

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2203

IS MARRIAGE AN ORDINANCE OF GOD?

DANIEL PARKS

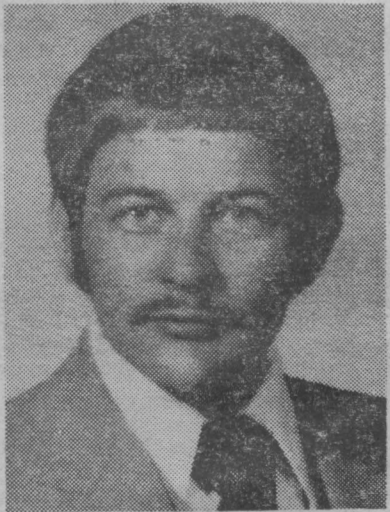
Winston-Salem, North Carolina

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh" (Gen. 2:18-24).

It has been said by some that "marriages are made in Heaven." If that be true, from Heaven comes many mistakes. To put the blame for all of the broken marriages on Heaven is actually quite blasphemous, to say the least.

Yet, that statement may be rephrased to say "the first marriage was made from Heaven," for the Scriptures quoted before give ample proof to the fact that God ordained this marriage; yea, He even performed the ceremony.

For a bit of introduction to this marriage, the preceding chapter should be read. Here will be found the story of creation, and this creation was so good and perfect that even the sinless and perfect God



DANIEL PARKS

of the universe thought "it was very good" (Genesis 1:31). The heavens above were filled with birds, male and female. The earth below was filled with all sorts of animals, male and female. The

depths of the seas were filled with fishes and creatures, male and female. But the caretaker of God's creation found that he was alone, and it was not good.

This fact is just as true today as it was then. Paul admonished us to stay single if we could, but if we couldn't, enter into marriage, for this is ordained of God. God never intended for men and women to forsake the institution of marriage and cohabit out of its bounds, yet such seems to be a popular trend, and a growing one at that.

Having determined that Adam was to have a wife, note from whence she came. God caused a deep sleep to fall upon Adam and from Adam's side He took a rib. An oft-quoted phrase says that Eve was made not out of his head to rule over him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, from under his arm to be protected by him, and from near his heart to be loved by him. Adam lost a rib, but he gained a wife, for God did not mean to rob Adam of a rib, but to give him a help meet.

Even today, marriage should be entered into with proper respect shown by the man and wife for the (Continued on page 8, column 1)

THE OLD PATHS ARE BEST

J. W. PORTER

(1863-1937)

"Ask for the old paths" (Jer. 6:16).

"I am the way" (John 14:6).

Our age may justly be charged with discrediting the deeds of other days and underestimating the attainments of other times. We have fallen upon times when age antiquates rather than sanctifies; when the truth of yesterday is deemed the fable of today. The spirit of novelty has touched and tainted even the spiritual realm. "Give us the new," true or untrue, is the cry of our country. The landmarks of twenty centuries are the laughing stock of many of our generation. In the social, political, and religious world, there seems a determined desire to break away from the old moorings, and without chart or compass, to drift on unknown seas. To what extremity this tendency of our times may yet lead us, it is difficult to determine. At all events, the time is at hand when we should sound a note of alarm, and diligently seek the old paths.

Let us then, note some of the characteristics of the old way. First of all, it is an OLD way. The Ancient of Days has established it, and while we should make progress, in this way, it must be progress in the God-appointed way. It is not to be progress out of, but in, the old way. It would be well for us to realize that there are eternal verities that neither time nor chance can change or improve. Two plus two equaled four in the garden of Eden, in the morning of time, and will equal exactly the same thing till time shall be no more. A circle is perfect and complete, and even the higher critics cannot improve on it. And this leads me to say, that there can be no such thing as a new truth, or a new theology. A new theology would imply a new "theos"; and a new religion presupposes a new revelation, which, according to Scripture, we have no right to expect. Truth is as unchangeable as the God who gave it, and until His nature changes His truth, His truth must remain unchanged. Well, may we sing,

'Tis The Old Time Religion
It was good enough for Broadus,

And for Eaton in his day,
And we are glad that we can travel
In the good old-fashioned way.

I love to think of "my church"—a Baptist church—standing the test of the centuries, and coming



J. W. PORTER

down the ages conquering and to conquer. Nor can it be gainsaid that any church, which is not two thousand years old, is too young to demonstrate its divinity by divine declaration or predicate its perpetuity. (Continued on page 5, column 5)

SCIENTIFIC ASPECTS OF LIFE

L. A. DuBOSE

Hillsboro, Oregon

In this day when "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4), it is axiomatic that even grade school students know that they began life as a single cell. That is right; only life begets life. All plants and animals—including man—begins life as a single cell.

Now if you or I began life as a single living cell, this living cell had to contain nepes, or the Greek equivalent, psyche, didn't it? It was not a dead cell, was it?

Let us examine that small beginning you and I had. A single cell might at first glance seem too mi- (Continued on page 6, column 3)

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

WHAT HAPPENED TO SIN?

"Fools make a mock of sin" (Prov. 14:9).

To multitudes of earth's population, sin is a laughing matter. They make light of their own sinful actions; they pass them off with a jest, calling evil good (Isa. 5:20). Sin to them is liberty and freedom—doing the real thing. They are ingenious at framing excuses for their evil deeds. When rebuked by the godly, they scoff and make fun of the very idea of a future judgment for sins committed. Such people can laugh their way into Hell, but they cannot laugh their

way out. In the end sin will mock these people. They will one day call themselves in eternity what God calls them now—a fool!

THEOLOGICAL TEACHINGS

In our society the average man has little or no concept of sin. He may use the word "evil" but never "sin." Sin is a foreign word in his vocabulary. He has a great stream of psychological words which he uses to get rid of the word sin. He would never want to be caught using the straightforward, one syllable word "sin." After all, it is not socially acceptable to do so

in enlightened circles.

It is little wonder the man on the street has little knowledge of sin. The religious world is responsible for much of his confusion. Theologians cannot agree on just what sin really is. Some false cults deny the very existence of sin. Christian Science holds that sin is the absence of good. Mrs. Eddy said: "If God, or good, is real, then evil, the unlikeness of God, is unreal. . . . Man is incapable of sin, sickness, and death" (SCIENCE AND HEALTH, pp. 470, 475). This (Continued on page 2, column 1)

By ROY MASON
(1894-1978)

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain" (Deut. 5:11).

"But let your language be yes, yes, or no, no. Anything in excess



ROY MASON

of this comes from the Evil One" (Matt. 5:37, Weymouth).

I wish to address some words to my readers on the subject of swearing, or "cussin'" as it is more commonly known. I have never heard any one preach on this subject, nor have I seen very much written along this line. However, from the profanity that reaches one's ears as they go in and out

at the various places of business, or as they go up and down the streets of any town or city, it is quite evident that sermons and writings dealing with the sin of profanity are much needed. My aim in writing this is to seek to awaken within each reader a renewed sense of reverence for the name of God, and to awaken within you a deep sense of responsibility when you take the holy name of the Creator upon your lips.

The sin of "cussin'" is one that has reached great proportions in this day in which we are living. One can hardly escape the sound of profanity either while at work or play, and people are becoming more and more careless about their use of profane language. For instance it used to be the case that men were careful not to swear in the presence of women, and they seemed, most of them, to be more or less ashamed to swear at all. They would cuss in a sort of undertone, and if they wanted to indulge in some real cussin' they would go out behind the barn, or out into a back alley somewhere to do it. But we have come to the time when men will swear right in the presence of women, and will give vent to loud-mouthed oaths on the main street of a town regardless of who may be passing by.

I used to know men who were afflicted with this cussin' disease (and it does get to be a disease) away from home, but who were (Continued on page 3, column 1)

XMAS

By A. W. PINK

"Thus saith the Lord, Learn not the way of the heathen . . . for the CUSTOMS of the people are vain" (Jer. 10:1-3).

Christmas is coming. Quite so; but what is "Christmas?" Does not the very term itself denote its source—"Christmas." Thus it is of Romish origin, brought over from Paganism. "But," says some-



A. W. PINK

one, "Christmas is the time when we commemorate the Saviour's birth." Is it? and who authorized such commemoration? Certainly God did not. The Redeemer bade His disciples "remember" Him in His death, but there is not a word in Scripture, from Genesis to Revelation, which tells us to celebrate His birth. Moreover, who knows when, in what month, He was born? The Bible is silent thereon. It is without reason that the only "birthday" commemorations

mentioned in God's Word are Pharaoh's (Gen. 40:20) and Herod's (Matt. 14:6). Is this recorded "for our learning?" If so, have we prayerfully taken it to heart?

And who is it that celebrates "Christmas?" The whole "civilized world." Millions who make no profession of faith in the blood of the Lamb, who "despise and reject Him," and millions more who while claiming to be His followers yet in works deny Him, join in merry-making under the pretense of honoring the birth of the Lord Jesus. Putting it on its lowest ground, we would ask, Is it fitting that His friends should unite with His enemies in a worldly round of fleshly gratifications? Does any truly born-again soul really think that He whom the world cast out, is either pleased or glorified by such participation in the world's joys? Verily, "the customs of the people are vain;" and it is written, "Thou shalt not follow a multitude to do evil" (Ex. 23:2).

Some will argue for the "keeping of Christmas" on the ground of "giving the kiddies a good time." But why do this under the cloak of honoring the Saviour's birth? Why is it necessary to drag in His holy name in connection with what takes place at that season of carnal jollification? Is this taking the little ones with you out of Egypt (Ex. 10:9-10) a type of the world, or is it not plainly a mingling with the present-day Egyptians in their "pleasures of sin" for a season (Heb. 11:25)? Scripture says, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Scripture does command God's people to bring up their children "in the nurture and admonition of the Lord" (Eph. 6:4), but where does it stipulate that it is our duty to give the little ones a "good time?" Do we ever give the children "a good time" when we engage in anything upon which we cannot fittingly ask the Lord's blessing?

There are those who do abstain from some of the grosser carnalities of the "festive season," yet are they nevertheless in cruel bondage to the prevailing custom of "Christmas" namely that of exchanging "gifts." We say "exchanging" for that is what it really amounts to in many cases. A list is kept, either on paper or in memory, of those from whom gifts were received last year, and that for the purpose of returning the compliment this year. Nor is this all: great care has to be taken that the (Continued on page 4, column 5)

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THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor
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What Happened To...

(Continued from page one)
makes sin nothing but a negation. But the Bible declares sin and evil to have a positive existence and to be an offense to God (Ps. 51:4). This concept of sin reduces moral conduct to a meaningless phrase and makes the life of man an illusion.

A host of Christian theologians, following the old Pelagian view of sin, maintain that it consists only in the separate acts of the free will in man. They deny that man has a sinful nature. They have no place for what is called hereditary depravity or original sin. Children they say are born in a state of neutrality, beginning exactly like Adam, although handicapped by evil examples. Their future course must be determined by their own free choice. These people really believe in separate sinful acts, but not in sinners.

