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# The Baptist Examiner

**Baptist Is Our Middle Name**

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

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## THE TRAINING OF CHILDREN

By A Mother  
Anonymous

Scripture — Proverbs 17:25; 19:18; 20:11; 22:6, 15; 23:13, 14; 29:15.

To whom does my child belong? Is it mine, or the Lord's? Surely this question should need no discussion by Christian parents. For do we not recognize, even before they are born, that they are peculiarly "a heritage from the Lord?" And when they come into the world, our first duty is to hold them for and offer them to Him.

Now, the keeping of this one fact before the mind of a mother will be the best guiding principle in their training. It is because Christian parents so often forget whose their children are, that they make such mistakes in

training them. I say then to you, mother, settle it in your minds that your child belongs to God, and not to you; that you are only stewards for God, holding your children to nurse them and train them for Him.\*

Now, any parent, however poor, unlearned, or occupied, can do this, if only she has the grace of God in her heart, and will take the trouble. A little child, who has been rightly trained, has unquestioning confidence in its parents. What father or mother says, is to it an end of all controversy; it seeks no further proof. This influence, wisely used, will be as an atmosphere around the child's moral nature, safeguarding and moulding all its future life.

I sometimes meet with

parents who tell me that at the age of from 12 to 16 their children have become unmanageable, and that they have lost their influence over them. I cannot tell you which I pity most—such children, or such parents. One of the worst signs of our times is the little respect which children seem to have for their parents. There are numbers of boys and girls of from twelve to sixteen years of age, over whom their parents have little or no control. But how has this come to pass? Did these children leap all at once from the restraints and barriers of parental affection and authority? Oh no; it has been the result of the imperceptible growth of years of insubordination and want of proper discipline—the gradual loss of

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## THREE DEFINITE MARKS OF A NEW TESTAMENT CHURCH

By H.B. Taylor  
(Now in Glory)

"And hath put all things under His feet and gave Him to be the head over all things to the church, which is His body, the fulness of Him, that filleth all in all" (Eph. 1:22-23).

"In whom all the building fitly framed together groweth into a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21-22).

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

This is the greatest of all the church epistles. There is much confusion in the thinking of Baptists, as well as God's people generally, as to what Paul was talking about in this epistle, when he spoke of the church as the body of Christ. There are numbers of reasons, which to me are unanswerable, for maintaining that in this epistle as well as elsewhere in the New Testament, Paul was talking about a local Baptist church—the church at Ephesus.

First, the word *ekklesia*, which is translated church, as B.H. Carroll said in his discussion with W.J. McGlothlin, has as its "essential ideas, organization and assembly." The only church that has both organization and assembly is a local church. Prof. Royal of Wake Forest College, when asked as to the meaning of *ekklesia* said: "I do not know of any passage in classical Greek, where *ekklesia* was used of unasssembled or unassembling

persons."

Second, the Lord Jesus used the word *ekklesia* twenty-three times in Matthew and twenty times in Revelation. In every instance He used it of a local church. Whenever He spoke of a larger group than the members of the local church, He always said churches.

Third, Joseph Cross (Episcopal) in his book, "Coals From The Altar" says: "We hear much of the invisible church as contra-distinguished from the church visible. Of an invisible church in this world I know nothing: the Word of God

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## The Baptist Examiner Pulpit

A Sermon By Raymond A. Waugh

## ANSWERING A SOUTHERN BAPTIST DEACON

PART IV  
Persistence

Brother Burgess, by now you doubtless suppose that I have forgotten your first sentence and the article which you enclosed. Let me assure you that I have not, though it has taken me awhile to speak to it.

I had read the article in some one of the papers which cross my desk on occasion. For some reason, however, I did not bother to keep a copy. Subconsciously, I may have assumed — granted, now my assumption was erroneous — that anyone who read it would be able to see the satanic subtlety in "Set The Record Straight About Southern Baptist Churches" by Albert McClellan. Needless to say, I was grieved when I realiz-

ed that you were brainwashed so that you could not see the error of his ways, or that he simply deceived you with his devious words.

Until the day that I die, I suppose there will always be the hope somewhere in my being that Southern Baptists will once again "earnestly contend for the faith which was once delivered to the saints." Somehow — though I now recognize that it may be wishful thinking — I just cannot bring myself to suppose that ultimately a people called Baptists who were so instrumental in obtaining and effecting the freedoms which we know and separation of Church and State in America will be succeeded finally by apostates!

Tragically, however, if Southern Baptists are at the point where they cannot comprehend or see through the unscriptural subtlety of Albert McClellan, it may be that they are on the road of apostasy even now. God may have "sent them strong delusion, that they should believe a lie." I trust that you will be able to see his satanic subtlety.

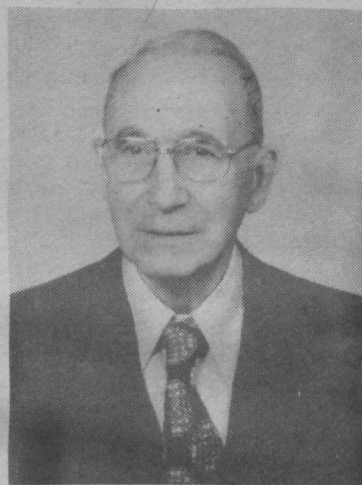
Albert McClellan begins speaking very boldly about the "churches," but obviously without any intention of providing a Scriptural view of New Testament Churches that were responsible only to the Lord Jesus Christ. E're he finalizes his words, however, we hear — and this is satanic subtlety of a

(Continued on Page 2 Column 1)

## THE PURPOSE OF GOD

by Hansford Holmes  
Charleston, W. Va.

As to His eternal purpose, in His omniscience, only the all-knowing God can declare with



HANSFORD HOLMES

exactitude "the end from the beginning" (Isa. 46:10).

Most certainly, then, He knows all men, even before their

conception and birth.

However, "that the purpose of God, according to election, might stand" (Rom. 9:11), He, most certainly, knows all of His pre-chosen people with consummate knowledge, which is characterized by special God-given love and affection, which predestinates them to eternal life, even before they are born; yes, even before the foundation of the world.

This fact was exemplified in the Lord's call and endowment of Jeremiah, when He said to him: "Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee, and ordained thee a prophet unto the nations" (Jer. 1:5). Yes, such a forming of a human being on the part of God before birth is a meticulous and curious piece of workmanship, as related in Psalm 139:13-16.

Similarly, as the Lord purposes

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## CONTENDING FOR TRUTH

by Roy W. Snell  
Charleston, W. Va.

I was never permitted the luxury (?) of a religious seminary, nor have I had any formal schooling, having to do with the precious verities contained in the Word of God. There are some who have profited greatly by virtue of having had "higher" learning, and from time to time I have felt the need of guidance and information from such members of the cloth. Sometimes I have received valuable assistance, and on an occasion or two the reverse happened, and I managed to get burned. One good brother in another state had written an article on spiritual matters which had so impressed me that I was moved to contact him and express my gratitude. I informed him that his evident knowledge and approach to the things of God was such as to cause me to wish that I could sit down with him and iron out some "knotty" passages of Scripture which gave me a measure of trouble.

Almost immediately a reply came back, and in no uncertain terms, I was informed that this gentleman had neither the time, nor the desire to discuss any difficult passages with me, and furthermore, if I was having any trouble with the Word, then maybe I wasn't even saved. End of letter. Providentially, He that giveth more grace had a hedge around my heart that refused hurt or anger. Yet, the fact was impressed upon me that arrogance in a Christian is much uglier than that in an unsaved person. And, too, without building a pity-poor-me case, we have a classic example of Mark 9:43 enacted here: "And whosoever shall offend one of these little ones..."

All of this little drama was precipitated, primarily, by some erudite gentlemen as they

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## CATHOLICS ADMIT BAPTIST PERPETUITY

A Catholic bishop delivered a lecture in the courthouse in Bardstown, Kentucky, in which he proposed to give the origin of the different denominations. He noticed a peculiar expression on the faces of some Baptists present. Stopping and pointing toward them he said, "Never mind you Baptists, I will tell you after while where you came from."

When the profused time came he said, "You Baptists have been a set of heretics from the Apostles to the present time." (Baptist Law of Perpetuity, p. 47).

This Catholic acknowledged that Baptists, though called by various names have existed since New Testament times.

See this Catholic Bishop separates Baptists from denominations and to be sure they are not identified with Roman Theology. Then he has given a good acknowledgment that the Jerusalem Church still exists and is older than the Catholics.

—The Baptist Youth Voice

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## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
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## ANSWERING

(Continued from Page 1)

very rank sort — "For Baptists, the church always includes the local congregation." In these words and in others, and by these words as well as others, he would have you and others, perhaps, suppose that "the local congregation" is but a part of "The Convention Church."

Let me ask you a question; namely, is "The Convention Church" to which he refers "The Universal Visible Church" of the Romans, or is it "The Universal Invisible Church" of the Protestants? If it is "either," where has it ever been "assembled" in the "Ecclesia" or in the "Called Out" sense?

