

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 35, No. 49 ASHLAND, KENTUCKY, JANUARY 28, 1967 WHOLE NUMBER 1470

THE PAGANISM OF . . .

CREMATION

From A Tract By
ERGATEES

Cremation is of pagan origin. To burn their dead was and still is the recognized custom of heathen peoples. Cremation was virtually unknown in Britain until late in the 19th century, and did not obtain legal sanction until early in the 20th century. Its introduction coincides with the apostasy of the latter days, "when men will not endure sound doctrine — and shall turn away their ears from the truth, and shall be turned unto fables." (II Tim 4:3, 4) Hence the paganism of our day, of which cremation is one of the proofs. Cremation belongs to the worship of Molech, all the rites of which were an abomination to the Lord.

Against them He gave repeated warnings to His people Israel. "Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before, and that ye defile not yourselves therein I am the Lord your God" (Lev. 18:30). The rites of Molech worship are specifically mentioned as "one of these abominable customs." (v. 21). How solemn the judgments threatened! "For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people" (Lev. 18:29). "And I will set my face against that man, and will cut him off from among his people; because he hath given his seed unto Molech, to defile my sanctuary, and to profane my holy name." (Lev. 20:3). Hundreds of years afterwards the prophet Jeremiah declares, "For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire: which I commanded them not neither came it into my heart." (Jer. 7:30, 31). Families and individuals may consider themselves modern, and abreast of the times in having their dead cremated, but neither the fatuities of modernism, nor the worthless prayers of ministers (Continued on page 5, column 1)

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

Chapter IV

ANTI-BAPTIST WRITERS CONFUSED AND DIVIDED AS TO BAPTIST HISTORY

W. A. Jarrel, author of *Baptist Church Perpetuity*, wrote to Roman Catholic bishops, priests, and Protestant scholars, asking "when, where and by whom the first Baptist church originated." Here are some of the answers that Jarrel received:

J. Gentile (Roman Catholic), a priest of Shreveport, Louisiana: "You have in Dallas, two or three priests with valuable libraries. Interview them."

G. H. Elder (Roman Catholic), a bishop of Cincinnati, Ohio: "I cannot get time to answer all my letters. These questions cannot be answered without explanation, which I have not time to make. And there is no reason why you come to me for them. You have men near you — priests and others — who can do it better than I."

A Roman bishop of New Orleans, said: "In Germany, called Anabaptists, by Nich. Stork, 1522."

John S. Murphy, a priest of St. Patrick's church, Houston, Texas: "Stork, a short time after Luther proclaimed his heresies."

A spokesman for Cardinal Gibbons (Roman Catholic) of Baltimore, Maryland: "Your questions are not possibly capable of exact and very positive answers. The Baptist church of the present times seems to be the lineal descendant of the old Anabaptists of Reformation times. They have their most probable origin in the Mennonites or Dutch Baptists. These arose, as you know, after Martin Luther. The forefathers emigrated into England in the time of Henry the VIII, and of Queen Elizabeth. However, the first church known as the Baptist Church seems to have been built in London in 1606. The year 1547 is about the earliest date set by reliable historians for the existence of a Baptist denomination. As a sect they can (Continued on page three)

FWR Will Never Forget First Service In New Guinea

ELD. FRED ROBERTS
(New Guinea Missionary)

Friday, we worked till 4:00 P.M., and then we cleaned up for services. At 4:30, the services started with prayer. Brother Halliman read a song, and then they sang it, (in Huli). He read another song, and they sang it. This was followed by prayer. Next I told them a few things. Brother Halliman translated it into Pidgin, and



ELD. FRED ROBERTS

then it was translated to Huli. I was surprised at the ability of the native translator. Brother Halliman would make a whole point before stopping, and then the translator would translate all that he had said. Brother Halliman told me there are over eight hundred different dialects that are known in New Guinea besides those in unexplored places that they don't know of. We must know Pidgin because practically every time you come to a new group of people, you have a different dialect.

After the preaching, another song was sung, and the service was closed in prayer. Afterwards I noticed a big group of people standing in front of the church. After a great deal of talking Brother Halliman told me what was going on. A man had bought his wife several years back with the amount of pigs which were demanded. Later his wife's mother (Continued on page 3, column 4)

AT WHOSE DOOR IS JESUS KNOCKING?

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

I suppose that we all know the popular and usual interpretation of this verse. This is, that Jesus stands at the door of every sinner's heart, and knocks and knocks, and knocks, seeking entrance into that heart; that salvation is up to the sinner; that if he will open the door, Jesus will come in, and save him, and that if he doesn't open the door, then it is utterly impossible for Jesus to get in and save him; that Jesus is trying with all His might to get into every man's heart, and that man's salvation is entirely dependent upon the free will of man either opening or not opening the door.

This interpretation is embellished with many additions; illustrated with many stories; includes a warning that Jesus may quit knocking, go away and then you cannot be saved and thus becomes a staple subject of high-pressure Arminian evangelism. We are told that He knocks by providential events, by the death of those around us, by the preaching, by the singing, by the pleas of others — and on and on it goes. This interpretation has been set forth in art and song. Now I am not much at all on religious art, and not

ELD. JOSEPH WILSON
2512 Stockton Street
Winston-Salem, N. C.

too much for much of the singing of our day. However, you are all acquainted with the famous picture of Jesus knocking at a door, with no outside handle or latch; and you are familiar with the many songs relative to the popular, usual interpretation of this verse; such as "You must open

DON'T FAIL

1. To take advantage of the church library special offer announced in January 14th issue.
2. To read the great message about the Bible on page seven.
3. To plan to attend our Bible Conference over Labor Day Week-end (Sept. 1-4).

the door," "Who at my door is standing" and others.

Now, it is never popular to oppose that which is popular. When an interpretation has become as accepted as this one, it is very difficult to oppose it — to get men to even think and study as to an opposite interpretation. However, it is the duty of the

preacher to preach the truth, to please God, and not to seek the favor of man. Now, in this message, I take the position that the popular, usual interpretation of this verse is false, and not only false in itself, but based upon and productive of many, many heresies. I shall endeavor to show that the usual interpretation is false and then to set forth the truth on this verse.

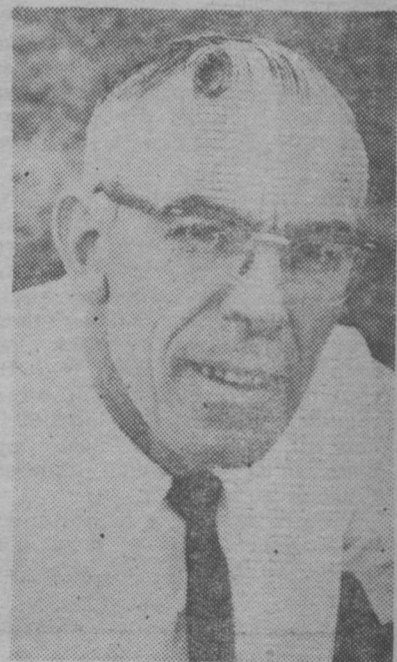
To show that Jesus is not standing, knocking, and trying to enter the natural heart of man, it should be sufficient to show what kind of heart man has by nature. In Jer. 17:9 we read: "The heart is deceitful above all things, and desperately wicked." The word "Deceitful" here means incurable, and the use of this word shows that even if Jesus got into this heart, it is so sick that He could not cure it, and salvation is not the curing of the old heart as we shall see, but the giving of a new heart. In Mk. 7:21-23 we read: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."

What a catalogue of iniquity and filth, and this is a picture of the heart of man — of your (Continued on page 2, column 4)

Let's Take A Good Long Look At The New Morality

By BOB NELSON
Saline, Michigan

Everyday American citizens are shocked by the new morality code that is presented and is being accepted by more people. On November 27, 1966, a Canadian TV station took its cameras and showed how some churches are accepting this new morality. It presented half-dressed "Go-Go"



ELD. BOB NELSON

girls dancing on the church rostrum, the clergyman was speaking with dirty filthy language and suggestive thoughts. Other religious leaders were advocating the use of LSD drugs for religious experiences. In reality it is not new but old. The Bible tells us (Ex. 32) that while Moses was getting the Ten Commandments in the Mount of God the people were at the base of the mountain committing immorality and worshipping a golden idol. Today people are getting bold once again.

I would like to present to you the serious defect of this modern morality and how the only true moral code is that which the Bible presents. MORALITY can be likened unto a CONVOY OF SHIPS with each representing the individual.

In any convoy it is absolutely necessary that each ship maintain (Continued on page 2, column 2).

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PREACHING JESUS"

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Acts 8:35.

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."—I Cor. 1:23.

A friend of mine was pastor in a northern state a number of years ago. He had in his congregation nineteen college professors. Practically all of the heads of the different departments in the college in that town attended, and were members of that particular Baptist Church. He had nineteen college professors to sit in front of him on Sunday. They were

more learned in their particular field than he was, and it burdened him greatly as to what he could preach. One day he was talking to his old father. He said to his father, "If I quote literature, the professor of English is sitting there, and he knows much more about literature than I'll ever know." He said, "I don't dare refer to science because the chemistry professor is there, and he knows most everything that could be said about science." He said, "As far as history is concerned, the professor of the history department is present every Sunday morning and I dare not quote from history for fear I

misquote, or make some mistake concerning it." He said to his father, "What can I preach?" The old father said, "If I were you, I would just preach Jesus. In all probability, they know but mighty little about Him."

Beloved, I suspect the answer that the old father gave was an answer filled with wisdom, for in all probability, they didn't know but mighty little about Jesus.

This is an interesting text in the 8th chapter of the book of Acts, how that Philip and the Ethiopian eunuch got together, and Philip preached Jesus unto (Continued on page 3, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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Two More Churches Become Regular TBE Contributors

We have been made exceedingly happy of recent date by hearing from the Northland Missionary Baptist Church of Columbus, Ohio, and the Grace Baptist Church of Madison, Ohio, telling us that each have voted to send a contribution to THE BAPTIST EXAMINER each month.

