

Cold prayers never bring warm blessings.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

THE LORD'S CHURCH

BY E. G. COOK — Birmingham, Alabama

CHAPTER XIII

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

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SHALL OUR WOMEN OBEY HEADSHIP GOD OR MAN?

A. W. PINK
(1886 - 1952)

"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." I Timothy 2:12-14.

Rebellion against authority is rampant everywhere today. It is one of the signs of our times. A distressing sign of perilous times it is, too. Bolshevism, Socialism, Profiteering, Desecration of the Lord's Day, and other such outbreaks are but marks of the seething unrest in the sinful hearts of wicked men. They are restive under the restraints of God's law. They are self-willed, presumptuous and despise authority of God or man. This spirit is not only manifest in society and business and politics; but is equally manifest in our churches. The authority of God's Word is openly and even defiantly questioned in many quarters. In other places it is ridiculed and sneered and scoffed at as out of date and behind the times. We could not be saying a more needed thing than to say that the Bible is the last word to Baptists on all the questions on which it speaks. The Word of God is the sheet-anchor to all our liberties.

RELIGIOUS BOLSHEVISM

If under the plea of larger liberty we swing away from any portion of God's Word we are opening the flood-gates of liberalism

and religious Bolshevism that will sweep us out into the sea of doubt and uncertainty and unbelief. Baptists can't reject any portion of the Bible unless they want to give it all up. It stands or falls together. Its unity and solidarity are such that no part of it can be given up or compromised without the compromiser being logically forced to surrender it all. Baptists surrender their castle and their armor, too, when they give up any part of God's Word. The Bible, the Bible alone as our only and all-sufficient rule of faith and practice should be the watchword of every Baptist today. We are safe when anchored to the Old Book. God's way is as safe a guide for 20th Century followers of Christ as it was for first century disciples. It made Baptists then; it will make Baptists today, if faithfully preached and obeyed. Over and over again does the Lord Jesus make obedience and faithfulness in little things the test of our loyalty and of fealty to Him and His word. Read Matthew 5:19, Luke 16:10, etc.

LEADERS DISREGARD BIBLE

There is just now upon the part of some of the leaders a disposition to utterly disregard some of the plainest commands of God to New Testament churches. Wherever and whenever Baptists have wilfully disobeyed God they have paid high for such disobedience.

(Continued on page 7, column 4)

Tonight, instead of preaching a textual sermon as usual, I feel led of the Lord to expound a sixteen verse passage in the first Epistle to the Corinthians. Before we turn to that, however, let me preface what I have to say by a few exegetical remarks.

The first four books of the New Testament give us the historical foundations upon which Christianity is built, namely, the birth, the life, the death, the resurrection and the ascension of Jesus Christ. The fifth book (the Acts) completes that foundation by telling us of the descent of the Holy Spirit and of the extension of God's mercy unto the Gentiles. The sixth book (the Epis-



A. W. PINK

tle to the Romans) contains an exposition of the gospel of God. It is the great doctrinal treatise of the New Testament. It gives an interpretation and it sets forth the application of what is historically given us in the gospels and the Acts. Now the distinctive theme of the first Epistle to the Corinthians is that of church order and church government, so notice the order in which the truth of God is given us in the New Testament:—First, the historical foundation, laid in the earthly ministry of the Lord Jesus Christ, followed by the coming of the Holy Spirit during His absence; then the first of the Epistles gives us an exposition of the gospel of God—interpreting and applying those historical principles. That having been done, the next thing the Holy Spirit gives us is a treatise upon church order and government.

Now in the 18th chapter of the Acts we learn how that Paul came to Corinth, and while he was there he preached the gospel; how that the Lord appeared to him and said to the Apostle, "I have much people in this city," and in consequence

(Continued on page 5, column 2)

Modern schemes and methods have filled many of these churches so full of lost members that a lot of this old evil world must be dragged into the church in order to keep them happy, and the money flowing freely. In many of these churches there are so many of the flesh pots of Egypt that it would be hard to find a place to sit down at the feet of Jesus and listen to His words, IF HE WERE THERE.

Space will not permit my giving all the phases of church activities that our Lord has been completely left out of, even if I could do that. But I will present just a few of them and challenge you to think on these things. Several years ago I helped to organize a Baptist Brotherhood in the church of which I was a member. For sometime I enjoyed it very much. We planned our own programs which were usually built around Scriptures that would help us in our witnessing to the lost about us. But, as time went on some of our leaders happened to notice that we were not conducting our programs just exactly like the other Brotherhoods were conducted. So they ordered Brotherhood Journals for everyone from headquarters in Memphis. Very soon we had a genuine standard Brotherhood. No longer did we have to go to the trouble of asking the Lord to guide us in planning our programs. They were already planned for us by the experts in Memphis. These experts even gave us the official line of teaching connected with these programs. It very soon became clear that anyone who dared to differ with the experts in Memphis was just a very good Baptist. The time had come when all we needed the Lord to do for us was to bless what we were

(Continued on page 3, columns 1, 2)

THE LIFE OF RELIGION: "CHRISTIAN LOVE"

By WILLIAM CROWELL

THE NATURE OF CHRISTIAN LOVE

"The fruit of the Spirit is love" (Gal. 5:22); which must, therefore, be of the same nature as its Author; "for love is of God; and every one that loveth is born of God." To be born of God is, to be a "partaker of the divine nature;" which is, to live in the exercise of love; for "God is love; and he that dwelleth in love dwelleth in God, and God in him. He that loveth not, knoweth not God; for God is love." Christian love is "the love of God shed abroad in our hearts by the Holy Ghost;" and is the same in its nature, its origin, its cause, and its essence, as that love in which the very being of the infinitely blessed God himself consists. It is perfect, indestructible, and unchangeable.

The Christian who keeps himself in it, will be eternally kept by it, and the degree of its exercise is the measure of his perfection. It is not only unlike, but opposed to, all the affections and desires of the natural, unrenewed heart of man. It is the opposite of all hatred, revenge, envy, pride, impatience, rashness, selfishness, petulance, falsehood, levity, folly, and wickedness, of every kind and degree; and is the spirit of kindness, patience, meekness, contentment, benevolence, temperance, and all delight in truth and goodness. The nature of Christian love will be more clearly manifest, when we consider,

THE PECULIARITY OF CHRISTIAN LOVE.

It is unlike to all the natural feelings and affections of the minds of man. Unrenewed persons exercise certain emotions and passions which are called by the name of love; but Christian love is entirely different, and altogether peculiar. This peculiarity may be illustrated by the Apostle's description of God's love. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). This He tells us, is the real and true idea of love; all others are spurious and false. It is love to enemies, manifested by giving up the being most dear of all to His heart to those who hated Him. Or, to use the words of the Son Himself, "God SO loved the world of impenitent, ungrateful sinners, that He gave His only begotten Son." "Herein is love." This is the love, which, shed abroad in the heart of the believer in Christ, by the Holy Spirit, is Christian love. It is, therefore, entirely peculiar; for it differs from all other affections of the human heart. It is love to enemies; love, suffering, the just for the unjust, to bring them to God, while love to truth and holiness is still supreme. It is the love which is stronger than death, stronger than ingratitude, stronger than hellish hatred. It is as impossible for an unrenewed man to exercise this love, of His own mere free will and power, as for Him to fly to Heaven. It is the beginning of the Holy Spirit by means of the cross of Christ, and resembles nothing else on earth; for like its parentage, its character is heavenly.

EVIDENCES OF CHRISTIAN LOVE

As this love is so peculiar that it resembles nothing else on earth, the question here arises, how can it be known? As there is nothing which we do know with which we can compare it, how can any one ascertain whether he actually possesses and exercises this love? To which the answer is, that we can know nothing about it except what God has revealed. But His word informs us what it is and points out the marks, properties, and characteristics, by which anyone may know whether he really exercises the pure and holy affection of Christian love. "No man hath seen God at any time. If we love one another, God dwelleth in

(Continued on page 3, column 1)

SAVED BY HOPE

By JAMES GREEN
Washington, Illinois

"For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doeth he yet hope for?"

But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24-25).

First we should look at the statement: "For we are SAVED BY HOPE" (v. 24). According to the original language, this phrase may be either translated by hope, or in hope. I believe the better rendering is "in hope." However, regardless of which rendering one may take, the verse does not say nor teach the idea which many derive from it, i.e., it does not say "I hope I am saved." In fact, we need to realize that there is a vast difference between saying "I hope I am saved" and "We are saved by hope." The former statement leaves one's salvation in doubt, while the latter makes one's salvation sure and certain. The text says: "WE ARE SAVED by (or in) hope," or more literally, "It is in hope that we have been saved" (Weymouth Trans.). Thus, this scripture is not teaching that we hope we are saved, but is teaching that hope is a very vital and blessed part of our salvation.

SAVED—ITS MEANING

The proper understanding of these two verses will rest greatly upon our understanding of the word "saved." Here it is very important to keep the whole context in mind. This word is used in various ways in the Scripture. Sometimes it is used in a narrow or limited sense and sometimes in a much broader sense. In some place salvation is spoken of as already possessed, as where we read, God "saved us by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). How-

ever, more often it signifies all the benefits of our redemption, when fully possessed at the time when we are glorified together with Christ.

Thus we see that the believer already possesses certain elements of salvation such as eternal election (Eph. 1:3-4) according to which their names were written in Heaven before the foundation of the world; effectual calling from darkness to light, regeneration, justification, pardon, and the witness and seal of the Spirit, etc. We are already in experiential enjoyment of these, but there are greater aspects of salvation, yet future, yet unseen; that deliverance from the sin, suffering and groanings at the manifestation of the sons of God; which can only be enjoyed, for the present, in

(Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE CHURCH AT SARDIS

(Preached on the Independent Baptist Hour November 18, 1979)

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I

will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:1-6).

The Ephesian Church had left her first love. The Smyrna Church

was opposed by Satan from outside. The Pergamos Church consisted of a mixed membership—the church and the world were sadly mixed together. The Thyatira Church had "womanitis." The Sardis Church in today's lesson was a dead church.

THE CHURCH (v. 1)

As to the founder of this church there is no historical record. It was possibly the fruit of the labor of Paul or some of his missionary team. We can be certain from this epistle sent by Christ to them

(Continued on page 2, column 1)

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THE BAPTIST PEOPLE

MILBURN COCKRELL Editor

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The Church At Sardis

(Continued from page one)

that there existed a church in
A.D. 96 and some considerable
time before, seeing worldliness
destroys a church by degree and
not all at once.

