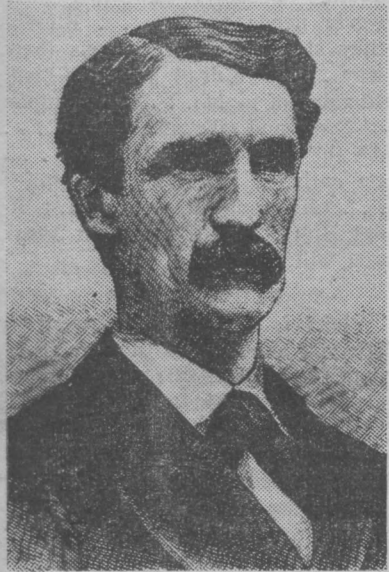


THE MISSION OF WOMEN

GEORGE C. LORIMER
(1838-1904)

Still slowly passed the melancholy day,
And still the stranger wist not where to stay;
The world was sad, the garden was a wild,
And man the hermit sighed — till woman smiled.

The mission of woman is the next important point to be in-



GEORGE C. LORIMER

tigated in the present discussion. There has been a variety of opinions entertained upon this subject, to give the history of which would (Continued on page 5, column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC PART I

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"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

Vol. 47, No. 22

ASHLAND, KENTUCKY, JUNE 10, 1978

WHOLE NUMBER 2175

FTH REPORTS ON CHURCH VISITATION

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

Greetings to each of you in the name of our dear Lord.

I have just returned from my second tour of the supporting churches which carried me as far northwest as Sumas, Washington.

This trip was very long, both in mileage and duration. From the time I left, until I returned, 37 days had elapsed. During that period of time, there were 9 days that I was traveling without speaking engagements, however, I more than made up for this, as there were several days that I had as many as 3 services. Almost all of the services lasted well over two hours and many of them were as long as three and one-half hours.

While the trip was long and physically hard, I enjoyed getting around to see the many folk that I did. I not only preached in churches, but also in several homes and visited some mission points along the way, one at least

just newly started.

There were some along the way that were disappointed in that I



FRED T. HALLIMAN

could not visit with them, because I already had a tight schedule worked out, and while I was able to reshuffle the schedule in a few

instances, I could visit some places that I had not had on my schedule when I left, there were others that I could not work in at all due to the distances involved. I was sorry for this, but there was nothing I could do about it.

Each and every place seemed to enjoy the services greatly and one of the things enjoyed as much as anything at every place was the showing of the slides of the mission work in New Guinea. These slides are very informative and can speak far more in the same length of time than any human tongue could ever tell. I trust that all this has strengthened the mission work in Papua, New Guinea since it is an ever growing work. The needs grow accordingly and with inflation having hit Papua, New Guinea as well as the rest of the world, it seems that my expenses continue to outstrip the offerings.

It has been suggested by many of the brethren that I make this bit of information known, so that churches could pray about their of- (Continued on page 8, column 5)

SACRIFICES

Joseph Samuel C. F. Frey

Since the subject of Sacrifices may be considered as the foundation of the following lecture, it ought to be solid and sure. To present it, therefore, in a clear and edifying manner, we must first trace sacrifices to their proper origin; secondly, establish their design and thirdly, point out their typical signification.

THE ORIGIN OF SACRIFICES

1. Sacrifice is a religious act, in which a creature devoted to God was, in a solemn manner, destroyed in His presence for sacred ends. "A sacrifice," says Dr. Owen, "is a religious oblation of something consecrated and dedicated to God, by the ministry of a priest, according to God's institution, to be destroyed for a testimony of God, and an external symbol."

2. This mode of worship is of great antiquity. It was in use in the first ages of the world, and may be traced as far as to Adam's family. We are sure that Job offered sacrifices, both for his children and his friends (Job 1:5; 42:8). The patriarchs, Abraham, Isaac, and Jacob, built altars, and offered their sacrifices unto the God Most High. Noah offered up sacrifices, immediately on his coming out of the ark.

Cain and Abel brought their respective offerings unto the Lord; and from the manner in which the transaction is introduced, it seems pretty clear that there was a reg- (Continued on page 3, column 1)

THE NEW MAN

ALEXANDER MACLAREN
(1826-1910)

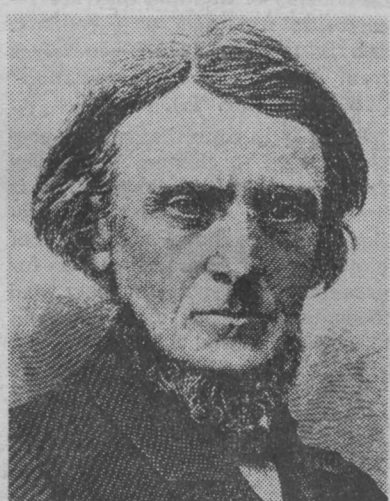
"And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

We had occasion to remark in a former sermon, that Paul regards this and the preceding clauses as the summing up of "the truth in Jesus;" or, in other words, he considers the radical transformation and renovation of the whole moral nature as being the purpose of the revelation of God in Christ. To this end they have "heard Him." To this end they have "learned Him." To this end they have been "taught in Him," receiving, by union with Him, all the various processes of His patient discipline. This is the inmost meaning of all the lessons in that great school in which all Christians are scholars, and Christ is the teacher and the theme, and union to Him the condition of entrance, and the manifold workings of His providence and His grace the instruments of training — and Heaven the home when school time is over — that we should become new men in Christ Jesus.

This great practical issue is set forth here under three aspects — one negative, two positive. The negative process is single and simple — "put off the old man." The positive is double — a spiritual "renewal" effected in our spirits, in the deep center of our personal being, by that Divine Spirit who, dwelling in us, is "the Spirit of our minds;" and then, consequent upon that inward renewal, a renovation of life and character, which is described as being the "putting on," as if it were a garment, of "the new man," created by a Divine act, and consisting in moral and spiritual likeness to God. It is not necessary to deal, except incidentally, with the two former, but I desire to consider the last of these — the putting on of the new man — a little more closely, and to try to bring out the wealth and depth of the Apostle's words in this wonderful text.

The ideas contained seem to me in brief to be these — the great

purpose of the Gospel is our moral renewal; that moral renewal is a creation after God's image; that new creation has to be put on or appropriated by us; the great means of appropriating it is con-



ALEXANDER MACLAREN

tact with God's truth. Let us consider these points in order.

1. The great purpose of the Gospel is our moral Renewal: "the new man . . . created in righteousness and . . . holiness."

Now, of course, there are other (Continued on page 6, column 4)

THE PRECIOUS BLOOD OF CHRIST

"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19).

Gold is precious — grain is precious — time is precious — the lips of knowledge are precious — the redemption of the soul is precious — the sons of Zion are precious — faith is precious, and the promises are precious. — Yet, O how emphatically and pre-eminently precious is the blood of Christ! But to whom is it precious? Not to unbelievers, not to apostates, not to formalists; but to awakened, trembling penitents, and to sincere and humble believers.

This precious blood ratifies precious promises, procures precious privileges, secures precious graces, and when applied, it makes a peculiar and precious people. It has made an atonement for sin, and it procures pardon for the sincere penitent; nor is forgiveness to be obtained in any other way, for "Without shedding of blood is no remission." It procures peace, for Christ hath "made peace through the blood of the cross." It procures access to God, (Continued on page 8, column 4)

AN INEXHAUSTIBLE BIBLE

AUGUSTUS HOPKINS STRONG

In my college days, a certain theological student returned from preaching his first sermon in a little country church, and went round mourning. His friends ask-



AUGUSTUS HOPKINS STRONG

ed him, "What is the matter?" He replied that he could never preach again. "Why?" they asked. The young man answered that he had told all he knew; he had outlined the whole Christian system; and there was nothing left for him to say. All of us, I fancy, have at one

time or another felt in a similar way. I remember days in my early ministry when it seemed as if I could never make another sermon. All my material was used up.

After a while we put away our fears. We learn that, though our own resources give out, the Bible is inexhaustible. It is full of treasure. Years of exploration and discovery only reveals to us more completely its divinity. It abounds in instruction and blessing. The man who believes God's Word finds it a lamp to his feet and light to his path. If he does not spend his time in merely critical research, but tries to get something out of the Bible for his own heart's needs, he will surely find that it answers every real demand of his soul. What touches him will touch others also. The Lord will never leave him without a subject, a truth, a word, which will be a blessing to others.

Let me read to you a passage from Isaiah: "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord Jehovah will help me; therefore have I not been confounded; therefore have I set my face like a flint, and I know that I shall not be put to shame."

That is good news for a young minister of the gospel. It is just what we need. The Lord makes the weak to be mighty. He gives us eternal truth in the Scriptures, and His Holy Spirit turns the outer word into an inner word that enlightens and rejoices our hearts. He not only furnishes us with the written message, but He gives us insight into its meaning, so that we can unfold it to others, and make it the power of God for their salvation.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE GENERATION GAP

"We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not for-

get the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God" (Ps. 78:4-8).

Today's many youth are pessimistic. They have lost faith in "the establishment." Many students are cynical of those who run the system and of their plans and purposes to solve the problems of society. We have Africa, the Jew-Arab crisis, a divided Berlin and wars and rumors of wars the

world over. One pressed button — one miscalculation, could set in motion a nuclear holocaust which might exterminate human existence. Modern youth see very little to be optimistic about.

Societies everywhere from Europe to North America, from the Far East to Latin America, have within them a generation dedicated to destroy the old order. These movements are led by hippies, peace advocates, civil rights protagonists, black power advocates, blowers of pot, drug (Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

MILBURN COCKRELL — Editor
Editorial Department, located in
ASHLAND, KENTUCKY, where
all subscriptions and communica-
tions should be sent. Address:
P. O. Box 910, Zip Code 41101.

PUBLICATION POLICIES: All matter for
publication should be sent to the editor.
All manuscripts sent should be typed and
double spaced. All such material becomes
the property of TBE and will not be re-
turned unless requested by the writer. We
reserve the right to edit and condense all
materials sent to us for publication. Church
news items must reach us one month prior
to publication.

The publication of an article does not
necessarily mean the editor is in complete
agreement with the writer, nor does it
mean he endorses all this person may
have written on other subjects.

COPYING PRIVILEGES: Unless otherwise
stated any article published in this paper
may be copied by other publications, pro-
vided they give a proper credit line stat-
ing that such was copied from this publi-
cation, and the date of publication; pro-
vided that such materials are not publish-
ed for profit. If we are not on an ex-
change list with the publication copying,
it is requested that a copy of the issue
containing the articles be sent to our ad-
dress. All copyrighted materials may not
be copied without written consent.

PUBLISHED WEEKLY, except last week
of December, with paid circulation in every
state and many foreign countries.

SUBSCRIPTION RATES

One year — \$4.00; Two years — \$7.00
Five years — 14.00; Life — \$50.00
CLUB RATE: 15 or more — each \$3.00

When you subscribe for others or
secure subscriptions — each \$3.00

BUNDLES: 10 to 50 copies to one address
\$20.00 for each 10 yearly; 60 to 100
copies to one address 20.00 for each
10 yearly.

FOREIGN: Same as in the United States.
PLANNING TO MOVE? — Notify us three
weeks in advance. The post office does
not forward second class mail unless the
addressee guarantees the forwarding
postage. They charge us 25c for each
"change of address." Please save us this
expense and the post office time.

Entered as second class matter March
4, 1978, in the post office at Ashland,
Kentucky, under the Act of March 3,
1879.

The Generation Gap

(Continued from page one)

addicts, young men with outland-
ish hair-dos, anti-war-mongers,
Communist conspirators and relig-
ious liberal clergymen. These
rebellious youth and their leaders
are preparing the successor so-
ciety that must spring from the
ashes of the old. Everywhere they
are seen raising a fist, a typical
Communist gesture of defiance.
They live on the fruits of capital-
ism while trying to destroy it.

