

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1716

The Supernatural Birth Of History's Supreme Person

W. J. FARMER
Lincoln Park, Michigan

"Therefore, the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son and shall call his name Immanuel." (Isa. 7:14).

The supreme person in history and the greatest person in prophecy is Jesus Christ. History has no meaning if He is left out of it. Nothing in history, not even the fact of creation, is as important as the fact of Jesus Christ. He is the center of history. He is the center of all of creation past, present, or future. Every important facet of history becomes dwarfed when Christ is in view.

Because of the importance of the Savior, His birth is our concern. His birth must be a supernatural birth. Even as a babe he was completely divine in every way. Let us consider some of the reasons his birth was supernatural.

I.

His birth was according to God's eternal plan.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15).

Here are some reasons for believing that Christ's birth was

God's plan:

First of all, everything that happens is according to God's plan. This is proved by Rom. 8:28.

The testimony of Old Testament types and prophecies also proves that Christ is the most important



WM. J. FARMER

part of God's eternal decrees. His birth was with great purpose. Gen. 3:15 leaves no doubt as to God's purpose.

II.

His birth was in fulfillment of prophecy. To name a few:

(Continued on page 5, column 4)

The Church, Local And Not Universal

By PASTOR FRANK B. BECK
Now with the Lord

Scripture reading—I Cor. chapter 12.

When the Apostle Paul opened his letter to the Church of God at Corinth, he proclaimed, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27). Of course, Paul is here not referring to the physical body of Christ, but to the ecclesiastical body, to the churchly body.

This is not the only instance where the church is called, the body of Christ. In Romans 12:4-5, Paul writes to the church at Rome, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." And

writing to the church at Ephesus he says of the church that Christ is "head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:22, 23). His words to the church at Colosse are almost the same, where he announces that Jesus Christ is "the head of the body, the church" (Col. 1:18). Thus there is no difficulty in discerning that the church is the body of Christ.

However there is every difficulty when an answer is sought for the question, what is the church? Is it an invisible, universal church? Or is it a visible, local church? Or are these contrasting terms two sides of the same truth?

Let us carefully consider the view that an invisible, universal church exists, and is therefore the

body of Christ.

Such a view has found favor with the church fathers. Polycarp called it, "the whole Catholic Church throughout the world;" and Irenaeus, "The church scattered throughout the whole world to the ends of the earth;" and Origen, "The church of God under Heaven" (Body of Divinity, John Gill, p. 854). It has also come down to us from the earliest days of the apostolic church in the words of the Apostles' Creed, "I believe in the holy Catholic Church;" the word Catholic, of course, meaning universal. It is



FRANK B. BECK

not the Roman Catholic, but holy Catholic church that is meant.

However, while the tradition of the early church should not be lightly dismissed, yet our only appeal, and final appeal should be to the Holy Scriptures, "what saith the Scripture?" (Rom. 4:3).

The term, universal church, catholic church, or invisible church does not occur in the King James Version of the Holy Bible. Neither does the term, local, or visible church occur therein. Yet the church must be one or the other. Then the only way one can decide is to study the Scriptures pertaining to the church and arrive at his own conclusion. (Continued on page 6, column 3)

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The Farther The Kapiago Area Patrol, It Gets Better

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

Greetings to each of you once again as we continue the report of the mission patrol that we have recently made. As I write this the physical results of this patrol are being felt more now perhaps than any other time including the time we spent in those rugged mountain and jungle areas. Several of the carriers and one preacher that went



FRED T. HALLIMAN

with me are here at the Mission medical center sick with malaria. I am having a battle trying to fight it off myself. For the past two days I have had every symptom of coming down with malaria, but with taking the anti-malaria tablets, have been able, so far, to ward it off.

In both the Lake Kapiago and Pogaia regions there is an abundance of the Anopheline mosquitoes which are the vectors of human malaria. I have had several attacks of malaria since

being in New Guinea and had the worst attack that I have ever had just over two years ago when I had spent considerable time in the Strickland River jungles and Pogaia area.

Our report of the patrol today begins with October 26, the 6th day of the patrol.

"D.Q." The first thing this morning was to inspect some timber being cut for a house. Several miscellaneous conferences were held regarding various things. In the afternoon a preaching service was held, over 200 present, "end D.Q."

Recalling where we left off in our last report you will remember that we had reached Haiwi only the day before. Luke, the native from Bougainville is in charge of the station at Haiwi. For some time we have been trying to get some timber cut to build him a decent house to live in. Apart from the fact that he needs a permanent house, he needs a house with an iron roof and a water catchment very bad. Water at Haiwi is a real problem. The Mission Station sits about half way up the side of quite a large mountain and it is a good mile down to where a stream flows where they can get water. Walking a mile down hill and carrying water a mile up hill can be hard even for a (Continued on page 7, column 4)

More About Burket's Visit To Churches Supporting Him

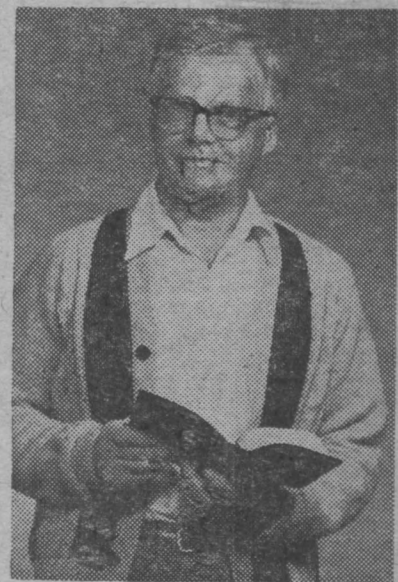
BILL BURKET
Farmington, New Mexico

As I continue my report concerning my visits to the churches in regards to our mission work to the Navajo Indians, it seems that I have left out some important details. Heaven, I don't know whether or not such a report will be interesting to the readers of TBE. What has been a real blessed experience to the writer may be boring to the reader. Therefore, we will leave it up to the readers. You write to us, and according to your comments, favorable or unfavorable and this report will thus be limited to three weeks or go on for six or seven weeks.

On September 26, 1971 — the tenth day of our trip — (deputation, as some people call such a trip), I got off to an early start. This Lord's day, I traveled about forty miles to get from Wayne Gregory's to the Baptist Temple in Decatur, Illinois. I was obliged to the pastor for coming to lead me into the church building as I was just wandering around in circles because of some road construction which involved detours.

It was good to get to know Pastor Keith Shumate for the few minutes we were able to be together before the services began. My first impression of this man was, "Here is a very courteous, humble and dedicated Christian man." But then again,

I believe that all who have a heart understanding of the doctrines of grace and church truth, will be of a like nature or character. Therefore, it was good to sit in the adult Sunday School class and hear the pastor expound on the subject, "First Missionaries Begin First Missionary Journey" Acts 13:1-12. Of course, this



BILL BURKET

made an ideal opening for me to tell about our missionary work to the Indians in the service that followed. The services were well attended and afterwards there was much good food and fellowship at the home of Charles and Darlene Stobaugh, with the pastor and his family, and others present. Back to church in the evening where we had two services. (Continued on page 7, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHY, IF SAVED, YOU SHOULD BE A BAPTIST"

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1:22,23.

May I remind you that this text says that everything has been put under the feet of Jesus, and that Jesus is the Head of the church. Beloved, if He is the Head of the church, then He has a right to speak to us, and to tell us the things that He wants us to do.

I wish that you would accept

that as a premise for all the balance that I have to say today.

Since He is the Head of the church, He has the right to tell us what kind of church we should be a member of; the doctrines that we should hold to; and the things that we ought to espouse. I say that since He is the Head of the church, He has the right to dictate to us, and to tell us the things that He wants us to know, and to do.

There is a reason for the message that I am preaching this

morning. I have a very dear friend, who is a saved person, but not a Baptist, who has been a friend for quite a number of years. He has been in our home on numerous occasions. I have seen him in worship services in various places. He has worshipped with us here in our church. He attended the conference at King's Addition the first part of September, and I told him during that conference that I expected to write him a letter shortly. (Continued on page 2, column 1)

HUMAN NATURE

It was the start of a holiday weekend and the service station was crowded.

Finally, an attendant hustled up to a preacher who had been waiting in line for some time.

"I'm sorry about the delay," the attendant apologized. "But it seems like everyone waits till the last minute to get ready for a trip which they knew they were going on."

The preacher smiled. "I know what you mean," he said. "I have the same problem in MY business."—Golf Digest.

ALWAYS READY

In a small country store in a Southern state a Negro lady came to do her shopping. Two or three young men were standing around passing the time of day, and knowing that she was a Christian, they began to taunt her. "We hear you are expecting Jesus to come back," they said.

"I sure am," she replied brightly.

"Do you really believe He's coming?" they asked.

"Sure as you're born," she answered.

(Continued on page 8, column 5)

The reason a dog has so many friends is because he wags his tail instead of his tongue!

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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"Why . . . A Baptist"

(Continued from page one)
giving him a number of reasons why that he ought to be a Baptist.

He believes the things that I preach. He supports THE BAPTIST EXAMINER. It is nothing unusual for him to give me a generous offering for the support of the paper. He loves the Lord. He sincerely and devotedly tries to serve Him to the best of his ability, but he is not a member of any sort of a church organization.

