

MISSIONARY

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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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ASHLAND, KENTUCKY, AUGUST 22, 1981

WHOLE NUMBER 2339

THE CHRISTIAN AND THE LODGE HALL

The Bible contains a complete guide for the whole life of a man. It tells a man how he should conduct himself with reference to God, to the Holy Spirit, to the Word which God has given, and to the Church he has established.

It directs him how he should treat his wife, and care for his children; how much he should pay his hired man, and when he should pay him. It teaches the hired man how he should conduct himself with reference to his employer. It tells men how to

loan money and how to collect debts as well as how to worship.

It teaches a man what kind of citizen he should be, how he ought to vote, if he is in a self-governing country. If he is a magistrate, it directs him how he ought to exercise authority, and says that God will call him to account for the manner in which he executes his office.

We are apt to narrow down the teachings of the Bible and the business of the church, and to suppose that they have to do chiefly with the work of the Sab-

bath, and they have little or nothing to do with our pleasure, our business, or our political and our industrial relations; but the testimony of the Word of God is that this Book is given by inspiration of God, and that it is profitable for doctrine, for reproof, for correction, for instruction in right doing, that the man of God may be perfect, thoroughly furnished unto every good work," not simply to some good works.

Men act as if God had never told them how to live and the result is that our churches are being flooded out with vice and crime. The reason we have trouble of all kinds in the world is simply because men have either wholly neglected this Word, or because they have chosen certain portions of it, and have pushed whole continents of revealed truth out of sight.

(Continued on Page 4 Column 5)

THE HANDS OF GOD'S CLOCK

by Coulson Shepherd

"What time is it, son?" a father asked his little four year old.

"The little hand is between 11 and 12, and the big hand is on 10," the child answered.

"Oh, I didn't know it was that late," replied the father.

Most people do not know how late it really is, and have so little discernment that they cannot do as well as the little four-year-old who at least can tell where the hands are. With all of our knowledge and worldly wisdom we cannot tell time.

The birds, animals, and even fish put us to shame, for they can tell time.

The nightingale, born on an English hilltop, flies to Africa, to the right place, at the right time. It is not driven by hunger

or cold, for if it stayed until hunger or cold came it would be too late. Cage a nightingale, and it will beat its wings against the bars when the time comes to go. It can tell time!

The bobolink makes the fields of northern United States ring with melody during the summer. But, long before the cold weather sets in, he starts for the pampas of southern Brazil, five thousand miles away. Down there he remains for five months. Then suddenly he begins the long trek north. He's never early, never late. He can tell time!

Like these birds, animals can tell the times and seasons, and even fish manifest a rare intelligence along this line.

DUMBEST CREATURES CAN TELL TIME

I once lived on the South Shore of Long Island about two blocks from the Great South Bay. About two nights before the full moon in June on the floodtide "horsefeet," or as they

(Continued on Page 3 Column 1)

WHAT AMERICA NEEDS

A leader like Moses who refused to be called the son of Pharaoh's daughter, but willing to go with God.

Army generals like Joshua who knew God and could pray and shout things to pass, rather than blow them to pieces with atomic energy.

A food administrator like Joseph, who knew God and had the answers to famines.

Preachers like Peter, who would not be afraid to look people in two eyes and say, "Repent or perish," and denounce their personal as well as national sin.

Mothers like Hannah, who would pray for a child that she might give him to God, rather than women who are delinquent parents with delinquent children.

Children like Samuel, who would talk to God in the night hours.

Physicians like Luke, who could care for your physical needs and introduce you to Jesus Christ who is a specialist in spiritual trouble.

A God like Israel's instead of the Dollar God, the Movie God and the Auto God.

And a Saviour like Jesus who could and would save from the uttermost to the uttermost.

—Selected

(Read John 6:22-50).

For twenty-five or more years I was a daily reader of The Louisville Courier-Journal and in Sunday's rotogravure section of the Courier-Journal, Cissy Gregg had a very temptingly arrayed dinner, photographed in color, and over the top of it she had the title of my message - "A Summertime Diet."

I am not talking to you about the kind of diet which Cissy Gregg photographed in color in the paper. The fact of the matter is, I am not talking to you about any kind of a diet that affects the "belly." Instead, I want us to turn through the Word of God and notice some of the things which people feed upon which are listed in the Bible.

I

FIRST OF ALL, I WANT

YOU TO NOTICE SOME OF THE DANGEROUS DIETS THAT ARE MENTIONED WITHIN THE BIBLE.

In Hosea 12:1 we find that Hosea is talking about people who are FEEDING ON WIND. Listen:

"EPHRAIM FEEDETH ON WIND, and followeth after the east wind: he daily increaseth lies and desolation."

Beloved, a diet of wind is not a very good food. In fact, it leaves you empty. It was the diet that backslidden Israel was feeding upon when they had backslidden in the service of the Lord. There are a lot of folk just like backslidden Israel today. As Ephraim was feeding on wind, there are folk today who are feeding entirely upon wind.

There are folk who just feel that they were meant to be talkers and that the sole requirement of a good conversation is for that individual to have somebody who is a good listener. Such an individual just feeds on wind. You've seen folk that are tale-bearers, that are tattlers, that are gossipers — folk whose chief delight in life is to get on one end of the telephone line and to hold that line busy for one solid hour's time. That is the individual who is feeding on wind.

Here is a little poem which might illustrate this:

"Have you ever heard of Gossip Town,
On the shores of Falsehood Bay,
Where old Dame Rumor, with rustling gown,
(Continued on Page 2 Column 1)

WHY SINGING CONVENTIONS ARE WOEFULLY WRONG

"I will sing with the spirit, and with the understanding also" (I Cor. 14:15).

Those to whom I preach know that I favor music in the worship service. It is a scriptural means of calling God's people together for worship and of preparing their minds and hearts for acceptable worship and praise. I encourage it in the services and cannot refrain from taking a part myself. God used it, including musical instruments, for this purpose (II

Chron. 29:25-30). But they did not sing songs like "Comin's Through the Rye" or "Ole Zip 'Coon." It was music conducive to a spirit of devotion.

Paul said that he would sing with the spirit and with the understanding, also. That evidently means that songs were intelligent in their wording and capable of being understood. Also, they were songs of the spirit—songs which the spirit of the saved man could

(Continued on Page 5 Column 5)

THE SECURITY OF THE SAINT—PERSEVERANCE OR PRESERVATION?

by Roy Snell

Charleston, W. VA.

I do not wish to indulge in legalistic hair splitting or nit-picking, nor do I care to become engaged in the "antics of semantics," but I am prone to look askance at a word which many of my brethren use as they talk or write about the security of the believer. Just about every thorough going Baptist is familiar with the word TULIP which we use as a reminder of those beautiful tenets of grace so clearly taught in the Word of God, and everyone knows that the "P" is indicative of the keeping power of our sovereign Lord.

The place where I do not agree with many of my brethren is their use of the "P" to spell out perseverance of the believer. I contend, in love, that the word should be preservation of the believer. You see, to persevere is something that I will do to the end—"I shall persevere" and immediately that big "P" intrudes itself into such a statement and that is precisely what brought the demise of Lucifer.

However, when I write of the preservation of the saint, then it is no longer the saint "persevering," but rather, that the saint is "preserved" by the keeping grace of our wonderful Lord. Just a little play on words, but for myself I certainly prefer to know that I am preserved, and knowing full well that a

residue of that old depravity still lurks within, I do not have to depend on the tenuous possibility of persevering.

In matters of the spiritual (Continued on Page 6 Column 5)

CHURCH ETIQUETTE

Read carefully. Check your conduct with these timely suggestions—

Come. Never miss church unless it is absolutely necessary. George Washington's pastor said of him - "No company ever kept him away from church."

Come early. Rushing to church the last minute is not conducive to true worship.

Come with your whole family. "The church service is not a convention that a family should merely send a delegate." Take a (Continued on Page 6 Column 5)

ATTENDING CHURCH IN SPIRIT

A woman once said to her pastor: "Pastor, I cannot be with you Sunday in body, but I will be with you in spirit." The pastor replied: "Very well, sister; where would you want your spirit to sit; we will reserve a seat for you."

I know of nothing more hypocritical than for a person to say that he won't be at church in body, but in spirit. That is a sly way of evading weighty responsibilities. Better be frank and admit the truth, and accept the consequences.

No pastor was ever inspired by the thought of a spirit in the pew; no spirit said "amen," neither did a spirit ever encourage, or otherwise influence a lost soul to attend the services where he would hear the gospel, much less bring them to the services. A spirit never contributes to the support of the church, neither are they conscious of the presence of the Lord in the services, and certainly they never share in the blessings that come to those who attend in the flesh. A spirit never engaged in the singing of the songs of grace. A spirit in church on Sunday makes a blue Monday for the mind and soul of the person who is absent in person.

God never commanded His people to observe the Sabbath in Spirit, but in body. It is the whole man or woman that must answer to God for the way they spend the day of worship and rest.

—Selected (USPS 042-340)

The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

"A SUMMERTIME DIET"

(Read John 6:22-50).

For twenty-five or more years I was a daily reader of The Louisville Courier-Journal and in Sunday's rotogravure section of the Courier-Journal, Cissy Gregg had a very temptingly arrayed dinner, photographed in color, and over the top of it she had the title of my message - "A Summertime Diet."

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The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

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Acting Editor

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under the Act of March 3, 1879.

with the telephone affixed
beside the individual. To me a
telephone is an instrument
which can be of tremendous use
and a wonderful value, but it is
a terrible thing when a
telephone along with a seat
degenerates into a gossip bench.
Notice some Scriptures in this
respect:

**"THE WORDS OF A
TALEBEARER ARE AS
WOUNDS; and they go down
into the innermost parts of
the belly" (Proverbs 18:8).**

**"Thou shalt not bear false
witness against thy neighbor"
(Exodus 20:16).**

Yes, Ephraim wasn't the only
individual who fed on the diet of
wind. There are a lot of people



JOHN R. GILPIN

down to this day whose chief
diet is that of wind.