An example of this theology can be seen in a recent article which was printed in the ITAWAMBA COUNTY TIMES of Fulton, Miss. Frank Foust, minister of the Pine Grove Campbellite Church, wrote: "Sin is not inherited but committed! . . . Some say that Mary, the mother of Jesus, was conceived immaculately, or without 'original' sin. And certainly she was; so was I, and so were you! We are not born sinners as the creeds and councils of men teach. When we become responsible, accountable individuals, we sin by transgressing God's law."

Roman Catholics have an ambiguous view of sin. They maintain, according to the Council of Trent, that sin always consists in a conscious act of the will. Further they teach that the dispositions and habits, not in accord to the will of God, are of a sinful character; yet they cannot be called sins in the strict sense of the word. The indwelling concupiscence behind sin is merely the fuel of sin.

But these two views of sin are defective. Sin cannot be limited merely to the deliberate choice of the will and an overt act. The Bible teaches that thoughts and looks as well as the overt act is a sin. Jesus said: "That whosoever looketh on a woman to lust after her hath committed adultery with

her already in his heart" (Matt. 5:28). Proverbs 24:9 says "The thoughts of foolishness is sin." James 4:17 declares: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

To limit sin to an overt act is to contradict the Scriptures which teach that sin is a state of our moral being and the overt act is simply the fruit it produces. Outward acts of sin are a development of what exists within. The seat of sin is in the heart of man out of which are the issues of life (Prov. 4:23). In Acts 8:21 Peter told Simon: "Thy heart is not right in the sight of God." Jesus said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

Modernists do not conceive of man in his nature as being corrupt and sinful. Man, regardless of minor defects, is a growing, developing person. To the modernist man's very nature is divine, at least in its human possibilities. Sin is nothing more than vice inherited from the brute progenitors that can be removed as man mounts upward in the evolutionary process. Nothing is wrong unless it is injurious to a person or his fellow creatures. This concept of sin is totally opposed to the Scriptures and so un-Christian as to merit no further attention.

Today we have a host of new-liters among our Baptists who teach there is no sin that a believer can commit in the flesh. To them the only sin you can commit is to teach heresy. They pay no attention to such Scriptures as Romans 6:12 which says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Those who can accept such an idea as no sin but a doctrinal sin have long ago thrown away their Bibles and are now following a man whom they believe is an infallible guide. If some apostate Baptist preacher wants to start a new false cult, he has the civil right to do so but not a Scriptural right. At least he should have the common decency to drop the name Baptist, for no true Baptist has ever believed such theological garbage!

VERBAL GYMNASTICS

With such a variety of contradictory ideas as to what sin really is in Christendom, it is no wonder the worldly-minded man is unable to define sin. Social workers and psychologists have added to this confusion by further watering down and adulterating the word "sin." They have tried to change the nature of sin by calling it some high sounding psychological term. They engage in verbal gymnastics with such phrases as "glandular disorders," "social maladjustments," "normal rebellion," "ignorance," "hereditary deficiency," "neurosis," "underprivileged," "immaturity," and "bad taste." Even professing Christians are influenced by such thinking and speak of "errors," "mistakes," "miscalculations," "infractions," "deviations," and "little white lies." Never does anyone dare use the one syllable word "sin" any more!

If the prodigal son in Luke 15 lived today he would not be a sinner. He would be pronounced a "juvenile delinquent" for which his parents were to blame. His going into a far country for riotous living would be termed "a justifiable, normal rebellion against a hypocritical and unjust society." Social Do-Gooders would say that the boy was a victim of some traumatic experience. Maybe they would say his mother was over-protective, or his father whipped him for disobedience, warping the poor boy's mind. Or still they might say that he grew up in a bad environment. And if they could think of nothing else, they would say his parents were old-fashioned and believed in common decency and drove the poor boy from their home!

No one would dare to blame sin for the evil in the world. Social structures are to blame for society's problems. The government is to blame. Americans have rejected any idea of personal responsibility. No longer are men seen as being responsible to their fellow creatures or the Creator. When a man does wrong it is society that has failed him. We would have to revolutionize our outlook on life to ever conceive of the fact of individual failure by playing football

BRIEF NOTES

The Faith Baptist Church of Lawtey, Fla., and Pastor A. E. Massey will conduct revival services Dec. 23-25. Bro. Vilus Peevy, pastor of Graphic Sovereign Grace Missionary Baptist Church of Alma, Ark., will be the speaker. The pastor and church invite those within driving distance to attend these services.

The Calvary Baptist Church and Pastor Jim Blair of Sumas, Washington announce a Bible Conference to be conducted December 25, 26, 27. Services will be held morning, afternoon and evening with three speakers speaking at each session.

The church will be supplying food and lodging for all who are in attendance, so make your plans now for this season of fellowship, if at all possible. A great church, a great pastor await you in Northwest Washington.

with the laws of God!

America has reared a whole generation and taught them to believe the government owes everybody a guaranteed income. Modern youths coming out of schools and colleges in the main believe the government owes them food stamps, unemployment payments, welfare, and free hospitalization. And if they don't receive all this and more, they believe they are justified in killing

MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT

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

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

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and taking what they want! This is all supposed to be okay because society has failed these social misfits. May Almighty God open the eyes of America to see that she is living in a fool's paradise where the inhabitants make a mock of sin!

NOT A SIN TO SIN

Sinners are an endangered species. Someone should ask the government for a handout to save this dying breed. The social gospel, the new morality, and the new vocabulary has almost killed all sinners. The synonym for evil is "error," "blunder," "indiscretion," or something else and never sin! Sin is unknown and sinners have vanished from the earth! Sin is Victorian morality of a bygone age. Sin is a puritanical thing now extinct. Sin is bad taste. Sin is an ugly, cloudy, misty word people are afraid to mention. It is forbidden in society and taboo in the pulpits of our land. No one knows what it really is and nobody wants to find out. We have lost our sensitivity to sin. We live in a world of unreality, a world of camouflage, a fool's paradise where people make a mock of sin!

Many church people no longer believe it is a sin to commit a sin! If a church member wants to drink whiskey, gamble engage in extramarital sex, be a gossip and a crooked business man, it is okay! If a student wants to smoke pot, engage in pre-marital sex, and cheat on his examinations, it is socially acceptable. If a politician wants to tell lies, engage in bribery, accept kickbacks, patronize prostitutes, and steal the taxpayer's money, no one seems to care. The people will re-elect him in the next election. If a preacher wants to go on a spree, fail to pay his honest debts, tell dirty jokes, and talk about the myths of the Bible, he can get a big church and probably a chair in some seminary!

The mass of religious people are given over to complete moral suicide!

Our people have gone to the Devil's dictionary for new terms to dress up old, ugly sins to meet the general public. Lying is no longer a sin. Lying is propaganda and diplomacy. Liars are thought to be people with creative ability. Lying is believed to be essential to good politics and business procedures.

Adultery is not a sin. There are no adulterers and adulteresses any more. What we use to call adultery is now a sex adventure or a bad case of biological maladjustment. People do not commit adultery; they are said to have an affair. Divorce and remarriage are looked upon as a mere exercise of one's "God-given right." Homosexuals and lesbians are biological weirdos. These people need our love and respect and acceptance. They need our acceptance in our pulpits and in the classrooms of public schools. Never does any person dare to call them sex-perverts and "brute beasts" (Jude 10).

Drunkenness is no longer a sin. It is letting off a little steam and enjoying the pleasures of life. Those who get drunk suffer an inferiority complex and cannot adjust to the problems of our complex society. Besides, alcoholism is not a sin; it is merely a disease we are told. The alcoholic can beat his wife, starve his children, wreck his car, destroy other people's property, and take the lives of others, yet he does not sin. He merely needs sympathetic understanding and care of an institution.

Smut, pornography, and obscenity are whitewashed as "frankness" and "realism." Women murder their babies and brag about it. Vulgarly and nudity parade on television. Preachers cuss in the pulpits of churches. Nobody knows how to blush any more. There is no shame. Everybody congratulates himself that the world is finally "telling it like it is." At least they are not being a hypocrite about it people say. The Bible replies to such statements: "They declare their sin as Sodom, they hide it not. Woe unto their soul! For they have rewarded evil unto themselves" (Isa. 3:9).

How stupid can we get! When will we ever cease to rationalize away sin? When will we cease to minimize wrong-doing? When will we end trying to make good and evil co-exist? Sin is sin! What was sin a thousand years ago is still sin today. What was offensive to God in Moses's day is still offensive to Him today. Sin is not some unavoidable frailty in our animal nature; it is wilful rebellion against the moral order of God.

SIN DEFINED

It seems our modern day society needs to re-examine what the Bible says about sin. It matters little what politicians, psychologists, priests, and preachers think about sin. The important thing is, what

does God think about sin! What definition does He give of it in His inspired Word?

Sin is a specific kind of evil. Most of the names that are used in the Scriptures to designate it point to its moral character. Sin is not weakness or imperfections for which man is not responsible. In Romans 1:18-32 Paul makes it plain that what some call "hardened sinners" are without excuse for their conduct and worthy of death for their actions.

Sin is an active opposition to God: "Against thee (God), thee only, have I sinned and done this evil in thy sight" (Ps. 51:4). Sin is a positive transgression of God's law which brings guilt to the offender: "For sin is the transgression of the law" (I John 3:4). Sin is lawlessness and anarchy; it is lack of conformity to God's moral standard and a denial of His legislative power and authority. Since the law of God corresponds to the constitution of the ideal man, sin can take as many phases as there are forms of departure from that ideal.

Sin may be viewed in four aspects: First, with respect to God it is rebellion (Luke 1:14; Ps. 2:1-3; I Sam. 15:23) and failure to love God supremely (Mark 12:30). Second, with respect to the Divine Law of God it is wilful transgression (Ps. 19:13; Num. 15:30) and violation through ignorance (Lev. 5:17). Third, with respect to man sin is injustice (Eccl. 5:8; I Thess. 4:7) and failure to love our neighbor (Lev. 19:18; Mark 12:31). Fourth, with respect to self sin is selfishness (Deut. 12:8; Isa. 53:6; Phil. 2:21).

Sin is what is wrong with the world. Sin is the cause of sorrow, suffering, crime, wars, divorce, sickness, and death. It is what divides and destroys our society. It darkens the understanding of man. It warps his judgments. It stupefies his conscience. It perverts his will. It desecrates his affections. It corrupts the imaginations. It deprives man of happiness and makes the soul unfit for Heaven. Sin brings on the soul the miseries of Hell-fire.

How dreadful is this thing of sin! It defames and degrades human character. It dissipates human bodies. It disintegrates moral and mental faculties. It decimates civilization. How awful is this thing called sin! It rots a man's name, consumes his estate, torments his soul, and offends his God. Sin puts gravel in our bread and wormwood in our cup. Only fools make a mock of sin. There is more bitterness following upon sin's end than there is sweetness flowing from its practice. Those who think it is well to commit sin will suffer nothing but woe in conclusion. You that sin for your profit will never profit from your sins.