In fact, they not only tell me of it, but each church has already begun to practice the same.

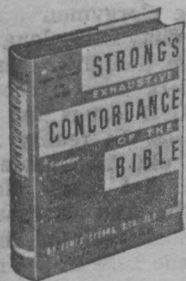
Brother Willard Willis of Middletown, Ohio, is the pastor of the church in Columbus, while Brother John Stepp is pastor of the church at Madison, Ohio. Both of these brethren are good men — men whom we love and for whom we are grateful. Their stand for the truth is indeed most deeply appreciated.

We of Calvary Baptist Church are most deeply grateful for the contributions of these churches and we trust that God will use their example to stir up pastors and other churches in a like manner.

For years, Calvary Baptist Church has borne the financial burden of TBE with the assistance of only a few churches that contributed regularly. The prospects are much brighter today than ever before. We truly thank God for all those who support us (both churches and individuals) on a regular basis. May God bless each and all, and may He raise up many others who shall likewise thus support us.

We are expecting great things in this year and we urge our friends to help us achieve our goals.

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Bro. Joe Wilson Available For Revival Meetings

Our dear brother, Joseph M. Wilson, whose articles appear in TBE from time to time, will be available for four one-week meetings in 1967, and I am most happy to tell our readers of his availability.



ELD. JOE WILSON

Due to his work in the post office, Bro. Joe cannot get away for a longer period than one week at a time. However, we would certainly suggest that four churches immediately make use of him for these four weeks that he has free from the post office.

Brother Joe loves the Lord and loves the truth. He is one of the soundest Baptists of my acquaintance. I cannot speak too highly of him. It is a joy to us to recommend him and to urge our readers to keep him busy these four weeks that he has available this year.

Let all our readers know that Bro. Joe would only be too happy to come to any church regardless of its size in an effort to spread the truth.

Please write Brother Wilson at 2512 Stockton Street, Winston-Salem, North Carolina 27107.

New Morality

(Continued from page one)
the proper distance and relationship to other ships. If one ship steers erratically and does not maintain the right distance and speed, a collision can take place. Or, perhaps one ship drops behind and leaves the convoy, that deviation marks it as a loner and the other ships wonder what they might have done to create such deviations. Let us call this relation of one ship to another the SOCIAL order.

There is another factor besides this proper relationship to other ships, that is the individual ship itself. If the engines of the ship do not function properly, or if the steering equipment is faulty, then the crew will begin to focus their attention upon their own ship and their concern is not without but within. Thus we now will call this the PSYCHOLOGICAL behavior.

Thus far we can say that good social order means no collisions with each other nor drifting away from one another. In the human realm we do not want to collide with each other by cheating, robbing, lying, or bullying. We want to be fair with each other and try to help one another out. This amounts to harmony amongst individuals.

Secondly, when a ship is in good condition, it means it is seaworthy with good engines and proper steering equipment. This may be equated to the individual whose faculties (mind, emotions, will) are in good condition within himself. But if, the hull and engine are good yet the steering is erratic, then he will fall out of formation and may cause some of the other ships to get out of his way, some may have to stop

and attempt to give him help. There are many people today, with the list constantly growing, who are neurotic and psychotic and cannot relate to others properly. So we find psychologists and psychiatrists trying to repair their machinery within. If they get them fixed-up within then they can get back into formation.

Modern man is interested in these two matters of SOCIAL order and PSYCHOLOGICAL behavior that is supposedly sound. Apparently so much stress is placed upon these two matters that we have failed to ask, "Where is our voyage taking us?" What is our destination? The whole convey of ships must be trying to get somewhere. It is like an orchestra that has perfectly tuned instruments (psychological) and all the players are playing in perfect harmony (social) but the song they are playing is funeral hymn at a joyous celebration. Some serious consideration must be given as to where our "new morality" culture is leading us.

Possibly a few of the ships in the convoy do not have any engine trouble or steering difficulty but we notice they are leaving the fleet and heading for a special port. The moment this ship leaves the pack a Freudian psychologist lifts up his head to see if it is heading for the Port of Heaven by the route of Christianity. Immediately this Freudian begins to expound his philosophy which is in direct contradiction to historic, orthodox Christianity, implying that this ship must have something wrong within. This Freudian should stick to his specialty of curing neurotics and psychotics for he knows nothing about philosophy let alone theology. Looking inside the ship's machinery will not tell you what direction or course you should

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

75c

take. The poor Freudian psychologist wants to view the world by looking into a man's behavioristic patterns.

In regards to our social relationship, everyone can cooperate. Today we are trying to stamp out poverty, remove social injustice, provide for the aged, sick, and mentally incompetent. Laws have been enacted to gain the goal of a Great Society but crime increases (which is a collision of ships), riots persist, illegitimacy abounds, and urban problems increase. On the other hand some people are not too alarmed how the ship is on the inside providing we have social order. Drunkenness is alright if you do not hurt anyone, dope addiction should be permitted lest it affects others, and sexual perversion or the use of LSD should not be considered a crime. Recently England passed a law permitting sexual perversion providing it was in their own homes. Very recently a group of liberal, unorthodox clergymen in the San Francisco area approached our government with the idea of allowing homosexuals to join the army in a special division so they could practice sodomy while fighting the war this way they would not be affecting others but keep

THE BAPTIST EXAMINER

JANUARY 28, 1967

PAGE TWO

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND)

SEPTEMBER 1-2-3-4)



ELDER GORDON BUCHANAN
Calvary Baptist Church, Griffin, Georgia

For the past two years I have had the privilege to both attend, and speak at the Bible Conference's held by the Calvary Baptist Church, of Ashland, Kentucky. My wife and I, have found the Calvary Baptist Church to be what the Word of God says a church should be. That is, saved people, sound people, missionary minded people, people that can tend for the once delivered faithful, kind hospitable people, and they are faithful in everything else that I forgot to mention. If you think I am exaggerating, you should tend next year and see what I mean. Lord willing I certainly hope to be able to attend the 1967 Bible conference.

their own formation. The psychologists' view of "normality" is on how the individual gets along with others. I suppose if a true normal heterosexual young man was wrongly placed in the sodomite division of the army, he would be judged a paranoid and placed in a mental hospital.

The Bible speaks not only of a SOCIAL and PSYCHOLOGICAL realm but also matter of our relationship to our Creator, that is THEOLOGICAL. We read in Matthew 22:37:

"Thou shalt love the Lord thy GOD with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy NEIGHBOR as THYSELF."

This means our relationship to God is first. We cannot love God properly because we are sinful and our machinery (mind, emotions, will) is faulty. It can only be repaired by God. We need to cry out in repentance that God in His mercy would impart grace and faith to our hearts. Once God imparts new life to our souls we will trust Christ as our Saviour. We will then begin to love ourselves and our neighbors properly. Our love for God will be seen by our obedience to His revealed commands. Our love to our selves will be seen as we respect our body and mind as instruments of God. Love for our neighbors is not a sentimental feeling but execution of good deeds, fair play, and practical help as revealed by the parable of the Good Samaritan (Luke 10:36, 37, I John 3:18). While we will attempt to maintain proper relationships we will also rejoice in knowing that we have the sure destination of Heaven. While this analogy of the convoy of ships does not fit in every detail, yet it does show the chief need of mankind is theological.

Knocking?

(Continued from page one)
heart and mine. This picture is given by one who knows the heart as we will never know it, and one who cannot lie. Eph. 4:18 speaks of "The blindness of their heart." Now dear friends these verses are true of all hearts, not just very wicked men in the eyes of others, but this is what God sees in, and thinks of, the heart of man. You often hear someone say of another, "he has a good heart." He may be a drunken, woman-chasing bum, but he has a good heart. Not so! dear friend, for all of us by nature have hearts that are black, filthy cesspools of sin. So, I ask you, why would Jesus stand at the door of a heart like that? Why would He, the holy, harmless, undefiled and separate from sinners, want in a heart like that? The answer is that he does not,

and He is not trying to get into it.

In salvation God does not enter into the old heart, but he takes away the old and gives a new one. We read in Eze. 36:26:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

As I pointed out above, the old heart is incurable, and there is no hope in it, or for it. So in the miracle of saving grace, God does not patch up the old, but praise God, He gives a new heart. We are born again, and salvation is not a cleaning up of the old, but a new creation by the Lord. Folks who adopt and defend the usual interpretation of Rev. 3:20 are completely in error as to the nature of the miracle of saving grace. Their salvation is a patching up, a repairing, a cleaning up. (Continued on page 5, column 1)

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The Origin And Perpetuity Of Baptists

(Continued from page one)

not go back to a more remote date than that. It is not sound history or good reasoning to try to connect them with an earlier sect or heresy; though you may find some similarity between their teachings and the teachings of the ancient Waldenses, or sects and controversies even earlier."

The professor of church history in the Gettysburg Lutheran Theological Seminary wrote: "Baptists were originated by 'some Swiss, about 1523.'"

H. M. Scott, professor of church history in the Congregational Theological Seminary, in Chicago, wrote: "It arose in Zwickan, Saxony, A. D. 1520, under the Zwickan prophets, Starch and others."

A. C. Lewis, professor of church history in the Presbyterian Theological Seminary in Chicago, wrote: "I regret not being able to give you the categorical answers you seem to anticipate . . . The questions as put, do not admit of short and categorical answers . . . The first Baptist Church was not formed or organized, but evolved out of Anabaptist antecedents"

Professor L. L. Paine, of the Congregational Theological Seminary, of Bangor, Maine, wrote: "When Luther began his

(Continued on page six)

"Preaching Jesus"

(Continued from page one)

him. He didn't have to find a page that referred to Jesus, but he just preached from the page they were reading. He didn't have to get into another page to find Jesus, but all he had to do was start preaching Jesus out of the page they were reading.