Let me read you another little
poem of like nature:

"We may get through this
world,
but 'twill be very slow

If we listen to all that is said as
we go;
We'll be worried and fretted and
kept in a stew,
For meddlesome tongues must
have something to do—
For people will talk, you know.

If quiet and modest, you'll have
it presumed
That your humble position is
only assumed;
You're a wolfe in sheep's cloth-
ing, or else you're a fool,
But don't get excited, keep per-
fectly cool—
For people will talk, you know.

If generous and noble, they'll
vent out their spleen
You'll hear some loud hints that
you're selfish and mean;
If upright and honest and fair
as the day,

They'll call you a rogue in a sly
sneaking way—
For people will talk, you know.

And then if you show the least
boldness of heart,
Or slight inclination to take your
own part,
They will call you an upstart,
conceited and vain
But keep right ahead, don't stop
to explain—
For people will talk, you know.

If threadbare your coat, or old-
fashioned your hat,
Someone of course will take
notice of that

And hint very strong that you
cannot pay your way;
But don't get excited, whatever
they say—
For people will talk, you know.

If you dress in fashion, don't
think to escape,
For they'll criticize them in a
different shape,
You're ahead of your means, or
your tailor's unpaid

THE BAPTIST EXAMINER
AUGUST 22, 1981
PAGE TWO

But mind your own business,
there's naught to be said—
For people will talk, you know.

If a fellow but chance to con-
verse
with a girl,
How gossips will talk, and their
scandal unfurl,
They'll canvas your wants, or
talk of your means,
And declare you're engaged to
a chit in her teens—

For people will talk, you know.

They'll talk fine before you, but
then at your back,
Of venom and slander there's
never a lack,
How kind and polite in all that
they say,
But bitter as gall when you're
out of the way—
For people will talk, you know.

The best way to do is always do
right,
And at least you will always win
out in the fight,
Of course, you will meet all
sorts of abuse,
But don't think to stop them, it
is not any use—
For people will talk, you know.

Some few years ago I visited a
wealthy farmer up near
Delaware, Ohio. He was a
breeder of fine high type Per-
cheron horses. I was particular-
ly impressed while looking over
his farm by a row of tall stately
trees growing close together that
had been planted just to the
right of his house. I asked him
why it was that he had that row
of trees planted there and he
said that it was a windbreak —
that most of the heavy winds
that he got came from that
direction, and that this row of
trees was planted there to give
protection. Many, many times
in the last few years since that
experience I have gone back in
my mind and said, "I would to
God that we could put up a
spiritual windbreak like that, to
protect individuals against those
whose chief delight is to feed on
wind.

Now, beloved, ere I leave this
portion of the summertime diet
which is, as I have said, a very
dangerous diet — ere I leave this
portion, let me read you one
more Scripture.

**"Where no wood is, there
the fire goeth out: so WHERE
THERE IS NO
TALEBEARER, THE
STRIFE CEASETH"
(Proverbs 26:20).**

If you run out of wood, the
fire is going to burn out. If you
can run out of talebearers, the
strife is going to cease.

Another diet which is
dangerous is that of a DIET OF
ASHES. Listen:

**"For I have EATEN ASHES
like bread, and mingled my
drink with weeping" (Ps.
102:9).**

**"He FEEDETH ON
ASHES: a deceived heart hath
turned him aside, that he can-
not deliver his soul, nor say,
Is there not a lie in my right
hand?" (Isa. 44:20).**

Beloved, ashes represent the
remains of the former glory. In
other words, a pile of ashes in-
dicates all that remains when
the fire dies down. There are
many, many individuals who
are feeding on a diet of spiritual
ashes today. They are continual-
ly absorbed in grieving over the
past and they want to tell their
friends all about the days that
are gone by.

I visited in a home sometime
ago — a home where there had
come financial and pecuniary
difficulties. They had lost their
big house and their fine furni-
ture as a result of financial
failure. The woman of the home
continually lamented that the

things in the home were not as
nice as they used to be. The big
house that they used to live in
had now shrunken into an
apartment. She apologized for
that. The automobile that used
to stand at the door with the
liveried chauffeur had now
shrunken to a bus, or a taxi, at
best. The servants that she used
to have, likewise were no longer
theirs, and she was compelled to
do the work of a servant in her
home. She grieved constantly
because things were not like
they were yesterday. I thought
when I left her home how that
she was feeding on a diet of
ashes, just eating and being con-
tinually absorbed with the
glories of yesterday — the things
that remained from yesterday.

I was in a church sometime
ago and the pastor said in a very
lamenting tone of voice, "My
church isn't as good as it used to
be." I was there for several days
and I think that he apologized
for his church fully ten times a
day because it wasn't as good as
it used to be. Many had moved
away; the congregations were
not as large; their offerings for
missions weren't anything like
they used to be and the result
was that he was constantly ab-
sorbed in the days gone by —
the ashes of yesterday. Before I
left I cited him a verse of Scrip-
ture and if you are content to
feed upon ashes, I'd suggest this

same Scripture for you. Listen:
**"Brethren, I count not
myself to have apprehended:
but this one thing I do, forget-
ting those things which are
behind, and reaching forth
unto those things which are
before, I press toward the
mark for the prize of the high
calling of God in Christ
Jesus" (Phil. 3:13, 14).**

Brother, sister, you and I
have no business lamenting over
the things of yesterday and the
days that are gone into eternity.
Today is the day that you are
living. Our business is to forget
the past, instead of thinking
about and feeding upon the
ashes of yesterday.

There is a third diet that some
people are on and it, likewise, is
a dangerous diet. It is the DIET
OF TEARS. Listen:

**"Thou feedest them with
the BREAD OF TEARS; and
givest them tears to drink in
great measure" (Ps. 80:5).**

I recognize the fact that sor-
rows come into the homes of
everyone of us and I would not
speak at all disrespectful of you
when you mourn over the loss of
a loved one, or when you grieve
because of some sorrow that has
come into your home. In fact,
I'd try to be as sympathetic as
possible with you in regard to
any sorrow that would ever
come into your life. But, below—
(Continued on Page 6 Column 1)

CURRENT BOOK REVIEWS

We remind readers that Calvary Baptist Church Bookstore does not agree
with everything in every book we sell or review.

LAWSON, GEORGE,
(1749-1820) — **Exposition of
Proverbs.** Published by Kregel.
\$18.95.

Reprinted from the 1829 edi-
tion published by W. Oliphant,
Edinburgh and out of print for
over a century, Exposition of
Proverbs provides a verse by
verse commentary on the book
of Proverbs. Its intent is to pro-
vide instruction for Christians in
their daily walk rather than
criticism of a doctrinal nature.

This book was chosen by Dr.
Thomas Hartwell Horne
(178?-1862), a famous
bibliographer as one of the best
works published up to his time.
It is a most worthwhile addition
to any library.

Order from Calvary Baptist
Church Book Store, P.O. Box
71, Ashland, Kentucky 41101.
Kentucky residents add sales
tax.

CARSON, ALEXANDER
(1776-1844) **Baptism... Its
Mode and Subjects.** Published
by Kregel. \$12.95.

This book is a comprehensive
study of the subject of baptism.
Mr. Carson began his ministry
in the Scottish Calvinistic
Presbyterian Church, but after
careful research and study he
separated from the matters. His
findings on baptism are record-
ed here.

He discusses the mode of bap-
tism, going into detail of the
meaning of the words "bapto"
and "baptizo"; the subjects of
baptism, believers and not in-
fants; and baptism is not
purification.

An excellent study that was
first published in 1853.

Order from Calvary Baptist
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ARTHUR S. WAY
(1847-1930) **Letters of Paul,
Hebrews, and the book of
Psalms.** Published by Kregel.
\$12.95.

Arthur Way offers here an ex-
panded translation of the letters
of Paul, Hebrews and the
Psalms. It was first published in
1901. His object as stated in the
preface is two-fold - "(1) the
meaning of the original shall not
be obscured by the condensed
literality of a word - for-word
rendering such as is adopted in
the authorized and revised ver-
sions; (2) the connection of
thoughts, the sequence of sub-
jects, the continuity of the argu-
ment, shall, by the supply of
necessary links, be made
throughout clear to the reader,
without his having recourse to
notes or commentary."

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**That Grace May Abound by
HAROLD ELLIOTT BRUN-
SON, JR.** Published by Grace
Covenant Publications. \$2.00

The subtitle reads "A brief
dissertation upon the origin of
sin in relation to the eternal pur-
poses of God." In the four
chapters in this small booklet
the "how" and "why" of original
sin are discussed with the con-
clusion drawn that sin was
allowed to bring glory to God
and how it was done is one of the
"secret things" of God.

In chapter three, three ques-
tions are posed in relation to the
above conclusions. First, there
is a question concerning Divine
sovereignty, second, human
responsibility, and thirdly,
Christian liberty.

The fourth chapter is a
discussion of the reign of grace.
The author takes the position
that the "King of grace" is the
Lord Jesus and the "Kingdom
of grace" is the spiritual Israel.
The position that Satan is bound
and cannot deceive the nations
is explained.

Order from Grace Covenant
Publications, 16809 Ironton
Road, Little Rock, Arkansas
72206.

DIET

(Continued from Page 1)

Is going the livelong-day?

It isn't far to Gossip Town,
For people who want to go;
The Idleness Train will take you
down
In just an hour or so.

