

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1983

Why Baptists Do Not Sprinkle Infants

Bible-believing Baptists accept the Word of God as the final criterion of truth. Traditions and the theories of men have no part in the formulation of their doctrine.

Baptists contend that immersion of believers in the Name of the Father, Son, and Holy Ghost alone constitutes Christian baptism. There are, however, several denominations that follow the pattern of the Roman Catholic Church and sprinkle infants. Baptists are vigorously opposed to such practice.

Baptists do not sprinkle infants for the following reasons:

I

First, because the sprinkling of infants is not to be found in the Scriptures. There is not a single text in the Word of God that commands the sprinkling of infants. Many who nevertheless follow the practice will admit this.

What arguments do they offer for the sprinkling of infants (called baptism)? First, they say that the command of Christ to baptize all nations must have included the infants. Then they allude to the Saviour's blessing of

little children and His assertion that "of such is the kingdom of God." Furthermore, they assert the analogy of the Old Testament circumcision involving human sponsorship. Finally, they cite the baptism of households in the New Testament. The Augsburg Confession (1530) Art. IX, states: "Baptism is necessary to salvation, by (it) the grace of God is offered; and children are to be baptized; who by baptism, being offered to God, are received into God's favor."

Do these arguments constitute valid authority for the sprinkling of infants? A study of a few of their "proof texts" will give the answer. Matthew 28:19, 20 reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..."

It is argued that baptism comes first, and then teaching; and that children should be baptized even though they are not old enough to be instructed. But these verses do not allow such an interpretation

The order is "teach," then "baptize." The Greek word "teach," according to Strong's Concordance, means "to become a pupil," "to disciple, i.e. enroll as a scholar." The qualifications of a disciple are "the ability to hear, believe, receive, and be taught." This excludes all infants. Babies do not become disciples. Let's keep the divine order: disciple, baptize, teach.

Mark 16:15, 16 does not teach infant baptism. The argument that babies are "creatures" and hence are to be baptized is weak indeed. Verse 16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This portion of Scripture plainly teaches that a person is to believe, and then as a believer, be baptized. But the argument is given that babies can believe. Matthew 18:5, 6 is given as proof. However, the Bible declares that faith must be active and not passive. The apostle Paul declared that salvation consists of a heart belief accompanied by a mouth confession. See Romans 10:8-10. No infant is capable of heart belief or a mouth confession of Jesus Christ as Saviour and Lord. The Scripture nowhere declares that the Holy Spirit places faith in the heart of an infant or that infant sprinkling is a means of grace. No sponsor or human intermediary can take the place of an individual to exercise personal faith.

Perhaps the favorite argument to support infant baptism (so-called) is Mark 10:13-16 (Christ blessing the little children). I agree with Spurgeon who said: "Certainly never was a text so strained and distracted to pay what it never owed; never a man so racked to confess what he never thought; never was a pumice-stone so squeezed for water which it never held." Young children were brought to Christ that He might "touch them." Nothing is said of baptism, nothing is said of water, nothing is said of god-fathers or godmothers, nothing is said of the sign of the cross. There is no water in this text, but "Jesus only." If these brought children to Christ to be baptized, certainly they brought them to the wrong person, for John 4:2 says: "Jesus himself baptized not, but His disciples."

But someone may say: "Perhaps they brought the children to be baptized by the disciples." Let Spurgeon answer once again: "If they (the disciples) had been in and exhortation there shall be no angry disputation. These are two

What Backsliding Produces In The Life Of God's Child

By MILBURN COCKRELL
Mantachie, Mississippi

Part 2

Last Sunday week I spoke to you about the causes of backsliding. The seven causes were: failure to pray, failure to read the Bible, failure to attend church, failure to discharge any known Christian duty, indulgence in known sins, evil companions and love of the world.

Today I want to discuss

THE EFFECTS OF BACKSLIDING.

My text is Hosea 11:7: "And my people are bent to backsliding from me: thought they called them to the most High, none at all would exalt him." The text reveals that backsliding is not something the alien sinner does. Those who turn their backs to God are those He calls "my people." Second, it reveals backsliding is the common tendency of God's people. They are bent by their old nature to turn away from God. Third, the backslider refuses to serve God, or, as the prophet puts it, he refuses to "exalt" God.

The first effect I mention is a

LOSS OF COMMUNION WITH GOD.

Sin always breaks fellowship with God. A sinless God and a sinful saint are not agreed. There can never be any fellowship between righteousness and unrighteousness. I John 1:6 says: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." When sin is allowed to place in the life of a believer,

fellowship with God becomes impossible.

We often observe how clouds come between us and the sun and hide its light from us. It is invisible to us, yet its position is unchanged. Then finally the sun bursts through the vapor and its rays are once again seen by the children of men.

In the same manner the sins of a backslider come in between the Saviour and saint. In Isaiah



MILBURN COCKRELL

44:22 the sins of God's people are compared to "a cloud." God the Father is called in James 1:17: "The Father of lights." Christ is denominated: "The Sun of Righteousness" (Mal. 4:2). Unconfessed sins hide the smile of God's countenance. They veil His Divine perfections. Yet His relation to the backslider remains unplace in the life of a believer, (Continued on page 5, column 2)

What T. T. Martin Said As To Broadus On Woman's Place

By T. T. MARTIN
(Long Since in Glory)

The teaching of God's Word is plain on women's speaking. No one will ever attempt to answer the little book published by American Baptist Publication Society, written by John A. Broadus, the world's greatest scholar, on this subject. It is not that God's Word is not plain; but the popular tide has gone the other way, and we have gone with the tide. It is the popular thing to get



T. T. MARTIN

up before the Southern Baptist Convention and champion women speaking before mixed assemblies, and up they get and go with the tide — and God is looking on.