Youth in revolt seeks ways to
promote love, spontaneity and
wisdom. To assist them in their
search for new values they resort
to certain stimuli, such as pagan
religious practices, modern chem-
icals, amplified music and nude
dancing. But in truth the "love"
youth seek is mere sexual prom-
iscuity. It is free lust, not free
love they are talking about. The
"spontaneity" is no more than
mental dullness. The so-called
wisdom is in fact folly and ab-
surdity. Their scorn of unsuitable
jobs reflect a fear of honest work.

The campuses of our colleges
and universities are the great
battleground of our time. The mil-
itant element of rebellious youth
have a battle plan that outlines
their strategy for victory. This
plan includes violent eruptions on
college campuses, the taking over
of administrators, the taking over
of college property, a reign of
terror and the closing down of
the institutions of learning.

STOP! STOP! STOP!

Before some American youth
completely destroy the nation they
live in, they should ask themselves
some sobering questions. Can free
love, academic freedom, drug ad-
diction and the new morality
really give us the Utopian world
they dream about? What is the
real fruit of hippie-morality? Is
it not social disease, illegitimate
children, guilt complexes, insan-
ity, confused lives and a con-
fused mess? What if there are
some sham and hypocrisy in our
society. Must we destroy the
greatest nation in all the annals of
human history to get rid of a few

rats? Would it not be better to
clean up the nation, rather than
to destroy both the rats and the
nation? Does it make sense to
burn down a beautiful mansion to
kill a few rats?

The generation gap is one of the
grim realities of our times. About
half of the world's population is
under twenty-one. Today much of
this so-called segment of society
is in revolt. They want nothing to
do with the world the older gen-
eration has built for them. They
are anti-everything from police to
press and from priest to preacher.

"As for my people, children are
their oppressors, and women rule
over them" (Isa. 3:12).

The lives of many of our young
people are misguided and un-
guided. They have no particular
goal. They do not know why they
were born; they cannot apprehend
what life is all about. The home,
the school, the church all seem to
have abrogated their responsibil-
ity. Today's youth are ill equip-
ped to cope with society's strains
and pressures.

Few young people are working
toward any worth-while goal. Few
are striving to create anything of
substance. Work by many is only
a necessary evil in order to ob-
tain the means of a livelihood.
Few realize the joy of good, honest
work. God made man to be
productive and useful. In every
human being there is the desire to
feel he is needed. That his life
serves some useful purposes. "For
none of us liveth to himself" (Rom. 14:7). No person can be
happy until he is fulfilling the de-
sire to do something constructive.
Yet how many parents have taught
this present generation the joy
of shouldering responsibility? In
most cases they have not been
so taught! As a result of this lack
of teaching in the home, we have
a generation that rebels against
any suggestion of law and author-
ity.

PARENT DELINQUENCY

Who is to blame for this hip-
pie generation? First, I believe
the parents are to blame. Most
homes are unhappy, divided and a
wretched environment for youths.
Fathers are no longer the heads of
the home. Mothers are too busy
to look after their children. At
night in many cases mom and dad
go out — the Lord only knows
where — leaving the children to
run loose on the general public, or
worse, to watch TV and learn
lessons in crime.

Children learn from parents.
When they see the personal ex-
ample of excessive drinking, drug-
taking, marital infidelity, foul
language, bad temper, disrespect
for law and other bad habits, how
can they grow up to be any better
than their parents?

"As is the mother, so is her
daughter" (Ezek. 16:44).

Parents give children too much
freedom. They are too permissive.
Children will never grow up to
love and respect over-permissive
parents. "A child left to himself
bringeth his mother to shame"
(Prov. 29:15).

More than a few children need
to hear their parents say a plain
"No." When we sow wrong teach-
ing and examples in the minds of
children, we must reap the evil
consequences. And that is just
what we are doing. We are reaping
a bumper crop of dropouts, hip-

THE REDEEMER'S RETURN

By A. W. PINK

\$6.95

This is one of the greatest books
ever written on the subject of the
second coming of Jesus Christ. It is
pre-trib, pre-millennial. Those who
love His appearing will want to pur-
chase and read this great book. Mr.
Pink deals with such topics as the
hope, the necessity, the time, the
signs, etc. of the Redeemer's second
coming.

ORDER FROM

**CALVARY BAPTIST CHURCH
BOOKSTORE**

P.O. Box 910 Ashland, Ky. 41101

OLD GLORY

*Our flag can be seen
Up above the trees.
From a high flag pole,
Waving in the breeze.*

*In colors so bright
Of red, blue, and white;
It tells a story
Of our freedom fight.*

*Men have fought and died
To maintain our liberty;
To protect us all
From the foe and enemy.*

*They died not in vain
In the days now past;
May it ever be so
While our life shall last.*

*White stars like daisies
In a field of blue;
With the thirteen stripes
Of red and white, too.*

*Red is for the blood
Our forefathers shed;
Blue is for bravery
As they forged ahead.*

*White is for purity,
It connects the two;
May this be a lesson
For me and for you.
The "land of the free
And the home of the brave"
May not always be:
Yet it can be saved.*

*If in God we trust
As our coins do read;
Our land will prosper
With abundant seed.
Freedom is precious
For it we must fight;
It is losing ground
In this: earth's dark night.*

*The Reds are trying
To overtake us;
Let us turn to God:
He will fight for us.
For two hundred years
We have stood the test;
How long will it last
If we do our best?*

*Yes, God is Sovereign:
It was part of His Plan
To raise up this nation:
This great and free land.*

*Remember our flag;
The red, white, and blue:
It stands for something,
To it let's be true.*

*It waves in the breeze,
Telling its story;
In red, white, and blue:
That is "Old Glory."*

pies and young revolutionaries.

SCHOOL SCOUNDRELS

Second, I believe the schools
and colleges are to blame. There
is something criminally wrong
when educators fail to teach mor-
ality, honesty, decency, good cit-
izenship and hard work. Children
are being taught much which is
irrelevant. Some are brainwashed
with agnosticism and atheism un-
der the guise of evolution. When
God was kicked out of the schools
and colleges, and evolution
brought in, is when the generation
gap became wide-open. When chil-
dren are taught that there is no
God, no standard of right and
wrong, no absolutes, then they be-
come like a ship without a rud-
der. They drift aimlessly through
life, not knowing what they are,
or where they are going. When
you teach a child he came from a
monkey, you have made a monkey
out of him and yourself.

Few people are willing to admit
the Communistic influence in our
schools. The Communists have
said for years: "Give us one gen-
eration and we will conquer the
world." Well, this un-American
generation of hippies and hood-
lums seem to be it. They have
been produced by the Communist
conspirators who used our schools
and colleges to do it! These cam-
pus riots, flag burnings, race mix-
ing, property-destroying and draft
card burning actions are the fruits
of the plot of mad-dog Commu-
nists of revolution. And those who

lack the ability to discern this are
a foolish and ignorant generation.

Any person who burns an Amer-
ican flag or any American school
building should be deported im-
mediately. Those who do not like
the good old U.S.A., should leave
it! Some of these young whippers-
nappers who fly Red China or
Russian flags should be sent there.
Better still, send them first to the
cotton patch until they earn
enough money to get a hair cut
and a bar of soap!

CRACKBRAINED CLERGYMEN

Third, I blame religious liberal
clergymen for lawlessness and
youth rebellion. These ultra-lib-
eral ministers are seen in the
front rank of protestors and by
their presence encourage civil dis-
obedience. Until these modernists
begin to preach and practice
obedience to the laws of God and
the state, we cannot expect the
younger generation to have a gen-
eral respect for law and order.
Until these wolves in sheep's
clothing start preaching Christ in-
stead of Communism to their peo-
ple, the generation gap will con-
tinue to widen. Until Sunday
school literature presents salva-
tion in Christ rather than Social-
ism and Communism, there is
little hope for this present gen-
eration. Unless true believers cease to
support the pseudo-scholars in
seminaries and colleges by their
presence and purse, this may very
well be the last generation. When
will some people wake up and get
out of these unscriptural, man-
made organizations and terminate
all association with these paci-
fists, Communists and religious
infidels? People had better stand
up and be counted; otherwise,
they will be counted out!

ADOLESCENT ABSURDITIES

Young men and women can't
blame their ills entirely on the
older generation. These hippies
are responsible for their own con-
duct. They were not forced to fol-
low in the steps of their elders
when their steps erred. Youth
have brought themselves to this
hippie way of life, and they are re-
sponsible for their own conduct.
The Bible says: "Save yourselves
from this wicked generation"
(Acts 2:40 Nor. T.).

I feel it is time that young peo-
ple decided to channel their lives
through productive channels. It is
time that they ceased the hypoc-
risy and pretended happiness of
hippiedom. It is past time for
preachers, parents, teachers and
those in authority to rise up and
to rightly guide and lead by ex-
ample the youth committed to our
trust. If we fail, all of us will
surely someday bewail the conse-
quences.

REGENERATION GAP

The generation gap is not nearly
so wide as the regeneration gap.
"There is a generation that cur-
seth their father, and doth not
bless their mother. There is a
generation that are pure in their
own eyes, and yet is not washed
from their filthiness" (Prov. 30:
11-12).

This modern generation is
"without natural affection" and
guilty of "disobedience to par-
ents" (II Tim. 3:2-3).

Most modern youth believe they
have a purity above their par-

ents. Satan has deluded them into
a good opinion of themselves.
They are "pure in their own
eyes," not the eyes of an omni-
scient God. Unregenerate boys and
girls are blind infidels as to their
depraved nature. No person,
young or old, is pure until he is
washed from his filthiness in the
blood of Christ (Rev. 1:5). To be
pure in your own eyes means to be
pure in your own depraved imagi-
nary view and perverted judg-
ment! Until the Holy Spirit disturbs
your complacency, your
condition is hopeless!

What the older generation needs
is salvation in Jesus Christ. What
the younger generation needs is
not hippiedom, but to be born
again. "Jesus is all this poor
world needs today . . . Blindly
they strive, for sin darkens their
way . . . O to draw back the grim
curtains of night . . . One glimpse
of Jesus and all will be bright . . .
All that you want is in Jesus . . .
He satisfies and joy His supplies
. . . Life would be worthless with-
out Him . . . All things in Jesus
you will find."

SERVICE GAP

There is another gap I want to
tell you about. It is the gap men-
tioned in Ezekiel 22:30. In this pas-
sage we are told that God wants
a man to stand in the gap. Sure-
ly in this evil generation there is
a great need for men and women,
boys and girls to stand in the gap
before the Lord for the land that
He should not destroy it. Who
knows but what this younger gen-
eration of true believers in the
Lord Jesus Christ is come to the
kingdom for such a time as this?

Acts 13:36 declares: "For
David, after he had served his
own generation by the will of God,
fell on sleep, and was laid unto his
fathers, and saw corruption."

King David was a blessing to his
age. By doing the will of God he
served the good interest of his
generation. Young friend, why not
be like King David? Noah was
righteous before the Lord in his
generation (Gen. 7:1). Why not
be like Noah? Jesus Christ died to
save "a chosen generation" (I
Pet. 2:9). Why not let Jesus Christ
be your hero, your idol, your most
coveted example? Service for
Christ is sorely needed as we live
in the generation when Christ
shall appear to take His people to
Heaven (Matt. 24:32-34). Whatever
you want to do for Christ must be
done quickly.

BRIEF NOTES

The Mt. Pleasant Missionary
Baptist Church of Chesapeake, O.,
and Pastor Willard Pyle will con-
duct special services June 12-18.
The services will be nightly at 7:30
p.m. with Elders Oscar Mink and
Milburn Cockrell doing the preach-
ing. Bro. Mink will preach three
nights on the doctrine of the
church, and the editor three nights
on prophecy. The pastor and
church invite you to attend these
services.