SALVATION FROM SIN

The Bible not only tells us of the (Continued on page 5, column 3)

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THE BAPTIST EXAMINER

DECEMBER 23, 1978

PAGE TWO

Plain Talk . . Cussers

(Continued from page one)

never known to swear in the presence of wife and children. But in the last few years I have known men to swear right in front of the boys and girls growing up in their homes—yes, to swear at their children if they happened to displease them in some way. I can hardly picture anything in my mind that is much worse than a family in which the members go about quarreling and cussin' each other, yet that is a true picture of many a home. I am profoundly grateful to Heaven that I never heard my father use an oath in his life. I hope that my own children will be able to say the same about me when I have closed my earthly existence. Will your children be able to say that about you, parents? Speaking for myself, personally, I should just as soon that my children would grow up to know their father as a dope fiend, or a drunkard as a chronic cusser.

Now, I am going to have some pretty plain things to say about profanity in this message. The only reason that I shall not speak more plainly is because I do not know of any plainer language to use. I want to help you to see the enormity of your offense before God, when you take His name in vain, if I can, such that you will be led to give up the habit, if you are addicted to it.

First, let us think for a moment about WHAT IS CUSSIN'? Primarily, it is taking the name of God in vain. In other words, it is demanding or commanding God to blast, to damn, to curse, or to destroy some being or thing, when down in one's heart they know that they have neither the right nor the power to command God to do anything. Now there is a distinction to be made between swearing or cussin' and profanity, although it is well nigh a distinction without a difference, for both practices are no doubt equally sinful in God's sight. What is this distinction, if distinction it can be called? It is this: Cussin' is taking God's name in vain, while profanity not only includes cussin', but likewise includes every careless, irreverent use of God's name that tends to cheapen and to make it common in the eyes of men.

Many persons are guilty of using profanity without realizing it. Did you ever hear any one (or maybe you did it yourself) sit around and carelessly and irreverently use God's name in conversation about the lightest and most trivial things? "Why Lord A'mighty!" "Good God!" "Why, Lord no!" "For the Lord's sake!" All such expressions as those in careless conversation constitute profanity. God's holy name is not to be bandied about on human lips in such a fashion.

Did you ever go to a Holy Roller meeting and hear the name of God used at almost every breath? "Blessed be God!" "Glory to God, Hallelujah!" and all such expressions come constantly from the lips of those of this sect. It is easy to see that they use the name of God just as thoughtlessly as the average sailor does in his profanity. I consider the average Holy

Roller who rattles off the name of God in this careless fashion, just as guilty of profanity as the sailor who almost swears by note. They are irreverent and thoughtless and careless in the use of that holy name that all of us ought to honor and revere.

And while I am speaking along this line, I wish to say just a few words about the habit of using "by-words." Many persons won't come right out and cuss, but they use a weak substitute which no doubt the Lord considers just as bad. A "by word" stands in about the same relation to real cussin' that Postum does to coffee or that oleomargarine does to real butter—it is just a substitute. A great many persons have a list of these measly little by-words, ranging all the way from "By Heck" to "Doggone it!" When you fly into a rage and yell "Doggone it!" at the top of your voice, the thing that you want to do is to straight out cuss, but lacking the courage to do this, you use a weak substitute that doesn't sound quite so badly. But no doubt in Heaven an oath is charged up to your account just the same. Any time that you get angry enough to swear, and down deep in your heart you want to swear, and the old Devil just makes you boil over with a lot of by-words that have all of the venom of real oaths in them, you are guilty from your very soul of swearing.

Am I going too far in saying these things? No, not according to the Bible. God's Word says, "Let your language be yes, yes, or no, no. Anything in excess of this comes from the Evil One." In other words, it comes from the Devil. This passage plainly condemns swearing or any substitute therefor. Anything stronger than a simple negative or affirmative comes from the Devil, is the teaching. That absolutely prohibits us from embellishing or ornamenting our speech with a lot of oaths or near oaths.

And I would add just a word about what might be termed second hand swearing. I have known people who wouldn't come right out and swear themselves, but they seemed to delight in swearing after others. They would tell a story for instance and fill in all of the profanity that the characters about whom they related had been guilty of. Now, very plainly, it is just as bad for one to cuss second hand as it is to cuss first hand. You are just as responsible when you endorse a check for the amount for which that check is drawn, as though you had originally written the check yourself. So when you swear second hand, you have simply endorsed the other fellow's profanity, that's all!

And now, I want you to think with me for a moment about what it is that underlies all forms of profanity. IT IS IRREVERENCE FOR GOD. Profane use of God's name is certainly not a mark of reverence. I am sure that no one will take issue with me on this point. Did you ever hear a man who carelessly used the name of his wife or mother out in public; who among the very roughest associates constantly related the most intimate and sacred things of his home life? I have seldom



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For December 31, 1978

Philippians 4:1-5

Paul, under inspiration, in the process and progress of this letter was pointing towards peace, spiritual prosperity and perfection among the membership, which surely produces fullness of joy. A church like this, holding forth the word of life is a burning and shining light.

Now in this lesson he sets forth an example of how two members in particular, and all the members in general had to strive "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3; Col. 3:13).

Verse 1

"Therefore." In view of that which has preceded and in view of what is to proceed, Paul's plea for unity of mind, manners, and methods (Ch. 1:27; 2:2, 5, 14; 3:15-17). His warning concerning external enemies (Ch. 3:18, 19). His reminder of our citizenship being in heaven and of our glorification (Ch. 3:20, 21). This serves as a basis for his exhortation to correct a defect which had entered into the ranks of the church.

"My brethren." Equality of rank in our standing before God as saints. In this sense we are all one.

known any man to reach the point of doing such a thing. If you should see a man do this, you would conclude immediately that he had no respect for either his wife, or mother, or himself. Careless use of the name of wife, mother, or sister is, I repeat, indicative of a proper lack of respect for them. Likewise, careless use of the name of God is indicative of a lack of respect for Him, yet you can go upon the streets of any town and stand near a crowd of men, and you will hear the name of God coupled with the vilest epithets and filthiest things mentionable in the English language.

Swearing indicates that one has no reverence for God, and lack of reverence of Him lies at the root of all sin. A person does not become a criminal until they have first lost reverence for God and regard for His laws. In any home, let a boy or girl come to have no regard for the feelings of father and mother, come to call them names and defy them to their face, and it won't be long until that boy or girl violates every rule and regulation of that home. A man or woman who is reverent and holds God's name in high respect, will not commonly be found doing those things that dishonor God and that violate His laws. When any one begins the habitual use of profanity, when they give place to that constant act of irreverence, they then and there lay the foundation for a life of sin and disobedience to every law of right.

But WHY DO PEOPLE SWEAR? someone asks. What practical purpose does it serve? Does it make a man's word stronger for him to end up a statement with an oath? Have folks so little confidence in what you say, that you have to tack on a cuss word to every statement in order to induce them to believe that you are really telling the truth? I have always thought that one's plain, simple word ought to be as good as their bond. If a man is honest, upright, and truthful, he need not clinch every remark with an oath in order to get people to believe him. And the person who is not reliable and whose word is commonly doubted, is not liable to greatly impress people with the vigor and forcefulness of his profanity.

Just what good then does it do to swear? Does it mark the swearer as a gentleman, thereby placing upon him the stamp of good breeding and culture? I am sure that no one considers the ability to swear one of the prerequisites of a gentleman. Indeed I am certain that a man can be a gentleman and re-

"Dearly beloved." Not flattery in order to gain, but a heart felt expression to show their relationship to Paul as those reached by his preaching of the gospel under the power of the Holy Spirit (I Thess. 1:5).

"And longed for." Paul is reaching out to them with the arms of Christian love in order to minister to their needs.

"My joy and crown." Paul's ministry was wrapped up in them. He had endured all things for their sakes. He remembers the joy produced at their conversion and growth. They are his crown which he desires to lay at Jesus' feet when his race is concluded and the judgment seat of Christ takes place. Any true minister placed as overseer of the flock has to feel thusly. (Acts 20:28; I Pet. 5:1-4).

"So stand fast." Do not yield ground, either to Satan or self. (Gal. 2:5; Col. 3:5). How we need to be unmovable. (I Cor. 15:58). It is not so much the churches responsibility to rid the world of sin, as it is to stand in opposition to it and to preach deliverance from it through Jesus Christ. To lift high the royal banner is a worthy goal. We will never take the world for Christ, as this is a false idea, although we are to preach the gospel to every creature, but we are not to stand by and let the world take the church.

"In the Lord." Without this, our standing is in vain. He is our "strong tower" and "refuge." Study again Ephesians 6:10-18.

"My dearly beloved." Paul fills his plea with the tenderest expression possible.

Verse 2

"I beseech." Paul pleads earnestly for aid or support in obtaining and maintaining unity in the church.

"Euodias, and beseech Syntyche." It only takes two to disrupt unity in the church; two individuals or two groups. It is not always wise to call names from the pulpit, as it is better to deal privately if possible; but in order to stop the spread of division in the church, Paul felt it needful to call names in this letter, since he wasn't there to deal privately. Also, notice Paul does not blame only one of the two, for usually in cases of this sort where neither were making an effort to correct the situation, there is trouble on both sides. Both are called upon equally to correct the problem.

"That they be of the same mind." If each would conduct themselves as a Christian should, fellowship would be restored. Paul did not say if they were of the same opinion necessarily, but if they both had the same mind in relation to God's glory and the churches well being.

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"In the Lord." There is no other way to have the same mind or to stand fast, as we have seen in verse one.

Verse 3

"And I intreat thee also." There are times when other members in the church, instead of helping, only add fuel to the fire. Here Paul pleads for a spiritual member's prayerful help in correcting this problem (Gal. 6:1). How few members like this do we seem to have in the churches.

"True yokefellow." Paul relates to one member as being a true yokefellow, one who knew how to share equally the load or burden. What a beautiful description this is!

"Help those women which laboured with me in the gospel."

These two women are not rebels or troublemakers normally, but contrariwise, had been a great help in the missionary's endeavor of the Apostle Paul. In this respect they were also yokefellows, helping to carry the load. They, like wives in the home, were helpmeets (Gen. 2:20). Also, like the women who ministered to the needs of Christ. Yes, there are things women can do to further the gospel.

"With Clement also, and with other my fellowlabourers." Paul viewed them as co-equal in relation to service. They did not hold the same office, nor were they ordained as public servants in usurping authority over the man, but this doesn't mean they were looked upon as secondary.

"Whose names are in the book of life." This should have touched the hearts of all, for herein is the grace of God manifested. Here is the foundation for assurance and joy (Rev. 13:8; Rev. 17:8). Notice, even though Euodias and Syntyche were not acting as they should, their names were in the book of life. This is not to be used as an excuse for sin, but to bring the child of God to repent of his backsliding.

Verse 4

"Rejoice in the Lord always." No doubt the problem had caused unhappiness, but the saints are called upon in view of its correction to rejoice. This also is a means to keep down problems in the church. For if each member was rejoicing in the Lord, the causes for division would be removed. Again, we see the expression "in the Lord." Also, notice this is to be a continuing thing. In spite of trials, troubles, problems, there is always reason to rejoice.

"And again I say, Rejoice." There is very little real joy in the world, which is understandable, for there is nothing for them to rejoice about; however, this is not true for the child of God.

Verse 5

"Let your moderation be known unto all men." This verse is misused to allow for social drinking, and every other vice, when this in no way is what is being said. The word here has to do with forbearance, gentleness, and meekness. It also means to be reasonable or understanding. How we need to forbear each other as Christians, and to be patient and understanding (Col. 3:12, 13). This moderation is to be exercised unto all men (Gal. 6:10).

