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# The Baptist Examiner

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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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## THE SPIRITUAL INTERPRETATION OF THE ORDINANCES

A. T. ROBERTSON  
(1863 - 1934)

This is one thing that Baptists stand for against the great mass of modern Christians. The Greek Church, the Roman Catholic Church, the Lutheran Church, the High Church Episcopalians, and the Sacramental wing of the Disciples attach a redemptive value to one or both of the ordinances. It is just here that the term "Evangelical Christianity" comes in to emphasize the spiritual side of religion independent of rite and ceremony.

It is a curious turn in history that the one body of Christians that holds a thoroughly consistent attitude on the subject of regeneration before baptism should be so often charged with holding that baptism is essential to salvation. As a matter of fact, Baptists lay less emphasis on the necessity of baptism than any other denomination except the Quakers who go to the extreme of rejecting it entirely. The Quakers are right in stressing the fact that one's spiritual fellowship with

God is independent of rites, but they impoverish the message of the gospel in refusing to use these



A. T. ROBERTSON

ordinances which are charged with rich truths, just because so many misuse them.

Those evangelical Christians who practice infant baptism lay more stress upon baptism than the Baptists do, since they will not wait till the child is converted. They practice infant baptism in hope that the child will be converted. This puts the cart before the horse and empties the ordinance of its real significance. One cannot but feel that infant baptism among the evangelical denominations is a relic of the fears that infants would perish unless they were baptized, the origin of the practice, in truth. Then they are wholly inconsistent, though preaching salvation by grace, praise God.

Now, Baptists stand out against the indifference of the Quakers, the heresy of the Sacramentalists, the nervous over-emphasis of the Paedo Baptists and contend for the spiritual apprehension of the ordinances. Our position is a difficult one because men are prone to drift into reliance upon rites for salvation. It is the lazy man's re-

(Continued on Page 6, Column 1)

### NEVER ALONE!

A Christian woman, crossing in a ferry to New York late one night, noticed a man watching her. Presently he said, "Are you alone?" "No, sir," said the lady.

Later she heard his steps following her as she walked through the deserted street. She lifted her heart to God in prayer for protection. Presently he hastened his steps and walked by her side. "I thought you said you were not alone," he said.

"I am not, sir," was her reply; "the Lord Jesus Christ and His holy angels are with me."

The man said, "Madam, you keep too good company for me," and he raised his hat and left her.

After the resurrection of our Lord, He was able to do that which He, in the flesh, could not do with His little band of twelve: He could promise to be with ALL His people all the time. "Lo, I am with you."

One of the blessed secrets of victory in Christ is to realize His Presence. As others have said, we are to "practice the Presence of God." The promise of our Lord has been given: "I am with you." So it is a fact—He is with us every moment of every day. FAITH will lay hold of that great truth. "Christ is with me," says faith, "for He said so." The believer must remind himself again and again as he walks through the day with God that Christ is with him.



ROY MASON

Scriptures and find out what God purposed the church and the ministry to accomplish. As to whether either is a failure depends upon whether or not they fulfill the purpose that God set and designed

(Continued on page 6, column 4)

## Halliman Continues Report On Trip To The Huli Tribe

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends,

Greetings to each of you once again. I trust that since you read my last mission report, the Lord has blessed you and that you have been a blessing to someone.

I will now attempt to take up where I left off with the ten day



FRED T. HALLIMAN

mission patrol, in which I had told you about the first phase of it in the last report. I was resting comfortably in my home here on the Mission Station. After having preached that morning, walked for almost two hours through thick jungle bush, and then having driven a little over 50 miles (4 hours driving time), I hardly felt like preparing a meal before going to bed, but I did prepare the

meal and eat. There were a few necessary things that I had to do before retiring for the night.

I had intended to get a pretty early start the next morning, but several things came up that had to be attended to before leaving. One woman came to the Mission Station and wanted me to extract several teeth, but I was so short of time I had to send her to Koroba. This phase of the patrol was to be a combination conference and bush patrol.

I finally managed to get under way about mid-day. Several of the preachers were waiting along the road and, before I was through collecting them, I had my vehicle full and some had to walk. Many had already gone on ahead. About 2:00 p.m. we reached the place where we would have to park the vehicle and walk through the bush for the rest of the way. Yoti was with me and I decided to walk along with him, as he has problems getting over rough bush trail and this was extremely rough in places. What normally takes a person with good eyes an hour to walk, will take him two hours.

About half a mile before we came to the place where we were to hold the Bible Conference, there was a large river to cross and the log bridge was in bad shape, so there were several men there putting some new logs across. They had one log across, and I estimated that it would take the rest of the afternoon to put the rest of them across the river to complete the bridge. Since the one log they had across was of fairly good size I decided to walk across on this one. I asked

(Continued on page 7, column 4)

## GOD'S SPOKESMAN, OR ECCLESIASTICAL FUNCTIONARY . . . WHICH IS IT?

By ROY MASON  
(1894 - 1978)

"... necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. 9:16).

Why is a preacher? For what purpose did God ordain the ministerial office? Baptists believe in a God-called ministry, and a study of the New Testament will convince that we have scriptural warrant for our belief. God calls men. No doubt about that. But the question is, to what and for what does He call them? The way in which these questions are answered by the man who enters the ministry will largely determine the character and type of his ministry.

The writer is convinced that many persons, including many preachers themselves, have a perverted and unscriptural conception of the office and duties pertaining to the ministry. And the same thing applies to the church and its mission. Many have no true conception of the office and duties pertaining to the ministry. And the same thing applies to the church and its mission. Many have no true conception of the purpose for which Jesus founded His church, nor have they a right idea as to what constitutes the primary mission of the church to the world.

Especially in reading newspaper and magazine articles does one come to see how perverted is the world's ideas of the purpose of the church and the ministry. Often one sees it broadly hinted in the secular press that the church and the ministry have failed. And per-

## DECEITFULNESS of PRIDE

O. B. MINK  
Crestline, Ohio

"Pride goeth before destruction and a haughty spirit before a fall" (Prov. 16:18).

Pride in a man's heart is a seed bed which produces many a foul fruit. I will mention a few: "Ar-



OSCAR B. MINK

rogancy" (Prov. 8:13), "Contention" (Prov. 13:10), self-deception, "The pride of thine heart hath deceived thee" (Ob. 3). These are but a few of the untasty fruits which grow on the ugly vine of pride. From personal experience

many preachers know something of the deceptive power of pride. Looking forward to Sunday, the pastor asks God in prayer for a message and for divine enablement in delivery of the message. God, in grace, grants his petition, and after the sermon someone is kind enough to speak complimentary of the message (there is nothing wrong with paying the preacher a compliment, if it comes from the heart, and you realize the preacher is but an instrument of God), due to the deceptive power of pride, the compliment is often taken wrongly and the preacher takes to himself the credit which belongs to God.

No saint has ever risen so high in his cultivation of humility that all of his pride was left behind or even suppressed to the point of absolute dormancy for a single minute. Neither has the skidrow bum sunk so low that he cannot look down his nose at someone else and find a basis to be proud of himself.

As soon as a man be born in this world he embarks on an ego trip, "They go astray speaking lies," and the most of his lies are spent in bragging about himself. Most of the autobiographies which I have read amount to nothing more than brag books. The reason is: "Every way of man is right in his own eyes" (Prov. 21:2).

Did you ever hear a person pray, saying, "Lord, keep me humble"? There is an element of pride in such a prayer. The meekest saint needs to pray, "Lord, make me humble." I heard a person say one time, "I am proud that I am humble." Oh the deceitfulness of pride.

Jesus used one statement on three different occasions in three different sermons. He was not afraid someone might say, "He repeats himself." Each time Jesus used the statement it fit perfectly with the lesson He was teaching, and the principle set forth in the statement pervaded all of His teaching. The thrice stated words of the Master, "And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted" (Mt. 23:12, Lk. 14:11, Lk. 18:14). On every occasion it was used to counter human pride, and it points up the

(Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### SIMMER DOWN BEFORE SUNDOWN

"Be ye angry, and sin not: Let not the sun go down upon your wrath" (Eph. 4:26).

Observe carefully the language of the first part of this verse: "Be ye angry and sin not." These two closely connected imperatives are jussive; that is, in the nature of a command. The second imperative is used with "not" which enhances its jussive force. The meaning of the injunction is being angry, sin not, or avoid sinful anger. I might illustrate this verse by saying it is not falling in the water, but remaining in

it, that drowns a man. So it is not the possession of anger, but the submission to it and the continuation of it, that produces sin.

It is implied in the text that there may be an anger without sin. An anger which arises from dishonor to God and wrong to man is justifiable. It proceeds from a zeal for God and is directed against sin, and it is properly called righteous indignation. Such anger is ascribed to God in the Bible (II Sam. 6:7; Nah. 1:3). Righteous indignation in man is the spur of virtue and is without

sin. If I am a partaker of the new nature I am bound to be indignant at falsehood, selfishness, and cruelty.

But we must be cautious even about this virtuous indignation. It may lead to sinful anger. It can quickly become the handsome brother of sinful anger and hatred. When anger is not directed to a good end it is productive of bad effects either in words or actions. We are to be angry with sin and to never let our anger lead us to commit sin. The Jews had a say-

(Continued on page 2, column 1)

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## BRIEF NOTES

The Faith Baptist Church, 218 West 33rd St., Covington, Ky., and Pastor Ray W. Sexton will host a Bible Conference March 30-April 1 for the Kentucky Mountain Missions in South Irvine, Ky. The pastor and church invites all within driving distance to attend.

## Simmer Down...

(Continued from page one)  
ing which went like this: "Be not angry, and thou wilt not sin." There are words of wisdom in this saying.

When the carnal nature allows anger to transcend its cause, wrath is sure to follow. Our reason must cause this evil passion to simmer down before sundown. Paul said: "Let not the sun go down upon your wrath." Anger and wrath must not be permitted to continue. When the heat of the day is ended let the heat of anger cease. If the sun sets upon a man's anger, he may be sure it is sinful anger. So don't ever cherish anger; don't sleep on it until the next day. Don't harbor it with the purpose of revenge at some future time. To retain such anger is to gratify the Devil, for Paul adds in the next verse following our text: "Neither give place to the devil."

### ITS DEFINITION

Anger is a passion so common as to almost need no definition. Nevertheless, a few words about what it is are in order. Anger is an emotion of instant displeasure and indignation, arising from the feeling of injury done or intended. It has many degrees as can be gleaned from the various words used to express its many different dimensions. Its growth and despicableness can be seen in such words as wrath, fury, and rage. Wrath is deep indignation which expresses itself in a desire to get revenge or to punish. Rage is a violent outburst of anger in which self-control is lost. Fury is an overwhelming rage that borders on madness.

"If anger proceeds from a great cause it turns to fury; if from a

small cause it is peevishness; and so it is always either terrible or ridiculous. Sinful anger, when it becomes strong, is called wrath; when it makes outrage it is fury; when it becomes fixed it is termed hatred; and when it intends to injure any one it is called malice. All these wicked passions spring from anger" (GOLDEN GEMS OF LIFE, p. 348, 1880 edition).

Anger is always sinful when it is excited without sufficient cause. It is evil when it is against the person rather than the offense. It is wrong when attended with the desire to get revenge (Rom. 12:17). It dishonors God when it is cherished and heightened by reflection. All such sinful anger is condemned by God. "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil" (Ps. 37:8).