This church may have had a
glorious beginning, but it soon left
its faith and lost its spiritual
power and influence. The Sardis
Church was greatly influenced by
the community which surrounded
it. She was a worldly, wealthy
church like the city in which she
resided. As a general rule, most
wealthy churches are worldly
churches. Whenever you find
wealth you will almost always find
worldliness.

THE CITY (v. 1)

Sardis was about 30 miles from
Thyatira, about 60 miles from
Pergamos and east of Smyrna
about 50 miles. It was founded as
early as the beginning of the Iron
Age. It was the capital of the
ancient kingdom of Lydia, and
was situated at the foot of Mount
Tmolus, in a fine plain watered
by the Pactolus River. This river
rolled its golden sands through
Sardis, and gold mines in the
neighborhood furnished the city
with such a quantity of treasures
as made their riches proverbial.

The city of Sardis was the cap-
ital of King Croesus, whose name
is a synonym of extravagant
wealth. It is said when Cyrus
captured the city from him in
548 B.C. that he found treasures
to the enormous value of \$600,000-
000. This event fulfilled the prop-
hecy of Isaiah concerning Cyrus:
"And I will give thee the treasures
of darkness, and hidden riches of
secret places..." (Isa. 45:3). The
city of Sardis eventually passed
into the hands of the Romans, and
under them sank in wealth and im-
portance. Sardis was destroyed
by an earthquake in the time of
Tiberius, but the emperor ordered
it rebuilt and himself offered a
personal gift of some \$400,000 to
aid in rebuilding the city. The
city rose from ruin, but it did not
ever equal its former glory.

THE CHRIST (v. 1)

The Speaker introduces Himself
by saying: "These things saith he
that hath the seven Spirits of God,
and the seven stars." It is to be

observed there is an omission of

"the seven golden candlesticks"
mentioned by Christ in Revelation
1:20. Why is this? Did Christ find
it difficult to point to the church
at Sardis as a fit representative of
Himself as the Light of the world?

What are we to understand by
"The seven Spirits of God"? Rev-
elation 4:5 refers to "seven lamps
of fire burning before the throne
which are the seven Spirits of
God." In Revelation 5:6 Christ is
said to have "seven eyes, which
are the seven Spirits of God sent
forth into all the earth." I believe
this is prophetic language which
describes the one Holy Spirit in
His sevenfold office work (Isa. 11:
1-5). It means the Holy Spirit in
all of His perfection and fullness.

Here it is said that Christ has
"the seven Spirits of God." This
means that Christ has the fullness
of the Spirit. John 3:34 declares
of Christ: "God giveth not the
Spirit by measure unto him." Jesus
Christ only has the Holy Spirit in
all the plenitude of His
gifts, manifestations and oper-
ations. In this verse Christ affirms
that He also has the seven stars,
which in Revelation 1:20 is said
to be the pastors of the seven
churches. The seven stars are
mentioned after the seven Spirits
of God, showing it is Christ alone
Who gives spiritual power to His
ministers.

At the outset Christ presented
Himself to this dark and dead
church as the true Source of light
and life. Without Christ no church
has either light or life; with Him
no church lacks either. There is
no need for a church to be dead
and dark for Christ stands ready
to pour out the power of the sev-
enfold Holy Spirit upon them. The
difference between a dead and
dark church and a live and light
church is the power of the Spirit
of God.

THE CENSURE (v. 1)

Christ censures this church by
saying: "I know thy works, that
thou hast a name that livest, and
art dead." Observe there is no
commendation for good works—a
dead church has no good works.
Rather, Christ complained be-
cause their works were so bad. He
has nothing but unmixed criticism
for this worldly church. Their
works were all "dead works." They
were active in religious mat-
ters but void of spiritual vitality.

This church was like savorless
salt (Matt. 5:13). She had a dead
man in the pulpit, dead people in
the choir, dead deacons, dead
Bible teachers and pews filled with
corpses. This church had no dis-
cipline or real Bible teaching. She
saw no souls saved, for her mem-
bers did not witness for Christ.
Her singing was of a worldly type,
which appealed to the head and
not the heart. The church at Sar-
dis was in a low, flat and langu-
ishing state, even though she had
a name among the other churches
as being a lively church. She was
so impotent until false teachers
did not even bother with her. Christ
pronounced no condemna-
tion on the Sardis Church, for
there is no need to condemn a
thing after it is dead!

The Sardis Church was a liv-
ing corpse; she professed to have
true, spiritual life, but it was in
name only. Her membership in
the main consisted of nominal be-
lievers. Many of them had their
names upon the church roll, yet
their names were not in the Book
of Life. These so-called "live
wires" were simply "dead fish." This
church lived on its past repu-
tation without its former life and
experience. Sardis was a sham
and a mockery. My friend, is the
church you attend like this church?

Dear church member, are you
what you claim to be? Or do you
live on reputation alone? Perhaps
you are not altogether dead, but
are you what you profess to be?
You claim to read the Bible, to
pray, to tithe and to deny your-
self. Do you really do these things?
Would the world accept you as a
Christian if they really knew you
for what you are? Would they
recognize you as a preacher, or
deacon, or Sunday school teacher,
or even as a church member? You
have the externals and you go
through the motions, but are you

real?

THE COMMAND (vv. 2-3)

In verse 2 the Head of the
church gives them a direct com-
mand: "Be watchful, and streng-
then the things which remain, that
are ready to die: for I have not
found thy works perfect before
God." The city of Sardis had a
reputation for impregnability, but
it was captured twice at night
because of a lack of watchfulness.
The church in this city needed to
learn a lesson from this neglect.
Hence the Lord Jesus said: "Be
watchful."

This church is commanded to
rouse out of its slumberous state
and to give heed to that which
alone can save it from complete
extinction. They were dead so far
as concerned the manifestation
of life and to a perilous extent
even the possession of life. The
church as a whole was not wholly
dead, but it was about ready to
die. Therefore, Christ sounds the
alarm in hopes that He may save
the church from utter ruin. The
Saviour is patient with His erring
churches and is slow to cast off
one of His churches.

Their numerous religious ac-
tivities were sadly defective: "I
have not found thy works perfect

MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT

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before God." They were not ful-
filling the purpose for which Christ
instituted His church. They were
not properly representing Christ
before the world. They had not
complied with the Divine require-
ments justly expected even of fall-
ible human beings in a New Test-
ament church. The members of
the Sardis Church were a hind-
rance to Christ's cause and an
argument for infidelity.

Would our modern churches
stand up to the examination of
Christ any better than the Sardis
Church did? Are our works perfect
"before God"? Our churches
today have a lot of outward ac-
tivity and show but precious little
spiritual life. They make progress
in numbers and material matters
of which men greatly approve,
while in the eyes of Christ they
are spiritually dead. A church
may have a splendid building, a
robed choir, a standardized Sun-
day school, a magnetic pastor,
and yet be filled with worldliness,
indifference and a lack of love
for Christ and humanity. Many are
serving their own pride and fleshly
desires under the cloak of service
to Jesus Christ. Only some of those
few and scattered churches the
religious world speaks of as being
"behind the times" are alive
and spiritual in our day.

Since the church was so near
the grave, should not the mem-
bers give it up and allow the
Devil to have a thing nearly dead?
No! Christ told them to "strengthen
the things which remain." She
was to cultivate all existing graces
and to nourish all the love of the
truth which lingered. A dead
church can be revived. People
would consider it criminal to desert
a church ready to die. The
members of Sardis needed to pre-
serve the little life left and to
cause it to gain its old strength
again.

Jesus said: "Remember there-
fore how thou hast received and
heard, and hold fast, and repent."
This points back to their conver-
sion experience. Christ calls upon

them to remember their own
former lost, undone, helpless,
hopeless state, when they saw
nothing between themselves and
Hell, save the all-sufficient blood
of Jesus Christ. They needed to
remember how Christ had saved
them by His glorious grace. They
must remember their early days
of faith and pardon. It was so
necessary that Sardis return to the
faith they had departed from in
belief and practice. They must re-
turn to the old paths and the
old landmarks; they needed to
put life in their religious exer-
cises.

THE CAUTION (v. 3)

In the latter part of verse 3
Christ gives a severe warning:
"If therefore thou shalt not watch,
I will come on thee as a thief, and
thou shalt not know what hour I
will come upon thee." The langu-
age implies it was possible that
the Sardis Church would not re-
gard His warning. They might
assume they would be safe if
they refused to give attention to
this caution. We know from his-
tory that they did, for the Sardis
Church is no more, nor does the
city exist. From this we learn
that the removal of a true church
from a city can bring about its
ruin.

Some apply this to the second
coming of Christ, and others to His
coming in swift judgment upon
this church. I believe the expres-
sion is broad enough to include both
ideas. How awful to contemplate
Christ coming in judgment upon
the church which is His body! How
tragic for a church to be
found in the condition this church
was in at the Rapture in spite of
the warnings given in the Bible of
His speedy coming.

"In Ephesus, where love was
cooling, Christ's Coming is set
forth in the sense of fear (2:5). In
Smyrna, the suffering church, it
is the time when crowns will be
given (2:10). In Pergamos, in
which there was much worldliness,
it is used in the sense of dread
(2:16). In Thyatira, where is
terrible struggle with temptation,
it is connected with coming bless-
ing (2:25). In Sardis, the posing,
dead church, it is dread again
(3:3). In Philadelphia, where they
are holding fast amid trial, His
speedy coming brings hope (3:11).
In Laodicea, the lukewarm, nau-
seating church, He is at the door
already to judge (3:20). Thus we
have different attitudes towards
this doctrine determined by the
spiritual condition in each one."
(CHRIST'S LAST MESSAGE TO
HIS CHURCH by William Evans,
p. 171).

THE CHRISTIANS (v. 4)

The vast majority of the mem-
bers of the church at Sardis had
become entangled with the evil

world systems; they had defiled
their garments. They had become
lovers of pleasures more than lov-
ers of God. This church was popu-
lar with the evil world because
the world was in the church. The
Sardis Church had permitted the
world to drag it down to a low un-
godly level. What a tragedy! But
is not the same true of all too
many churches in our day?

Pure church members of an im-
pure church are kept separate
in the eyes of Jesus Christ from
the hypocrites. It seemed as
though Jesus Christ looked over
the membership roll of the Sar-
dis Church and said: "Thou hast a
few names even in Sardis which
have not defiled their garments;
and they shall walk with me in
white: for they are worthy." The
few names are not given. They
were probably not people of great
influence in either the church or
the world. They were the
"few" among the "many." This
faithful few had not defiled them-
selves by coming into contact with
the profaned and the polluted.
They hated "even the garment
spotted by the flesh" (Jude 23).
They were like persons walking in
white in the midst of the defiled.