The Thoughtless Road is a
popular
route,
And most folks start that way,
But it's steep down grade; if
you don't watch out,
You land in Falsehood Bay.

You glide through the valley of
Vicious Town,
And into the tunnel of Hate,
Then crossing the Add-to-bridge
you walk
Right into the City gate.

The principal street is called
'They Say,' and
'I've Heard' is the public well,
And the breezes that blow from
Falsehood Bay
Are laden with 'Don't You
Tell.'

In the midst of the town is 'Tell
Tale Park';
You're never quite safe while
there,
For its owner is Madame
'Suspicious
Remark,'
Who lives on the street 'Don't
Care.'

Just back of the park is
Slander's
Row,
'Twas there that Good Name
died,

Pierced by a dart from
Jealousy's
Bow,
In the hands of Envious Pride.

From Gossip Town peace long
since fled,
But envy and strife and woe,
And sorrow and care you'll find
instead,
If ever you chance to go."

I saw in the paper an adver-
tisement of a piece of furniture
that ought to sell readily. It was
called "The Gossip Bench." It
is a picture of a bench or seat

HANDS

(Continued from Page 1)

are called by some "horseshoe crabs," come out of the bay. The following night many more appear, but on the full moon on top of the high tide they are on the beach piled up two and three high. This is the only time in the year these creatures, known to be among the lowest forms of animal life, come up on the beaches and banks to spawn. Farmers can go to the bay in trucks on that particular night and know they can load up with these "horsefeet" to fertilize their lands. I always got some to enrich the soil for my garden on that particular night. How do these ugly-looking things, with no intelligence at all, know that particular date and hour in June? "Poor fish," we say, but these creatures can do more than many intelligent humans can do. They can tell time!

How do the birds of the air, the animals of the earth, and the fish of the sea know when it is time to do these things? We say, "instinct!" But what is instinct? Ah, their Creator tells them. The God who tells them how to tell time will also tell us how to tell time if we will only listen to Him.

God says, "It is high time you thought on your ways and turned to me," but man says, "There is plenty of time; I want some fun first."

God says, "Today is the day of salvation, today be ye reconciled to me," but man says, "Let us eat."

God says, "Now is the time to be forgiven, to be saved," but man exclaims, "Let us drink and be merry."

Is it time to jest in the death chamber? Is it time to sleep when the ship is afire?

Is it time for pleasure when a loved one is dying? Is it time for carousing when the enemy approaches?

Much less, is it time for trivialities of life when God's midnight hour is about to strike and your soul is not saved!

What time is it? How late is it? Let us allow God to tell us as He tells the birds, the animals, and the fish. He speaks to us and teaches us only through His Word, the Bible. He tells us His clock has three hands. One points to the saved, another to the Gentile nations, and the big hand points to Israel.

WEATHER FORECASTS

How very clever we are. We can predict and foretell the weather a day, and sometimes, we think, many days in advance. Professional weather forecasters claim that they are 85 percent correct. When it is evening, we say, "It will be fair weather: for the sky is red." And in the morning, "It will be foul weather today: for the sky is red and lowering." "Oh, ye hypocrites," said the great Creator, "ye can discern the face of the sky, but ye cannot discern the signs of the times" (Matt. 16:1-13).

On Long Island, we know the red sky in the morning causes our baymen to take warning, but the red sky at night is their delight. We know that when the stars seem extra large and bright, we are in for "weather." Ring around the moon means storm ahead. One star in that ring tells us the storm is one day off, and two stars warn of a storm two days off. And if a rainbow appears early in the morning, you can count on a storm by that evening. Beware when the "sundog," that bright spot next to another moon, looks down at you, for this is a sure sign of a bad storm.

Yes, our Lord was right; we can discern the face of the sky, but cannot discern the signs of the times!

The time is short! What time is it? How late is it? Where are the hands of God's clock?

THE LITTLE HAND — THE CHURCH

The little hand points toward the saved. What does that tell me? We are in the last period of the Church Age. It is long after "eleven o'clock!"

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. 4:13).

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heading, highminded, lovers of pleasure more than lovers of God."

All of this is written about people in the Churches — false professors, for hear this next verse: "Having a form of godliness, but denying the power thereof" (II Tim. 3:1-5).

The personnel and the program of the Federal Council of Churches of Christ in America, and the World Council of Churches, especially their recent radio program, "One Great Hour," are a fulfillment of these Scriptures.

ANOTHER HAND — THE GENTILE NATIONS

The helplessness and hopelessness of the United Nations organization are evidences that Gentile world supremacy is drawing to its close. The stage is about set for the times of the Gentiles to be fulfilled.

News dispatches about the Israeli government state that they are setting up various ministries of government in Jerusalem, and that the heads of this new government are determined to make Jerusalem the capital of their nation.

Jerusalem has been in control of Gentile nations since the days of Nebuchadnezzar, about 2500 years ago. We are witnessing strange and wonderful happenings. We marvel with awe at these breathtaking events which make Bible students wonder how near we are to our Lord's "until" of Luke 21:24 — "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled!"

Yes, this hand, too, points close to midnight.

THE BIG HAND — ISRAEL

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things know that it is near, even at the doors" (Matt. 24:32, 33).

We believe that the happenings in Palestine the last few years are the fulfillment of the promises made to Abraham, Isaac and Jacob, as respect to the Promised Land and their glorious future, but we must believe that God is using this



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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Psalms 11:1-7

Intro.: Many and varied are the temptations which confront the children of God on their pilgrimage in this world. One pressing temptation is to doubt God in times of outward opposition and affliction. It is then, your steadfastness in "the vocation wherewith ye are called" is challenged. David, in this Psalm, is called upon, either by a misunderstanding friend, or by those who were his enemies, to flee to save his life; his friend called in all sincerity, and his enemies, in order to trap or discredit him. David's response is impressive and instructive.

VERSE 1

"In the Lord." David's eyes were ever Heavenward. His conversations and conduct centered around the Lord. Any decision he made, he took into consideration his relationship to the Lord. Like Paul, he, no doubt, began his spiritual life by asking, "Lord, what wilt Thou have me to do?" (Acts 9:6); and he ever continued in this way.

"Put I my trust." You can trust your mountain, I will trust the Creator of the mountain; you can trust your works, I will trust solely in God's mercy; you can trust in your merit, I will trust in God's grace; you can trust temporal things, I will trust things not seen. This is

Zionist movement and the two world wars to get the Jewish people in the land. The present Israeli administration is determined to end the dispersion. God said to European modern Pharaohs, "Let my people go!"

They are going: they are on the march and their goal is Palestine. The Lord God said 2500 years ago: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name where he shall be called, THE LORD OUR

RIGHTEOUSNESS." "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:5-8).

What a significant prophecy? What time is it? The little hand of God's clock pointing to the saved, another hand to the Gentile nations, and the big hand to Israel.

walking by faith. This is the public confession and profession of David. He had experienced the ableness of His God; and like the three Hebrew children could say, "Our God is able" (Dan. 3:17). To put your trust in the Lord, is to believe His promises (Acts 27:25; Titus 1:2; Heb. 11:13). It is to depend on His power (Eph. 3:20). It is to cast all of your care upon Him, realizing, "He careth for you" (I Peter 5:7). In the realm of salvation, it is to depend wholly on the finished work of the Lord Jesus Christ (Acts 16:31; I Tim. 1:15; John 3:16); knowing He obtained eternal redemption for us (Heb. 9:12; 1:3; 9:26).

"How say ye to my soul, Flee as a bird to your mountain?" There are several things this expression brings out. It is possible that whoever the "ye" is in this verse had a place of refuge hidden in a mountain nearby; and was saying to David, rather than undergo these afflictions, ridicule, and possible loss of life, run from the battle, and find comfort and ease in this hideaway. Or, it could have been at a time when the giant was parading before the army of Israel, and David wanted to go out to fight him; and his brothers, the King, and the other soldiers told him to flee. However, regardless of the occasion, David knew he had to stand; he had to fight. (Compare Paul in Acts 20:24; 21:13, 14).

VERSE 2

"For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart." David saw the dire circumstance existing, and realized the enemy was seeking to conquer, either by show of force, or by infiltration (Acts 20:29, 30; Gal. 2:4). Therefore, he saw the need to stand in the gap and, like Paul, would not give in for even an hour (Gal. 2:5). May we realize in our day the admonition of Ephesians 6:11-18.

VERSE 3

"If the foundations be destroyed." As David looked about him, he saw the foundations Israel was built upon generally destroyed; sin and corruption was rampant; the laws of God were being trampled under foot, the Word of God set aside in favor of human tradition; the house of God forsaken and overrun by the enemy. Does this not describe in many ways what is happening in this country? Modernism, worldliness, and compromise in their ungodly robes are in the pulpit and on the front row of most professing churches! Crime and filth flood our streets!

"What can the righteous do?" David set the example when he took his sling and five smooth stones, and went out in the Name of the Lord of Hosts to face the giant. The righteous can "earnestly contend for the faith" (Jude 3); they can be "steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58); they can faithfully "preach the Word" (II Tim. 4:1, 2); they can "be faithful unto death"

(Rev. 2:10); they can lift up their eyes to the Lord (II Chron. 20:12; Ps. 121: 1, 2). Yes, the righteous "can do all things through Christ" who strengtheneth them (Philip. 4:13).

VERSE 4

"The Lord is in His holy temple, the Lord's throne is in Heaven." Thank God, the gates of Hell shall not prevail (Matt. 16:18). God will raise up the foundations (Isa. 58:12). "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

"His eyes behold, His eyelids try, the children of men." His eyes are in every place beholding the evil and the good. God knows the needs of His children, as well as the sins of His enemies. The plans of the enemy are open before God.