### ITS DERIVATION

Anger is an original susceptibility of our Adamic nature (Gal. 5:19-20). The sudden excitement on the reception of an injury is involuntary and natural. God implanted this passion in the mind of man to rouse him to an immediate defense of himself when attacked and before his reason would have time to suggest the proper means of defense. Anger prompts a person to self-protection, and when that is accomplished its proper office ceases. Hence there is no sin in a sudden arousing of the mind against immediate physical danger. But there are times when this passion is not only excited by danger but in view of wrong done by others. In such cases it terminates upon the person and not the thing and becomes sinful anger.

Anger may be looked for in the character of a weak-minded person. It may glance into the bosom of a righteous man, but it has a permanent home only in the bosom of a fool. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (Eccl. 7:9). In the bosom of a fool anger resides in an uppermost place and is not parted with but hugged in lasting union. No sensible person in full possession of his powers will suffer the degradation of allowing himself to be overcome by anger without experiencing the utmost mortification which causes him to simmer down before sundown.

There are times when anger comes from grievous words: "Grievous words stir up anger" (Prov. 15:1). Ill-chosen words are oil to the flame of anger. No one likes to be called some foul name. No one wants to hear his family and friends criticized. No one wants to be upbraided with his infirmities and infelicities. Destructive criticism always results in arousing anger in the hearer. It moves the hearer to self justification and to think he does "well to be angry" (Jon. 4:9). It causes pride and passion to strike together like two flints, and "Behold how great a matter a little fire kindleth!" (Jas. 3:5).

Sinful anger arises from an exaggerated sense of self-importance: "Proud and haughty scorner is his name, who dealeth in proud wrath" (Prov. 21:24). The proud wrath of Asa caused him to put the prophet in jail (II Chron. 16:10-13). Asa felt the prophet had offended his dignity. This outraged pride caused the king to become angry. Like King Asa, he who thinks more highly of himself than he ought to think, often gets angry because others do not share his opinion about himself. This proud man in a fit of anger will summon all his artillery of wrath in an attempt to bend their stubborn knee to offer him the tribute of admiration. Haman, the enemy of the Jews, is an example of such anger: "And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath" (Est. 3:5).

This evil passion sometimes originates from greed. When Naboth refused to sell his vineyard to King Ahab, he went home so angry he refused to speak to anyone (I Kings 21:4). Ahab had the delights of Canaan, the wealth of his kingdom, and the power of the throne at his command, yet all this availed him nothing without Naboth's vineyard. His anger could not bear this disappointment. It crossed his desire and prompted

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



## HEAVEN CAN'T WAIT

(Read Exodus 8:1-15).

I have four texts of Scripture that I want you to read:

"And he said TOMORROW."

—Exodus 8:10.

"Now is the accepted time, behold, NOW is the day of salvation."

—II Corinthians 6:2.

"Boast not thyself of TOMORROW for thou knowest not what a day may bring forth."

—Proverbs 27:1.

"Wherefore as the Holy Spirit saith, TODAY if you hear his voice, harden not your heart."

—Hebrews 3:7.

If you are a movie-goer you will doubtless know where I got my subject. I don't go to the movies. I don't think any child of God has any business whatsoever to go. I don't think, brethren, that it is becoming any Christian to ever attend the movies. I don't know of anything in the world that will cause an individual to lose the joy of his God-given salvation more

than by a continuous contamination on the part of the world by way of the movies.

I say, brethren, I don't go to the movies but sometime ago there was a movie shown by the title "Heaven Can Wait." Now, don't misunderstand me, I didn't slip around to the back door to see it. I don't know about what was shown on the inside, but in some manner I saw an advertisement of it. The title struck me forcefully: "Heaven Can Wait." I don't know what was in it, but I rather have in mind, judging by the title only, having not talked it over with anybody who saw it, I rather have in mind, beloved, that it was a portrayal of this theme: Live for the world; enjoy the pleasures of life; partake of every pleasure you can count on so far as material pleasures are concerned. Take those things now and let Heaven wait. My idea about it may be a million miles from the theme, and some of you worldly church members

who go to the movies may be able to set me right as to whether I have guessed right as to the subject matter of that movie. I say, some of you worldly church members may be able to do so. Brethren, I have in mind that is about what was the theme of that movie.

Be that as it may, when I saw the advertisement of it, I said that is an idea for a sermon. In all probability the movie magnates that produced it had in mind take your fill of earthly pleasures; take all that this world has to offer; get all the sensual satisfaction out of this life and remember, Heaven can wait. I come to you, brethren, with just exactly the opposite thought—Heaven can't wait. THIS IS THE FATAL MISTAKE OF MANY INDIVIDUALS in that they say either outwardly or else by their action, Heaven can wait! I say that this is a fatal mistake.

That was the mistake that Pharaoh made. If you will read care-

(Continued on page 3, column 1)  
passionate people the gentlest become passionate in self-defense. When a person possessed of an unbridled, ill-disciplined nature approaches, we should avoid them as if he were a bear robbed of her whelps, for such is a fool in his anger and folly (Prov. 17:12).

Anger is moral madness. It is constantly betrayed into actions which sober wisdom must condemn. "He that is soon angry dealeth foolishly" (Prov. 14:17). "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly" (Prov. 14:29). Discretion makes a person slow to anger. There is no better feeling than when you bridle your wrath and pass an offense without a sign of annoyance or resentment. "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression" (Prov. 19:11). A wise man has a cool spirit while a fool constantly makes a display of his anger: "A fool uttereth all his mind: but a wise man keepeth it in till afterward" (Prov. 29:11).

"Anger is outrageous" (Prov. 27:4). A passionate temper renders a man unfit for advice, deprives him of reason, and robs him of his better qualities. It makes him unfit for conversation. It destroys friendship, changes justice into cruelty, and turns all order into confusion. Man should act orderly and quietly from a sense of reason and reflection. Anger takes from man this prerogative, transforms his manhood into savage violence and his reasoning powers into brute instinct. How terrible is the evil effects of this sin of anger! In one brief fit of anger it sweeps away friendship, domestic happiness, self-respect, and the esteem of others!

### ITS DANGER

A man who has no restraint upon his spirit is compared to a broken down city without walls. "He that hath no rule over his

(Continued on page 5, column 4)

him to secretly meditate revenge. Ahab's anger resulted in the death of Naboth and the confiscation of his vineyard by Ahab.

Vengeful anger at times springs from a rebuke by another. Hanani the seer reproved King Asa for making a covenant with the king of Syria (II Chron. 16:7). The Bible then says: "Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing" (II Chron. 16:10). Asa's reproof came from God and was delivered by a messenger from the court of Heaven. This reproof

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was intended for good, yet the king got mad at the preacher for telling him his folly. He could not bear to be told about his faults. His peevish passionate temper transported him into impieties and indecencies. Many a man, just like King Asa of old, has left the church on Sunday morning in a rage because the preacher condemned his sins.

Another source of anger is argumentation. Elihu got angry with Job and his three friends during a period of warm religious discussion (Job 32:2-3). Debate is often the cause of anger and wrath. Generally, in a debate a person gets mad at his opponent for his skillful exposure of his heresy. Anger in some such cases is a cloak to cover over Biblical illiteracy. In all discussions about the Bible we must be careful lest they generate more heat than light. Let us remember that the wrath of man in no way helps the cause of Christ (Jas. 1:20). Also let us bear in mind that if the Bible has nothing to say on the subject in fact or principle, it is too trivial to quibble about it!

### ITS DISPLAY

The harmful effects of the sin of anger are too numerous to mention

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## Heaven Can't Wait

(Continued from Page Two)

fully from the 8th chapter of the book of Exodus, you will find that Pharaoh was encountered by the presence of God through God's man, Moses; and in that contest between God represented by Moses on one hand and Pharaoh on the other; when the frogs came up over the land, that the country was polluted thereby. There were frogs in their kneading troughs, there were frogs in their ovens, there were frogs in their beds, there were frogs, beloved, all over the land so that one could hardly step without stepping on frogs here and there. Finally, when this plague became so severe Pharaoh asked Moses to pray to God that the plague of frogs might end. Moses in conversation with Pharaoh said, "When shall I do so, and if I pray to God in your behalf, when will you allow God's people to go free?" Immediately Pharaoh spoke as we find in the tenth verse of the eighth chapter of Exodus, "and he said, tomorrow." Brethren, Pharaoh was mortgaging the future. He didn't know what tomorrow, but his idea was, Heaven can wait. I am satisfied that Pharaoh didn't have in mind that ultimately he would go to Hell. I am as sure of it as we are here to night that Pharaoh expected that ultimately there would be a reconciliation between him and God. He didn't realize that he was hardening his heart fatally toward God. He said, "Tomorrow" but tomorrow didn't come. His idea was Heaven can wait. Just one more day of sensuous pleasure. He will have one more day in which he will live as he wants to live. He will have one more day so far as his money and power as king is concerned. Tomorrow he will think about spiritual things.

I am sure, beloved, that there never was a man who went to hell because he intended to go there. But, just like Pharaoh men say, "Tomorrow." I am satisfied that there is not a man in Hell who deliberately and purposely decided he would spend his eternity in Hell. I am sure that every man in Hell tonight is there because he said, "Heaven can wait. I will live for this world. I will get more pleasure. I will enjoy all that the flesh has to offer. I will take all the world can give and after a while I will turn to the Lord, Heaven can wait." My brother, sister, it was a fatal mistake on the part of Pharaoh and it is a fatal mistake now for any man or woman to say openly or by action, Heaven can wait. I will give you another illustration within this Word of God of a man who did this same thing. Do you remember the rich young ruler who came to the Lord Jesus Christ? The record reads:

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus saith unto him, Why callest thou me good? There is none good, but one, that is God. Thou knowest the commandments, Do not commit adultery, Do not

kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and saith unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." (Mark 10:17-22).

Here was a man, my brother, who was so moral and good that he could stand in the presence of the Lord Jesus Christ and say he had kept the law of God from his youth. As to how closely he had kept it, I don't know. As to how much of a falsehood he told Him, when he said he had kept it from his youth, I am not prepared to say. He was so good, so upright and so moral that the Lord Jesus loved him when He saw him. Then the Lord put him to the test. He said, if you love me, sell everything you have, give it to the poor, and come follow me.

My brother, that man's gold which might have been a golden key to open paradise to him became a golden bar that held fast the gates of Heaven in his face and kept that man from his trust in Jesus Christ. When he turned and walked sadly away from the presence of Jesus Christ, I am satisfied he did so, thinking Heaven can wait. Some of these days he will do what Jesus said. I am sure he thought that he would go on and enjoy his wealth a little longer. He said within himself, "I will enjoy the things that money and my wealth can buy and after a while I will come and do the very thing that Christ has told me. I will go on enjoying the world. I will let Heaven wait for a little while." That was a fatal mistake. Not one time do you ever read in the Word of God that that young man came back to Jesus Christ. Not one time do you ever see him accompanying the Son of God and the twelve apostles. Not one time do you ever find him seeking out the Lord Jesus Christ. I am satisfied that young man's soul is in Hell. A lost man all because he took this position: Heaven can wait, I will enjoy my wealth, I will think about Heaven some other day.

There is another illustration in this Word of God of a similar man. That is the story of the rich farmer of whom we read in the gospel according to Luke:

"And he spake a parable unto them saying, the ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? (Luke 12:16-20).



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For February 18, 1979

I Peter 1:13-17.

This lesson deals with a proper preparation for the saint's earthly pilgrimage, which is basically the pattern of the writings of the New Testament. Right doctrine and right deportment go hand in hand. Therefore, both are emphasized.