* * *

If any reader is seeking a sound
church in the New Orleans area,
he would do well to visit the New
Orleans Baptist Temple, 1813 An-
gela Avenue, Arabi, La.

NOW AVAILABLE!

THE COMPLETE BIBLE ON CASSETTE TAPES

King James Version of the Bible on Handy Cassette Tapes
At a Truly Reasonable Price

This set contains only top quality cassettes, which
have been tested and proven to be mechanically sound.
These tapes are guaranteed by the manufacturer against
damage or erasure. Tapes come in five brown padded
albums, which contain 60 tapes.

Complete Bible ----- \$125.00

New Testament Only ----- 29.95

**Kentucky residents, please add state sales tax.

Calvary Baptist Church Book Store

P. O. Box 910 — Ashland, Kentucky 41101

Sacrifices

(Continued from page one)

ular, fixed time for this religious exercise. The expression alluded to, is in Genesis 4:3: "And in process of time it came to pass." (The original is "Mickaitz yamin," i.e., at the ends of days). This intimates a stated time for the performance of this duty; and the whole turn of the phrase marks a previous and familiar observance.

Nor can it reasonably be doubted that Adam himself offered up sacrifices. For whence came those skins with which our first parents were clothed (Gen. 3:21)? The beasts to which they belonged cannot, so soon after their creation, be supposed to have died of age; they must have been slain; and as animal food was not in use until after the flood, it is most natural to suppose that they were slain in sacrifice, as a constant memorial of man's transgression, and of the death which it merited, and of the divine mercy by which that death was delayed. That Adam had been in the habit of offering sacrifices has been the general opinion of the Rabbins.

3. The kind of sacrifices which they considered most valuable, and which they offered most frequently, were animals slain and burned. Until the giving of the law, no other offering than that of animals is recorded in the Scriptures, except that of Cain, and this was rejected. Does not this fact indicate that the patriarchs knew, that "without the shedding of blood there was no remission of sin?" The heathen nations also, who doubtless offered sacrifices in imitation of the patriarchs, offered human sacrifices, and of those persons that were considered the most honourable.

The chief oracles among the heathens appointed human sacrifices. It was a custom among the Phoenicians and Canaanites, in times of great calamity, for their kings to sacrifice one of their sons whom they loved best; and it was common with them, as well as with the Moabites and Ammonites, to sacrifice their children. Upon extraordinary occasions, multitudes were sacrificed at once to their sanguinary deities.

4. Jehovah frequently testified His approbation and acceptance of animal sacrifices. When Job had offered sacrifices for his friends in obedience to God's command, the Lord accepted it (Job 42:7-9). And when Abraham had offered the sacrifices required by Jehovah, the Lord expressed His approbation by fire from Heaven. And when Noah had offered a sacrifice after the flood, it is said: "The Lord smelled a sweet savour," or rather, "a savour of rest," i.e., God was pacified, or rested from His anger, and promised Noah that He would no more curse the earth for man's sake; as Josephus observes, was probably the blessing that Noah prayed for.

Jehovah also accepted the sacrifice of Abel. Whence have these burnings of beasts and birds such efficacy? There was no moral goodness or rectitude in them;

nor is it conceivable, that an act of this kind, invented by man, could be so acceptable to God. Nothing less than His own institution seems sufficient to account for His approbation of an action, otherwise not founded in reason, and, at best, in itself indifferent, if not criminal.

Seeing, then, that the offering of sacrifice is a religious rite; that the practice is of remote antiquity; the objects sacrificed those most valued; and that this service was accepted of Jehovah, we now inquire into its origin. It must have been either a human invention, or by divine appointment. This has been a subject of great controversy; yet, after a long and close examination of the arguments on both sides of the question, I am fully satisfied that sacrifices were appointed by God Himself, and that immediately after the giving forth of the first promise of a Messiah. In favor of this opinion, many divines have argued and written well; but, in my humble opinion, Dr. Magee, in his invaluable work on the Atonement, has demonstrated it in the clearest and most convincing manner; and to this work I freely acknowledge myself indebted for many of the ideas in this lecture. That sacrifices are not human invention will appear from the following considerations:

First. No satisfactory reason can be given for their origin or design.

1. Some of the enemies of "Jehovah and His Anointed," have triumphed in their own imagined discovery that sacrifices are the invention of "priestcraft," for the purpose of "sharing with their gods and reserving the best bits for themselves." But these honest men have craftily omitted to tell us who those priests were before the institution of the Aaronic priesthood, when the head of each family offered up his own sacrifice. Was it gain to Job and all the patriarchs to burn their animals to ashes for the sake of getting the best bits, namely, the skin? Was not this their own before the rest was wasted? Such, however, is the superior sagacity of Morgan, Tindal, etc., etc., for the purpose of making the atoning sacrifice of the Son of God of none effect. "Such impotent cavils," says the learned Dr. Magee, "contemptible as they are, may yet be considered of value in this light; they imply an admission that the invention of sacrifice on principles of natural reason, is utterly inconceivable since, if any such principles could be pointed out, these writers, whose main object is to undermine the fabric of revelation, would gladly have resorted to them, in preference to suppositions so frivolous and absurd" (MAGEE ON ATONEMENT, Vol. II, p. 92).

2. Others, somewhat more sober and serious, would have us to believe that they were originated by the light of nature, as expressions of gratitude. They tell us, "that sacrifices are sacred gifts of things first received from God, and presented back to Him for an



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

For June 11, 1978

1 Thessalonians 5:19-28.

Intro.: As we conclude this first letter to the Thessalonians, we are looking at needed words of admonition and comfort to urge them to continue in the things of God. This is needful for Christians of all ages.

Verse 19

"Quench not the Spirit." This in no way implies that the Holy Spirit can be defeated either by the lost man or the saved man. God forbid. The ministry of the Holy Spirit, like the Father and the Son, is a glorious ministry. He is active in creation (Gen. 1:3). He is the inspirer of the Holy Scriptures (II Pet. 1:19-21) and uses the Word of God in conviction, in conversion, and in sanctifying the saints (Eph. 6:17; Heb. 4:12; John 3:5, 8; I Thess. 1:5; John 17:15-17). He seals the believer (Eph. 1:13); He indwells the believer (Rom. 5:5; 8:9); He leads the believer into all truth (John 16:13); He is the believer's Comforter (John 14:16). He also publicly manifested God's approval on the church (Acts 2:1, 2) and so the church is said to be the habitation of God through the Spirit (Eph. 2:22).

We are therefore to walk in the Spirit (Gal. 5:16) and to be filled with the Spirit (Eph. 5:18) which results in the fruit of the Spirit being manifested in our lives. To quench the Spirit therefore has to do with a failure to follow His leadership, and instead of yielding ourselves to the flesh. This is true individually or collectively as the church. It proceeds from a failure to rejoice, to pray, and to give thanks. It also results from a failure to abstain from the appearance of evil (vs. 22) and a failure to listen to God's Word (v. 20).

Verse 20

So we have the admonition in verse 20 to "despise not prophesings." To set aside God's message by not listening to His spokesman is a very serious matter. God's people should have the attitude of Samuel, "Speak; for Thy servant heareth" (I Sam. 3:10) and also

external expression of gratitude, an acknowledgment of faith, and every pious sentiment." Now, if Cain and Abel sacrificed upon this principle, it will be hard to account for God's accepting the one and rejecting the other.

It has been justly remarked, "if any have referred the practice of sacrificing to the laws of nature, their error is easily proved from this fact, that the sacrificial rites practiced by the ancients have been wholly abolished by Christ among His followers; though He was far from abolishing any of the laws of nature, but by His authority ratified, confirmed, and established them all" (OUTRAM DE SACRIF 22). Besides, no being has a right to the life of other beings, but the Creator, or those on whom He confers that right. It could, therefore, not have entered the mind of Noah or Abel to slay animals, the grant of animal food not being made till after the flood; nor would God have accepted of such an offering.

3. Dr. Spencer and others maintain that sacrifices were originally considered under the notion of gifts, the effects of which, in appeasing the anger and conciliating the favor of man, being observed, it was supposed they would have the like effect with God, and thereupon was invented the rite of sacrifice. But upon this principle, also, it may be asked, Why was the

of Joshua, "What saith my Lord unto His servant?" (Joshua 5:14). We should further have the desire to heed the admonition in John 2:5, "Whatsoever He saith unto you, do it." When the books of Thessalonians were written, the saints were admonished to listen to the prophecies of God as they were foretold and forthtold. However, since the Holy Scriptures have been completed, all of God's prophecies are recorded in His Book, so there will be no more revelations (Rev. 22:18, 19). We are therefore admonished to "preach the Word."

Verse 21

"Prove all things." Since there were and are so many deceptions in the world, God's people are to "search the scriptures daily whether these things are so." They are to "try the spirits whether they are of God" (Acts 17:11; I John 4:1). Preachers should be put to the test; doctrines are to be put to the test; professed churches are to be put to the test. All things are to be proved.

"Hold fast that which is good." Like a precious metal, the things of God are to be kept with all diligence. We keep them by hiding them in our hearts (Psa. 119:11). We keep them by contending for the faith (Jude 3). We keep them by teaching them to others (II Tim. 2:2). We keep them by taking heed (I Tim. 4:16; Heb. 2:2). The good is precious because of what its results are (I Thess. 2:13).

Verse 22

"Abstain from all appearance of evil." Christianity is both positive and negative, as we have seen several times. Evil in this connection is in direct contrast to that "good" in verse 21. So the evil is to be shunned because of what it produces. It doesn't matter what garment the evil may appear in, we are to avoid it (Gen. 3:1). No doubt the evil here has to do with false teachings or prophecies in contrast to the true prophecies of God, but it also means any kind of evil whether it be moral or doctrinal. Both have made havoc in the churches. So "flee idolatry" and "have no fellowship with the works of darkness" regardless of how innocent they may appear.

Verse 23

"And the very God of peace." As the child of God endeavors to carry out the admonitions and commandments of the Lord, they will find His "grace is sufficient," and "greater is He that is in you, than he that is in the world" (II Cor. 12:9; I John 4:4). Thereby he will learn to "walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

The God of peace is mentioned because He brings internal peace in our personal struggles and conflicts, and also, collective peace in the church (Isa. 26:3; I Cor. 14:33). This is with the understanding we have peace with God through the Lord Jesus Christ (Rom. 5:1; Col. 1:20). Notice also these other Scriptures (Rom. 15:33; 16:20; Phil. 4:9; Heb. 13:20).

"Sanctify you wholly." Paul is contemplating the complete work of conforming the saints into the image of the Lord Jesus Christ (Rom. 8:29; Philip. 1:6). This sanctification in purpose was begun in our being chosen unto salvation (II Thess. 2:13; Eph. 1:4). The means of this sanctification is the work of the Lord Jesus Christ in redemption (Heb. 9:12; Eph. 1:7). Also the work of the Holy Spirit in regen-

eration (John 3:8; Eph. 2:1; II Thess. 2:13) and the gospel in calling us (II Thess. 2:14). So we are set apart unto God once for all by the blood of Christ (Heb. 10:10) and by the new birth. However, this sanctification which is permanent, results in a continuing sanctification in our daily lives (John 17:17). The first has to do with our position before God as we are "accepted in the beloved" (Eph. 1:6) and "complete in Him" (Col. 2:10). This never changes.

The second has to do with our practice or conduct as children of God. So we have a progressive sanctification, one which changes us from glory to glory into His image (II Cor. 3:18). This will continue as long as we are on this earth. Then when we are caught up to meet the Lord in the air and are glorified, we will have total sanctification as stated in this verse (Rom. 8:30; Phil. 3:21; I Cor. 15:51-57).

So Paul writes, "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Since sin destroyed or affected the whole man, salvation makes a total new man. So we preach a complete salvation. A salvation which saves from the penalty, power, and presence of sin. Anything less is not Bible salvation.