We now have women as ordained Baptist preachers, as Presidents of Conventions, and advertise Baptist women as America's greatest speakers. If we can trample on God's Word and treat it as not inspired when it gets in our way about women speaking before mixed assemblies, why not treat it as uninspired when it gets in our way about other things? If we can twist and warp its meaning about women speaking before mixed assemblies,

lies, why not warp and twist the first three chapters of Genesis to fit Evolution?

We are flying in the face of the Saviour who said, "And the Scripture cannot be broken," and we virtually say, "They can be broken and God will still smile on us and bless us. We are rich and increased with goods and have need of nothing."

I know all of the arguments in favor of women speaking before mixed assemblies, but not one of them will ever attempt to reply to the little book by John A. Broadus, giving the simple, plain teaching of God's Word on the subject. It will profit us nothing to count noses on God, and because we number millions think that we can snap our fingers in God's face and go on without His displeasure resting upon us. And the end is not yet. I have hoped to get financially where I could, each year pay for and hand to every messenger of the Southern Baptist Convention a copy of John A. Broadus on women speaking before mixed assemblies.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"IF JESUS WERE TO COME TONIGHT"

"Even so, come Lord Jesus"—Rev. 22:20.

I believe in the second coming of the Lord Jesus Christ. It certainly is a well attested fact in the Word of God. There are 260 chapters in the New Testament and the second coming of Christ is mentioned 319 times in those 260 chapters. One out of every 25 verses, from Matthew to Revelation, talks about the second coming.

If you will go back and read the Old Testament, you will find

that two out of every three prophecies in the Old Testament speak of the second coming. Only about one-third of the Old Testament prophecies talk of His first coming, while two-thirds of them talk about His second advent.

I say, in the light of these truths, I don't see how anybody could fail to believe in the second coming of the Lord Jesus Christ, yet, beloved friends, there are people all over this world who don't believe in His second coming. There are preachers who do

not believe it, there are multiplied thousands of church members who do not believe it, and even the balance of us who say we believe it act in the main like we don't believe it.

SOME SCRIPTURES TEACHING THE COMING AGAIN OF THE LORD JESUS CHRIST.

I want to read you some Scriptures just to show you that the second coming is definitely taught in the Word of God. (Continued on page 2, column 1)

The Place Of Women In All New Testament Churches

By JOHN A. BROADUS
Former President of Southern Baptist Theological Seminary

In I Corinthians 14:34, the Apostle Paul says: "Let the women keep silent in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would know anything let them ask their own husbands at home; for it is shameful for a woman to speak in the church."

In I Timothy 2:11-15 the apostle has been speaking of public worship directing that "the men (i.e. the men as, distinguished from the women, the Greek having a special term) pray in every place, lifting up holy hands, without wrath and disputing." He then directs that women "adorn themselves in modest apparel," etc. The amount of this seems to be that in public worship the men, who do the public praying, shall see that the hands they solemnly lift are not stained with sin, and that in their mutual instruction and exhortation there shall be no angry disputation. These are two

special dangers with men. And the women are warned against one of their special dangers, viz. that in attending on public worship they will have too much showy personal adornment. He then proceeds: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first, then Eve; and Adam was not beguiled, but the woman being beguiled, hath fallen into



JOHN A. BROADUS

transgression; but she shall be saved through childbearing, if they continue in faith, love and sanctification with sobriety." (The passages are here quoted from the Revised English Version, according to the English form from which the American form makes only one not very important variation in each passage).

But it does not need to be urged that these two passages from the Apostle Paul do definitely and strongly forbid that women shall speak in mixed public assemblies. No one can afford to question that such is the most obvious meaning of the Apostle's commands. All that can be said in opposition to the view that this (Continued on page 6, column 1)

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JOHN R. GILPIN.....Editor
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TWO BIBLE CONFERENCES

In spite of my recent operation, I am still planning to preach at the two Bible Conferences over Labor Day weekend to be held in San Francisco (Missionary Baptist Church, Hayward, California), and also at Tulsa.

At San Francisco, I'll be preaching five times on the subject of the church that Jesus built. And in Tulsa, I'll be preaching just once — also on the same subject.

May I ask all of our friends who are living near these churches to attend these conferences if possible, and I'll personally say that I am looking forward to meeting our friends at that time and these places.



"If Jesus... Come"

(Continued from page one)

"And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also"—John 14:3.

What could be plainer and what could be more specific than these words, when Jesus said, "I will come again!"

When Paul was writing in the book of Hebrews, he said:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he APPEAR THE SECOND TIME without sin unto salvation." — Heb. 9:28.

That word "appear" is rather an interesting word in the Greek language. It actually says, "So

shall He be seen." as if to say to us that Jesus came, lived and died for our sins, and the next time we see Him it is going to be when He comes to receive us "without sin unto salvation."

Paul taught the church at Philippi to believe in the second coming, for he said:

"For our conversation is in heaven; from whence also WE LOOK FOR THE SAVIOUR, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"—Phil. 3:20,21.

The Lord Jesus Christ is thus pictured as the object of the believer's expectation, and it says that when He comes, He is going to change our vile bodies — that is, this body which we have now, which is mighty vile, and He says that we thus look for the Saviour.

I don't know whether you look for Him today or not. If I were to ask you when you got up this morning, did you look out to see if Jesus came during the night? Did you look out this morning and say, "I wonder if He is going to come today?" I wonder if you have been so preoccupied and busy with other things that you didn't have time to think about the coming of Jesus Christ. Beloved, Paul said, "We look for His coming."

When the Apostle Paul wrote to the church at Thessalonica, he said:

"For the LORD HIMSELF SHALL DESCEND from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord"—I Thess. 4:16,17.