Since you did not see this subtle attack upon what has been the Scriptural and Baptist concept of independent and autonomous churches of the Lord Jesus Christ, it may be that the "brainwashing" has been most effectual where you are concerned. McClellan has been so subtle and so accomplished with that subtlety that you and others may suppose that he has been providing you some Baptist doctrine or Biblical teaching. In reality, what he has been telling you is that Southern Baptist Convention Churches really are just "little parts," of the larger "Southern Baptist Convention Church."

Noting the direction of his thesis, it is understandable that he would not dare to speak too freely of "autonomous local churches." Even his doing so, however, would not have made such to be so. The truth is, once the Southern Baptist Convention gets its "hooks," as it were, in a local congregation of any real size and influence, it becomes shackled and enslaved forever. Ask those who have been so unfortunate as to meet "Southern-Baptist-Conven- tion-Church," erstwhile-historian Barnes at The Bar in his chosen secular Civil Courts of Law.

You may be interested in

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NOVEMBER 14, 1981  
PAGE TWO

knowing that one of your own State Publication editors, in his "Plan Ordinations With Care," has conceded, "Churches were here before denominations"! Needless to say, he did not let this truth deter him from "demanding," yea, "requiring" what he called "denominational loyalty" for all ministerial candidates. This, of course, is chicanery of a very sophisticated sort, but it goes unchallenged and unchecked in the Southern Baptist Convention.

Can you visualize the Lord Jesus Christ committing Himself to a People who "dish-up" Lottie Moon for Christmas? Can you visualize or even contemplate a Paul committing himself to a people who "dish-up" Annie Armstrong for Easter? Were such even in prospect, the Apostle would have to call a quick conference with Jesus and obtain permission to rewrite, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and year. I am afraid of you, lest I have bestowed upon you labor in vain."

The chicanery of which we speak is like that which Satan indulged in "The Garden." And it is like that in which Satan indulged when he met the Lord Jesus Christ on The Mount of Temptation. If "churches were here long before denomina- tions," by what pernicious presumption do these Conven- tion enemies of the Lord Jesus Christ demand, yea require, "denominational loyalty." This, alone, condemns all such as anti-Christ! We may say, then, of their "Convention Church" that,

It is a Roman and Protestant device!

It is strangely demonic and satanic!

When we read the second and third chapters of the Book of Revelation, we learn that every true Church of the Lord Jesus Christ is wholly responsible and wholly answerable to Him alone! When we read the Word of God with some care, we learn that Jesus built the Jerusalem Church to which folk were added on the Day of Pentecost, and that He has built every true church since that hour. He does this within the context of His own sovereignty, in the light of His own omniscience, and by means of His own omnipotence.

Further, we search the Word of God and the pages of history, as well, in vain to locate any "Universal Visible Church" or any "Universal Invisible Church" that He has built. Too, we search the Word of God and the pages of history in vain to locate any suprachurch, denominational, religious organization, or any parachurch religious monstrosity that Jesus has built or that He has had part in building.

### Priority

The words, of course, are yours. You say, "When there is a denomination that has a stronger...mission program than the Southern Baptist Cooperative Program with its emphasis thru 'Lottie Moon' -- 'Annie Armstrong' then I will prayerfully support it! No statutes or busts of either of these ladies appear anywhere!!" By now, it should be evident even to you that the Southern Baptist Convention "authorities" and "powers that be" have effectively and sadly deceived you. By now it should

be obvious, even to you, that you have no interest in Scrip- tural missions by way of the local-churches.

Certainly, you have no inter- est in the Word of God or the Word of the Lord. You delight in the schemes of men! You commit yourself and others perhaps to "Bold Mission Thrust," and other such, ad in- finitum, but you despise the Lord's "Go ye into all the world and preach the Gospel to every creature." You and yours doubtless have joined in the emphasis, "WMU urged to stay warm, simple, and Biblical" or you may be giving yourselves to "Choosing A Pastor by Cassette," but you despise, "Go ye therefore and teach all na- tions, immersing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have com- manded you, and lo, I am with you always, even unto the end of the world."

By giving yourself to "Lottie" and "Annie" with such intense vigor, you demonstrate most graphically that you have no real interest in the Word, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Your plight is pitious, as I have noted before.

You have given yourself, and you are giving yourself to Con- ventionism at all costs. It evidently has not occurred to your deluded mind that Romanism and Conventionism are exactly alike in that those who commit themselves to such must live "to crucify Christ afresh and put Him to an open shame." Further, though the truth may escape your darkened mind, the call of Con- ventionism is to a Christless, crass, cruel, and unscriptural religious conspiracy against the Cross of the Lord Jesus Christ and His Churches. In this, Romanism and Conventionism are one!

Incomprehensibly tragic though it may be, you and your pastor apparently have made your choice. Since you have read TBE for some 35 years, I could hope that you might be "A Trophy of Grace," as Brother A.D. Muse used to say. Thankfully, so long as there is life there is hope, so we shall pray to that end.

As you may have noted, I have not even implied that you are lost! (If you are, I would hope that you would believe the Gospel even now and be saved.) Rather, I have remembered saved Peter's moments. Too, I can remember my own moments. I am concerned, however, that you have given yourself to "Conventionism" along with "Lottie" and "Annie." By the Word of God, I know that all such efforts can be effectual for you only to eternal loss as "Wood, hay, and stubble." My prayer is that your life might be given to efforts which will effect rewards in the context of "Gold, and silver, and precious stones."

May God grant you and a host of others who are similarly deluded a place of repentance. Apart from such repentance, you have no rewards! I say that without fear of contradiction and before God! Apart from such repentance, you will never be able to cry, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up

for me a crown of righteousness which the Lord, the Righteous Judge, will give me at that day, and not to me only but to all them that love His appearing."

Hopefully, before it is everlastingly too late, you will be able to comprehend that our Baptist forefathers were, in fact, men of the Book. They understood, "My sheep hear my voice." Too, they understood, "Fear not little flock, for it is the Father's good pleasure to give you the kingdom." Also, they rejoiced in the truth that God was and is sovereign, and that their greatest success lay in the elec- tive grace which God's sovereignty effected. If we can receive it, they rejoiced in the effectiveness of their faith in Christ — not in the pragmatic effects of their works.

These are truths that "Convention men" can never understand. These are truths, if you will, that "Convention men" can never accept. I pray, therefore, that you and your pastor might find a place of repentance, and that — within the sovereign purpose of our God — you will be able to turn to the truth of the Word of God in this desperate hour of your departure from the faith.

Revival of God's people has taken place in other days, and we would never question God's sovereignty in effecting such a revival even in your heart and in the heart of your pastor. In fact, if we did not suppose that such were possible, we would neither "burn the midnight oil" nor would we "endure the agonies, the anguish, and the hazards of publishing" to this end! Believe me!

### Conclusion

Believing without question in the absoluteness, the inerrancy, and the infallibility of the Word of God, I just do not believe that I am beating the air. I say this in the light of the fact that I have "lingered, as it were, on the precipice of death" several times, as I noted in "Back From The Brink." I say this in the light of the fact that I just recently buried my mother, a woman of great faith. I say this in the light of the fact that most of my time in these days is given to the comforting of my wife who has been and who is dying. The Word of God is true! His Promises and His Provision are real! Trust in Him — not in men!

On the strength of the Word of God, I am confident in the absoluteness of, "So shall my word be that goeth forth out of my mouth." Likewise, on the strength of the Word of God which I believed before I ever tested it, and which I believe now that I have tested it, I know the truth of, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

For more than 40 years, I have believed, and, in the confidence of that belief, I have accepted God's command, "Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Hence, within the context of God's sovereign purposes, I cast my "bread upon the waters" in the direc- tion of Ed Burgess who "lives by the sea" and toward an un- numbered host in multitudinous directions by way of TBC, D.V.

It is my hope and my prayer that both you and they will "eat." Yet, if not, I know that

God has had His purpose in it all by means of His Word in the midst of men. Whether I ever see the issue of the effort in this life is of no consequence, in reality. This was the theme of my concluding word more than 25 years ago, and it is yet my theme, today.

IN WEAKNESS HIS LIFE IS MY MIGHT,

IN DARKNESS HIS LAMP IS MY LIGHT,

IN POVERTY HIS SUFFI- CIENCY IS MY GRANARY, AND IN DEFEAT, HIS LOVE IS MY VICTORY!

Wonderfully, Job has declared, "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not... Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Needless to say, I am a dying man in the midst of dying men. My mortal words will have an end, but the Word of the Living God "Endures forever." The confidence that I had in God and His Word — Living and Written — more than 25 years ago is the confidence that I have in God and His Word today.

Thankfully, I am happily content in this! I rest my case and my cause which is His at the feet of Him who is "the same yesterday, today, and forever." Romanism is doomed! Conventionism is doomed! Christ Jesus, nonetheless, is forever. It is your decision time, my Brother, and that of 13,000,000 more similarly deluded, brainwashed, and bamboozled Southern Baptist Convention Baptists. The Word that He gives us concerning His Word, His Will, and His Way will accomplish His purposes in the midst of men, in His time!

This is the wonder of His Sovereignty!

This is the beauty of His Elec- tion!