VERSE 5

"The Lord trieth the righteous." God is the Refiner of His children, and even though He places them in the fiery furnace, He is near the door watching for the proper time to remove them. Yes, "I only design thy dross to consume, and thy gold to refine."

"But the wicked and him that loveth violence His soul hateth." What a contrast! (Psa. 1:4-6) Both the Devil and his angels, and all nations that forget God, which include all of those not found written in the Book of Life, are under God's wrath (Rev. 20:15). We need to study the characteristics of the wicked. Here, he is said to love violence.

VERSE 6

"Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest." The wrath of God will fall on the ungodly harvest of the Devil. The tares are bound in bundles to be burned. It rained water in the days of Noah to destroy the unrighteous, but it shall rain fire in the final judgment, far more extensive than on Sodom and Gomorrah.

"This shall be the portion of their cup." The cup of the saints of God is filled with salvation; but the cup of the wicked is filled with suffering and anguish (Ps. 23:5; 116:13; 16:5; 75:8; Rev. 14:10).

VERSE 7

"For the righteous Lord loveth righteousness; His countenance doth behold the upright." This is for the comfort and consolation of the saints of God in every generation.

Conclusion: May the saints draw from this Psalm strength and courage to continue in the face of all opposition, and may lost sinners be drawn to Jesus, the place of eternal refuge.

(EDITORS 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 Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Baptists do not baptize infants, but can the church "present" or "dedicate" infants to our Lord by the pastor as set forth in Luke 2:21-22, and as our Lord welcomes them in Matthew 18:5-14; 19:13-15; Mark 10:13-16; Luke 18:15-17?

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As set forth in Luke 2:21, the allusion was to Christ, Who (in fulfilling the type) was circumcised, alone, as the Debtor to do the whole law (Gal. 5:3) for His people, who failed, due to their sinful nature, as derived from Adam.

Therefore it was, in this momentous event, that "His name was called JESUS, Who was so named by the angel before He was conceived in the womb" (Lk. 2:21), for His mission was only to "save His people from their sins" (Mt. 1:21).

Too, this was His voluntary obligation, even before the foundation of the world. So to this end He (as incarnate in the flesh) was "made under the law" for no ends of His own, but, only, "to redeem them that were under the law" (Gal. 4:4, 5).

Hence, the obedience to which His circumcision pledged Him was a "redemptive obedience," which redeems only His prechosen people from the curse of the law, in His "being made a curse for us" (Gal. 3:13).

Then, of necessity, we must regard Him, in His circumcision, as brought under a palpable pledge to be "obedient unto the death, even the death of the cross" (Phil. 2:8).

Now (following Luke 2:21) we find that, though Mary, as virgin, was not polluted by the conception of Jesus, who was, by nature, sinless; yet, herself, as sinful by nature, must be brought in conformity with the law of purification, according to the law of Moses in Leviticus 12, which was to be completed in forty days from the birth of Jesus.

It was then that "they brought Him to Jerusalem, to present Him to the Lord (God, the Father)" (Lk. 2:22) as holy, and in token of His rightful claim to them and their service (Num. 3:44-47; 18:15, 16) in obedience to the law of Moses "in the east gate of the court, known as Nicanor's Gate, where the mother, herself, as poor, was sprinkled by the priest with the blood of her sin-offering, which consisted of a pair of turtle doves, or two young pigeons," (Lk. 2:24).

This offering, then, was indicative that, in due time, this Babe, Jesus, would redeem His people from their sins, which, in turn, would rule out corruptible

things, such as silver and gold, in favor of the efficiency of the precious blood of Christ (I Pet. 1:18, 19).

Too, in the consuming of Mary's burnt offering, and the sprinkling of herself with the blood of this sin offering, she had the comfort of an abiding realization that her sins would be atoned for; that is, "covered" until the cross, when they would be taken away.

Now, in relating to what our concern should be in respect to small children "who believe in Me," Jesus (Mt. 18:6; Mt. 18:11). Please read Matthew 18:5-14; 19:13-15; Mark 10:13-16; Luke 18:15-17.

So, even in the Old Testament, parents were admonished to bring their children up in the nurture and admonition of the Lord. Such dedication of the parents to the duty of properly instructing their children is much more important than merely "presenting" or "dedicating" infants as a matter of a "rite," as is common in many churches. However, as a matter of committing themselves (with infants in their arms) before the church as a pledge to so instruct them, I see no harm. But, for the purpose of "christening" them, I do not concur.

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The Scriptures cited in the question lends no credence whatsoever to the practice of church or public dedication of children to the Lord. The church has been given the ordinance of baptism whereby the subject, prominently and formally declares his faith in and dedication to the Lord, and no other public ceremony is needed, such as child dedication or confirmation.

I have wondered whether or not pompousness rather than true piety of the parents is the underlying motive for the practice of church dedication of children. Be that as it may, there is no scriptural warrant for such a practice in the Lord's churches. An infant in its fallen nature is as much depraved as any reprobate adult. Humanity in its fallen state is totally depraved, and that irrespective of age or moral status. Outwardly, the small babe seems to be not only less depraved but innocent, yet, the fact is, inherently its spiritual ruin is absolute and it has the potentiality to develop into a vicious criminal. The cub lion seems harmless, but give it a while, and it will manifest its savage nature inherited from its

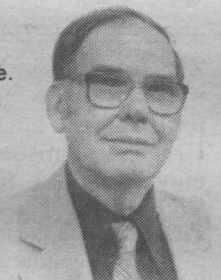
parents. Meaning no disrespect, but the same is true with unsaved children, and it appears ridiculous to me to dedicate that which is so utterly blemished to the Lord. Luke 2:21, 22 has to do with the Law and the Mosaic ordinance of circumcision, and Jesus being made under the Law (Gal. 4:4), His mother and foster father were submissive thereto, but this is in no way connected to the official worship service of the N.T. church.

Luke 18:15-17, Mark 10:13-16, Mark 19:13-15: In these Scriptures Jesus is teaching what the character of Heaven is like by comparing it to the meekness and submissiveness of little children. Paul says, "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (I Cor. 14:20). May God grant us the wisdom to learn this lesson.

In Matthew 18:5-14, Jesus is showing that born-again children, although seeming to be profitless, are yet precious to Him. Matthew 18:6: "...Little ones which believe in Me..." Verse 10: "...Their angels do always behold the face of My Father which is in heaven." Verse 14: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

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Under the law given to Moses, all male babies were to be circumcised the eighth day, (Lev. 12:3). As Jesus came to fulfill the law, Luke 2 tells us that this was done to Him according to the law, "As it is written in the law of the Lord," (Luke 2:23). As we are now not under the law, this ceremony is no longer required. In Galatians 5:6 we are told, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love."

The other Scriptures referred to in the question gives an account of when children were brought to Jesus that He might touch them and bless them. It was a Jewish custom for children to ask their parents to bless them. Evidently, the ones who brought the children to Him felt that some virtue would be imparted even by a touch from so great and holy Man. This was in no way a dedication of the children.

The word "dedicate" as used in a Scriptural sense means to set apart for us in the Lord's service. The pastor of a church would not have the right, nor the authority, to do this with infants — neither would the parents for that matter. In the Bible, we have examples where dedications were made for the house of God (II Chron. 7:5), silver and gold (II Sam. 8:11), the spoils won in battles (I Chron. 26:27), and other things

of like nature. No where do we find in the Scripture where one individual dedicated another individual to the Lord. Samuel's mother, Hannah, "lent" him to the Lord (I Sam. 1:28), yet it was Samuel himself who said, "Speak, Lord; for thy servant heareth," (I Sam. 3:10).

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This is something that I have wondered about myself. Actually, I have never felt that we should do such a thing; however, I would not criticize those who do.

I would admonish you that if such a service is being conducted, that it be made perfectly clear that the infant is not saved, or promised to be saved, as a result of the service. Too many times people get the idea that a child who has been dedicated to the Lord has to be saved, and become a preacher or some special servant.

We must make it clear that everyone must be saved and baptized to become a member of a local Baptist Church, and they do not automatically become members when they are dedicated.

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"These little ones which believe in me..." (Matt. 18:6).

The incident referred to in Luke 2:21-22 was an act of obedience to an Old Testament law. This law did not apply to any but Israel, as they were a nation delivered from bondage by the Lord, and were commanded to present their first born child to the Lord and give an offering to the Lord. It has no application at all to anything we are to do today.

Baptists are totally right in not baptizing infants. Those who do so are sinning greatly against the Lord, and are in absolute rebellion to God's Word on this point. Infants are not proper subjects of baptism. Sprinkling and pouring are not baptisms. The churches which practice this are not true churches. The preachers who do this are great sinners against the Lord in performing such un-Scriptural and anti-Scriptural acts.

No, No, a thousand times no. Churches should not have services of dedicating children to the Lord. Pastors should not engage in such services. Churches should not allow such things in their churches as part of their services. There is no Scripture at all to warrant such an act. It is contrary to Scripture. And it will leave a terribly wrong impression upon those who witness such as they will think it similar to the false baby baptisms of other religious organizations. No good can come from such a ceremony to anyone or in any way.

We should pray for our children from the time of conception until they die or we die.

We should teach them the Word of God which is able to make them wise to salvation if God be pleased to give them faith. We should train our children properly in every way. But we should not make them a part of any unscriptural ceremony such as mentioned in this question. I hope our Baptist people will never engage in such activities, for it will be a letting down of that which separates us from false religious organizations of this world.