#### VERSE THIRTEEN

"Wherefore." In view of your election, sanctification, and your future inheritance; or really in view of your total salvation, is the basis for this exhortation.

"Gird up the loins of your mind." In order to walk, work, worship, or carry out any Christian activity, this is necessary. To gird up the loins of your mind has to do with gathering up the wandering of your mind and centering them on the proper object; otherwise, the child of God will be tripped up. To be prepared in the heart and mind is to be prepared in the hands and feet. (Study Luke 12:35; Eph. 6:14; Eph. 4:23). Also Acts 12:8 for an illustration.

"Be sober." God's children or earthly ambassadors are not to be overly excited or alarmed by the affairs of this life. (Phil. 4:6,7; I Thess. 5:6) God's people are not to become intoxicated on the brain washing of the Devil, as he uses the mediums of radio, television, etc.

"And hope to the end." We need to heed the admonition in Hebrews 10:35, "Cast not away therefore your confidence, which hath great recompense of reward."

Brethren, here's a man who took the same position as Pharaoh, a man who took the same attitude as did the rich young ruler, a man who took the same attitude as some of you—he was living only for this world. He was thinking in terms of "I," "my," and "mine." He was thinking how he might enjoy his wealth and how that wealth might be the means of sustaining him in the future. The only concern was of material things—Heaven can wait. He wasn't concerned about spiritual things. There wasn't a spiritual truth that was at all prominent in his thinking. Instead, he said I am going to eat—I am going to drink and be merry and have a good time. Heaven can wait. But, brethren, he no sooner made that decision than God looked down and said, "Thou fool, this night thy soul is required of thee." I say, brethren, it was a fatal mistake on the part of this rich young farmer. It was a fatal mistake on the part of the rich young ruler, on the part of Pharaoh, and it is a fatal mistake for any sinner to go out and say, "I know Brother Gilpin is right. I ought to be saved. I will be saved tomorrow. Heaven can wait." Brother, it is a fatal mistake!

#### II

Now don't let anyone mistake me now. I AM NOT SAYING THAT ANY OF GOD'S ELECT WILL BE LOST. Instead, I want to emphasize this truth: That everyone that God has elected unto Himself for salvation before the foundation of the world, everyone is going to be saved. In the Gospel according to John, we read:

"All that the Father giveth me shall come to me." (John 6:37).

And, brother, there is not going to be one of God's elect ever go to Hell. There will not be one man in Heaven throughout eternity that was not the elect of God.

Our Lord Jesus Christ in this sixth chapter of John had fed five thousand men, not counting women and children. After the miracle of feeding, He had preached on the subject of Himself as the bread of life. Immediately, the people had scattered in every direction and after they left, Jesus looked out and saw His crowd had grown so small that finally He had a dozen (Continued on page 4, column 3)

This too is in view of the soon coming of Christ (Heb. 10:37). So Peter is saying don't lose sight of the completion of salvation. Hope has to do with expectation. (Rom. 8:24,25) This is the "lively hope" referred to in verse 3. So if we don't gird up the loins of our mind, we will begin to have doubts and fears.

"For the grace that is to be brought unto you." The grace of God which bringeth salvation (Titus 2:11) and the grace by which we are saved (Eph. 2:8) and the grace which is sufficient in this life, is not through yet, as it will be in operation in connection with our perfection. Praise God, there is more to come (Eph. 2:7) and that in the immediate future, as the word brought means which is being brought.

"At the revelation of Jesus Christ." That "glorious appearing" when He comes in the air, and the saints are caught up to be with the Lord. (Vs. 7; I Thess. 4:16,17) He will be unveiled and we shall see Him as He is. (I John 3:2) Later, every eye shall see Him and wail. (Rev. 1:7) That is, all of the unsaved.

#### VERSE FOURTEEN

"As obedient children." Even the saints at one time were described as children of wrath, by nature, and children of disobedience in practice and walk. (Eph. 2:1-3) But in regeneration, we were made children of God experimentally and characterized as children of obedience. This is a mark of salvation. "My sheep hear My voice and they follow Me." If earthly children are exhorted to obey their parents, how much more should professed children of God, obey Him?

"Not fashioning yourselves according to the former lusts in your ignorance." Here we have first the negative, then the positive, and in Rom. 12:1, 2 we have the positive, then the negative. So both have an equal part in the child of God being obedient to His heavenly Father. We are exhorted therefore to put off the old man and to put on the new man. (Eph. 4:22-24) Our model to pattern ourselves after is not the world, but the Lord Jesus Christ. (I Pet. 2:21).

#### VERSE FIFTEEN

"But as He which hath called you is holy." Here we have a great contrast to the former lusts

produced as a result of the fallen nature received as descendants of Adam because of the fall, and the fruit of the spirit which is a result of the new nature produced in regeneration. Therefore, the saint or holy one is described as having been called by God. Read closely II Thess. 2:14; Rom. 8:29; I Pet. 2:9; Col. 1:13. This calling is not only unto salvation, but life or a life corresponding to our heavenly Father and the Lord Jesus Christ. We are to have as our goal, to go and sin no more, thereby, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2:12)

"So be ye holy in all manner of conversation." Every phase of our activities should be characterized by righteous speech and righteous conduct.

#### VERSE SIXTEEN

"Because it is written." Here is the rule for evaluating both our beliefs and our practices. "What saith the scripture?" God's standards are set forth in the Holy Scriptures, and the Holy Scriptures are used to make holy people. (John 17:17).

"Be ye holy for I am holy." How could it be otherwise? If the Holy God lowered His standard, He would cease to be holy. Keep in mind, the command carries with it the power. (Act 1:8; John 1:12).

#### VERSE SEVENTEEN

"And if ye call on the Father." It is wonderful to have a heavenly Father to call upon, and since we are children, we can cry "abba Father" and pray "our Father which art in heaven."

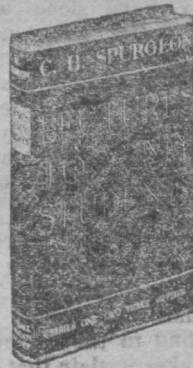
"Who without respect of persons." This reminds us that God didn't "set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." (Deut. 7:7) No, God didn't save anyone because they were better than others, nor deserved to be saved, but out of sovereign mercy. He didn't save because He saw something good in us, for there was no good in us. (Rom. 7:18).

"Judgeth according to every man's work." God's judgments are true and righteous altogether. Every sin and disobedience shall receive a just recompense of reward. The wicked does what he does because it is his nature, and he loves to do it. He is not lost because of what he does, but he does what he does because he is lost. The saved man is not saved by his works, it is not by works of righteousness which we have done, but according to His mercy, He saved us. (Titus 3:5) Therefore, we are created in Christ Jesus unto good works. (Eph. 2:8-10) God judged our sins in His Son. "He bore our sins on the tree of the cross." This was God's righteous judgment on sin. He will judge the wicked in their own sins, and thereby will judge them righteously.

"Pass the time of your sojourning here in fear." The fear of God is the beginning of wisdom. The saved are to bow in holy reverence in His presence. (Psa. 95:6) "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:6, 7) A saved person doesn't have to fear as far as losing salvation, but he is to have a holy reverence before the thrice Holy God.

CONCLUSION: Every professed Christian should make his calling and election sure by examining both his profession of faith in Christ, (II Thess. 1:12) and the things which accompany salvation. (Heb. 6:9).

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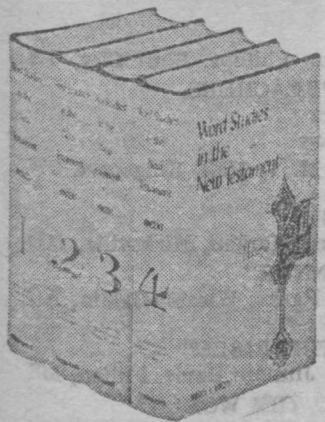
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THE BAPTIST EXAMINER  
FEBRUARY 10, 1979  
PAGE THREE

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Would it be called interfering into and interrupting the internal affairs of a church of like faith and order, when an invited and committed speaker of a Bible conference cancels his scheduled appointment, saying our church had no business inviting an a-millennial preacher to speak on the same program with him? If not, what would it be called?"—Memphis, Tenn.

JAMES HOBBS  
Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



Not necessarily. Remember, an invited preacher is not obligated to attend a conference. There are various reasons that could be used to cancel an appointment.

If he says something about your choice of preachers for the program, forget it. What is so terrible about a man objecting to someone on the program? Maybe he knows something about that preacher that you don't. It just could be that in the long run he is helping you; on the other hand if there is nothing to his objections, he is not hurting anyone but himself, unless you blow it out of proportion.

The only way that anyone interferes with the internal affairs of a church is if the church lets him.

If a preacher contacts me and objects to something that I am doing I either forget it or try to find out why. Either way I do not break fellowship with him over it. After all, he has to answer to the Lord for his position, as I do.

OSCAR MINK  
219 North Street  
Crestline, Ohio  
44827

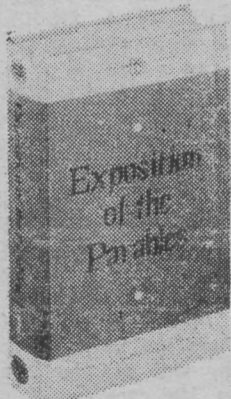
Pastor  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



I consider it interfering when a person tries to determine policy for a church which he is not a member of. However, every church should be solicitous of counsel, and willing to adopt recommendations when they are scripturally supported. I would not consider it interruptive to receive such a cancellation as referred to in the question, anymore than I would any other kind of cancellation. It would seem from experience that

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churches holding conferences would anticipate some last minute cancellations by committed speakers, and be prepared for such. Cancellations and criticism of the canceler can both be disruptive if the host church and pastor allow them to be. It is the duty of every church and pastor to exercise restraint in the selection of speakers for their pulpit, but when the invited speaker tries to force a restriction on the host church, he has overstepped the bounds of propriety, and gone counter of what Baptists have practiced all through their history.

E. G. COOK  
701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



I am familiar with the letter that brought on the question we had last week along with this one. I have known the dear Brother who wrote the letter for nigh on to twenty years. And I believe I know pretty well what he believes concerning church authority. I do not believe there is another Brother among us who believes in church authority any more strongly than he does. Then I have known the dear Brother who received the letter for almost twenty years. I have, and still do consider both of them as some of my dearest friends, Brothers who are appreciated most highly. And since I have been in their shoes, I know that both of them desire to have the brethren agree with them.

I have so many times found myself down deep in Romans 7:15. And I am going to say that both of these dear brethren fell into it too. In the first place, the Brother who wrote the letter never dreamed that it would imply that he was questioning the other church's authority. But the church that received the letter was justified in feeling that he was telling them what they could, or could not do. I have come to see that what another church does is none of my business. If that church goes too far, in my way of seeing it, I can refuse to fellowship with that church. But when I do that I still have no right to tell that church they have done wrong. That is a matter between that church and their Lord, and no one else. So I must admit that the church that received the letter had room for offense. I am fully persuaded that it was unintentional on the part of the writer of the letter.