"The Lord is at hand." This phrase is a translation of the Aramaic Maranatha (Read Rev. 1:3; Rev. 22:10; I Pet. 4:7). Yes, the Lord draweth nigh (James 5:8). It also can and does mean the Lord is near or with His children at all times. This should serve as a great incentive to God's children to be faithful.

As we close this lesson may we again urge you to spend much time on the expressions, "in the Lord," "in the gospel," "in the book of life," and "the Lord is at hand."

THE BAPTIST EXAMINER

DECEMBER 23, 1978

PAGE THREE

WORD STUDIES

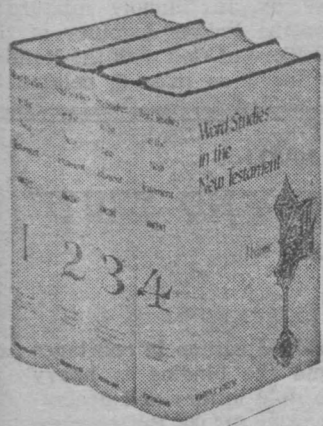
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"Did the Southern Baptist Convention have any church authority in 1845?"

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Birmingham, Ala.

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In John 16:13 we read, "When He, the Spirit of truth, is come, He will guide you into all truth." The purpose of the Holy Spirit's coming into the world was that He might lead and guide us as individuals and as churches. But when a group of Baptist men met in Augusta, Georgia on December 27th, 1845 they not only did not have any church authority, they did not want any. They brought into existence a monstrous organization whose purpose was to usurp the authority the Holy Spirit had over those Baptist churches.

In the charter of the convention's regulations you will find in Article 4 that its purpose was to combine and direct the energies of Baptists. But remember, the purpose of the Holy Spirit is to guide us into all truth. So if I am wrong when I say the convention is usurping the Holy Spirit's authority, won't someone please show me wherein I am wrong. I say without any fear of contradiction, the convention had no church authority. It assumes the authority over those Baptist churches that the Holy Spirit alone should have.

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Certainly not. A N.T. church has not the authority to start any ecclesiastical organization bigger than itself. Churches may work together in many projects which is for the common good of all involved, but in their individual or collective capacity they must stop short of organizing anything that would infringe in any degree on the authority of the local church.

The S.B.C. is a plant which the Heavenly Father has not planted, but will, in due season, be rooted up by Almighty God, along with

every other ecumenically slanted Baptist (?) organization. From God's point of view, and we know His view is always perfect, there is no ecclesiastical organization bigger than a local N.T. church. Therefore, the S.B.C. in its awesome totality is impotent in spiritual things, and can only produce wood, hay, and stubble. On the other hand, a church which the Lord has set up, although it be poor and few in number is a mighty power in the hand of the Holy Spirit in bringing glory to God (Eph. 3:21). There is no Bible or sound reason for a true church of Jesus Christ to join, or remain in the S.B.C.

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No convention, fellowship, or mission board has any authority to do anything. Since the church is a local organization and each church is a body of Christ there is no authority for any other organization. I Corinthians 12:12-27.

Christ started His church. "Upon this rock, I will build my church (ecclesia - local assembly); and the gates of hell shall not prevail against it" (Matt. 16:18). He did not start, nor did He authorize any other organization.

Whenever we start — or support — any other organization or board we are saying to God that we believe we have more power than He does that His church cannot do what He said it could do. That, my friends, is a sin.

Plain Talk . . Cussers

(Continued from page three)
frain from swearing. In fact, swearing is not one of the characteristics of a gentleman. It is, however, one of the invariable characteristics of a "rough neck" and tough. Just what good then does it do for one to swear? Not a bit of good on earth, and therein lies the utter foolishness of the habit.

Suppose that someone does me an injury such as to just make me fighting mad, what good does it do for me to bring God's name into it,

and to insult Him about it? He hasn't done me any harm, and it is not His fault that the thing has happened. Besides, cussin' won't right the wrong that the man has done me anyhow.

I can see why a man might be led to steal, if placed under strong temptation. He might think to use the stolen property for his own pleasure. I can begin to understand the craving for drink that leads some to get drunk. It is claimed that there is an animalish pleasure to be derived from intoxication. I can even understand how that a man in the heat of anger might be led to kill another. But to save my life, I cannot figure out anything that any human being can get that is worth while out of the habit of cussin' every breath. The thing that stands out most prominently as I view it is that every time a man takes the name of God in vain, he simply besmirches his own soul, and lays up wrath against God's day of wrath and vengeance. For it is written, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

One thing that impresses me very forcibly when I hear a man continually swearing is that he has an extremely limited vocabulary. A fellow's stock of words must be very small indeed when he has to fill in every sentence with the same old cuss word. I don't know how you feel about it, but as for me, I grow extremely weary listening to a chronic cusser. I shouldn't like to hear any word or phrase repeated over and over again every time a man opened his mouth to speak; least of all do I enjoy hearing the name of God used in this unspeakably tiresome way.

And another thing that impresses me when I hear a man swear is that he is the Devil's property. When I hear a man give utterance to an oath, he doesn't have to go into details to explain to me that he isn't a Christian. I have guessed as much already. Profanity brands people as of the Devil, just as a branding iron brands cattle as belonging to a certain ranch.

"Why, do you mean to say that no Christian will ever swear?" someone says to me. Well, yes, a person who has been accustomed to swearing might be converted and then inadvertently might let out a profane word. Or one who has contracted the habit of swearing in days gone by, might in a moment of great provocation be led to revert to his old habit. But if such is the case, that Christian will be heartily ashamed of himself. He will feel as did Peter when after denying his Lord with an oath, Jesus turned one look upon him, and Peter went out and wept for shame and humiliation. Let me say positively and earnestly that I do not believe that any genuine Christian will be a chronic cusser. I know he won't unless he backslides until he gets so close to Hell that his garments almost smoke.

I lived in a town once where several prominent churchmen of a certain denomination were noted for their profanity. They could just make the air lurid. Such persons as those are a disgrace to any church. They are stumbling blocks in the way of sinners who might otherwise be reached. Any man ought to have manhood enough to either refrain from swearing or else he ought to go to the church and ask them to take his name off of the church roll, for the man who will call himself a Christian, will retain his church membership, and yet will habitually use profane language, is a hypocrite—he is a hypocrite, I care not who he is, where he hails from, or what his position in life may be. He is a hypocrite, and down deep in his own heart he knows it!

No self-respecting church would

keep a pastor that was known to be addicted to the use of profanity. Yet if it is right for any member of a church to swear it is right for the pastor to swear, and if it is right for the pastor to swear in private conversation, it is right for him to swear in the pulpit. Let a pastor try that, and the chances are that he would be taken out of the pulpit before he had been there five minutes. The truth is, we all know that it is wrong to use profane language; we know that it is dishonoring to the God that made us and to the one who shed His blood for our redemption.

But before I bring this chapter to a close I want that we shall think of the ASSOCIATIONS THAT CLING TO AND GO HAND IN HAND WITH CUSSIN'. Take note and you will find that the higher, the more refined the environment, the less frequent is profanity used, while the lower, the more disreputable the environment, the louder, the more frequent the oaths. Pardon me, I do not wish to appear unnecessarily crude, but I do want you to see the truth that I am trying to get before you. You see an old drunken bum down in the gutter, and out with the vomit is almost certain to issue some vile, filthy profanity. That is the sort of company that such language keeps!

People never get too low to swear, and the lower and more depraved they become, the more proficient they likewise become in the use of degrading, profane language. Several times, around jails and lockups, I have seen a crowd gathered. Upon approaching nearer I have found that they were attracted by the sound of blasphemy and profanity on the part of those incarcerated therein. I lived in one town where the superintendent of schools had to prohibit the school children from passing by the town lockup on their way home from school. Often women taken in raids on disreputable places were confined there, and their language was too obscene and profane for the school children to listen to. One of the characteristics of those fallen women seemed to be the use of profanity. There is a very close relationship between profanity and loss of character. Down lower and lower in the strata of human society; down among the lowest of the low in the underworld, you will find godlessness and irreverence increased until men and women care not for the laws of God or man. And I declare to you that the very fact that this habit, yes, I can almost say disease, swearing, is characteristic of such people, such environment, and such life as I have described, would sicken me out and make me quit it forever if I were afflicted with it.

Oh, I hate to hear a man take the name of God in vain, because he lives in God's world, he breathes God's air, drinks God's water, eats God's food, lives off of God's bounty, and he ought to have enough respect for the God that feeds him and keeps him alive to use His name with respect. No boy or young man should ever take up the habit of swearing with the idea in mind that it makes him appear smart, intelligent or manly. It doesn't require intelligence for one to be able to swear. You can teach a parrot to cuss. Many times when a person goes crazy he will use profane language. So a parrot, an idiot or a crazy man can swear. A boy will appear much more manly if he has the character to refrain

from falling into the habit of using profane language, and he will be held in far more respect by all that he comes in contact with.

The Bible warns us against profaning the name of God, time and time again. "Thou shalt not take the name of the Lord thy God in vain," is the thunder of God's law from Sinai. "Swear not" is the command of Christ, for He tells us that we haven't the power to add a single cubit to our stature. "Let your language be yes, yes, or no, no," He says, for "anything in excess of this comes from the Evil One."

Every time that a man takes the name of God in a vain or profane way, in defiance of God's expressed command, he virtually by that act clinches his fist and shakes it in the face of the Almighty. Every man that profanes His name knows that he is sinning. Willfully, flagrantly, defiantly he flouts his sin before God. And yet, if God should withhold the breath of life from him for a few short moments, that defiant violator of His name would grovel on the ground and die like a miserable insect.

READER! If any of you who read these lines are guilty of habitually taking the name of God in vain, I beg of you in the name of all that is decent, get you a bar of soap, a bucket of water, and a bottle of antiseptic and go off somewhere to yourself and clean out and disinfect your mouth. Then get down on your knees and ask God to clean up your heart. Then right there highly resolve that by His help and grace you will never, never, never, as long as life lasts, be guilty of the same offense any more!

Xmas . . .

(Continued from page one)

"gift" made to the friend is worth as much in dollars and cents as the one they expected to receive from him or her. Thus, with many who can ill afford it, a considerable sum has to be set aside each year with which to purchase things simply to send them out in return for others which are likely to be received. Thus, a burden has been bound on them which not a few find it hard to bear.

But what are we to do? If we fail to send out "gifts" our friends will think hard of us, probably deem us stingy and miserly. The honest course is to go to the trouble of notifying them—by letter if at a distance—that from now on you do not propose to send out any more "Christmas gifts" as such. Give your reasons. State plainly that you have been brought to see that "Christmas merrymaking" is entirely a thing of the world, devoid of any Scriptural warrant; that it is a Romish institution, and that now you see this, you dare no longer have any fellowship with it (Eph. 5:11); that you are the Lord's "free man" (1 Cor. 7:22), and therefore you refuse to be in bondage to a costly custom imposed by the world.