This is the glory of His Om- niscience!

And the victory of His Om- nipotence!

In absolute defiance of such truths, there are a multitude of supposed pastors, professors, and professionals who live off of the gratuities of Southern Bap- tists, many of whom have given cheerfully. Tragically, however, these who are the beneficiaries of these gratuities are hirelings!

They lead Southern Baptist Convention Contributors down the "primrose path of paganism." This, however, does not satisfy their wicked hearts. Thus, they lead Southern Bap- tist Convention contributors up the path of idolatry as they call for obeisance before "the Golden Calf," the Cooperative Program, and for regular "devotions" before "Lottie" and "Annie"!

Apart from Roman ideology, no more desperate paganism has ever been perpetrated upon the people called Baptist or Chris- tian. Apart from Roman ideology, no more desperate idolatry has ever been perpetrated upon a people called Baptist or Christian. A little more than 25 years ago, I penn- ed, "Southern Baptists Are On the Road to Rome." Tragically, today, we can declare without any equivocation or qualifica- tion, "they have arrived!"

If, within the wonder of God's provision, you can see and understand this, my Brother, there is yet some hope. If you cannot, then all hope may be

(Continued on Page 3 Column 1)



*We are told to run a good race. It's impossible to run and kick at the same time.*

## ANSWERING

(Continued from Page 2)

gone. The matter, however, is between you and God, as it has been from the very first.

In faith, I have reached toward you in love by the Word. The ultimate decision, however, is yours, always within the context of God's Elective Grace! If there is a place where you might go out and "weep bitterly," as Peter, then victory in service may be yours, even as it came to Peter at Pentecost. However, if not, "the watchman" has put forth his cry, and the response must be wholly yours to eternal loss or to eternal gain and blessing.

Yours for Victory,  
Raymond A. Waugh, Sr.

## TRUTH

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discussed pro and con, the merits of the King James Bible and whether or not some minor variations or changes could be effected without causing our Blessed Book to become suspect in any measure. There are some honest and earnest gentlemen who are prone to quickly wrap their robes around themselves and cry "unclean, unclean, blasphemer and heretic" should an intellectually honest student even dare to question a jot or tittle.

There is one especially vociferous proponent out in Lubbock, Texas, incidentally not a Sovereign Grace expositor, who goes to great means to do that which he considers is needed to "defend" the authority, veracity and trustworthiness of the King James version, precisely and exactly as it was given to us by those early 17th century translators.

This good gentlemen, along with others who share his thinking and convictions, base their reasoning upon the fact that these Episcopalians were inspired by God Himself, and that His hand was upon them and upon every facet of their work. Of course, at first glance this appears to be an unassailable defense of our Bible, exactly as is, changing nothing. After all, no man should dare to question a work which our Sovereign Lord has inspired His creatures to perform. However, while this was of our Lord's doing, the actual translation was the product of mere mortals, and they too were the product of Adam's loins and corrupted blood flowed in their veins. As such, we have no reason or license to demand or expect perfectness in the fruits of the labor of these translators. You see the Bible itself is replete with examples of mortal men upon whom the hand of the Lord was seen directing and influencing. Even in Adam, if ever one of God's creatures was to be absolutely free of flaw or fault, then it would have been that first man. In a definite sense, the hand of our Lord was upon Adam more closely than any other mortal, yet he, too, was incapable of performing "perfectly." Make a random selection from your Bible, go down the list of Abraham, Jacob, David, Moses, John, Peter, Paul, all of whom the hand of the Lord was, in a measure, heavy upon, and yet, not one was infallible. Why, then, should we be so adamant in our claims that the K.J.V. translators were necessarily letter perfect.

I build no case for those "higher" critics, some of whom

seem intent on casting aspersions upon the Word of God. I do not align myself with such — nor do I intend to give them any support or comfort. I believe that the King James Bible is, far and away, the better of any of the many translations. I believe that this Bible is the Word of God. I believe that it contains and embraces precisely everything that is needed to show fallen man his condition and his need, and to lead such a one to the only remedy, which is Christ and His cross. Once brought face to face with this Jesus, this Bible will instruct a depraved creature in what it means to be accepted in the Beloved. Safely in the fold, such a one can find in this book, his proper standing in the Lord and how to maintain fellowship and a right relationship with this God.

Our Lord included precise guidelines to instruct us as to our proper relationship to the local assembly, the pastor, fellow Christians, civil government, our employees, our employer, the unbeliever and yea, to our enemies. In this regard the Book is in no need of any additions or of any revising. And we can thank God for it.

If the Spirit told me that what I am about to add would detract from the Word in the slightest measure, then I would forego it immediately and seek my Lord's forgiveness. However, if I am to be honest, intellectually so, and not hide my head in the sand as we read of the mythical ostrich, then I must point out just an instance or two in my Bible where I feel that some minor "editing" might be in order.

The controversial Rev. C. I. Scofield contends that the sayings to be found in the book of Proverbs are "divine wisdom." Yes, we have the writer saying that: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Without any irreverence or sarcasm intended, I am made to wonder if anyone ever told that to David, or to John or Peter or Paul — or even to Jesus. If some good brother can present Proverbs 16:7 in a different light than that which the kings English so plainly says, then I am completely open to suggestions.

There is a verse which in my early Arminian days would not have even caught my attention, but since our Lord has been pleased to open my heart and mind to sovereign grace truths, I cannot comfortably accept Mark 6:5 and 6: "And he could do no mighty work..." because of unbelief. I have to contend that this should read that he "did" no mighty works or that He "would" do no mighty works. My contention — no amount of unbelief can stay the hand of my Sovereign Lord

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## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalm 18:4-11

Intro.: David's view of his enemies was tempered by his view of eternal things (II Cor. 4:17, 18). This is a perfect pattern for all saints in all situations, and in all ages. We must never lose sight of the fact that our enemies are real, and that our sufferings in these earthly bodies cause perplexities; but may we always remember that His grace is sufficient. Also, in this Psalm we have some expressions and experiences of David which pre-shadow the Lord Jesus.

#### VERSE 4

"The sorrows of death compassed me about." Death is personified as a relentless enemy ever present, seeking to bring grief and anxiety even to the saint.

"And the floods of ungodly men made me afraid." The enemies' ranks were ever expanding to the extent they were swelling to overflowing as rushing waters. Iniquity was abounding (Matt. 24:12).

#### VERSE 5

"The sorrows of hell compassed me about." Signifying the intensifying of the situation. The winds and the waves were overflowing the ship (Mark 4:37).

"The snares of death prevented me." Language cannot express in greater words, the extremity of the situation. To be surrounded by an expanding enemy who is seeking by pressure to crush out your life

when He is disposed to move. What, may I ask, did He do in the case of Paul — or myself, your writer? Or many of you who for years harbored a wicked heart of unbelief? Please do not say that my Lord could not work in an atmosphere of unbelief.

Once more now, briefly. How many of you would object to the Holy Spirit being referred to as "it" or more specifically, "itself"? Our erstwhile translators managed to do just that in Romans 8:26. Forgive me if I have seemed contentious and to you who disagree with me — Bless you for your loyalty.

## PURPOSE

(Continued from Page 1)

ed the forming, the sanctification, and the ordaining of Jeremiah as a prophet unto the nations, so, also, the Apostle Paul speaks of the time when he himself was "separated unto the gospel of God" (Rom. 1:1). Then, too, regarding this separation, Paul spoke of the time "when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the (Gentiles)" (Gal. 1:15, 16).

Yet, though it pleased God to so separate him at birth, there was a time of unregeneracy (in the economy of God) when Paul honestly thought he ought to do many things contrary to Jesus.

It was during this time of unregeneracy (though Paul knew it not), he was, no doubt,

and inflict as much pain as possible in so doing, is a horrible picture indeed. To find the complete fulfillment, we go to the Garden of Eden and to Calvary. May we listen to the cry of our Saviour as He undergoes the wrath of the flood of the ungodly, and also the wrath of God in our stead. No wonder He cried, "if it be possible, let this cup pass from Me."

#### VERSE 6

"In my distress," Distress will come to every child of God. "I will shew him how great things he must suffer for My Name's sake" (Acts 9:16). To suffer for His Name is the common lot of all saints (I Thess. 3:3).

"I called upon the Lord." David said he would call (vs. 3), and he continually put it to practice. He knew his help came from the Lord (Psa. 121:2). May our eyes, our hearts, and our ears, as well as our mouths, ever be open to the throne of grace. All other calls are to a lesser source.

And cried unto my God. It was an earnest plea put forth from a full heart and an urgent need.

"He heard my voice." How inspiring to know God's throne room receives all calls, from the weakest saint, to the strongest saint. The call may be broken and garbled, but it will be audible to God.

"Out of His temple." In which are the supplies we need (Philip. 4:19). We find here am-

under the special care and mercy of God until God's time to call him to salvation and separate him to the work of the ministry, as predestinated by God even before the foundation of the world, owing to the sovereign will and good pleasure of God, in declaring the end of His purpose from the beginning.

So, in speaking of this unfailing purpose of God, Paul came to "know that all things work together for good to them that love God, to them that are called according to His eternal purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son... Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. 8:28-30).