Now that we see that the receiving church was justified in their being offended, let us think for a moment what they should have done according to the Scriptures. The Book makes it plain that when we are offended we should go to the offender and let him know that he has offended. Then it is the offender's responsibility to apologize for his having offended. But the church and pastor who received the letter fell right into Romans 7:15. They told everybody else. I hope and pray that I may not lose some precious friends in my feeble efforts to make peace between these dear brethren. I am going to recommend a remedy that is guaranteed to give the right results. The writer of the letter should tell the receiving

church and pastor that he is deeply sorry that his letter gave them cause for offense, and that he begs for forgiveness. The receiving church should apologize to the writer of the letter for not having informed him first of all that they were offended, and beg him to forgive them. If this is done in the right spirit, and if the Lord comes for us while you are still together you can meet Him arm in arm. If this remedy does not produce the desired results, please let me know, so I won't ever recommend it to anyone else.

I know it is easy for us to say we love the brethren. But I have never yet seen two Brothers who were out of fellowship having their arms around each other. So, dear brethren, if you believe our dear Lord's coming is near, even at the door, why not get this trouble settled while there is still time?

There are other dear brethren among us who need to try the above remedy. It works like magic. Try it, and really love the brethren.

JON RULE  
22433 Wohlfeil  
Taylor, MI 48180

PASTOR  
Zion Missionary  
Baptist Church  
8500 Pardoe Road  
Taylor, MI 48180



To interpret or to interfere with the internal affairs of a church is a serious charge, one too serious to levy against a man because he refuses to preach at your Bible Conference. You have invited him, not commanded him, and he is under no authority from your church. You ask what I would call it if a brother agreed to preach and then withdrew because you also invited a brother who is a-millennial to share the pulpit with him? I think the Lord already named it in Matthew 23:24.

## Heaven Can't Wait

(Continued from page three)  
men—His own disciples — about Him and He encouraged Himself by saying, "All that the Father giveth me shall come to me." Brother, I thank God that there isn't one of God's elect going to Hell. I have heard preachers speak of the sinner "sinning away his day of grace," which is preposterous, for he has never had a day of grace yet. Arminians talk of empty robes, empty mansions and empty seats in Heaven. I have heard folk pray that men might be saved before the Spirit of God might be withdrawn from them. This is ridiculous. All of God's elect will be saved. Not one will be lost. If the Spirit has once begun to work effectively in the heart of that sinner, He will never, never let up until that man is saved and a child of God. Not one of God's elect will ever go to Hell! Listen as I read:

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." (John 17:9-12).

He said in substance as He prayed that everyone that God had given him as a love gift from before the foundation of the world, that He had kept everyone of these. I thank God, my brother, that it is true that God chose us in

Christ Jesus before the foundation of the world; that God will see to it that everyone whom He has thus chosen will ultimately and eventually be saved and brought to a saving knowledge of the Lord Jesus Christ.

However, I say to you, beloved, there is many and many an individual who is taking the same position as Pharaoh, who is taking the same attitude as the rich young farmer. They are saying, "I will enjoy my position. I will enjoy my money. I will enjoy what the world can give. I will enjoy the satisfaction that comes to the flesh and so far as spiritual things are concerned, Heaven can wait!"

III

Let me show you sinner friend, WHAT YOU ARE MISSING BY SAYING HEAVEN CAN WAIT. Whenever you say Heaven can wait, YOU ARE MISSING HAVING YOUR SINS BLOTTED OUT BY THE BLOOD OF THE LORD JESUS CHRIST. I thank God, my brother, that whenever a man trusts Jesus Christ as his Saviour, that everyone of his sins—past, present and to come, every one of those sins are blotted out. I don't know of anything that ought to thrill a man more than to know that when he trusts Jesus Christ, that all his sins are blotted out.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee." (Isa. 44:22.)

"... and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7.)

Brethren, what a joy it is to know that all my sins have been blotted out in the blood of Jesus Christ.

Let me ask you a very serious question. Would you want the world to know of the sins of your life? How many individuals would be willing to write the sins of your

life that you can remember from the time you became accountable to God—to write the sins of your life in the presence of man? My brother, I thank God that when a man comes to Jesus Christ that all his sins, the sins of yesterday, the sins of today and the sins of tomorrow, that they are blotted out by the blood of the Lord Jesus Christ. And brethren, the man who comes to the Son of God and trusts Him as his Saviour will never have to face those sins again because they are blotted out by the blood of the Son of God. Now, sinner friend, whenever you say Heaven can wait, whenever you take the attitude of the rich young farmer and the rich young ruler, or whenever you say either outwardly or by your life, Heaven can wait, you are missing having your sins blotted out by the blood of Jesus Christ.

Again, my brother, whenever you say Heaven can wait, you are missing the joy of getting a brand new nature that you have never known before. The unsaved man or woman has one nature. He has never had but one and will never have but one until he is saved. And that nature that you have had from the time you were born, is the nature of the flesh. It wants to do everything that is wrong; it opposes everything that is right. That nature is a nature that has led you from God and has never one time led you toward God. But, beloved, the day that that sinner trusts Jesus Christ, right then and there he gets a brand new nature—the kind he has never had before and never has known anything about.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the DIVINE NATURE, having escaped the corruption, that is in the world through lust." (II Pet. 1:4).

Brethren, when a man is saved (Continued on page 5, column 2)

## 1978 Thanksgiving Conference Tapes

- TAPE 1**  
Side 1 — "THE AUTHORITY OF THE CHURCH" W. W. Wilkerson, Tampa, FL  
Side 2 — "THE AUTHORITY OF THE PASTOR" James Hobbs, McDermott, OH
- TAPE 2**  
Side 1 — "THANKFUL FOR FREEDOM OF WORSHIP" Charlie Buford, Starkville, MS  
Side 2 — "THANKFUL FOR MY BRETHREN IN CHRIST" Don Pennington, Covington, KY
- TAPE 3**  
Side 1 — "THANKFUL FOR THE DOCTRINES OF GRACE" Jarrel Huffman, Duncan, OK  
Side 2 — "THANKFUL FOR JESUS CHRIST" Vilus Peevy, Alma, ARK
- TAPE 4**  
Side 1 — "HOW SATAN RUINS A PREACHER" Harold Harvey, Monticello, KY  
Side 2 — "DEMONISM ON THE MISSION FIELD" Dale Myers, Bohol, Philippine Islands
- TAPE 5**  
Side 1 — "THE SINS OF YOUTH" Ralph Hawkins, Nappanee, IN  
Side 2 — "LET'S STAY MARRIED" Elvis Gregory, Columbus, MS
- TAPE 6**  
Side 1 — "THE FAMILY ALTAR" Dan Stepp, Goshen, IN  
Side 2 — "CHRISTIAN TOLERATION" Wayne Crow, Tampa, FL
- TAPE 7**  
Side 1 — "ECUMENICAL FOLLY" E.G. Cook, Birmingham, AL  
Side 2 — "PROBLEMS FACING OUR BAPTISTS" Oscar Mink, Crestline, OH
- TAPE 8**  
Side 1 — "LIFE AFTER LIFE" Dan Phillips, Bluff City, TN  
Side 2 — "THREE MISSIONARY PREACHERS, Parks, Hatfield, Myers" M. V. Hall, Kingsport, TN
- TAPE 9**  
Side 1 — "WHAT IS IT TO BE LOST" Bruce Morgan, Kirksville, MO  
Side 2 — "HOW GOD SAVES A SINNER" Daniel Parks, Winston-Salem, NC
- TAPE 10**  
Side 1 — "THE AUTHORITY OF THE BIBLE" Jimmie Davis, Fulton, MS  
Side 2 — "THE BAPTIST DEBT TO THE WORLD" Berlin Hise, Harrison, OH
- TAPE 11**  
Side 1 and 2 — "DANIEL PARKS SINGING"

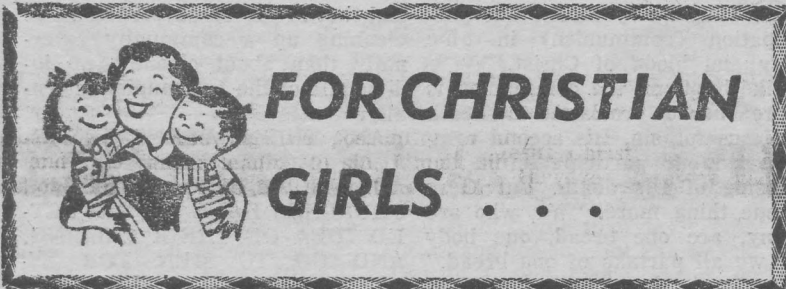
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THE BAPTIST EXAMINER  
FEBRUARY 10, 1979  
PAGE FOUR



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

### "BE KIND TO OTHERS"

NANCY K. POTTER  
Rogersville, Alabama

Karen Michaels had just paid for her lunch at school and was turning to find a table when a forceful blow knocked the tray from her hands. Spattered with beans and potatoes, her first reaction was frustration and anger. Looking down at her food-stained skirt, her hands began to tremble as she looked up at the girl who had bumped into her. Clumsy Clara, they called her, Karen remembered as she stared at the tall figure shifting uncomfortably from one foot to another.

"I'm sorry . . ." she began, blushing as the boys behind her yelled and laughed unmercifully at her. Karen stooped quickly and began to pick up scattered silverware and broken glass as Clara reached to wipe up the food with a napkin.

"It's all right," Karen stopped her. "I'll get the janitor."

"I'm really sorry," the girl mumbled as Karen brushed by her. The lunchline quickly resumed its course and Clara returned to her seat in the far corner, forgetting the napkin she had come for. She sat alone and picked at her food as big tears welled up in her eyes and threatened to splash down her cheeks.

"Poor girl," Mrs. Michaels' voice came over the phone when Karen called for a clean skirt. "She must be terribly embarrassed, Karen. Maybe you can make her feel at ease."

Her? Karen pondered on that as she hung up the phone and went to stand at the door to wait for her mother. Make her feel at ease? I'm the one that was embarrassed! I must have really looked a sight with all that food splattered down my skirt, she frowned. Mrs. Michaels' words, however, kept returning to Karen's mind and she began to see the truth in them.

Clara Wheeler, because of her long limbs and unusual height, had

always been known to be clumsy. She was teased unmercifully by the boys and oftentimes the girls had joined in until the poor girl had withdrawn into a sort of shell. Karen remembered that Clara always sat alone at lunch, seldom talked with others and usually remained aloof during class participation. Words from her pastor's recent sermon came now to Karen's mind. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

Changing to her fresh skirt, she tucked the stained clothing into her locker and returned to the lunchroom in time to get another tray and thank the janitor for cleaning up the mess. Making her way to the table in the far corner, Karen saw an uncomfortable blush creep up Clara's neck and into her face as she sat down.

"Mind if I sit here, Clara?"

"N-no . . . not if you want to," was the reply.

"Everything's all right now," Karen smiled at the girl.

"I'm so sorry I bumped into you," Clara frowned. "I didn't mean to."

"I know you didn't, and I forgive you. We all do things like that sometimes."

Karen Michaels was a little late for her next class, but she felt the few extra minutes she spent talking with Clara were worthwhile. The girl had overcome a bit of her shyness and began to talk for the first time.

"Dear Lord," Karen prayed inwardly as she slid into her seat, "please help me be a friend to Clara, and help me be kind, tenderhearted and forgiving . . ."

READERS: How often have you stood by and watched your classmates torment a student that was shy, clumsy, poor, or a little different? Maybe you have even been guilty of joining in the "fun"? We as Christians should never be accused of persecuting those that are not as well off as we are. Read James 2:1-10 and see what our Lord has to say about this type of conduct. If you happen to be one of those unfortunate people that are unmercifully teased, just remember that your Lord loves you as you are and understands what it is to be rejected. If you have been forgiven by Christ, you can learn to forgive others for their mean actions. Let's learn to apply the principle found in Ephesians 4:32: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."