As I say, I told him that I planned to write him a letter at length, enumerating reasons why I think that he is doing wrong—why I think he ought to be a member of a Baptist church, and why, in particular, I think he ought to come here and cast his lot with us, and have me to baptize him.

In the providence of God, I haven't been able to get around to the letter, but I have thought a great deal about it. As I thought about what I was going to write to him, I have thought of this message.

So, this morning, I plan to preach this sermon to this man who isn't here. I think it will be a blessing to those who are here, and later, he will read it in THE BAPTIST EXAMINER. He will know, when he sees it in print, that the sermon is meant for him.

With that as an introduction, I have a number of reasons that I would offer as to why, if saved, everyone should be a Baptist.

I
YOU WOULD BE FOLLOWING JESUS' EXAMPLE.

When our Saviour was here on earth, He went to John the Baptist and asked baptism at his hands. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying,

I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:13-17.

This took place at the beginning of the ministry of the Lord Jesus Christ. You will notice that the Son of God, thus identified Himself with a Baptist.

Someone might say, "There wasn't any of these modern denominations there, that He could have identified Himself with." That is right. Who was there? Nobody but Baptists. And the Lord Jesus Christ identified Himself with John the Baptist, received Baptist baptism at the hands of John the Baptist, and did not begin His ministry until He had been thus baptized.

I would say, then, that you ought, if saved, be a Baptist, because by so doing, you would be following Jesus example.

I think it is worthwhile that we follow His example. We are told that He has left us an example, and if that be true, then certainly you and I ought to follow His example. We read:

"For even hereunto were ye called: because Christ also suffered for us, LEAVING US AN EXAMPLE, that ye should follow his steps." — I Pet. 2:21.

So, beloved, since He has set us an example, and since Peter enjoins us that we should follow that example, and thus follow in the steps of Jesus, then I would say, first of all, if you are saved, you ought to be a Baptist, because you would be following the example of the Lord Jesus Christ.

II

YOU WOULD BE IN THE CHURCH THAT JESUS BUILT.

Jesus said:
"I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

I do not wish to argue the heresy, nor the error, nor the fallacy, of the universal, invisible church, but may I say that as far as I am personally concerned, I don't believe in any kind of universal church, either visible nor invisible. I do not believe in what the Romanists call "the church," nor do I believe in what the Protestants call the church. I do not accept in any sense of the word a universal organization as being the church that Jesus built. When Jesus said, "I will build my church," I am satisfied that He was talking in terms of a local organization.

All of these other so-called churches have come into existence since that time. For example, the Romanists were founded by Gregory the Great at Rome in 590. The Lutherans were founded by Martin Luther in Germany in 1520. The Episcopalians were

founded by Henry VIII in England in 1534. The Presbyterians were founded by John Calvin in 1536 in the country of Switzerland. The Congregationalists were founded by Robert Brown in England 1540. The Methodists were founded by John and Charles Wesley in England in 1740. The Campbellites were founded by Alexander Campbell in America in 1827. The Mormons were founded by Joseph Smith in America in 1830. The Christian Scientists were founded by Mary Baker Eddy in America in 1879.

If you will notice, every one of these modern and leading Protestant organizations were founded by somebody other than Jesus Christ. They were founded someplace else other than Palestine, and they were founded at a date much later than the time of the Lord Jesus Christ.

So I say, beloved, you can look at these modern organizations and test them from the standpoint of founder. They have the wrong founder. You can test them from the standpoint of date, they have the wrong date. You can test them from the place that they come into existence, and the place is definitely wrong.

So I say that not one of them could claim to be the church that Jesus built. If I had the time this morning, I could show you from the pages of history — from the pages of even our enemies —

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from the pages of secular historians, that there is no organization called the church that goes back to the days of the Lord Jesus Christ other than Baptists.

III

YOU WOULD HAVE SCRIPTURAL BAPTISM.

When the Lord Jesus Christ wanted baptism, He didn't go to any Jewish high priests that were in existence in Palestine, but rather, He sought out John the Baptist. He said to John:

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness." — Mt. 3:15.

So, beloved, you see that the Lord Jesus Christ, in order to have Scriptural baptism, went to a Baptist preacher who had authority from God to baptize.

That you might know that he had authority from God to baptize, I read:

"He that sent me to baptize with water." — John 1:33.

Notice, John the Baptist said, "Somebody sent me to baptize with water," and the antecedent was God Himself. I say then, beloved, that John the Baptist had Scriptural authority direct from Heaven to administer the ordinance of baptism, and when Jesus wanted to be Scripturally baptized, He went to the man who had Heaven's authority and received baptism that had Heaven's approval, when He was baptized at the hands of John the Baptist.

That we might see that this is true, we read elsewhere in the New Testament where others put their stamp of approval upon the baptism of John the Baptist. Listen:

"The baptism of John, was it (Continued on page 3, column 1)

WHEN HE MAKES HIS PRESENCE KNOWN

Without His peace, my life is like a winter's day,
The chilling winds of doubt my heart dismay;
But when my blessed Saviour makes His presence known,
My doubts dissolve — He drives them all away

Without His love, my life is like a wilted flower,
With parched and withered leaves, athirst for rain;
But when my blessed Saviour makes His presence known,
His love revives my drooping heart again.

Without His rest, my life is like a stormy sea—
My fragile vessel tossing on its waves;
But when I see Him walk the crests that threaten me,
I take from Him the rest my spirit craves.

Without His pow'r, I fight as one that beats the air,
I have no strength, temptation to defeat,
But when I let the Holy Spirit take control,
My triumph over sin is made complete.

Without my Saviour's life infusing all my own,
I'm like a barren tree or worthless vine;
But when within, His life is flowing full and free,
The Spirit bears in me His fruit divine.

—Paul Hutchens

Brother Fred Writes A Most Important Note As To Work

Of recent date, one of our supporting churches for Bro. Halliman, sent their monthly offering direct to him, and in their letter asked some questions.

Brother Halliman took time out of his busy schedule to answer with a most wonderful Christian spirit, and then sent a carbon copy of his letter, with the suggestion that I might use it in TBE, so that it would save him time answering the same questions for any others that might write. In his letter Brother Halliman said:

"Now to answer your questions. Concerning the church there sending her mission check direct to me you ask, 'Do you have any objections?' I think in order to avoid any misunderstanding I should set out first, some reasons why I think it should be sent to the Calvary Baptist Church, of which I am a member.

First, I firmly believe in doing all things through the church of which I am a member. It is in and through the church that our Lord is glorified. When your church sends an offering to Calvary Baptist Church for this Mission work, our Lord is glorified through the Sovereign Grace Baptist Church. When the Calvary Baptist Church forwards that amount on to me again the Lord is glorified this time through Calvary Baptist Church. So far all things have passed through the church. When I receive offerings that have by-passed my church I feel that I am robbing my Lord of glory that rightly belongs to Him. Therefore, for this reason, if for no other, I would prefer that all offerings be sent through Calvary Baptist Church.

Secondly, When churches or individuals send offerings direct to me, that puts an extra load on me in acknowledging these offerings, which if there is only one occasionally would not amount to very much, but you could readily see that if most, or all, did this, it would

take a considerable amount of my time, the most of which is heavily taxed as it is.

Thirdly, In order for you to have a proper receipt of the offerings and for the church to have a proper record of all offerings received for this work, I must send the check back to my church for deposit and receipting. This amounts to the fact that checks sent thus take about twice as long before I can put them to work for the Lord. This is a lengthy discourse on one question, but I trust that it will help you to have a better understanding on why I prefer to have all offerings sent direct to the church of which I am a member.

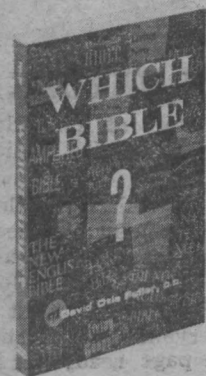
Regards your query concerning the Calvary Baptist Church desiring that I send a tenth of the mission offerings. This is completely untrue and unfounded. I do not know who told you this, and am not probing for information about the informer. In fact I do not wish to know, for I am afraid if I did, it might cause me to think a little less of some brother who has himself been grossly misinformed or else is just guessing, and in so doing spreading possible discord among the brethren.

I reaffirm that neither the Calvary Baptist Church, nor her pastor, has ever at anytime asked that I give the church a tenth of the mission offerings, nor even so much as hinted that I do so. Every dime that the church receives on my behalf is sent to me and while considerable amount is spent by the church each month on stamps, banking charges and secretarial work in behalf of the work, the church has never deducted a cent for those charges.

Regarding the tithe, it is my firm conviction that every individual (and according to Leviticus 27:30 I believe that a tithe of everything including that which the unsaved pos- (Continued on page 6, column 4)

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PAGE TWO

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"Why . . . A Baptist"

(Continued from page two)
from heaven, or of men? answer me.

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

And they answered and said unto Jesus, We cannot tell." — Mark 11:30-33.

Here is a Scripture that talks about the baptism of John. Jesus said, "Tell me, was that baptism from Heaven, or of men?" The crowd said, "We better watch out. If we say it is of men, we'll get in trouble because everybody believes that John the Baptist was a prophet of God, and if we say it is of God, then He is going to say, 'Why didn't you believe him?'"