Further, in the purpose of God, Paul relates back to Esau and Jacob, how they, as twins, "being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth" (Rom. 9:11).

So, also, while in this state before birth, it was said unto Rebecca that "the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:12, 13).

Hence, we have in Esau and Jacob an example of personal election and rejection, even before either had done any good or evil.

Considering this, it is clear (Continued on Page 4 Column 5)

ple oil and wine (Luke 10:34).

"And my cry came before Him, even into His ears." How precious to know God answers His own switchboard, and that no one is put on hold or forgotten. Yes, His ears are open to the righteous (I Pet. 3:12). Jesus is our perfect pattern in calling on God (Heb. 5:7).

#### VERSE 7

"Then the earth shook and trembled; the foundations also of the hills moved and were shaken." Our minds go to the Philippian jail on the night Paul and Silas prayed and sang praises (Acts 16:25). Of course, we must not overlook the experience that took place when Christ hung on the cross (Read also Heb. 12:26, 27).

"Because He was wroth." God is not pleased with the actions or the attitudes of wicked men. His wrath is revealed from Heaven (Rom. 1:18).

#### VERSE 8

"There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it." "Our God is a consuming fire" (Heb. 12:29). This should strike terror to the ungodly, and it should serve to strengthen the faith of the saints, for "if God be for us, who can be against us."

#### VERSE 9

"He bowed the heavens also, and came down." God is seen as above, around, and in all the events of nature. He that sets on the circle of the earth, and Who stretchest out the heavens as a curtain, can bow the heavens and come to the rescue of His saints (Isa. 40:22).

"And darkness was under His feet." The darkness that prevailed in Egypt was under His feet. The darkness at the cross was under His feet. There will be darkness again as God brings judgment on this world.

#### VERSE 10

"And He rode upon a cherub, and did fly; yea, He did fly upon the wings of the wind." Although God doesn't need any means, He chooses to use all of His creation to manifest His glory and superiority. He has, if we can use human language, a many car (or vehicle) garage!

#### VERSE 11

"He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies." Generally, God works unseen and unknown, of course, to the people of this world, but to the saved, they should see Him in all of the events of this world. They should see His handiwork in all of creation.

Conclusion: May these verses serve to motivate us to a better understanding of God's manifestation in this world, and cause us to ever call upon His Name.

(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).

**THE BAPTIST EXAMINER  
NOVEMBER 14, 1981  
PAGE THREE**



We must invest time in the Word if we want the profits the prophets wanted us to have.

## The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*If a man and his wife, both professed Christians in regular attendance and good standing in a Baptist Church, divorce because they cannot get along and marry someone else, should they be permitted to serve as a pianist, chorister, or teacher? Please give scripture.*

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If they divorce for the reason stated they are in disobedience to the Word of God. They are guilty of rebellion against God's Word which is a very serious thing. "For rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry..." (I Sam. 15:23). The Bible gives only two grounds for divorce, fornication and abandonment. "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery..." (Matt. 5:32). "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases..." (I Cor. 7:15). A person guilty of this act of rebellion should be made aware of his guilt and should ask God for forgiveness.

As far as doing the things you ask concerning playing piano, etc., that would have to depend on the church and the guilty person. For instance, does the church have a rule that anyone who rebels against the Word of God cannot do these things? If so, then do you allow a woman who refuses to wear a head covering or who wears slacks or indecent dresses to do these things?

If you are going to be firm on one form of disobedience then you must be firm on all forms of disobedience. (Would any of us be able to do anything?).

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Such a divorce is utterly groundless, and shameful in God's sight, and all the more so when the parties are professing Christians. An anti-scriptural divorce is a grievous sin, and when the divorced parties are members of a N.T. church, their divorce becomes the means whereby a stigma attaches itself to the church. If the guilty parties (or party) remarries without having God's forgiveness for the ill treatment of their former marriage, and without having done all in their power and with urgency to remedy the situation, they have given the enemies of

the Lord opportunity to blaspheme. They by the second marriage add sin to sin. Parties of such a divorce as mentioned in the question need, and should seek, pardon from the church which they have so despitely treated, and should seriously and diligently seek to be reconciled to one another.

The sin of an ill-gotten divorce, compounded by an unscriptural marriage, is not beyond the pale of God's forgiveness, and when God's forgiveness is realized it will lead to a proper concern for the spiritual health of the Lord's church, whereby the guilty parties will in humbleness be subject to the discipline of the church, whatever the measure or nature of the discipline. If the guilty parties (or party) having repented of the sins mentioned above manifest their repentance in attitude and conduct toward the church, and request the forgiveness of the church, the church should with discretion grant their request.

Church business is never to be carried out in a slipshod manner, and while penitents are to be forgiven by the church, in some cases the church would be wise to ask the penitents to resign any offices which they hold in the church, and to forego filling offices in the church until at what time the church and they are sure their accepting an office will edify the church. Each church, and each need for discipline is unique in some sense and what necessarily applies to one case may not be so in another case.

So, each and every church is to be prudent in the management of their disciplinary action. Scripture: Mt. 5:31, 32; 19:3-11; Mark 10:2-12; Lk. 16:18; Rom. 7:2, 3; I Cor. 7:1-29; I Tim. 3:2 & 12; Titus 1:6; Rom. 14:1, 15:1 & 16:17; Titus 1:13; Eph. 5:11; II Thess. 3:6, 3:14; II Cor. 6:17.

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"If any man minister, let him do it as of the ability which God giveth" (I Pet. 4:11).

There are many questions involved in this one. Let us assume that both are true Christians and not professors only. They should not divorce because they cannot get along. This does not constitute a Scriptural ground for divorce. If both are saved, and willing to obey God, they will be able to work things out and be able to get along and stay together. This is what they should do. If one or both will not do all they can to bring this

about, they sin and are guilty before God.

If they separate, the party leaving is guilty of desertion. If the other party favors this or makes life together unbearable and thus forces the other to leave, that party is guilty of desertion. If it is a mutual separation, both parties are guilty before God. Such separation and divorce is not recognized by God. The party who first marries is guilty of adultery in the marriage, and thus gives the other party Scriptural grounds for divorce and remarriage. However, such an act as described in this question is deplorable and unscriptural, and both parties should be disciplined by the church and, apart from genuine repentance, should be excluded.

Under such situation as described in this question, neither party should be allowed to be a member of the church, much less serve in any capacity until they have manifested a sincere repentance for their sin.

If either party manifests true repentance for their sin and is restored to fellowship by the church, then that party should be treated like any other member of the church, and allowed to serve in any office in the church in which they are qualified to serve.

Scripture teaches repeatedly that every saved person is to serve God in the church according to God-given talent and ability. If a member sins, and is excluded, then repents and is restored, he should be treated like any other member. Why not ask, if a member gets drunk, or lies, or steals or any other sin, should such be allowed to hold office in the church. Why set divorce and remarriage as a sort of almost unpardonable sin? David committed adultery and murder, and later wrote Psalms. Would you take those Psalms out of the Bible? Any saved person who has committed any sin; who has repented of that sin is qualified to hold any church office for which they are Scripturally qualified.

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The Bible teaches that the only grounds for divorce and remarriage is that of fornication (marital unfaithfulness) (Matt. 5:32; 19:9) and in the case of one of the couple being an unbeliever, should depart, "A brother or sister is not under bondage in such cases." (I Cor. 7:15).

As neither of the above seem to apply to the couple referred to in the question, it is a sin for them to get a divorce, and still a

greater sin, for them to marry someone else, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; —" (Matt. 19:9).

Now the Lord has instructed His churches to, "Them that sin rebuke before all, that others may fear" (I Tim. 5:20). This means that every church member is to follow the Lord's commands. This includes the one which prohibits divorce. If they refuse to obey His commands, the church is to publicly rebuke them. This could first be done by a warning, "Now we exhort you, brethren, warn them that are unruly,—" (I Thess. 5:14). If this does not cause that one to cease from his sin, then the church is commanded, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6).

From these Scriptures we see that it is not a question of their positions in the church that is to be considered, but a question to church discipline. By disobeying the Lord's command shows they are out of fellowship with Him, and being out of fellowship with Him, they are out of fellowship with His church. Therefore, the church should have withdrawn fellowship from them when they divorced.

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In reading this query, I see, in my imagination, a youthful couple in courtship — gay, happy, light-hearted, and care-free, yet unsaved.

Next, in their betrothal, I see them hopeful, and anxious, in anticipation of a happy and prosperous marriage; yet unsaved.

Then, finally, I see them as married and regularly attending a Baptist Church, which they joined, in supposedly being converted.

So in time, they establish themselves in good standing with the Church in their service to that Church.

But, not being truly saved, their home-life becomes incompatible, rather than graceful, which would have made them congenial and compatible in the love of God, as "shed abroad in our hearts by the Holy Spirit Who is given unto us" (Rom. 5:5).

Consequently, in not having that love, they divorce. This, in turn, is a disgrace to their testimony in the Church and, also, is hurtful to the testimony of the Church.