I am contending that is true throughout all the Bible. You can find Jesus on every page of the Bible. As Philip began at the same Scripture and preached unto him, Jesus, I am of the opinion that this is the way we ought to present the Son of God day by day to everyone we meet.

Now how should we preach Jesus?

I

I PREACH JESUS AS POWERFUL.

You may sometimes sing of Jesus as the lowly Nazarene. Beloved, the Jesus I preach to you is not the lowly Nazarene. He was a lowly Nazarene when He was here in the world, but He is not today. He is the Lordly Nazarene today. He was one of weakness when He was here in the days of His flesh, but He is not today. He is the Christ of power. Listen:

"And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:18-20.

This is the Great Commission, and you will notice that Jesus prefaces it by saying, "All power

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is given unto me in heaven and in earth." What power! Horse power, steam power, electric power, gas power, man power, atomic energy power, yes, even Heavenly power—all power belongs to the Lord Jesus Christ. He is back of it all.

I am contending that if we preach the Christ of the Bible, we ought to preach Jesus Christ as powerful. He is not a "manby-pamby" that stands at the door and knocks to gain admission into your heart. He is not, as the Arminians present Him, standing meekly, exhorting you to be saved, but having nothing to do about it, and exercising no power concerning your salvation. He is not, as the Arminians preach, a Christ that has done everything He can, and is now frustrated because men won't let Him save them. Rather, beloved, He is the Christ of power.

Notice again:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1.

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:21.

Beloved, He is above all—not just barely above all, but far above all principalities, power, and might. I tell you, the Lord Jesus Christ is a Christ of power.

When Paul wrote to the church of Philippi, he said:

"Wherefore God also hath HIGHLY EXALTED HIM, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

I tell you, beloved, I am preaching Christ as powerful. He had power over nature when He was here. Did He not walk upon the water? Did He not turn water into wine? Was it not true that the Lord Jesus Christ was able to overcome all the laws of nature?

He had power over disease when He was here, for the Son of God spoke to an individual with a withered arm, and he was completely healed. I say He had power over disease, because every person that came into His presence with any kind of disease went away with a whole body. Lamé feet, withered hands, stopped ears, blind eyes—regardless of what the physical condition might be, the individual went away completely healed. I tell you, the Lord Jesus Christ had power over all disease.

He had power over the grave. As I have often said, the Lord Jesus broke up every funeral that He ever attended. As far as we know, He never went to but three funerals—the funeral of Lazarus, who had been dead for four days (John 11:43, 44); the funeral of the son of the widow of Nain (Luke 7:12-15), who was being carried forth to

his burial; and the funeral of the little girl, Jairus' daughter (Mt. 9:25), that had just died. In each case, the Lord Jesus Christ restored the dead one back to the relative. I tell you, He had power over the grave.

Beloved, He had power to give life. Listen:

"As thou hast given him power over all flesh, that He should give eternal life to as many as thou hast given him . . . For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."—John 17:28.

Beloved, I don't present to you a Christ of helplessness, nor a Christ who is aged and decrepit, nor a Christ who was once a Christ of power, but today, has lost His power. Rather, I preach Christ to you as powerful, for He is powerful in every phase of life.

II

I PREACH JESUS AS PRE-EMINENT.

We read:

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things HE MIGHT HAVE THE PRE-EMINENCE."—Col. 1:18.

Some people would make Christ prominent, but the Bible says He is preeminent.

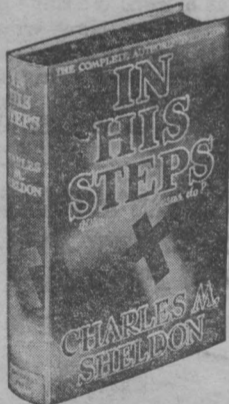
Notice again:

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so MUCH BETTER THAN THE ANGELS, as he hath by inheritance obtained a more excellent name than they."—Heb. 1:3, 4.

Talk about preeminence, if you will read this same chapter, and the verses that follow, you will find that He is not only preeminent over man, and over creation, and over Moses and the law, but He is actually preeminent over the angels of God. I tell you, I am preaching Christ today as preeminent.

His birth—wasn't it preeminent, when three worlds gathered

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at His cradle? The angels came down from above, and sang the first Hallelujah chorus, "Glory to God in the highest, and on earth peace, good will toward men." The shepherds came from the fields and bowed in worship before the Christ. The wise men came from the Far East, following a star, and laid gifts of gold, frankincense, and myrrh down before Him. I tell you, His was a preeminent birth. When was there ever a star hung in the heavens heralding the birth of a child? It took place when Jesus was born. When was it ever true that all the events which took place concerning the birth of the Lord Jesus Christ took place at the birth of any human being? Beloved, His birth was a preeminent birth.

Christ is also preeminent in the Bible. Read the Bible, and whose story is it? It is the story of the Lord Jesus Christ from beginning to end. Somebody once said that history is His story, and that is true, but the Bible is also His story. Anywhere you read in the Bible, you are reading the story of the Lord Jesus Christ. He is preeminent in the Bible.

About 40 years ago a preacher one rainy day was "riding herd" on his children. He gave them a picture puzzle to put together thinking it would take them the biggest part of the day. He was surprised some 15 minutes later to find that they had it already completely assembled. When he asked them how it was, they said that on the back side there was a picture of man and they just saw where his arms, legs, head, and trunk went, and they put it all together on that side and turned it over."

You know, beloved, if you will just notice where the Lord Jesus Christ is found in the Bible, you will be able to understand the Word of God, because the Bible is the story of the Lord Jesus. He is preeminent in the Bible.

He was also preeminent in His death. When was there anyone who died like the Lord Jesus Christ? You and I, if our Saviour does not come for us in the skies, will lie down some of these days and die, and we will die, because we cannot help ourselves. We will die because there is no way for us to live any longer. But that wasn't the way that Jesus died. His death wasn't a natural death. It was a supernatural death. The Word of God tells us that He dismissed His spirit. He didn't die as we die, but He died supernaturally. He dismissed His spirit. The word for "dismissed" (Mt. 27:50), is a word that indicates an act of volition on His part. It was His own act whereby He dismissed His spirit back to God. Never was there a death like the death of the Son of God. He is preeminent in His death.

He is preeminent in His church, for we read:

"He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1:18.

I wouldn't say that He is preeminent in every church, because He does not claim to own all the churches, but He is preeminent in His church. He is the Head and Founder of His church. He has the right to tell us what kind of doctrine that we are to believe. He has the right to tell us what kind of baptism to administer. He has a right to tell us who can come for fellowship to the Lord's Supper. He has a right in everything so far as His church is concerned, because Jesus Christ is preeminent in His church. It is true that most churches don't even make Him prominent, but in His church, He is pre-eminent.

The Lord Jesus Christ is preeminent in His coming again. Never has anybody come to this

world and lived and died and gone back to Glory and returned as Jesus Christ is going to do.

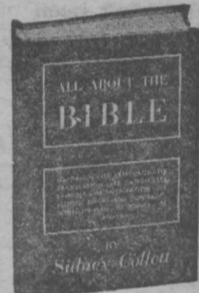
If you go into a doctor's office, maybe there will be a little face of a clock on the door, with the hands pointing to some certain hour, and there will be a message on the face of the clock that says, "Doctor is out; will be back at —"

Beloved, the Lord Jesus Christ is out today, but He will be back. I can't tell you the exact time, but He is going to be back some of these days. He went away, and He is coming again. He is preeminent in His second coming—in His return.

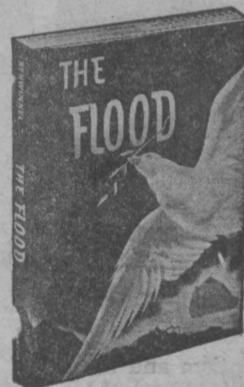
I would urge you to notice this truth as I preach Jesus to you. I don't just say that Jesus is prominent, but I say He is preeminent. He is not just prominent in His birth, but He is preeminent in His birth. He is not just prominent in the Bible, but He is preeminent in the Bible. He is not just prominent in His death, but He is preeminent in His death. He is not just prominent in His church, but He is preeminent in His church. He is not prominent (Continued on page 4, column 1)

BIBLE STUDY HELPS THAT REALLY HELP

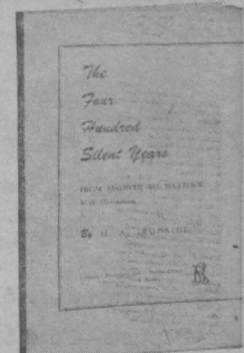
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THE BAPTIST EXAMINER

JANUARY 28, 1967

PAGE THREE

"Preaching Jesus"

(Continued from page three)
In His second coming, but He is preeminent in His second coming. I say to you, I preach Jesus Christ as preeminent.

III

I PREACH JESUS AS PURE.

I am afraid that we fail to comprehend the purity of the Son of God. We are so impure ourselves, and have so much of the flesh about us, and are so corrupt, I am afraid we fail to understand the purity of the Son of God. Beloved, believe me, when I tell you that Jesus Christ was purity personified. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT."—I Pet. 1:18, 19.

"For he hath made him, (WHO KNEW NO SIN); to be sin for us, that we might be made the righteousness of God in him."—II Cor. 5:21.

"For such an high priest became us, who is HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and made higher than the heavens."—Heb. 7:26.

May I present Him to you not only as powerful and preeminent, but as pure? Do you know why He had to be pure? To be my Saviour. Jesus Christ couldn't have been the Saviour of any of us if He hadn't been pure. If there had been one single sin stain in His life. He would have

needed a Saviour just like each of us. He couldn't have been our Redeemer. He would have needed a redeemer Himself, if He had not been pure.

As an illustration, I have often said that Jesus Christ rode into the city of Jerusalem on a donkey. What would have happened if the disciples had brought a strapping stallion for Him to straddle that day? What would have happened if they had brought back a beautiful horse and the Son of God had put a saddle upon that horse and had ridden into the city of Jerusalem as a conqueror? He would have violated the Scriptures, because the Scriptures had said that He was going to ride into the city of Jerusalem on a donkey. What would have happened? I tell you, beloved, He would have needed a Saviour. He had to ride a donkey, or He would have been a sinner, who would have needed a Saviour. If the Son of God had violated the Word in one particular, He could have never been our Saviour, and He would have needed a Saviour Himself.