So they just had to pass it by. They reneged the question, and passed it by, and said, "We can't tell."

Don't you see, beloved, by their silence, and their passing by the question that the Lord Jesus Christ asked them, that they put their stamp of approval upon Baptist baptism.

Notice a similar text:

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John." — Luke 7:29.

In other words, the crowd that had been baptized by John the Baptist, even including the publicans, justified God and praised God. Why? Because they had Baptist baptism.

I say to you frankly, if you have not Baptist baptism, you have no baptism at all. I don't care if it is sprinkling, pouring, or immersion that you have received. If it is not Baptist baptism, it amounts to exactly nothing in the sight of God.

So the third reason that you ought to be a Baptist if you are saved is because when you become a Baptist, you then have had Scriptural baptism.

IV

YOU WOULD AVOID ASSO-

CIATING WITH HERETICS.

We read:

"Now I beseech you, brethren, mark them, which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID THEM." — Rom. 16:17.

Notice, not only "mark them," but "avoid them." Here are two things to do. For that fellow who doesn't preach the truth, mark him, and then mark him off. Mark him, and avoid him. Stay away from him.

When the Apostle Paul was warning relative to the church, he said:

"Having a form of godliness, but denying the power thereof: from such TURN AWAY." — II Tim. 3:5.

Notice, Paul says to turn away from anybody who has a form of godliness, but denies the power thereof. You are to stay away from him.

Here is a man who says, "I am a church member. I am a preacher." What does he believe about the power of God? Does he believe that God is a sovereign God? Does he believe that God established the Baptist church when He was here in the days of His ministry, and He has had power to keep that church all the day down to the present time? Does he believe that God has power to save a man today and keep him throughout his life? What does he believe about the power of God? Paul says concerning the man who denies the power of God, "from such turn away."

Notice again:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us." — II Thess. 3:6.

"And if any man obey not our word by this epistle, note that man, and HAVE NO COMPANY WITH HIM, that he may be ashamed." — II Thess. 3:14.

Here are four verses of Scripture that tell us that we should avoid association with heretics, and avoid having heresy preached unto us.

I say to you, if you are a saved person, you ought to be a Baptist.

tist. You ought to be baptized into the fellowship of some Baptist church that is true to the Word of God. That ought to be your experience, because it will keep you from associating with heretics.

I think about my friend that I spoke of at the beginning of this message. As long as he remains without church membership and as long as he is not a member of a Baptist church that is true to the faith, then whenever he has an opportunity, or is invited, some place to speak or some place to have fellowship with people, he may attend; but in so doing, he is endangering himself, in that he has put himself wide open to the heresies of that particular organization.

I want to tell you, beloved, it means a lot to me when I tell you that as saved people, we ought to be mighty careful that we stay away from those who preach false doctrine, and those that are guilty of heresy.

V

YOU WOULD GET A REWARD FOR FAITHFULNESS.

I believe that God rewards His people for faithfulness. Listen:

"And every man shall receive his own reward according to his own labour." — I Cor. 3:8.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." — Rev. 22:12.

Here are two verses that tell us that Jesus Christ is going to reward us according to our works.

Beloved, I like the idea of pay. I like the idea of payday. I like the idea of looking forward to payday. God has a payday in store for all of His people, and the man who is saved — who is a member of a Baptist church, that man is going to get a reward for his faithfulness to the Lord.

If I run around the country and associate with all kinds of churches, and all kinds of preachers, I don't think I am being very faithful to my Lord. There are all these organizations that teach different ideas and different heresies, and if I associate with them, I am not being very faithful to my Lord when I do.

I say to you, if you are saved,

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you ought to be a Baptist, because you would get a reward for your faithfulness.

VI

YOUR TITHE WOULD NOT BE WASTED.

I believe in tithing. I believe that every saved person ought to be a tither in the church of which he is a member. I believe that every man, whether he is saved or unsaved, should be a tither, and should tithe into the church which he attends.

However, if you are a saved person and a member of a Baptist church, then you ought to put your tithe into the particular church.

Beloved, the man who goes here and there, hither and yon, worships with anybody that comes along that invites him to have fellowship with him, and contributes to the on-going of those various so-called churches, he is wasting his tithe that God has given unto him.

I say to you, you ought to be a Baptist because your tithe will go into the church of which you are a member, and would not be wasted by scattering it around amongst heretics.

We read:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — Mal. 3:10.

I believe this with all my heart, and I am satisfied that God wants His children to tithe. Beloved, if you are saved, you ought to be a Baptist in order that your tithes might not be wasted on heretics.

VII

YOU WOULD BE SPARED SEEING YOUR CHURCH DESTROYED.

Any man who is not a Baptist is going to have the humiliating experience of seeing the church of which he is a member completely destroyed. Listen:

"Every plant, which my heavenly Father hath not planted, SHALL BE ROOTED UP." — Mt. 15:13.

The words "rooted up" means completely turned upside down. Listen again:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her DESOLATE and NAKED, and shall EAT HER FLESH, and BURN HER with fire." — Rev. 17:16.

Wouldn't you hate to be a member of a Romanist organization or a Protestant organization and come down to the end of the road and see everything completely rooted up — turned upside down? Wouldn't you hate to see everything burned up and destroyed? I tell you, if you are saved, you ought to be a Baptist because you would be spared the humiliation of seeing your so-called church destroyed.

I don't know anything that looks much worse than ground that has been rooted into by hogs, and the ground turned upside down, with the grass turned un-

der and the ground turned up. Here is a green spot, and here is a spot of dirt, and here is another green spot and another spot of dirt. I don't know of anything that looks much worse.

Beloved, I would want to be spared the humiliation of seeing my church rooted up. I would want to be spared the humiliation of seeing the so-called organization of which I was a member come to complete destruction.

I say to you, you can be spared that, if you are saved, by being a Baptist.

VIII

YOU WOULD BE ABLE TO CARRY OUT THE GREAT COMMISSION.

The Lord Jesus Christ gave the Great Commission, when He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." — Mt. 28:19-20.

Jesus gave this commission to His disciples, not as individuals and not to them as disciples, but He gave it to them as a corporate body, or as a church. He said to this church, "You go, you carry out this commission. You teach, you baptize, and teach all the things that I have given you, and I will be with you all the way, even to the end of the age. Amen."

Beloved, that commission was not given to every Tom, Dick, and Harry in the country. That commission wasn't given to individuals as such. Rather, that commission was given to His church.

I tell you, if you are saved, you ought to be a Baptist, because you would then be able to carry out the commission. Nobody else has a right to this commission but Baptists. The only crowd that was there when Jesus gave these words was the crowd that Jesus Christ had organized, and every one of them had had baptism at the hands of John the Baptist. There wasn't a man in that first church that wasn't baptized by John the Baptist. They all had Baptist baptism. This was the first Baptist church, and Jesus Christ told this church, "You go. You make disciples. You baptize those that are saved, and you teach them all things."

I contend that the man who is outside the church that Jesus built has no commission in this world. He runs without being sent. He has no authority for anything he does. Everything that he does is without the authority of Almighty God, but the man who is a Baptist, has the commission back of him to carry out.

I say to you, if you are saved, you ought to be a Baptist, because you have a commission to carry out, and you will be able to carry out that commission by being a member of a Baptist church.

IX

YOU WOULD BE ABLE TO TAKE THE LORD'S SUPPER.

The Apostle Paul very plainly talks to us about the Lord's Supper. He says:

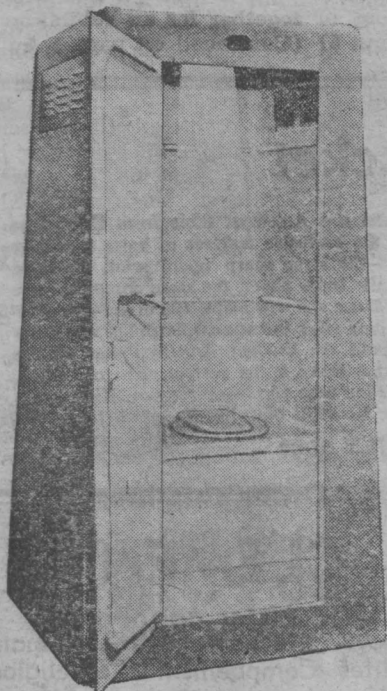
"And when he had given thanks, he brake it, and said, take eat: this is my body, which is broken for you: this do in remembrance of me."

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." — I Cor. 11:24, 25.

God doesn't leave it up to you to say whether you will, or will not, take the Lord's Supper. God doesn't leave it to you to decide whether you want to, or don't want to. The statement is, "This do ye . . ." This is a command — a definite, positive command from Almighty God that we are to observe the Lord's Supper.

I contend that every saved person (Continued on page 4, column 5)

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THE BAPTIST EXAMINER
DECEMBER 4, 1971

PAGE THREE

The Baptist Examiner FORUM

"In Deut. 22:5 we are told that a 'woman shall not wear that which pertaineth to a man.' I don't know how women may have dressed when Moses wrote this, but I have always had the impression that men wore clothing similar to skirts. In the light of this is it Scriptural for a woman to wear a pant-suit? Of course we must all agree that this is far more modest than the average dress."