Those who kept their garments
uncontaminated on the earth
would receive the appropriate re-
ward of walking in white raiment
with Christ in Heaven. This
thought foreshadows the perfect
union into which the Lord will
bring His elect. How glorious to
contemplate wearing a white robe
and walking together in perfect
mutual communion with our Re-
deemer. Oh, God, hasten the day
when your faithful followers shall
be privileged to walk with the Sav-
iour in glory, honor and purity.

The faithful church members
shall enjoy this, "For they are
worthy." They have shown them-
selves worthy to be regarded as
followers of Christ and possessors
of a new nature which overcomes
the world. Worthiness is required
to have this white raiment. This
attire is their reward for faithfulness.
Such loyal disciples shall
be a part of the virgin bride of
Christ, who is "arrayed in fine
linen, clean and white: for the
fine linen is the righteousness of
saints" (Rev. 19:8). May the Lord
help us to keep white down here
so that we may wear white up
yonder.

THE COMFORT (v. 5)

There is a threefold comforting
promise in verse 5 to the over-
comer: "He that overcometh, the
same shall be clothed in white
raiment; and I will not blot out
his name out of the book of life,
but I will confess his name before
my Father, and before his an-
gels." This promise is not lim-
(Continued on page 4, column 2)

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The Lord's Church

(Continued from Page One)

going to do anyway. He became unemployed so far as our Brotherhood was concerned.

I am a great believer in the teaching ministry of the church. But I had been a Baptist for a third of a century, most of that time as a teacher in the church, before I woke up to the fact that I had never had any occasion to join with the other members of my church in asking our Lord to guide us as to what Scriptures we should study next. Since the church is His, and since He is the head over the church, who else, may I ask, has any right under Heaven to tell us what we should study? I must admit that it was heart-breaking to learn that we had completely left our Lord out of this very important part of our church life. We had done it unintentionally, but we had done it just the same. But what really made me sick at my stomach was to learn who was doing that which only the Lord of Glory had a right to do. I dare say there would be a lot of other Baptists sick at their stomachs, too, if they knew that the Communitistic, Bible-denying and Christ-hating National Council of Churches was telling them what Scriptures to study each Sunday. When you come to see that this monstrous organization has been usurping our dear Lord's rights, and that you have been helping to pay them hundreds of dollars per Sunday for doing it, it almost makes you want to vomit up your toe nails. Southern Baptists took in over one hundred five million dollars during the fiscal year 1977-1978. If that does not qualify them to be a segment of the Laodicean churches, just how much would it take?

In case any Baptist who uses the International Uniform Sunday School lesson outlines, no matter what group he may be in, feels that I am misrepresenting the facts in this matter, I have a copy of a letter from the National Council of Churches signed by Gerald E. Knoff, Executive Secretary under date of September 29, 1960, and a copy of a telegram under date of October 26, 1964 from Gerald E. Knoff confirming my statement that they are the ones who sell these outlines. In his telegram Knoff says they are serving more than one hundred denominations. He further stated that the chairman of the committee that selects these lessons at that time was Clifton Allen. Mr. Allen, a Southern Baptist, was at that time writing the comments on those lessons in the Southern Baptist papers. The old devil had rather have a Baptist leading the committee than to have all the gold we once had in Fort Knox. It gives him a lot of prestige, and he really loves it.

You have probably heard the expression, give such and such a person an inch and he will take a mile. The old devil will do better than that. Give him an inch and he will take the whole thing. If you will look on page 38 of the Southern Baptist Sunday School quarterly for April, May and June, 1964, you will find that not only has our Lord been left out of the planning of the church activities and the planning of her Sunday School lessons, but He has been completely left out of salvation so far as her official teaching is concerned. There you can read these words, "Men will be judged by their lives and will be separated according unto their eternal destiny." Look at those awful words as long as you care to look. Then if you can find the faintest shadow of the Lord Jesus Christ, or of His cross on Calvary, the slightest stain of the precious blood of Christ, or the least inkling of His marvelous grace and mercy, please point it out to me. I do not want to misjudge anyone, not

(Continued on Page 6, Columns 4 and 5)

The Life Of Religion

(Continued from page one)

us, and his love is perfected in us." "We know that we have passed from death unto life, because we love the brethren." "By this we know that we love the children of God, when we love God, and keep his commandments." "Hereby we know that we dwell in him, and he in us, because he hath given us of his spirit." "If any man have not the spirit of Christ, he is none of his." "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." Love to God, proved by keeping His commandments; love to Christ, proved by trusting in Him as the Saviour; and love to the brethren, proved by conduct; — these, wrought together in the soul, form the threefold cord of Christian love; and they mutually proved each other. If any one is conscious that love to God, to truth, to goodness, to holiness, love to the Saviour, and to His people, love of the Bible, of prayer, and praise, love to the souls of perishing sinners, love of self denial, of doing good, does not exist in his heart, nor show itself in his life, by obedi-

ence to the commands of God, he may know that he has no Christian love, and no ground of hope for happiness beyond the grave.

CHRISTIAN LOVE

A VOLUNTARY EXERCISE

Although Christian love is "the love of God, shed abroad in our hearts by the Holy Ghost," yet it is not on that account any the less a voluntary exercise of our own affections. For "we have known and believed the love that God hath to us;" and, "we love him, because he first loved us." FIRST, gratitude for His love to us prompts us to love Him. SECOND, the discovery of His loveliness calls forth our love. THIRD, the sensible delight which we have in God, in the exercise of love, and from it, makes us desire to have those holy affections which flow habitual; so that the Christian is unhappy without this exercise. And thus, our perverted reason being restored, we say what we never said before;—what no unrenowned man can say,—"beloved, if God so loved us, we ought to love one another." We are now prepared to obey Christ's new commandment, voluntarily and heartily, from a perception of its reasonableness, and obligation. "This," He says, "is my commandment, That ye

"The Lord God hath sworn by Himself." Again, a contrast in re-

love one another as I have loved you." And we put on His badge of our discipleship; "By THIS shall all men know that ye are my disciples if ye have love one to another." And if accused of being ourselves for the earnestness of our love, we reply with Paul, "the love of Christ constraineth us, because WE THUS JUDGE; that if one dies for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again." Thus, Christian love is an exercise in which the reason, the Judgment, and of all the voluntary powers of the soul unite in willing harmonious action.

OF LOVE TO GOD

The highest and best exercise of the human faculties, is, love to our Maker, Redeemer, and Sanctifier. If it is right to love a parent, if love to benefactors be a duty, if we ought to love the noblest, purest, and loveliest qualities of character, then reason itself teaches us that we ought to love God with all the heart, soul, mind, and strength. So the Scriptures teach. And they sat before us such views of His character, of our relations to Him, and of His goodness to us, as are adapted to execute our love. The soul that is born of God, loves God, has delight in thinking of Him, in studying His works and His Word, in contemplating His infinite excellencies, in obeying His commandments, and in the prospect of making eternal progress in the knowledge and love of God. His expectation of happiness is built on the evidence he has that he loves God, the same love is the showing of his obedience, it is the golden chain that binds him to duty, his support under trials, his solace in afflictions, his treasure in poverty, his choicest wealth in affluence, his confidence in danger, his joy in sorrow, his strength in

For December 17, 1979

Amos 6:1-14.

Intro.: The woe of judgment was temporarily drowned out by drunken revelry of the party-seeking and pleasure-seeking multitude, but now it is about to become a present reality as God raises up a nation to bring Israel down because of their sinful activities and boastful arrogance.

VERSE 7

"Therefore now." The time has arrived and the reasons are evident. This is far different than Romans 8:1; I John 3:2; and Romans 5:1.

"Shall they go captive with the first that go captive." The certainty of the judgment has never been in doubt because it had been determined by God. Those to go into captivity first are those who have been the ringleaders in the rebellion against the commandment of God. Those who had feathered their nests at the expense of others. God will not overlook our labor of love, (Heb. 6:10) nor will he overlook the works of the flesh (Gal. 6:7)

"And the banquet of them that stretched themselves shall be removed." What a change there will be for them who had been at ease in Zion, for they shall find themselves not only in captivity, but under cruel taskmasters. (Similar to their forefathers who were in Egypt, Exodus 3:7; and Samson in Judges 16:21). The songs of outward joy will turn to the doleful stanzas of the afflicted. Dancing shall be turned into drudgery. The ivory beds shall be exchanged for the racks of suffering.

VERSE 8

"The Lord God hath sworn by Himself." Again, a contrast in re-

love one another as I have loved you." And we put on His badge of our discipleship; "By THIS shall all men know that ye are my disciples if ye have love one to another." And if accused of being ourselves for the earnestness of our love, we reply with Paul, "the love of Christ constraineth us, because WE THUS JUDGE; that if one dies for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again." Thus, Christian love is an exercise in which the reason, the Judgment, and of all the voluntary powers of the soul unite in willing harmonious action.

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida



lation to the reasons for the oath (Heb. 6:17-20). God has always verified His covenants and His promises. Herein we have the absolute assurance for God doing exactly as He says (Acts 27:25; 24:14,15).

"Saith the Lord the God of hosts." God, in His Word, hath declared both His pleasure and His displeasure in regard to the actions of men (Rev. 2:2-5). How we need to follow the pattern of the Lord Jesus (John 8:29; Heb. 10:7). "I abhor the excellency of Jacob, and hate his palaces." Israel had polluted every phase of her relationship with God and with each other. Her religious garments were covered with filth. Both the priesthood and the office of the prophets, as a whole, were defiled. Her places of worship had become a den of thieves. That which she glorified in had become non-glorious (Matt. 24:1,2; Rev. 3:14-18). Contrast Psalm 48:1-3.

"Therefore will I deliver up the city with all that is therein." This is a most solemn thought and it should be carefully pondered. For God to give up a city in judgment means the battle is over before it starts. There resistance could only be a token at best. Contrast Psalm 124.

VERSE 9

"And it shall come to pass." God spells out in no uncertain terms the conditions which shall arise. He removes any thought of deliverance in relation to this judgment. No man will be able to hide out or buy his way out.

"If there remain ten men in one house." Either overlooked by the invading army or left for a reason.

"That they shall die." Even if the enemy is, compassionate and seeks to preserve some from captivity, the death angel will pass through the land.

VERSE 10

"And a man's uncle shall take him up." This indicates that most of his relatives are gone and that no one is left to make funeral arrangements.

"And he that burneth him." The normal means of disposing of the dead among the Hebrews was burial but because of the situation, they were now burning the dead, either because of a lack of time or for sanitary reasons.

"To bring out the bones out of the house." The statement "skin and bones" would apply here. This shows the widespread fulfillment of the prophecy in chapter 4, verse 9. Both depression and depletion results in the loss of the material and the physical. Of

course, this was brought about by their sins.