You will notice that Paul reminds these Thessalonian Christians, who were having a hard time, that Jesus Christ was coming. Many of them had been killed. Many of them had become martyrs. Many had suffered death at the hands of the Roman government. Paul said to them, "There is a comfort for you, and that is the comfort of these words, 'For the Lord Himself shall descend from heaven with a shout.'"

I say, beloved, you can't read verses like this without the expressed realization that Jesus Christ is coming back to this world again.

The Apostle Peter talks about the second coming, for Peter said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And HE SHALL SEND JESUS CHRIST, which before was preached unto you"—Acts 3:19,20.

Here is a definite statement

that God is going to send Jesus Christ back to this world. How can a person say that he doubts the second coming of Jesus Christ! How can any person say that he has any question or reservation about the second coming of Christ in the light of such verses as these?

I talked not too long ago with a man here in town who is a modernist preacher. I mean by that, he doesn't believe that the Bible is the Word of God. How a man can ever be a preacher and not believe that is beyond me, but nevertheless, he doesn't believe that the Bible is fully the Word of God. I would say to you, beloved, that if a man doesn't believe the Bible is the Word of God, then I easily can see why he wouldn't believe in the second coming and why he wouldn't believe in a lot of things; but if you believe this Book is God's Book, then you certainly have to say that Jesus Christ is coming back to this world a second time.

Listen again:

"Looking for that blessed hope, and the GLORIOUS APPEARING of the great God and our Saviour Jesus Christ"—Tit. 2:13.

Notice, Paul refers to the com-

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ing of Jesus Christ as our "blessed hope."

Beloved, what is your hope? Is it your hope that you will die and go to Heaven? Is it your hope that you will some of these days come down to the end of the way and you will die in peace and go to Heaven? That should not be our hope. I tell you, beloved, our hope is the coming of Jesus Christ, for if Jesus comes, that means we escape death. That means we are translated in a moment's time, transfigured and changed from our present vile body to a body that looks like the Lord Jesus Christ, and that only takes place when the Lord Jesus Christ comes again. That is our hope.

Beloved, my hope is not in death. My hope is not that I shall go the route of death that all men have traveled through the years. But my hope is the second coming of Jesus Christ, that He shall come and change my vile body instantly.

I have often thought about these individuals who spend thousands of dollars on cosmetics and have operations even to change their facial features. I have thought about these individuals who go even to the expense, and certainly the uncertainty, of an operation to have their face lifted. I want to tell you, I have something coming up some of these days that is better than all that, and it isn't going to cost a penny. Jesus is going to come, and He is going to change our vile body, and Paul says that this is our blessed hope. I tell you, beloved, He is our blessed hope.

Notice another Scripture that you might see that Jesus is coming again:

"For the SON OF MAN SHALL COME in the glory of his Father with his angels; and then he shall reward every man according to his work"—Mt. 16:27.

Payday is coming someday

THE BAPTIST EXAMINER

AUGUST 25, 1973

PAGE TWO

Labor Day Weekend Bible Conference

MISSIONARY BAPTIST CHURCH

573 BARTLETT AVE. — HAYWARD, CALIFORNIA

THURSDAY, AUGUST 30TH

7:30 p.m. — Bro. Earl Smith Plummerville, Ark.
8:00 p.m. — Bro. John R. Gilpin Ashland, Ky.

FRIDAY, AUGUST 31ST

10:00-10:30 a.m.—Bro. Noel B. Brown Carmichael, Calif.
10:30-11:00 a.m.—Bro. Downing Citrus Heights, Calif.
11:00-11:30 a.m.—Glenn Tweet Seattle, Wash.
11:30-12:00 a.m.—Bro. Larry Cox Memphis, Tenn.

LUNCH — 12:00 - 1:15

1:15- 2:00 p.m.—Bro. Jack Green Ventura, Calif.
2:00- 2:30 p.m.—Bro. Richard Cavaretto Fremont, Calif.
2:30- 3:00 p.m.—Bro. L. Buttram Roseville, Calif.
3:00- 3:30 p.m.—Bro. O. C. Harris Sacramento, Calif.
3:30- 4:15 p.m.—Bro. John R. Gilpin Ashland, Ky.

RECESS — SUPPER 5:00 - 7:00

7:00- 7:45 p.m.—Bro. R. E. Pound Gladwin, Mich.
7:45- 8:30 p.m.—Bro. John R. Gilpin Ashland, Ky.

SATURDAY, SEPTEMBER 1ST

10:00-10:15 a.m.—Singing
10:15-10:45 a.m.—Bill Whala Ukiah, Calif.
10:45-11:15 a.m.—Bro. Ralph Hawkins Napanee, Ind.
11:15-12:00 a.m.—R. Perdue Los Angeles, Calif.

LUNCH — 12:00 - 1:30

1:30- 2:00 p.m.—Bro. Earl Smith Plummerville, Ark.
2:00- 2:30 p.m.—Bro. L. Buttram Roseville, Calif.
2:30- 3:00 p.m.—Bro. Jack Green Ventura, Calif.
3:00- 3:30 p.m.—Bro. Jim Blair Sumas, Wash.
3:30- 4:00 p.m.—Bro. Ray Owen Sacramento, Calif.
4:00- 4:45 p.m.—Bro. John R. Gilpin Ashland, Ky.

RECESS — 5:30 - 6:30 SUPPER

7:00- 7:30 p.m.—Bro. Luther Oglesby Hot Springs, Ark.
7:30- 8:00 p.m.—Bro. R. Perdue Los Angeles, Calif.
8:00- 8:30 p.m.—Bro. John R. Gilpin Ashland, Ky.