I say, beloved, the Lord Jesus Christ is pure. We are living in a day when there is much said about pure food laws. You know the purest food that was ever put on the market would fade into insignificance when compared with the purity of the Lord Jesus Christ. The product that boasts of being 99 and 44-100 per cent pure is nothing when compared to Jesus. It is vile in comparison with the purity of the Son of God.

IV

I PREACH JESUS AS PIERCED.

We read:
"But one of the soldiers with a spear PIERCED HIS SIDE, and forthwith came there out blood and water."—John 19:34.

Notice, his side was pierced. Jesus was not only powerful, and preeminent, and pure, but He was pierced.

Go back in the Old Testament and read the story of the offering that was placed upon the brazen altar. There was a grating over the brazen altar, and a fire burned below that grating. When the sacrifice was put upon the brazen altar, it was tied. On each corner of the altar, there was a horn, and the sacrifice was tied to the horns of the altar. There upon that altar, the sacrifice—whether it were a cow, or a bullock, or a sheep, or a goat, or whatever it might have been—was tied to the four horns of the altar, and there that sacrifice was killed, and burned, and consumed.

Stand along side the brazen altar as the sacrifice was killed, and then close your eyes and look down the avenues of time to the day when Jesus Christ was tied—not to a brazen altar—but to the cross of Calvary. You can see Him who was pierced for our sins, just the same as the sacrifice in type was for the sin of the offerer in the Old Testament.

I think often of the passover lamb we read about in the 12th chapter of Exodus. It was said that this lamb was to be taken from among the sheep and the goats and kept to itself for a certain number of days, then killed on a particular day, and the blood of that passover lamb was to be caught in the basin and was to be sprinkled upon the door posts and the lintel above the door. You can't read this, beloved, without seeing in it that a lamb died. You can't read this without seeing how that lamb was pierced.

I would like to tell you that the lamb that was slain on the night of that first memorable passover was a type of the Lord Jesus Christ, who is the Lamb of God, who came to Calvary and whose hands and feet were pierced by nails, whose side was pierced by a sword, whose fore-

head was pierced by a crown of thorns, and whose face was pierced as they plucked the beard therefrom. Beloved, I look at Him, and I would point you to Him, and I would say that I preach Christ to you today as being pierced for your sins. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:3.

"Who his own self BARE OUR SINS in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose STRIPES ye were healed."—I Pet. 2:24.

"For Christ also hath ONCE SUFFERED for sins, the just for the unjust, that he might bring us to God, being PUT TO DEATH in the flesh, but quickened by the Spirit."—I Pet. 3:18.

Beloved, I preach Jesus to you this morning, and I preach Him to you as powerful, preeminent, pure, and pierced.

V

I PREACH JESUS TO YOU PRECIOUS.

"Unto you therefore which believe HE IS PRECIOUS; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."—I Pet. 2:7.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

I say to you, Jesus is precious to every believing sinner. Do I speak to someone who has never yet come to the knowledge of Jesus Christ as Saviour? Then may I remind you that the Son of God may become precious to you. I shall never forget how precious He became to me. I shall never forget how precious I thought Him to be the day that He saved my soul. Yes, beloved, He is precious to the sinner.

He is precious to every sorrowing saint. Do you have any troubles today? The Word of God says:

"Man that is born of a woman is of few days, and FULL OF TROUBLE."—Job 14:1.

How true this is! You hardly get over one problem until another arises. You hardly get beyond one burden until another burden has arisen. We have problems day by day. How wonderful it is to know that Jesus is precious to the sorrowing saint. The best illustration that I know of is the experience of the

BRO. JACKSON WOULDN'T DO NEARLY SO MUCH FANCY TWISTING AND TURNING TO ESCAPE THE PLAIN TRUTH OF THE BIBLE AS TO ELECTION, IF HE WOULD ONLY STUDY BIBLE TRUTH AS TO . . .

Calvinism—Arminianism

These two terms are simply the "nick-names" of two differing beliefs relative to the sovereignty of God. Neither John Calvin nor James Arminius originated either system. The system designated "Calvinism" was held by the Protestant reformers during the 16th century. Eventually, some of the Protestants began to oppose the system and branded it by the term, "Calvinism." Of course, this belief was not Calvinism, but it was New Testament truth.

Arminius was the leader among those who came upon the scene to oppose the Calvinism, and to present another system. "Calvinists" called the system set forth by Arminius, "Arminianism." But both beliefs were being preached long before Calvin and Arminius were born. Satan has always counterfeited the Truth, and he had counterfeited the truths of Sovereign grace long before Arminius was used of him to spread the heresies of what is now termed "Arminianism." The truths which Calvin, contended for had been preached by Christ, the apostles, and Baptists from the days of the Saviour's personal ministry, as the confessions of faith clearly testify. Here are the basic five points of the two systems:

Calvinism	Arminianism
Election of Grace	Conditional Election
Total Spiritual Inability of Man (the Will in Bondage)	Partial Depravity (Free-Will)
Particular and Fully Effectual Atonement	General and Partially Effectual Atonement
Unconquerable Grace	Conquerable Grace
Eternal Security	Possibility of Apostasy

There is logically no middle ground between Calvinism and Arminianism, though some have tried to straddle the fence, or to make the two coincide.

Basically, Calvinism is the belief that salvation is wholly of the Lord (Jonah 2:9).

On the other hand, Arminianism is the belief that man in some way has something to do in his salvation.

Under these two heads all who profess the Christian faith may be basically classified.

Please understand that we do not care so much for the term, "Calvinism." We wish that the term had never been applied to the truths of Grace. But it is often necessary to use the term to give the proper distinction between Arminianism and Grace.

Lord Jesus Christ when John the Baptist was decapitated. You remember that Herod made a silly promise to his wife's daughter in which he said to her, "Go ahead and dance for us, and whatever you want, I will give unto you, even unto the half of my kingdom." Prompted by her mother, she said, "I will take John the Baptist's head on a charger."

Beloved, that girl never thought of that by herself. She wasn't depraved and devilish enough to think of that, herself. Her mother was the one that prompted her, for that mother had been rebuked for her sin. John the Baptist had looked old Herod in the eye and said, "It is not lawful for you to have her." Stung by the rebuke of John the Baptist, she retaliated and told her daughter to ask Herod, for the head of John the Baptist on a charger.

I can see the servants bring that grizzly head of this first Baptist preacher, on a platter, and put it down in front of that silly, giddy girl. I can see the disciples as they picked up the headless torso of John the Baptist to bury it. The Word of God says:

"And his disciples came, and took up the body, and buried it, AND WENT AND TOLD JESUS."—Mt. 14:12.

Those disciples loved John the Baptist. They sorrowed over the death of John the Baptist. Now that John the Baptist has been decapitated, they take his headless body away to bury it, and immediately they went away and told Jesus. They knew by experience He was precious to every sorrowing saint.

Brother, sister, listen to me, Jesus Christ is not only precious to the sinner, but He is precious to a sorrowing saint, such as these disciples of John the Baptist.

Jesus is also precious to every dying saint. Jesus is precious when we come to die. I have stood by the bedside of many people who have died. I have seen so many people breathe their last in this world. Beloved, Jesus Christ is truly precious to the dying sinner.

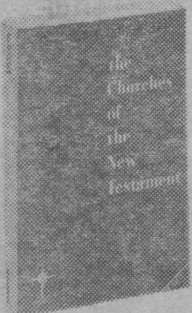
I saw a little lad one day sev-

eral years ago who was dying. He was one of the best young Christians that I ever knew. I saw him turn to his mother and say, "Mother, the only thing between me and Heaven is this lace curtain at the window. Jesus is precious to me today."

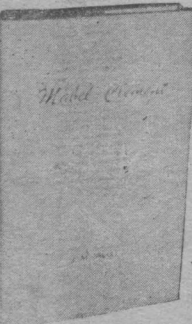
Oh, I tell you, brother, sister, He is precious when a saint comes to die. He is precious to us in life. He is precious to us when He saves us as sinners. He is precious to us every step of the way as He leads us on. He is precious to us as sorrowing saints, and He is especially precious (Continued on page 5, column 1)

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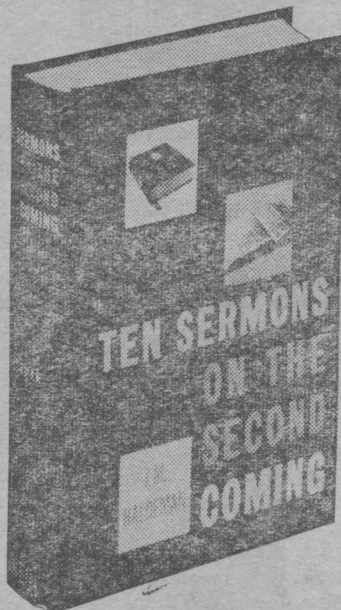
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PAGE FOUR

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"Preaching Jesus"

(Continued from page 4)
 When we come down to die.

CONCLUSION

Beloved, I am preaching Jesus to you this morning as powerful, eminent, pure, pierced, and precious. May I say to you that Jesus whom I have spoken to you about, will be the same tomorrow as He is today. Listen: "Jesus Christ the same yesterday, and to day, and for ever." Heb. 13:8.

Beloved, He will always be the same to us.

Might it please God this morning to reach down and save someone that is here. Might it please God to grant you salvation. I can't save you, and you can't save yourself. The Lord Jesus Christ is the all powerful one I present to you this morning. He can save you. May He do so this morning. May God bless you.

Cremation

(Continued from page 1)
 To avert the judgments of the Lord. High. What God has said will stand: "And I will set my face against that man."

EXCUSES FOR CREMATION.