"And shall say unto him that is by the sides of the house." Possibly staying close enough for protection but far enough away to escape disease. What a sad picture! Those men who at one time were enjoying outwardly comfort and ease, who had had the best of everything, were now making every effort just to exist. Yes, sin is a reproach to any nation.

"Is there yet any with thee?" So few were being found alive that the cry is not how many, but are there any?

"And he shall say, No." Previously this house had been the scene of many gathered together, similar to Daniel 5:1, although not on such a large scale; and now the feeble cry is, "there is none left!" How soon the worldly might fall!

"Then shall he say, Hold thy tongue." That tongue described by James as "a fire, a world of iniquity; an unruly evil; full of deadly poison." In this case, it had been praising the gods of silver and gold instead of the Living and True God.

"For we may not make mention of the name of the Lord." To do so would, in this situation, only be to take it in vain because of the condition the man was in, and because the die was cast and he too will perish. Here, the admonition must be, "Be still, and know that I am God."

VERSE 11

"For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts." To thank Him for preservation is premature, for total judgment has been decreed; or to ask Him to forestay judgment is equally useless, for the commandment has already gone out from His mouth and it will not be withdrawn. There is no exception; all houses are included.

VERSE 12

"Shall horses run upon the rock? Will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock." Because of the hardness of their heart and the greatness of their sins, all of their efforts to be productive or to expect blessings from God were useless. Further outward efforts to bring them to repentance would also be in vain. They had not heeded God's warnings nor His judgment.

VERSE 13

"Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?" When Israel had taken Jericho, they were so arrogant they sent a small army to Ai, only to be defeated because they knew not sin had separated them from God and they were powerless in themselves. Here, they had conquered other nations up till now and were glorying in their own powers, which God says is rejoicing in a thing of nought.

VERSE 14

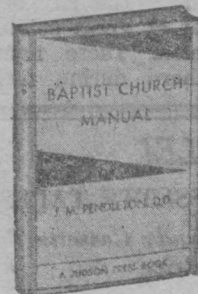
"But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness." Instead of you taking the horns of another nation to conquer them, the opposite will be true.

Conclusion: Let him that readeth take heed.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask Him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

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THE BAPTIST EXAMINER

DECEMBER 8, 1979

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Can a preacher pastor two churches at one time . . . ?

E. G. COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



Where is the Scripture that says a preacher must be a member of the church in order for him to administer the ordinances of the church? We need to remember that the authority lies in the church, and not in the preacher. If a church is not large enough to support a full time pastor she has the authority to call a pastor who is a member of another church who can serve her part time. And she certainly has the authority to authorize that part time pastor to administer the ordinances. In fact, she does that when she calls him as her pastor. We need to always remember where church authority lies.

JAMES HOBBS
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McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



This is a question that has been asked quite a lot here lately. Frankly, I don't understand why. All we have to do is study Baptist history and we see that this has been practiced **whenever necessary** down through the years. It may not be the most satisfactory setup for either church but sometimes it may be the only solution. My answer, of course, is yes — if necessary.

Those who ask the question are mainly concerned with his membership and administering the ordinances. It goes without argument that he can be a member of only one church. As for the ordinances, that is a different question. It all depends on whether you believe in church authority or individual authority. If you believe—as the Bible teaches—that the authority is in the church then you must believe that the church can authorize a man to administer those ordinances. The pastor of more than one church would partake of the Lord's supper in the church of which he is a member, but he can administer the supper to the members of the other church or churches. He can also baptize anyone into any church that grants him that authority.

When Christ gave the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19,20) — it was given to the church. That commission was in three parts, to preach, baptize, and observe. (Note: To observe means more than just the Lord's Supper, it means to observe all commandments taught in the Word.) Those who argue against this are only opposed to the baptism and Lord's Supper. To be consistent, brethren, in your argument you would have to say that no preacher outside of your church could preach for you. That means, no visiting preacher for revivals, conferences, fellowships or homecomings. **If the church does not have authority to invite a preacher to do one part of the commission then it doesn't have authority to invite him to do the other.**

OSCAR MINK
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Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



It is conceivable to me that a man may pastor two churches at the same time, but it is inconceivable to me how any person could be a member of two churches at the same time. Such dual membership would gender more absurdities than the contention that there are two kinds of churches, one local and visible and one universal and invisible. I am convinced the ordinances of baptism and the Lord's Supper are church ordinances, and that the administration of the ordinances belong exclusively to the immediate church.

The Church At Sardis

(Continued from Page Two)
ited to the church at Sardis, but it is to all in every age and every land who overcomes sin and the temptations of the world. However, this promise is to the overcomer and no other.

First, Christ promised they "shall be clothed in white raiment." This looks back to verse 4. What they sought to keep white on earth will be made perfectly pure in the glory world. These have washed their robes white in the blood of the Lamb and kept themselves unspotted from the world. Hence they shall stand in Heaven clothed in a white robe, dazzling with brightness and splendor, permanently and forever.

Second, Christ promised: "I will not blot out his name out of the book of life." The city of Sardis kept a list of great soldiers and famous men. These names remained there during their life-

time, providing their behavior was good. In case of bad deportment, their names were blotted out. The church at Sardis was anxious about having a name to live. By overcoming their worldliness they could be assured their names were in the Book of Life and would remain there forever. Let Sardis overcome and she shall be given strong assurance of an imperishable and immortalized name!

Can a name once written in the Book of Life be blotted out? Can an elect become a non-elect? The possibility of being saved and lost, of having your name written in the Book of Life and then blotted out, is not in question in this verse. We are plainly told that Christ shall in no wise do so. Jesus Christ in this verse makes it plain that it cannot be blotted out!

Third, Christ promises: "I will confess his name before my Father, and before his angels." It was a custom in the city of Sardis to read publicly before the citizens the names of respected citizens, who lived a noble life. The men of this city strove to obtain this honor. But such earthly honor is not worthy to be compared with having your name read out by Christ before the Father and numberless angels.

How honorable it will be to be led down the golden streets to the Father's incomparable throne by the Saviour Himself. How proud will we be to hear Him say, "Father, here is one of thine elect that I died to redeem. He has been loyal to us while he lived on earth. He kept his garment white in a dirty world. When others turned aside after Satan, He stood up for the faith." Then the Father will smile and say, "Well done, thou good and faithful servant. Enter into the joy of thy Lord." May God grant that you and I shall soon be a part of this wonderful scene.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

The Life Of Religion

(Continued from page three)
weakness, his antidote to pain, his safety in temptation, his victory over Satan, his triumph in death. Love to God is one exercise of Christian love; and it has all these qualities and powers because it is the love of God shed abroad in the heart.

LOVE, AS THE KEEPING OF GOD'S COMMANDMENTS

"This is the love of God, that we keep his commandments" (1 John 5:3); that is, this is the proper evidence and expression of love to God. For the Saviour said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that hath my commandments, and keepeth them, he it is that loveth me. If ye love me, keep my commandments, ye shall ABIDE in my love, even as I have kept my Father's commandments, and abide in his love" (John 14:21, 23; 15:10).

From these plain declarations it is clear that the proper evidence and expression of love to God, is, the doing of what He has commanded in the Scriptures. It is also evident, that love to the Son and to the Holy Spirit is the same as love to the Father. So that no dependence can be placed on frames of mind, or spiritual ecstasies, as evidence of love, since God has declared that OBEDIENCE TO THE WORD is the proof and proper expression of love to

Him.

OF LOVE TO THE BIBLE

He who loves God will love His Word. "His delight is in the law of the Lord." His language is, "O how love I thy law! it is my meditation day and night. The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold; sweeter than honey and the honeycomb. Thy word is very pure, therefore thy servant loveth it. My soul breaketh for the longing that it hath unto thy judgment at all times." These are the expressions of the very life of religion. The sentiments and feelings which these words express are some of the best evidences of true piety, and their strength and influence furnish the best measure and standard of piety in the soul. A decline of love to the Bible, is a sure index of a corresponding decline in piety. Love to the Scriptures is cultivated by reading them dili-

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gently, by praying earnestly for the influences of the Holy Spirit, and by faithful, sincere obedience to their instructions.

LOVE TO THE BRETHREN

This is also an exercise and an expression of piety. It is a mingled emotion of complacent delight in them, and of benevolence towards them. We are to love them for what they are; but more for what they are to be; and most of all, because God has so loved them as to give His Son to die for them. Love to each other is the badge of discipleship; it is the magnetic force of Christian fellowship; the tie, which binds the framework into an habitation of God; the cement, by means of which Christians, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Without love to the brethren, love to God is impossible; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? If we love one another, God dwelleth in us, and his love is perfected in us. Beloved, let us love one another; for love is of God."

LOVE TO THE IGNORANT AND WICKED

"Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies. Search me, O God, and know my heart." Such is the ap-

peal to the Searcher of hearts, of the man after God's own heart. The Christian ought to hate the characters, and the conduct, and the influence of the wicked, with perfect hatred; yet he ought to love them, with perfect love; that is, with the same love that God has exercised towards them in the gift of His Son. He has a perfect hatred of their wickedness, yet a perfect love to THEM; as capable of becoming eternally holy and happy. Love to God is pure, complacent love,—it is approval and delight in His excellence; love to the brethren, is mingled benevolence and complacency; love to the wicked, is pure benevolence, without any complacency, but is an earnest desire for their salvation. It is love to them, not for what they ARE, but for what they MAY BE.

LOVE TO ENEMIES

But Christian love is not perfect, until it includes, besides love to God, to the brethren, and to the wicked generally, love to our own personal enemies also; if such we have. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This is the principle on which God the Father acted in giving His Son; it is that on which Jesus Christ acted in undertaking the work of redemption, in cheerfully yielding Himself up to die at their hands, and in praying for His murderers, even while they were treating Him with the most bitter and unreasonable cruelty; it is that on which the Holy Spirit acts continually, in striving with sinners, to induce them to repent and turn to God, that they may be saved.

The children of God are required to act on the same high and holy principle, that they may be like their Father in Heaven; that they may be partakers of His nature by exemplifying His Divine perfections. If they would be holy as He is holy, and consequently happy, as the blessed God is eternally happy, they must love as He loves. They must know how to hate sin in their enemies only as they hate sin in themselves; because it is infinitely hateful to a holy God, and destructive to the happiness of His creatures; to hate sin as sin against God, with perfect hatred, and yet to love even their own personal enemies, who are doing all they can to injure them, with perfect love, so as to desire nothing more earnestly than their salvation.