E. G.
COOK

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I am certainly no authority on this subject. But I am persuaded that men's clothing as we know it today was unknown even in the early church age. I do not want to be influenced by the so-called pictures of Christ and the apostles, but I do feel that the artists of the fifteenth and sixteenth centuries had a better conception of how men dressed in ancient and medieval times than we have today. I do not believe that men dressed in ancient times as we do today.

I have no idea as to how women dressed in that far away time. But there is one thing we can be sure of, and that is that God did not want the women dressing like the men were dressed. Our Scripture reference in Deut. 22:5 tells us that it is an abomination unto the Lord for a woman to wear a man's clothing.

The mode, or manner of dress is always changing, but it should always be possible for anyone to tell a man from a woman by their clothing. What our querist says about the pant-suit being more modest than the average dress reminds me of a sign I saw recently which read, "Halitosis is better than no breath at all."

I am in hearty agreement with the statement that the pant-suit is far more modest than the average dress. But, in my eye, a woman will never be able to improve on a nicely fitted dress. But if she is going to leave off half the dress, it just might be much better for her to wear the pant-suit. And so long as it is tailored in such a way that everyone can tell it is lady's wear, it just might not be an abomination unto her Lord.

those who observe the person wearing them.

Your question speaks of modesty in the average dress. A Christian lady is not going to wear clothing that is not modest. I'm sure someone will say that they know many Christians who wear mini-dresses. They may be saved but do they qualify for the term Christian? The word Christian means "Christ-like." To be Christ-like is to be obedient to His word. The Bible says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or costly array; but (which becometh women professing godliness) with good works." (I Tim. 2:9,10). I Peter 3:3 speaks of the godly woman as being one who does not dress to show off.

The purpose of the pant-suit is to aid the women in taking a part in the man's role. She starts by dressing like him and assuming his responsibilities and duties. It is important to note that even in this she tries to be alluring by wearing her outfit as tightly as possible or as revealing as possible.

All of this is in direct opposition to God's word. The men let their hair grow out and the women wear pants. Both are wrong. A man who claims to serve God and has hair down on his collar is not obedient to God. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (I Cor. 11:14). How can anyone respect a man or woman who disobeys God in these little (?) things. I can't!

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



We must bear in mind that the regulations given back in the Old Testament, including clothing regulations, were given under the Law of the Jews. One purpose of some of the regulations was to make the Jews different from other people. We are not under the Law, and consequently such clothing regulations are not binding upon us. I remember hearing a very opinionated preacher preach from the passage referred to in the question. Red faced, and at the top of his voice, he told the women that they were not to wear anything resembling men's garments. A bit later I was in conversation with the preacher, and I said, "Do you believe that the rest of the chapter you preached from is God's Word?" "Certainly." "Do you believe that it should be lived up to?" "Certainly." "Then you are violating the teachings of the Bible right now." "What do you mean?" "You have a mixture of woolen and linen clothing on." "What's the harm of that?" I said, "The 11th verse of the same chapter says, 'Thou shalt not wear a garment of divers sorts, as of woolen and linen together.' That just about floored that preacher and he said, 'I didn't know that such a verse was in the Bible.' Like too many preachers, in choosing a text, he didn't read the context.

No escape from it — if we are to abide by the regulations of

Deut. 22:5, we are under like obligation to refrain from wearing clothing made of mixed fabrics.

We are not under the Law to obey the regulations given under the Law to the Jews. If a woman wants to know how she should dress as a Christian, she can find out by reading I Tim. 2:9 where it says, "That women adorn themselves in MODEST APPAREL." This admonition would, if obeyed, put every mini-skirt in the garbage can.

Styles of dress have changed many times through the centuries, and the Scriptures do not prescribe any certain style for the Christian, but any style of dress must be modest. I know of nothing in the New Testament that prohibits a woman from wearing a pant-suit. They are, as the questioner suggests, more modest than the average dress. Some of the pant-suits are of hideous color and of such appearance as to repel the person of good taste, but others are not objectionable.

AUSTIN
FIELDS

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Yes, I believe that it is Scriptural for a woman to wear pantsuits, and I most heartily agree that they (pant-suits) are more modest than some of the garments worn by some in this age. To explain my answer, let us go back to the beginning and observe the dress of man and woman in the Garden of Eden. We find that God in creating man and woman did not provide garments to cover their nakedness, but placed them nude in the garden. At the entrance of sin, we find Adam and Eve making themselves fig leaves to cover themselves, thus they both wore the same kind of garments. When God came down into the garden, He replaced the fig leaves with coats of skin; hence, there was no difference made in their apparel for they both wore the same kind of clothing. There were no distinguishing marks as to the outward appearance save the beard and perhaps shorter hair of Adam.

"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." — Gen. 3:21.

Though the Lord made no difference as to the mode of dress, he did make one tremendous distinction which concerned the woman's subjection to the man for we hear the Lord tell her these words:

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." — Gen. 3:16.

From this verse, I understand that our Lord clothed man with authority over the woman. This is one garment that a woman is forbidden to wear. In the times of Moses, we find the same authority existing that was instituted by God in Eden. From a study of history and the Scripture, I believe that men and women wore the same outward garments, or dressed alike, but the women were forbidden to wear a signet, carry a staff, or carry weapons of war, which were symbols of man's authority over the woman.

To substantiate this view, I would advise you to read the following Scriptures where the word clothing is used to picture many and varied things: Job 7: 5, Ps. 65:13, Ps. 93:1, Ps. 104:1, Ps. 109:18 and I Pet. 5:5. We also read that we (elect — both men and women) are all clothed with the same garment of salvation, thus spiritually all dress alike.

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with the jewels." — Isa. 61:10.

The woman is not to become masculine or trade places with the man as to leadership, neither is the man to become feminine by becoming subject to the woman. The order instituted in the garden by the Lord is the same order given to the church in the New Testament.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." — I Cor. 11:3.

In a study of the dress of the male and female in early New Testament times, we find that both wore the same outward clothing, but women were forbidden to wear the garments of authority, and in the Comforter's instruction to the churches, we hear Him telling the church that the woman is to be under subjection to the man and that she is not to usurp authority over him.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." — I Tim. 2:11-14.

From these verses, it is my conviction that Deut. 22:5 is referring to the same clothing of (Continued on page 8, column 5)

"Why . . . A Baptist?"

(Continued from page three) son ought to take the Lord's Supper every time you have an opportunity to do so. I say that you do wrong in staying away from any of the services at the house of God, but you do doubly wrong when you stay away from the observance of the Lord's Supper, because it is specifically ordered by your Lord: "This do ye . . ."

If you are a member of some of these Protestant churches, or if you are a member of one of these Romanist organizations, you can't take the Lord's Supper. They haven't got the Lord's Supper. They never did have it.

Sometime ago, one of these fellows came out with an article saying that he thought it was perfectly all right to use a banana and coconut milk to observe the Lord's Supper. Certainly it is all right — for him. He can do it if he wants to. He hasn't got the Lord's Supper anyway.

Another one, sometime ago, said he thought we ought to use soda crackers and pop. Well, I would differ with him. I would say, coke, because "things go better with coke." At least, the coke manufacturer says that.

So I say that he is right. If he wants to use pop, and if he wants to use soda crackers for his services in church, let him do it. He hasn't any authority for what he is doing anyway. He has absolutely no right to it. He is stealing an ordinance that belongs to the church of the Lord Jesus Christ, which is a Baptist church, and when he takes that ordinance over to his so-called church, he can do anything he wants with it, because it doesn't have the blessing of God resting upon it.

I tell you, beloved, if you are saved, you ought to be a Baptist, because you would then be able to take the Lord's Supper.

X

YOU WOULD HAVE THE ASSURANCE THAT YOU ARE IN GOD'S ORGANIZATION.

This means something to me. This means a lot to me to be sure that I am in God's organization.

A lodge isn't God's organization. God never did establish a lodge. A PTA isn't God's organization. God never did establish it.

I say to you, these false churches are not God's organizations. He never did establish them. Every last one of them came into existence of their own accord — brought into operation by some heretical preacher. The only organization in this world that is God's organization is a New Testament Baptist church.

We read: "In whom ye also are builded together for an habitation of God" (Continued on page 5, column 2)



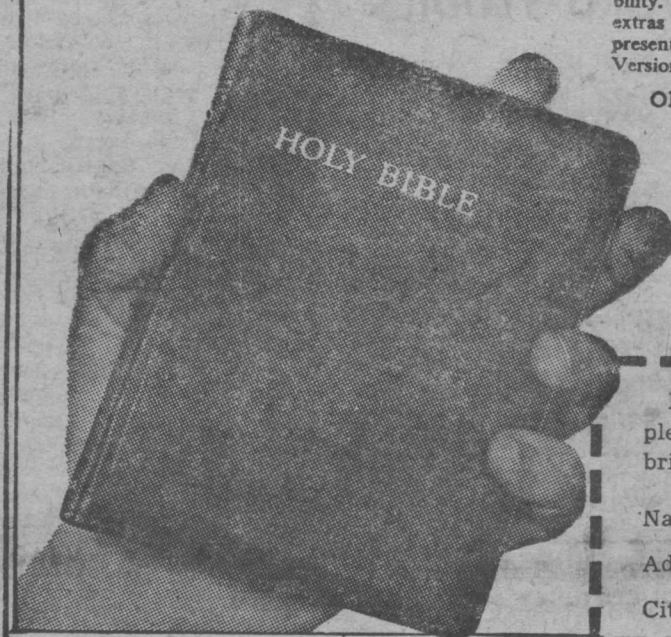
JAMES
HOBBS

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First let me dispute your last statement. You might agree to that statement, but I don't. The pant-suit looks ungodly, and in most cases vulgar, and lowers my opinion of the women that wear them.