### Heaven Can't Wait

(Continued from page four)  
something of God is put inside of him. God's nature becomes a part of him so that when a man is saved, he has two natures. He has the same old nature of flesh he has always had and it will soon manifest itself, and he has that new nature of God that has been put inside him.

Oh, what a joy it is for man to realize that he is now the possessor of a two-fold nature, and the nature of God that is put inside is the nature that is going to live, and live forever. Brethren, I am glad that the Lord Jesus Christ saved me, He put something of God inside me. I am glad that every man that is saved has had that experience. Now, you can join the church, you can be baptized, and you will never have the nature of God put on the inside of you, but brethren, when a man trusts the

Son of God as his Saviour, right then and there something of God is put on the inside, and he experiences divine nature that day. That man, who is saying, Heaven can wait, I will enjoy this world—he is going on with just this one nature; he is missing having the nature of God in his life.

Whenever a man says Heaven can wait, he is missing the joy of becoming a new creation in God's sight.

"Therefore, if any man be in Christ, he is a NEW CREATURE; old things are passed away; behold all things are become new." (II Cor. 5:17).

Listen, he is a new creature! That is exactly what every saved man is. He is a new creation! In the early chapters of Genesis we have the story how God created and fashioned this world. The birds, animals, beasts and everything that is in this world is of the creative plan of God. I am glad that God didn't stop creating the day He formed the world. I am glad that God has been creating individuals from that time down to this. Every time that God saves a man, we have a new creation in Christ Jesus. The man who says Heaven can wait, is missing the joy of becoming a new creature in God's sight.

I will say also, beloved, the man that says Heaven can wait is missing the glorious privilege of being born again into the family of God. I am glad, brethren, that God makes people new; that He gives them a new birth. Our Lord speaks of it:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again" (John 3:3-5-7).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23).

Brethren, every man who is saved has been born again. Nobody will ever go to Heaven without it. You can join the church, you can be baptized, you take the Lord's Supper, you can do the externals, you can turn over a new leaf, start over your life day by day, and go to Hell; but, brethren, the man who trusts Jesus as his Saviour—that man is born again. Brother, sister, listen to me, the man who says Heaven can wait is missing the joy right now of being born into the family of God.

As I bring this simple message to a close, may I say to that individual who is saved—may I say to you tonight, sinner friend, trust the Lord Jesus Christ now. Don't say Heaven can wait. Don't live for this world in hopes that after a while you can be saved. But tonight if the Spirit is working in your heart, may you now be accepted in the Beloved and now become a child of God! Jesus said, "Repent ye and believe the gospel" (Mark 1:15). I declare on the authority of the Word of God that any man that will repent of his sins and believe Jesus died on the cross for every one of those sins—I declare to you on the authority of God's Word that that man will go to Heaven when he dies.

Don't try to get to Heaven because of your sincerity. There may be those of you who say, "Brother Gilpin, I am sincere in what I do. I am doing the best I can." Sincerity won't save anyone. There was an article in the paper of a druggist over in the borough of Manhattan, New York, who filled a prescription wrongly. A woman brought a prescription into his drugstore which called for barium sulphate. He hastily read the prescription and read it barium sulphite. Just one letter difference—instead of sulphate he read it sulphite. Just one letter difference. He filled that prescription and in a few hours that woman was dead. Barium sulphate possesses curative powers, but barium sulphite

is deadly poison. They sentenced him to three years in the penitentiary. He didn't mean to kill this woman. He didn't do it intentionally. He was sincere in what he did. But there is a husband who mourns a loss of a wife and children who mourn a loss of their mother just because that druggist wasn't accurate. He wasn't right even though sincere.

You may be saying, "Well, I am sincere in what I do. I believe that I will go to Heaven if I keep the law to the best of my ability, and I live up to the Ten Commandments to the best of my knowledge." My brethren, it does not matter or make a bit of difference what you believe and how sincere you are—it will never save you. Jesus said, "I am the way, the truth and the life," and if you miss the Way, which is Jesus, all the sincerity in the world will never save your soul.

May it please the Lord tonight to take this simple message and may it be to His own glory; that He shall in this hour quicken some dead life, make it alive and cause those of you who have been saying Heaven can wait to come out on the side of the Lord and say now: "Heaven can't wait. I am taking Jesus now to be my Saviour and my Lord."

May God bless you!

### Simmer Down . . .

(Continued from Page Two)  
own spirit is like a city that is broken down, and without walls" (Prov. 25:28). Any man who does not rule his own spirit is an easy prey to the invader. He yields to the first assault on his ungoverned passions, offering no more resistance than a defenseless city. Every foe can go up and possess him. Every thoughtless child can throw a firebrand into him. He is at the mercy of every disgruntled and cynical person around him. The barest word, hint, smirk, shrug of the shoulders, and unintentional slight or reflection, yea, even silence itself, will suddenly explode this defenseless man.

Anger is dangerous because it may lead to degradation, death, and destruction: "For wrath killeth the foolish man" (Job 5:2). Wrath is a fire in a man's bones and blood. Since wrath is self-originated, man must be a fool for indulging in what is self-destructive. Satan has accomplished one of his greatest feats when he causes a man's anger, originally given by God for self-preservation, to be the means of self-destruction.

The danger of anger can be seen because it causes hard feelings in a family. This can be seen in I Samuel 20:34: "So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame." A fit of anger has parted many a husband and wife. The rage of parents has caused some children to flee from the comforts of home. Any thing which has the power to make a house of happiness a center of horror is as deadly as it is dangerous!

### ITS DISCHARGE

How does one get rid of the sin of anger? Is there a cure for it? The Bible commands us to put it off in the same manner we would put off a filthy garment. "But now ye also put off all these; anger,

wrath, . . ." (Col. 3:8). Anger is a vice as well as an infirmity. It is a corruption of our natural constitution. Therefore, it behooves us to put this sin out of our lives.

Knowing the possibility of my anger leading to sin, I must summon all my strength and Divine help to war against it. Others win their medals on the battlefield; this is my battlefield, and here my crowns are to be won (I Cor. 9:25). Others have won kingdoms or captured cities; here is the kingdom and city I must take. The wise man said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

An ounce of prevention is worth a pound of cure. The best way to avoid sinful anger is to be vigilant to mark and control the first risings of passion. If we are truly loving, anger will die away: "Hatred stirreth up strifes: but love covereth all sins" (Prov. 10:12). If we are truly humble, the sentiments which stir our anger would have nothing to feed upon. Avoid people who tend to make you angry (Prov. 22:24). Render a soft answer to the words of an angry man. Such things will cure anger, not only in you, but in others as well (Prov. 15:1).

Prayer is a good way to cure anger: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8). It is impossible to pray an acceptable prayer to God when we are angry toward others. Prayer is the peace of our spirits, the daughter of charity, and the sister of meekness. It is not possible to pray for a person and to be angry with him at the same time.

### ITS DISENGAGEMENT

When anger is cured a life of self-control will follow. James 1:19 says: "Let every man be swift to hear, slow to speak, slow to wrath." We need a quick ear, a cautious tongue, and a calm temper. Happy is the man who can control the storm of his mind. How sweet the serenity of habitual self-control! How this prevents many a self-reproach and how it spares us from self-betrayal. Blessed indeed is the man who is master of himself, for he that is not master of himself is master of nothing.

When anger is restrained a life of understanding follows: "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly" (Prov. 14:29). Sinful anger grieves the Holy Spirit (Eph. 4:30), is inconsistent with the profession of the gospel (Col. 3:8, 12-13), and is contrary to the example of Christ (I Pet. 2:23). Anger shuts out of Heaven (Gal. 5:19-21) and condemns to Hell (Matt. 5:22). This evil passion is a fruitful source of sin and misery. Hence the man who avoids it is of great understanding.

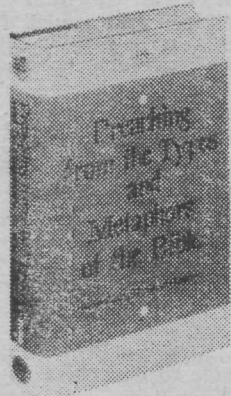
### CONCLUSION

Preacher, I have a fixed disposition to get angry and to sin. Many a time the sun has gone down on my wrath. My whole nature is filled with this infirmity. Only something outside of my nature can change my natural disposition to sinful anger.

What you have said is emphatically true. You must be born again. Only a regenerate heart can be humble enough to escape the exasperations of wounded pride. A wrathful disposition can only be cured by Christ. In Christ are (Continued on page 8, column 1)

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## Interpretation Of . . .

(Continued from page one)

ligion. It is the way of the literalist. The very use of rites tends, unless resisted, to harden into formalism and sacramentalism, unless one continually strives to see the significance of the symbol.

The Pharisees made an ordinance out of washing the hands before meals. The Pharisee who invited Jesus to dine marvelled that Jesus did not take a bath before the meal. Unless you take a bath before meals, you are unclean and cannot be saved. The Judaizers carried this sacramental notion into Christianity. They held that a Gentile could not be saved without circumcision. He had to become a Jew. The blood of Christ was not enough. The Holy Spirit could not give one a new heart without the help of this ancient Jewish rite. So the Pharisaic party in the church at Jerusalem and Peter up before the church for fellowship with the house of Cornelius in Caesarea. They reluctantly submitted after his story and held their peace for a while. When Paul and Barnabas returned from the first great missionary campaign, the Judaizers promptly turned up at Antioch with the ultimatum: "Except ye be circumcised after the custom of Moses, ye cannot be saved."

Paul accepted the challenge without a moment's hesitation. He took the matter to Jerusalem to show that the apostles and the mother church did not endorse the radical doctrine of the Judaizers. He would not for the sake of peace agree for Titus, a Greek, to be circumcised. He did not yield for one hour to the demands of the false brethren, that the truth of the gospel might abide. The battle of Paul's life was just this. He preserved spiritual Christianity against the demands of the ceremonialists. He met terrific opposition as did Jesus, as did Stephen, and for the same reason. The intolerance of those who mistake the symbol for the reality is always bitter.

Paul won his fight with the help of apostles and Judaizers, and were driven back before the onward march of apostolic Christianity. But the same narrow spirit reappeared in the second century. It dropped circumcision and seized on baptism as the SINE QUA NON of salvation. This teaching was in reality Pharisaism REDEVIVUS. It was also in harmony with much pagan theology. It was easy to understand and it swept the field in the course of time.

Out of the heresy of baptismal regeneration or remission has sprung a brood of errors that have turned the course of Christian history away from its primitive purity. If baptism was regarded as essential to salvation, then the sick and dying should be baptized before it was too late. Clinic baptism thus arose. But the sick could not always be immersed; hence sprinkling or pouring could be done in extreme cases. Water for immersion was not always ready to hand, and, since death might come, the ordinance had to be changed to sprinkling or pouring. This situation appears as early as the middle of the second century in the TEACHING OF THE TWELVE APOSTLES. The supposed necessity of baptism is the

explanation of the gradual use of sprinkling and pouring alongside of, and finally instead of, immersion. Thus also is explained the origin of infant baptism. At first, and for long, infants were immersed (see the Church of England Articles), but gradually sprinkling and pouring drove out immersion.

The modern Baptist voice cried in the wilderness in the seventeenth century in England, only the multitudes did not flock to the wilderness to hear and heed. To the many, after the long centuries of perversion of the ordinances, we seem interlopers and disturbers of the settled order of things. But the Baptist voice has been heard in the world of scholarship. The lexicons, the Bible dictionaries, the critical commentaries with monotonous unanimity now take for granted as a matter of course that baptism in the New Testament is immersion and immersion alone. To the unlearned, Baptists still have to prove this fact so patent to scholars.