What about sending out "Christmas cards" with a text of Scripture on them? That also is an abomination in the sight of God. Why? Because His Word expressly forbids all unholy mixtures; Deuteronomy 22:10, 11 typifies this. What do we mean by an "unholy mixture"? This: the linking together of the pure Word of God with the Romish (Continued on page 5, column 3)

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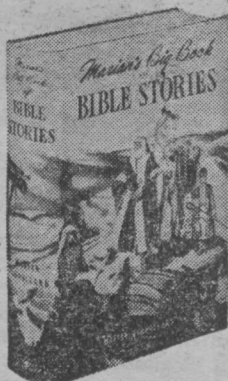
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and 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.

"DOPE ON DOPE"

ALMA WADDELL
Rome, Ohio

Narcotics rob you of looks, love, honor, family ties, fortune, and health. It specializes in insanity, accidents, crime, murder, and eliminates the line between right and wrong. One can see a decline in school work, jobs, family ties, loss of ambitions, hobbies, and sports. It incites to revolting immoralities. Potential killers are: pot, speed, happy dust, joy stick, joy power, snow, and Mary Jane.

1. Coffee, tea, cola, and tobacco: These have caffeine and nicotine. They are organic damaging (affecting the structure of the organism), they make one very nervous and cause him to develop a mental dependence. They cause over-stimulation, and loss of appetite. Anytime one's body becomes over-stimulated it damages the heart and stomach. One should always have a proper meal to keep a healthy body.

2. Volatile Chemicals: Airplane and model glue, dry-cleaning fluid, ethel alcohol, shoe polish, lacquer and paint thinner. These may not seem bad, but listen to what they do to one. They make one feel as if they were flying high, hallucinating, floaty relaxed feeling, and impaired judgment. The development of physical and mental dependence and also organic damages. Example: Kidney, liver, blood, and brain damages. Not only these but it breaks up the home, friendships, takes food from the table, and causes very much unhappiness.

3. Cocaine and morphine: They are used for relief of pain. They cause excitability alternating with lethargy (forgetfulness). They put one in the state of laziness and indifference. A mental dependence and organic damage develops. After a time of use the body becomes dependent upon it. Take it only as a doctor prescribes.

4. Barbiturates, phenobarbital, tranquilizers: These are sedatives. Uses are for killing pain and helping the nerves. They make one become sluggish and quarrelsome. Cause loss of coordination, slurred speech, and cause strange behaviors. They cause physical and mental dependence and organic damage can occur. Take only when

prescribed by a doctor.

5. Amphetamines: As a stimulator they increase alertness and confidence in physical capabilities. One loses weight, gets excited easily, and has sleeplessness and suffers loss of appetite. One develops mental dependency and organic damages develop. They also cause hyper-activity, restlessness and jitteriness. Take only as a doctor prescribes.

6. Heroin and opium: It takes 14 days to 1 month to become addicted. The symptoms are brain depression, nervous system and body functions, chills, diarrhea, drowsiness and indifference. One would steal or murder to get money to buy it. It causes physical and mental dependence and has many related dangers including fatal overdose. Once a person has taken it, they can have flashbacks. I used to work with some addicted young people. They said all they had to do to have a flashback was to see a washing machine or a light, or for one to talk about blood. It was hard to talk to them about the blood of the Lord Jesus Christ making an atonement for the sins of His elect. After 2 or 3 years of not taking the drug one still can have a flash-back. The same thing happens when one takes any of the hallucinating and acid drugs.

7. Hallucinogens: LSD, peyote, mescaline, DMT, DET. Students can make some of these drugs easily. These make one lose contact with reality, cause suicidal and homicidal tendencies, cause recurrent flashbacks and distortion of space and time, hallucinations, distortion of the senses, and intensify existing psychosis panic reactions. They cause physical and mental dependence and organic damage occurs. You can overdose on any of these drugs.

8. Marijuana: I left this until last because the government wants to make it legal. The National Institute of Drug Abuse which is supposed to protect us from the spread of drugs says marijuana is not proven harmful. They recommend it over alcohol and tobacco. Senator James Eastwood's senate-subcommittee on Internal Security has found it extremely dangerous. His report was based on 20 scientists, which concluded that its use causes extensive physical and mental damages. It accumulates in the brain, gonads, and tissues. It causes irreversible brain damages and massive cellular, process and genetic damages. When a mother is with child and the baby is born, it has to go through a withdrawal and may have physical and mental damages. Prolonged use causes emotional problems and persons who use it both look and grow old fast. Social hazards of marijuana are also murder, rape and robbery. Some so-called churches say it is okay to smoke it. These groups are making semi-Zombies out of our young people by permitting the legalizing of drugs. Marijuana is also called hash, pot, tea, grass, weed, and dope. It also comes in a liquid form now. It impairs coordination and memory. It disturbs the sense of time, listlessness, carelessness about personal appearance and habits. It can be smoked, sniffed, or added to food or drink. It is a hallucinative drug.

Romans 8:13 says: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." I beseech you therefore, brethren, by the mercies of God that ye present your body a living sacrifice holy acceptable unto God which is your reasonable service. Young people, who are we going to listen to, the world

or to God? It takes a man or woman to stand up and be different, so let the world say what they want.

What Happened To . . .

(Continued from Page Two)
reality of sin, but also offers a solution to the sin problem. The Bible tells how Jesus Christ saves people from their sins (Matt. 1:21). Jesus Christ is not merely a fire escape from Hell; He saves sinners from their sins. There is no need to come to Christ unless you want to be saved from your sinful works and deeds.

You were born with a sinful nature and you are a sinner. Don't be deceived by the high sounding psychological terms men may tack on to your sins. Face the hard facts—you are an awful sinner. Your sins deserve the wrath of God. If your soul went to Hell the righteous law of God would approve that right well. You cannot save yourself from your sins. Apart from God's grace and Christ's power you cannot be emancipated from the dominion of sin. Oh, sinner, take your sins to God to be condemned and pardoned. Take them to Christ to be washed in His precious blood. Take them to the Holy Spirit to be subdued by His mighty power.

Don't wait until your sins find you out. Don't wait until you reap corruption for having sown to the flesh. Turn the tables on sin. Take your sins to God's appointed Sinner, Jesus Christ, for it is written of Him: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Take them to Christ believing He will forgive those who trust His cleansing blood. Go to Christ knowing that God has said: "All manner of sin and blasphemy shall be forgiven unto men" (Matt. 12:31).

Xmas . . .

(Continued from page four)
"Christ-mass." By all means, send out cards (preferably at some other time of year) to your ungodly friends, and Christians too, with a verse of Scripture, but not with "Christmas" on it. What would you think of a printed program of a vaudeville show having Isaiah 53:5 at the foot of it? Why, that it was altogether out of place, highly incongruous. But in the sight of God the circus and the theatre are far less obnoxious than the "Christmas celebration" of Romish and Protestant "churches." Why? Because the latter are done under the cover of the holy name of Christ; the former are not.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Where there is a heart that really desires to please the Lord, He graciously grants increasingly knowledge of His will. If He is pleased to use these lines in opening the eyes of some of His dear people to recognize what is a growing evil, and to show them that they have been dishonoring Christ by linking the name of the Man of Sorrows (and such He was, when on earth) with a "Merry Christmas," then join with the writer in a repentant confessing of this sin to God, seeking His grace for complete deliverance from it, and praise Him for the light which He has granted us concerning it.

Beloved fellow-Christian, "The coming of the Lord draweth nigh" (Jas. 5:8). Do we really believe this? Believe it not because Mussolini is dictator of Italy, or because the Papacy is regaining its lost temporal power, but because God says so—"for we walk by faith, and not by sight" (2 Cor. 5:7). If so, what effect does such believing have upon our walk? This may be your last Christmas on this earth. During it the Lord Himself may descend from heaven with a shout to gather His own unto Himself. Would you like to be summoned from a "Christmas party" to meet Him in the air? The call for the moment is, "Go ye out to meet Him" (Matt. 25:6): out from the horrible burlesque of "religion" which now masquerades under His name.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether good or bad" (2 Cor. 5:10). How solemn and searching! The Lord Jesus declared that "every idle word that men will speak, they shall give account thereof in the day of judgment" (Matt. 12:36). If every "idle word" is going to be taken note of, then most assuredly will every wasted energy, every wasted dollar, every wasted hour? Should we still be on earth when the closing days of this year arrive, let writer and reader earnestly seek grace to live and act with the judgment of Christ before us. His "well done" will be ample compensation for the sneers and taunts which we may now receive from Christless souls.

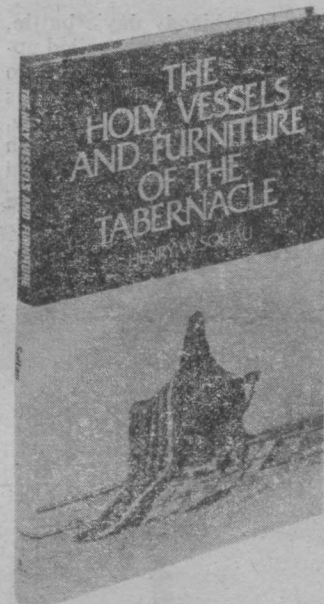
Does any Christian reader imagine for a moment that when he or she shall stand before their holy Lord, that they will then regret having lived "too strictly" on earth? Is there the slightest danger of Him reproving any of His own because they were "too extreme" in "abstaining from fleshly lusts, which war against the soul" (I Peter 2:11)? We may gain the good will and good word of worldly religionists today by our compromises on "little (?) points," but shall we receive His smile of approval on that Day? Oh! to be more concerned of what He thinks, and less concerned about what perishing mortals think.

"Thou shalt not follow a multitude to do evil" (Ex. 23:2). Ah, it is an easy thing to float with the tide of popular opinion; but it takes much grace, diligently sought from God, to swim against it. Yet that is what the heir of heaven is called on to do to "Be not conformed to this world" (Rom. 12:2), to deny self, take up the cross, and follow a rejected Christ. How sorely does both writer and reader need to heed that word of the Saviour's, "Behold, I come quickly; hold that fast which thou hast that no man take thy crown" (Rev. 3:11). O, that each of us may be able to truthfully say, "I have refrained my feet from evil way, that I might keep Thy Word" (Psa. 110:101).

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To you the word of the Lord is, "Be thou an example of believers in word, in deportment, in love, in spirit, in faith, in purity" (1 Tim. 4:22). Is it not true that the most corrupt "churches" you know of, where almost every fundamental of the faith is denied, will have their "Christmas celebrations?" Will you imitate them? Are you consistent to protest against unscriptural methods of "raising money," and then to sanction unscriptural "Christmas services?" Seek grace to firmly but lovingly set God's Truth on this subject before your people, and announce that you can have no part in following Pagan, Romish and Worldly customs.

Old Paths Are Best

(Continued from page one)
tuity by inspired prophecy. The church whose charter is not issued by Christ and whose credentials are not in Christ's handwriting, must sooner or later, see the handwriting on the wall. Every man-made church must share the fate of man, and since it has been appointed unto all men once to die, so shall it be with the work of their hands.

