or open a pocketbook. The present is our opportunity; and opportunity is but another word for importunity; as though God did beseech you by us to use the present moment for doing all possible for making known the grace of God to all those who have not heard it.

Georgi Vins TESTAMENT FROM PRISON

TRANSLATED BY JANE ELLIS



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Georgi Vins is a Russian Baptist who dares to live for Christ at the cost of family, acceptance, money, freedom, and health. Elder Vins is now in a Russian labor camp, sentenced for refusing to accept the authority of a "church organization" which he feels is a puppet of atheists.

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This incident occurred in a bank recently. A plain man, evidently not accustomed to the ways of business, called for the cashier of the bank. "Bank closed at two o'clock," was the gruff reply. "But I called to pay that note of mine." "Too late," was the reply, "it has gone to protest." "But here is the money," insisted the farmer. "Sorry, but we cannot receive it." "What!" exclaimed the astonished debtor, "don't you receive money that is due you when I have it in hand?" "No, sir," was the inexorable verdict, "it is too late." And the iron gate was shut in the man's face.

It is a sort of parable and prophecy of what may occur on a larger scale by-and-by. Belated servants will crowd around the judgment seat to pay the dues of which an awakened conscience has now at length reminded them. I see them reaching out eager palms toward the judge. "Lord, I am ready to pay my debt to the unevangelized world, though I have neglected to pay it for so long." "Lord, I desire to give myself for the salvation of the lost, though I am very slow in reaching the decision." And the Saviour stretches out His nailed-pierced hand, and answers, "Too late! Too late! This is judgment day and not pay day. Oh, that thou hadst known in thy day the things that belonged to thy peace."

Every man's duty is chiefly to his own generation. This is why I object to Christians waiting to bestow their money through their wills. They defraud their real creditors in the interest of those to whom they are not immediately indebted. I can imagine some well-to-do Christians coming up to judgment and hearing the Lord's words, "Inasmuch as ye did it not," and answering with a look of exceeding surprise, "Lord, but I did. I gave five thousand dollars at one time for the promotion of missions." "Examine the book of remembrance," says the judge to the recording angel. And the latter, after searching, replies: "I find nothing to this man's account. When did he give as he claims?" "I put it in my will," the Christian explains.

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MARCH 11, 1978
PAGE SIX

"Alas!" declares the judge. "In that case it is not set down here to your credit. Have you never read that it is according to deeds done in the body that men receive their reward? What is done outside the body does not count."

We learn from Scripture that God worketh in His servants "both to will and to do of his good pleasure." To will without doing is not obedience; it is only intention. To do without willing is not obedience; it is compulsion. God has constituted these two as parts of one great obligation, and "what therefore God hath joined together, let not man put asunder." To will what others shall do with your estate after you are dead, others who may have no sympathy with your desires — that is not obeying the command of God. Nay, how does it read, "Will with thy might what thy will findeth to will"? Rather, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Again, I remind you that just as certainly as "the field is the world," so certainly the seed time is now. When the Apostle writes, "As we have therefore opportunity, let us do good unto all men," he uses a word which signifies season. The springtime is the season for sowing. Therefore it is our opportunity. The autumn is the season for reaping. Therefore it is our opportunity. So time is the seed plot of eternity. Do with all diligence and dispatch what you ought to do, and do it now. "For the night cometh," shall I say? No. The day cometh. "The night is far spent"; as the Apostle says, "the day is at hand." The Sabbath of the ages is about to dawn. The millennial rest is close upon us. "Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." "There remaineth therefore a rest (sabbath keeping) for the people of God." "Let us labour therefore to enter into that rest."

There are aged men here who have lived through the larger part of this century, and have seen the beginnings and growth of the mighty missions movement. I ask for your five thousands, your one thousands, your hundreds. You can give them. This is your century. The next will not be yours, and you have little hope of living into it. Importune you not to lose your chance of doing what you may do now. It is for you I am solicitous, more than for your gifts. We need your offerings, but a hundred times more you need to offer it, for your soul's sake and for the clearing of your conscience against the day of reckoning. Widows are here with ample property, and none depending on them for sup-

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port. Young men and women who are earning ample wages. I enjoin you all to seize this opportunity, which may never come again. And may God help you meet to the full your debt to Him.