Then, further, in confounding this confusion, even while they are still members of that Church, each marries someone else and still expects to serve in the Church, either as a pianist, chorister, or teacher. This, indeed, also further compounds the embarrassing problem to the Church as to its testimony.

This problem to the Church could have been avoided; that is, "nipped in the bud," if only the Church had heeded the Scriptural procedure as delineated in Matthew 18:15-17.

## PURPOSE

(Continued from Page 3)

that Jacob was not loved by God on any account of his good works; nor was Esau rejected for his evil deeds, in being not yet born. Neither, then, in that state of being before birth, could have done any good or evil in the time of election and rejection.

With this in consideration, it must be concluded that neither good nor evil works on the part of man can be the moving cause for God's purpose in predestination, whether to eternal life for His pre-chosen people, or to those "who were before of old ordained to this condemnation" (Jude 4).

The cause, then, of predestination in either of the two branches of predestination must evolve in the sovereign will and secret counsel of God, "that the purpose of God according to election might stand" (Rom. 9:11), which is firm and immutable against any adverse force, either of man or Satan.

Then, since, in the purpose of God, His decree is entirely free, and depends upon His own will and choice, it remains unchallenged that God is unchangeable and invariable in His immutable grace, and, therefore, that His gifts and callings are without repentance (change).

So, in the eternal purpose of God, His prior knowledge of man's actions and thoughts is not the basis of His choice of election or rejection; but, rather, His prior knowledge is consequent of His prior choice.

This fact was specifically exemplified by Paul in his Epistle to Timothy, when he spoke of God "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

## TESTAMENT

(Continued from Page 1)

says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and pervaded by a common life. So a collection of stones, bricks and timber would not be a house; the material must be built up together in artistic order, adapted to utility. So a mass of roots, trunks, and branches would not be a vine or a tree: the several parts must be developed according to the laws of nature from the same seed and nourished by the same sap." So with the temple of Solomon. It was no temple until the stones were quarried and put each in its own place in the building. Whether the church is referred to as a temple or a house or a body, in every instance these two essential ideas are there, namely, assembly and organization. It is not a body unless the members are assembled and organized. It is not a house unless the materials are assembled and organized. It is not a temple unless the stones

(Continued on Page 5 Column 1)



*Reproof is like medicine. It's easy to give but not so easy to take.*

## TESTAMENT

(Continued from Page 4)

and other material are assembled and organized. Peter had exactly the same idea in I Peter 2:5: "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Fourth, Hort in his book, "The Christian Ekklesia" confesses the necessity of finding some other than etymological, grammatical or historical grounds by which to prove the idea of an universal church. He admitted that the use of the word *ekklesia* was "always limited by Paul himself to a local organization, which has a corresponding unity of its own: each is a body of Christ and a sanctuary of God." Look at his statement. That "The Christian Ekklesia" ever refers to anything but a local church can not be proved by history: it can not be proved from the etymology of the word: and it can not be proved by the grammatical construction of the Scriptures where used. The only ground Mr. Hort says, on which the use of the word as referring to anything but a local church can be defined at all, is on theological grounds. That means you can not prove it from the Greek New Testament at all: but you perhaps might read it into the New Testament from some book of theology.

Let us sum up a little:

The word church was used by the Master twenty-three times and always meant a local church. Mr. Hort of the Westcott-Hort New Testament, admits that Paul never used it of anything but a local church. Scholars testify that *ekklesia* was never used in classic Greek except of an assembled or assembling body. The two essential ideas in the word *ekklesia* are assembly and organization. Every illustration of a church in the New Testament, such as temple or house or body makes the veriest of nonsense, if it is not assembled and organized. The etymology of the word *ekklesia* makes it of necessity a local church. The grammatical construction of the passages where used can not be twisted to mean anything but a local church. Both Hort and Harnack testify that historically the word *ekklesia* was never used of anything but a local church until long after the close of the New Testament. So you are on safe ground, when you say that the church, which is the body of Christ, is always a local Baptist church. In the three texts at the head of this chapter, the church spoken of was the church at Ephesus. These texts clearly set forth three marks of a church in New Testament days, that differentiate Baptist churches from all other churches to-day and prove conclusively that Baptist churches are the only churches of Christ on this earth.

### 1. A Baptist Church the Only Body of Which Christ is Head.

Christ is the head of a Baptist church in the sense that He is the founder of the first Baptist Church. He is the head of each Baptist church in the sense that He is their only Lord and Master. He is the head of each Baptist church in that there is a one-ness of life between Him and them. He is the head of each

(Continued on Page 6 Column 3)

## THE GREAT VALLEY RAILWAY

Now, while I was struck with the appearance of these first class passengers, and looking on them with admiration and delight, clad as they were in their beautiful attire, ready to depart, there were others looking on who rather despised them, and some even hated them. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18-19). I regarded them as "the excellent of the earth," and felt towards them all the love of a brother: indeed, no brother could have felt a stronger love for his brethren than I felt for them; but they who despised them seeing my admiration and love of these passengers in the up train, somewhat contemptuously said to me, "What are they more than others? We should like to know in what they differ from us, or from other people? and as to their attire, which you call 'garments of salvation and robes of righteousness,' we see nothing in them to admire, nor do we see that they differ much, if at all, from that large class of highly respectable people, who, in daily life put on the garments of morality, and are upright in all their business transactions." Alas! thought I, for the blindness of some men who can see no difference between a ragged garment and a robe as white as snow.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isaiah 64:6).

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer" (Revelation 6:2).

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands; And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:9, 13-14).

With the look at the first class carriages, I now went a few steps lower down the platform, in order that I might look at a second class carriage, and see the number, and kind of passengers, that contained. I looked, and in one of the compartments, I saw a venerable looking man, with a countenance calm and placid. I saw he had his hands clasped and his eyes uplifted as if he were in earnest prayer. At his carriage door, stood a little group of friends who had come to see him off, and to give him an affectionate farewell. Just before the whistle blew for the train to start, I heard him say to those who were standing by, "I am ready to go, and the time of my departure is at hand." Good bye. "Remember the words that I spake to you while I was yet with you."

I saw also there were other passengers in the same carriage, all of whom looked remarkably happy, as if they were glad that the time of their departure had arrived, and all of them had friends, who had come upon the platform to give the last look, and bid them a loving adieu. It was deeply interesting to hear the loving words that were spoken, and to see the embraces and kisses that were given prior to their departure. It powerfully reminded me of the scene which took place on the shore of Miletus, when the elders of the church at Ephesus fell on Paul's neck and kissed him. "Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship" (Acts 20:37).

While I stood looking at these second class passengers, I felt, I remember, some surprise when I saw that they were all as beautifully attired and as richly adorned with jewels, as were those in the first class carriages: indeed, I could see no manner of difference between them, except that in the first class passengers there was a little more of the look of delicacy and refinement, but their attire was the same, and their adornments were the same. So I said to the Inspector, "How is it, that the second class passengers do not appear to be inferior in rank and beauty to those in the first class?"

"They are not inferior, sir," said he, "for they are members of the same family, the sons and daughters of the same Father, partakers of the same nature, and are heirs, joint heirs with their elder Brother to their Father's great estate, which is said to be 'an inheritance incorruptible, undefiled, and that fadeth not away,' and to which they are now going to take possession. They are, therefore, as you see, though second class passengers, as richly attired and as beautifully adorned as those other members of the family, whom you saw in the first class carriages."

I now moved a little lower down, that I might look at the third class carriages, and just take a glimpse of the passengers that were in them; and here, in one of these carriages, I saw a woman in whose countenance there was a tinge of grief, and yet, while her grief was visible, there was a beautiful expression of joy, but the joy was unspeakable. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1:8). On enquiry, I found

she was a pious widow, and had two sons. The two lads were standing at the carriage door of their dear mother, weeping bitterly. I saw she did all she could to comfort them; I heard her say to them in kind and loving words, and with all the fondness of a mother, "You see, my dear boys, I am leaving you. Had it been the will of God, I would like to have stayed longer with you, and to have seen you grown up to manhood, but the Master, whom I love, and in whose service I have been for many years, has sent for me, and, therefore you see, I must go. Good bye, my dear boys, good bye. The good old family Bible which my dear father left me when he died, I now give to you; take care of it — never part with it — read it daily; it will be a light to your feet and a lamp to your path. And don't neglect, my dear boys, the Sabbath and the Sanctuary. Remember the Sabbath day, to keep it holy. Go to the house of God every Sunday. Go where Christ is preached, that so you may 'hear of heaven and learn the way.' And then don't forget to pray. Pray that God may bless you and keep you from evil. Pray that you may be led by His grace to believe in Jesus, and to love His dear Name; and then at some future day, through faith in Jesus, you will come after me, and we shall meet in glory everlasting."

"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (II Sam. 12:23). The dear boys wept and sobbed at these parting words of their dear mother, but could say nothing; their hearts were too full for utterance. The next moment the Guard shut the door and blew his whistle. The mother was gone, and they saw her no more.