True, there are those who hold that all churches, however much they may differ in doctrine, are church branches. The church-branch theory, at best, argues far more for the hearts than it does for the heads of those who hold it. Things that are not equal to the same thing can never equal each other. It is hardly thinkable that Christ would institute two churches diametrically opposed to each other and then tell us that a house divided against itself cannot stand. The final criterion in all ecclesiastical contention, is the sign-manual of the Saviour, and sanctity and succession, must alike characterize the church that was built on the rock. Though hoary with age, time writes no wrinkles on its brow, and being born out of the divine purpose, it was never born to die.

The child of Corsica, standing under the shadow of the pyramids, on the eve of a great battle, and pointing to the pinnacle of the mighty monument of stone, said, "Men of France, from yonder height forty centuries look down upon you." So tonight I offer you the inspiration of a like, though infinitely greater, truth when I say, "Baptists of Kentucky, two thousand years of church achievement look down upon you, to woo you by the witchery of years, and beckon you to greater things for the coming centuries."

Along this ancient way, hovers a mighty cloud of witnesses, the disembodied spirits of our deathless dead encouraging us in the way, for "they too once went sorrowing here." And though the old way leads through mists and shadows, through tears and strife, it leads at last to a city whose builder and maker is God.

"I saw a wayworn traveler
In tattered garments clad,
And struggling up the mountains,
It seemed that he was sad;
His back was heavy laden,
His strength was almost gone,
Yet he shouted as he journeyed,
Deliverance will come."

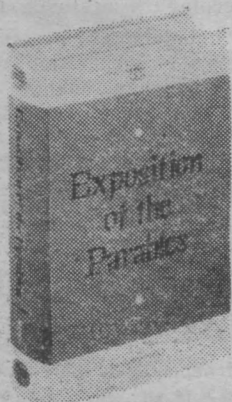
"I saw him in the evening,
His head was bending low,
He had o'ertopped the mountain,
And reached the vale below;
He saw the golden city,
His everlasting home,
And shouted loud hosannas,
Deliverance will come."

"I heard the song of triumph
They sang upon the shore,
Saying Jesus has redeemed us
To suffer never more;
Then turning his eyes backward,
O'er the race which he had run
He shouted loud hosannas,
Deliverance has come."

This old way is a BLOOD-BUGHT way. Blood at the beginning, blood all along the way, and blood at the end of the way. Abel's offering was acceptable because it was a bloody offering; and all down the ages to the coming of our King, the bloody sacrifice (Continued on page 6, column 1)

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Old Paths Are Best

(Continued from page 5)

pointed to the Lamb of God for sinners slain. And after all is said concerning the difference of the two dispensations, the fact remains that every person who has ever been saved, has been saved by the same power — the dynamics of divine blood. It is true today, as long ago, on an Egyptian midnight, that only the blood can divert divine wrath.

Probably no deadlier doctrine can be credited to the past century than immersion as a condition of pardon. Beyond doubt, the coming of Alexander Campbell has caused many to make water as indispensable as blood, and this to their everlasting undoing. Either Christ did or did not make a complete atonement; either His blood does or does not cleanse from all sin. To attempt to supplement the atonement, is to render it of non-effect. It is the blood of Christ, neither plus nor minus, that brings salvation to a lost and ruined world.

Standing a few years since on Golgatha — in or out of the flesh, I know not — it seemed that I could hear again the dripping of the blood, and into my soul came these words:

"Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree."

Blessed be the blood! Blessed be the blood of the Son of God! Back to the blood be the cry of our century!

Another characteristic of this way is, that it is a **NARROW** way. Truth, by its very nature, is, and must be, narrow. Its meets and bounds are immutably established, and are as unchangeable as a mathematical equation. It is exclusive as well as inclusive; absolute, indivisible and never contradictory.

The modern cry for greater liberty in faith and teaching involves an undue liberty with truth, and is often raised to hide a horrible heresy. Truth offers all needed liberty to its votaries. Surely a train has more liberty on its track than in all the wide domain about it. The heavenly bodies have more liberty in their God-appointed orbits than they could have flying at random through unlimited space. The moment they leave their appointed paths, they become wandering stars, to be lost to the blackness of darkness for ever.

Of a truth there is a "broad way," made for broad people, and many there be that travel in it, but it leads to destruction. Personally, we prefer the "narrow way," for with all of its difficulties, it leads straight home at last. Truth abhors compromise, as virtue de-

tests adultery. Indeed, I know of no more pitiable spectacle, than spiritual politicians sparring for points under union rules. Christian union, by a process of compromise and cancellation, is a crucifixion of the Gospel of Christ! A real Baptist believes that he has the truth, the whole truth, and nothing but the truth, and if so, what has he to compromise?

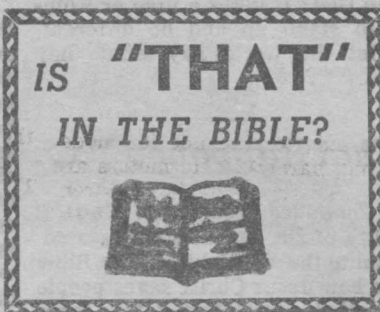
Really, the proposition to compromise one's faith is an insult to any honest believer, and should be resented as such. Pilate is dead, and Pilateism should not be permitted to live. According to the spirit of our times, Shadrach, Meshach and Abednego acted very foolishly in going into a fiery furnace. Bowing down was a very small thing and to have done so would have shown a liberal spirit and avoided danger. Why should not Bunyan have compromised his faith and saved himself more than a decade of imprisonment? Can it be that our Russian brethren have acted unwisely in being sent to Siberia for their faith? Well may they say:

"My hair is gray, though not with years,
Nor grew it white in a single night,
As men have grown from sudden fears.
But mine has been the fate of those
To whom the godly earth and air,
Are banned and barred, forbidden fare;
And for this my father's faith
I suffered chains and courted death,
And for the same his lineal race
In darkness found a dwelling place."

We know of nothing more alluring, or more deadly, than the siren's seductive song of union. The tiger growls before he pounces upon his victim; the rattlesnake gives his deadly rattle before he strikes; the viper gives his horrid hiss before he implants his venom; the eagle gives his wild scream of warning before he seizes his prey, but union, in the guise of friendship, without warning, beguiles the unsuspecting from the faith once for all delivered to the saints.

While Christ was nailed to the Cross, dying at duty's door, He was urged to compromise and "come down from the Cross." Thank God, that He did not come down, but preferred crucifixion to compromise; death in the narrow way of duty, rather than life in the broad way, without conviction or character.

After a long bloody day's battle, the Imperial Guard were called upon to surrender. In response to the demand, a multitude of voices shouted, "The Old Guard can die, they cannot surrender." So with Baptists, long ago they learned



Question:
"IN WHAT INVASION DID THE HEBREWS CUT DOWN ALL THE TREES AND FILL UP THE WELLS?"

Answer: The invasion of Moab, Second Kings 3:24-25.

"... the Israelites rose up and smote the Moabites... And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees:..."

how to die for truth, and we trust that they will never learn to live without it.

Let us notice some of the results of traveling in this way.

First of all, we may have the assurance that we are in the way. I would not say, that if we are saved, we must know it, but I do emphatically affirm that if we are saved, we should know it. Assurance should be the part and portion of the saved.

Aspects Of Life

(Continued from page one)

microscopic to contain a soul, but that is only if we do not understand the vastness and complexity of a cell. Perhaps the cell is the outstanding work of all creation. The sperm cell is too small to be seen by the naked eye. Indeed the female mating cell, by far the largest of human cells, is only about the size of a period at the end of a typed sentence.

There are all kinds of differing cells of different shapes in the body: bone cells, blood cells, kidney cells, liver cells; whatever it is, you name it, and the body has trillions of them — cells. Try to visualize with me, if you will, a huge forty acre plant (building) where there is nothing manufactured or made but blueprints. These blueprints are to lay out a complex of a very large city, plotting each little faucet in the remotest of basements or gardens; giving directions for parks, subways, hospitals, stores, pumping facilities, waste disposal; even down to the grass that grows between the sidewalks and the street — on and on, ad infinitum.

In short, this blueprint factory could be called the marvel of the known world. However, this is only the beginning of the marvels of our origin. For that beginning cell way back there not only had all the blueprints, but also as an autonomous unit it contained within itself all the factories necessary for the continuing production of its kind until finally some future day all these cells would emerge as a single unifying individual. The only dependence of the cell is food from the outside, much like the city or the human.

Now let us get back to that single cell. We will start with the sperm cell, for that was our start. The sperm cell is the smallest cell in the entire human body, and I have been told that it looks something like a minute, long-tailed tadpole. A thousand of them all grouped closely together would barely cover the period at the end of a sentence. This sperm cell has one marked difference, though, from all the rest of the cells in your body. Each of the other cells of your body has forty-six chromosomes, but this sperm cell of the male has only twenty-three! I expect that by now, even if you did not know it before you have guessed it: the female egg cell also has only twenty-three chromosomes! And the female egg cell is over a thousand times larger than the male cell. Some disparity? If the female cell is no larger than a dot at the end of

one of our sentences and if a thousand and male sperm cells would not cover one period dot then you begin to get some idea of the difference between man and woman. A thousand to one difference!

Now that beginning cell—sperm cell—had to have life, indeed a great deal of it. To have any fertility to speak of, a single male emission must contain literally thousands and thousands of cells. Some scientists, I note, estimate that as many as six million sperm cells may be in one male emission!

Upon release, these cells are drawn towards the female cell. That is why they are equipped with tails, to flail their way forward, for the first to find and penetrate the female egg. All the rest die. Life begins as a pitiless death race for our very existence. Some scientists estimate that the way forward for these flailing, racing cells is more perilous than a foot crossing over the rugged Grand Canyon. Or equal to a fifty mile marathon for a grown man.

Now let us look back at the beginning of those sperm cells. The place where they are manufactured. The male testes produces millions of cells in a very short time, say almost daily in some cases. Of course even these sperm cells have to mature, "to come to age," before they are useful to the scheme of life. Too frequent emissions often exhaust the supply of the manufacturing plant. However, we are not so much interested in the many, just the one that arrived first. But here we do have to consider the average life schedule—the mortality rate—to get a better understanding of that one single cell. Should the sperm be not expelled into the female womb, all die of old age in what we might term "the old home country," in less than one month. And, of those released, only one living, flailing cell has a chance of further continuance. Odds? You are a millions and millions to one creature.

Suppose we take a moment to examine that single male cell. Each of all the cells is equipped with two membranes, an outer and an inner. Substances necessary for life pass through this outer membrane, for the cell, being a living thing, must have food for its survival. This writing is not intended as a lesson on zoology. But I give this information in order to point out that the outer membrane of the first cell, as well as all other cells following after it, has a certain repellent force to keep out that which is alien to its own existence.

Now to the counterpart, the female egg. Being a male, I trust God and the books that back there in her ovaries there is just as marvelous a factory as in the male testes. At regular intervals, say once a month, down the fallopian tubes comes sliding this female egg. Containing twenty-three chromosomes, this cell also has its membranes, functions, the same as other cells, and will eventually die (same in longevity of life as the male sperm). That is, unless some brave, courageous, racing male cell has reached it. Now consider just this one function of the female cell, please. This female egg cell has a tough outer membrane, or coating, and it has yet stronger repellent force. This explains the difficulty of cross-breeding. If you do not wish to take my word for it, examine texts

on the biological aspects of cellular structure.