LODGE

(Continued from Page 1)

TURN ON THE LIGHT

The church, the minister, the Christian, is a watchman on the wall, and it is his business to see the threatening enemy when his spear points come over the top of the wall, that the gates may be shut, the walls manned, the men armed, and women and children protected. It is the business of the watchman to look out, not for pleasant but for injurious things, and to point them out. If you go into a dark room filled with vermin, you cannot see anything, but if you light a match you see some of those creatures; if you light a lamp you see more; and if you turn on an electric light it reveals the good and the evil in sharp contrast. "That which doth make manifest is light," and the Christian is the light of the world. The church establishes the moral standard for men who never go near it, and for communities who reject it.

STOP THE WRECKING BUSINESS

In these days the work of rescuing the individual sinner is very popular, but it is not popular to point out and put down the evil that destroys him because there are material interests involved. Men are trying to save a few wrecks here and there while thousands go down and the wreckers keep plying their trade. It is better to reform or hang the wreckers to save one wreck.

Men tell me plainly that the Sunday newspaper is here to stay, and that the whiskey trade will never be abolished. I was discussing the whiskey question, in a Missouri stage-coach, and the driver said, "You can never down the whiskey business when there is eight cents profit in a ten cent drink." He wasn't a Christian, and I didn't wonder, but when a man who believes that God led the Israelites across the Red Sea, and across the Jordan; that God caused the wall of Jericho to fall, I do not like to hear such a man say that any iniquity in this world is here to stay, because if God is here to stay, He will have a clean world for His people to live in; He has promised that even the heathen should be given to Jesus Christ for His possession, and He doesn't call a few but to the world He says, "Look to Me and be ye saved." The Bible is positive and negative; it requires and forbids; it points out evils and prescribes the remedies.

Some say that the way to destroy evil is to proclaim the good. God does not do this. It is necessary both to root out the evil and to establish the good. God commands us not to profane His name, not to steal or kill or commit adultery, and then gives positive commands to honor our fathers and mothers, to remember the Sabbath, and to love God and man. No farmer is fool enough to try to kill weeds by planting good corn. He relies

(Continued on Page 5 Column 1)

LODGE

(Continued from Page 4)

upon the plow and the hoe.

It is the duty of the church to point out the evil not only of some sin, but of all sin. Yet, in every age there are evils which men instinctively avoid mentioning. The wrong is so widespread, so deep rooted, so powerful, that the minister naturally passes it by to deal with some comparative trifle. When slavery was the law of the land, the church did not even name it. Yet, it included theft, adultery, murder, and all other crimes. As John Wesley said, it was the sum of all villainies.

In our day no one objects to good, pious people saving drunkards. Liquor men like to have it done. They have no use for a drunkard. The besotted, bleary-eyed, ragged victim of the trade is a discredit. But they don't want their trade meddled with. They want the privilege of making drunkards. Given them this and they are glad to have you take the "finished product" off their hands.

A MIGHTY FACTOR FOR EVIL

At the present time, in a Christian church, in a Christian newspaper, or on a public platform, almost never will you find a secret society mentioned. Many do not like to say so, and yet the secret society system is one of the strongest factors for good or evil in our country. There are five hundred thousand Masons in this country, and as many Odd-fellows. The majority of these men are not in Christian churches; they tell you plainly that they don't care for the church. The secret society system of the United States, which puts up such temples as there are in Boston, and Philadelphia and New York, which puts up its lodges in every town, and seeks to attach to itself every young mechanic and merchant and lawyer, and tells him that if he joins a secret society he will be able to serve his country better, or will be helped in his industrial pursuits, or receive a life insurance—such an organization is a tremendous power for good or evil, and the Church of Christ should find out which it is, and then should see that every young man may be warned if it is evil, and urged to join it if it is good. There are lodges for almost every purpose under Heaven. They are drawing in young men by hundreds of thousands, yet the pulpits, the religious press, and the platform is, in general, as silent as the grave. Now we are told to examine. I Thessalonians 5:21, "Prove all things; hold fast that which is good," and to inform men, "Ye are the light of the world" (Matthew 5:13).

IGNORING THE EXAMPLE OF CHRIST

I submit to you a few doctrines which determine absolutely the character of these secret lodges.

They all require members to disregard the example of Christ, and His example is just as binding as His Word. Assume that the Good Templars are an excellent organization for promoting temperance, or that the Freemasons promote faith in God, hope in immortality, and charity to all mankind. What right then has a Christian man to hide that work from his wife and children?

Christ told His disciples to proclaim on the housetops what He had told them in private (Matt. 10:26, 27). Now a man is initiated into a lodge. When he comes home his wife says,

"Where have you been tonight?" "I have been initiated." "I didn't know you were going to join. Tell me about it." "I am not permitted to tell you." "Was there any wicked?" "No." "Anything ridiculous?" "Nothing at all, my dear; it was very solemn." "Well then, why can't you tell me about it, if there is nothing wicked in it, and nothing ridiculous?" He is compelled to say, "I have obligated myself not to."

The question as to whether it is good or bad may be a matter of taste. Jesus Christ knew how to promote the temperance cause, faith in God, the hope of immortality, and charity toward all men; the Saviour that turned His head on the cross to say to John, "Take care of My mother," and said to the mother, "John will look after you," is not unmindful of the needs of the wife after her husband has been taken from her and she is left to provide for herself. Jesus knew how to promote friendship and love and liberty, and you and I, if we are Christians, are bound to do Christ's work in Christ's way. Christ said, when asked as to His teachings, that He spoke openly to the world in the synagogue and in the temple, and that in secret He said nothing. No man can be a secret society man and follow the example of Jesus Christ.

But not only does a lodge man necessarily disregard the example of Christ, but he is compelled to violate His express command. He said to the disciples, "I am the light of the world," and "Ye are the light of the world;" you are to show mankind the difference between right and wrong. "Let your light so shine before men that they may see your works and glorify your Father which is in heaven." Suppose that every secret lodge is doing good; put in the Jesuits, the Ku Klux Klan, the Knights of the Golden Ring, the Whiskey Ring, and assume that they are all doing good.

Are men in secret societies letting the good which they do shine out? They go into the second or third stories, curtain the doors, and let no one come in unless he will obligate himself not to tell those outside what they do inside. Christ says, "Let your light shine," and I go off and join a Mason's or Odd-fellows' lodge. I meet my neighbor the next day, and tell him that it is a good organization. He asks me what it is for. "To promote faith in God, the hope of immortality, and charity to all mankind; we are trying to build up the temperance cause."

"Go and pay our secretary twenty-five dollars to be initiated, and you can find out." Unless he will do that, he can know nothing of the good we are doing.

HAVING FELLOWSHIP WITH UNBELIEVERS

Again, in these organizations you have good men and evil men together. I had a very pious and worthy elder in a church in which I was preaching, who was an Odd-fellow. I said to him one day, "How many Christians are there in your lodge?" He said, "I and Brother Woods." "How many members?" "About a hundred." "Don't you feel you and Brother Woods pull against so many men? When they had that ball last winter, did you want it?" "No." "Why did they have it?" "Because we were outvoted." You may join any lodge you please and you will find anywhere from seventy-five to eighty per cent are not professing Christians.

In many towns, I know of not one prayer-meeting man connected with the Masonic Lodge. Here is a Christian man, redeemed by the blood of Jesus Christ, and desiring to be a man separated unto God and His service, and yet he joins with men who are unbelievers and some of whom are profane, and they are all brethren together. When a man enters a lodge, he takes his chances of yoking himself with unbelieving men.

A Christian ought not to do that. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" — (II Cor. 6:14). The church is God's light to shine out in the world, that men may see the ditch before they fall into it; that they may see the trap before the foot is fast.

TEACHING IMMORALITY

Once more, the morality taught in these organizations is un-Christian and wicked. Take for example the Masonic oath, which binds the Mason not to wrong or defraud a Mason, knowing him to be such; or the other clause which binds the Mason not to have "illicit carnal intercourse with the wife, mother, sister, or daughter of a Master Mason, knowing them to be such." I was once lecturing in a university, and met a number of the ladies, among them the lady principal.

She said, "I know nothing about the subject. I have been thankful many times that my brother was a Mason. I have been self-supporting from my girlhood, and, when I left home, my brother gave me a Masonic token, and told me to wear it when I was alone. Three times I have been approached by men, apparently with evil intent, and three times they have turned away at that sign." The unthinking man says, "Isn't that splendid?"

That is as splendid as the devil. The devil is satisfied with a morality of that kind. God says, "Thou shalt not steal." Jesus Christ says, "If you look lustfully, you are an adulterer; you must not only abstain from outward crime, but you must have a clean heart, a clean eye." Masonry says, "Don't steal from a Mason; don't commit adultery with the relative of a Mason." A church deacon once said to me, "Is that so very bad?" "How old is that boy who put out your horse?" I asked. "Twelve years" I said. "If you were to say to that lad, when he was starting for the city, 'You must not take any watches from the store on the right hand side of the street, what would he understand about the watches on the left side?' "Why," he said, "I suppose he would understand that I wouldn't be very much offended if he took some of the watches from the left side."

An organization that binds a man to partial morality speaks against Jesus Christ and imperils the moral standards of the community.

CHARITY MISCALLED

The charities of these orders are utterly un-Christian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out anyone who is likely to need anything. Anyone who wants to join must be a good and true man, sound in mind, and with sufficient means for the support of his family.

They shut out the maimed

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AUGUST 22, 1981
PAGE FIVE

"MARY OF BETHANY"

Caught up in needless activity,
Martha worried and rushed around;
While Mary, sitting in tranquility,
At the feet of Jesus was found.

"Mary has chosen the good part,"
So said Jesus that day;
For His word, hidden in her heart,
Would not be taken away.

Then, on another day, another hour,
When Jesus raised Lazarus from the dead,
Mary saw the working of His mighty power,
And listened to the gracious words He said.

Again, at Bethany, six days before He died,
They made Jesus a supper, and Martha served;
Mary, too, was present and she tried
To show the love with which her heart was stirred.