LOVE TO THE CHURCH

"Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." Here is the example and pattern of love to the church for all its members to imitate. Besides love to the brethren, as individual disciples of our common Master, we are to love the CHURCH, as the body of Christ. He that loves the church loves himself; for his own dearest interests, his piety, holiness and hap-

(Continued on page 5, column 1)

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THE BAPTIST EXAMINER

DECEMBER 8, 1979

PAGE FOUR

The Life Of Religion

(Continued from page four)

piety are bound up with those of the church; he loves the Saviour, whose representative it is; he loves his brethren, for of them it is composed; he loves all mankind, for whose salvation it is appointed to labor. The strength of a Christian's love to the church is the best measure of his piety.

Love to Christ must be shown and proved by faithful duty to and through the church. He whose conduct does not spring from love to the church gives no evidence that he loves the Saviour. He who neglects his duty to the church, will soon find his piety decline; he will surely fall into spiritual darkness and distress; while he who keeps love in exercise, by the faithful performance of his duties to the church, will grow in grace, in knowledge, as well as in spiritual comfort and assurance.

JEALOUSY FOR THE PURITY OF THE CHURCH

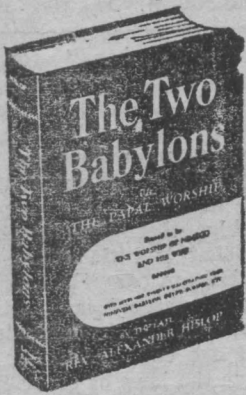
Says the apostle, "I am jealous over you," —the church in Corinth,—"with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." It is said that there was an officer among the Greeks whose business it was to educate young women of rank designed for marriage, and then PRESENT them to their future husbands; and if by the negligence of this officer they were corrupted between the espousals and the consummation of the marriage, great blame would fall on him. He must be vigilant, therefore, with perpetual jealousy. Such was that of the Apostle over the church. Such should be that of every member. The church is the bride of Christ. He who is not jealous, with a godly jealousy, for her purity and honor, has little or no regard for the honor of her Head. He who sees the discipline of the church neglected, the solemn vows of her covenant disregarded, the cause of Christ reproached, and His name blasphemed, by the conduct of unworthy members, yet takes no steps to reclaim them, nor to execute the

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discipline of the house of God, shows either a strange ignorance of his duty, or a total want of piety. Can HE love Christ, who will not even trouble himself to wipe a foul, unsightly stain from His body? Who sees him wounded in the house of His friends, yet lifts no voice in His behalf?

LOVE IN CHURCH DISCIPLINE

"As many as I love," says the glorified Redeemer, "I rebuke and chasten; be zealous, therefore, and repent." And He first proved this love, as we have seen, by giving Himself for the church, "that he might present it, a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." Consider, O church member! that He gave Himself—His life—not to make Heaven easy of access to careless, worldly professors, — but that the church "may be holy and without blemish." What will you give for the same object? your thoughts? your prayers? your time? your efforts? or is it too much to sacrifice your ease? or to incur the risk of losing the friendship of an unfaithful brother? or of being called officious, or righteous overmuch? If you do not love the church enough to make any needful sacrifice of ease and of interest, cheerfully, in vindication of its purity and its honor, the sooner you leave it the better. Do not cover yourself with the perdition of a hypocritical profession of love which you do not practice. If you can see neglecters of the sacred ordinance of the Lord's Supper, habitual neglecters of the prayer meeting, and of family worship, or otherwise unworthy members retaining an uncensored and unquestioned standing in the church, and make no effort to reclaim or remove them, you ought to suspect that your profession is sheer hypocrisy.

LOVE IN EXCOMMUNICATION

In the church at Corinth, was a member living in sin, while the church took no measures to remove the stain. The Apostle wrote to them "to deliver such an one unto Satan". The censure of the church, in putting him away, pursuant to Apostolic direction, brought him to repentance; and the Apostle in writing to them again, tells them that he wrote before, "with many tears, not that ye should be grieved, but that ye might know the LOVE which I have more abundantly to you." And he adds, afterwards, "to this end also did I write, that I might know the proof of you." So in the messages to the Seven Churches in Asia, the expulsion of unworthy members is spoken of as an exercise and proof of love; the neglect of that duty as evidence of the want of love. It is true that it is not an easy thing to go through the trial and exclusion of a church member in the exercise of love; if it was, it would not be so rare and so precious. It is comparatively easy to stand by the church when all is prosperous and harmonious, but "a friend loveth at all times, and a brother is born for adversity." Perhaps there is no more severe, or salutary test of Christian love, short of the martyr's stake, than the trial and expulsion of church members. The ordeal, therefore, when it comes, should never be evaded; for that love which does not endure it, should be suspected.

(THE CHURCH MEMBER'S HANDBOOK: A GUIDE TO THE DOCTRINES AND PRACTICE OF BAPTIST CHURCHES, pp. 127-140, 1849 edition).

Headship

(Continued from page one) quence, Paul remained there eight months preaching the gospel. God honoured that preaching and through grace many believed, and those believers were baptized, and, being baptized, they were organized into a local church or assembly—the church at Corinth. From Corinth Paul journeyed to Ephesus, which was a city not very far distant, where he remained three years. After the apostle settled in Ephesus, Apollos, a man mighty in the Scriptures, went yonder to

the church at Corinth, preached the Word, strengthened their hands, but—O the sad "buts"—BUT after the apostle's departure, and notwithstanding the help of Apollos, the tares crept in among the wheat and the leaven was introduced into the pure meal, and it was because of that the apostle was moved by the Holy Spirit to write this Epistle to this church at Corinth.

That which first gave rise to the need of it was certain disorders and abuses that had crept in among the saints in the Corinthian church, and it was to remove those abuses and to correct those disorders that the apostle was led to write this Epistle. A party spirit had come in and the sequel was that the saints were divided into cliques—contending and opposing companies—that is dealt with in the first four chapters of the Epistle. Then there was a great laxity to maintain church discipline. So lax were they that even fornication was tolerated in their midst, therefore in the fifth chapter the apostle insists upon the duty of the church to exclude immoral members. In the sixth chapter, the Apostle rebukes the church because brother was going to law against brother—a most reprehensible thing. Then in the seventh chapter we find him discussing various aspects of the marriage relationship. In the eighth chapter he treats of the lawfulness or the unlawfulness of meats which had been previously offered to idols. In the ninth and tenth he speaks of the exercise of self-denial and the foregoing

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of our rights for the sake of weaker brethren, and then in the 11th chapter, which we are to look at in a moment, the apostle takes up certain grave abuses that had crept into the public worship of the assembly.

Now before I proceed further let me say that the Scriptures contain nothing that is solely local and ephemeral. Most of the Bible was written in the first instance to meet local needs, but because human nature is the same in all ages and the same all over the world, and because God changes not, the great principles of His Word are of general application and are perpetually binding. I say that because there are some who claim that much in this first epistle to the Corinthians only had to do with local conditions that then existed and does not apply to the churches of God today. I emphatically deny it. No part of Scripture is obsolete. All Scripture is needed by us and all Scripture is for us today.

Now the passage that I want to take up is found in the 11th chapter of the first Epistle to the Corinthians. The opening verse of this chapter, strictly speaking, belongs to the preceding one, the second verse beginning a new section. "Be ye followers of me, even as I also am of Christ" concludes what the apostle had been saying at the end of chapter 10. The second verse of chapter 11, begins a new section. "Now I praise you brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Interpreters are divided as to the meaning of that second verse—whether the apostle meant what he said, or whether he was speaking ironically. He says, "I praise you, brethren, because ye remember me in all things, and keeping the ordinances as I delivered them to you." Personally, I believe that was the language of irony, because I think they were NOT keeping the ordinances as they were delivered to them—far from it. It was because they were not, that he had occasion to write this Epistle to them. But be that as it may. Pass on now to the third verse.

"But I would have you know." Here is where the theme of this chapter begins. "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Now in the verses that follow attention is given to details that many of us may think are insignificant and trifling, dealing with such small matters that one wonders why they ever found place in the Word of God. It is because God knew that we would think these were trifles that He begins this passage by saying, "I would have you know." My friends, there is nothing small or trivial in the things of God. Big doors swing on little hinges. To natural reason it was a very small thing that brought about the downfall of the human race—just the plucking of fruit, yet disobeying the Almighty.

"I would have you know," then says the Holy Spirit through the apostle, "that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Here the apostle takes up the most important but the well-nigh totally forgotten subject, of HEADSHIP, and before mentioning the thing which he was about to condemn he states the principle on which that condemnation rested; namely, that order and subordination pervade the entire universe and are necessary to its well-being. Now that third verse tells us the woman is subordinate to and is under the rule of the man: that the man is subordinate to and is under the rule of Christ; and that Christ, in His mediatorial character, is subordinate to and is under the rule of God.

Now then having stated that fact, having laid down that principle—that of headship or rule pervading the entire universe—in the fourth and fifth verses the apostle says, since God has established this order both men and women are commanded to act in accordance therewith, and especially so when they enter one of God's churches.

"Every man praying or prophesying, having his head covered, dishonoureth his head" (v. 4).

Notice it does not say dishonoureth his OWN head, though that is included; but it says "dishonoureth his head." Who is his head? Who is the head? Who is the head of man? The previous verse has told us: "The head of every man is Christ." Therefore, for any man to enter a church and to pray or prophesy, speaking as God's mouthpiece, with his head covered, dishonours his spiritual head which is Christ, and also dishonours himself—his own head. Let me give you a simple illustration. Suppose that a major or a general should appear at the head of his soldiers in the uniform or the garb of a common soldier, instead of in his official accouterments; he would dishonour his king and he would disgrace himself. So any man who enters the church pray-

ing or prophesying with his head covered dishonours his spiritual head—Christ—and disgraces himself.

"Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head" (v. 5). That also has a double significance: she dishonours her natural head which is her husband or her father or her eldest brother as the case may be—the head of the household—and she also dishonours her spiritual head, namely, her brethren in Christ who have the rule in the church. She dishonours her head because she refuses to wear the sign and symbol that she is in subjection to another. Go back to the third verse. "The head of every man is Christ; the head (the ruler) of every woman is the man; the head of Christ is God." Now God has appointed that because man is the head, because headship or dominion or rule has been delegated by God into the hands of man, God has ordained that THAT shall be symbolically shown forth when he enters the house of God. His head shall be uncovered; his head shall be revealed; his head shall be manifest, because God has given to him the headship. But because God has not given headship to the woman, because he placed her in subjection to man, therefore that must be symbolically shown forth by her having her head covered, her head concealed, showing that she is not her own head and her own ruler. In other words, dear friends, God has given to woman the place of subjection, and all His ways are in harmony with that.