I do not know the style of clothing that men and women wore in the days of Moses, but I do know that there was a definite difference between the men's and women's clothing. The verse in question tells me so. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." There obviously was enough difference between the type clothing that it would be obvious to

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"PORTRAIT OF A LADY"

Proverbs 31

What is a woman? Some have said that she is flesh, blood, and emotions. Others that she is fluttering eyes, wagging tongue, and idle hands. Is she no more than this? Certainly these descriptions are not very flattering. As believers in our Lord Jesus Christ, we desire to be more than this. The Lord has painted a picture of a lady in Proverbs 31. Take time, right now, to read this chapter. Then we will look more closely at it.

Surely this is a woman pleasing to the Lord. Isn't this what we want to be, pleasing to our Lord? What are some of the characteristics that make this woman worthy to go down in Scripture as an example to us? First of all, she is a virtuous woman. She not only is pure in her deeds but her thoughts are pure, also. This is of greater value than all the rubies of the world. (v. 10). She does not cause her husband to be jealous, and he feels as if he needs nothing else as long as he has her. (v. 11).

She is a willing worker. She does this uncomplaining. Her husband and her children are her main delight. She does those things that need to be done without murmuring. Many times she will be found working late into the night sewing for her family, or wiping a feverish brow, or reading her Bible to strengthen her for the next day. (v. 13-18).

Look again at this portrait of a lady. Besides the lines of strength and purity, you will see a softness, that denotes a tender heart of compassion. She is very sensitive to the needs of others. No matter how busy she is, she always has time to help those who are less fortunate than she. She is a good example of the saying, "If you want anything done, give it to the busiest person you know." (v. 20).

Another thing we see in this picture that is commendable is the fact that her husband is honored because of her. There are many men today, that are ridiculed because of their wives. We have all heard the joking of the "hen-pecked husband — wife wearing the pants — neck that turns the head, etc." All of these are to the shame of the wives. But this woman's husband is known in the gates. He sits in an honored position with the elders of the land. (v. 23).

In this portrait of a lady, notice if you will her mouth. She has a sanctified tongue. She is not a gossip. She takes no delight in hurting with words. She speaks

with kindness. She knows how to be kind with her tongue. She speaks with wisdom. One of the names of Christ is Wisdom. I like to think that she loves to speak of Him. (v. 26).

She realizes that beauty is trifling, empty, and deceitful. At best it is temporary. (v. 30). If you'll notice in this picture that she is not particularly beautiful but there is an inner radiance that cannot be hidden.

Are there lasting results of a woman like this? Yes, her children rise up and call her blessed. Her husband also. They praise her. The very works she does will praise her in places of honor. Remember Dorcas in Acts 9? She is a good example of works praising her even after her death.

How is it possible to be all the things shown in this portrait? The secret is found in v. 30. She feareth the Lord. This little word fear has a lot of meaning. F-Faith. E-Exaltation. A-Awesome Adoration. R-Reverence.

"A woman that feareth the LORD, she shall be praised."

"Why . . . A Baptist"

(Continued from page 4)
through the Spirit."—Eph. 2:22.

Notice, where does God live? He lives in His church. To whom was He writing? He was writing to the church at Ephesus. Beloved, that was a Baptist church. I have an idea that if He had His habitation in a Baptist church in the year 64 A.D., that He still has His habitation in a Baptist church. I don't believe that He ever moved His habitation. I think if God had His habitation in the church at Ephesus in the year 64 A.D. that He still has His habitation in Baptist churches today.

Notice again:
"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

He is writing to the church at Ephesus as if to say that churches like this are going to be in existence "throughout all ages, world without end."

I tell you, beloved, you can have the assurance that you are in God's organization if you are a member of a Baptist church.

I think about my dear friend. How it grieves my soul to see him make money, and then to use that money for the false churches. It grieves me when I think of him going to various organizations thinking that he is going to a church. It grieves me when I think how he loves the Lord, yet he goes to these organizations, hoping to be of help to them.

I say to you, the man who is saved ought to be a Baptist, because he would then have the assurance that he is in God's organization.

XI

YOU MIGHT BE IN THE BRIDE OF CHRIST.

I would like to be in the Bride of Christ. The farther I go in life, the more concerned I am

about being in the Bride of Christ. The Word of God tells us about the marriage of the Lamb. Listen: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him."—Rev. 19:7-10.

Notice, Christ has a Bride. I have married lots of people in life. Weddings have always thrilled me. Even as I get older, I still get a thrill every time I think about a wedding. Every time I think about people getting married — every time I have an opportunity to marry somebody, there is something about it that thrills my soul. I think the reason is, I am looking forward to the time when the Marriage of the Lamb will take place.

Who is going to be the bride? It says that "she should be arrayed in fine linen." The "fine linen" is the righteousness of saints. Now that does not include all the saved people. All saved people have the imputed righteousness of Christ, but this is something else.

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This is not the imputed righteousness of Christ. The fine linen is the righteousness of saints. The Bride of Christ is not only clothed in the righteousness of Christ, which is imputed to her, but the Bride has a righteousness that she has worked out herself.

What is that righteousness? I turn to God's Word and I hear Jesus as He says to John the Baptist:

"Suffer it to be so now: for thus it becometh us to FULFIL ALL RIGHTEOUSNESS." — Mk. 3:15.

Baptist baptism is a righteous act. I think that the righteousness of saints that is spoken of here is a Baptist baptism, and the Bride has Baptist baptism.

That doesn't mean that all who have had Baptist baptism are going to be in the Bride. I think there are other things that enter into it besides baptism, but I'll say this, there won't be anybody in the Bride except that individual who has Baptist baptism, but he is going to have to have some other things as well.

I'll not enter into what those other things are, but I will say this, that our faithfulness is going to go a long ways toward entitling us to be in the Bride of Jesus Christ. But there is one thing for sure: nobody but Baptists will be in the Bride.

I hate to think of people that are saved, that I love, that have never followed Jesus in baptism;

people that I love that have never been true to Him with their tithes; people that I love that have never taken the Lord's Supper Scripturally; I would hate to think of them not being in the Bride of Christ. But they are not going to be. They are not going to be in the Bride of Christ.

We read:
"Blessed are they which are called unto the marriage supper of the Lamb."—Rev. 19:9.

Some people are going to the wedding, just like you go to a wedding. You go as a guest. And there are going to be people at the Marriage Supper of the Lamb just on that basis. They'll be a guest there.

A guest is a lot different than the Bride. When I think of this, I say to you, if you are saved, you ought to be a Baptist so as to make you eligible to be in the Bride of Christ.

CONCLUSION

Here are eleven reasons that I have offered whereby I have suggested why you ought to be a Baptist. If you are saved, you ought to be baptized, you ought to be a member of His church, and you ought to faithfully serve Him.

I am satisfied that I speak to some, that already in their hearts have said, "Yes, I have already trusted Jesus Christ as my Saviour." If you have, then this morning, come out on God's side and start your faithfulness today by declaring your allegiance to the Son of God, and let your life begin to count today for the Lord Jesus, and His church.

I hate to think of people leading their lives, even with a family, and never casting their allegiance to the Lord in His church. Oh, may God help you today, and may God bless you, and may God cause you to realize that if you are saved, you ought to be a member of the church that Jesus built, and that your life ought to be counting for the Lord Jesus Christ in a Baptist church.

May God bless you!

Supernatural

(Continued from page one)
Deut. 18:15-18, I Chron. 5:2, Psa. 2:7, Psa. 89:17, Isa. 49:1, Mic. 5:2.

These are all remarkable prophecies, but probably the most amazing is our text. These verses and many others cannot refer to anything else that has ever happened. The event they describe is like no other in all of history. These men of God were allowed to behold the means by which the Savior was to be brought into the world. They knew the place (Mic. 5:2), they knew the means (Isa. 7:14), they knew the circumstance (Isa. 7:15). How could they possibly know such detail unless it was to be completely supernatural?

III.

His birth was in the fullness of time.

"When the fullness of the time was come, God sent forth his son, made of a woman, made under the law." (Gal. 4:4)

The word "fullness" in the original denotes completeness or abundance. Also, it would indicate ripeness. Thus, time was ripe in every way. Alexander the Great conquered the entire known world of the day. In doing so, he brought the Greek culture and language every place he went. This Greek language was called "koine" and is the language in which the New Testament was written.

The Roman Empire then rose creating a great civilization, in many respects. Many great roads were built to every part of the world allowing easy travel.

The Jewish Community was under Roman rule and the Old Testament was complete. Indeed, these were ripe times in every way. Many more examples could be cited but these illustrate that God's control was evident in this great event.

IV.