And yet we do not carry all modern evangelical Christians with us in the restoration of the ordinance of baptism. We have won our contention, but we do not carry those who are convinced to the point of action. The tables are turned upon us in this wise. They say that we are sticklers for a mere form. What is the use? Grant all that we claim, and what difference does it make? So it comes about in modern life we are put again on the defensive and pushed over to the edge near the side of the ceremonialists, we who are the champions PAR EXCELLENCE of spiritual Christianity, of a regenerated church-membership. We must expound our message yet again.

We do not insist on baptism as a condition or a means of salvation. We deny both positions very strenuously. We say "no conversion, no baptism." First, the new life in Christ, then the baptism as the picture and pledge of that life. We contend that the form is important just because the ordinance is only a symbol. The point in a symbol lies in the form. It is true of a picture. One wants the picture of his own wife, not just the picture of a bird, a man, or that of another woman. Baptism is a preacher. It cannot preach its full message unless the real act is performed.

John the Baptist used baptism as the pledge of a new life worthy of the repentance which the people professed. He used it also to manifest the Messiah. Jesus spoke of it as a symbol of His death, the baptism which He was to be baptized with. Peter likened it to the flood in Noah's time. But it is Paul who has given the classic interpretation of the significance of baptism. He has brought out the rich message in his "mold of doctrine" as no one else has. It is a burial and a resurrection, submergence and emergence, buried with Christ and raised with Christ. It is a preacher of Christ's own death and resurrection, of the sinner's death to sin and resurrection to a new life, of the Christian's own death and resurrection in the end.

The very heart of the gospel message is thus enshrined in this wonderful ordinance. Leaving to one side the question of the duty of obedience to the example and



Question:

**WHO OR WHAT WERE THE ZUZIM?**

Answer:

Evidently an ancient race in the land of Ham, which may have been what was later known as the land of the Ammonites. The AV of this passage has Zuzims, but "im" is a Hebrew plural, and the "s" is unnecessary and is omitted by the RV. The Zuzim are possibly the same race as the Zamzumim of Deuteronomy 2:20, where they are referred to as giants who dwelt therein in old time. The Zuzim are mentioned only in Genesis 14:5, where it is merely recorded that Chedorlaomer, king of Elam, smote "the Zuzims in Ham" along with the "Rephaims" and "Emims."

command of Christ and the practice of the apostolic Christians, matters of no small moment, we press our plea on the ground of the great loss sustained by the perversion of the ordinance. Its beauty is gone. Its message is lost. It cannot tell the story that was put into it. It becomes a mere rite that may have a meaning to those who perform it, but certainly not that with which it was charged. No stretch of imagination can make sprinkling or pouring proclaim death and resurrection.

Since it is an ordinance to which Jesus submitted and which He enjoined, since it is so beautiful in itself and so rich in high teaching, we claim that modern Christians should not let mere custom or convenience prejudice or inertia rob them of the joy of obedience to Christ and fellowship with Him in His death and resurrection through this mystic symbol. Thus all can proclaim the heart of the message of Christ's death. We should not rob Christianity of its full rights in this matter. Let baptism preach. Our contention thus finds its full justification. We do not call men non-Christians who fail to see this great truth. We joyfully greet all true believers in Christ of whatever name and are glad to march with them in the great army of the Lord Jesus. But we cannot approve the substitution of a device of man for the sacred ordinance of John and of Jesus and of Paul. Once it is clear that immersion alone is baptism, then we should not hesitate to take the next step to be baptized.

The second ordinance preaches much the same message as that of the first, the death of Christ. It does not, indeed, speak about burial and resurrection. It is only of death that it has a message. But, if the Lord's Supper does not hold so full a message, the celebration is repeated frequently while baptism comes only once. The bread and the cup symbolize the sacrificial body and blood of Christ. The atonement is thus preached. The blood of Christ was shed for the remission of sins. This ordinance reminds us of the blood covenant of grace. We were bought with the blood of Christ. We must never forget that. We keep this ordinance in remembrance of Christ. We proclaim His death till He comes. The ordinance, like baptism, points forward as well as backward, the one to the Second Coming, the other to the Resurrection. It is a symbol also of the high fellowship which the saints will have with Jesus in the Father's Kingdom on high. It is an ordinance rich with spiritual teaching. We do not admit the doctrine of transubstantiation nor that of consubstantiation, but we do see in the Lord's Supper much significance.

ance. Thus we symbolize our participation (communion) in the body and blood of Christ.

Like baptism, the communion is a preacher. It proclaims the death of Jesus for sin, His second coming, and our participation in the blessing of His death. But there is one thing more. "We, who are many, are one bread, one body for we all partake of one bread." In a mystic sense we are one loaf in Christ. This ordinance accents our fellowship with Christ and with one another.

Paul uses baptism as a powerful plea against sin. "We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ, were baptized into His death?" F. B. Meyer has made a most effective use of Paul's argument in a diagram in which a grave is placed beneath the cross. Our old man was crucified with Christ on the cross. The burial with Christ under the cross advertises our death in sin. We come out on the other side of the cross and His grave to a new life in Christ. Paul uses the Lord's Supper in a similar plea for consecration. "Ye cannot drink the cup of the Lord and the cup of demons." "Ye cannot partake of the table of the Lord and of the table of demons." He alludes to the feast in the idol temples, but the principle is general. How can the man who partakes of the cup of the Lord resort to the saloon, the gambling den? How can he align himself with the evil forces of this world? Baptism is a true sacramentum, the Christian soldier's oath of fealty to Christ in his conflict with the hosts of Satan. The Lord's Supper is the mystic fellowship of the saints with Christ and with each other in Christ.

The ordinances speak loudly against the misuse into which they have fallen. Between over-emphasis and indifference there is the golden mean of truth. The Baptist voice has always spoken in clear tones for the free intercourse of the soul with God. The ordinances preach the same glorious doctrine of soul liberty. They testify to the fact that the soul is in communion with God through Christ. It is a supreme travesty to make these ordinances stand between the soul and Christ as hindrances, not as helps, to the spiritual life.

The Baptists have not cried in vain during these centuries for a return to apostolic purity in the matter of the ordinances, for the immersion of believers only. In simple truth many men of culture in other denominations wish that they instead of the Baptists had the powerful message which Baptists offer to the world. It is a message of reality and is in harmony with the modern spirit. The life is more than meat, more than ceremony. There is no reason in any ceremony that does not express a glorious reality. If we have died to sin and are living in Christ, the baptism and the Lord's Supper have a blessed significance; else they become a mockery and a misnomer. Never in all the history of the world was the Baptist message on the ordinances more needed than it is today. Never did it have so good a chance to win a hearing.

(THE BAPTIST WORD ALLIANCE, pp. 120-124, 1911 Session).

## God's Spokesman . . .

(Continued from page one)

for them, and not whether or not they succeed in doing the things and meeting the standards that the world sets.

In many instances today churches go to the world for their instructions, instead of to their Guide Book, the Bible. The clamor of the world, rather than the voice of God, determines the kind and directions of their activities. They give the world what it wants, regardless of whether or not it is the thing that the world most needs. That is the reason why we have so many "institutional" churches, so many of the "Community Center" type churches, so many churches that have substituted the "Social Gospel" for the gospel of individual salvation,

and that are more concerned about cleaning up a community externally than about cleaning up individuals of the community internally.

AND THIS HAPPENS GENERALLY BECAUSE THE MEN WHO ACT AS PASTORS OF THESE CHURCHES HAVE A PERVERTED IDEA OF THEIR CALLING, AND GO TO MEN FOR INSTRUCTION AS TO THEIR DUTIES RATHER THAN TO THE WORD OF GOD.

We have come to the place today where the duties and activities in which the minister is called to participate are many and varied. Perhaps no man in public life is expected to do so many things and do them well as the minister. With this situation confronting him, he must make up his mind as to what he will make primary, and what secondary and subordinate. A perverted idea of the ministerial functions on the part of both pastor and people often cause him to subordinate the things that ought to be made first, and to degenerate into a mere ecclesiastical functionary.

The world constantly calls the minister to do this, that and the other. But the question that we want to consider is, **To what does God call him?** We may best get at the answer to this question by noting some of the things that he is not called to do and to be — things that are often regarded as the very things that a preacher is above all to be chiefly concerned about.

First of all, let me say that he is not called to be a community visitation committee of one. If there is anything that is overworked by many pastors today it is what is called "pastor visiting": the practice of aimlessly gadding from house to house, ringing doorbells and killing time. I do not mean to intimate that a minister should never make pastoral calls. But I do say that he ought not overdo the thing, and that when he makes a call it ought to be in the interest of religion. It should be on business for the Master, and not simply to jest, joke or gossip.

Many pastors visit without a definite aim. I have known several pastors who would flit from house to house, pass the compliments of the day, tell an amusing anecdote or two, and leave without having ever disclosed any business or purpose in the visit. Let a doctor be seen coming out of a house, and at once people begin to say, "I wonder who's sick there." It is supposed that the doctor has some business of a professional nature. But many times, if you should see a preacher coming out of a home, and should ask him why he called, he would be unable to give a reason save that he, as a minister, is supposed to make such "pastoral calls." If someone is sick, in want, if they may be reached with the gospel in the home, or induced to take an interest in their spiritual and eternal welfare, then a visit from the minister is amply justified. But if visits are made merely to satisfy conventionalities so that one may say that they have made so many calls, or to keep "touchy" church members in a good humor, then the pastor had better use his time in some other way.

The writer has in mind one pastor in particular who visits incessantly, seemingly with the idea that it will aid in getting folks to come to church. This pastor's congregations are pitifully small. He spends more time visiting and seeking to get people to church than he does in preparing something for them when he gets them there. Any farmer knows that if he calls his hogs, time and time again, but has nothing to feed them when they come, it won't be long until they will pay no attention to his call. A preacher might learn a lesson from this.

Again, the minister is not called to be a civic or social reformer. If he is a true preacher of the gospel, his ministry will result in a better community, with higher standards along all lines. For when the individuals of a community are regenerated and saved, their lives will be such that the whole community will be uplifted. (Continued on page 7, column 2)

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THE BAPTIST EXAMINER

FEBRUARY 10, 1979

PAGE SIX

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

READER'S DIGEST is planning to try its famed talents for condensing books on another major work—the Bible. One DIGEST editor said the project will involve "just a reduction in length, like any of our condensations. You simply take out what you can, without distorting what the author meant. Only in this case, the author had more stature than most."

The magazine has chosen the Revised Standard Version (RSV) for its condensation work. Attorneys for the periodical and for the Division of Education and Ministry of the National Council of Churches, which holds the copyright for the RSV, are working out details of a contract.

I have known for years that there are many things in the Bible the religious infidels in the NCC would like to remove. Now the READER'S DIGEST is going to work with these radicals in chopping up our precious inspired Book. With all the zeal of Jehudi of old (Jer. 36:23), they will doubtless remove all miracles, the doctrines of grace, pre-millennialism (the NCC has always hated this as all liberals do), and strict moral precepts.

It will be especially interesting to find out what they do with Revelation 22:19 which says: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

A federal judge ruled that Bob Jones University deserves a tax-exemption status as a religious institution. U. S. District Judge Robert F. Chapman said the Internal Revenue Service, which revoked the Greenville, S.C., school's tax-exemption status in 1970, violated Bob Jones' guarantee of freedom of religion and exceeded its own authority.