Verse 24

"Faithful is He that calleth you, who also will do it." Here is one of the strongest arguments in the Word of God for the preservation or security of the saved. Yes, "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). We are the purchased possession and the preserved possession (Eph. 1:14; I Pet. 1:5). Thank God, He promised and He cannot lie (Heb. 6:17-19).

Verse 25

"Brethren, pray for us." Paul realized "the effectual fervent prayer of a righteous man availeth much" (James 5:16). As we pray for each other it produces fellowship and unity.

Verse 26

"Greet all the brethren with an holy kiss." Mere formality and hypocrisy should have no place among Christians. We should have fervent love one for another (I Peter 4:8; 1:22). A holy kiss is equivalent to a holy handshake or any greeting which manifests our care and concern for each other.

Verse 27

"I charge you by the Lord that this epistle be read unto all the holy brethren." Because Paul again recognized the value and preciousness of the Word of God, he charged the elders of the church to see to it that the letter be read to all the saints. This is contrasted to keeping the Word of God from the people as some have tried to do.

Verse 28

"The grace of the Lord Jesus Christ be with you." Paul begins and ends with grace which manifests how dependent we are on the mercy of God. Also to show the sufficiency of the grace of God.

The grace of the Lord Jesus Christ is another evidence of His deity.

How this letter, yea all Scripture, should have a vital place in our churches!

THE BAPTIST EXAMINER

JUNE 10, 1978

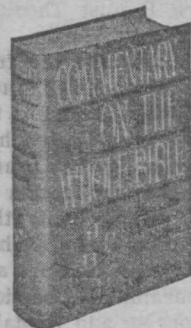
PAGE THREE

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$15.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.



There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

CALVARY BAPTIST CHURCH

P. O. Box 910 — Ashland, Kentucky 41101

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"What is the evil spirit from the Lord in I Samuel 16:14-16?"

E. G. COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



There are some things concerning this question that we need to remember. One is, God is sovereign in all things, including evil spirits. They are subject to His control. Another thing is, this evil spirit did not go out of God. Rather it went from God on a mission from Him. In I Kings 20:20-22 we hear God commanding a lying spirit to go and deceive old wicked King Ahab in order that he would go up to Ramothgilead and fall there. This lying spirit was not any part of God. But it was under His control.

So it was with this evil spirit that God sent on a mission. God had rejected Saul. He was to be replaced as king of Israel. So God sent this evil spirit to trouble, or rather to frighten him. This word "troubled" comes from BOATH which means to frighten. God started old Saul's downfall by His sending this evil spirit to prepare him for the fall.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



This is one of those questions in which to ask it is to answer it. The evil spirit from the Lord is exactly that, an evil spirit from the Lord. Yet, I am confident the questioner desires a measure of elucidation regarding the text.

First, let me say, all forces, whether they be evil or good are under the absolute and perfect control of Almighty God. The wrath of man and devil shall praise the Lord, and no sin can go beyond the bounds which God has set for it. Evil fits perfectly into God's decrees, and shall ultimately rebound to the glory of His

holiness and justice. Yet, God is not the efficient cause in the production of evil, so as to be the author of it. We know that evil did not break into the holy order of things contrary to the will of God, and without the concurrence of His providence, creation would have never known evil.

Satan is often used of the Lord in rebuking His people and to bring wrath upon the reprobate. To rebuke disobedient and gain-saying Israel God used Satan to provoke David into numbering Israel (I Chron. 21:1, II Sam. 24:1). To destroy King Ahab and his false prophets God sent a lying spirit to deceive them (I Kings 22:20-23). And in the taking away of His mercy from King Saul

Elder Paul Tiber has been unable to answer questions in the Forum due to illness and surgery in the hospital. Letters and cards to him should be sent to New Testament Baptist Church, 9272 Euclid Chardon Road, Kirtland, Ohio 44094. Please remember him in your prayers to the Lord. May it please our sovereign God to grant him restored health that he may once again be able to contribute his Forum articles.

(II Sam. 7:15), God sent him an evil spirit to trouble him.

The greatest evil ever perpetrated by man was the crucifixion, and in perfect accord with the freedom of their fallen nature, therefore, their sin in crucifying Christ is wholly and justly chargeable to them. Nevertheless, they acted in perfect harmony with the will of God, for the eternal decree of redemption called for the very thing which they did, (Acts 2:23). The crucifixion of Christ is the classic example of the wrath of man praising the Lord.

God's overruling of evil to bring glory to Himself in no way alleviates the guilt of the transgressor, and in the day of judgment every sin will be traced to its rightful source (Gal. 6:7-8).

Saul, by disobeying God won a flock of sheep, but lost a kingdom. Saul, by disobedience, lost the mercy of God and was given an evil spirit to trouble him. Saul played the hypocrite, saying, "I have performed the commandment of the Lord." His hypocrisy was exposed and as with all hypocrites he tried to place the blame on someone else, in Saul's case, he said "they" meaning the men of Israel were at fault (I

Sam. 15:13-15). If Saul had obeyed the Lord and killed all the Amalekites, there would have been no Amalekites left to kill him.

Let us not play the hypocrite, for the Lord still has evil spirits at His disposal, and at the most inopportune moment our illegal sheep and oxen will bleat and bellow (Numb. 32:23).



Sacrifices

(Continued from page three)

sacrifice of Abel accepted, and that of Cain rejected? Besides, the opinion that sacrifices would prevail with God, must proceed from an observation that gifts had prevailed with men — an observation which Cain and Abel had little opportunity of making. Nor could gifts have been in use before property was established, which was not probably the case in the days of Cain and Abel.

4. Others, again, suppose that sacrifices were originally used as a federal rite; a kind of eating and drinking with God, as it were, at His table, and thereby implying the restoration to a state of friendship with Him, by repentance and confession of sin. But this could not have been the case; for animal food was not in use before the flood, as has been fully proved by Dr. Magee and others. Besides, upon this principle, also, the same question would recur, "Why was Cain's offering rejected when Abel's was accepted?" Does God prefer the flesh of lambs to the fruits of the earth? He neither "eateth the flesh of bulls, nor drinketh the blood of goats."

5. The more generally received opinion, therefore, has been, that the practice of sacrificing is an act of religious worship, especially as an acknowledgment of contrition for sin, strongly expressed by the death of the animal representing that death which the offerer confessed to be his own desert. This has been the most prevailing motive and design of sacrifices, as found among nations and ages the most remote. Dr. Magee has proved, at considerable length, "that all nations, Jews and heathens, before the time of Christ, entertained the notion that the displeasure of the offended Deity was to be averted by the sacrifice of an animal; and that to the shedding of its blood they imputed their pardon and reconciliation" (Vol. II, 159).

Secondly, this proves clearly, that sacrifices are not a human invention but a divine institution. For,

1. It is contrary to reason.

What man of common understanding could suppose, without special intimations from God, that an infinitely good and benevolent Being would be pleased with the reeking fumes of a bleeding victim? Would they not rather have chosen a "reasonable service" for the God that made them reasonable creatures, such as the sacrifice of prayer and of praise, of a pure mind and of a good life? Such indeed, the wiser heathens did, in the exercise of their unaided judgment, exceedingly prefer. Pythagoras and Plato spoke often with regret and displeasure of the sacrifices and blood of beasts.

Others wondered how the practice came first into the world. With respect to the expiatory sacrifices, who would think that the blood of bulls and of goats could take away sin, and that God would

accept of that as a fit compensation for their crimes? It is most unreasonable to suppose any natural connection between the slaying of an animal and the receiving of pardon for the violation of God's holy laws. Will the insulted and violated law of a country be magnified and honored by hanging or executing a dog in the place of a robber or murderer? It is therefore highly unreasonable to suppose that those holy and pious patriarchs, who lived by faith, and walked with God, should think the offering of the blood, and burning of the flesh of a beast, to be fit expressions of their gratitude to Almighty God, or means to obtain His favor, by way of expiation for their sins, without His own express institution.

2. If sacrifices have been a human invention, it would have been will-worship, and therefore highly displeasing in the sight of God (Lev. 10:12; Isa. 29:13; Matt. 15:8-9). The Old Testament saints never have ventured to express their devotion in such a strange manner, if they had not been required to do so by the declared will of God. But let us even suppose that the patriarchs had been so presumptuous as to invent or practice such bloody rites, at the suggestion of their own fancy; it can never be admitted, that God, who has, upon all occasions, testified His displeasure against the inventions of men in His worship, would have smiled upon such self-devised modes of adoration. Instead of testifying of their gifts, and accepting their burnt offerings, as He has done, would He not rather have upbraided them, in the words of that well-known reproof: "Who hath required this at your hands?" (Isa. 1:12).

The following extract, I trust, will be read with pleasure and profit:

"Whatever practice has obtained universally in the world must have obtained from some dictate of reason, or some demand of nature, or some principle of interest, or else from some powerful influence or injunction of some being of universal authority. Now, the practice of animal sacrifice did not obtain from reason; for no reasonable notions of God could teach men that He could delight in blood, or in the fat of slain beasts. Nor could there be any temptations from appetite to do this, in those ages when the whole sacrifice was consumed by fire; or when, if it was not, yet men wholly abstained from flesh; and consequently, this practice did not owe its origin to any principle of interest.

Nay, so far from anything of this, that the destruction of innocent and useful creatures is evidently against nature, against reason, and against interest, and therefore must be founded in an authority, whose influence was as powerful as the practice was universal; and that could be none

but the authority of God, the sovereign of the world; or of Adam the founder of the human race. If it be said of Adam, the question still remains, What motive determined him to the practice? It could not be nature, reason, or interest, as has been already shown; it must, therefore, have been the authority of his Sovereign; and had Adam enjoined it on his posterity, it is not to be imagined that they would have obeyed him, in so extraordinary and expensive a rite, from any other motive than the command of God" (DELANEY, REV. EXAMINER, Diq. viii. p. 85).

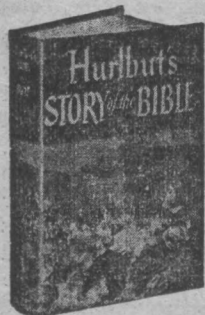
Thirdly, from what has been stated, it may safely be concluded that the practice of sacrificing is a divine institution. The reader, however, will pardon me for making one or two more remarks.

1. Let us, for a moment, consider what is said in Sacred Scripture concerning the sacrifices of Cain and Abel. Moses, the inspired historian, gives us the following account: "And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and his offering; but unto Cain, and to his offering, he had not respect" (Gen. 4:2-6).

From this brief account, it appears, that both Cain and Abel brought their offerings unto the Lord; that each offered of that which he had according to his occupation, and that the sacrifice of Abel was accepted, but that of Cain was rejected. Now, as the actions of both brothers seem to have been the same, why the Lord should have accepted the one and rejected the other, no satisfactory reason can be given by those who deny the divine authority of sacrifices; for, as it has been observed, if sacrifices be considered as gifts, or as federal rites, or as symbolical actions expressing the disposition and sentiment of the offerer, or in any way that the human imagination can be conceived to have devised them, the actions of the two brothers appear to stand precisely on the same ground, each bringing an offering of that which he respectively possessed and each thus manifesting his acknowledgment and worship of the great Author of his possessions.

But on the supposition, that sacrifices were appointed by God, every difficulty vanishes, and all appears connected and satisfactory. We have already stated, that it is more than probable that, immediately after the giving of the promise, "the seed of the woman should bruise the head of the serpent," sacrifices were instituted to represent, by their death, the sufferings and death of the Messiah. (Continued on page 5, column 2)

BOOKS FOR BOYS AND GIRLS



HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT

America's leading Bible story book, suited for all ages, including adults. It has proved to be a timely help to those who want to present the Bible in a compelling manner.