If you go back to the Old Testament Scriptures you will find God never made provision for a woman to occupy the throne of Israel. Woman had no part in the priestly ministrations in the tabernacle or the temple. God never made a covenant with a woman—never. Never once in the Old Testament do you find the woman offering sacrifices unto God, and when the Lord would make known to Israel the weakness of their own government He likened it unto being ruled by women and children. Turn back to the third of Isaiah and the 12th verse: "As for my people, children are their oppressors, and women rule over them." That was when the government of Israel had failed, had broken down, when the king was no longer obeying God, when he was no longer administering the law in righteousness. When government had failed, God spoke of that failure in a figurative way by likening to them being ruled by women and children.

But perhaps some of you are saying in your minds, But that is all in the Old Testament; that all belonged to Judaism; things are very different in Christianity. Why, my friends, if you think so you are sadly mistaken, for Christ observed the same principle that woman has been given the place of subjection. Christ never called a single woman to be His apostle. Christ never commissioned a woman to preach His gospel. Christ never appointed a woman to hold office in His churches. The woman is created for the home and has not been called by God to take part in public affairs, still less administer government, and

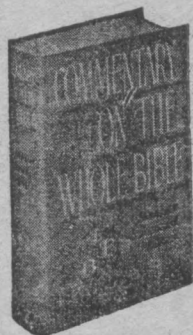
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Headship

(Continued from page 5)

my friends, the very fact that today we find that more and more women are taking the place of man in public affairs is a moral scandal and is a witness to the decline and corruption of law and order, and is among the solemn signs of the times forecasting that day when the will of God will be finally and openly repudiated.

Now coming back to I Corinthians 11, the 5th verse: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." That is to say, she is not only lacking in respect for others, but she has none for herself. Any woman that will come into the house of God without a hat or without a covering for the head, or removes that covering after she enters the house of God, not only has no respect for her brethren in Christ, but she is without self-respect; for God says it "is even all one as if she were shaven."

Now, I make no apology, my friends, for speaking on this subject tonight. It is a part of the whole counsel of God and, as I have already shown you, this passage begins by saying "I would have you know;" therefore it is not without significance, not without importance, and not without value.

"For if the woman be not covered" (If she refuses to wear a head covering, a hat or a veil), "let her also be shorn" (have her hair cut). (v. 6). And in view of that fashion which is becoming increasingly popular among women today, that "also" there is most solemn and searching. My friends, I fully believe that the vast majority of Christian women who have had their hair cut have done so in ignorance of the teaching of God's Word and of the requirements of God. I cannot make myself believe that my sisters in Christ have deliberately defied God: charity requires that I must conclude that they have done it in ignorance of the Scriptures: and it is because of the ignorance that prevails so widely today that I feel it laid upon me to give you what God says on this subject tonight.

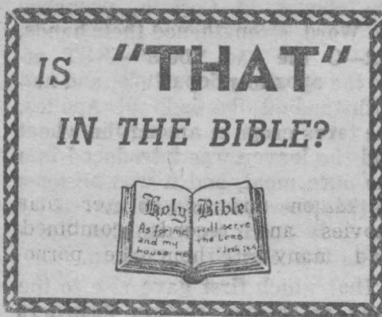
Now what is so solemn in that sixth verse is the word "also." I want you to notice that the Holy Spirit has there linked two things together. "If the woman be not covered" (have a hat on her head when she enters the church) "let her ALSO be shorn" (not shaven, but shorn — have her hair cut). The Holy Spirit has joined the two things together and it is not difficult to see why because the cutting off of the long hair EXPOSES the head; it reveals the size, the shape of it, and the cutting off of the hair places her on the same level before God as those who enter the church without a hat on at all! The two things are inseparable linked together here. "What God hath joined together let not man put asunder." God estimates and regards the cutting off of the hair on the same level as entering His house without any hat on! Look

at that sixth verse again please: "If the woman be not covered, let her ALSO be shorn." In other words, God requires a DOUBLE covering. He has given the woman the long hair to cover her head naturally, so that her head is covered when she is OUTSIDE the church, to show that she is not her own ruler, her head, but in subjection to another; but when she enters the house of God, another covering is required, to show that she is also in subjection to her SPIRITUAL head — those who have the rule in the house of God.

Now, in that sixth verse, the second half, there is an "if" which may perhaps have puzzled some of you: "But IF it be a shame for a woman to be shorn." The word "shame" there means a disgrace for a woman to be shorn or shaven let her be covered. Now the word "if" there does not raise a doubt. The word "if" there does not open the door for debate: the word "if" there is used — as it so frequently is in the New Testament — in the sense of "since" or "because." "If I go away I will come again." Since I go away, because I go away, and prepare a place for you, I will come again (John 14:2). "If ye be risen with Christ, seek those things which are above" (Col. 3:1). SINCE ye be risen with Christ, seek those things which are above. So the "if" in this sixth verse has the same force of "because" or "since." SINCE it be a shame for a woman to be shorn or shaven. Now, brethren and sisters, there you have the clearly revealed mind of God. God says it is a "shame," a disgrace for a woman either to have her head shorn or shaven. If in ignorance of God's mind your head has been shorn, then let it grow again!

In Scripture, the cutting of the hair symbolizes one of two things: it is either a mark of lamentation (see Job 1:20), or a sign of degradation (see Jer. 7:29).

Now coming to the seventh verse: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." The man is "the image and glory of God." That takes us back to the first chapter of Genesis and the 26th verse. You remember we read there that God created man in His own image and likeness. Those two words do not mean the same thing: "Likeness" means a resemblance; "image" means that which represents. The image on our coins is a representation of the King — his majesty, his dominion, his authority. "Man indeed ought not to cover his head, forasmuch as he is the image" — he REPRESENTS God in this earth. What did God immediately say to Adam in the first chapter of Genesis and the 26th verse after that it was said, "Let us make man in our image?" He said, "Let them have DOMINION." That is the thought. Then man is not only the image, but he is the "glory" of God. In what sense is the glory of God? How does man glorify God? By his submission and by his obedience. The seventh verse concludes by saying: "But the woman is the glory of the man" — NOT the "image" of the man. The woman does not represent the man:



Question:

"WHEN DID HEBREWS WEAR KILTS?"

Answer: When Hanun forced them to, First Chronicles 19:4 — "Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away."

rule and headship have not been committed to her, but she is the "glory" of the man. In what sense? How? The woman is the glory of the man in the same way as the man is the glory of God, by SUBMISSION and by obedience to her head.

To amplify that, turn with me now to Ephesians 5:22. Remember, dear friends, that I am reading now from the Word of God: May it come home in power. Ephesians 5:22: "Wives, SUBMIT yourselves unto your husbands, as unto the Lord. FOR the husband is the HEAD of the wife." Now turn over to Titus 2, verses 3 to 5. I will give you the first verse for a certain reason. Titus 2, beginning at verse 1: "But speak thou the things which become sound doctrine." These were the words of the Holy Spirit through the apostle Paul to the young pastor Titus and here is what the aged apostle says to him. These were words of counsel to this young man. "Speak thou the things which become sound doctrine." Now notice what he was to speak and what WERE the things that became "sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, OBEDIENT to their own husbands." I am not reading now from a Church of England prayer book. There has been a hard fight for years to expunge that word from the marriage ceremony there but if they expunge it from the marriage ceremony of the Episcopal Church they will never expunge it from God's Word. This is God's Word — "obedient to their own husbands, that the Word of God be not blasphemed" — as it IS blasphemed on many sides today through the wives' disobedience.

Now one other passage in I Peter 3, verses 3 to 6: "Whose adorning let it not be that outward adorning of plaiting the hair" (which by the way presupposes LONG hair because you cannot "PLAIT" short hair), "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It may be of great ridicule in the world: it may be scoffed at by your sisters; it may be taken advantage of by an ungodly husband; but it is of "great price" in the sight of God, and He says so. "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in SUBJECTION unto their own husbands; Even as Sara OBEYED Abraham, calling him Lord: whose daughters ye are, as long as ye do well."

Now come back to I Corinthians 11, verses 8 and 9: "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." Then

The Lord's Church

(Continued from Page Three)

even the old devil himself. I know that not all Southern Baptists believe and teach that kind of heresy. But, after all, that was their official teaching, and they paid the Lord's money for it. I hope no one will feel that I am just picking on any one group of Baptists. I am contending for my Lord's precious church, and for His undeniable rights in His church. There is so much heresy taught in even Independent Baptist churches. However, among Independent Baptist Churches every church stands alone as to what they teach or practice. If a member of one of the Independent Baptist Churches finds himself in a church that is Arminian, or heretical in any other way he can change to another Independent Baptist Church that does stand for the truth. Each Independent Baptist Church makes her own decision as to who she will support on the mission field and it is no other church's business. That is not possible in the associations or conventions. Every church that gives to their particular program is supporting everything that their board supports, whether it be infidel professors in Baptist schools, or infidels on the mission field. If the truth hurts any Baptist, no matter whether he is an Independent Baptist, or of some other group, he should do something about it.

In I Corinthians 14:34 women are told to keep silent in the churches. Please notice that it does not say in this church as so many Baptists try to make it say. It says "in the churches." Even the Catholic Bible, the Challoner-Rheims version says, "Thus I likewise teach in all the churches of the saints, Let women keep silence in the churches." Every translation that I have (about a dozen) bears out the fact that every church of the Lord Jesus Christ is included in this Scripture. I Timothy 2:11-14 tells why the woman is to keep silent in the churches. There we learn that it is because Eve was deceived. Many people believe that both Adam and Eve were deceived, but this Scripture tells us that Adam was not deceived. But in open defiance of all this very plain command, the pastor of an Independent Baptist Church in the Miami area had his own mother bring the morning message in his church on Mother's Day. To make it all the more insulting to our Lord, he had on the front of the building the name "Bible Baptist Church." I call this "his" church, because I do not believe our Lord has any interest in it. Did the Roman soldiers who spat in our Lord's face and plucked out His beard treat Him any more shamefully than did these Independent Baptists who completely disregarded the plain teaching of the Bible and still called their church the Bible Baptist Church? I think not. But it seems that the different groups of Baptists vie with each other to see who can get the greatest distance from the truth. Not willing to let the Independents get ahead of them on this score, the Watts Street Baptist Church in Durham, N.C., ordained a woman (Miss Addie Davis) to the ministry. I presume to make it really official, two professors from the Southeastern Baptist Seminary took part in the ordination service. So we see the Independents permitting a woman to preach without her being ordained. The Southern Baptists come along and ordain a woman. Then the Northern Baptists,

(Continued on page 8, columns 4, 5)

the apostle appeals to two facts in connection with man's history which bring out the subordination of the woman to the man. First, he tells us that the woman was formed out of the man and derived her origin from him. Listen! The man and the woman were not created together; they were not created simultaneously (at the same time); the man and not the woman was created first, and the Holy Spirit here appeals to that fact in connection with their history to support what he is here dealing with — the subordination of the woman to the man.