For Mary poured spikenard, costly and sweet,
Upon the feet of Jesus, her Saviour;
Then with her hair, she wiped His feet,
While Judas criticized her behavior.

Let her alone, said Jesus, 'tis for my burial,
All she could do, she has done;
And 'twill be told for her memorial,
Down through the ages to come.

Dear Lord, may I, as Mary did,
Sit often at Thy feet, in adoration,
And listen to Thy words, as Mary did,
Jesus, my God, and my salvation!

Mrs. Frank Parrish
Courtland, Virginia

and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity, it is absolute selfishness.

DENYING GOD'S PLAN OF SALVATION

Once more, these organizations put the plan of salvation aside, and in its place put mere moral teachings enforced by material symbols. This whole system is a plan to do away with the atonement of Jesus Christ, and to lead the poor sinner to trust man in the awful day of judgment, with no hope except what his miserable, paltry righteousness has been able to get for himself.

We have members of lodges by the millions learning to believe that they can be saved without the blood, by practicing temperance, or friendship, and then they teach such morality as is involved in those obligations of the Master Mason. Good works are indeed necessary, but are not sufficient.

EXCLUDING CHRIST

These lodges not only exclude Jesus Christ by inference, they exclude Him by form. In Masonic rituals, they choose readings which do not contain the name of Christ at all. They have two passages which contain the name of Jesus Christ, one of them II Thessalonians 3:6. Here the name Lord Jesus Christ occurs twice, but if you will take the Masonic book you will find the whole name deliberately stricken out, that name which is above every name, and which is the only hope of the saved. When you ask the reason, they say that a great many conscientious members do not believe in Jesus Christ, and it would offend them. So that a man who goes into a Masonic Lodge not only leaves his wife and children at the door, but he leaves his Saviour there, too.

COWERING BEFORE THIS FOE

Why do not the churches take this matter up, and warn young

men who by the thousands are being ensnared every year!

What does God care for our religion if it does not lead us to protest against these evils? If we will not open our mouths to do away with evil and bring in the good, ought not the church to die? God calls the Christian church to a life of faith, and a great many of us are looking around and wondering what will happen, and how God will manage to have things turn out right. But the thunderbolts in his right hand are plenty in number.

When He sees fit to wipe out iniquity, He will do it and if we do not do our part in fighting against evil, the judgment, when it comes, will take some of our blood with it. God make us faithful.

—An Old Tract

SINGING

(Continued from Page 1)

enter and praise God. In contrast with this, many songs of today, instead of appealing to the spirit, appeal to the feet. They are of the flesh and are evil only. There is no half-way position on what is right and wrong. The modern "convention" type of singing is of the flesh and should not be entered into, condoned, and promoted by Baptists. I intend to show proof of this statement below.

I am not making an attack on any individual. Many good men, who would not knowingly do anything wrong, are "carried away" by this modern scheme of the Devil. He imitates that which is good; he engages in a disguise of righteousness (II Cor. 11:13-15). There was a time when I was "for" the singing convention and the "convention" songs in church. I have learned better the hard way. My love for the cause of righteousness and the souls of men, especially our young people who are being deceived by this evil, prompts me to write as I do.

Below are some of the many
(Continued on Page 8 Column 1)

DIET

(Continued from Page 2)

ed, there are some people who when they lose a child, or a relative, or a companion or a friend, never seem to recover from it, but just keep living in the graveyard, mourning and sorrowing and feeding on tears.

I know of a preacher here in Kentucky who was married some thirty years ago and whose wife died in the first year of their married life. That man has never smiled one time since that day. He still goes around with a look upon his face as if he were suffering misery, and he is. He is feeding on tears.

I remember a woman in Richmond, Va., who came to me a number of years ago at the close of a service and said, "Brother Gilpin, you have comforted my heart so much in your preaching tonight. I want you to please pray for me. I am in great sorrow." She wiped the tears from her eyes and it was evident that she was grieved and grieved deeply. In order to offer a little consolation and comfort to her, I said, "Sister, I do sorrow with you. I am sorry for you, whatever your grief is. What is your problem that has caused you so much grief?" She said, "My dear husband has died." I said, "Sister, how long has it been since he died?" She replied, "Thirty-one years ago this past summer." You and I almost smile over such an experience, but, beloved, it wasn't a smiling matter to her. She stood there and wept profusely as she thought about the fact that her husband had died "thirty-one years ago this past summer." There was a soul that was just feeding on tears.

Let me give you another summertime diet which is likewise dangerous — a DIET OF FOOLISHNESS. Listen:

"The heart of him that hath understanding seeketh knowledge; but the mouth of FOOLS FEEDETH ON FOOLISHNESS" (Prov. 15:14).

There are some people who never see anything serious in life. Life to them is just a joke and they constantly seek to make new fun and new jokes out of everything that comes along in life. They never see anything serious, and everything to them is just a matter of a joke. If they go for an evening of social relaxation, they like to be recognized as the life of the party and they like to be able to give one joke after another. Such an individual who is never able to speak seriously about any subject, Solomon says is a fool and declares that he feeds on foolishness.

I was over in Virginia holding a revival for the oldest Baptist Church in the state some time ago, and on Sunday the pastor, his family and I were invited to a home for the noon day meal. On the way to the house the pastor said, "Brother Gilpin, don't pay any attention to the man in whose house we are going to eat, for he is a fool." I said, "Do you mean that the man is unbalanced mentally?" He said, "Oh, no, it isn't that. He is plenty smart mentally, but he is always going on with some foolishness. He never has a serious thought." I was in his home until about 3:00 o'clock in the afternoon and I can truthfully

ly verify everything that pastor said concerning that man. In the light of Solomon's words, he was a fool who feedeth on foolishness.

When I was in college I used to read for my own pleasure a number of Shakespeare's plays, and I remember that in practically everyone of his plays that the king would have a court jester or a court fool. They didn't call him a jester. His business was to provide sport. They called him a fool because Shakespeare declared that any man whose business it was just to make fun was nothing short of a fool who fed on foolishness.

Let's notice another dangerous diet — DIET OF SOUR GRAPES. Listen:

"But every one shall die for his own iniquity: every man that EATETH THE SOUR GRAPE, his teeth shall be set on edge" (Jer. 31:30).

If you will notice the context, you will find that the sour grapes is the matter of sin itself. Jeremiah says that the man who takes sour grapes — the man who feeds on sin — that man is going to find his teeth will be set one edge.

Do I speak to someone today whose main delight is a life of sin? Do I speak to someone whose life is just filled with sin, who lives daily with the thought in mind that he shall completely be satisfied and satiated by sin in one form or another? If so, God declares that you are feeding on sour grapes and that ultimately your teeth will be set on edge.

"Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring these into judgment" (Eccl. 11:9).

Just go on and live a life of sin. Just go on and get drunk everytime that you want to and live any kind of life as far as this world is concerned, but remember this, that God is going to bring you into judgment. Just remember that there is a judgment day coming and the man that feeds on sour grapes is going to find ultimately that his teeth are set on edge.

There is another dangerous summertime diet and that is the diet of WORMWOOD AND GALL. Listen:

"Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with WORMWOOD, and give them water of gall to drink" (Jer. 9:15).

There is many a fellow who enjoys this feast of wormwood and gall. With some people nothing is ever right — everything is wrong. Everybody is wrong except that individual. God says that that man is just feeding on wormwood and gall.

I remember a man that I went fishing with and it is indelibly impressed upon my mind as though it were only yesterday. It was the last time I ever went fishing with him. On the way he griped about the roads; they weren't as good as the state from where he came. He griped about the bait because he didn't have time to get the proper bait. He griped about the boat because it leaked and he got his feet wet. He griped about the fact that we didn't catch any fish and he lamented everything that happened that day. Beloved, when we came back home, I lamented that I had ever gone with him. Though I have seen him many times since, and though he has



QUESTION:—What was the name of Joseph's Egyptian wife?

ANSWER:—Asenath, Genesis 41:45— "...and he gave him to wife Asenath the daughter of Potipherah priest of On."

asked me on numerous occasions to go fishing again, I've always very conveniently found something else to do on that day. So far as he was concerned, he was the only fellow that was at all anything like what one ought to be.

You've seen people that feed on wormwood and gall. They blame everything and everybody. They blame the bus driver, they blame the iceman, they blame the milkman, they blame the pastor, they blame the church, they blame their friends, and they blame everybody. They get a peculiar delight in feeding on their wormwood and gall and thinking that they are right and everybody else is wrong. They have a good breakfast of wormwood. They have a royal, sumptuous luncheon, and when dinner comes and even for a bedtime snack, they have their wormwood and gall in which they parade their own virtues in their mind and decry everything and everybody else, and they start out the new day with a fresh dose the next morning.

II
HAVING NOTICED SOME OF THE DIET WHICH YOU DON'T NEED, WHICH IS INJURIOUS TO YOU, LET'S NOTICE THE DIET WHICH YOU NEED. AS A CHILD OF GOD?

If you are God's child, beloved, you need plenty of MILK — the milk of the Word of God. Listen:

"As newborn babes, desire the SINCERE MILK OF THE WORD, that ye may grow thereby" (1 Pet. 2:2).

If you are going to do any growing as a child of God, you are going to need to feed on the milk of the Word of God — the simple things of the Bible. The church at Corinth hadn't been fed properly. Paul wrote to them and said:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you WITH MILK, and not with meat: for hereto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal" (1 Cor. 3:1-3).