His birth was supernatural because of the events surrounding it. First, it is most interesting note that our Saviour was born in Bethlehem. (Luke 2:4). The word, Bethlehem, means literally "The house of bread." Nothing in God's word is an accident. This meaning foreshadowed the fact that Jesus Christ was to be the bread of life. (John 6:48-50). Christ alone is heaven's bread for earth's hunger.

Second, is the star which appeared in the east. (Matt. 2:2). This star prefigured the fact that Christ is the light of the world (Matt. 5:14) and that he is the "bright and morning star." (Rev. 22:16). East is the direction of the sunrise or the new day. Through Christ alone are men brought out of night time into light.

Third, are the gifts brought by the wisemen. Gold is a symbol of our Lord's deity. Frankincense shows our Lord's royalty, purity, and the fact that He is the sweet swelling savour. Myrrh is a burial spice that is beaten and shows our Savior's suffering and atoning death.

Fourth, are the swaddling clothes in which Jesus was wrapped. (Luke 2:7). Swaddling clothes were wrappings and the name was used usually to refer to burial wrappings. This implies that the Savior was born to die.

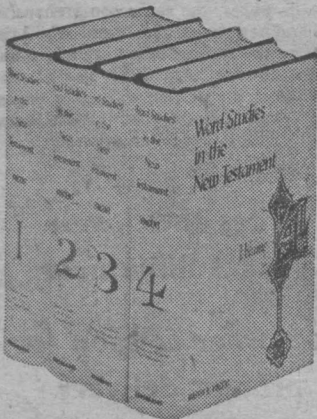
Fifth, are the shepherds who were given special invitation. (Luke 2:8). These men were types of our Lord's work as the good shepherd of his flock. (John 10:11-16).

Are these things mere accidents? No, they are proof of the supernatural nature of the birth of Christ.

V

His birth was in the presence of angels. The work of angels in connection with the birth of Christ once again proves his birth to be supernatural.

(Continued on page 8, column 1)



WORD STUDIES

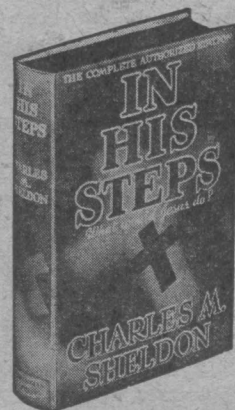
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2. The Bible says God created animal life. That proves that animals did not evolve up from vegetable life by inherent or resident forces. It proves that it took God's creative fiat to bring them into existence. That prevents a belief in evolution.

3. The Bible says God created man. That prevents belief in the evolutionist lie that men came from the lower animals.

4. The Bible says that God made man's body out of the dust. That prevents belief in the evolutionist lie that man's body ever was different to what it is, now and that it was not evolved up through millions of years of time from an anthropoid ape to its present form.

5. The Bible says ten times that God's law for vegetable life, for animal life, for all created things, is "after its kind." That prevents belief in the evolutionist lie that one species developed into another and higher species. The mule is a living witness that evolution is a lie. He is a cross between the ass species and the horse species and he cannot propagate his kind. He has no kind. He is a cross between two kinds and is not a distinct species and is an indisputable witness to the truth of Genesis 1:11-25.

6. The Bible says the days of Creation were days that included

day and night; that they were ruled by the sun and by the period of light; that the sun divided between the day and the night; that these days were regulated by the sun and moon just as the seasons and years are. All that prevents belief in the evolutionist lie that he was not made at all, but evolved up from the lower animals in the image of an anthropoid ape.

7. The Bible says that Eve was the mother of all living. That prevents belief in the evolutionist lie that man evolved from the lower animals unless God worked a greater miracle than creation. For God to have so controlled the process of evolution that Eve would be the only woman that would evolve from an anthropoid ape would be a great miracle and require more credulity, than to believe in creation. If evolution is true then many female anthropoid apes evolved into women and Eve was not the mother of all living. But the Bible plainly says that Eve was the mother of all living; therefore evolution is an impossible lie.

8. The Bible says that God breathed into man's nostrils the breath of life and he became a living soul. That prevents a belief in the evolutionist lie that man is any kin to the anthropoid ape or the lower animals.

9. The Bible says that the beasts of God's creation were brought to Adam, and he named them. That prevents belief in the evolutionist lie that the first man was just a little above the ape in intelligence; but substantiates the idea taught elsewhere in the Bible that Adam was the most intelligent man that ever lived on this earth, except the Son of man.

His knowledge was finite, not infinite; but like God he knew by intuition. He did not have to study to know. That is one of the curses that came as a result of sin.

10. The Bible says that all the beasts and fowls were brought to Adam to see if any of them would do for a help-meet for him. That prevents belief in the evolutionist lie that man himself is an evolution from the beasts. He could have found a help-meet among his ancestors, if evolution is true. That also shows the degeneracy of womankind today, who prefers association with poodle dogs to little children.

11. The Bible says that God made Adam a wife out of his own rib. That prevents belief in the evolutionist lie that man evolved from the lower animals; for if man had evolved from the ape state, woman with her quicker intuition would have evolved too.

12. The Bible says there was a personal devil that deceived Eve and led her into sin. That prevents belief in the evolutionist lie that the devil is only an influence and not personal but impersonal.

13. The Bible says Adam and Eve fell. That prevents belief in the evolutionist lie that the tendency of everything in this world is upward. Plants left to themselves degenerate. Fine blooded stock left to itself degenerates. The fall is written on everything. The fundamental principle of evolution that the tendency of all things is to develop upward is a hell-born lie. The devil is the author of it in an attempt to hide the fall of man and the curse of it that came therefrom.

14. Thorns and thistles and sweat and toil and pain in travail with the enmity and fear of the snake are God's ever-present witness to the truth of the first three chapters of Genesis. And with thinking people will prevent belief in the evolutionist lie of development from inherent or resident forces being the law of life. Everything of itself in this world goes backward and downward if left to itself. It is only by intelligent forces outside of itself, either human or divine, that there is ever any development in plants or animals or man. Evolution is a lie from start to finish.

they were then called "the churches of Christ" (Rom. 16:16), proving that Christ's church was a local church. Each one of these several churches was Christ's church!

Also references are given from I Cor. 12:12-28; Eph. 1:22,23; 4:4; 5:25; Col. 1:18; and Heb. 12:22, 23; but every one of these references except the last are directed to a local church, either at Corinth, Ephesus, or Colosse, and whatsoever is said can be applied to the local body, the church, at that locality.

The Hebrew reference (12:22, 23) refers either to the future completed, and glorified church or as many translators, and commentators think, the "general assembly" of verse 23, is the "innumerable company of angels" of verse 22. If it refers to the church it cannot refer to a universal church now, for there is no way it can assemble itself together until at Christ's second coming (I Thes. 4:13-18). The general assembly, the universal gathering, will have to wait till then!

But does not I Cor. 12:13 teach that the body of Christ is the universal church, and that all believers are baptized by the Holy Spirit into that one body? I was informed by a professor in a seminary, who does not believe in "close communion" as they call (Continued on page 8, column 4)

Bro. Fred Writes

(Continued from page two)
sess belongs to the Lord), owes at least a tithe to the Lord. I find no where (in spite of the fact that one preacher on the Forum recently thought so) that a preacher is to be exempt, whether he be missionary, pastor or what. Therefore, believing as I do, I tithe into the church of which I am a member. In doing so, I do not give this to Calvary Baptist Church, but I simply pay my tithe to the Lord through my church. Surely no sound Baptist would object to this.

Regards Bro. Berkey. There are no personal differences between myself and Bro. Berkey. I esteem him to be one of the best men of my acquaintance.

However, it is regretted that there exists some doctrinal differences on eschatology between us that I felt would be detrimental to the work here should he come to work with me. Bro. Berkey has a perfect right to his beliefs and convictions and likewise I have the same privilege. However, I do not feel that it would be fair to these people that have already been taught what I believe to be right, to have some one come in here and either have to keep silent on what he believes or else teach them differently than I have. Therefore, for the benefit of the work that is already established here I asked Bro. Berkey to consider another area.

Yes, I get The Baptist Examiner regularly. Have missed hardly a copy in the past twenty years. I had just about as soon to be without my pants."

Please understand that we of Calvary Baptist Church heartily endorse the words of Bro. Halliman. By sending your money to us rather than to him personally, you save him a great deal of time and you get the money to him much quicker than if you sent it directly to him.

As a sample of this, the check which this church sent to him will possibly not clear itself now for his use before the first of February. If it had been sent to us, it would have gone out on November 22 and would have been in his hands by the first of December.

It would be much easier for us if all money were sent to Bro. Halliman. It would save us hours of time each week by way of correspondence. But, look what it would cost him in time. We think it far better to free him of tedious correspondence that he might preach the Word.

Please understand that we do not try to tell any church what to do. However, if you love Bro. Halliman and the mission work, it is best that we cooperate and work together.

This is also true of Brother Burket.

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The Church

(Continued from Page One)
clusion as to whether the universal church is the body of Christ, or whether the local church is the body of Christ, or whether both are.