'Ms' vs. 'Miss,' 'Mrs.'

(Continued from page one)

delusions.

Some, in their delusions, may suppose that the promoters of the "Ms" movement are honorable, upright, honest persons who have a real interest in promoting and protecting the welfare of women. The most casual perusal of "Ms" literature will alert even the moderately intelligent that such is not so. Rather, one quickly discovers that "Ms" is really the raucous call of the "women's libbers," the "feminists," the fountainhead, so to speak, of homosexuality, lesbianism, extra-marital hetero-sexual relations, broken families, deprived children, and absolute defiance of God's Scriptural honoring of the position of women. This defiance pervades their thinking, their speaking, their writing, and their actions.

Women may think they have gained something by their promotion of "Ms" or by supposedly "doing their own thing." They may, it is true, have proved their independence by getting rid of one husband or one man, and then by turning to one or a dozen more. They may even suppose that they have proved their independence by depriving their children by one man or more of their fathers. Yet, have they really gained their independence?

Have they not simply exchanged one form of male dominance for another? They may have proved their independence to themselves and perhaps appeared to prove their independence to others by defying God's order, "Male and female, created he them" (Gen. 1: 27), with Eve, in God's order, (Continued on page 7, column 4).

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

A stripper with the Minsky's Burlesque revue has told Columnist Bob Greene that she is a "stripper for Christ." Kellie Everts, currently touring the country, said she takes Jesus' portrait "everywhere I go." She added, "Besides stripping for the Lord, I go out on the street and do missionary work. I am saving all my money to build a children prayer chapel in Brooklyn."

Kellie, 27, has held the titles of Miss Nude Universe and Miss Body Building. She claims the Lord came into her life following a healing experience.

The editor wonders what Arminian preacher may have been instrumental in leading this girl to a decision for Christ. Who ever heard of a professed Christian who was so dumb that she believed she could strip for Christ? When naked Adam and Eve hid from God (Gen. 3:7-11). Being naked Peter cast himself into the sea to escape the vision of Christ (John 21:7). An unnamed man in the Gospel of Mark (maybe Mark himself) ran away from Christ when his cloth fell off and left him naked (Mark 14:51-52). I would that Kellie would demonstrate as much intelligence.

The Eleventh World Festival of Youth and Students is scheduled to be held in Havana in July 1978. Some 400 youths from the U.S. are expected to attend this Communist festival.

The Faculty at the University of Richmond have urged in a resolution that officers and trustees of the university ask controversial Professor Robert Alley to resume his chairmanship of the department of religion.

Alley, a tenured professor, reportedly requested transfer to chairmanship of the university's newly-created area studies program following heated response from many Southern Baptists in Virginia after he told a group of atheists in an address Dec. 6, that Jesus "... never really claimed to be God or to be related to Him."

Has the Southern Baptist Convention become so liberal that they will retain in their rank a "Christian atheist" as chairman of the department of religion? The trustees will deliberate on the resolution at their March 3 meeting. Watch TBE for details.

The Cuban Christian Armanda Perez was sentenced in 1961 to 30 years in prison. At that time he was 22 years old. He is still in prison in Havana refusing to renounce his faith. His health is failing. His cell is full of insects

and rats. He is one of thousands. (JESUS TO THE COMMUNIST WORLD, 2-78).

The October 15, 1977 issue of the CHURCH NEWS contains a featured article boasting that three of the five-member Nevada Gaming Commission that controls and regulates Nevada's billion-dollar-a-year casino industry are Mormons.

Nevada gambling is controlled by Mormons! This has long been rumored, and now we have it!—UTAH EVANGEL.

A decision by a woman Manhattan civil court judge, Margaret Taylor, has unleashed a storm of controversy in New York. Judge Taylor ruled that sex for pay is legal and state laws banning prostitution are unconstitutional.

Rabbi Yehuda Mier Abramowitz, author of the controversial law which passed the Knesset in December 1977, has admitted in the JERUSALEM POST (1-31-78) that his bill was intended to prohibit missionary activity in the State of Israel.