Just before the train started I saw another scene which was deeply affecting. One of the Guards, whose countenance beamed with all the benignity of an angel, came and took a dear babe from its mother's arms, and then, taking it to a first class carriage, put it into one of the compartments, softly laid its head on a pillow — for the babe was asleep — and then shut the door. The poor mother, like another Rachel, wept and refused to be comforted. And now I saw in my dream that one went to her, one who was troubled with the feeling of her infirmity, and said to her, "Woman, why weepest thou?" She said, "Because they have taken from me my child; Oh, my babe, my babe!" He said to her, "But, woman, thy child is not taken from you for ever; it is only gone a little while before you in one of the early trains; and as to its safety, be assured it is much safer now than if folded in your arms. I saw the Guard, indeed, I commissioned him to take the child, and to place it in one of the carriages in the up trains, where it sleeps most sweetly; and he will take charge of it all the way up the line, and then, on reaching the Holy City, he will take the child and commit it to the loving care of Him who said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven.'"

With these kind words, so affectionately spoken by this sympathizing friend, the grief of the bereaved mother was greatly assuaged, and I saw that she wiped her tears and was not a little comforted.

Now as I looked into all the carriages of this up train before it started, I observed that the third class carriages were much fuller than the first or second. In the first class there were not many. In the second there were a few more, while the third were all tolerably well filled; and whereas I saw there was no real difference in the general appearance of the first and second class passengers, so I saw there was no very marked difference between the second and third class passengers; indeed, it struck me as a great peculiarity — for I had never seen the like at any other station — that the third class passengers were as beautifully attired and as richly adorned as the second, and the second as the first, and that there really was no difference between the first, second and third class, except that those in the second and third class looked as if they had borne a little more of the burden and heat of the day.

After the train had left the Station and had got fairly out of sight, I saw those who had been on the platform to see their loved ones off, return as mourners from a funeral; and as they walked away, sorrowing most of all that they should see their faces no more, I heard one say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." I heard another say — a poor broken-hearted parent who had just seen his child off, "He will not return to me, but I shall go to him," and I heard a third say, with eyes uplifted to Heaven, "Even so, Father, for so it seemeth good in thy sight." These expressions of calm submission and humble resignation to the Divine will, greatly interested me; I thought they showed the sustaining power of vital religion in the day of trial, when the tenderest ties of nature are sundered, and grief is seen in every face.

I now crossed over to the other platform that I might take a look at the down train, and make my observations on that, before it started. I soon saw that there, as on the up line, were first, second and third class carriages. I first looked at the first class carriages, and here three things particularly struck me, namely, the much larger number of passengers in them than I saw in the first class up train; their unhappy look, and the meanness, I had almost said shabbiness, of their attire. In the first class up trains I saw there were not many; here there were a great many. In that every passenger looked happy; here every passenger looked miserable. In

(Continued on Page 6 Column 1)



Did you ever notice there is only one letter different between temper and tempter? The t could stand for trouble.

## RAILWAY

(Continued from Page 5)

that every passenger was beautifully attired: here all were miserably clad; their clothes appeared to me little better than 'filthy rags' so that the contrast between the first class up and the first class down was very great; indeed, it could not have been greater.

The few which I saw in the first class up train looked like a bridal party going to a marriage feast. The many which I saw in the first class down looked like a batch of prisoners going to their prison home.

Struck with contrast, I said to the Inspector, who was close by,

"How is it that these first class passengers in the down trains look so unhappy, and are so miserably clad?"

"The fact is, sir," said he, "that although they are first class passengers and belong to the upper society, they have nothing to make them happy, and as to their attire, they don't see that they are so miserably clad as you see them to be nor will they believe that their garments are other than respectable, very respectable."

"What!" I exclaimed, with some feeling of surprise, "and have they really nothing to make them happy?"

"Nothing whatever."

"But they belong as you say to the upper classes of society?"

"Yes, they are all persons of rank and position."

"And are they all persons of wealth as well as rank, for I know that most of the upper classes are?"

"Yes, many of them are very rich; they have large landed estates; some of them 'call their lands after their own names,' and not a few of them boast themselves in the abundance of their riches."

"And yet you say they are not happy, and have nothing to make them so. Is there nothing in rank, position, and wealth to make men happy?"

"No, nothing. Rank and riches are only temporary distinctions in life, which, like the shadow on the sun-dial, pass away, as soon as the sun goes down; and if we come to matters of fact, it is a fact patent to all, that some of the most wealthy of the land have been of all men the most miserable."

"Well, that I suppose must be admitted. But what then, I ask, can make people happy, if riches and the highest ranks of life fail to do so?"

"That's an important question, sir, a very important question; and here let me say, that if we are to credit divine testimony — and that ought never for a moment to be doubted — the only thing which can give real happiness, is 'Wisdom.' Her ways are ways of pleasantness, and all her paths are peace."

"Wisdom! But what do you mean by wisdom?"

"I will tell you. By wisdom I mean vital religion in the soul of man. This I take to be the highest wisdom, and the truest meaning of the word, as used by Solomon, the wisest of men."

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her" (Proverbs 3:13-18).

"And can vital religion make people happy?"

"It can, it can. Vital religion, as all experience testifies, sweetens the cup of life, smooths the pillow of death, and makes 'joyful even in tribulation.' Vital religion has turned a prison into a Sanctuary, and has filled the souls of the imprisoned ones with a 'joy unspeakable and full of glory.' Vital religion is the earnest of the soul's inheritance; 'glory begun below.'"

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

"And are none of those in the down train the subjects of vital religion?"

"No indeed, not one of them; for if they were, they would not be on the down line and in the down train."

I now glanced at the second class carriages, and the passengers which were in them differed in no respect, that I could see, from those in the first class; they all looked miserably poor and wretched, and were attired in the same wretched garb as those I saw in the first class.

I now peeped in at the third class passengers, and I saw no difference whatever between them and the first and second class, except that, in addition to that miserable appearance, there was a vacant look about them which indicated profound ignorance; and from which I inferred they were not so intelligent and well educated as those in the other carriages; but, with this exception, there was no apparent difference between them and those seated in the first and second class carriages in this long down train, which was just starting for the nether world.

Addressing myself again to the Inspector, I said, "I am sorry, deeply sorry, to see so long a train as this on your broad down line going down to Hades. Why it's enough to make an angel weep, even as over the doom of Jerusalem the Lord of life and glory wept. 'And when he was come near, he beheld the city, and wept over it' (Luke 19:41).

(Continued next week)



QUESTION: — Who prayed inside a fish?

ANSWER — Jonah, Jonah 2:1 — "Then Jonah prayed unto the Lord his God out of the fish's belly."

## TESTAMENT

(Continued from Page 5)

Baptist church in that He is the head over all things to each Baptist Church in that He is head over all things to each Baptist church. His Word is their supreme law. He is their all and in all to them. That is not true of any other church in the world except of a Baptist Church. When Alexander Campbell went to England, he carried a letter from Henry Clay, introducing him as the head and founder of the church, which he organized. John Wesley was the head and founder of the Methodist Church. Calvin was founder of the Presbyterian Church. Joe Smith was the head and founder of the Mormon Church. Henry the Eighth was the head and founder of the Episcopal Church. Constantine was the head and founder of the Catholic Church. Mrs. Eddy was the head and founder of the Christian Science Church.

The only church of which Jesus was head and founder is the Baptist church: and the only church therefore which is a body of Christ is a Baptist Church. The relationship between Him and each Baptist church is as vital, as living, as real and as close as that between the head and the body or between a vine and the branches. This mark of a Baptist church differentiates it from all other churches.

2. A Baptist Church is a Habitation of God Through the Spirit.

All other churches not only have a human head: but they are bodies without the Spirit and are therefore dead bodies. All of their born-again members have the indwelling Spirit of God in them personally: but their church is not a body of Christ and is not indwelt by the Holy Spirit. The church Jesus built was built for a habitation of God through the Spirit (Eph. 2:21-22). Every Baptist church, unless the Lord Jesus has taken away the candlestick, is a living organism. The unconverted members have a name to live and are dead: but not only has each living stone life in himself, but the whole body has the Holy Spirit abiding in it. He is their life. He vitalizes them as a body of Christ. He lives in them at His home in that community—He is there to infill them with power. He is the representative of Jesus their head and makes real the presence and power of Jesus among them. He is the vicegerent of Christ in His body and all the movements of the body of Christ ought to be under His control. He said to the church at Antioch: "Separate unto me Barnabas and Saul for the

work, whereunto I have called them." It is His to direct in the call of a pastor, in the selection of deacons, in the endowment and equipping of all officers and teachers in the Sunday School. The Holy Spirit is the administrator of the finances of the church. It is His and His alone to tell each individual member of each local church how much he ought to give. Ananias and Sapphira, in a time when the church at Jerusalem was filled and mightily moved upon by the Spirit, were instantly killed, when they lied to the Spirit about their giving and refused to give what He told them to give. In I Corinthians 12:4-11 Paul plainly tells that church that it is the work of the Holy Spirit to divide out the work to each one severally as He wills. If our churches were not so faithless and so worldly, I believe that in every Baptist church there would be gifts of wisdom, knowledge, faith, healing, miracles and discerning of spirits, just as this passage says. In the very next chapter Paul said that prophecy and tongues would cease and revelation would be done away. All other gifts mentioned there are still possible to the Spirit-filled church.