The eight-year old case, in which IRS attorneys argued that the school lost its tax-exempt status because it practiced racial discrimination, had gone to the U.S. Supreme Court. The justices returned the case to Federal District Court on procedural grounds.

In a written order, Chapman noted the University does not permit interracial dating or interracial marriage. But he said the IRS had admitted the university's prohibition against those social practices is based on genuine religious beliefs. The judge said there is no clear federal policy against prohibiting interracial dating or marriage at religious organizations.

A group called the Freedom from Religious Foundation has made what may be the first atheist commercial produced in this country and recently began running it three times a week on a television station in Madison, Wisconsin. The commercial of the atheist group asks: "Have you ever wondered why churches do not pay their fair share of property taxes?" and: "Are you aware of the increasing ownership of the airways by religion?" The advertisement concludes with an appeal for funds for the foundation (THE REVIEW OF THE NEWS, Jan. 10, 1979).

The Internal Revenue Service has been recently attempting to take away tax-exempt status from Private Christian schools accused of "discrimination." This is being done to bring this nation into complete subjection to materialistic humanism. On the other hand, it grants tax breaks to mail-order religions and even to a pagan cult in California that practices witchcraft—not to mention Jim Jones's People Temple with real-estate holdings of some \$1.5 million, mostly tax-exempt.

The IRS last year ruled that non-profit religious publications may not discuss either directly or indirectly information about the

views of political candidates, at the risk of losing their tax-exempt status and lower mail rates. Publishing a politician's stand on, say, abortion without specifically agreeing or disagreeing, is not permitted by IRS. In view of these threats some conservative religious publications are not commenting on any basic moral issue that the IRS might construe as political. Do I recall some brother saying the IRS should be called "the Infernal Revenue Service"?

The 86-year-old patriarch of the Worldwide Church of God, Herbert W. Armstrong, and his chief legal counsel, Stanley R. Rader, are accused of diverting church assets to their own use on a scale of several million dollars a year. Armstrong's church, founded in 1931, has recently reported a membership of about 70,000 and an annual income of nearly \$70 million.

Commenting on the order of the Los Angeles Superior Court placing the church's assets in temporary receivership on the charge of misuse of funds, Allan Browne, an attorney for the Worldwide Church of God, told reporters that details of how the church's leaders use money contributed by members are not the public's business. Commenting on the alleged misuse of funds, Garner Ted Armstrong, an excluded member of the church, said: "The things I warned my father about in the 1960s are coming home to roost in the late 1970s."

A careful examination of the personal lives of the two Armstrongs reveals many reasons why they deny the reality of Hell. No doubt after the end of their mortal lives on earth they will change their views about Hell.

### God's Spokesman . . .

(Continued from page six) and helped. But it is not the preacher's God-called duty to spend the major portion of his time doing "social service" work, and organizing for social and moral reform. I have known preachers who seemed to consider it their main mission to change the externals of the community. Their work in each case proved superficial. They did not recognize the truth in the saying, "Put a clean shirt on a man, with a dirty heart, and he will soon be as dirty as before. But get the man's heart changed, and soon the clean heart will make him want a clean shirt."

It is very noticeable that in proportion as a minister departs from the faith, and loses belief in supernatural regeneration, just in that proportion does he transfer his emphasis to social and moral reform, and to what is called "social salvation."

Further, the minister is not called to be in the church a mere organizer and oiler of church machinery. A certain amount of organization may be necessary in order for a church to do efficient work. But the tendency in our day is toward over-organization. Organization is regarded by some as an end in itself, rather than as a means to an end. It is quite possible to go to seed on church machinery; to have more wheels than power. I dare say that in most of our churches, we need power more than we need additional machinery. Many times organizations are but a camouflage that hides the real spiritual condition of the church. The easy thing is for a pastor to neglect discipline, and ignore the marks of unspirituality, and be content so long as his members and those who attend his church are in some of the numerous organizations, "doing something." But salvation and consecration properly come before service.

It is often the case when such stress is laid upon organization that a church, in seeking a pastor, will choose one on the strength of his power as an organizer and

executive; passing by the man with the spirit of the prophet. Perhaps the man that they have chosen is lacking in prophetic insight and power, and is a very poor preacher, but he can oil the machinery of the church and keep it going, and that suffices!

It is easy to get into the habit of measuring our work by the reports of the various organizations of the church. By the time statistics have been read a few times, and the various reports have gotten to the Association or Convention, it appears that a great work has been done, when perhaps in reality, after all is said and done, not one soul has been drawn any closer to God.

Still again, the minister is not called to be to the church a financial secretary, and to perform all the duties pertaining to the temporal and material interests of the church. I have known churches that expected their pastor to raise the money for his own salary. And if funds were needed for other purposes, it was up to the pastor. It was never intended that the minister should handle all of the financial affairs of a church. It may be easily called to mind that in the first church, when the burden of material and temporal things came to press too heavily upon the apostles certain men were set apart to care for these things, in order that the apostles, unhampered, might give themselves to "prayer and ministry of the Word." And in our churches today many of the things that burden the pastor, properly lie in the realm of the duties of the deacons and other officers of the church.

What, then, let us ask, is the minister called of God to do? The answer is, he is first, foremost and primarily, called to preach the gospel. He is called to be a prophet—one who speaks for God; God's mouthpiece. The Apostle Paul, who will ever remain one of our greatest examples, realized that God's call to him was the call to declare the great truths of the gospel. So we have him saying, "Woe is unto me, if I preach not the gospel!" Like the prophet of old to whom the Word of God was as a "burning fire shut up in my bones" (Jer. 20:9); Paul felt the divine imperative to preach.

The preaching of the gospel was so pre-eminent, so above everything else to Paul, that he seems to have usually left others to baptize new converts. For he says (I Cor. 1:17), "Christ sent me not to baptize, but to preach." The called man has deep rooted within his very soul the conviction that he has a message from God—one that he has a great and consuming desire to utter. And unless he has experienced that divine urge and imperative to preach, a man had better locate elsewhere than in the ministry.

God sets great store by preaching—the public proclamation of the truths of the Bible. "It pleased God by the foolishness of preaching to save them that believe," we are told. "Preach the word," was Paul's exhortation to his son in the ministry. It was to "prayer and ministry of the Word" that the apostles gave themselves. Ministers today need to more closely follow them in this respect.

It has been my observation that a man may be deficient as a mixer; by nature and temperament he may be unsuited to the practice of slapping folk on the back, shaking hands, petting and patting. He may not be strong as an executive. And as an organizer he may not be the best. But, if he is a man that thoroughly knows the Word of God and is a preacher of power, who really feeds the souls of those who hear him, people will find their way to his church. He will preach to people where the functionary or manipulator of church machinery will preach to pews.

I know a pastor who has his church organized to the nth degree, and who has the financial status of the church at his tongue's tip. He is a great visitant and a tireless worker, but insufferably boring as a preacher. A certain doctor, who belongs to that church, said to a friend of mine:

"Often on Sunday morning, I am well-nigh exhausted from my strenuous practice. I feel tired in body and worn in spirit. In that

condition I just long to hear a good gospel sermon. How my soul thirsts for a message from heaven! But I go to church, and after an interminable period devoted to announcements, the pastor delivers himself of a dry little sermonette that savors not of heaven, but smells of the things of earth, and I go away heart-hungry and soul-weary."

Too many such ecclesiastical functionaries who neglect the Bible, have no burning, vital message from heaven, but get their sermons from the newspapers, current events, etc., is one of the reasons for the decline in church attendance in many places today. Sometime ago, when one of the Louisville dailies asked a certain number of citizens each day some questions about their church attendance and published the answers, it was revealed that many do not attend church at all. Many claimed as their reason, that preachers have ceased preaching the gospel and have substituted other things. The heaven-endued message they sought, they failed to find, and, discouraged, they quit. To charge all ministers with departing from the gospel is, of course, unfair and quite untrue. But who can say that the charge is not in all too many cases true?

If a church merely wants an organizer, a financier, a manipulator of church machinery—what I have called a "functionary"—then why not just choose some brilliant, able, young business man instead of a preacher, to look after the church? Then let the church install a radio set, or on Sunday morning gather to hear a phonograph dispense a "canned" sermon.

What this world needs is more prophets, more preachers, more spokesmen who bear to hungry-hearted humanity a message from the Throne. Pastors, preaching is your highest business. The pulpit is the pastor's throne. We need fewer priests, fewer wheel-greasers, fewer "functionaries," and more men with a message from God.

The pastor of a church is pre-eminently a preacher. "Feed my sheep," so said Christ to the leader of the twelve. In the words of another: "God did not declare that 'It hath pleased God by the foolishness of handshaking' to save the world, but the 'foolishness of preaching.'"

Talk about golden age in Christian history! There have been none save those made golden by the tongues kindled by coals from off God's altar. The whole world brightens when a man appears, able to unfold in syllables of fire the unsearchable riches of Christ.

### Halliman Continues

(Continued from page one) Yoti if he was afraid for me to lead him across. The log was quite high above the water and the river was quite wide, deep and very swift. He said if I was not afraid, he was not, so I soon found myself in a new experience of leading a man, that is almost totally blind, across a foot log with a swift river running underneath. The going was slow as he had to feel his way with his feet and about the middle of the way there was quite a bit of vibration, but our footing was sure and in due time we made it to the other side without incident, other than a few frayed nerves.

Once across the bridge we immediately started up a mountain that got steeper with each step until before we finally reached the top, we were literally holding on to scrub bushes or anything else we could get hold of to keep from falling, or sliding back down the mountain side. It has just occurred to me that I doubt if even half of you brethren, that attended the recent Bible Conference at Calvary Baptist Church at Ashland, Kentucky, had any more difficulty getting to the Conference than we did.

Once we got on top of the mountain, we immediately came to the church building and the houses that we would stay in while there. This being Monday afternoon and the conference not starting until Tuesday morning, the local church people had prepared a good meal for us and, after we rested for

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a while, we all assembled around the place where the food was being served and ate to our fill. I had enough food left over to last me for the next couple of days. By late afternoon, just before dark, the last preacher reached the conference camp. That afternoon I had met with the preachers for a few minutes, and instructed each of them to be prepared to preach at any time they were called upon.

By 8:00 a.m. the next morning we were assembled in the church building for a business session before conference convened at 9:30. With everyone sleeping within a couple of hundred yards of the church building, and not having to worry about getting a suit pressed to wear to church, or a dozen other things that preachers and their families have to worry about back there, before they are ready for services (and then many are late getting there), we can sleep until 7:00 a.m., get our breakfast, run down to the river and get our baths and ready for services by 8:00. No one is ever late for services. Then we can hold a business conference until about 9:15, dismiss for half an hour to rest before we reconvene at 9:45 and then have 4 speakers and out again by 12:00 noon.