He says, "But, I insist, everyone knows that the bill is aimed against Christian missionaries. I am sure that any true Christian dis-associates himself from missionaries who try to convince men's pockets rather than their minds."

Abramowitz claims that the statistics show that in the three-year period 1974-76, only 17 Jews in the State of Israel were converted to Christianity.

The Rabbi added: "No, I do not think that members of one religion should try to convert members of another. In fact, I would have preferred a law banning missionary activity as such. But other parliamentarians convinced me that such a bill would never muster a majority."

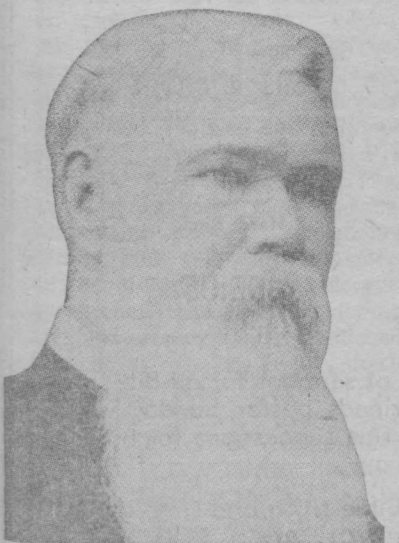
NEW YORK (EP) — Schism in the United Presbyterian Church is a spectre rising over the General Assembly now planning a May meeting in San Diego.

The controversy exploded following a January 24 announcement that a 19-member national task force of the 2.6 million-member denomination had voted that the church should ordain homosexuals who are otherwise qualified candidates.

"Why are we studying and debating this at all?" asked Gary Demarest, pastor of the La Canada Presbyterian Church in Southern California, and a member of the San Fernando Presbytery which declared it will not ordain gay candidates for the ministry.

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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OREGON BAPTISTS HISTORY

WILLIAM CATHCART
(1826 - 1908)

Oregon, a rich agricultural and mining state, with many prosperous cities. It has four universities and colleges, and a splendid common school system. On May 25, 1844, "The West Union Baptist Church" was formed on the Tualatin Plains, with eight members. It was the first Baptist church at that date in the United States west of the Rocky Mountains. They met regularly for years to study the Bible and hear a sermon read by one of their number. In February, 1845, Eld. V. Snelling preached the first sermon to the little flock, joined them, with his wife, and David T. Lenox was ordained a deacon. In May, 1845, they celebrated the Lord's Supper for the first time.

Other ministers began to arrive, new churches were organized, until now Oregon has nearly eighty churches, five Associations, a monthly paper, THE BEACON, one college, at McMinnville, its State Convention, Mission, Education, and Sunday-school Conventions and Boards, a Woman's Missionary Society, and about 3,000 Baptist members. There is also a flourishing mission for the Chinese in Oregon, located at Portland; the soul of this mission is a converted and ordained Chinaman, Eld. Doug Gong, who became a Christian and a Baptist almost at this period of his life. (THE BAPTIST ENCYCLOPEDIA, Vol. II, p. 873, 1881 Edition).

"Our General Assembly in 1976 was overturned by the Presbytery of New York City, asking for definitive guidance regarding the ordination of a person who is 'an avowed homosexual and is well qualified in every other part of the trials for ordination.'" The Assembly declared that such an ordination "would at the present time be injudicious if not improper."

The report issued by the 14,000 members of the San Fernando Presbytery probably reflects the opinion of a majority throughout the United States: "We believe that such an ordination would be contrary to our understanding of the Scriptures as they speak to us in areas of human contact and church practice."

ROME (EP) — As Italian Communists continued to press their demand for entry into the government, the country's Roman Catholic bishops strongly reaffirmed their conviction of the "incompatibility" of Marxism and Christianity.

WASHINGTON, D.C. (EP)—Interest in the Blessed Virgin Mary is undergoing a resurgence by Catholic, Protestant and Orthodox scholars.

For two years, a group called the Ecumenical Society of the Blessed Virgin Mary has gathered occasionally in Washington, sharing papers and discussing Mary, who, they note ironically, has been one of the most divisive figures in Christendom over the centuries.