SUNDAY, SEPTEMBER 2

9:45-10:15 a.m.—Sunday School Lesson taught by Bro. Lee Ennis.
10:15-10:45 a.m.—Bro. Jack Green Ventura, Calif.
10:45-11:15 a.m.—Bro. Noel Brown Carmichael, Calif.
11:15-12:00 a.m.—Bro. R. E. Pound Gladwin, Mich.

DINNER — 12:00 - 1:30

1:30- 2:15 p.m.—Bro. Madison Philippine Islands
2:15- 3:00 p.m.—Bro. Ralph Hawkins Napanee, Ind.
3:00- 3:30 p.m.—Bro. Claude Crawford Manteca, Calif.
3:30- 4:00 p.m.—Bro. Herb Gundelach Hayward, Calif.
4:00- 4:30 p.m.—Bro. O. D. Tilley Hayward, Calif.

RECESS — SUPPER 5:00 - 6:30

6:30- 7:00 p.m.—Bro. Luther Oglesby Hot Springs, Ark.
7:00- 8:00 p.m.—Bro. R. E. Pound Gladwin, Mich.

when Jesus Christ comes back, of his Father." Beloved, He is and He is going to reward every coming.

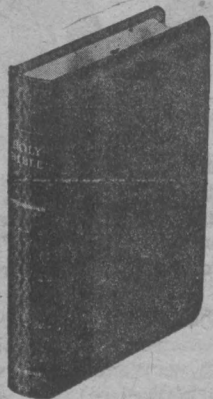
There is a great passage which I think perhaps is my favorite verse. Most people have a verse in the Bible which is their favorite, and if I have any one verse (and I think this is my favorite) that means more to me than any other, then it is this one:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, WHEN HE SHALL APPEAR, we shall be like him; for we shall see him as he is"—I John 3:2.

Notice, it says that we know (Continued on page 3, column 3)

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Rev. 1, 8.
2 Tim. 2, 8.
Mt. 29, 27.

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SOME GROSSLY FALSE IDEAS ABOUT ...

ELECTION

By ROY MASON
Aripeka, Florida

Election is a Bible doctrine. There can be no question about this. Take for instance, the following Scriptures: Ephes. 1:4-5; Matt. 24:31; Rom. 8:33; II Tim. 2:10; Rom. 11:5.

The question of election and pre-destination is "strong meat of the word," and is difficult for those who have subsisted only on "milk" to receive and to digest. Many attempts have been made to explain election away, and



ROY MASON

many false ideas have been promulgated. Let us note some of these false notions concerning election that are current:

1. First is the idea that ELECTION BELONGS AMONG THE OUTWORN, OUTMODED DOCTRINES OF THE PAST. We remember hearing a radio address by a Presbyterian minister, in which he was explaining why he was a Presbyterian. Presbyterians are supposed to be strong on election and predestination, but this minister hemmed and hawed and more or less apologized for what his church was supposed to believe along those lines. "We USED TO BELIEVE thus and so," he said. But the doctrines of the Bible don't change according to the trend of the times. "I am Jehovah, I change not," says God, and the same thing is true concerning His teachings.

2. There is the idea prevalent that ELECTION IS NOT IMPORTANT, hence more or less a waste of time to consider. A young preacher, a graduate of one of our Baptist Seminaries, said he didn't even remember studying such a subject, so certainly it was not emphasized very much. IS ELECTION IMPORTANT? It certainly is, for it is one of the foundational doctrines of the Bible. It is FOUNDATIONAL TO ALL PROPHECY, for prophecy is nothing but events elected and predestinated to come to pass. Destroy election, and there can be no such thing as fulfilled prophecy. Likewise ELECTION GUARANTEES THE DEFEAT OF SATAN AND THE TRIUMPH OF GOD'S CAUSE IN THE WORLD. Satan is predestined to defeat, so it is not a matter of conjecture as to who will win out in the end. "The Seed of the woman SHALL bruise the serpent's head." God's will shall be "done on earth, even as it is in heaven."

3. There is the FALSE IDEA

THAT ELECTION ENGENDERS FATALISM. It may do so, if one seeks to rationalize. But election is not something to REASON out—it is something to accept as REVELATION from God. A finite human being cannot fully reconcile election and human responsibility, yet both are true. "But I can't understand how both can be true," say some. God never asked us to understand—he asks us to accept the truth on faith. If God had ordained the end, without also ordaining the MEANS, then we could indeed be in a fatalistic world, but He hasn't. In this connection read and consider II Thess. 2:13.

4. There is the notion prevalent that ELECTION CUTS THE NERVE OF EVANGELISTIC AND MISSION ENDEAVOR, and likewise hinders prayer. Frankly, it does for those who rationalize and seek to take over God's business in election. Personally we find election a stimulus to evangelistic and missionary endeavor. Why? Because it guarantees success as God counts success. When Paul feared he would be run out of Corinth, the Lord encouraged him with election. He told him that he would see to it that no one would set on him to hurt him. He told him to go right ahead preaching, for said he, "I have much people in this city?" Not people ALREADY saved, but people in the plan of God who would be reached through Paul's ministry.

5. There is the silly notion that ELECTION IS BASED ON FOREKNOWLEDGE CONCERNING WHAT MAN WILL DO. That is, people have the idea that God foreknows the choices that men will make, and knowing this, elects accordingly. Romans 11:5 says, "according to the election of GRACE." Election is out of the grace of God—not out of foreknowledge of human merit. Eph. 1:5 says, "Predestinated . . . according to the good pleasure of his will." Not according to knowledge of man's will. Speaking to His disciples Jesus said, "Ye have not chosen (elected) me, but I have chosen (elected) you." His choice of them came first. The silly idea that God elects out of foreknowledge of man's choice, is an impious assumption that MAN IS HIGHER THAN HIS MAKER—that THE CREATURE'S ACTION DETERMINES THE WILL OF THE CREATOR. We remember preaching once, at the start of our ministry that God looked into the future and chose Jacob rather than Esau because He foresaw that Jacob would turn out better. We destroyed that sermon long ago. A popular explanation of election as relates to salvation is this: God has voted for you and the Devil has voted for you—now the election is going to be determined by your voting for yourself. This is false.