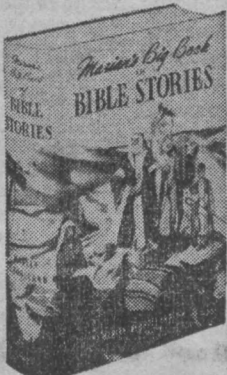
Over 750 pages, clothbound 8.95

MARIAN'S BIG BOOK OF BIBLE STORIES

By MARIAN SCHOOLLAND

226 simply-told stories for ages 6 to 12. Even the very youngest child can understand these stories told by the author with clarity and dignity. Sturdily bound, attractive jacket.

345 pages, clothbound 7.95

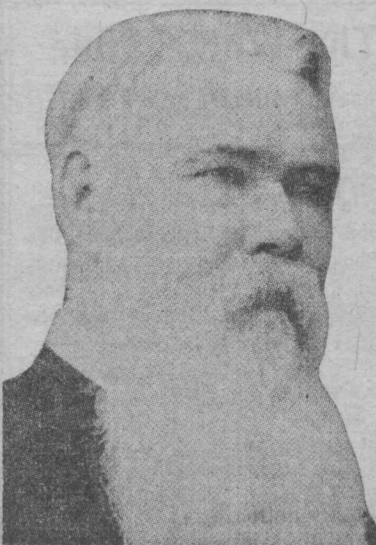


Order From
CALVARY BAPTIST CHURCH BOOK STORE
ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER
JUNE 10, 1978
PAGE FOUR

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



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

These six volumes are the fruit of many years of teaching. Studying these books is like sitting in the classroom of a master teacher. Carroll was known for his practical, down-to-earth application of the Word, one of the traits that made him so popular as a preacher.

These books are an unusual and rare blend of paraphrased portions of Scripture, concise and readable introductions, word studies, character studies, model sermons, pertinent illustrations, brief expositions, and much more. They are newly reprinted and offered to the public once again. Price \$75.00.

ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE
336 1/2 - 13TH STREET P.O. BOX 910 ASHLAND, KY. 41101



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.

"A BOY AND THE HOLY SPIRIT"

J. G. PIKE
Derby, England

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

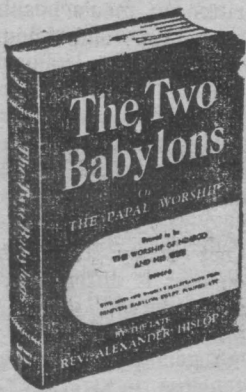
A very important part of religion is a knowledge of the Holy Spirit. Men, when first awakened to regard divine things, often imagine that their own endeavors are to produce in them those graces which real religion displays. The Word of God, on the other hand, represents them as formed by the Holy Spirit. The Holy Spirit is promised to them that ask for His aid. The Christian is "born of the Spirit." The Spirit is sent to "convince the world of sin." By the power of the Holy Spirit "the love of God is shed abroad in the heart." By Him hope abounds in the believer, his mind is enlightened, he is sanctified and strengthened by the Spirit of God. By the Spirit he is taught to cry, "Abba, Father;" and "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," are the fruits of the Spirit.

All the graces of the Christian character, all the parts of holiness, are thus produced by the Spirit of God, and while you are assured that "without holiness no man shall see the Lord," you are taught to look to God for His Spirit to

A BOOK WHICH SHOWS THE HEATHENISM OF EASTER, Etc.

THE TWO BABYLONS OR PAPAL WORSHIP

By
Alexander Hislop



330 Pages
\$5.50

This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among other things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off on the world in the name of Christ.

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

— Order From —
CALVARY BAPTIST CHURCH BOOK SHOP
ASHLAND, KENTUCKY

form your heart anew. While it is to be your aim to glorify God in all things, your dependence for ability to do so is to be on the promised Spirit.

Yet think not that on this account sloth and negligence in religious matters will be excused. The abuse which Satan and the world would have you make of this evangelical doctrine is, that if the work is thus God's, you need not trouble yourself respecting it. A sure guide, the Lord Himself, makes a widely different inference. That He "works in you, both to will and to do," is made by Him the reason why you "should work out your salvation with fear and trembling."

When the husbandman in spring scatters his seed on the ground, he cannot make one corn produce a blade, nor one blade produce an ear, but God by His secret working makes the seed vegetate, clothes the field with green, and in the appointed weeks of harvest loads it with waving ears of ripened corn. Who produced this harvest? Not man, but God. Yet would God have produced it if the husbandman had neither ploughed nor sowed his field? He would have had no crop to reap if he had pleaded, "The work is God's, so I need not labor."

As it is in this case, so it is in religion. The work is God's, and His shall be the praise; yet man must use the means, and labor for his own salvation. He can no more change his own heart, than he can make the hard earth bear fruit; but let him use the means which his Redeemer puts in his power, and God will give the blessing, through His abounding grace. But if, because salvation is of grace, and holiness, by the Spirit of God, men neglect the means, and labor not for their own salvation, they have no more prospect of eternal happiness than a husbandman would have of reaping an abundant crop, who never concerned himself with sowing a single grain. If you turn to God and believe in Christ, you will be "a temple of the Holy Spirit;" and should not His temples be holy? With Him working in your heart, how inexcusable would you be to continue the slave of sin! (PERSAUSIVES TO EARLY PIETY, pp. 99-101).

Sacrifices

(Continued from page four)
siah. Now, Abel, believing the design as well as the divine appointment of the institution, brought an animal sacrifice, which was accepted; but Cain, although performing the same act, but changing the matter, and consequently disregarding the design, had his sacrifice rejected. Hence,

2. The Apostle in his Epistle to the Hebrews, ch. 11, v. 4, informs us that the ground on which Abel's oblation was preferred to that of Cain, was, that Abel offered his in faith; and the criterion of this faith also appears to have been, in the opinion of this writer, the animal sacrifice. His words are these: "By faith Abel offered unto God a more excellent sacrifice than Cain," i.e., by faith Abel offered that which was of the true nature of sacrifice. Now, as the same Apostle teaches us "that faith cometh by hearing, and hear-

ing by the word of God" (Rom. 10:11), it is evident that Abel must have been acquainted with the nature and design of the institution of sacrifices, for, without some assurance held as the object of faith, he could not have exercised this virtue; and without some peculiar mode of sacrifice enjoined, he could not have exemplified that faith by an appropriate offering.

In opposition to those who consider sacrifices the effect of natural reason, it has been observed, that the light of natural reason does not generate faith, but science; and when it fails of that its offspring is absurdity. "Faith is the substance of things hoped for, the evidence of things not seen." What things then were they of which Abel had heard, for which he hoped, and in the faith of which he offered sacrifices? Undoubtedly it was a restoration to that immortality which had been forfeited by the transgression of his parents. Of such redemption, an obscure intimation had been given to Adam, in the promise that the

wholly on the pleasure of Jehovah, it must require an express revelation. But in the command given unto Noah, Genesis 7:2, no characteristics are mentioned to distinguish one from the other; it follows, hence, that he was well acquainted, not only with the duty of sacrifices as a religious rite, divinely instituted, but also with their nature, properties and design.

Although this first part of the lecture already exceeds the limits I intended, I cannot omit the following quotation from the work of that eminent divine, to whom, under God, I am so much indebted for light and confirmation on that subject upon which rests all my hope for pardon, peace, and salvation; and from which I have derived all my comfort and support under all my various trials for more than forty years, without the interruption of a single complete day. May every reader of these pages realize the same inestimable blessing, and God shall have all the glory.

"It is obvious that the promise made to our first parents conveyed an intimation of some future deliverer, who should overcome the tempter that had drawn man from his innocence, and remove those evils which had been occasioned by the fall. This assurance, without which, or some other ground of hope, it seems difficult to conceive how the principle of religion could have had place among men, became to our first parents the grand objects of faith. To perpetuate this fundamental article of religious belief among the descendants of Adam, some striking memorial of the fall of man, and of the promised deliverance, would naturally be appointed.

"What memorial could be devised more opposite than that of animal sacrifice? — exemplifying by the slaying of the victim, the death which had been denounced against man's disobedience; thus exhibiting the awful lesson of that death, which was the wages of sin, and at the same time representing that death, which was actually to be undergone by the Redeemer of mankind; and hereby connecting, in one view, the two great cardinal events in the history of man, the fall and the recovery — the death denounced against sin, and the death appointed for that Holy One who was to lay down His life to deliver man from the consequences of sin.

"The institution of animal sacrifice seems, then, to have been peculiarly significant, as containing all the elements of religious knowledge; and the adoption of this rite, with sincere and pious feelings, would at the same time imply an humble sense of the unworthiness of the offerer, a confession that the death inflicted on the victim was the desert of those sins which had arisen from man's transgression, and a full reliance upon the promises of deliverance, joined to

an acquiescence in the means appointed for its accomplishment" (MAGEE, Vol. I, p. 53).

(THE SCRIPTURE TYPES, Vol. I, pp. 29-41, 1841 edition).

Mission Of Women

(Continued from Page One)

be to occupy your time unprofitably. Yet, it may be well to remind you that Christianity has forever exploded the notion of woman being the mere serf of man, whose highest mission is to humor his caprices, and implicitly yield obedience to his will.

The errors upon this subject which characterize modern times tend rather towards the opposite extreme. A theory has found some advocates which would invest woman with rights, which, in the nature of her relation to society, she could not exercise without destroying her capability for duties which all admit are necessarily binding upon her. The names of Miss Martineau and Fanny Wright will be enough to indicate the class of theorists to whom I have reference, without examining their doctrines minutely.

Every age will have its error upon all subjects, deriving their coloring from the genius and habits of the people among whom they originate. We need not therefore, be surprised to find the misconception of woman's mission exhibiting the utter disregard of God and His Word which characterizes to too great an extent our people in other matters. Ours is an ungodly age, and its influence can only be counteracted by our adhering to the evident teachings of the Bible. This we would do in regard to the subject before us.

The Scriptures do not devote any particular portion of their contents to the direct elucidation of woman's mission, yet all that is necessary for us to know may be gained by attending to their general tenor, and their fundamental principles. In pursuing this investigation we ought to keep before us constantly the distinction which exists between her mission and the sphere in which it is to be accomplished; not doing this has shed obscurity over many an able exposition.

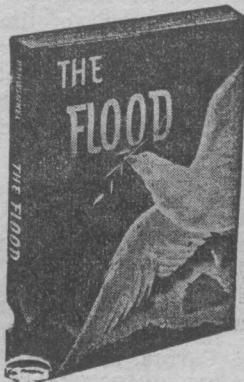
This mission of woman, of which I now speak, is the aggregate of duties to which she has been appointed by the Creator. We cannot doubt but that in its nature it is in exact harmony with her character, as it ought to be; for God would not make a creature to do that for which it has no capacity. Then her mission is in substance herself acting for herself. It is also in accordance with Scripture for us to conclude that she is under the great law that requires us to do all for God's glory, and that therefore, her mission is instituted for this end.

She was created man's help- (Continued on page 6, column 1)

THE FLOOD

By ALFRED M. REHWINKEL

372 Pages — Price



\$4.95

A marvelous volume, furnishing the reader with an arsenal of Scriptural and scientific evidences with which to do battle with infidel critics of the Word of God. Especially should high school and college students have this book. Perplexing problems and questions are satisfactorily answered. Generously illustrated with 48 pictures of fascinating fossil formations.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

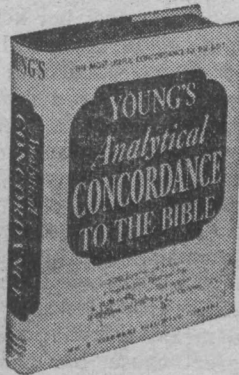
P.O. Box 910 Ashland, Ky. 41101

seed of the woman should bruise the head of the serpent; and it was undoubtedly to impress upon his mind, in more striking colors, the manner in which this was to be done, that bloody sacrifices were first instituted (ENCYCLOPEDIA BRIT. Art. "Sacrifice").