Two main stock arguments are put forward by the advocates of cremation, writes James Griffin in "Cremation Historically and Theologically Considered." These are: (1) Sanitation. (2) Land availability.

Human and communal existence throughout the centuries has been the "Sanitation" argument, which resolves itself into mere sanitizing without a vestige of support it. In many of the ancient churches lie buried the members of eminent families of long ago, but there is no evidence whatsoever of any shipper in those churches ever having contracted any kind of infectious disease with the added danger of spreading an epidemic. There are no authentic instances of pollution of water supplies as to provoke epidemic diseases in people living in close proximity to a cemetery or a

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graveyard. It is reasonable, therefore, to maintain that, having through the centuries in which there were neither legal obligation nor legislation and administrative activities to enforce laws of sanitary procedure, the nation escaped without any recorded outbreak of diseases from the incidence of public burials, the possibility of any such experience in these days of advanced knowledge in the science of sanitation would surely be exceedingly remote.

2. Land is available for extension of pleasure pursuits, for building purposes and for various forms of industrial and social development. Why land for burials should be excluded from the category of uses for which land is unrestrictedly obtainable, requires some adequate explanation. It would be a staggering revelation to consider, and to compute, how many bodies could be buried in the acres which the crematoria of this country now cover! Those acres alone, if applied to burials instead of buildings, would undoubtedly provide sufficient burial space for generations yet unborn!

BURIAL SCRIPTURALLY DEFENDED.

"There is no trace of cremation in the Word of God," writes A. J. Pollock in "Pagan Cremation or Christian Burial." For human beings to be burned with fire, according to the Scriptures is reserved as a punishment for the wicked, and not an act of respect of the living to the dead, as Christian burial is.

"In the sweat of thy face shalt thou eat bread, till thou RETURN unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19). These were the words of God addressed to Adam, and form part of the sentence He passed upon him for his sin in partaking of the tree of the knowledge of good and evil. It is plainly stated that death is the penalty of sin. It is as plainly stated that just as Adam was created out of the ground so he is to RETURN unto the ground. God ordained burial in the earth as the way of the disposal of the bodies of the dead. "TILL THOU RETURN UNTO THE GROUND" was and is God's decree for "sinful men. Cremation goes dead against this basic law of God and THEREBY STANDS CONDEMNED FOR ALL TIME. Let there be no mistake about that." (p. 9).

"The late Dr. Edwin Slossen (a chemist of international fame) has recorded his conviction that 'the greatest miracle of the Bible is its chemical accuracy. The first book of the Bible says man was made out of dust of the earth and this is literally and scientifically true. In the dust of the earth there are 14 different chemical elements and in the body of man there are those same 14 chemical elements. The perfect correspondence suggests that for some purpose or reason which none can precisely fathom, God ordained that the body with its elemental correspondences with the soil shall return to the ground; for out of it wast thou taken; for dust thou art and unto dust thou shalt return.'" (Gen. 3:19). "Cremation Historically and Theologically Considered," by James Griffin (p. 7).

There is not a single instance of any of the Lord's people in either the Old Testament or the New being cremated. They were all reverently buried. We read that Moses was buried in a valley in the land of Moab against Bethpeor BY GOD HIMSELF (Deut. 34:6). The divinely-inspired Apostle, in writing of the resurrection body of believers, says: "It is sown (not cremated) in corruption: it is raised in incorruption: it is sown in dishonour: it is raised in glory: it is sown in weakness: it is raised in power: it is sown a natural body: it is raised a spiritual body." (I Cor. 15:42-44).

"Know ye not," said the apostle to the Corinthians, "that your bodies are the members of Christ? Shall I then take the members

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
 Jefferson City, Missouri
 A Worthwhile Example

The Word of God says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15).

Diligent, daily devotion to the study of God's Word is one thing largely absent from this so-called modern age in which we live. It has been said that in England, during the Puritan Period, one could walk down the streets in the evening and see fathers sitting on their doorsteps reading and explaining the Bible to their children.

One would sometimes see the pillow with the knee impressions on it inside the door near a table on which was an open Bible. During the first two hours of the morning no one dared disturb the man of the house in his devotions. Oh, how we need examples like these today.

How I thank God for the example set by my grandfather in the matter of Bible Study. I shall never forget those years I lived with him in which he would rise up early in the morning and read his Bible, and pray, before going to the cotton patch to work. And when he came in at noon, he would take down his Bible and read it and pray. Then, in the evening, before he retired he would do it again.

I can remember also that he used to say to me, "Jim you ought to read this Book. You ought to study it." How true. The word study means "to give diligence." Dear friend, you ought to give diligence, daily, to expound God's Word properly, or ELSE YOU WILL BE ASHAMED. (What kind of a Christian is he, be he Arminian or Calvinist, who does not daily study God's Word. However, I have heard of preachers going to their offices on Sunday morning, taking an outline from some book of sermons, and preaching it to thirsty souls.

The Bible says "STUDY" AND THAT MEANS THE BIBLE. Talk about influence. Talk about example. When you study it daily with great diligence, that's a worthwhile example.

of Christ and make them the members of an harlot? God forbid." (1 Cor. 6:15). Cannot the question be pertinently put. Shall I then take the members of Christ, and prostitute them at death to pagan form of burial? God forbid. In either case the giving over of the body to fornication or to cremation is a shameful and gross violation of God's revealed will. Flowers and prayers and beautiful singing cannot alter the solemn fact that cremation is an ABOMINATION in God's sight, a pagan practice to be shunned and abhorred.

Surely the burial of the Saviour in the grave is the last word on the subject for any believer! The Church of God has in the infallible Word an account of the burial of the Lord. Through His death and resurrection He robbed death of its sting and the grave of its victory. The grave, He has bequeathed as a place of rest for the bodies of His people until the resurrection of the Last Day (John 6:40), when "all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29).

"Thus saith the Lord, learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain." (Jer. 10:2, 3). Let us rather learn of Him who hath said, "He that hath my commandments, and keepeth

them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." (John 14:21).

Fred W. Roberts

(Continued from page one)

had remarried. His new father-in-law decided that he needed two more pigs because he had missed out on the first pigs; and this would make him important. To complicate things, the wife was keeping one of her mother's hogs, and her husband wanted her to give it back. She didn't want to give it back because if she kept it till it had pigs, she would get to keep one for herself.

While all of the commotion was going on, her baby was put on the ground. Not being able to understand anything being said, I started to watch the baby. It was playing in a bag that the mother had. I noticed that there was something alive in the bag—three baby rats that didn't have their eyes open yet. The baby really had a time playing with those baby rats. Brother Halliman told me that they would eat the baby rats for supper. I guess you might say that the problems here are a little different than back home.

Brother Halliman is a great missionary: he is trying to carry out the whole commission. "Go ye into all the world and preach the gospel to every creature." — Mark 16:15. He preached to natives, pigs, chickens, and baby rats in this first service. There may have been some other kind of animal in church, too. As you can see, we are not exactly what you would call formal.

Fred W. Roberts

Knocking?

(Continued from page two)

of the old corrupt, depraved heart of man, whereas the salvation of the Lord is a new birth. (John 3:5, Tit. 3:5); a new creation (2 Cor. 5:17); and a resurrection from the dead. (Eph. 2:5, 6).

Any heart opening that is done in salvation is done by the Lord. We read in Acts 16:14.

"Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Now this does not contradict what I have said above about the Lord not wanting into the heart, and giving a new heart instead of cleaning and repairing the old. This verse shows us that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

We see in these two references that the most powerful and eloquent of preaching would not affect man, unless man's understanding is enlightened by the Holy Spirit of God. The verse does not say that Lydia's heart was opened that Jesus might come in, but that she gave attention to the preached word. Man by nature is blinded to spiritual things, and further, he is blinded by Satan, and so God must give man the desire to attend to the Word and the understanding of the Word. Further the opening that is done here is done by the Lord. It was not the free-will of Lydia, it was not the eloquence of Paul, but it was the work of the Lord that caused Lydia to hear the Word.

Oh! how we preachers need to learn this lesson. Let us study hard, let us prepare diligently, let us preach to the very utmost of our ability, but let us never forget that we are wholly dependent upon the Sovereign, effectual power of God for any effects from our ministry. Let the preacher and the church learn this lesson well, and let us pray most earnestly and fervently "Come, — O Breath, and breathe upon these slain, that they may live." Eze. 37:9. Let us never forget that it is with dead

THE BAPTIST EXAMINER
 JANUARY 28, 1967
 PAGE FIVE

sinner we have to deal, and only the life-giving power of God is equal to the task.

The context explains this verse, which we will point out later, and there is not a thing here or anywhere else in the Bible of the usual interpretation. This interpretation is simply the product of Arminian heresy fastening itself onto and perverting the clear teaching of the Word of God.

The usual interpretation of this verse — the Arminian interpretation denies the clear, Biblical doctrine of total depravity. I declare unto you that no man can be a believer in depravity as the Bible teaches it, and hold the popular view of this verse. Put it down when a man talks of Jesus trying to get into the heart of man, and "you must open the door" etc., he does not believe in the total depravity of man. Oh! here is the spring out of which so much damnable heresy flows. Man's denial of total depravity makes it utterly impossible, that he can believe the truth of how God saves sinners. But let a man clearly see the awful doctrine of depravity, let him believe unhesitatingly what the Bible says about this, and he will be a believer in the sovereign grace of God, and see that this is the only hope of salvation as surely as day follows night.

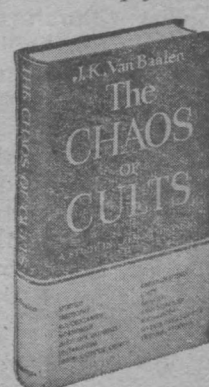
There are two consequences of total depravity, that clearly and effectively destroy the usual interpretation of Rev. 3:20. As a (Continued on page 6, column 3)

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The Origin And Perpetuity Of Baptists

(Continued from page three)

reformation there were so-called Anabaptists. But the Baptist denomination is later. The origin of the English Baptists is very obscure. They appear in the reign of Elizabeth, persecuted.