Patterned after a similar group in England, the organization recently held its first interreligious Marian prayer service in the First Baptist Church, the church of President Jimmy Carter.

NEW MILFORD, Conn. (EP)—The former principal of the Faith Christian Academy School here has been placed on a two-year probation related to the beating of a 12-year-old student at the school.

Glennard Yordy, Jr., 25, was charged with cruelty to a person and third-degree assault after he beat the student with a piece of wood, as punishment for a school

infraction.

The school is sponsored by Faith Baptist Temple, an independent Baptist church. The school opened in 1976, promising attention to morality, patriotism and strict discipline.

The attorney for the parents of the child, who was not identified, said the family is considering further civil action.

SACRAMENTO (EP) — Governor Jerry Brown, standing beside a can of Billy Beer, told a cheering YMCA conference here that he supports legislation to lower the legal drinking age in California to 19.

He also reminded the 900 high school students that he had signed a bill in 1975 sharply reducing penalties for possession of marijuana. The Y group applauded that statement, too.

"I think," said the 39-year-old governor, "that the law should catch up with reality. It's only about 30 years behind."

Arriving out of breath January 26 for L.A.'s Channel 2 TV, Publisher Larry Flynt told M.C. Steve Edward he has not been born-again as Christians thought, that "all Christians are hypocrites," that Hustler will be more pornographic than ever and that he is fighting for freedom of expression "upon which the U.S. was founded." His wife on the show said she was not worried about the alleged loss of \$10 million in revenue because the reported plans of her husband to change the magazine were untrue. Observers noted that Flynt was "very bitter" on the telecast.

NEW YORK (EP) — A Roman Catholic woman professor writes in a priests' magazine that there is "not a line in the New Testament that gives women the green light" for ordination to the Priesthood.

Prof. Fortunata Caliri expressed her wish that "all would-be ministering angels beseege the Church today for ordination would be content with their roles as domestic, filial and supportive angels, or wait to be ministering angels in Heaven."

'Ms' vs. 'Miss,' 'Mrs.'

(Continued from page six) being Adam's "helpmeet" (Gen. 2:18).

But are they really free?

Have they shown their independence, or have they simply subjugated themselves or prostituted themselves before other males? Ask those who have prostituted themselves before the judges of the land, and who have bowed humbly as they accepted the decrees which have climaxed their suits for separation or divorce. Ask those who have prostituted themselves in their efforts to get jobs, positions or professions in "a man's world."

These may have appeared to prove their independence as they broke those enslaving bonds which bound them to husbands whom

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they had promised "to love until death do us part." Yet, have they not exchanged that "enslavement" which should exist in the love relationship for a cold, calloused enslavement which is controlled finally by a conscienceless allegiance to monetary, prestige, or worldly success dominated by males?

These piteous creatures of earth, as Eve of old but in a little different context, appear to have conceded that Satan's "Yea, hath God said?" (Gen. 3:1) is the key to happiness, satisfaction, and success. Yet, e'er the ink is dry on the decree, e'er the voice of the judge has ceased to reverberate across the court room, and e'er the children's tears of parting have been dried, Satan's deceptiveness has been understood consciously or felt subconsciously. That tragic loneliness which persists in the hearts of those who have defied God, His Word, and His planned order of activity has begun.

Even more tragically, e'er the earthly courtroom doors have been slammed on the marital dissolution which God did not order, the piteous "Ms" is already struggling with the realities of her loneliness or the depravities of her extra-marital relationships. Already she has begun to make plans to preclude being enslaved. Yet, she knows that there is no escape. Fleshly pride, however, precludes her turning back.

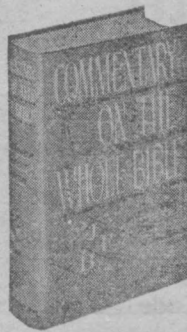
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Let Us Sing

(Continued from page five)

gifts of God I discern within them. I enjoy their company as long as they are amateurs. When they become religious professionals like the Conventioneers, the Empire Builders and those who suffer from mission-boarditis, then their company is not quite so pleasant. They pose too much. They are too caught up in themselves and their "cause" to be interesting company.

The work of God has always been a struggle between the unfeeling professional and the stumbling amateur, but the stumbling amateur is the one who performs the valid work for he does it not for himself but for God.