I have before me a chart showing the stages a fertilized cell goes through to divide. The beginning phase, the other phases such as the early phase, the mid phase, the meta or middle phase on down through the telophase. Lastly, the cell is divided and each one is now called a "daughter cell."

But let's stop over to where the chart shows division, No. 2-6. Here the chromosomes of the two parent cells are joined together. It may be by some prearranged plan that each of the twenty-three chromosomes must be joined by definite other opposite chromosome threads just as telephone cables must have order. Anyway, over and over in countless millions of cells this process of division is repeated. Here at the joining of these first cells, when the two come to be one, if I am to believe science, is where the whole being is programmed. The color of eyes, sex, length, hair (and whether or not it would last a lifetime; on top, mine didn't), whether big footed or slim of feet—the whole of you. Down to the last detail.

Now, may we ask, what affected the forming of you? Most certainly the cells coming from parents. These would of their very nature be affected still—and get this—after their own original first cell. These cell divisions, starting from that first coalition of male and female cells, are a continuing process of cell divisions which was instituted ages ago, back at the very beginning of the history of man.

Some claim these parent cells affect as much as one quarter of you from each parent; one quarter from the grandparents; and the other quarter hereditary. The invisible (nature) as well as the visible. Anyway, let us keep one thing very definitely in mind. That original cell of the chart, still in the metaphase stage has all the plans for life, plus all the plans for the other differing forms of cell within itself. What science in that ancient tomb, the Bible? We quote from Genesis 1:11, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." Whose seed is in itself. A good way to put it. The whole plan of the individual type, also the continuance of the species.

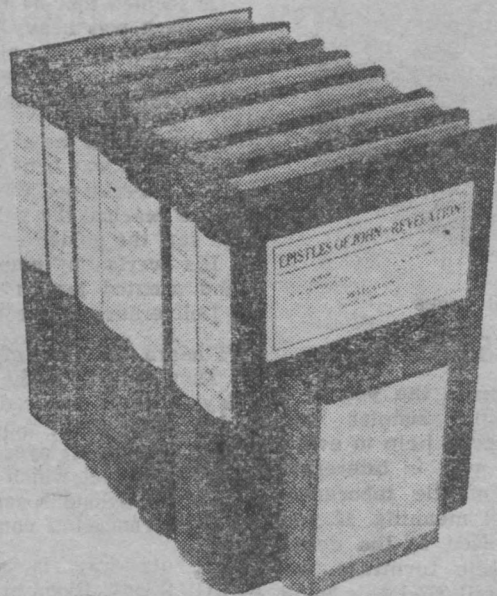
Now not only is that original cell to divide equal material parts upon partition, but that unseen life force, **nepes** (if you're Hebrew-minded, or **psyche** if you're Greek oriented), must also be very necessarily impaired. On and on, until millions and trillions are reached. All will bear imprinted likeness of the original cell. And just as the cells have grown, so has the **nepes** or life of that individual. One **nepes** with each cell. And they are all so bound up and together that without the one the other cannot be.

To add up what I'm talking about, the life of the human is really an existence coming from combined trillions of resident autonomous cells. All these independent cells join together to promote the well-being of the individual. Even so the accompanying living force from these trillions of cells, **nepes**, join together to give one that living, breathing, vital energy, described as life.

(Continued on page 7, Col. 4)

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

The world remains in a state of shock since hearing about the deaths of about a thousand people at the Jonestown jungle commune in northwestern Guyana. U.S. military authorities said a total of 908 American bodies and one Guyanese had been found in Jonestown. Capt. John Moscatelli, a spokesman for the Guyana task force, said all the Jonestown victims died by poison except for Jones and two women, who died of bullet wounds.

Mr. Jim Jones, the founder of the People's Temple, was an ordained minister of the Christian Church (musical Campbellites). Cult leader Jim Jones stressed in a pamphlet that he was "an officially ordained minister of the 1.4-million-member Christian Church (Disciples of Christ) denomination." The church's 1978 Yearbook and Directory lists Mr. Jones as an ordained minister "with recognized standing," connected with the People's Temple Christian Church.

Various drugs were found scattered along a table in Jonestown. A three-inch thick stack of Social Security checks were found and some of them had been endorsed. After the killings, one cult member was seized carrying \$60,000 in cash and a \$1 million bank draft on a bank in Panama. About \$1 million worth of gold, jewelry and cash was found in Jones' commune in Guyana.

Several of the survivors said that the cult leader, Jim Jones, had considered moving his sect to the Soviet Union, which he was quoted as calling the "promise land," and had frequently lectured members of the settlement on the virtues of Soviet Communism. A memo from aides to Jones told of meetings with the Soviet press attache in Georgetown, Feodor Timofeyev, in which they explored the possibility of an exodus to the Soviet Union.

Jim Jones and his followers are examples of extreme religious ideas. This tragedy will give the

enemies of Christ great cause to blaspheme. It will have a devastating effect upon Christian missionary work in foreign countries. All some foreign officials will remember about this ordeal is that he was a Campbellite preacher who came from America.

The latest shot in "the battle for the Bible" was fired in Chicago by 284 evangelical scholars who drafted a document called The Chicago Statement on Biblical Authority at the conclusion of a three-day meeting.

Called by the year-old International Council on Biblical Inerrancy, participants included Edmund P. Clowney, president of Westminster Theological Seminary, Philadelphia; James I. Packard, associate principal of Trinity College, Bristol, England; Robert D. Preus, president of Concordia Theological Seminary, Ft. Wayne, Ind.; and W. A. Criswell, pastor of First Baptist Church, Dallas.

The document which was issued by the conference participants consists of a preface, a short statement, 19 articles of affirmation and denial, and an exposition of several topics relating to inerrancy.

The preface expresses the desire of "dialogue" with those who deny the inerrancy of the Scriptures. It also declares: "When total precision of a particular kind was not expected nor aimed at, it is no error not to have achieved it. Scripture is inerrant, not in the sense of being absolutely precise by modern standards, but in the sense of making good its claims and achieving that measure of focused truth at which its authors aimed."

Such statements reveal that even conservative forces are moving slightly to the left on the inerrancy of the Bible.

According to a survey 66 per cent of W. Germany's citizens call themselves friends of children but

80 per cent accept the title friends of animals. The Tierschutzbund (Society for Protection of Animals) boast a five hundred thousand membership, but the Kinderschutzbund (Society for Protection of Children) has barely 20,000 members.

According to guideline for model planning, barely 2.2 sq. meters are allotted for play-room for children. The Society for Protection of Animals requests 16 sq. meters free movement facilities for a dog. In W. Germany the population of children is presently 13,000,000. The housepet count is 14,000,000. (THE MIDNIGHT CALL, 12-78).

Donald Wiseman, professor of Assyriology at the University of London and the author of numerous books and articles on archeological and biblical subjects, says that in 30-years of working in the field and study of finds, he has never yet found that archeology, when rightly interpreted, has clashed with the clear statement of Scripture.

Wiseman, chairman of the British School of Archaeology in Iraq, said in an interview that the discovery of some 250,000 documents from Old Testament times by him and his colleagues has only con-

firm of alcohol abuse among young people."

DALLAS (EP)—A Roman Catholic editor here has called on the Roman Catholic Church to initiate "serious dialogue" on the issue of ordination of married men to the priesthood.

In a signed column in the Nov. 17 issue of The Texas Catholic, editor Steve Landregan says, "Celibacy is a beautiful gift and a noble witness that should never be completely abandoned in the Church, but we must ask the question today: is celibacy an essential part of priesthood?"

"History and theology seem to answer 'no.'"

Aspects Of Life

(Continued from page six)

I know that you have heard that all things on earth are different, no matter how much alike. Millions of snowflakes have been photographed and all are hexagonal-sided, yet no two snowflakes have ever been found that are just alike. I know also that the average person has either heard or knows something about the laws of relativity. Thus we see the individual differences always, but the laws of relativity are forever with us. Like shall produce like—yet with a distinct difference in each body, soul, and spirit.

Before passing on to other proof. I would like to ask: if a soul must emigrate from every stamped-to-oneness cell, how could it possibly fit into other trillions of living, differing cells? Of course, back there in the fourth century B.C. those people did not know of the resident-living principle contained in living cells. But you and I living in such a supposed "enlightened" age ought to be able to very quickly weigh the hopelessness of such an antiquated idea.

Could you imagine how the soul of a map, stamped into his likeness, would fit into a woman's every cell? When reincarnationists are confronted with this fact, they invariably come up with this rather clever invention: The soul has no sex. "Therefore it can fit into either sex."

Again, what shallow thinking! Do not the sexual organs contain nepes, the life principle? Read 1 Cor. 13:12 "... but then shall I know even as also I am known." True, after the resurrection there is no marriage (Matt. 22:30), but this is the teaching of a higher life, not the mutilation of a nepes, the life principle of an individual.

Perhaps the most glorious thing in all creation awaiting a human is when from every cell and part of his dying body, the living glorious soul, nepes, steps forth. Since we are using Biblical teachings, let us remind you that Jesus in the glorified body was recognizable, as were also Moses and Elijah upon the mount of transfiguration. The same principle will hold for all mankind, that is if there is anything to the law of relativity.

In talking with college students, I am surprised to see the many that have confidence somehow in reincarnation. They don't seem to

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understand it, but just hope it is so. I have been gratified by the number that have seen its folly once I've elucidated this simple principle. Life, as you and I know it, must always be in the present tense. How could you or I know much about the past when that original cell from which we derived had a life expectancy of less than one month? Not much time for an education, is it?

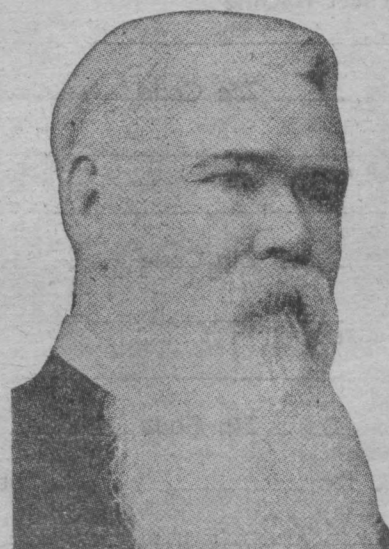
How could another nepes inhabit another body, when the repellent force there is so strong that man finds it difficult to give fleshly transplants? Where is the doctor of the soul?

If the life principle of cells dominates our body, where is there room for another nepes?

Where is comfort for all these who will not face this truth: that just as the body has to stand on its own, so in the end will the life-principle, the nepes, have to stand on its own? Where are all the souls piled up since Adam, or if you must have it, that cave man of millions of years ago? Finally to Nirvana, freedom from pain, worry, and the external world. Like a light blown out. Nothingness. Nothingness means knowing nothing. Perhaps this should be stated first for all superstitions. On one of my evening walks, not very long ago, a black cat crossed my path. Later on, during this same walk, I found a five-dollar bill ... bad luck?