Professor John Clarke Ridpath, Methodist, of Du Paw University, evasively answered: "The answers of your questions turns upon the definition of the word Baptist . . . There is, therefore, a sense in which we should say that there was a Baptist Church in the age of Luther. There is another sense in which we should have to deny the proposition . . . I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

The president of the Campbellite College, at Bethany, Va., wrote: "The Baptists appeared first in Switzerland." Who founded the first Baptist church that ever existed "cannot be determined. There were no Baptist Churches before the beginning of the sixteenth century though immersion was practiced from the beginning."

A. P. Cobb, pastor of the First Campbellite Church, in Springfield, Ill., wrote, "Was there a Baptist Church when Luther began his Reformation? Yes. In Switzerland, 1523. Large churches fully organized in 1525-30 in South Germany. Who originated the first Baptist Church? I cannot tell."

The pastor of the First Campbellite Church, Ann Arbor, Mich., wrote: "Was there a Baptist Church when Luther began his Reformation? The Baptists had large churches fully organized between 1520-30 in Switzerland. They were persecuted by both Zwingli and the Romanists. Who originated the first Baptist Church that ever existed? I do not know."

The professor of church history in the Campbellite College, at Irvington, Ind., endorsed the following quotation — which he enclosed with his letter — from the *Journal and Messenger*, of Cincinnati: "Baptists believe that the churches founded by the Apostles were essentially Baptist. That they believed and practiced what Baptist Churches believe and practice today. They also believe that persons holding these essential doctrines were found all along down through the centuries, from the days of the apostles until now. But they do not fix upon any particular time when the first Baptist Church of modern times came into existence. They find that such churches existed in Switzerland in the early part of the sixteenth century—the days of Zwingli and Luther. They find that about the same time such churches were to be found in Holland and the Low Countries; and that soon after they were to be found in England. They find that as early as 1640-44 they were existing in various parts of our own country, and that their founders for the most part came from England or Wales. Not to speak of Roger Williams, it is found that Hanserd Knollys founded a little Baptist Church in New Hampshire; that a similar church was founded in New Jersey, another in Pennsylvania and others in the Southern States, in the seventeenth century. No one church in this country can be called the mother church of Baptists."

His words are: "As it did not seem possible to answer in the brief space of your card, the reply has been delayed." In the meanwhile the enclosed extract from the *Journal and Messenger* . . . set forth all the facts in the case, as given in church history."

B. D. Dean, Professor of Church History in Hiram College, wrote: "Was there a Baptist Church when Luther began his Reformation? No, not under that name. Baptist churches sprang up simultaneously in different countries as the result of the Reformation. I know of no Baptist Churches calling themselves Baptist Churches prior to 1600."

Professor Dean, in his letter, endorses the following statement: "In Switzerland, in Germany, in Holland, it has been found impossible to decide when Baptists first appeared, or which were the first churches of Baptists in those lands . . . and it is quite as difficult to decide the question about Baptists in England."

Jarrel's remarks on these replies to his questions: "Had I asked any of the foregoing scholars: Who was the first President of the United States? When and by whom was the Methodist Church originated? The Presbyterian? The Lutheran? The Campbellite? The Episcopal? In a half dozen words they could have answered. Yet, in answer to when and by whom Baptist churches originated, we see they spend more time refusing to attempt an answer, than would be necessary to tell the name and the date of the origin of Baptist Churches if they were of modern and of human origin; or, they evade the question; or, they annihilate each other's answers by their contradictions of each other; or, they admit the impossibility of answering my questions, or, they indirectly, without intending it, concede Baptist Churches are neither of human nor of modern origin."

"Closing these answers is the following, which I received when I received the others just quoted, from Prof. Walker, professor of church history in Harvard University: 'As you are probably aware, your questions relate to one of the most disputed points in church history. Whether the Baptist movement can be traced back to the Lutheran Reformation or not, is a question which has been much debated of late . . . Some men of weight in church history, and notably the German scholar, Ludwig Keller, of Munster, would find a continuous relation between the Anabaptists of the Reformation period and individual sects like the Waldenses, and through them a line of free and possibly evangelical churches, back to the early days of the church.'"

"In view of these statements of representative scholars—to which an almost unlimited number can be added—that history does not assign to Baptist Churches a human founder and a post-apostolic date of origin is settled beyond doubt."

—REPRINTED FROM A PREVIOUS ISSUE OF TBE—

Knocking?

(Continued from page five)

result of depravity, man would not let Jesus into his heart if he could. He is so sinful and depraved, he loves sin so much and hates God so desperately, that if Jesus were standing at his heart trying to get in, he would do everything in his power to keep that door closed forever and drive Jesus from the door. Dear friends, this theology would be like the wolf knocking at the door of the three little pigs, begging to let him in. Well, you know what they did with their free will—everything they could to keep the wolf out. That is exactly what the sinner does if this picture of Jesus at the door were true. Further, the depraved sinner could not open the door if he would, for the Bible declares that the sinner is dead (Eph. 2:1). Pray tell me, how could a dead man open a door. I was in a small town in Tennessee one night seeking a certain road to a home outside the town. It was very late and the only thing open was a funeral parlour. I went to the door through which I could see a body lying in a casket, but no sign of life around. I knocked and knocked, but the dead body would not let me in, and I had to phone the home we were seeking and get directions. Well, you say, surely you did not expect that dead body to open the door. No. I did not, but Arminian preachers who tell sinners "You must open the door" are expecting what I did not on that night. Oh, the utter hopelessness of the doctrines—the so called gospel of Arminianism to save a lost, depraved sinner.

The usual Arminian interpretation of Rev. 3:20 denies many portions of the Word of God, such as John 1:13 "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"; John 6:44 "No man can come to me, except the Father which hath sent me draw him"; Rom. 8:7 "Because the carnal mind is enmity against God: for it is not subject to the law of God,

neither indeed can be." These and many like verses show us beyond a doubt that Jesus is not trying to get into the sinner's heart, and that if this is all the gospel there is, all men are doomed for hell.

The usual interpretation of this verse places Jesus in the place of helplessness, wholly dependent upon the will of man. Oh! what a different person the Lord Jesus Christ of the Bible is from the poor little Jesus of this false interpretation, who wants to do something, tries to do something, and is thwarted by the will of man. The Jesus of the Bible is God Almighty and as such, he is Sovereign, all powerful and "What his soul desireth, even that he doeth" Job 23:13.

Note some verses on the sovereignty of God, and remember that Jesus is God.

"But our God is in the heavens: he hath done whatsoever he hath pleased." Ps. 115:3.

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa 14:24.

"My counsel shall stand, and I will do all my pleasure." Isa. 46:10.

"He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?" Dan. 4:35.

Now, dear friends, this is the Jesus of the Bible, I ask you does this sound like the little Jesus of Arminian doctrine, knocking at the door, trying to get in? I tell you, if Jesus wanted in, He could, and would get in, in mighty short order. Man could not stop the Almighty Son of God from opening the door, or knocking it down, if that were what Jesus was trying to do. I tell you that the Jesus of "Let Him In" and the sovereign Jesus of the Bible are two very different individuals. And the perverters of Scripture who set forth the usual interpretation of Rev. 3:20 need to get acquainted with the Sovereign Lord of the Bible.

Well, you will say, If the usual interpretation is not so, then what is the proper teaching of Rev. 3:20?

Let me say first that many, many Arminian preachers realize that the usual interpretation is so contradicted by the context, that even though they hold the theology of the usual teaching here, they will admit that it is not the teaching of this verse. Let me say further that on some portions of the Word, one must dig deeply, and study long and hard, and compare Scripture with Scripture diligently to seek out the true meaning. Let me further say that such is not the case with the verse of Scripture before us.

It does not take long hard, careful study to see its true meaning, but it is so clear, so open that a simple first time reading of Rev. 3:14-22 will clearly show the meaning to the unbiased reader. V. 14 plainly says "The church of the Laodiceans" and v 22 "unto the churches." So we see that it is at the door of the lukewarm, backslidden, church that Jesus is knocking. Now this is not the last time this has happened, nor is this the only church at whose door Jesus has knocked. This was a true church of Christ, even yet recognized as such and called a Church by the Holy Spirit, but it was in grave danger of being disowned by the Lord and of being no longer recognized as a true church. The church that had disowned her founder and head and shut Him out of her services, was in danger of ceasing to be a true church of Christ.

What a sad position, what a tragic condition for a church to be in. Jesus started the Church, He is the head of the Church, He loved the Church at Laodicea and gave Himself for it, it was His church and belonged to Him; yet because of their sin, their lukewarmness in life, love, doctrine, and practice, because of

their sense of self-sufficiency they had shut their Lord, the head, and owner out and He was on the outside seeking entrance into His church.

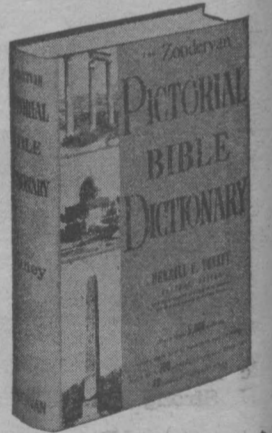
Oh, preachers, here is a theme that needs expounding — not a false view of Jesus trying to get into the heart of the sinner to save him, but knocking at the door of the Church, seeking entrance, and threatening judgment.

Now, please understand that this church was a true church started by Christ, and still recognized as a church by Him, though in imminent danger of losing that position. It was not a false, man-made church.

I am not saying that Jesus was trying to get into Methodist, Presbyterian, Holy Roller, Campbellite, etc, etc, churches. They are not His churches. They never were. He was never in them. Churches to start with, but they are many Baptist Churches, started by Christ — His churches who have programmed, conventioned, shunned, and ignored Him right out of the church. They stand in grave danger. Many who were once in this condition, do not heed His knock, and are no longer recognized as His churches. Many once true churches of our Lord, have been spun out, and are now no longer true churches even though they still wear the name "Baptist" and make loud claims. Oh, my brethren, here is a message that desperately needs preaching in our day. Hear me, it is not enough to trace your church back to some sound origin, a true beginning for it is possible for a true church to cease to be recognized by the Lord.