3. That sacrifices are a Divine institution, may be farther argued from the distinction of clean and unclean animals being known before the flood. The first time that we read of this distinction is in Genesis 7:2, where God commanded Noah, saying: "Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean, by two, the male and his female." Under the Mosaic dispensation, there were two kinds of clean and unclean beasts. Some were clean for men to eat, mentioned in Leviticus 11:3-4; and some were clean for sacrifice to God; Leviticus 1:2, 10, 14. Now, as it appears from Genesis 9:3, that all beasts without distinction were allowed for food, the distinction mentioned in Genesis 7:2, must, therefore, refer to sacrifices. Hence we read, that, as soon as Noah came out of the Ark, he "built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, and the Lord smelled a sweet savour;" and as there is nothing in nature that constitutes this distinction, which depends

THE BAPTIST EXAMINER
JUNE 10, 1978
PAGE FIVE

MASTERPIECE — INVALUABLE — SERVICEABLE



YOUNG'S CONCORDANCE

118,000 References not found in other Concordances

\$15.95

Plain

Indexed \$18.95

Young's contains nearly 5,000,000 references — 1280 pages — 311,000 translations arranged in strict alphabetical order — 30,000 readings of the Greek Testament — 70,000 Hebrew and Greek words with translations.

Indispensable — Informative — Analytical

CALVARY BAPTIST CHURCH
P. O. BOX 910, ASHLAND, KENTUCKY 41101

Mission Of Women

(Continued from page 5)
meet; help-meet in what? We reply, in the very same work to which he has been called. If then it is man's duty to labor for the welfare of the race, civilizing, educating, reforming, and leading to Christ, then also is it woman's work. Her mission is identified with his; as they were both concerned in the ruin of the race, so they are equally concerned (so far as mortals can be) in its recovery.

Hand in hand they left fair Eden's bowers; hand in hand have encountered the storms of life; and hand in hand have they worked, that together they might regain their lost paradise. Where, then, is her inferiority about which so many have declaimed? It is not recognized by the Bible. Will it be said that women ought to train the children? It is admitted, but man should do the same. Or will it be asserted that she sought to attend the sick? Again it is admitted, but the obligation is equally binding upon the man. To all cavilers I reply, whatever law reaches to the one sex as such, relates to the other. The sphere in which they labor may be different; the manner in which they work may bear the impress of those different spheres; but for all that, her mission is identical.

Two streams may flow from some common source, pursue the same general direction, and empty themselves in some common ocean; yet their channels may be different. The one may course its way over rocky beds, and gigantic precipices, foaming, roaring, and rushing; while the other may meander gently through fertile valleys and lovely scenes, placidly, musically, and slowly. Who will say that the same work is not substantially done by both, for both refresh the parched soil and slack the thirst of man. If then woman's mission is identical with man's, where is, or what is the peculiar sphere to which it ought to be confined? I shall now attempt to answer this question.

Among men the particular field in which one of their number ought to labor is frequently decided on the merits of their capacity and adaptation. It is not, therefore, uncommon to hear it said that such or such a man has mistaken his calling; or that such another one was born to be a painter, a poet, or something else, as the case may be. This principle when applied to the two sexes distinctly marks the sphere which they are respectively to occupy.

Woman's sphere is denoted by her character; she is by nature retiring and sensitive; her children have to be nurtured by her; her form is fragile and weak, unfitted for the noisy scenes of public life. With man it is different; he is so constituted that he is able to endure toil, mingle in the world, and grapple with its cares; he courts publicity, and is altogether unfitted to perform a mother's part. Nature herself has settled forever the question we are considering, and pronounced woman's sphere to be home and the more retired scenes of life.

Besides this evidence, we have in woman a consciousness that this is "her pedestal of beauty, and her throne of power." If aught else be wanting to make the proof complete, let man's natural feeling be consulted and it will testify that it is unbecoming man's mother, wife, or sister, to mingle in the din and conflict of public life. Wherever then she can fulfill her mission without violating her sense of propriety offending against her own character, or disguising man there and there only, is her proper sphere. This view of the subject opens for her a wide field of action — not only home, but the

IS "THAT" IN THE BIBLE?



Question:

WHAT COLOR WAS GOD'S HAIR?

White, Daniel 7:9-14, especially verse 9. — "... and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame..." Revelation 1:10-20, especially verse 14: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire."

study, the hospital, the church are comprehended in it.

If it shall be objected that sometimes she has to seek work to support existence, and that she can not always find it of such character as to suit the definition given, I reply, that when this is the case she should accept no employment that will rob her of her self-respect, and surely, no true man would offer such.

The woman King Solomon presents for our study evidently had clear conceptions of the mission and sphere of her sex. Home was the spot she cherished most, yet going beyond its sacred limits she found employment in assisting the poor, and in selling her goods to the merchant. Throughout the whole of her intercourse with others, there is not the least departure from the refinement of a truly feminine nature. She was known in the city, but not because she took a part in its public concerns, or exhorted and harangued people. No! the knowledge of her virtuous character and her conformity to her mission's work could not be confined to home, but passed beyond to challenge the admiration of all who witnessed their effects.

It is always thus, while her sphere has limits, that which she does therein cannot be confined but terminates on the struggling world without. An eloquent writer has said, illustrating this very thought, that "the effects of her work cannot be restricted to any association however important or sacred. The songs of birds are not restricted to chosen vernal bowers; they are warbled forth over field, hamlet and town, and fall in sweet cadences upon the ear of the distant wayfarer. The aroma of the flower garden is not confined to its walks, arbors, and narrow enclosures; but wafted by the passing breeze, fills the universal air with fragrance, regales the sense of husbandmen in the surrounding fields, and of the shepherds on the distant hills."

How lovely is woman when contemplated in connection with her life's work; she goes forth to refine, elevate and save; her actions are all directed to these ends. If her mind and circumstances confine her to her home she becomes a woman like the mother of Washington; or, if her mind and education fit her for the task, she may use the pen and enjoy the reputation of a Madame Sevigne or of a Hannah More. Should the work of the philanthropist engage her attention, should she have time and means to enlist actively in this great cause, her name is at once allied with those spirits, Elizabeth Fry and Florence Nightingale. On the other hand, when neglecting these holy duties, she contends for a place at the ballot-box, a seat on the jury, or a position in the halls of legislation, or the courts of law, all that is lovely vanishes; she loses the dignity of her own sex, without gaining the respect of the other.

Young ladies, your mission is

glorious, heavenly and angelic; glorious, because it is sublime in its height, and eternal in its results; heavenly, because it is god-like in its love, and elevating in its tendency; angelic, because it is unseen in its operations, and yet visible in its effects. Let me urge you to fulfill your mission. Love not an aimless life. God has girded you for your work, and it is worthy your head and heart.

There are those around you who have no idea of a mission beyond that of killing time, of novel reading, dancing, and theatre going. They are happy only when there is nothing to be done, when they can lounge or sleep away the precious moments God has given them. Delighted are they when they can outshine in dress and jewels some ephemera like themselves.

Oh! imitate them not; they are but the glittering bubbles, inflated by vanity, which will soon vanish without being missed from off life's river; they are but the flowers which are gaudy and radiant in color, without possessing perfume to regale the sense of man. Clouds are they without rain, foam on the crested billows of the deep, or feathers blown about by every passing wind. Can you be willing to live thus, to leave no "foot-prints on the sands of time?" I hope not, I pray not. Up then and be doing, remembering that "life is real, life is earnest." Receive your mission, and pursue the paths of duty.

"Along the path the Saviour trod—
The path of meekness and of love—
The path of faith that Jesus above."

B. H. Carroll, in his COMMENTARY ON CORINTHIANS AND TIMOTHY says: "Paul's answer is that becoming a new creature, so that 'old things are passed away and all things become new,' doesn't mean that old things, viz. that God's law or order has passed away. When we get to Heaven we live as the angels live, but while we live on earth the laws of order instituted in Paradise must stand."

That question comes up in a little different form in chapter 14. "God is not a God of confusion, but of peace. As in all the churches of the saints, let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their husbands at home; for it is shameful for a woman to speak in the church!" Now they are meeting that by saying that the Word of God had come to women. And it is unquestionable that the spirit of prophecy was subject to the person that had it; that it was not given him to violate order; and that if the spirit of prophecy did come to them let them remember that it came to other people also.

North of the Mason and Dixon's line we occasionally come upon a church with a woman for a pastor — a Baptist church at that. I was both cheered and hissed for a statement that I made when I preached in Chicago. I don't know which was the louder, the cheering or the hissing. I started out expounding this passage of Scripture, I Timothy 2: "I desire therefore that the men pray in every place, lifting up holy hands; without wrath and disputing. In like manner that the women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over man, but to be in quietness. For Adam was first formed, then Eve!"

Adam saw Eve and said, "Isa-ha," woman; it means that woman was derived from man; (Continued on page 7, column 4).

The New Man

(Continued from page one)

ways of putting the end of the Gospel. This is by no means an exhaustive setting forth of its purpose. We may say that Christ has come in order that men may know God. We may say that He comes in order that the Divine love, which ever delights to communicate, may bestow itself, and may conceive of the whole majestic series of acts of self-revelation from the beginning as being — if I may so say — for the gratification of that impulse to import itself, which is the characteristic of love in God and man.

We may say that the purpose of the whole is the deliverance of men from the burden and guilt of sin. But whether we speak of the end of the Gospel as the glory of God, or the blessedness of man, or as here, as being the moral perfection of the individual or of the race, they are all but various phrases of the one complete truth. The Gospel is the consequence and the manifestation of the love of God, which delights to be known and possessed by loving souls, and being known changes them into its own likeness, which to know is to be happy, which to resemble is to be pure.

The first thing that strikes me about this representation of our text is the profound sense of human sinfulness which underlies it.

The language is utterly unmeaning — or at all events grossly exaggerated — unless all have sinned, and the nature which belongs to men universally, apart from the transforming power of Christ's spirit, be corrupt and evil. And that it is so is the constant view of Scripture. The Bible notion of what men need in order to be pure and good is very different from the superficial notions of worldly moralists and philanthropists.

We hear a great deal about "culture," as if all that were needed were the training and strengthening of the nature, as if what was mainly needed was the development of the understanding. We hear about "reformation" from some who look rather deeper than the superficial apostles of culture. And how singularly the very word proclaims the insufficiency of the remedy which it suggests! "Reformation" affects form and not substance. It puts the old materials into a new shape. Exactly so — and much good may be expected from that! They are the old materials still, and it matters comparatively little how they are arranged. It is not reformation, but re-novation, or, to go deeper still, re-generation, that the world needs; not new forms, but a new life; not the culture and development of what it has in itself, but extirpation of the old by the infusion of something new and pure that has no taint of corruption, nor any contact with evil. "Verily, I say unto you, Ye must be born again."

All slighter notions of the need and more superficial diagnosis of the disease lead to a treatment with palliatives which never touch the true seat of the mischief. The poison flowers may be plucked, but the roots live on. It is useless to build dykes to keep out the wild waters. Somewhere or other they will find a way through. The only real cure is that which only the creating hand can effect, who, by slow operation of some inward agency, can raise the level of the low lands, and lift them above the threatening waves. What is needed is a radical transformation, going down to the very roots of the being; and that necessity is clearly implied in the language of this text, which declares that a nature possessing righteousness and holiness is "a new man" to be "put on" as from without, not to be evolved as from within.

It is to be further noticed what the Apostle specifies as the elements, or characteristics of this new nature — righteousness and holiness.