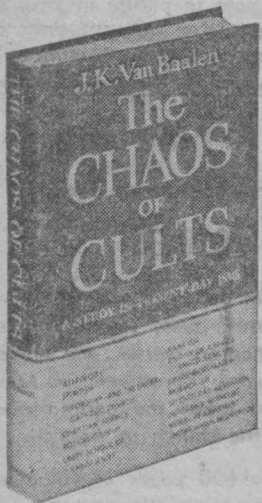
Second, it says in verse 9, that the woman was created on man's account and not man on her account. "Neither was the man created for the woman; but the woman for the man." And, my friends, that is not negative by what you have in the Epistle to the Galatians where we are told that in Christ there is neither male or female but we are all one in Him. That verse has to do with our STANDING before God and not with our walk here in this world: just as II Corinthians 5:17 says: "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." That has to do with our STANDING before God; it has no reference to our actual experience and state, as the words "in Christ" plainly show.

Then in the 10th verse the Apostle gives us a further reason why decorum should be observed in the assembly or church: "For this cause ought the woman to have

power on her head" (or, as the margin says, "a covering, in sign that she is under the authority of her husband"). "For this cause ought the woman to have power on her head because of the angels." That introduces a phase of the subject that is most interesting and that is little understood, but which I am compelled to pass over entirely through lack of time; but it means this, that the sisters in Christ are commanded by God to observe the laws of propriety in His house not only for their own sakes, not only out of respect for their brethren in Christ, but also because the angels are present. The angels are present in this room right now. At every service, unseen by the outward eye, observing our deportment, noting our order, taking knowledge of our reverence or irreverence, the angels are present. The Holy Spirit here indicates that, and it is because of their presence He stresses the importance, the need, an additional reason, why the sister should observe the place God has given them, and why they should wear the symbol of that place. Just because God has placed woman in the position of subordination her head must be covered.

Now coming to verses 11 and 12: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." That is to say they are each mutually dependent upon the other. "For as the woman is of the man, even so is the man also by the woman." That is

(Continued on page 8, column 1)



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

Lillian Carter, the mother of the president, helped the Los Angeles homosexual community raise \$120,000 at a Beverly Hills dinner on October 25. "Miz Lillian" arrived shortly after 8 p.m. for a \$150-a-plate benefit dinner at which she was guest to raise money for the Los Angeles Gay Community Service Center. "Miz Lillian," a "staunch Southern Baptist," was asked whether she was embarrassed by being involved in a fund-raising event for a large homosexual group in Los Angeles. "No, not at all. Is that what it is?" she replied (SPOTLIGHT, Nov. 19, 1979).

Welfare bureaucrats in Michigan want to remove two children from a foster home where they have lived for almost three years because the children have become "too religious" — which makes them "unadoptable."

Robert and Alisa Rivas, 12 and 10 years old, respectively have been living with Mr. and Mrs. Irving Green of Buchanan, Michigan. But now the state wants to take them away and get "those (religious) notions" out of their heads.

Mrs. Green is an active member of the Grace Baptist Church of South Bend, Indiana, just across the border from Buchanan, Michigan. The children have also become members of the church. Apparently the Michigan bureaucrats would prefer that the children be raised as atheists so that they will be more amenable to government-approved humanism.

The Grace Baptist Church is described as a "regular Baptist church" with a Sunday attendance of 1,000. This is a clear cut case of the state prohibiting the free exercise of religion. Baptists had better wake up before it is too late!

DALLAS (EP) — Ultraconservative Texas Baptists have embarked on a "book-hunt" that could provoke a showdown battle in a mini civil war being fought in the Southern Baptist Convention over the accuracy of the Bible. Dallas-area Baptists are spearheading a fight to discredit a textbook written by a Baylor University professor who is chairman-elect of the school's religion department.

At issue is the book, *People of the Covenant*, written by H. J. (Jack) Flanders and two other scholars in 1963, when all were professors at Furman University, a Southern Baptist school in Greenville, S.C. The book reportedly portrays Adam and Eve as symbolic of mankind rather than as an actual man and woman, and presents the biblical account of Jonah being swallowed by a large fish as an allegory.

Jimmy Draper, pastor of First Baptist Church of Euless and for-

mer associate pastor of First Church, Dallas, prepared a detailed critique of the book to present to Baylor trustees. Earlier, Dr. Draper said, "without question," Flanders' book "is not anywhere close to the historic Baptist tradition." He said, "I'd like to see it removed from the classrooms (of Baptist schools)."

Among Texas Baptists promoting the inerrancy viewpoint are Draper and Paige Patterson of First Church, Dallas, who is also president of the Criswell Bible Institute. They were leaders in the political confrontation in Houston as well as in the current controversy involving Flanders' textbook. In both instances, they have blasted SBC seminaries for what they cite as a liberal trend among professors.

Flanders, a former pastor in Houston, has been a respected professor at Baylor for more than a decade. His critics declined to say if they would want him fired should he refuse to retract the theories in his book. Draper is a Baylor trustee, and heads the board's committee that recommended Flanders' appointment as head of the religion department. Admitting this, Draper said, "the appointment was made routinely, without study."

ATLANTA (EP) — Efforts will be made at the Georgia Baptist Convention meeting November 12-14 in Savannah to fire Georgia Baptist editor Jack Harwell and possibly other convention employees alleged to hold "liberal" views of the Bible. The Christian Index, edited by Harwell, said the efforts are spearheaded "by a group of ultra-conservative Georgia Baptists concerned about the alleged 'liberal drift' in the convention."

In another action, the Dodge County Baptist Association, comprised of 38 churches, voted 75 to 22 in its annual meeting that the Georgia Baptist executive committee "dismiss the editor of the Christian Index because of his lack of faith in the entire Bible as the infallible word of God and that this be presented as a motion at our Savannah convention."

In another action, the association voted 73 to 19 that the convention vote in November "to remove any employee of the Georgia Baptist Convention who denies the Bible is the infallible, inerrant word of God."

ST. LOUIS (EP) — The tragic mass suicides of Guyana and the name of Jim Jones, a Christian Church (Disciples of Christ) minister, provided a sad final footnote at the church's general assembly here.

In the program book was a section headed "In Memoriam . . . In loving memory of those who have served the church — minis-

ters, missionaries, educators, unit leaders and their wives."

In the list was the entry: "Jones, James Warren — Jonestown, Guyana — November 18, 1978."

Pornography in America is a \$4 billion business; bigger than movies and records combined. And many of them are pornographic. An average investment of \$115,000 in an X-rated film stands to bring in \$300,000 in 18 months. The nation's 780 adult movie houses average 2 million admissions a week.

—AMERICAN WAY FEATURES

NEW YORK (EP) — As U.S. Lutherans gathered for their annual celebrations of the 16th century Reformation on October 31, or the Sunday before, they found Roman Catholics in their pulpits in some cases. Unthinkable a few decades ago, Lutheran services in some cities featured Roman Catholic participation, were in Roman Catholic churches, or at least included special efforts to invite Roman Catholics to join in the celebration.

Such participation is a growing phenomenon, and is being espe-

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cially stressed in the months before and after the 450th anniversary celebration next June 25 of the Augsburg Confession, basic statement of the Lutheran position.

WHEATON, Ill. (EP) — Lidia Vins, mother of recently released Soviet Baptist minister, Georgi Vins, has reported the arrest of three more Baptists in the Soviet Union, according to the Society for the Study of Religion and Communism. The new arrests, made August 24, the society said, included youth evangelists Pavel Rytikov, Vladimir Rytikov (the elder Rytikov's 18-year-old son), and Galina Velchinskaya, 20, who were believed to have been leading a camp for children of Baptist prisoners.

Forty-five Baptists and other evangelical Christians have been profiled as current prisoners, according to the recent updated issue of "Christian Prisoners in the USSR," published by Keston College in England.

MORRISTOWN, N.J. (EP) — The principal of Morristown High School said he would allow students to pray in his office before classes until he is officially asked to stop it. For the past year, Principal Adam Bernhardt has made his private office available for a sort of "Quaker-style meeting," in which about 50 students representing nearly 5 Jewish and Christian denominations take part, on an irregular basis.

"The students come in, sit and think. If there are two, they may talk about school life. Some sit quietly and meditate, some pray aloud. There are no prayer books or accouterments of worship," he said. "Each one does as he pleases."

Mr. Bernhardt, a born-again Christian from the Assembly of God denomination, occasionally participates and prays aloud. But, he insisted, "I do not provide a structure — that would violate the court decision." About a decade ago, a court barred a Netcong, N.J. school principal from initiating a moment of meditative silence at the morning assembly.

LONDON (EP) — A raid on a Baptist wedding which led to a young believer being arrested at Samy in the Ukraine is described in a report which has reached EWNS, the East-West news agency here which monitors Christianity

under atheism. The agency said the report was signed by 70 members of the Council of Relatives of Imprisoned Evangelical Christians and Baptists in the USSR.

It described how a young couple, G. Sirenko and D. Koplik, were married at Samy and then preparations were made for photographs to be taken. However, before this could be done, the report said, the military and KGB secret service officers arrived and began to herd guests into trucks to take them away. Some of the young people at the wedding pleaded with the authorities to let their friends go but instead a Colonel Luzan ordered his men to beat up the young believers. Seven were arrested and six were held in custody for up to 15 hours, the report said.

MINNEAPOLIS (EP) — Dr. Richard E. Eby claims to have seen both Heaven and Hell.

He says he glimpsed Paradise during the hour and a half in 1972 he was regarded as dead following a two-story fall in which he split his skull open. And he was shown two minutes of hell, he says, in 1977 when a light was extinguished while visiting Lazarus' tomb in Israel.

Dr. Eby, a retired California osteopathic physician and surgeon, told about his experiences in Minneapolis recently when he addressed a regional convention of the Full Gospel Business Men's Association. Lee Nystrom, FGBMA Director, said Dr. Eby hadn't planned to go public with his experiences, fearing that he would be regarded as "a nut." But then he felt commanded by the Holy Spirit to do so and to tell people that "Jesus is coming back sooner than you think." Dr. Eby is a "solid doctor type" and "not at all a charlatan," Mr. Nystrom said.