Well, you say, What about "Any man hear my voice and open the door?" This simply refers to the individual's responsibility in this kind of a church. He is to have individual fellowship with the Lord, and to seek help bring the church back to right relationship. If this cannot be done, then surely the Lord would have him seek membership in another church. For, hear now! If you remain as a member of a church that has been spued out by the Lord, and is no longer recognized by Him as a church, then you are not a member of that church.

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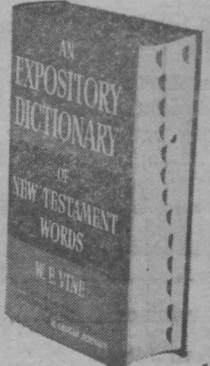


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THE BAPTIST EXAMINER

JANUARY 28, 1967

PAGE SIX

We need not have riches in order to make life rich.

THREE REASONS WHY I BELIEVE THE BIBLE IS THE WORD OF GOD

By W. P. WHITE
Former President, Bible Institute
of Los Angeles

The Bible is the Word of God, the only infallible rule of faith, in that it teaches what man is to believe concerning God. It is a rule of conduct, in that it teaches the duties God requires of men. It is infallible in that it makes no mistakes in doctrine, or precept. Some there are who tell us that the Bible contains the Word of God. We believe that it is the Word of God.

My father had great corn-fields, when I was a boy. In the corn-fields, he often planted melons. The corn-field was not a melon patch. It was a corn-field with melons in it. It is as difficult for the men who tell us that the Bible contains the Word of God, to point it out, when asked to do so, as it was for the neighbor boys to find my father's watermelons! The Bible is the Word of God, in the sense that the moment you open its pages, you have before you that on which God has placed His seal. Of course, there are words of Satan, and of wicked men, recorded in the Bible, but they are recorded as such, by the authority of Jehovah.

Men are in need of a revelation with authority. If the Bible does not come to us with the authority of Jehovah, why should we be good? Who said that I should be good? I do not want to be good? Suppose it suits my purpose better to be dishonest, or vicious, or impure? If a Supreme Being has not made a pronouncement as to what I should, or should not do, why should I feel under obligation? "Let us eat and drink, for tomorrow we die," is the logical suggestion to young people today, who have been taught in the schools that the Bible does not create moral obligation, but is "simply and only, the history of man's search for God."

I shall give you three reasons why I believe the Bible to be the Word of God:

The Definite Testimony of Jesus Christ and His Disciples

The New Testament was not written when Jesus Christ was on earth in bodily form, but it is a product of Christ. If you believe that there was such a person as Jesus Christ, you can believe the entire New Testament. Jesus left no writings of His own. The entire New Testament was written by men who professed to have seen and heard Him.

According to these writers, Jesus had foretold that such revelations would be made after His departure. He said that He would send the Holy Spirit. That the Spirit would teach them things that they could not receive from Him during His life here. "He shall take the things that are mine and shall show them unto you." "He shall guide you into all truth." The disciples and followers of Jesus Christ produced the New Testament, according to the prophecy and promise of their Master. The New Testament and Jesus Christ cannot be separated.

According to these same witnesses, Jesus Christ placed the stamp of His authority on the Old Testament Scriptures. Let it be remembered that He had the same Old Testament that we have today. He used it and quoted from it. He distinctly said that Moses wrote of Him: "Beginning at Moses, and all the Prophets, He expounded unto them the things concerning Himself." In talking to the Pharisee, in Matt. 19:4-6, He confirmed the Genesis story of Adam and Eve. He said His O.K. on the stories of Sodom and Gomorrah, Lot's wife, and the flood. We have a New Testament story of the flood, and from the lips of Jesus Himself: "They knew not until the flood came and took them all away." He often referred to the law of Exodus. He observed the ceremonial-law of Leviticus. He was the prototype of the brazen serpent of Numbers. When tempted of the Devil in the wilderness, He quoted three times from Deuteronomy, and the

Devil did not challenge Him. That was before the Devil attended a modern theological seminary! If the temptation would come to Jesus today, and He would quote Scripture to the Devil, He would say: "It has been universally conceded by modern scholarship, that Deuteronomy is not the Scripture of God!"

Jesus Christ believed the story of Jonah and the whale. Mr. Moody was right when he refused to allow men to speak from his platform who denied the Jonah story, for Jesus Christ referred to the Jonah story, and hung upon the historical fact of Jonah's experience, His own experience in the heart of the earth: "As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth."

Jesus Christ believed Daniel wrote Daniel: "When ye see the abomination of desolation, spoken of by Daniel the prophet, etc." (Matt. 24:15).

"The disciple whom Jesus loved" makes Jesus the fulfillment of Isaiah's prophecy, and declares Isaiah author of it. A preacher once sat beside me on a railway train, and expressed his surprise that I assumed that Isaiah wrote Isaiah. Said he:

"Don't you know that the scholars are agreed that Isaiah did not write Isaiah?" I replied: "Mark Twain has said the best thing on that subject that I have heard He said: 'It has recently been discovered by modern scholarship that Isaiah did not write Isaiah, but another man by the same name wrote it'."

The apostle John is the latest authority on the Isaiah question. John quoted from "Second Isaiah," then backed up into "First Isaiah," and said: "These things said Isaiah, when he saw His glory and spake of Him" (John 12:38-41)

My preacher friend said to me: "Oh, John believed that Isaiah wrote Isaiah, but it is agreed among scholars that John did not know what he was talking about." How sad that would be for some of us, if true! I have been preaching the Gospel for over forty years, founding my message on John 3:16, when I should have been saying: "John thought that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life; but it has been recently discovered by modern scholarship that John did not know what he was talking about!"

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are mistakes in the Old Testament, but Jesus Christ did not know they were there. Therefore, modern scholarship knows more than Jesus Christ. Where is the man who will stand up and make the claim?

Second: There are mistakes in the Old Testament, and Jesus Christ knew they were there, but He quoted from it and endorsed it as the very Scripture of God. Therefore, modern scholarship is more honest than Jesus Christ! Among all these modern infidels, where is the man who will stand up and make the claim?

There can be but one other proposition: There are no mistakes in the Old Testament, and Jesus Christ is the embodiment of wisdom and knowledge!

The Bible Is A Miracle of Scientific Accuracy

True science has not thrown a

doubt upon a single Bible statement. The definition of science in the Standard Dictionary is: "Knowledge gained and verified by correct thinking and exact observation." I wish every school boy and every schoolgirl would write that definition in a fly leaf of each schoolbook! A scientific statement is as capable of absolute demonstration or a mathematical proposition as a conclusion of logic. There is not an honest scientist in the world who believes that, according to knowledge gained by correct thinking and exact observation, the Genesis story, or any other statement of the Bible is a myth! There are scientists who have made great discoveries along some lines of truth, who have said some very foolish things about the Bible, that have betrayed their ignorance and oftentimes their viciousness. The (Continued on page 8, column 1)

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First Name	Initial	Last Name	HEIGHT Ft.-in.	WEIGHT Lbs.	Age	Months	BIRTH DATE Day	Year	RELATION To Applicant
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NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

Have you or any other Family Member listed above had medical or surgical care of advice during the past two years?
☐ YES ☐ NO If "yes" explain fully.

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following:
Arthritis, hernia, venereal disease, apoplexy?
☐ YES ☐ NO
Epilepsy, mental disorder, cancer, diabetes?
☐ YES ☐ NO
Tuberculosis, paralysis, prostrate trouble?
☐ YES ☐ NO
Heart trouble, eye cataract, disease of female organs, sciatica?
If "yes" explain fully. ☐ YES ☐ NO

I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except: _____

Date _____
Applicant's Signature _____
First Name Middle Initial Last Name

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THE BAPTIST EXAMINER

JANUARY 28, 1967

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The Bible

(Continued from page seven)
fact that Burbank can develop a new kind of potato, does not make him an authority on matters spiritual.

The fact that Edison is a wizard in electricity, does not keep him from speaking as a fool on Theology. Many who are experts in one line have said and done some very silly things on other lines.

The ex-president of a great university lectured at Corvallis, for over two hours one night, and proved to his own satisfaction that there could not be another war! **The next day Germany started for Paris**, and began the worst war in history!

It would not be out of place for the experts on potatoes, electricity, education, and the like, to sit for a little while at the feet of experts in Bible teaching! The men who have discovered some truth certainly ought not to be given credit for knowing all truth. There are many scholars who believe that the Bible is the Word of God. They have no occasion for shame! It is not difficult to believe Genesis 1:1: **"In the beginning God created the heaven and the earth."**

I read in a schoolbook, some time ago, that away back in the prehistoric past, there was a little piece of protoplasm that always wanted to be a man. True, he had never been a man, but it wanted to be a man, just the same! It scratched a freckle that it saw on itself, for 40,000,000 years, and the freckle became an eye! Encouraged by the progress, it scratched a freckle on its other side, and it became an eye! To make a long story short, that protoplasm became a man,

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and that is how men came to be! I submit that it is easier to believe that **"God created man in His own image."**

When God creates, or makes, a thing, He creates, or makes, it perfect. He would violate His own nature, should He do otherwise. He looks upon all that His hand creates and makes, and pronounces it very good. He cannot make an imperfect earth. He cannot create an imperfect man. He created **"the Anointed Cherub that covereth,"** and he became a devil through his fall. He created man in His own image, and he became a sinner through his fall. He created the heaven and the earth, and the earth became desolation and waste.

There is not an objection raised by the infidel scientists in the last nineteen centuries, that has not been fully answered by men as scholarly as the objectors. We should be careful not to accept that which is only a hypothesis, as "knowledge gained and certified by correct thinking and exact observation!"