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



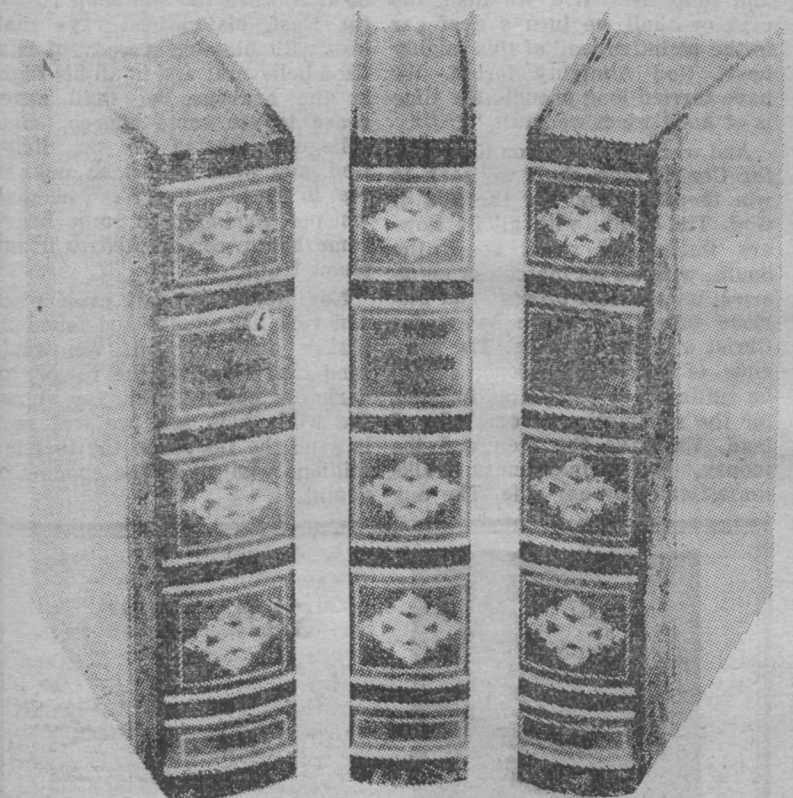
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WASHINGTON (EP) — A Baptist lay minister from Marshall, Texas, ended a 2½-year 1,600-mile crawl to the gates of the White House last week only to be told that President Jimmy Carter was too busy to see him.

NASHVILLE, Tenn. (EP) — Although the results of most state issues got lost in the national scramble for Senate and Congressional offices during the November elections, a Southern Baptist spokesman on alcohol education and action claims that a vote in Michigan may signal a trend toward raising the legal drinking age.

By a 57 to 43 percent margin, Michigan voters approved a referendum to raise the drinking age to 21, reversing action taken six years ago which lowered the legal drinking age to 18. The vote is significant, believes John A. Wood of the Southern Baptist Christian Life Commission, because "it demonstrates that something can be done to combat the growing prob-

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*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
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*Clear Channel			

Is Marriage An . .

(Continued from Page One)
institution, as well as for each other.

PURPOSE OF MARRIAGE

"To avoid fornication, let every man have his own wife, and let every woman have her own husband" (I Cor. 7:2).

Many people have taken the opinion (especially in bygone days) that the sole purpose of woman is to bear children, or, to "be fruitful, and multiply, and replenish the earth" (Gen. 9:1). But a closer search of the Scriptures reveals that such is not the case, and to be a help meet for man meant much more (and still does) than to be a baby factory on legs.

God saw in the garden that it was not good for man to live alone, so He made Eve for Adam. But, they did not enjoy the pleasures of each other until God made them into one flesh. Therefore, the fact that men and women are attracted to each other is not a license to the enjoyment of that pleasure, except they be joined in the union of matrimony. The seeking of sexual pleasures between men and women outside of wedlock is called fornication, and fornication is strictly forbidden by God's holy law.

Therefore, the purpose of marriage is to allow the union of man and woman to each other (and to no one else) for not only the procreation of the race, but in any number of ways in which they can be a help meet for each other, and this most certainly includes for sexual fulfillment free from the

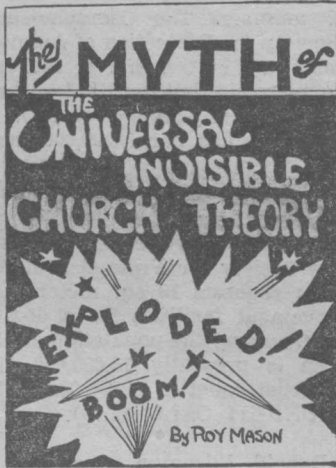
charges of fornication. As many of the old catechisms used to say, "The sole purpose of man is to glorify God and enjoy Him forever." So it is also with husband and wife, for they are to complement each other and enjoy each other.

The enjoyment of each other is actually expressed as a communion, and the union of man and woman intimately in sex is a communion reserved only for married partners, and even then with only each other.

Paul has often been labeled as a woman-hater because of the writings in his epistles concerning the conduct of women in the church services. Such is not the case at all. Paul wrote the text quoted previously in 1 Corinthians 7:2 but he adds to this idea of enjoyment in verse 5, for he says: "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency."

Fornication is a terrible sin. Paul admonishes to "flee fornication" (1 Cor. 6:18), and he also says that it is good for single persons and widowed persons to remain single, "But if they cannot contain, let them marry: for it is better to marry than to burn" (1 Cor. 7:9).

Therefore, it is seen that marriage is for the purpose of allowing men and women to come together as one flesh, free of the charge of fornication. Procreation is not the purpose of marriage, but "Lo, children are an heritage of the Lord: and the fruit of the womb is



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His reward" (Ps. 127:3).

Therefore, children are a product of marriage and not a purpose. Marriage places honor and respect into the union of man and woman, for "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

Old Paths Are Best

(Continued from page six)

tion of every child of God, and he should by all means enter into his inheritance. Spiritual agnosticism is one of the current curses of Christianity. Believe me, it is not the Huxley without the church, that are crucifying the cause of certitude among the children of men. "I don't know" never healed a broken heart, or built a Baptist church. Evermore it is true that "knowledge is power," power for time, and power for eternity.

The vast concourse of people who hear me tonight must, one and all, go down to the tongueless silence of speechless clay. The speaker of this hour must perish and pass to nothingness; but I know the power of his resurrection, and though I die and the winds of ten thousand centuries sweep over my forgotten grave, yet out of my flesh I shall see God. Well may we sing:

"Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His spirit, washed in His blood."

Another blessing of walking in this pilgrim path, is perfect safety.

The thought of apostasy, though inspired by Satan, has been the nightmare of the centuries. Opposed to this horrid dream of sin, is the everlasting security predicated upon the eternal purposes of God. The steps of the saint shall be steady as he walks in the way, for his feet are upon the everlasting rock of ages, and his brow is kissed by a cloudless sky.

Human birth is used to illustrate the relationship between God and His children. This, it will be readily seen, expresses an unchangeable relationship. My son is my son, whether he dies in a church or a saloon. The saint may lose his life, but he cannot lose his soul. One may be born again, but he cannot be unborn. It was to those whom He had never known, that He said, "depart."

He who walks in this way, will wish others to travel with him in the way.

He who is willing to go to Heaven alone, would be lonely there, provided, of course, he should get there. The mission spirit should mark those who journey to the better land. We should, of course, be concerned about our own kinsmen, but our concern should not end with them. We should begin at Jerusalem, but should end at the uttermost parts of the earth. The conquest of Kentucky is a laudable undertaking, and, I believe, the God-given task of Ken-

BIBLE CONFERENCE PROGRAM

The Grace Baptist Church of Stanleyville, N. C., and Pastor Joe M. Wilson will host a Bible Conference Dec. 30-31. Meals will be served at 12:00 noon and 5:30 p.m. to all who attend. The program is as follows:

SATURDAY AFTERNOON

- "Progressive Sanctification" ----- Leroy Pack
Alderson, W. Va.
"The Mode of Baptism: What It Is and The Importance Thereof" ----- Ralph Hawkins
Nappanee, Ind.
"A Sinful Woman and A Wonderful Saviour" ----- Gene Kiger
Winston-Salem, N. C.

SATURDAY NIGHT

- "Comforting Views of Some Attributes of God" ----- Dan Philipps
Bristol, Tenn.
"What Does 'All' Mean in Romans 8:28?" ----- Steve Hamilton
Marshall, Mich.
"The Holy Spirit in the O.T. and in the N.T." ----- Jim Settlement
Jamestown, Ind.
"What Should We Preach to the Lost" ----- Sam Wilson
Gladwin, Mich.

SUNDAY MORNING

- "The Inspiration and Authority of the Bible" ----- David West
Jesup, Ga.
"Justification" ----- Wil Bang
Tucson, Ariz.
"Is Election in the Bible?" ----- Mike King
Scottsboro, Ala.
"Predestinated to Hell: Is It True; Should It be Preached?" ----- Joe Wilson
Host Pastor

SUNDAY AFTERNOON

- "The Espoused Bride, The Old Whore, and Her Harlot Daughters" ----- Rick Perdue
Elizabeth City, N. C.
"Moral Standards of the Day and the Moral Standards of the Bible" ----- Dan Stepp
Milford, Ind.
"Does God Want To Save Everybody?" ----- E. G. Cook
Birmingham, Ala.
"The Ten Commandments Today" ----- Medford Caudill
Covington, Ind.

SUNDAY NIGHT

- "The Millennium: Will It Be? What Will It Be?" ----- John Lenegar
Toledo, Ohio
"Great Rewards for Keepers of the Word" ----- Butch Bugansky
Rome, Ohio

tucky Baptists. For, while the sun does shine bright on "my old Kentucky home," it will shine brighter by far, when the "Son of Righteousness" shall rise with healing in His wings o'er all our hearts and homes.

It is estimated that there are now more than one million unsaved souls in our Commonwealth. From mountain and plain and river is heard the cry, "Come over and help us." Will we hear the cry; or shall we turn a deaf ear to the plaintive wail of this mighty host? God Almighty forbid. We have tarried long enough, the time is at hand when we must "go."

And when we have won Kentucky for Christ, then shall we seek to win the Southland for the Son of God. The South, with all its flowery fields and sunlit seas; the South, with all its matchless memories, its splendid present and glorious future, must be saved for Christ and the Baptists. The principle of patriotism, alone, should be sufficient to compel us to labor for the redemption of our beloved land. We have the men and the money, and Almightiness walks majestically by our side. The day

of destiny is at hand; the clock of fate has struck the hour; let us to the work, men and women of the Master!

And when our Sunny South shall sing the song of Moses and the Lamb, then shall our motto be, "A Continent for Christ." We will labor, give and pray, till this nation shall come into its "manifest destiny"; till in its broad domain Jesus Christ shall be "Lord of all." So that when the sun shall rise in the East, his earliest rays shall kiss with blessing a body of baptized believers; and in all his flight in the heavens, he shall never cease to see some church, some college, dedicated to the living God, and when at last he sinks to rest in the far away West, he shall whisper goodnight to some heart, some home, consecrated to triumphant truth.

Nor would we rest even when America has sought and found its Maker and its God. We would send the Gospel to the regions of darkness beyond. Far, far across the wild, wide sea, we will seek to send the Gospel to the teeming millions who sit in the shadow of death.

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