6. There is the false notion THAT ELECTION IS IN TIME.

Wrong. It is in eternity "Before the foundation of the world." Thank the Lord for good old election!

"If Jesus . . . Come"

(Continued from page two)

that He shall appear.

One day the Lord Jesus Christ went outside the city of Jerusalem and on the hill of Olivet He suddenly began to lift Himself up into the sky. He went up and up and up, until He was lost as a speck in the sky. He went away from this world and He hasn't come back yet. That was over nineteen hundred years ago and Jesus hasn't come back to this world yet, but my text says, "When He shall appear." Thank God, the same Jesus that went away is going to appear again in our presence.

Notice one Scripture: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that LOVE HIS APPEARING"—II Tim. 4:6-8.

Paul stands near the end of life and he looks backward across

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life's experience. He says, "I had had a lot of race-running to do. I have finished my course, I have fought a good fight, and I have kept the faith."

Isn't it wonderful that one can make a statement like that? Wouldn't it be wonderful if when you come down to the end of the way that you could say, "I have fought a good fight, I have kept the faith, I have finished my course?" There wasn't any compromise on Paul's part. He looked back and said, "I have." It was a definite, positive fact. Then he looked out toward the future and said, "In view of that, henceforth there is laid up for me a crown of righteousness." He tells us when he is going to get it, when the Lord Jesus comes, and he says, "And not to me only, but unto all them also that love His appearing."

Do you love the appearing of Christ? Does it mean something to you when I tell you that Jesus is coming back? Do you love to think about the appearing of Christ or would you rather think about some movie? Do you love to think about the appearing of Jesus Christ or would you rather think about something of this world, some worldly pleasure? Beloved, Paul says that there is a crown awaiting the man who loves His appearing.

I have taken time to read to you these several Scriptures in order that I might show you at the very outset that the Bible teaches abundantly—overly abundantly, that Jesus Christ is coming again. I think I have read enough from God's Word to prove to any man who is honest, that the Son of God is coming back and someday we are going to meet Him, someday we are going to face Him, and someday we are

going to give an account of our lives in His sight.

II

IF WE KNEW THAT JESUS WERE COMING TONIGHT, WHAT WOULD YOU DO?

I ask you frankly, if you knew that the sun tomorrow morning would rise upon an earth without a Christian in it—that all saints had been caught away with the Lord, I ask you, what would you do tonight? If you knew that Jesus Christ were coming tonight, what changes would you make? Would you want to go home, or would you want to stay here all night? I ask you, if you knew Jesus were coming, what would you do?

I would like to give you a few thoughts as to what I think would happen if Jesus were to come tonight.

The churches would all be filled with praying people immediately. Our little congregation would be swelled to an overflowing capacity if the announcement were to go out in this town tonight that Jesus Christ is coming back to this world before morning. This building couldn't hold the crowd. This church would be filled to overflowing. Every church in this town would be filled immediately with praying people.

You remember the time a few years ago when Orson Wells put on that dramatic presentation on Sunday night about 8:30 when he depicted the Martians had landed their space ship in New Jersey. He made the thing so vivid and it was so realistic that people jumped out of the windows. Arms were broken and people went to the hospital scared to death. One druggist here in Ashland told me that he never had as many calls on Sunday night for drugs in his life as he did that night. God's people did not know anything about it; they were in church. When that program went on the air, they didn't announce that it was a dramatic program, but it was so realistic, that the people thought it was taking place right then.

What was the result? One preacher here in Ashland told me that that night when he went home for his church service, there were seventeen calls that came to his home, one right after the other, on the part of people asking that he remember them in prayer.

Beloved, what would happen if Jesus were to come tonight? The churches would be filled with praying people immediately.

The shows, the beer joints, the dance halls, the gambling dens, and other godless places would be emptied. I dare say that as soon as the announcement was made that Jesus Christ was coming tonight there wouldn't be another customer, not one customer, to any of those places tonight.

There wouldn't be any more picture shows or any other world-

ly affairs if it were said that Jesus were coming tonight.

Cursing, swearing and vulgar language would all stop.

I rebuked a man a few days ago, who is high up in politics, for his language. He said, "It is a habit. I don't mean a thing by it. I just can't keep from it." I said, "I don't believe a word of it. I don't think you are telling the truth. I don't think you are being honest at all." I said to him, "You can keep from it." Beloved, I dare say that if he thought Jesus Christ were coming tonight, he would end his cursing and swearing and vulgar remarks. He would put an end to it.

There would be no more bean suppers or hamburger fries in the churches if Jesus were to come tonight. Some churches exist, seemingly, solely, for the purpose of catering to the belly.

Sometime ago, Brother Jim Everman tried to go to church and the only place that he could find to worship that night by way of a Baptist Church was a place where they told him, "Are you looking for a prayer meeting? We don't have prayer meeting on Sunday night. You go over to St. So-and-So, they have a mass on Sunday night." In that place where Bro. Everman tried to go to church that night, they were having a bingo party. I tell you, churches that go in for those things today, I will guarantee you that if they knew that Jesus Christ were coming tonight, it would put an end to the bean dinners. It would put an end to that poor little oyster chasing himself to death in a thin bowl of soup. It would put an end to all the chicken dinners and all the hamburger fries. It would put an end to those who would want to be found eating a hamburger and eating beans and playing bingo if Jesus Christ were coming?