But the Bible is not only scientific; it is a miracle of scientific accuracy. The human writers of the Bible were surrounded with all forms of vagaries in science. Who guarded Isaiah from the foolish notions of his time, concerning the shape of the earth, and caused him to write: **"Thou art He who sitteth upon the circle of the earth?"**

Isaiah was not a college professor, yet he seemed to know enough to keep from being the laughingstock of the generations that followed him! Who put it into the head of the Bible writers to say: **"The life is in the blood,"** and **"Keep thy heart with all diligence, for out of it are the issues of life?"** The fact concerning the blood and its circulation were here written down long before the discoveries of modern science! They anticipated the discoveries of modern science in more than a score of instances. There is not another book that has been in existence for ten years or more, dealing with a third of the number of scientific matters referred to by Bible writers, that does not contain foolish statements concerning known facts of science!

Not one science textbook that I used in college, would bring five cents on the open market! The Bible is like Pat's stone wall. He made it four feet high and four feet thick, so it would be the same height, should it be blown over. The infidel scientist has upset the Old Book many times, but it always stands, **"An Impregnable Rock of Sacred Scripture!"**

The conclusion is, that **"holy men of old spake as they were moved by the Holy Spirit,"** or they could not have spoken in such perfect accord with true science.

The Bible Satisfies The Demand Of The Heart

There is a longing in every heart to know the answer to some important questions that cannot be answered without divine revelation.

I want to know who God is. If there is no divine revelation on the subject, I have no means of knowing. I see no reason why I should blame the pagan for worshipping idols. It is an innocent pastime! If "the Bible is simply and only the history of man's search for God," why cannot he search for a god among his idols, since there is no prospect of him finding a satisfactory god? **"Can a man by searching find out God?"**

I want to know if God forgives sin. How God can be just, and a justifier of sinners, is a problem that has never been settled outside of revelation. When your Governor pardons a man convicted of a crime, there is something wrong with the law, something wrong with the execution of the law, or something wrong with the Governor.

If there is a God, He must be just, and justice forbids the condoning of sin in any form. Socrates once said to Plato: "It may be that the gods can forgive sin, but how I cannot tell." Neither can any other human being solve the problem!

I want to know what I am worth. Without a revelation the only logical answer to the question is, what I will bring in the open market. If there is no revelation, Dr. Osler was right: Some of us are getting painfully

near the age for chloroforming! Why not? Why a Board of Ministerial Relief? Why not chloroform the old preacher? Why pay taxes to support institutions for the care of those who no longer produce the wealth of society? Chloroform them!

You say you have higher ideals than that? Where did you get them? I think you stole them from your mother's Bible; but the Bible, they tell us, has no authority as a revelation from God; therefore you have no right to use it in estimating the worth of a man. If there is no revelation from God on the subject, then our worth must be expressed in terms of dollars and cents.

I once saw men sell a sheep for \$3,000. I was but a boy. I had read in the Bible, **"How much better is a man than a sheep!"** I thought of some of the boys at school whom I did not love, and I made up my mind that if the statement was true, God must have seen something in man that was beyond his worth in the market!

I am told that you can buy girl babies in India for twenty-five cents apiece. They are not worth it, so far as human wisdom can estimate!

I want to know where I am going. If God has not spoken on that subject, I do not care for the opinions of men. They tell us God has not spoken. Then we are in the dark. Why should I believe his guess, rather than any other man's guess? Looking into the window of a secondhand book store, I once saw three books lying together: "Some Recent Discoveries In Psychic Phenomena," by Lodge; "Will There Be Another War?" by Jordan; and "How I Discovered the North Pole," by Dr. Cook! I went in and congratulated the bookseller on his splendid classification!

If God has not spoken concerning the hereafter, Robert G. Ingersoll has said the last thing, and the best thing, that can be said at the graves of our dear ones. Standing over his brother's casket, with tears streaming down his face, he said: "Life is but a barren vale between the cold and ice-clad peaks of two eternities. We strive in vain to look beyond the heights. We lift our trembling voices in the silence of the night, only to hear the echo of their cry!"

Will God leave the questions of my soul unanswered? Will He create man with a longing and make no provision for the satisfaction of his longing? If I am not the creation of an intelligent, personal God, where did I get the longing? If I am, why should I not expect a revelation of the answers to the great questions of my heart? If I can find a revelation that will satisfy my heart, why should I not accept it as from God? I have found such a revelation!

The Bible satisfies! I want to know who made all things. The Books tells me: **"In the beginning God created the heaven and the earth."** That is reasonable! That does not ask me to believe something I cannot believe. The little child and the old philosopher have both accepted that statement. Something must have existed from all eternity. If not, whatever exists now must have created itself. That is unbelievable.

If matter alone existed through all eternity, intelligence must have been added, and it must have existed before it was added, or, you are forced to admit that matter is infinitely wise, and infinitely powerful. That is unbelievable, for there is no will-power or purpose in matter.

But I see the evidence everywhere of will-power and purpose, that compels me to believe that there is a God. **"The heavens declare His glory, and the firmament sheweth His handiwork."** The first verse of the Bible satisfies!

What is God? George Gillespie has boiled down the Bible answer to this: "God is a Spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth." No one can analyze God, but the Bible satisfies me!

Can God forgive sin? I cannot think of a Supreme Being without the attribute of perfect justice. If God is, He is just. How then can God forgive sin and be just? This Bible tells me: **"He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life."** **"Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins."** **"In this was manifested the love of God, that God sent His only begotten Son, that we might live**

through Him."

The Son of God took my place. He suffered the penalty for my sin. We may be saved in the justice of God! He could not, out of supreme love for man, pardon his transgressions. To deny the atoning work of Christ, is to attack the integrity of God. Someone had to suffer. **"The wages of sin is death."** If my soul is to live, and not die, the Son of God must die in my place. The Bible says that He did. That satisfies!

What am I worth? Without a revelation, my worth must be expressed in language of dollars and cents. Is there no other way to determine my worth? When I look into the pages of this Bible and ask the question, the answer comes to me with sweet satisfaction: **"You are worth dying for!"** The Bible tells us that Jesus Christ shall **"see the travail of His soul and be satisfied."** He will be satisfied in us! He did not die for nothing. There was no waste in our redemption. He saw something in a redeemed soul far beyond the value placed upon man in the marts of the world. Because of this ideal of the worth of man, the best and bravest men and women in all the earth, during nineteen centuries, have gone out to lay down their lives as stepping stones in the brook of time, that upon them the Son of God might walk in His triumphant progress around the world! A man is worth the Son of God dying for! That satisfies.

Where am I going? What is beyond? Ingersoll said: "We lift our voices in the silence of the night, only to hear the echo of their cry." **That is infidelity at its best!** What more can be said, by anyone, if God has not spoken? If there is no revelation from God on the subject, then the thing to do at every grave, is to deliver Ingersoll's oration, have the choir sing "Beautiful Isle of Somewhere," fill up the grave, and turn away with a heavy heart!

I challenge the Modernist to produce a ray of hope for life after death if the Bible is "simply and only the history of man's search after God!"

But the Bible gives a ground of hope! I have seen the dear old mother die. She said: "Children, I am dying, and I want you to help me sing the twenty-third Psalm, as I pass into the glory." And if you had heard her sing on the brink of eternity, you could not have believed that her life had been "but a barren vale between the cold and ice-clad peaks of two eternities." You would not have believed that she was striving "in vain to look beyond the heights," or that she was lifting her voice "in the silence of the night, only to hear the echo of her cry!" No! No! It seemed that even death paused for a moment to listen to the song of the saint:

The Lord's my Shepherd, I'll not want.
He makes me down to lie
In pastures green, He leadeth me
The quiet waters by.
My soul He doth restore again,
And me to walk doth make
Within the paths of righteousness,
Ev'n for His own name's sake.

Yea, though I walk through death's dark vale,
Yet will I fear no ill,
For Thou art with me and Thy rod
And staff, me comfort still.
Goodness and mercy all my life,
Shall surely follow me,
And in God's house forevermore,
My dwelling place shall be.

You cannot find that any place but in the Bible! It satisfies!

A few years ago, I visited my old family physician. I had heard that he was dying. I went into the sickroom. He said: "Preacher, you know you and I have never seen alike concerning the Bible and Jesus Christ. But I am dying, and I am in the dark. Can't you help me?" I asked him how it happened that he had wandered so far away from the teaching of his childhood. He said: "When I started to college, my mother gave me a Bible. I read it some, for a few months, but one of my professors taught that the Bible was a myth — that the whole Book was a fraud. I came to my room one night, after hearing a minister appeal to a body of students to believe in Jesus Christ. I was much impressed. I got out the Bible my mother gave me. It lay open on my table, and I said: 'It cannot be true. I know my mother believed it, but my mother never went to college, and

she accepted it just on faith. The professor has, or is supposed to have weighed all the evidence on the subject, and he says the Bible is a fraud. He must be right. I will accept evolutionary hypothesis, and give the Bible.' But," said he, "I am dying, and I am not satisfied. Can you help me?"

I said: "Doctor, let us go back to those college days. You are in your room. You have come from the church where you heard the minister plead. Will you not open your little Bible again? Now say with me, if you will. 'Perhaps it is true after all, and helping me, I will take the Bible with its story of the cross—I will believe the Christ of the Bible as a working hypothesis!'"

He raised up in his bed, and said all the earnestness of his soul, out: "You have got me, sir! I will. No man ever accepted the story of the Bible as a working hypothesis who had a doubt for a dying pillow!"

The Bible fits! Try it!

Knocking?

(Continued from page 6)
ber of a Scriptural church, remaining thus would be left of the Bride of Christ. So let us as individuals seek and maintain blessed fellowship with our Lord that we may know His will in these matters. I close with thought, and the realization, only he who has the Spirit-given ear will hear this message. It please our Sovereign Lord give you an ear to hear. Bless you all. Amen!

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