The only way an advocate for the universal church theory can prove that such exists, and is the body of Christ, is to discover a reference or more in Scripture he believes can refer to the same. What Scriptures are used to prove the existence of the universal church? Christ's statement in Matt. 16:18 is used, where the Saviour said, "I will build My church, and the gates of Hell shall not prevail against it." But the church of Christ began as one body, a local, visible church. Later on other local churches were established elsewhere, and

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Bill Burket

(Continued from page one)
ices. Bro. Stobaugh brought a wonderful exposition on the effectual call and I preached on "Perseverance of the Saints."

The Lord has blessed this church so much that she has sold the old church building and is planning to move into another one as soon as it can be erected. A Holy Roller group bought the old building and are meeting in it after the evening services of Baptist Temple. I had been forewarned as to the time limit. But I could not seem to be able to stop with such an important doctrine. The pastor was doing all kinds of charades to get my attention to let me know that time was gone. I finally got the message. I believe this was the closest that a Baptist preacher has come to dancing a jig in order to get another Baptist preacher to shut up. Oh well, some of the Holy Rollers had already come into the service, and this was probably the first time that they heard the blessed truth that our sovereign God saves His people forever.

Lodged at Bro. Stobaugh's home this night and I am thankful to the child who gave up the room and bed for my use.

Eleventh day. This morning the good brother Shumate greeted me with a generous love offering from the church, and his nerves didn't seem none the worse for his trial with this preacher the past evening. I was able to rest up this day and write some letters. This evening after he was done working, Bro. Lyle Thomas stopped by and had me follow him about twenty miles southwest to his home at Stonington, Ill. This dedicated Christian man, who is the father of five daughters and one son, and his wife Mary had dropped by to visit with us for a while. This was two summers ago when they were on vacation down New Mexico way. Now he was giving of his love and hospitality as we partook of Sister Mary's excellent cooking followed by hours of blessed fellowship. As a last token of their esteem and love, I was shown where I was to sleep. And surprises-of surprises, I saw a king sized bed which was to be all my own for the night. Of course, I tried to tell them that they didn't have to give up their bed for me. But how does one argue with someone who is trying to be extra kind. All I can say, I suppose it is good that I don't have a bed like this for all my very own, because with my natural slothfulness, I wouldn't be able to get up in the morning.

Twelfth day. "The Lord knoweth our frame." And as I had to get an early start (getting on the road at 6:30 a.m. towards Indianapolis, Ind.) I wasn't able to over-indulge in the luxurious comfort of the king size bed. About noon I stopped to visit with Bro. Emmitt Sabastian, whom I knew only by name, up until this time. After eating lunch with this

brother and his beloved wife and after about three hours of fellowship, my convictions are, that here is a stalwart Baptist preacher who believes in contending for the faith. I made an appointment to come back later to preach for this pastor and church. Therefore, I will have more to say about these dear ones later.

At 4:00 p.m. arrived in Indianapolis at the home of Elder Robert Varble, pastor of Gospel Baptist Church. After a hearty fellowship dinner in the outdoors, at which a part of the church was present, we went into the part of the building in which the church meets. After the service was opened with spirited singing and prayer, we had a special, "How Great Thou Art" which was sung by a young lady who looked much older than she was. To the surprise of the pastor and all present this lady then gave testimony to the fact that the pastor and his wife had become like a mother and father to her. She told how she had been addicted to drugs for years which was the cause for her aged appearance, and how the Lord had helped her to overcome her evil habits. She left right after this to go to her apartment as she had a bad cold. I am sure that it is not the custom for women to speak nor to give testimony in this church. As it seemed that a testimonial type message might be in order, in my part of the service, I told how the Lord had saved a wicked Roman Catholic, made a Baptist out of him and counted him faithful, putting him in the ministry. I had a good night's rest in the pastor's home.

(Ed. Note: You ought not have rested at all. Your Baptist conscience ought to have hurt you for compromising, by sitting there, listening to the woman testify. You should have walked out, and I am ashamed of you that you didn't).

Thirteenth day. This day I came to the knowledge that there is much cooking talent in this church, as I enjoyed breakfast, dinner and supper in three different homes. In the evening service I felt led to bring a Gospel message from Isa. 28:15-20. I was given a generous love offering from the church after the service. I thank God for this church and the fact that she has faithfully supported our mission work for the past year besides other mission works which this church sacrificially gives towards by way of support. Oh yes, I forgot to mention, that Baptist Temple of Decatur, Ill., has supported our mission work faithfully for the past twelve months for which I am thankful. I believe it is correct when I say that this church believes in giving the tithe to the local church and it is above this, that giving to mission work begins. Many of the church give as much as twenty per cent of their income in order to keep with their convictions. Is it any wonder that the Lord is blessing so much that they must move into

a larger building! This might be a lesson for those few sovereign grace churches who are leaning towards Hardshellism whenever comes to the matter of getting the gospel out.

Fourteenth day away from home. Left Bro. Varble's home at 7:15 a.m. for Jackson, Mich. Arrived at 3:30 p.m. at the home of Pastor J. C. Settlemoir of Grace Baptist Church. It was good to meet this beloved brother again and his dear family. This young preacher is blessed with many children. Don't ask me how many. But he and his wife have contributed greatly to the population explosion! The Lord bless them all!

Had a good evening service in which I told about the Lord's blessings on my life and the mission work He has called me to do. It was a blessing, renewing the acquaintance of some of the members of this church, such as Bro. George Scott and Bro. Leamon and Sister Ruth Hedges whom I had met previously at the Bible Conferences; also Bro. and Sister Hurt who had visited our mission work while on a vacation. Of course, it was good to meet the other members of this church that showed up for the service. We are thankful for the generous love offering and the

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binoculars which we received afterwards from this church. Was thankful for another bed in the pastor's home in which to rest my weary bones. I'm sure at least two children were called upon to sacrifice their bed on my behalf this night.

October 1, 1971. This is the fifteenth day of my trip and my twentieth birthday! That is, my spiritual birthday. Yes, on this day twenty years ago I came to know our blessed God and His great salvation! Praise His Holy name! Got a letter off this day to my wife and two other letters relative to my visiting itinerary. Blessed day of fellowship, followed by a blessed evening at Faith Missionary Baptist Church at Horton, Mich.

Met Bro. Medford Caudill and some other beloved brethren again. Like the chorus goes — Yesterday God blessed me. Today He did the same. How long can this go on? Forever, bless His name!

To be continued next week.— (D.V.)



Fred T. Halliman

(Continued from page one)
New Guinea native. Our first attempt at getting some timber pit sawn resulted in a complete failure. It is impossible to get the mission saw mill and tractor in there due to no roads so the only way we can get a house up is to have the timber pit sawn. We now have some men working on this that are doing a fair job. It had been some time since I had been to Haiwi so there were several things that had to be attended to

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and most of the morning was spent getting caught up on various things. In the afternoon I preached to one of the largest crowds that I have ever preached to at this place. The building will hold about 200 and it was overflowing with folk sitting near the walls on the outside. After the afternoon service most of the folk soon went to their homes and the remainder of the day and until bedtime was spent doing correspondence.

October 27. "D.Q." Today we walked quite a way back into the bush to where another group of folk live. This group has a building and has regular preaching services there. A service was held with quite a large crowd of people, "end D.Q."

This was the beginning of our seventh day of the patrol. In the Haiwi area there are several small to medium size groups that have services in their own area. This place where we visited on this day called Neowe is quite a large group of folk and there are several Christians at this place. They always request that I come spend a day with them when I am there and have the time to do so. Therefore I was happy to get to go visit with this group of folk on this occasion and preach to them.

October 28. "D.Q." Today has been another day filled with the services of the Lord. To start the day off we held a preaching service here at the Haiwi Baptist Church. About noon a baptismal service was held. In the afternoon the Church observed the Lord's Supper. In the late afternoon the group from Neowe was organized into a Baptist Church, "end D.Q."

On the previous day we had discussed some of the services for this day. It was mentioned that some wanted to be baptized but I did not know how many would be baptized. Then the group from Neowe said that they would like to be organized into a church. So our first service was there at the Haiwi Church building. We had an overflowing crowd again for this service. Prior to the sermon that morning the church was called into a business session for the purpose of church discipline that had to be exercised on some of the members; also there were a couple that were received back into the church that had been excluded before.

After the morning preaching service which ended about ten a.m. we waited a while longer, then went to the place where we baptized, and held our baptismal service. There were 20 baptized into the Haiwi Baptist Church. The place of baptism is quite a long way, about a mile, from the church building and while going is not so bad, but coming back is up hill all the way so by the time we got back, we needed a good rest before another service could be held. The next time we assembled, the church having purged itself of undesirable members and received

ed several into the church, observed the Lord's Supper.

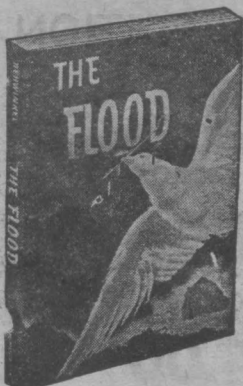
The last service for the day was a church organization service. There were 16 people from the Neowe group that had been baptized, some previously and some on this date, and upon their request they were organized into a church. Every service that day was very spirit-filled and impressive, manifesting the grace of God wrought in the hearts of those native folk. It is a great joy to me as I recall how that I have seen these folk at the stage where they did not even know that God existed, at the zenith of their heathenism, and then get them still long enough to preach the gospel to them and eventually some of them are saved, baptized, start up missions in their own areas among their little groups and then eventually are organized into a church. All of this is a great joy but then to see these new churches plunge right into the work of carrying out the Great Commission, and in due time, become the instruments of other missions and churches is a joy unspeakable. I know that each of you that have had a part in this work, if nothing else but a prayer partner, rejoice with me.