Women would wash off their paint and put on enough clothes to be decent if they knew Jesus were coming. We used to sing, "Happy days are here again," but I think we can almost sing, now with the advent of summer, "Nasty days are here again." In fact, you don't have to wait for summer. All winter long, looking out the front window of the shop at morning, I have noticed bare legs on the coldest of winter days. I tell you, beloved, I believe there would be a change if people believed Jesus were coming tonight.

I ask you, would you as a woman want the Lord Jesus Christ to come and find you if you wore a dress so scant that it was immodest?

If the Lord Jesus Christ were to come tonight, men and women both would throw away their tobacco and no more would be used. The fellow who says, "I can't quit" I dare say would quit as soon as he knew Jesus Christ was coming.

That is what I used to tell a friend of mine who said, "I can't quit. I have tried to, but I can't." (Continued on page 7, column 1)

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THE BAPTIST EXAMINER

AUGUST 25, 1973

PAGE THREE

The Baptist Examiner FORUM

"Please explain the reasons you use, support and value the word 'Church' instead of the word 'Assembly.'"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



After reading your questions and eleven reasons for not using the word "church," I suggest that you use the word "assembly," if it bothers you that much.

Frankly, I think that we are a little prone to "... strain at a gnat, and swallow a camel." You say the word "church" means the building. This isn't necessarily so. It can mean the building but it also means the assembly.

The words that we are using are translations or transliterations of the Greek. If we understand the meaning of the English word, I don't see where we are causing any great harm in using them. The word baptize actually is immersion and I would say that we are more prone to misuse that than the other.

Now, my friends, whether we use church or assembly, baptism or immersion, we are going to find some who will not understand the meanings. Natural man cannot understand the things of God and we are not going to make it easier to understand by changing words around.

Instead of being upset over little things like this, let's spend our time preaching, praying and serving God.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



I cannot speak for the others of the Forum, but speaking for myself I use the word Church because it is the word in common use. There are other words that myself I use the word Church I do not especially like that I use just because they are commonly used in human speech, and people know what I am talking about when I use them. I realize that the word Church has been abused and made to mean several different things. Many people think of a building when they think of Church. Some think of a big universal visible something, like the Catholic Church. Some think of a universal invisible something. However, most any term can be distorted, and in this case the devil is the clear distorter. If any one of us could go to using the term "assembly" and by that means change the "church" to "Assembly" world-wide, it would be worthwhile to do so, but we can't. Besides if we switched to that term, we would put ourselves over among the Holy Rollers, for at least one large group designate themselves as "The Assembly Of God." In England, when the first translations of the Bible were made into that tongue, the term "congregation" was used instead of the word "church." When the King James version was made, King James specifically ordered that the term "church" should be used

rather than congregation. Congregation is a good term, and it is regrettable that the King authorized another term. However, it looks as if we are stuck with the term "church," as the term in common use, and the term that is going to be used by the public, so about the best we can do is to try to continuously make plain what we mean by "church." Personally, I have tried to do this in my little book on the Universal Church which Bro. Gilpin published some time ago.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I assure you that I literally abhor the word "church" along with some other words that have become a very definite part of the vernacular of Christendom. I hate the name Calvinist with a passion. But if I say that I am not a Calvinist, I will be called an Arminian which is far worse. So if I say I am no part of a church, I will automatically be called an unbeliever, or something even worse.

As I said in a recent Forum answer, there is no word in the Greek language for the word "church." If you look for the word "church" in Vine's "Expository Dictionary of New Testament Words" you will find the statement, "for CHURCH see ASSEMBLY and CONGREGATION." This simply means that the Greek word EKKLESIA that is used in the New Testament in every place where you see the word "church" really means an assembly, or a congregation.

You simply cannot have a universal assembly, and neither can you have a universal congregation. But the Protestants who gave us our authorized version of the Bible did have a universal something. And since they could not call it a universal assembly, they just refused to translate the word EKKLESIA and called it a church. But let us remember, the original Bible knew nothing of a church, universal or otherwise. What our Lord established was an assembly.

Kuest, in his version, puts it assembly in every place where EKKLESIA is found except in Mt. 16:18. Even he had to leave room for a universal monstrosity of some kind. Protestants must have at least two kinds of churches, or whatever their outfit is. But our Lord had no need for but one EKKLESIA, or assembly. So His EKKLESIA in Mt. 16:18 is the same as the one in Mt. 18:17. They are the same word. So any difference between them simply has to be the figment of somebody's mind.

Our querist wants to know why I use, support, and value the word "church." I use it because I am convinced that at least fifty per cent of the Baptists would not know what I meant if I used the word "assembly," unless I took the time each time to explain to them why I used that word. The old devil has done a marvelous cover up job on this subject. He has piled so much of his junk on top of our Lord's EKKLESIA that many Baptists do not know that it is there.

But if I have said, or done anything to cause anyone to think that I support, or value the old devil's cover up job, I am very sorry. I want to apologize for it.

Then I want to ask, first of all, my Lord, and then you, to forgive me for it. I can assure you it was purely unintentional.

On the other hand, I have done what I could, and am still doing what I can to uncover the devil's cover up job. I have written a tract entitled, "The True and the False Church" that we send free to anyone who might desire it. Then we have a correspondence Bible school under the full authority of Philadelphia Baptist Church, P.O. Box 7006, Birmingham, Alabama 35224. In this school the feeble efforts of Bro. H. W. Wooten, and of me are greatly augmented by the teaching of three great Baptist preachers: Bro. Joe Wilson, Bro. Milburn Cockrell, and our beloved former pastor, Bro. D. W. Morrow. One of the courses that I am teaching is ECCLESIOLOGY which deals specifically with the question before us. These courses are sent to anyone who may desire to study them free of any charge. My tract, and this course in ECCLESIOLOGY should convince any one that I do not support intentionally, nor value the word "church" as such.