In the church at South Shore, Kentucky, there is a singing group composed of several members of the church. To my ears they sing delightfully unto the Lord. They are amateurs. Amateurs in common dress. One of the great highlights of the September Bible Conference at Monticello was when Brother James Greene sang so well. I have never heard better. He sang without a necktie but he sang unto God.

When Brother Bill Jackson of Appalachia, Va., sings "The Land of Beulah" you are not conscious he has no robe. His message is in his song and his sincerity. The choir of the Pinehaven Baptist Church of Columbus, Miss., does not dress alike but they sing alike unto the Lord in a mighty way. When Mrs. Gerald Price sings ANYTHING you thank God that this gifted lady's talents are unto God. Brother Melvin Poore of Opa Locka, Fla., plays the harmonica in a gifted way. I am certain the Lord is pleased. Brother Paul Lewis leads the singing in Ashland, Ky., and God enables him to encourage you to sing unto the Lord. I could name half a hundred but a few will do. These folks and a thousand saints like

them keep a song of joy and praise alive unto our God throughout this dark and painful world.

"Thy statutes have been my songs in the house of my pilgrimage" (Ps. 119:54). We abide as strangers and voyagers in desolate places. Yet, the curious thing about the Christian, that other world being, is that all of his doings have an other world quality. Only the Christian can sing in adversity. Let us then sing unto God in this barren land. Let us sing in our spirits and in our might. Let us sing; for of all of earth's people only we have something to sing about. LET US SING.



'Ms' vs. 'Miss,' 'Mrs.'

(Continued from page seven)

Thus, while weeping and despairing inside, and while putting on a bold front, as it were, the "Ms" makes plans to live with the realities. There will be times when her psychoneuroses will overcome her in the world she has chosen, and she will seek comfort "at the hands" of her doctor or "on the couch" of her counselor / psychologist / psychiatrist. Money which she had planned to use to improve her independent situation will be "of-fered" to those who will benefit from her increased enslavement. She will have traded her "help-meet" status within God's ordained order of the love relationship for the "used" status to which her lovers, employers, and professionals will subject her — all at her request.

"Ms" may have seemed to be a way out of life's exigencies, trials, and troubles. In reality, it will have become Satan's device of confusion, confounding, and control. Satan once deceived Eve with his "Yea, hath God said?" and promised life, but the issue was expulsion from Eden, sweat of the brow, sorrow, and

death. And today, in a little different context, Satan has promised freedom to those in the "Ms" movement, but he effects only enslavement! Satan has promised those in the "Ms" movement happiness, but he brings only grief! Satan has promised those in the "Ms" movement success, but he provides only emptiness!

SOMETHING A BIT CONFUSING

Can it be that these who are, in fact, "daughters of Eve" would rather be "Adams"? Can it be that these are unhappy with God's order that they should be God's creations of beauty? Among the creaturely world of earth, the males are the "beauties." Can it be that these of the "Ms" movement feel that God has erred and that this wonder of distinction should be discounted, rejected or defied?

Shall we rewrite the "Song of Solomon" so that the "beauty" is with the man, the shepherd and the king rather than the "fair one" (S.S. 2:10)? Or shall we rewrite the book of Genesis so that "fair" Sarah should become the uncomely and Abraham the "beauty"? Should we attempt to recast the Word of God so that Mary should cease to be the "highly favored" of her day and convey to Joseph her "status."

Can these not comprehend that "Ms" is further honor for "Mr." and dishonor for "Miss" and "Mrs."? Surely, we are seeing a further manifestation of Satan's craftiness. He, in the Garden of Eden, once led Eve to be deceived with the promise of life by means of "Yea, hath God said?" Today, he is deceiving a host of women who suppose they are modern and sophisticated when they are really dupes. They suppose their efforts are opening the doors to a new freedom from God and man, but their enslavement really becomes more all-encompassing.

They suppose they can enter the realm of "Ms" and attain a new equality, when, in truth, they but divest themselves of the place and position of honor in the unique realms of "Miss" or "Mrs."! They play into Satan's "Yea, hath God said?" as Eve under the illusion that they will thereby improve their lot among humans. Ultimately, however, they discountenance themselves as unique persons and further elevate those whom we call "Mr."!