The church at Corinth couldn't take anything but a milk diet. They just hadn't grown like Christians ought to. Beloved, if you are a child of God, especially if you are a babe in Jesus Christ, the thing that you need in your summertime diet, and in your wintertime diet, and in your all-time diet is the milk of the Word of God — the simple things of God's Book. If you have grown a little bit and you have gotten a little beyond the baby stage as a Christian, then it is that you ought to enjoy some of the MEAT OF GOD'S WORD. That is a good part of

any Christian's diet. Listen:

"But STRONG MEAT belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

Beloved, if you have been a child of God for any period of time, you ought to be on a meat diet. You ought to be able to understand and appreciate the deeper things of the Word of God. For example, if you are a mature Christian and if you have grown as a child of God, you ought to appreciate a Bible study on the doctrine of depravity. You ought to appreciate a Bible study on the doctrine of election. You ought to appreciate a Bible study on the doctrine of the security of the saved. In other words, the deeper things of the word of God is the meat of the Bible. Every Christian ought to be interested in the deeper things of God's Word.

If you are a Christian you ought to enjoy not only the milk of the Word and the meat of the Word, but you ought to enjoy the HONEY of the word of God. Listen:

"How sweet are thy words unto my taste! yea, SWEETER THAN HONEY to my mouth" (Ps. 119:103).

The milk of the word is for babes in Christ. The meat of the Word is for those who have matured somewhat in the service of the Lord. The honey of the Word is just those things which you gather from God's Book by constant study which is sweet to your taste, which fills your heart and soul with sweetness and makes you rejoice because you are a child of God.

If you will turn through God's Word you will find Scripture after Scripture which just thrills your soul — that is honey out of the Word of God. It is God's delicacy on which your soul can feed and feed safely.

III
IT MAY BE THAT I AM SPEAKING TO SOMEBODY WHO IS LOST. You don't need the milk of the Word. You don't need the meat of the Word. Neither do you need the honey out of the Word. If you are unsaved the very first diet you need is not milk, nor meat, nor honey, but you need the Bread of Life. Listen:

"For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:33).

Sinner friend, as a lost man you are entirely dead to God. You need to be made alive. There is just one that can make you alive and that is the Bread of Life — the Lord Jesus Christ — who came down from Heaven to give His life that you yourself might live. You are just like that prodigal son of whom you are a prototype. That prodigal son found himself out in the hog pen, desiring to feed on the husks that the hogs ate. That is what you have been feeding on. Every unsaved man and woman hasn't had anything to eat this past week, spiritually, but the husks that the world and the Devil can give you. You haven't had any of the milk of the Word. You haven't had any of the meat of the Word or the honey of the word. You have had only the husks that the Devil and the world are able to provide for you. God help you, sinner friend, to realize today that you have been feeding on the husks of this world, and may you turn from this world today to the Bread of Life — the Lord Jesus Christ — and feed on Him and

find Him precious to your own soul.

May God bless you!

ETIQUETTE

(Continued from Page 1)

place towards the front of the church; leave the rear seats for those who may come late.

Be devout. The church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge or sleep. God's house deserves your utmost reverence.

Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of a row and expect others to crawl over you to reach a seat.

Help strangers to find and follow the service in the Hymnal. If they have no book, share your own with them.

Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit in your home.

Give a good offering to God. Never rush for the door after the benediction as though the church were on fire. Speak and be spoken to.

Never stay away from church because the church is not perfect. How lonesome you would feel in a perfect church.

Remember at all times that you are in the house of God.

—SUNDAY SCHOOL DIGEST

SECURITY

(Continued from Page 1)

realm, I feel that we should give all diligence to erase all the "Me" and "I" from our vocabulary lest we fail in any measure to exalt our Lord Jesus to the heights reserved solely for an absolutely sovereign Lord.

GRACE BAPTIST SCHEDULES CONFERENCE

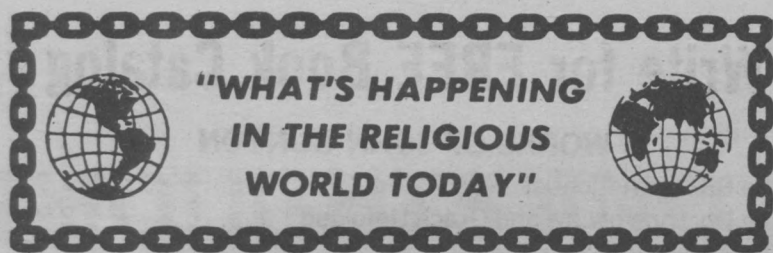
The Grace Baptist Church of Stanleyville, N.C. would like to announce their annual Bible conference to be held on September 4-6, 1981.

The church is located behind the Green Front Service Station at the north end of Stanleyville, N.C., just north of Winston-Salem on old Route U.S. 52.

A total of 24 Independent Baptist preachers from all over America will be bringing soul-stirring messages on various topics beginning on Friday evening and continuing through Sunday evening. Also, Elder James Hobbs, pastor of the King's Addition Baptist Church of South Shore, Kentucky will be showing pictures and giving a report on his trip to New Guinea and the mission work there.

You may call Pastor Joe Wilson at area code 919/767-6911 for further information relative to the conference or the assistant pastor, Gene Kiger, area code 919/725-7392.

Meals will be served at 12:00 noon to all who attend. Also at 5:30 p.m. on Friday and Saturday and at close of conference on Sunday. They invite all their guests to share in this.



KANSAS CITY, Mo. (EP)—An independent Catholic newspaper published in Kansas City has printed the first-person account of a woman who says she has been ordained and performs the duties of a priest at a church on the East Coast. The woman was not identified, but said she celebrated Roman Catholic rites in a "large city on the East Coast" in a church not recognized by the church hierarchy, the 50,000-circulation National Catholic Reporter reported. She said she could not disclose her name for fear of reprisals.

Roman Catholic church law does not allow ordination of women as priests.

"Ordination of women will come to the larger church," she wrote. "We stepped beyond time because for us 'now is the acceptable time now is the day of salvation.'"

She said she graduated from a seminary more than 30 years ago and returned to her home — "a city where progress in theology and liturgy is not trusted and where women's participation in liturgy is not encouraged." She said she learned of a "community worshipping in the Roman Catholic tradition with legally and validly ordained Roman Catholic priests, but where liturgies were planned by its members and participation and in part by all were expected an accepted."

She also said members of the group eventually called on her to celebrate a Mass when the priest scheduled to do so did not arrive. She said the priest later asked her to celebrate a Mass with him and told her: "You have been called now. Any other ceremony will only affirm what has already happened."

NASHVILLE (EP)—William J. Murray, III, son of America's outspoken atheist Madalyn Murray O'Hair, has signed a contract with Thomas Nelson Publishers for a major new book scheduled for publication in spring, 1982. Murray's book will outline his life story from his childhood indoctrination against capitalism, democracy, and religion to his conversion to Jesus Christ at the age of 33.

Murray publicly severed ties with his mother's ideology last year when he acknowledged belief in God and denounced his part as the 14-year-old plaintiff of record in the 1963 Supreme Court decision which banned prayer from public schools. The yet untitled book will reveal Murray's growing years as a seedbed of violence, vindictiveness, and illusions of grandeur, and it will describe his mother's political involvement with the Socialist Workers Party, the Socialist Labor Party, and the Communist Party in the United States, as well as detail her unsuccessful attempt to defect with her two sons to the Soviet Union.

Murray also plans to describe his own emotional instability as he was involved with "drugs, smuggling, and leftwing crusades." Just before his conversion, Murray was working on new lawsuits challenging the Pledge of Allegiance (to remove the offending phrase, "under God") and the inscription on

coins ("In God We Trust").

"I can't see how one atheist woman could use one 14-year-old boy and nine judges to influence the school system in the entire United States," said Murray.

When Murray made his conversion publicly known, the American Atheist Association, headed by his mother, responded, "We are happy when any atheist gets some of that Christian scam money." Murray's own 15-year-old daughter Robin, and his half-brother, Jon Garth, are still associated with O'Hair's political and legal activities.

LONDON (EP)—Make love often once you are married and settle rows before going to bed, Lady Diana Spencer and Prince Charles were advised by churchmen.

Two pages of dos and don'ts for newlyweds to promote happy marriage appeared in the Christian monthly Family. Editor Anne Townsend said she had sent a copy to the royal couple, who will wed July 29 in St. Paul's Cathedral. "We felt that leading Christians ought to be given a platform on which to share the experience they have gained over the years. The royal wedding is an excellent time to publish these," she said.

"Make love often. Seek to satisfy your partner's needs. Take time to make love," advised Mr. Frank Cooke, Anglican charity director. Make up after rows before bedtime — "Don't let the sun go down on your wrath," counseled retired Archbishop of Canterbury Donald Coggan.

CRESCENTA VALLEY, Calif. (EP)—A California Baptist minister, unable to sleep, was out "walking and praying" early one morning when he thwarted a rape attempt and apprehended the suspect. Gary Smith, pastor of First Southern Baptist Church in Crescenta Valley, and a reserve officer with the Glendale Police Department, saw a man dragging a screaming woman into some bushes in a vacant lot at 4:30 a.m.

"I thought at first these kids were just messing around," he said. "You usually don't see crimes going down in front of you." When the attacker saw Smith running toward him, he fled. Smith gave chase, leaped on the man and wrestled him to the ground. The man, unarmed, refused to cooperate so Smith dragged him to a telephone booth and stood on him while calling the police.

"Whether you are a police officer, a minister or a private person, you have to respond in these situations," Smith said. "Most police officers would want it to happen this way. They'd give their eyetooth to prevent a rape, and not just write a report on it."

IOLA, Kan. (EP)—One minute Darrell Woods was sitting on his living room couch, watching the late news. The next, he was on the floor, looking up at the grill of a tractor trailer truck which had just exploded through his big living room window.