October 29. "D.Q." Today has been spent, primarily, getting ready to leave Haiwi for Yeddo and the Poguaia area. There was lots of re-packing to do. One preaching service was held here at the Haiwi Church. Luke went to the new church that was organized yesterday and preached, "end D.Q."

There was lots to do on this date by way of sorting and re-packing of equipment and supplies. Up to this point I had been living like a king out in the bush, but all of that would soon be over. Immediately I leave Haiwi headed towards the Strickland River I know that I am in for some rough living as long as I am in the area. All things that are not absolutely a necessity have to be left behind at Haiwi and from then on the words of Jesus in Matthew 8:20 become a reality in my life. "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

By late afternoon I just about had everything reorganized and we held a preaching service at the Haiwi Baptist Church. Much time was spent in prayer in this service, praying for God to strengthen us for the work that was ahead of us. I found a very present help and lasting strength as I listen to some of those dear old black brothers pouring their hearts out to God, in prayer, asking Him to go not only with us, but to lead the way and clear it of every obstacle that might hinder the gospel of Christ. One old brother got a special burden for the carriers as he was praying for he has served as a carrier in those jungles and mountains and knew what was ahead of

(Continued on page 8, column 3)



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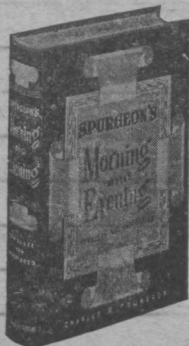
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Author of
"WHY BE A
BAPTIST?"

a church in the New Testament, such as temple or house or body, 'Universal, Catholic, or Invisible' makes the veriest nonsense, if it

is not assembled and organized. The etymology of the word *ekklesia* makes it of necessity a local church." (Why Be A Baptist? page 47).

THOMAS ARMITAGE:

Armitage was not a very sound Baptist, nevertheless he said "In the apostolic age the church was a local body, and each church was independent of every other church. The simple term *ecclesia* designates one congregation, or organized assembly, this being its literal and primal meaning . . . It follows, then, that the New Testament nowhere speaks of the 'Universal, Catholic, or Invisible Church,' as indicating a merely

ideal existence, separate from a real and local body . . . A local church fully expresses the meaning of the word '*ecclesia*' wherever it is found in Holy Writ." (History of Baptists, pp. 118-120).

S. H. FORD:

"It should be remembered that by church, Baptists mean what the New Testament teaches — a local, real congregation of baptized believers united together for God's service." (Brief Baptist History, page 95).

Supernatural

(Continued from page five)

1. The angel Gabriel announced his birth to Mary. (Luke 1:26-38).
2. An angel announced his birth to Joseph. (Matt. 1:20).
3. An angel announced his birth to the shepherds. (Luke 2:8-11).
4. Angels glorified God and pronounced peace at his birth. (Luke 2:13-15).

VI

His birth was to a virgin. (Isa. 7:14). Our text in the Revised (reversed) Standard Version uses "young woman" instead of "virgin." The word in Hebrew is "Alma" and can only mean a virgin.

The alternatives to the belief in the virgin birth are ridiculous and abominable. If what the Bible says about the virgin birth is not true, then nothing in the entire world can be a certainty.

The entire supernatural element is eliminated if Christ were not born of a virgin. The same God that took a motherless woman from the body of a man in Eden, took a fatherless man from the body of a woman in Bethlehem.

Some say that belief in the virgin birth is not necessary to salvation. Yet, salvation is impossible without the virgin birth. You cannot believe in the resurrection of Christ without believing in the virgin birth. You cannot believe in the second coming of Christ nor in any of His miracles without believing in the virgin birth.

VII

His birth brought great joy. His birth brought joy to Mary; "and my spirit hath rejoiced in God my Savior." (Luke 1:47). His birth brought joy to the unborn John the Baptist. (Luke 1:44).

His birth brought joy to the wisemen: "when they saw the star they rejoiced with exceeding great joy." (Matt. 2:10).

His birth brought joy to the shepherds. (Luke 2:10).

His birth brought joy to the angels. (Luke 2:13-14).

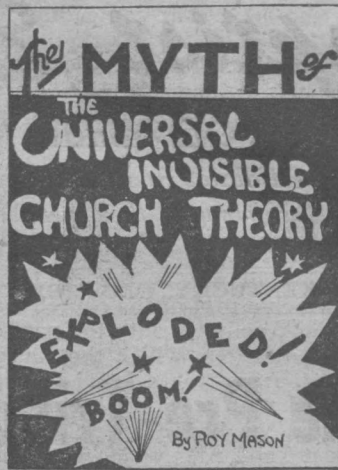
His birth brings continued joy to all who know him as their Savior. He was royalty becoming poverty, spirit becoming flesh, infinite becoming infant. How wonderful! How glorious!

Oh sinner, if you would know what real joy is, trust Jesus Christ as your Savior.

Fred T. Halliman

(Continued from page seven) them. By the time he had placed each one with such special care, in the hands of our dear Lord, some of them were just about ready to start out as soon as the service was over. This service was a great blessing to us all. Luke came back when we were about half way through the service, and later reported a good service at the Neowe Baptist Church. They also had spent

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much time in prayer for us. I retired fairly early on this night as I would be up early the next morning and away before the sun got so hot. Thus ended the ninth day of the patrol.

With this I will leave you for a while and will see you again in T.B.E. next week, D.V.

The Church

(Continued from page 6)

it, that if the baptism of I Cor. 12:13 is **water** baptism it can only mean that Paul was also baptized into that one body of Christ in Corinth, for he writes, "For by one Spirit are we all baptized into one body," but it is evident that Paul was baptized into the church at Damascus (Acts 9:17-19). Therefore Paul must mean that we are all baptized spiritually into the universal church, which is the one body of Christ the world over. But Paul is merely saying that we were all baptized into one body, or into one church. The Corinthians were baptized into the one body in Corinth. Paul was baptized into the one body of Christ in Damascus. It is very odd that the professor, who stresses the word **we** in the Corinthian reference as placing Paul in the Corinthian Church, does not stress the word "YE" in 11:17-20, where Paul speaks of the church coming together to observe the Lord's Supper! for that would prove that Paul did not take the Lord's Supper with that church, not being in that body; for Paul does not say, "WE come together" to eat the Lord's Supper, but "YE come together."

Permit me to quote you I Cor. 12:13, from the American Standard Version: "For in one Spirit were we all baptized into one body . . ." It is as we are "in

(the sphere) of the Spirit" and "not in (the sphere of) the flesh" (Rom. 8:9); as we are living, and walking "in the Spirit" (Gal. 5:25); as we are "praying in the Spirit" (Eph. 6:18); as we are "in the Spirit" (Rev. 1:10), that we are worthy of being baptized with water into the local church.

And that there need be no difficulty in identifying from the Word of God as to what the "one body" is here, just read on until you come to verse 27, where God says through Paul to the Church at Corinth, "Now ye are the body of Christ . . ." Here is where Paul should have said, "we" to help the universal church, and universal body of Christ theory! but he did not. These words were addressed to "the Church of God at Corinth" (1:2). That was a local church, and to that congregation Paul penned, "Ye are the body of Christ."

Therefore the baptism of I Cor. 12:13 is **water** baptism into the body of Christ at Corinth, the local church in that locality. That it **could not** have been the baptism of the Holy Spirit into a universal church is seen by the declaration in Eph. 4:4,5 "There is **one** body . . . **one** baptism." We know from the Book of Acts, and from the great commission of Christ to baptize converts in water "until the end of the world" (Matt. 28:18-20) that the one baptism that continues throughout this age is **water** baptism. The baptism in the Holy Spirit was given once at Pentecost (Acts 1:5). The "one baptism" then of Eph. 4:5 was water baptism, and the "one body" was the local, visible church into which saved people are added by the Lord through the ordained means of water baptism (Acts 2:37-47).

In closing, here are some questions for any who hold to a universal church theory: Where is that church? What does it do? How does it function? How does it exercise church discipline? How does it observe the Lord's Supper? Amen.

The Forum

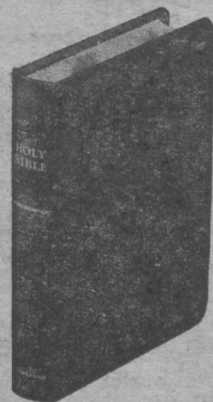
(Continued from page 4) authority which the women were forbidden to wear in the New Testament. Therefore it is not wrong or unscriptural for a woman to wear a pant-suit or any other dress as to outward apparel similar to man.

Always Ready

Continued from page one They said, "Well, you'd better hurry home and get ready. He might be on the way!" She turned and fixed her tormentors with a look. "I don't have to get ready," she said. "I keep ready!"

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1st Cor. 1:8,
2nd Tim. 4:8,
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