The proclamation of a new nature in Christ Jesus, great and precious truth as it is, has often been connected with teaching which has been mystical in the bad sense of that word, and has made the stalking horse of practical immorality. But here we have it distinctly defined in what that new nature consists. There is no vague mystery about it, no tampering with the idea of personality. The people who put on the new man are the same people after as before. The newness consists in moral and spiritual characteristics. And these are all summed up in the two — righteousness and holiness. To which is added in the substantially parallel passage in Colossians, "Renewed in knowledge after the image of him that created him," where, I suppose, we must regard the "knowledge" as meaning that personal knowledge and acquaintance which has its condition in love, and is the foundation of the more purely moral qualities of which our text speaks.

Is there, then, any distinction between these two? I think there is very obviously so. "Righteousness" is, I suppose, to be understood here in its narrower meaning of observance of what is right, the squaring of conduct according to a solemn sovereign law of duty. Substantially it is equivalent to the somewhat heathenish word "morality," and refers human conduct and character to a law or standard.

What, then, is "holiness?" It is the same general conduct and character, considered, however, under another aspect, and in another relation. It involves the reference of life and self to God, consecration to, and service of Him. It is not a mere equivalent of purity, but distinctly carries the higher reference. The obedience now is not to a law but to a Lord. The perfection now does not consist in conformity to an ideal standard, but in likeness and devotion to God. That which I ought to do is that which my Father in Heaven wills. Or, if the one word may roughly represent the more secular word "morality," the other may roughly represent the less devout phrase, "practical religion."

These are "new," as actually realized in human nature. Paul thinks that we shall not possess them except as a consequence of renovation. But they are not "new" in the sense that the contents of Christian morality are different from the contents of the law written on men's hearts. The Gospel proclaims and produces no fantastic ethics of its own. The actions which it stamps in its mint are those which pass current in all lands — not a provincial coinage, but recognized as true in ring, and of full weight everywhere.

Do not fancy that Christian righteousness is different from ordinary "goodness," except as being broader and deeper, more thorough going, more imperative. Divergencies there are, for our law is more than a republication of the law written on men's hearts. Though the one agrees with the other, yet the area which they cover is not the same. The precepts of the one, like some rock-hewn inscriptions by forgotten kings, are weathered and indistinct, often illegible, often misread, often neglected.

The other is written in living characters in a perfect life. It includes all that the former attempts to enjoin, and much more besides. It alters the perspective, so to speak, of heathen morals and brings into prominence graces overlooked or despised by them. It breathes a deeper meaning and a tenderer beauty into the words which express human conceptions of virtue, but it does take up these into itself. And instead of setting up a "righteousness" which is peculiar to itself, and has nothing to do with the world's morality, Christianity says, as Christ has (Continued on page 7, column 2)

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

WASHINGTON, D. C. (EP) — Loss of confidence by world money markets in the U.S. dollar has created a difficult situation for overseas mission programs operated by the Seventh-day Adventist Church, according to Martin E. Kemmerer, the denomination's world under-treasurer.

"The General Conference, the Church's world headquarters, has lost more than \$2 million so far in 1978 in converting dollars to other, stronger currencies just to keep overseas mission budgets at existing levels," Mr. Kemmerer said. "Fortunately, we had made provision by setting aside funds in anticipation of this trend, so we have not had to cut back on our work."

TORONTO (EP) — An overwhelming majority of members of the United Church of Canada believe in prayer, but many don't pray much, according to a reader survey in the church's magazine.

Eighty-six per cent of those responding to the survey said they believe God hears and answers prayers. Eighty-two per cent said they believe prayer can change their lives.

But only half said they pray regularly.

Among those who do, most pray for their families. One in four pray for the church's missionaries. Four per cent of the people responding belong to special prayer groups.

The United Church of Canada includes about 17 per cent of the Canadian population.

The most ancient and famous siege ramp in history — the one used by the Assyrians under Sennacherib to break into the Judean fortress of Lachish in 701 B.C.E. — has been uncovered (JERUSALEM POST, 5-78).

WASHINGTON, D. C. (EP) — Despite medical evidence of the dangers of smoking, cigarette sales continue to boom because of the profitability of the industry, massive government subsidizing, and the glamorous portrayal of smokers, according to a global study.

The study by Worldwatch Institute, an independent research group here, indicated that the U. S. spent about \$65 million in fiscal 1977 on activities supporting the tobacco industry including price supports, crop grading and export promotion. In addition, the government held tobacco stocks worth \$659 million.

Public funds now used to subsidize tobacco should be devoted instead to retraining tobacco workers and introducing more beneficial crops on tobacco-growing land, the study recommended.

NEW YORK (EP) — A survey by McCalls' magazine, based on a record 60,000 responses from women readers, reports that 90 per cent of the women participating believe in God, 80 per cent believe in soul that survives death and 67 per cent pray daily.

However, only 17 per cent identified organized religion as "the principal influence of their morality" and only 6 per cent cited their church or synagogue as having "major responsibility" in shaping their moral outlook.

"Miss Lillian" Carter, mother of the President, says she has never considered herself a "born-again" Christian. She made that comment and other observations about her religious beliefs in an interview with ABC News White House correspondent Ann Compton. The interview was telecast May 14 on the network's Directions series upcoming.

Asked for her definition of "born again," the President's mother replied, "Something must have come to Jimmy that made him realize that he really wasn't as close to God as he would like to be, and I think that when he absolutely gave all of his life to God, is what you call born again. I've heard him express it like that."

It appears from this that the President and his mother know as much about being born again as Nicodemus did BEFORE he talked with Christ in John 3. The term "born again" is in common use primarily because of the constant use of it by our President, but I fear many like him have little if any Biblical conception of what the Bible means by "born again."

WASHINGTON, D. C. (EP) — By a vote of 199-173, the House of Representatives opened the door to inclusion of tax credits for parents of children attending non-public schools in the new federal budget.

The vote came on a proposal by Thomas A. Luken (D-Ohio) to lower the 1979 revenue target by \$632 million. This would cover the cost of a tuition tax credit which Rep. Luken is also proposing.

Under the Luken amendment, there would be a maximum credit of \$150 a year for college tuition, and \$100 for elementary and secondary school tuition.

The New Man

(Continued from page six)

taught us, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of God."

The same apostle who here declares that actual righteousness and holiness are new things on the earth, allows full force to whatsoever weight may be in the heathen notion of "virtue," and adopts the words and ideas which he found ready made to his hands, in that notion — as fitly describing the Christian graces which he enjoined. Grecian moralists supplied him with the names true, honest, just, and pure. His "righteousness" accepted these as included within its scope. And we have to remember that we are not invested with that new nature, unless we are living in the exercise of these common and familiar graces which the consciences and hearts of all the world recognize for "lovely" and "of good report," hail as "virtue," and crown with "praise."

So, then, let me pause here for a moment to urge you to take these thoughts as a very sharp and salutary test. You call yourselves Christian people. The purpose of your Christianity is your growth and perfecting in simple purity, and devotion to, and dependence on, our loving Father. Our religion is nothing unless it leads to these. Otherwise it is like a plant that never seeds, but may bear some feeble blossoms that drop shrunk to the ground before they mature.

To very many of us the old solemn remonstrance should come with awakening force — "Ye did run well, what did hinder you?" You have apprehended Christ as the revealer and bringer of the great mercy of God, and have so been led in some measure to put your confidence in Him for your salvation and deliverance. But have you apprehended Him and the mould into which your life is to be poured, that life having been made fluent and plastic by the warmth of His love? You have apprehended Him as your refuge; have you apprehended Him as

your inward sanctity?

You have gone to Him as the source of salvation from the guilt and penalties of sin; have you gone to Him, and are you daily growing in the conscious possession of Him, as the means of salvation from the corruption and evil of sin? He comes to make us good. What has He made you? Anything different from what you were twenty years ago? Then, if not, and in so far as you are unchanged and unbettered, the Gospel is a failure for you, and you are untrue to it. The great purpose of all the work of Christ — His life, His sorrows, His passion, His resurrection, His glory, His continuous operation by the Spirit and the Word — is to make new men who shall be just and devout, righteous and holy.

II. A second principle contained in these words, is that this moral renewal is a creation of the image of God.

The new man is "created after the image of God" — that is, of course, according to or in the likeness of God. There is evident reference here to the account of man's creation in Genesis, and the idea is involved that this new man is restoration and completion of that earlier likeness, which, in some sense, has faded out of the features and form of our sinful souls.

It is to be remembered, however, that there is an image of God inseparable from human nature, and not effaceable by any obscuring or disturbance caused by sin. Man's likeness to God consists in his being a person, possessed of a will and self-consciousness. And that mysterious gift of personality abides whatever perishes.

But beyond that natural image of God, as we may call it, there is something else which fades wholly with the first breath of evil, like the reflection of the sky on some windless sea. The natural likeness remains, and without it no comparison would be possible.

We should not think of saying that a stone or an eagle were unlike God. But while the personal being makes comparison fitting, what makes the true contrast? In what respect is man unlike God? In moral antagonism. What is the true likeness? Moral harmony. What separates men from their Father in Heaven? Is it that His "years are throughout all generations," and "my days are as an handbreadth"? It is that His power is infinite, and mine all thwarted by other might and ever tending to weakness and extinction? Is it that His wisdom, sun-like, waxes not nor wanes, and there is nothing hid from its beams, while my knowledge, like the lesser light, shines by reflected radiance, serves but to make the night visible and is crescent and decaying, changeful and wandering? No. All such distinctions based upon what people call the sovereign attributes of God — the distinctions of creator and created, infinite and finite, omnipotent and weak, eternal and transient — make no real gulf between God and man.

If we have only to say, "As the Heavens are higher than the earth, so are" his "ways higher than" our "ways," that difference is not unlikeness, and establishes no separation; for low and flat though the dull earth be, does not Heaven bend down round it, and send rain and sun, dew and blessing? But it is because "your ways are not as my ways" — because there is actual opposition, because the directions are different — that there is unlikeness. The image of God lies not only in that personality which the "Father of Lies" too possesses, but in "righteousness and holiness."

But besides this reference to the original creation of man, there is another reason for the representation of the new nature as being a work of Divine creative power. It is in order to give the most emphatic expression possible to the

truth that we do not make our righteousness for ourselves, but receive it as from Him. The new man is not our work, it is God's creation. As at the beginning, the first human life is represented as not originated in the line of natural cause and effect, but as a new and supernatural commencement, so in every Christian soul the life which is derived from God, and will unfold itself in His likeness, comes from His own breath inbreathed into the nostrils. It, too, is out of the line of natural causes. It, too, is a direct gift from God. It, too, is a true supernatural being — a real and new creation.

May I venture a step further?

"The new man" is spoken of here as if it had existence ere we "put it on." I do not press that, as if it necessarily involved the idea which I am going to suggest, for the peculiar form of expression is probably only due to the exigencies of the metaphor. Still it may not be altogether foreign to the whole scope of the passage, if I remind you that the new man, the true likeness of God, has, indeed, a real existence apart from our assumption of it. Of course, the righteousness and holiness which make that new nature in me have no being till they become mine. But we believe that the righteousness and holiness which we make ours come from another, who bestows them on us.

"The new man" is not a mere ideal, but has a historical and a present existence. The ideal has lived and lives, is a human person, even Jesus Christ the express image of the Father, who is the beginning of the new creation, who of God is made unto us wisdom and righteousness. That fair vision of a humanity detached from all consequences of sin, renewed in perfect beauty, stainless and Godlike, is no unsubstantial dream, but a simple fact. He ever liveth. His word to us is "I counsel thee to buy of me — white raiment," and a full parallel to the words of our text, which bid us "put on the new man, created after God in righteousness and holiness," is found in the other words of the same apostle — "Let us cast off the works of darkness, and let us put on the armour of light. Put ye on the Lord Jesus Christ."