This conference was unique to us in that we had 29 speakers, and yet got all our usual business attended to; however, we had three full days doing all this. We utilized almost every available moment, and yet, no one got tired and worn out. The time we did have off we were resting and relaxing, instead of running across town to the Hotel or Motel, or to do a bit of shopping. By far, it was the best conference that we had ever had. Including myself we had 36 preachers in attendance. Inasmuch as I was running the conference and keeping everything on schedule, I did not attempt to preach. All the local preachers preached except six, and that was due to language difficulties. We had three language groups in attendance and while the conference was held in the Duna language group and, while all the preachers could understand Duna, there were four of the Huli preachers and two of the Pogaia men that were unable to preach in Duna. By late Thursday afternoon we had finished with the conference. Some started for their

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Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	10,000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

## Simmer Down ...

(Continued from page five)  
moral and spiritual forces strong enough to control the most uncontrollable rage and to soothe the most irritable temper. Where Christ reigns in the heart evil passions subside and die (Matt. 11:29). Sinner, bring your sinful anger, your wrath, your sullen pride, and your fretful irritability to the Great Physician of souls. He has the only possible cure. His cleansing blood, His mighty grace, His all-powerful Holy Spirit, His inspired Word, can check and subdue your passionate disposition. Christ is the only answer to your sinful anger. Only by His salvation can you be given grace to simmer down before sundown.

## Deceitfulness Of ...

(Continued from page one)  
fact that the seats of honor in glory are reserved for those who humble themselves and practice self-effacement.

Let us note some Scriptural accounts of destruction which resulted from the deceitfulness of pride.

### PRIDE BROUGHT LUCIFER'S DOWNFALL

Lucifer's declaration of independence is recorded in Isa. 14:12-15. In this Scripture the second will is introduced to the universe, and every "will" that endeavors to act independent of God is in great measure motivated by pride. Lucifer says five times in quick suc-

cession, "I will," and in each instance a desire for self-exaltation is manifested. Lucifer says, "I will exalt my throne above the stars of God." God says, "Whosoever exalts himself shall be abased," and He says to Lucifer, "Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:15). By this Scripture we are made aware of Satan's destruction and doom, yet, we need to remember this prophecy is at this date unfulfilled. Satan has lost the honor of being the anointed cherub but he has not lost his earthly principdom. It would help us if we remembered Lucifer had a throne, and that he is still the "Prince and power of the air" and "the god of this world."

It was through pride our first parents in the garden of Eden fell. Eve gave a hearing to Satan's challenge of God's Word. (WARNING! Do not reason with the Devil. He is far more cunning than the wisest saint in the realm of the intellect.) The lies of Satan "Ye shall be as God," instilled pride in Eve. She saw that the forbidden tree was good for food, pleasant to the eyes, and a tree to be desired to make one wise. She took of the fruit thereof and did eat, and gave unto her husband with her; and he did eat (Gen. 3:6). Since it worked with Eve, Satan has tried it with all of her children, but the aged and sagacious apostle John warns, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof:

but he that doeth the will of God abideth forever" (1 John 2:16-17). Lucifer's was the original God-defying pride, and though he was the highest in the order of God's creatures, pride plummeted him to the pit of eternal destruction (Rev. 19:20).

### PHARAOH'S PRIDE

God says to Pharaoh, "How long wilt thou refuse to humble thyself before me?" (Ex. 10:3). Pharaoh was the proud and haughty king of Egypt, and at the time the most powerful monarch on earth. But what did he not know was, that God had attached a woe to every crown of pride (Isa. 28:1). Egypt throughout Scripture is a type of the God debasing world, and Pharaoh is a clear type of proud man who goes on and on in his rebellion against God. God says, "Man's pride shall bring him low" (Prov. 29:23). Man's pride will either bring him low in penitent humility or bring him low in the regions of the damned. Pharaoh's pride made him obstinate, and carried him onward in a course of definite destruction. His pride was as a millstone around his neck, or "as a chain" (Ps. 73:6), leading him onward and downward to a muddy grave at the bottom of the Red Sea. Exodus 18:10-11 says: "... Blessed be the Lord, Who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh ... The Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them." Pharaoh said, "I know not the Lord, neither will I let Israel go." Pride always over estimates the power available to it. God, in asking Pharaoh, "How long wilt thou refuse to humble thyself before Me?" asks it of every son of Adam. To the person whose eyes peer this page, and as yet have not bowed the knee unto Christ and acknowledged His Lordship, God says to you, "How long wilt thou refuse to humble thyself before Me?"

The Scriptures declare that all men, by nature, are proud (Rom. 1:30), and that God knows the proud afar off (Ps. 138:6). So, it does no good for a man to try and hide his pride under a cloak of mock piety. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). And he sees the unregenerate heart deceived by pride, which deception prevents man from seeking after or having the first thought of God (Ps. 10:4). As pride kept Pharaoh on the path of destruction, so it is with all men who persist in their proud rebellion against God, and as Pharaoh was drowned in the depths of the sea, so shall they be plunged in the depths of the lake of eternal destruction.

### BELSHAZZAR'S PRIDE

Daniel 5:22 says: "And thou ... O Belshazzar, hast not humbled thine heart." Belshazzar lifted himself up in pride against the Lord of heaven by profaning the vessels of the Lord's house (Dan. 5:23). Belshazzar's pride is all the more abominable when viewed in the light of God's rebuke of his father Nebuchadnezzar, for his pride. Of Nebuchadnezzar, Daniel says, "His heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him" (Dan. 5:20). Nebuchadnezzar learned his lesson well, and we hear him say, of God, "those that walk in pride He is able to abase" (Dan. 4:37). And Daniel says to Belshazzar, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this" (Dan. 5:22). Belshazzar was weighed in the balances of God's infallible justice, and was found wanting. He lacked humility and that very night Belshazzar was slain. He lived proudly and died in infamy. "When pride cometh, then cometh shame" (Prov. 11:2).

Satan knows man is born with a heart filled with pride, and this pride makes man an easy prey for Satan. Pride is that element in fallen man's nature which causes

him to keep his eyes on self. Satan, knowing of this terrible deficiency in man's nature, intensifies his deception by making man believe he has the power to determine his own eternal destiny. Pharaoh and Belshazzar have long ago learned otherwise, and while proud men go on in their pride, patting themselves on the back, they too, are going to learn the lesson that it is only 18 inches from a pat on the back to a kick in the seat of the pants. God speaks to the proud and says, "Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee" (Jer. 50:31). Yet, stubborn pride remonstrates, "Have we not done many wonderful works?" (Mt. 7:22). Oh, the deceitfulness of pride!

### RUSSIA'S PRIDE

Nikita Krushchev, while premier of Russia, said, with a smirk on his face and a belligerent fist raised toward heaven, "If there be a God in the heavens, our sputniks and mutniks will knock Him out of the heavens." Such a statement is born of ignorance and pride, and strong words are mostly used by weak people. Hear proud Russia say, "I will go up to the land of unvalled villages, (Israel) to take a spoil, and to take a prey" (Ezek. 38:11-12). Russia could try this any day now and when the armies of the USSR attempt to execute this proud desire, God enlists the forces of nature to defend His people Israel (Ezek. 38:22-23). God says, "I will call for a sword against him" (Ezek. 38:21). Peter and James both tell us, "God resisteth the proud" (James 4:6, 1 Pet. 5:5). So great is Russia's defeat that five sixths of her army is destroyed (Ezek. 39:2). Atheistic communism learns for sure the God of the Bible is the God of Heaven, for in this battle Russia is forever knocked out of the earth's political sky. Oh, the deceitfulness of pride!

### A RIGHT VIEW OF THE CROSS HUMBLES THE PRIDE OF MAN

Philippians 2:8 says: "And being found in fashion as a man, He (Christ) humbled Himself, and became obedient unto death, even the death of the cross." Saul of Tarsus was a proud, haughty, stubborn, stiffnecked and high-minded Pharisee. He boasted and glorified in his Pharisaism. He was the son of a Pharisee, and lived as a Pharisee (Acts 23:6; 26:5). In due season he met the meek and lowly Messiah on the road to Damascus, and there his Pharisaism was burned out by the radiance of Him whose remembrance Saul was endeavoring to erase from the earth. Afterward, we hear the voice of humility say, "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1:15), and, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). Humility is a wonderful virtue, and should be sought after by all people, but when humility is put on parade, it turns to pride of the worst kind. A preacher of my acquaintance said, "I have a bad fault. God has blessed me with a broad knowledge of the Scriptures, and when I get an opportunity I put this knowledge in a display case for everyone to view." Oh, the deceitfulness of pride! A public school superintendent said he wanted to get saved, but he did not want to get saved in the Wednesday night prayer meeting. He wanted to get saved on Sunday morning when there would be a crowd of people present. Some people feel the same way about gifts to the church. They make sure everybody knows they contributed.

Man, in his fallen nature, is a proud creature, and spreads himself like "a green bay tree." By his word and his works he calls attention to himself, and pride is never more hateful than when it detracts from the cross of Christ. Looking at the cross and counting the wounds in the blessed body of Christ, helps the saint to get his eyes off himself, and goes a long way in subduing pride.

An old country Baptist preacher met one of his neighbors on the road who was of a different kind

of church. After the usual greetings the neighbor said to the old preacher, "Brother Baptist, you are not very humble, are you?" The old brother replied quite seriously, "No, I am not half as humble as I ought to be, but I feel sure you are a humble man." To which the neighbor replied, "Yes, I am, and I show it by washing the saint's feet." Oh the deceitfulness of pride.

The things Paul was proud of before he was saved, he counted as dung after he was saved (Phil. 3:8). Lost friend, how many are the things you are proud of? Take all your assets, every penny, put them all together on one package with your supposed good deeds. The grand sum of which cannot purchase one square inch in Heaven's boundless acres. The supreme accomplishments of the flesh while they give great buoyancy to pride, are but the means of driving the soul downward from God.

May God, in grace, grant every reader of these lines to see the deceitfulness of pride, and turn in humility from the soul damning pride with which we all are born. The greatest truths are the simplest, and the greatest men are the meekest.

## Halliman Continues

(Continued from page 7)  
homes, walking through the night to get there, and some stayed on until Friday.

On Friday I left with several of the preachers for the Lake Kopia area. On the way there I had tire trouble and had to put my spare on, so that meant if I had anymore trouble before reaching home, I would have to repair the tires out on the road. We had a good time at Kopia, winding up there on Saturday afternoon with a baptismal service—four people were baptized. We slept at Kopia again on Saturday night, since we had some services scheduled along the way as we would be traveling home.

By 7:30 on Sunday morning we were under way again. It had rained all night and was still raining Sunday morning when we left. We had a service scheduled for 8:30 but had only gone a few miles when another tire went flat, now a tire had to be repaired. My part of the service was called off, and I sent the pastor on to take care of the service and explain to the people why we could not be there. In due time, and in the rain, I got that tire repaired and back on the vehicle, but still with no spare. Our next service was scheduled for 11:00 a.m. about 15 miles down the road. This was a baptismal service and two churches were meeting with their people to be baptized.

It would hardly seem probable, but we had not gone more than six miles when we had another flat tire. Perhaps you are thinking about now, "Brother Halliman, why don't you get some new tires and eliminate all this tire trouble?" Fact of the matter is, I do have all new tires except one but these sharp limestone rocks, that are on the roads over here, are just like razors. Sometimes they seem to slice right through a tire, new or old, with the greatest of ease. By this time, while the rain had stopped, the mud was terrible and being red clay it sticks to one's shoes until it is difficult to drag your feet around at times. I decided this time, since I had to repair another tire, I would just go ahead and repair two so I would have a spare.

While I have had another flat tire and a broken spring since that Sunday, we finally managed to get under way and no more trouble that day. We reached the place where we were to hold the next service about two hours late, but the people were waiting for us. We parked the car along the road side and walked down a mountain side to the river and baptized seven people into one church, and four into another one. I left there and got back to the Mission Station just before the afternoon service was to start here. I was so tired I could hardly make it through the service, but God gave us a good service. Thus the ten day patrol came to an end.

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PAGE EIGHT