AUSTIN
FIELDS

PASTOR,
ARABIA BAPTIST
CHURCH

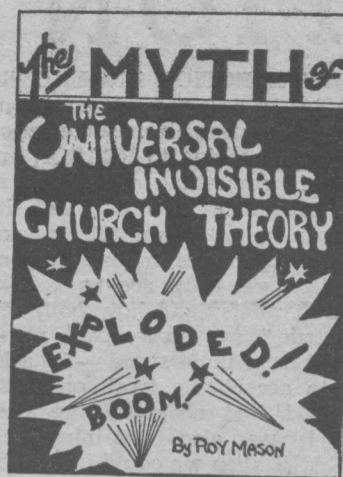
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The reason I use the word church is because the Comforter who inspired the men to write the Bible used it. To me, it is definitely a Scriptural term, and refers to an assembly of people called out from the world (false doctrine) to worship their Saviour. In fact, I use them interchangeably for the church is the assembly (called out, and the assembly is the church). Brethren, I am not referring to every assembly, or gathering, or to everything that calls itself a church. Rather I am having reference to a true independent Baptist church or assembly. Personally, I see nothing to wrangle over, whether we say church or assembly, both would be Scriptural.

The querist reasons because the Catholics, her harlot daughters, Billy Graham, and the Church of Christ use the word "church" that it constitutes grounds for us (Baptists) not to use it. To the querist, may I state that the ones you have mentioned not only use the word church, but also use many Scriptural phrases. In fact, Billy Graham uses the word grace many times in his messages. I don't believe Billy Graham understands the doctrine of grace. Just be-

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cause men like him or churches such as Catholics and her daughters (Protestantism) use Biblical language, it does not mean that the word or doctrine is not true. Just because I am oftentimes referred to as a "Hardshell," doesn't make me one, and just because false churches use the word church, it doesn't make them the true church, and neither should we Baptists refrain from using the phrase "salvation by grace" just because some Arminian may use it.

The querist also states, "the word church means a building." To correct this statement, I wish to refer to two Scriptural references where the word church is used to designate a called-out assembly, an assembly for the purpose of worshipping the Lord.

"Likewise greet the church that is in their house. Salute my well-beloved Epaphroditus, who is the firstfruits of Achaia unto Christ"—Romans 16:5.

"The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house." — I Cor. 16:19.

In these passages, we can gather that the word church was not used to mean a building, rather it was used to designate the people who were separated from others to worship the Lord. The correct interpretation of the word "church" in these passages is definitely referring to people rather than a building. The Holy Spirit in writing to the seven churches in Asia was not writing to, or about buildings; rather He was writing to the people who made up the seven churches; therefore, I see no justifiable reason why we should not use the word "church" as translated in the King James version.

To further strengthen this view, let us consider words of

Jesus when He said, "Upon this rock I will build my church" — Matt. 16:18. Brethren, we could not under any circumstances interpret His meaning to be a building or structure for it has been proven that He built no house as a meeting place for His church, yet He created and brought into being a church, which the Holy Spirit refers to in I Cor. 12 as the Body of Christ having eyes, hands and feet. In order to be a body or a church, it must be assembled into one place. Thus, whether we call it the Lord's body, Lord's assembly or Lord's church, it would not change its meaning or make it any clearer to me.



Sprinkle Infants

(Continued from Page One)

the habit of baptizing infants, would they have rebuked the parents for bringing them. If it had been a customary thing for parents to bring children with such an object, would the disciples, who had been in the constant habit of performing the ceremony, have rebuked them for attending to it? Would any Church clergyman (who practices this) rebuke parents for bringing their children to be baptized? The Lord Jesus had a wonderful opportunity to commend infant baptism, but He did not. To be baptized and not permit them to sit at the Lord's table? The answer is obvious — infants do not have "discernment" (I Corinthians 11:29).

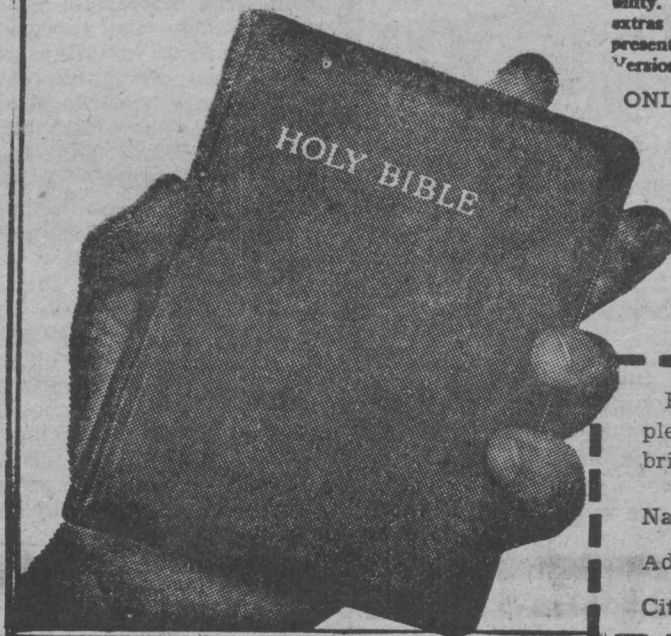
The baptism of households in the New Testament is considered an argument for the sprinkling of infants. A close study of such households, as found in Acts 16:14, 15; Acts 16:30-34; I Corinthians 1:16, will reveal that they were believing households. Oftentimes, servants were included in a household. Many Baptist ministers have baptized complete households without baptizing infants. In every case of household baptism in the New Testament, baptism was administered to those who were old enough to be called "brethren" — a name given only to believers (Acts 16:40), those who were old enough to addict "themselves to the ministry of the saints" (I Corinthians 16:15), and those who were old enough to "believe," "receive," and "confess."