3. A Baptist Church is a Living Organism.

Here are the three differentiating marks of a Baptist church. It has a live head. The Lord Jesus is the head of every Baptist church and His connection with each body of His is vital and lively. He works in them mightily. The heart of each Baptist church is the Holy Spirit. He indwells every one of them. His home in each local community is the Baptist church in that community. From that as a center, He works out His plans and purposes in the work and worship and walk of that church. His relationship to the living members of that church body is the same as the relationship of the heart to the members of your body and mine. Then each Baptist church is a body of Christ. The heads and founders of all the other churches are dead or dying. All other churches are not bodies of Christ and the Holy Spirit does not indwell them. A Baptist church has a living head — the Lord Jesus Christ: a living heart — the indwelling Spirit of God (Rom. 5:5): and a live and lively body. A Baptist church is not simply an organization: it is an organism. It has a life in itself. Its life, like the life of a vine, come from within, not from without. That is the difference between fruit and works. Works come from an outside pull: fruit comes from an inside push. When Baptist churches have to resort to suppers and bazaars and banquets and teas and picture shows and all kinds of worldly entertainments to run the Lord's church, it looks very much like they have a name to live, but are dead. The Spirit's way is to work in us to will an to do of His good pleasure and as He works in us mightily, we work out our own salvation with fear and trembling. The ladies aid societies and W.M.U.'s and B.P.P.I.'s and R.A.'s and G.A.'s and Y.W.A.'s and Sunbeams and clubs and lodges and boys' brigades and Red Cross and Y.M.C.A. and Y.W.C.A. and Boy Scouts and all the balance of the worldly organizations connected in any way with Baptist churches, are so many parasites that destroy their spirituality and power, and will eat out their heart and destroy their life, if they are not

cleaned off and cleaned out of the churches. The only living organism connected with any Baptist church is the church itself. Give it a chance and it will grow. It has life. It works from within outward. All other organizations have no life; their connection is external: just to the extent they thrive they weaken the vitality and power of the churches. Our churches are dying at the heart because of the blood-sucking organizations that are fastened on them. Cut off the societies and the churches will take on new life and grow. Missions are dying all over the South because they have been taken out of the hands of the churches and pastors and put in the hands of the women or laymen. The Holy Spirit does not work that way. Back to the churches as well as back to the Bible is the imperative need of the hour.

Now note what Paul says about a Baptist church in Ephesians 4:16: "From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself above."

Here is what is said in that text about a Baptist church as a living, growing organism.

It has vital and living connection with the Lord Jesus, the head. The whole body is fitly joined together. That will kill all hot air and high pressure emotional evangelism. That will make a Baptist Church very careful to see that those who join them are fitly joined together, rather than the mad rush we have now for members. Fitly joined members are praying members, giving members, going members, working members and lively members. No pep or spizzierintum needed in that church. It gets its life from the Word and the Holy Spirit. The useless and unscriptural appendages on Baptist churches will all slough off, when we get back to the New Testament methods of evangelism.

## CHILDREN

(Continued from Page 1)

parental influence, until they have thrown it off altogether and resolved to do as they please. Hence the terrible exhibitions we frequently have of youthful depravity, lawlessness, and rebellion.

"Well," I think I hear some mother say, "I feel my responsibility, and long to train my children in the way they should go, but—how am I to do it?"

First, let us look at the meaning of the word "train." It does not mean merely to teach. Some parents seem to have the notion that all they have to do in training their children aright is to teach them; so they cram them with religious sentiment and truth, making them commit to memory the Catechism, large portions of Scripture, many hymns, and so on. All very good, so far as it goes, but this may all be done without any real training such as God requires, and such as the hearts of our children need. Nay, this mere informing the head without interesting or influencing the heart, frequently drives children off from God and goodness, and makes them hate, instead of love, everything connected with Christ.

In the early part of my marriage (Continued on Page 7 Column 1)



When you DIG another OUT of his TROUBLE, you find a place to BURY your OWN.

## PROGRAM

### Calvary Baptist Church

### ANNUAL BIBLE CONFERENCE

Wednesday and Thursday, November 25, 26

#### Wednesday Evening 7:30

Willard Willis..... Northland Missionary Baptist Church  
Columbus, Ohio  
Joe Wilson..... Grace Baptist Church  
Winston Salem, N. C.  
James Hobbs..... Kings Addition Baptist Church  
South Shore, Ky.

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#### Thursday Morning 9:30

James Crace..... Bethel Baptist Church  
Ft. Mitchell, Ky.  
Oscar Mink..... Sovereign Grace Baptist Church  
Mansfield, Ohio  
Lawrence Crawford..... Missionary Baptist Church  
Hayward, Ca.

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Dismissal at 12:00 for Dinner

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#### Thursday Afternoon 2:00

Don Mikitta..... Landmark Missionary Baptist Church  
Redwing, Minnesota  
Sam Wilson..... Grace Baptist Church  
Gladwin, Michigan  
Ray Brown..... Indore Baptist Church  
Indore, W. Va.

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#### Evening Break

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#### Thursday Evening 7:30

Bob Belanger..... Goosecreek, S. C.  
Jon Rule..... Zion Missionary Baptist Church  
Taylor, Michigan

## CHILDREN

(Continued from Page 1)

ried life, when my dear husband was traveling very much from place to place, I was frequently thrown into the houses of religious families for three or four weeks at a time, and I used to say to myself, "How is it that these children seem frequently to have a more inveterate dislike for religious things than the children of worldly people who make no profession?" Subsequent observation and experience have shown me the reason. It is because such parents *inform* the head without *training* the heart. They teach what they often do not practice themselves, nor take the trouble to see that their children practice, and the children see through the hollow theories, and learn to disrespect both their parents and their religion.

Mother, if you want to TRAIN your child, you must practice what you teach, and you must *show him* how to practice it also; you must, at all costs of trouble and care, see that he DOES it.

Suppose, by way of illustration, that you have a vine, and that this vine is endowed with reason, and will, and moral sense. You say to your vine

dresser, "Now, I want that vine trained,"—i.e., made to grow in a particular way, so that it may bear the largest amount of fruit. Suppose your vine-dresser goes to your vine every morning, and says to it, "Now, you must let that branch grow in this direction, and that branch grow in another; you are not to put forth shoots here, nor many tendrils there; you must not waste your sap in too many leaves,"—and having told it what to do and how to grow, he leaves it to itself.

This is precisely the way many good people act toward their children. But lo! the vine grows as it likes—nature is too strong for mere theory; words will not curb its exuberance nor check its waywardness. Your vine-dresser must do something more effectual than talking. He must fasten that branch where he wishes it to grow; he must cut away what he sees to be superfluous; he must lop, and prune, and dress it, if it is to be trained for beauty and for fruitfulness. And just so, mother, if you want your child to be trained for God and righteousness, you must prune, and curb, and direct, and lead it in the way in which it should go.

But some mother says, "What a deal of trouble!" Ah, that is just why many parents fail; they are afraid of trouble. But, as Mrs. Stowe says, "If you will

not take the trouble to train Charlie when he is a little boy, he will give you a great deal more trouble when he is a big one." Many a foolish mother, to spare herself trouble, has left her children to themselves, and "a child left to himself bringeth his mother to shame!" Many parents *teach* their children in theory the right way, but, by their negligence and indifference, let them grow in just the opposite.

See that mother seated at some important piece of work which she is anxious to finish: her three little children are playing around her—one with his picture-book, another with his horse and cart, and baby with her doll. It is Monday afternoon; and only yesterday she was giving those children a lesson on the importance of love and good-will amongst themselves. That was the teaching; now comes the training. Presently Charlie gets tired of his pictures, and without asking permission, takes the horse and cart from his younger brother, whereupon there is a scream, and presently a fight. Instead of laying aside her work, restoring the rightful property, explaining to Charlie that it is unjust and unkind to take his brother's toys, and to the younger one that he should rather suffer wrong than scream and fight, she goes on with her work, telling Charlie that he is a "very naughty boy," and making the very common remark, that she thinks there never were such troublesome children as hers!

Now, who cannot see the different effect it would have had on these children if that mother had taken the trouble to make them realize and confess their faults, and voluntarily exchange the kiss of reconciliation and brotherly affection? What if it had taken half an-hour of her precious time; would not the gain be greater than that which would accrue from any other occupation, however important? Mothers, if you want your children to walk in the way they should go, you must not only *teach*, you must be at the trouble to *train*.

But *how is the training to be given?* The first and most important point is to secure *obedience*. Obedience to properly constituted authority is the foundation of all moral excellence, not only in childhood, but all the way through life. And the secret of a great deal of the lawlessness of these times, both towards God and man, is that, when children, these people were never taught to submit to the authority of their parents; and now you may convince them ever so clearly that it is their duty, and would be their happiness, to submit to God, but with their unrestrained, unsubdued wills, which have never been accustomed to submit to anybody, it is like beginning to break in a wild horse in old age. Well may the prophet inquire, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."