In accordance with this —

III. It is further to be noticed that this new creation has to be put on and appropriated by us.

The same idea which, as I have already remarked, is conveyed by the image of a new creation, is reiterated in this metaphor of put-

(Continued on Page 8, Column 1)

Mission Of Women

(Continued from page six) that she got her soul and her body from Adam. She is as much a descendant of Adam as we are. I read the Scripture and took the position that there are two distinct spheres, the man's sphere and the woman's sphere; that the man's is more public; that the woman shall live in her children. When a worldly woman came to visit Cornelia and parade her fine jewels that blazed on her head and arms and her ankles before her, Cornelia drawing forward her two sons Gaius and Tiberias Gracchus (the Gracchi), said "these are my jewels, and I am going to live in these, my sphere is my home and my boys."

"The custom in some congregations of having a woman as pastor is in flat contradiction of this apostolic teaching, and is open rebellion against Christ our King, and high treason against His sovereignty, and against nature as well as grace. It unsexes both the woman who usurps this authority and the men who submit to it. Under no circumstances conceivable is it justifiable."

II. REASONS

1. Adam was formed, then Eve. Here the allusion is obvious to the beginning of the human race. The whole race was created in

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELD. FRED T. HALLIMAN
Route 1, Box 153
Garrison, Ky. 41141

Adam, potentially. His companion later named Eve, for a grace-reason was called woman, which simply means derived from the man. Man by nature is the head of the family.

2. In addition to this natural reason is the explicit divine authority subjecting her to the man because of her tempting part in the fall of the race. Compare Genesis 3:16 with this passage 2:14.

III. THE ENCOURAGING AND COMPENSATORY PROMISE

"But she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety." Whatever this difficult passage means, it is intended as a compensation to the women for restriction in sphere and subjection of position.

But the true antecedent of the pronoun "they" — if they continue — suggests a more appropriate thought, at least one in better harmony with the context. Let us get at this thought by a paraphrase: The man shall have his life directly in authority and public leadership. The woman shall live, indirectly, in the children she bears, if they, the children prove to be worthy. The man lives or dies according to his rule and leadership in public affairs; the woman lives or dies in her children. His sphere is the public arena. Her sphere, the home.

Under my construction of this paragraph, I never call on a woman to lead the prayers of a church assembly, nor yield any kind of encouragement to a woman pastor. This is very far from denying any place to woman in Kingdom activities. I have suggested to a woman the great theme for an essay: "Woman's sphere in Kingdom activities." The Scriptures blaze with light on the subject and teem with illustrations and inspiring examples. Understand that the injunction against woman's teaching does not apply to teaching in the school room nor the home, but only to teaching involving church rule that would put man in subjection. Nor is prayer inhibited, but the leading in prayers in the church assemblies.

The New Man

(Continued from page seven)
ting on the new nature, as if it were a garment. Our task is not to weave it, but to wear it. It is made and ready.

And that process of assumption or putting on has two parts. We are clothed upon with Christ in a double way, or rather in a double sense. We are "found in him not having our own righteousness," but invested with His for our pardon and acceptance. We are clothed with His righteousness for our purifying and sanctifying.

Both are the conditions of our being like God. Both are the gifts of God. The one, however, is an act; the other a process. Both are received. The one is received on condition of simple faith; the other is received by the medium of faithful effort. Both are included in the wide conception of salvation, but the law for the one is "not by works of righteousness which we have done, but by his mercy he saved us;" and the law for the other is— "Work out your own salvation with fear and trembling." Both come from Christ. But for the one we have the invitation, "Buy of me white raiment that thou mayest be clothed;" and for the other we have the command, "Put on the Lord Jesus Christ, and make not provision for the flesh." There is the assumption of His righteousness which makes a man a Christian, and has for its condition simple faith. There is the assumption of His righteousness sanctifying and transforming us which follows in a Christian course, as its indispensable accompaniment and characteristic, and that is realized by daily and continuous effort.

And one word about the manner, the effort as set forth here. Two-fold, as I have already pointed out — a negative and positive. We are not concerned here with the

TUNE IN TO THE INDEPENDENT BAPTIST HOUR				
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	5000 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				

relations of these amongst themselves, but I may remark that there is no growth in holiness possible without the constant accompanying process of excision and crucifixion of the old. If you want to grow purer and like Christ, you must slay yourselves. You cannot gird on "righteousness" above the old self, as some beggar might buckle to himself royal velvet with its ermine over his filthy tatters. There must be a putting off in order to and accompanying the putting on. Strip yourselves of yourselves, and then you "shall not be found naked," but clothed with the garments of salvation, as the bride with the robe which is the token of the bridegroom's love and the pledge of her espousals to him.

And let nobody wonder that the Apostle here commands us, as by our own efforts, to put on and make ours what is in many other places of Scripture treated as God's gift. These earnest exhortations are perfectly consistent with the belief that all comes from God. Our faithful adherence to our Lord and Master, our honest efforts in His strength to secure more and more of His likeness, determine the extent to which we shall possess that likeness.

The new nature is God's gift, and it is given to us according to His own fulness indeed, but also according to the measure of our faith. Blessed be His name! we have nothing to do but to accept

His gift. The garment with which He clothes our nakedness and hides our filth is woven in no earthly looms. As with the first sinful pair, so with all their children since, "the Lord God made them" the covering which they cannot make for themselves. But we have to accept it, and we have by daily toil, all our lives long, to gather it more and more closely around us, to wrap ourselves more and more completely in its ample folds. We have by effort and longing, by self-abnegation, by prayer and work, by communion and service, to increase our possession of that likeness to God which lives in Jesus Christ, and from Him is stamped ever more and more deeply on the heart.

For the strengthening of our confidence and our gratitude, we have to remember with lowly trust that it is true of us, "If any man be in Christ he is a new creature." For the quickening of our energy and faithful efforts we have to give heed to the command, and fulfill it in ourselves — "Be ye renewed in the Spirit of your minds, and put on the new man." IV. And, finally, the text contains the principle that the means of appropriating this new nature is contact with the truth.

If you will look at the margins of some Bibles, you will see that our translators have placed there a rendering, which, as is not unfrequently the case, is decidedly better than that adopted by them in the text. Instead of "true holiness," the literal rendering is "holiness of truth" — and the apostle's purpose in the expression is not to particularize the quality, but the origin of the "holiness." It is "of truth," that is, "produced by" the holiness which flows from the truth as it is in Jesus, of which he has been speaking a moment before.

And we come, therefore, to this practical conclusion, that while the agent of renovation is the Divine Spirit, and the condition of renovation is our cleaving to Christ the medium of renovation and the weapon which the transforming grace employs is "the word of the truth of the gospel," whereby we are sanctified. There we get the law, and there we get the motive and the impulse. There we get the encouragement and the hope. In it, in the grand simple message—"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," lie the germs of all moral progress. And in proportion as we believe that — not with the cold belief of our understanding, but with the living affiance of our hearts and our whole spiritual being — in proportion as we believe them, in that proportion shall we grow in "knowledge," shall grow in "righteousness," in the "image of Him that created us." The Gospel is the great means of this change, because it is the means by which He who works the change come near to our understandings and our hearts.

So let us learn how impossible righteousness and holiness, morality and religion in men unless they flow from this source. It is the truth that sanctifies. It is the Spirit who wields that truth that sanctifies. But, brethren, beyond the range of this light is only darkness, and that nature which is not cleansed by His priestly hand laid

upon it remains leprous, and he who is clothed with any other garment than His righteousness will find "the covering narrower than that he can wrap himself in it."

And let us learn, on the other hand, the incompleteness and monstrosity of a professed belief in "the truth" which does not produce this righteousness and holiness. It may be real — God forbid that we should step into His place and assume His office of discerning the thoughts of the heart, and the genuineness of Christian professions! But at any rate, it is no exaggeration nor presumption to say that a professed faith which is not making us daily better, gentler, simpler, purer, more truthful, more tender, more brave, more self-oblivious, more loving, more strong — more like Christ — is woefully deficient either in reality or in power — is, if genuine, ready to perish — if lit at all, smouldering to extinction. Christian men and women! is "the truth" moulding you into Christ's likeness? If not, see to it whether it be the truth which you are holding, and whether you are holding the truth or have unconsciously let it pass from a grasp numbed by the freezing coldness of the world.

And for us all, let us see that we lay to heart the large truths of this text, and give them that personal bearing without which they are of no avail. I need renovation in my inmost nature. Nothing can renew my soul but the power of Christ, who is my life. I am naked and foul. Nothing can cleanse and clothe faith. And if I put my confidence in that Lord, He will dwell in my inmost spirit, and so sway my affections and mould my will that I shall be transformed into His perfect likeness. He begins with each of us, by bringing the best robe to cast over the rags of the returning prodigals. He ends not with any who trust Him, until they stand amid the hosts of the heavens who follow Him, clothed with fine linen clean and white, which is the righteousness of His Holy Ones.

Precious Blood . . .

(Continued from page one)
hence it is said to believers — "Ye who sometimes were far off are made nigh by the blood of Christ." It procures deliverance from bondage — "We have redemption through his blood, the forgiveness of sins." It effects purity — "The blood of Jesus Christ his Son cleanseth us from all sin." It is pleading blood, and "speaketh better things than the blood of Abel." It is invigorating, life-giving blood, and unless we, by faith, eat the flesh of the Son of man, and drink his blood, we have no life in us (John 6:53). And this precious blood will be the theme of the redeemed in glory, for they will ever

sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Often let us reflect on the value of the precious blood of Christ, and its glorious efficacy in cleansing us from all sin; and let us ever regard it as a wonderful expression of the love of God to guilty man.

"Forbid it, Lord, that I should boast,
Save in the Cross of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood."

His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me."

(THE BAPTIST REPORTER, Vol. I, p. 116, 1844 edition).

FTH Reports On . . .

(Continued from page one)
ferings accordingly, and that is concerning the rate of money exchange over there and the buying power of the dollar. Few people realize, that when I receive one dollar in Papua, New Guinea it automatically is reduced to seventy four cents in the rate of exchange. Or another way of saying is \$100.00 is worth \$74.00 after the rate of exchange at the bank. Or another way of looking at it is this, some churches contribute \$5.00 a month to the mission work in New Guinea and when I get to spend that in New Guinea I have \$3.70.

A Report of the Offerings for Transportation In Nigeria

Many churches and individuals showed interest in the mission work in Nigeria while out on this visit of the churches. Several gave offerings and others promised to help at a later date. Several individuals and some churches sent in offerings while I was away and for this I am most grateful.

As I write this (May 17, 1978), there has been a total of \$4,180.95 received towards getting the Volkswagen. The very minimum that we would have to have, in addition, to purchase this for Brother Imah is \$1,179.91. I do hope that we get quite a bit more than this, so that he will have something to operate it on after getting it. I haven't seen a car yet that will run on air or water alone, and while we could eliminate the water in case of the Volkswagen, we could not eliminate some fuel to go with the air. How about it, friends, are we going to get the job done? I believe we are! One more real good effort and we will have Brother Imah on wheels. May the Lord bless each of you.

At Least Five People To Whom You Can Send TBE

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

1. _____
(A SINNER)

Address _____
Zip Code _____

2. _____
(A PREACHER)

Address _____
Zip Code _____

3. _____
(A SUNDAY SCHOOL TEACHER)

Address _____
Zip Code _____

4. _____
(A CHURCH MEMBER)

Address _____
Zip Code _____

5. _____
(A YOUNG PERSON)

Address _____
Zip Code _____

Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
JUNE 10, 1978
PAGE EIGHT



"SAIL ON"

BY
JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

A veritable gold mine of sermons for all Bible lovers. Ideal for gifts to your friends, pastor, Sunday School teacher and others. Offers fine suggestions for homiletical purposes.

Rare combination of Bible truth and simplicity.

LIMITED EDITION — ORDER TODAY!

CALVARY BAPTIST CHURCH BOOKSTORE
P. O. BOX 910 — ASHLAND, KENTUCKY 41101