When he fell from the balcony of a suburban Chicago home, Dr. Eby hit his head on a broken cement slab. When his wife, Maybelle, discovered him, his body was already grey-white and the blood had quit flowing. "Instantly when my head hit that cement on the ground," Dr. Eby related to the audience here, "I found myself standing in paradise. Jesus was trying to show me, a physician, a few things I could come back and

(Continued on page 8, column 3)

Shall Women Obey

(Continued from page one)

It is a sin in the sight of God, because a wilful violation of a plain command of the New Testament, to send women around to speak before mixed assemblies. It is worse than that; it is rebellion against Divine authority which prohibits women from speaking in the churches or "usurping authority over men." That is the seriousness of the sin of women coming into God's house without a hat or veil or some other covering on their heads. God says in I Corinthians 11:3-16 that they ought to have something on their heads as a sign that they are under authority to man. The margin in the Oxford Bible says: "A covering is sign that she is under, not against, the authority of

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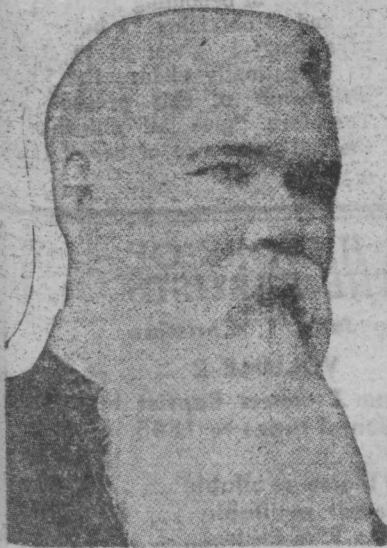
both God and man. That is Bolshevism in religion. The reaping day of women for that revolt against Divine authority will be every where meaningless than evils that grow out of those two evils. It is the same old sin of Mother Eve — "Woman being deceived was in the transgression." Satan, transformed as an angel of light, is the author or instigator of feminism in our churches. He knows that it is rebellion, wilful or ignorant, upon the part of woman against God's authority in making man the head of the woman, both because of his priority in creation and the woman's priority in sin. No man is a friend to the Baptists or to the truth or to our women, who urges them forward in rebellion against the plain commands and authority of God and His Word.

BIBLE PROHIBITIONS ON WOMEN

1. She is forbidden to speak in God's House if men are present. I Corinthians 14:34.
2. She is forbidden to ask questions publicly. I Corinthians 14:35.
3. She is forbidden to pray in the presence of men in public worship. I Timothy 2:8.
4. She is forbidden to teach men publicly. I Timothy 2:12.
5. She is forbidden to usurp authority over the men. I Timothy 2:12.
6. She is forbidden to become a preacher. I Timothy 3:2. She might be the wife of one husband, but she never could be "the husband of one wife."

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Headship

(Continued from page six)

brought in to humble man. That is brought in to prevent the man from getting a swelled head. That is brought in to show the mutual dependence of the man upon the woman. "For as the woman is of the man, even so is the man also by the woman; but all things of God" which is brought in at this point to show that the Holy Spirit is not here discussing the superiority or the inferiority of either the man or the woman, considered in themselves, but what He is dealing with is the position that the Creator of all has assigned unto each. "All things are of God." It is GOD who has given the man the position of rule: it is God who has delegated authority and dominion to him—not because of any superiority he may or may not possess of himself.

As I said a few minutes ago in another connection tonight, the old saying is that comparisons are odious. It is a most invidious distinction to try and draw comparisons between a man and a woman as to which is inferior and which superior. As far as my personal opinion is concerned, I have no hesitation in saying that in many things the woman is the superior of the man: in the finer sensibilities, in the nobler qualities that go to make up character, in patience and powers of endur-

ance, in gentleness, in tenderness, in unselfishness, in ministering to the suffering, in love, the woman is superior of the man.

But that is not what is under discussion here. What is under discussion here is the POSITION that God has given unto each and how that position must be OWNED and acknowledged by the symbol that God has appointed. Because the woman has not been given rule and headship her head must be covered, and covered with a double covering: first, the long hair that God has given her by nature, so that even when she is outside the church that covering shall indicate that she is not her own head, but that she is under the dominion of the head of her household: secondly, that when she comes into the house of God there must be the additional cover of the hat she is also in subjection to her spiritual brethren to whom God has appointed rule.

"Judge in yourselves." The apostle now appeals to their sense of propriety: "Judge in yourselves: is it comely that a woman pray unto God uncovered" with nothing on her head. (v. 13). Do not even natural proprieties and instincts prompt—"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair it is glory to her: for her hair is given her for a covering" (vv. 14, 15). That is the opposite of what you have in verse

6. The SHORT hair is a "shame;" the long hair is a "glory" to the woman. Now what does that mean? Her "glory" is not to be limited to her physical attractions, but refers to the loveliness of SUBMISSION, and the beauty of OBEDIENCE.

I want you to turn to John 12, verse 3: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair." Now link that up with the verse we have just had in I Corinthians 11: her hair is her glory. Mary placed her glory at the feet of Christ! Have you?

(Editor's note: This address was delivered at the Particular Baptist Church, Belvoir Street, Sydney, on Sunday evening May 16, 1926. The message appeared in STUDIES IN THE SCRIPTURES, Nov., 1926. It did not end where we had to stop it. Our copy of the old paper had the next pages missing.)

What's Happening

(Continued from page 7)
tell. Instantly I noticed that I had a new body exactly the same size and shape as the old one but with no defects. It was made of an entirely different material that could best be described as a most beautiful self-illuminated cloud. I was shining with about 40 watts of brilliance. My body was perfectly blissful and free from pain. I heard the most angelic music and I smelled the perfume of heaven . . .

WASHINGTON (EP) The per capita tobacco consumption of Americans has dropped to the lowest level since 1933, largely due to decreased use of cigarettes, says a U.S. Agriculture Department report.

Per capita cigarette consumption this year was estimated at 3,900 cigarettes, or about 195 packs of 20 each — down from the 3,970 average a year ago, and the lowest per capita figure since 1957. Cigarette use has been dropping for the last six years. Use of cigars, snuff and bulk smoking tobacco is also reaching "all-time lows" but chewing tobacco "remains on its upward trend," the report said.

Saved By Hope

(Continued from page one)
hope or in expectancy.

HOPE AND FAITH

Hope is so closely related to faith that it sometimes is hard to distinguish between the two in their Scriptural use. However, they are distinct from one another. By faith we believe the promises of God, by hope we expect to receive them. Faith has as its object the promise, and hope has as its object the thing promised. Faith regards its object as present, but hope regards it as future. Faith precedes hope and is its foundation. One writer has expressed the difference thusly: "Faith appropriates but hope anticipates; faith looks backward and upward, hope looks onward. Faith accepts, but hope expects." (Handfuls on Purpose, Vol. XII, p. 155).

THE OBJECTS OF OUR HOPE

The objects of the believer's hope are spiritual and heavenly blessings which rest solely in God. Paul calls them unseen and eternal things in II Corinthians 4:18. The worldly man hopes for riches and the perishable of this earthly life; the believer hopes for an eternal inheritance in heaven, that fadeth not away (I Peter 1:3-4). For this hope Moses "refused to be called the son of Pharaoh's daughter," forfeited the treasures of Egypt, even though it meant suffering affliction for awhile (Heb. 11:24-27). The hope of the great men of the Bible rested solely in the promises of God. Because of God's promises "Abraham looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

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PAGE EIGHT

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The Lord's Church

(Continued from Page Six)

not willing to be outdone, called this woman (Miss Davis) to pastor one of their churches in Readsburg, Vermont. For you to tell me you are a Baptist does not mean a thing to me. Tell me what you believe and practice.

Now that we see almost all of the Baptist churches looking to the experts to tell them what to do, when to do it, and how it is to be done, should it not be easy for us to see why our precious Lord is knocking at their door? There is always room for Him in any of these churches IF He is willing to take a back seat and look on while someone else usurps His rights as head over all things to His church. But He will never take a back seat in anybody's church. If He is not head over all things in His church, He will just stand at the door and knock. And in view of the fact that His people called Baptists are, in a sense, treating Him more shamefully than did the Roman soldiers in the long ago, I challenge you to try and fathom His great love for His people that keeps Him knocking. With a never dying love for our Lord's saints in whatever group they may be found, I challenge both the writer and the reader to prayerfully consider our Lord's headship over His church. If He is in reality the head over all things to His church, then He and He alone should rule the church in EVERYTHING. We should not so much as permit our much vaunted majority rule to come between our Lord and His leadership of His church. If there are twenty-five members present at a business meeting, let us remember, the Lord does not lead fifteen of them to vote one way and the other ten to vote another way. At least, one of the groups is wrong. So why not wait and have a prayer meeting or two and give the Lord time to take over. You see, we sometimes do things on the spur of the moment. But our dear Lord never gets in one of our great rushes. He takes His time, and doeth all things well. So let us wait on Him rather than running ahead of Him.

If you are not sure whether your church is teaching and practicing what she should teach and practice, I suggest that you anoint your eyes with the eyesalve of God's Word that you may come to see what is the truth. The church does not save anyone. But if you spend your days in a church that is not pleasing to our Lord, you will not receive any reward for your labors. You just may be ashamed when He looks you in the eye, and says, Why did you do it?

(Continued next week)

It is said of the Old Testament heroes: "These all died in faith, not having received the promises but having seen them afar-off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). The objects of their hope were the promises of God which they saw (with the eye of faith) "afar off," and "were persuaded of them" (convinced of their reality) "and embraced them," or laid hold of them in hope.

THE FOUNDATIONS OF HOPE

The foundations of the believer's hope are the immutable promises of God, in which He has promised Heaven as the eternal inheritance of His saints. He has said: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed" (Isa. 54:10). His oath accompanies His promise (see Heb. 6:17). He has sealed the promise with 6:11).

the blood of His own Son. He has raised Christ from the dead and set Him at His own right hand to make intercession for the heirs of the promise, and He has sealed each of these heirs by His Holy Spirit.

PRESENT PRODUCT OF HOPE

What is the present benefit of hope? According to verse 25 of our text, hope produces patience, for if we hope for that we see not, then do we with patience wait for it. This is patience in the time of trials, labors and difficulties which the saint must encounter. All the heirs of promise must face these difficulties, but as long as hope prevails, we will "press toward the mark for the prize of the high calling of God in Christ Jesus." The hope of beholding Jesus as He is, and of obtaining "a better resurrection," is given us to enable us to patiently endure the "light afflictions" of this present life. Therefore "give all diligence to the full assurance of hope" (Heb. 6:11).

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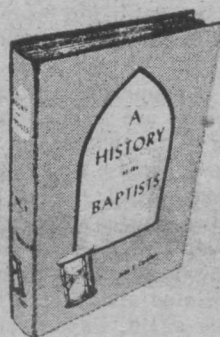
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