Woods was stunned for a mo-

ment, but jumped up and ran to the stairs. There, he met his wife and their two children. He wrenched the door open and came face to face with armed lawmen. In the meantime, the driver fled through the Woods home, moving a freezer at the back of the house so he could reach a window, which he broke with his fists before jumping out. He was captured in the alley behind the house and taken by officers to the hospital, where he was treated for cuts and bruises before being taken to jail.

Police said the big rig had been taken from a company in Fort Scott by a 24-year-old man fired by the firm earlier that day. Enroute to Iola — a 40-mile journey — highway patrolmen were alerted by the absence of headlights. They pursued and radioed ahead for a roadblock at Iola. When the driver raced into Iola, he failed to make a curve, hit a curb, blew a tire, collided with a pickup truck and burst through Wood's window.

BEREA, Ky. (EP)—Quakers and Southern Baptists, meeting in their first formal conference, examined common concerns for obedience, prayer and peace and laid a foundation for continued discussions. Sponsored by the Quaker Theological Discussion Group and the interfaith witness department of the Southern Baptist Home Mission Board, the meeting was part of a series of on-going discussions between Southern Baptists and persons of other faiths and denominations to help Southern Baptists understand other groups and to interpret Baptist beliefs, concerns and practices to them.

Glenn Igleheart, interfaith witness director, called the conference "a good first meeting" between the Quakers and Baptists: "We dealt with concerns in Baptist life — such as prayer, peacemaking and volunteerism — which are steadily gaining interest among us. We benefitted by listening to the Quakers, who have been interested in these concerns for many years."

WASHINGTON (EP)—Voters in the nation's capital city will have to decide in November to approve or reject a proposal to provide massive tax aid to parochial and private schools. The plan would provide up to \$1200 per student per year under a tuition reimbursement tax credit plan similar to the Packwood-Moynihan bill on which hearings were held in the U.S. Senate in June. The District of Columbia bill was petitioned onto the ballot by an affiliate of the National Taxpayers Union, a group which has tried unsuccessfully to petition a similar initiative onto the ballot in California.

While the D.C. Parochial aid initiative measure would ostensibly prohibit aid to schools which discriminate by race, it would permit selectivity of students and teachers along creedal, socio-economic, academic ability level, sexual, and other lines. Also, it could be fully utilized only by parents who earn more than \$25,000 per year, which would discriminate against the poor and minority students. City officials and community leaders are forming a broad coalition to fight the plan. Critics of the initiative point out that it has already been ruled unconstitutional by the U.S. Supreme Court as a violation of the First Amendment principle of church-state separation.

"This bizarre attempt to undermine the First Amend-

ment will surely fail," said R. G. Puckett, executive director of Americans United for Separation of Church and State. "There have been 12 similar statewide referenda in the last 15 years in nine different states. The parochial school aid advocates have lost every one of them. We are confident that the voters of the District of Columbia will hand them another defeat this November."

ROME, Italy (EP)—An American-born Soviet citizen is now in his 24th day of a hunger strike, protesting the oppression of religious rights and the Soviet occupation of Lithuania, according to East/West News Service.

Vytautas Skuodis, 54, initiated his protest on June 15 at the Mordavia, Soviet Union, hard-labor camp, where he is serving a seven-year sentence. Diplomatic sources here disclosed the information. Skuodis was documenting the affect of Soviet atheism upon Lithuanians when, in November 24, 1979, the manuscript was confiscated by Soviet authorities.

In an open letter addressed to President Jimmy Carter, dated Nov. 28, 1979, Skuodis — born in Chicago — claimed American citizenship. There is no known response from any American official. But he continued to fight for religious rights in Lithuania, joining the Catholic Committee for the Defense of Religious Rights in Lithuania and the local Helsinki Watch Committee.

Skuodis was arrested in January 1980, just days after he issued an appeal to President Leonid Brezhnev calling for religious freedoms which Skuodis says are guaranteed in the Soviet constitution. A Soviet court sentenced him to seven years in a hard-labor camp and five years internal exile for anti-Soviet agitation and propaganda. Prior to imprisonment, Skuodis served as a lecturer in geological engineering at Vilnius University in Lithuania. In December 1980 he was dismissed for "amoral conduct," further described as religious and national activism.

SAN JUAN P.R. (EP)—The fifth Biennial Meeting of American Baptist Churches, the first national meeting to be held outside the continental United States, concluded with a special service of dedication for American Baptist missionaries. But the real climax of the Biennial Meeting took place in several Puerto Rican Baptist churches, in which delegates and visitors worshipped on Sunday morning, June 28. In most cases, a pastor from the United States preached in English with an interpreter translating the message into Spanish.

John F. Mandt, former President of American Baptist Men and a Huntington, W.V., businessman, was elected President of American Baptist Churches in the USA.

The registrar reported 1,991 delegates and 747 visitors registered at the meeting. But large numbers of Puerto Rican Baptists joined the meeting, especially in the evening sessions. The 4500-person capacity of the Condado Convention Center was exceeded on two nights.

NEW YORK (EP)—Dodging bullets and bombs, an intrepid team of Bible distributors transported 1,700 Bibles and 6,500 New Testaments across the Beirut firing line in Lebanon recently, according to reports

Missionary To New Guinea Eld. Fred T. Halliman



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reaching the American Bible Society here. The books were taken to West Beirut from the Bible Society's warehouse in the eastern part of the city. Their ultimate destination was Syria.

Despite the bombardment and bloodshed in the Eastern Lebanese town of Zahle, the Bible Society distribution secretary for Syria was able to reach Beirut from Damascus. The Damascus-Beirut road was under seige by Syrian peace-keeping troops and Lebanese Christian militia.

According to recent reports, at times the fighting has been so fierce in that city that many of the Society's staff and their families have had to evacuate their homes and find temporary lodging in safer locations. However, the fighting has not deterred Scripture distribution. While the war has prevented staff from going to the main office each morning, they are able to work in different parts of the city to spread God's Word.

Recently more than 17,000 copies of the Bible and New Testament in Today's Arabic Version reached the Beirut port before it was closed due to the fighting. Many ships were turned back fully loaded.

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THE BAPTIST EXAMINER
AUGUST 22, 1981
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Some talk Christianity by the yard but they cannot live it by the inch.

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

SINGING

(Continued from Page 5)

reasons why Baptists should not take part in singing of "convention" type songs:

1. The lyric or words are either meaningless or heretical,

in most cases. Someone, please tell me what is meant in this most popular number: "On the Jericho road, there is room for just two; no more and no less, just Jesus and you." I have something like normal intelligence and I fail to see the "point" here. But that is my "point," there is no point. It is impossible to sing this song "with the understanding." Over and over they advocate salvation by works, by morality, disregarding the grace of the Lord in giving life.

2. When the words are Scriptural, as in "He Bore It All," the medley is so perverted with the "swing" of the ballroom, barroom, or "honky-tonk" until it is impossible to sing "with the spirit."

3. The theme of many of the songs is egotistic, glorifying man instead of the Lord, contrary to the command of the Word to do "all" to the glory of the Lord (I Cor. 10:31): "I'll Fly Away," "I'd Rather Be A Beggar," "I Dreamed I Searched Heaven for You," "I'm Gonna Rise and Shine," I, I, I, I, on and on ad infinitum.

4. This tendency to attract attention to man and glorify him is further seen in the style of music; individual parts are featured calling attention to a "thrilling" "alto" or a down-in the cellar "basso profundo." The glory is in the flesh.

5. This egotistic tendency is further evidenced in the rivalry

between directors. The man who can stamp the floor and "get'em to sing" is "tops." If he is able to ad lib at just the right time, he is sure to get the applause.

6. A good measure of the spirituality of "convention" singing is seen in the crowds it attracts. Lost people like it as well as any of their other sins, perhaps better than some, for it has the cloak of respectability. Lost men are often the leaders. Men who do not profess Christianity, or at least, do not depend on Christ for salvation, are prominent on the famous quartets. The flesh likes it.

7. It is evil because it is "interdenominational" or "non-denominational." It has to be to appeal to all faiths and to the lost as well. Most of the writers are "Pedo-baptists." "One church is just as good as another." Read II Cor. 6:14.

8. It is evil because it takes people away from their regular church services, salves their consciences with its religious flavor, and keeps them away Sunday night, since they are "sung down" and too tired to go.

9. It claims to "preach the gospel in song." I challenge the statement to be true of 10 percent of the songs. A far lower percentage would probably be more accurate.

10. It flouts the authority of a Baptist Church, inviting itself into their buildings, sometimes taking the preaching hour (I had this happen to me ONCE), and does not presume to ask for permission or respect the will of those who do not want it. Some of the radio "artists" actually ridicule those of us who question the value of it, and feign a sorrow for "those preachers who don't like good gospel singing. Don't they know there is going to be singing in heaven?" I ask, "What kind?"

11. Its advocates are inconsistent. Baptists do not believe in "Pulpit affiliation" and will not have a Campbellite or other heretic preach for them, but I am supposed to "hold still" while a Campbellite singer, who does not believe in instrumental music in the church — believes it is a sin — comes in and teaches my own people how to worship the Lord in song, teaching them to SIN according to his own doctrine. Not by my consent! May God give us grace and get our eyes open!

BRIEF NOTE

The Temple Baptist Church of Appalachia, Virginia will be holding their annual homecoming services on August 22, 23, 1981.

Pastor Joe Wilson of Winston Salem, North Carolina will be preaching during the special services, 7:00 p.m., and Sunday morning at 11:00. All within driving distance are cordially invited to attend.

Pastor James Hobbs of the King's Addition Baptist Church, South Shore, Kentucky would like to again announce that the slide presentation of his recent trip to Papua, New Guinea and the mission work is now available. He will be glad to visit any church which would like to have him make his report.

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