Those who lead the "Ms" movement appear at times, and especially to those who have been discouraged by their particular position at some given moment, to be forging ahead and attaining ever new benefits for women. A very casual look at their piteous lives will enable anyone to know that they, as persons, individuals, or unique humans, are in an absolute shambles. They sometimes speak of their experience in "Ms" as being a "trip," but it is one which never satisfies. Therefore, they move from one depravity into even deeper depravities, ever seeking satisfactions which utterly escape them.

These, tragically, seek for satisfactions in their homosexuality and lesbianism. But that cry of their female natures which they cannot stifle must somehow continue. Thus, they come forth with that ultimate delusion which must be of Satan and promise, "Com-

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ing, the New Virgin Birth"!

As a young lad in school many years ago, I learned a song which went, "Reuben, Reuben, I've been thinking what a great world this would be, if the men were all transported far beyond the Northern Sea." Then, we did it sort of as a "Round" and boys and girls had a good time singing. It seemed a relatively innocent song. Certainly, in those days no one spoke of homosexuality, lesbianism, or a "new virgin birth" openly. Yet, even then, Satan was preparing the hearts and minds

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of young girls to follow him in defiance of God and His Word. It is interesting to note that those who have made the greatest headway as leaders in the "Ms" movement have come from that generation.

What young people hear, read, and do has a lasting effect. And this generation is reaping the whirlwind of the sins which Satan instilled as sounds, words, and actions in the lives of the children in the last generation. What moth-

er or father or even grandmother or grandfather would have listened if a minister fulfilling his responsibility of a "Watchman on the wall" would have warned them that such a song was sinful and unscriptural? But today, grandchildren and children indulge sinful songs of blasphemy and depravity, laying the groundwork for an extension of "evil men and seducers," while their mothers, grandmothers, and aunts seek for unscriptural equality and freedom in the "Ms" movement.

SHAME ON THE ASHAMED

It seems that there are some women who are ashamed they are women, and who wish somehow that they might be "men" or be "as men." Needless to say, these have not heard the Word of God, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Rather, they appear to be walking in satanic darkness. The intellectually-deceptive, morally-polluting, and spiritually-destructive mist of Satan's hopeless darkness is upon these deluded souls. In their insistence on persisting in the "Ms" way, these but add to their troubles as well as man's.

These may boast of being "women's libbers," but they know no real liberty. Instead of freedom, they learn to their sorrow, and some of them too late, that they know only satanic enslavement. These may pursue their unnatural, lustful, depraved desires, but their resultant "addiction" simply binds them more completely with tighter chains of hopelessness. Even their fleshly delights and sinful pleasures become bitter as gall within!

Those who are ashamed initially that they are women, will, in finality, as members of the "Ms" cult be ashamed of themselves. That "Ms" way which ties, pursue as the means to ultimate equality becomes, in issue, and in their own hands, the tragedy of a piteous and profitless humility. It becomes, in fact, a satanic sort of humility in which they prostitute themselves, their persons, and their futures before men as we have earlier seen in greater detail.

Therefore, the way of "Ms" may be a means of escaping, as it were, "Miss" and "Mrs.," but it is a way of shame from which there is no recourse apart from faith in Christ Jesus. One who persists in the "Ms" way or in the "Ms" movement walks in the way of shame, having rejected and defied the Word of God.

However, one who is truly a "Miss" or a "Mrs." can be thankful to God and proud that she is "woman"! For "woman" is the wonder of God's creation, having been taken from man who had become "a living soul" (Gen. 2:7).

(To Be Continued)

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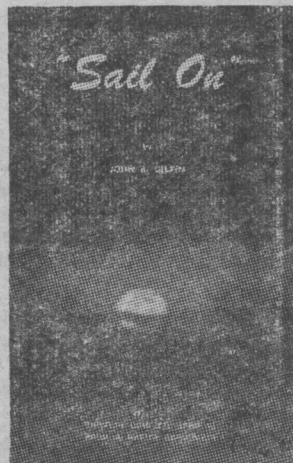
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