God has laid it on parents to begin the work of bringing the will into subjection in *childhood*; and to help us in doing it, He has put in all children a tendency to obey. Watch any young child, and you will find that, as a rule, his instincts lead him to submit. Insubordination is the exception, until his tendency has been trifled with by those who have the care of him.

Now, how important it is, in

right training, to take advantage of this tendency to obedience, and not on any account allow it to be weakened by encouraging exceptional rebellion! In order to do this, you must begin *early enough*. This is where multitudes of mothers miss their mark—they begin too late. The great majority of children are ruined for the formation of character before they are five years old by the foolish indulgence of mothers.

I am sometimes asked, "What do you consider the secret of successful training?" I answer, "*Beginning soon enough*—not letting Satan get the advantage of us at the start." This is the secret of success. "Well, but," mothers say, "it is so hard to chastise an infant." There is seldom need for chastisement where mothers begin early and wisely. There is a way of speaking to and handling an infant compatible with the utmost love and tenderness, which teaches it that mother is not to be trifled with; that, although she loves and caresses, she is to be obeyed, and will be obeyed; and a child that is trained in this way, will not, as a rule, attempt to resist. In exceptional cases it may be tempted to become obstreperous, and the mother must show her authority.

Take an illustration. We will suppose your son of six months old is in a fractious mood, and indisposed to take his morning nap; his nurse has put him in his cot and struggled till she is tired, and the child is tired too. At last you come and take the baby, after he has been rolling and tumbling about, and lay him down with a firm hand, saying with a firm voice, "Baby must lie still, and go to sleep," putting your hand on him at the same time to prevent his rising in the cot, or turning over after you have spoken. Now if this child has already been trained in this line, he will, as a natural consequence, lie still and go to sleep; but if he has not been accustomed to this kind of handling, he will perhaps become boisterous, and resist you; if so, you must *persevere*. You must on no account give up; no, not if you stop till night. If he conquers you this time, it will be harder the next, and it will get more and more difficult. Almost all mothers mistake here; they give up because they will not inflict on themselves the pain of a struggle, forgetting that defeat now only ensures endless battles in the future.

Remember, you *must* conquer in the first battle, whatever it may be about, or you are undone. "Ah, but what time and patience this requires!" Yes, but it is only for once or twice, and what is that compared with the time and toil of conquering further on? But you say, "It is so hard." Not half so hard as the other way; for when the child finds the mother is not to be got over, he will yield as a matter of course. I have proved it, I think, with some strong-willed children as ever came into this world. I conquered them six and ten months old, and seldom had to contend with any direct opposition after. I have a son, who is now preaching the gospel, and a great joy to my heart. The only decided battle I ever fought with him was at ten months old. I do not say that he never disobeyed me afterwards—he sometimes forgot himself, and was disobedient—but I do say that I never remember him setting his will in direct antagonism to mine in all the succeeding years of his childhood. It was a painful

## Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:  
New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 71  
Ashland, Kentucky, 41101

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

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,  
Sovereign Grace Baptist Mission,  
P.O. Box 19, Koroba, via Mendi,  
Papua, New Guinea.

struggle, that first contest, but has not the result paid for it a thousand times.

O mothers, if you love your children, begin early to exact obedience. If chastisement be necessary, inflict it; and for every pang you suffer, every tear you shed, you shall reap comfort, honor and glory.

But, perhaps, there are some mothers who are saying, "Ah, I see it now, but it is too late; my children are too old." I say, Better late than never. Begin, and do all you *can*. Perhaps you can never undo *all* the mischief, but you may part of it. Call your children around you; confess your past unfaithfulness in your dealings with them, fall on your knees before the Lord with them, and tell Him of your failure to train them for Him, and ask His help to enable you to do it in the future. Begin at once to exact obedience. Be judicious and forbearing, remembering that your children's habits of disobedience are the results of your *own* folly, and deal as gently as the case will permit; but, at all costs, secure obedience, and never more allow your commands to be trifled with. Now is your chance; a few more years, and it is too late.

Do not be afraid to *use your authority*. One would think, to hear some parents talk of their relations with their children, that they did not possess an iota of God-given right over them. All they dare to do is to reason, to persuade, to coax. There is no command, no firmness, no decision, no authority, and the child knows it by its instincts, just as an animal would. Men are much wiser in breaking in and training their horses than their sons, hence they generally get much better served by the former than the latter.

What a contrast the conduct and fate of Eli present in this respect to the conduct of Abraham! "I know him," said Jehovah, "that he will *command* his children and his household after him." Not merely remonstrate with and persuade, as Eli did, but

(Continued on Page 8 Column 1)



I never mind a preacher saying he has nothing to say. Spending 30 minutes proving it is what irritates me.

### 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

## CHILDREN

(Continued from Page 7)

"command"—he will use his authority on God's side; and, as a consequence, the Lord promised that "they should keep the way of the Lord."

Another important point in training a child in the way it should go, is to train it in the practice of *truth and integrity*. Human nature is said to go "astray from the birth, speaking lies!" and, doubtless, untruthfulness is one of the most easily besetting and prevalent sins of our race. To counteract this tendency, and to establish the soul in habits of truth and sincerity, must be one of the first objects of right training. In order to do this, parents should beware of palliating or excusing the tendency to falsehood in their children. In nothing have I been more amazed than in this. I have actually seen mothers smile at, and almost extol the little artifices of their children in their attempts to deceive them, and to hide some childish delinquency. No wonder that such parents fail to inspire their offspring with that wholesome dread of falseness which is one of the safeguards to virtue in after-life.

No mother will succeed in begetting in her child a greater antipathy towards any sin than she feels for it herself. Children are quickest of all analysts; instinctively and quickly they

detect all affectation of goodness. They judge not so much from what we say as *how we feel*. Take an illustration. A person calls to see you, whose society your child knows you neither esteem nor desire, but you are all smiles and gracious words, as if her visit has given you very great pleasure. What more effectual lesson could you give your wondering little one in deception and double-dealing than this? And yet how common is this kind of thing in many households. A child hurts himself against the table, the mother strikes it and says, "Oh, naughty table! you have hurt my baby;" but the child soon learns that the table was not to blame, and at the same time learns to distrust his mother who said it was.

Again, Charlie is ill, and it is needful for him to take a dose of unpleasant medicine; he has been so badly trained that his mother knows he will not take it, if she tells him it is nasty. So she resorts to stratagem, and tells him that she has got something good, and thus coaxes him to take it into his mouth, but before it is swallowed he detects the cheat, and medicine and mother's veracity are spit out together. In such ways how many children are taught deception and untruth; and you may labor in vain in after-years to make them truthful and sincere—the soil has been spoiled by early abuse.

Mother, if you want your

child to be truthful and sincere, you must not only *teach* it to be so, you must be so yourself, and see that your child *practices* what you teach. You must not wink at, nor cover up any falseness or deception in him, because he is *yours*. Sin should be the more dreaded by you, because you see it in those so dear, and those for whom you are responsible.

O parents, don't be deceived; if you want your children to be the Lord's when they grow up; if you want your boy to withstand the unknown temptations of the future—if you want him to come out a man of righteous principles, integrity and honor—superior to all the doubleness, chicanery, and devilry of the world, you must train him to look upon everything as dross compared with the joy of a pure conscience and God's approval. If you want your daughter to be a true woman, willing to sacrifice and to suffer in the interest of truth, humanity, and honorable ways, you must inspire her *now* with a contempt for the baubles for which so many women barter their lives and their souls—you must teach her that she must live for Eternity. Day by day, as it flies, you must labor to wake up your children's souls to the realization of the fact that they *belong to God*, and that He has brought them into the world not to look after their own petty personal interests, but to devote themselves to the promotion of *His*; and that in doing this, they will find happiness, usefulness, and glory.

### CORRESPONDENCE

DEAR BRETHREN: I have been deeply interested in the perusal of the articles on "The Training of Children," by "A Mother." I have been greatly pained in witnessing the lack of right training of the young, and desire to express my hearty sympathy with the writer.

The subject has not by any means been exhausted; and I would like to mention one more fruitful source of failure—namely, in giving too much importance to these little ones in the presence of others, making them so prominent on every possible occasion by calling attention, perhaps, to their supposed precocity or attractive ways. The wholesome, old-fashioned way of quietness on the part of the child, when guests were present in a family, is almost obsolete.

May the thoughts presented in these articles be received as admonitions from the Lord. Surely, every Christian parent would shrink from contributing to the marks of the last days portrayed in 2 Timothy, chap. 3. May not these two articles be put into tract-form and scattered broadcast in Christian families wherever a young child is found? I would gladly help to this end.

Yours in our Lord,

Mrs.

\*This same truth was once beautifully expressed by Mr. Darby (brother of J.N.D.) to a Christian mother in Ireland whom he had known from a child. Speaking of her babe, he said to her: "Well Mary, the Lord has given thee another child. Now He says to thee what Pharaoh's daughter said to Moses' mother, 'Take this child, bring it up for Me, and I will give thee thy wages.'"

O mothers, think what "wages" the Lord God, whom ye serve, is able to give, and will give you in bringing up your child for Him.—(ED.)

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