Circumcision has no validity as a basis for the sprinkling of infants. Jesus Christ did not speak of circumcision as an initiatory rite to church membership. Baptism did not take the place of circumcision. The apostle Paul spoke of the circumcision of the heart (Romans 2:29), not the sprinkling of a body.

John 3:5 has nothing to do with (Continued on page 7, column 5)

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"For as many as are led by the Spirit of God, they are the sons of God. And if children, then heirs; heirs of God, and joint-heirs with Christ (Rom. 8:14,17a).

Years ago, as a child, I spent much time day-dreaming. Being extremely poor, and of a large family, there were few toys and many chores. There wasn't time for hugs and kisses, bed-time stories or pretty things. The life of a tenant farmer and his family is hard. I spent long hours carrying wash water, hoeing the garden, cleaning the hen house, etc. The only thing that made it bearable was making up stories and putting me in them. My favorite fantasy went something like this:

My parents weren't really my parents at all. Somehow, I had been separated from my real father. (The reason for this varied according to my mood that day). One day he would come and take me home to live with him. He and my real mother were quite wealthy and lived in a fine house. They bought me lots of pretty things and showered me with hugs and kisses. I wasn't the ugly little tow-head anymore, but a pretty little girl with long blonde curls. And we lived happily ever after.

A silly day-dream? Yes, but you know, it came true in a way I never dreamed possible. It happened in a spiritual sense. You see, I really was ugly. Every pretty thing I did was nothing but filthy rags. I was a child of wrath and most miserable in my bondage to the stench of the hen house. Then wonder of wonders, it happened. The Spirit of God made me alive and I realized I had been adopted. I was a child of the King. (Never in my wildest day dreams had I thought that a king would adopt me). The Living God was my Father and His Son, the Prince of Peace was my elder Brother. What glory this!

Immediately my life began to change. Just like in the day dream, my spiritual address changed. I was now a citizen of Heaven and I had a mansion.

I began to acquire little treasures

so I laid them up in Heaven to wait for me. And you know, I began to be prettier. For one thing, my conversation was much prettier. Gone were the filthy words, the lies and blasphemy. The bitter taste was gone as my tongue was dressed in praises to the Lord Jesus Christ. And I was surprised how much prettier my change of clothing made me. They say that clothes don't make the woman but they sure have a way of identifying the Christian lady. Another wonderful thing happened when I was adopted. I did not smell like the hen house anymore. My new Father took away the tobacco and alcohol. I guess a woman always feels prettier when she smells pretty.

It is still, after almost 20 years, more than I can really grasp. I am continually awed by the way my Father cares for me and provides my every need. It is still thrilling to read, "Wherefore, thou art no more a servant, but a son (daughter); and if a son (daughter), then an heir of God through Christ." (Gal. 4:7).

If this sounds like a Cinderella story, it is far better than that. There is no 12 o'clock deadline. There is not a time when I shall return to that other person. But instead, there is a glorious future that seems to get better with each passing day. One day soon, Jesus is coming back and I shall be truly beautiful then for I shall be like Him. I shall be joint-heir with Christ and He shall take me home to that mansion and to my Father and we shall truly live happily ever after.

Backsliding

(Continued from page one)

changed. Only after sins are confessed and forsaken does God blot "out as a thick cloud thy transgressions."

The obedient believer's "fellowship is with the Father and with His Son Jesus Christ" (I John 1:3). He has the privilege of enjoying the "fellowship of the Spirit" (Phil. 2:1). Sin deprives the believer of this communion and comfort. Such action constitutes backsliding. Such backsliding grieves the heart of Christ. He desires fellowship with His redeemed people. In Revelation 3:20, He says: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The matter under consideration is fellowship, not salvation. "Supping" is a symbol and expression of fellowship. It is for fellowship Christ craves, and the backslider denies Him of it.

LOSS OF JOY OF SALVATION

The second effect of backsliding is the loss of the joy of salvation. David's terrible fall cost him this. His heart-cry while yet in a backslidden condition was: "Restore unto me the joy of thy salvation" (Ps. 51:12). He did not say: "Restore unto me thy salvation," but "Restore unto me the joy of thy salvation." By committing adultery and murder he lost the joy of salvation. Peter experienced the same loss. He denied the Lord, then wept bitterly, suggesting his joyless state.

The greatest joy a Christian can have is the joy of his own salvation. By wilful sin the believer forfeits this joy. When he leaves his first love — love of God, he loses the joy of salvation. When he ceases to pray, begins to perform his duty in a formal way, he loses the joy of salvation. When the injunction: "Set your affections on things above," is forgotten, then the joy begins to wane.

It is evil for a believer to lose the joy of his salvation. Nehemiah 8:10 says: "The joy of the Lord is your strength." The joy of salvation enables us to withstand the sufferings of the present.

The salvation which God has given us brings us joy in the darkest hours of our life. Habakkuk said: "Although the fig tree

shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet, I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17,18). Deliberate sin deprives the Christian of this source of strength. It makes him unhappy in the Lord and causes the unconverted to think salvation is a gloomy, repulsive thing. Let us beware of backsliding. May we "rejoice in the Lord always" (Phil. 4:4).

NO APPRECIATION FOR CHURCH AND PASTOR

The third effect of backsliding is that one loses his appreciation for the church and pastor. One of the dark blots upon the character of King Jotham was that "he entered not into the temple of the Lord" (II Chron. 27:2). This was the actions of a backslider. He fails to assemble with his fellow church members on the Lord's Day. He avoids being provoked to love and good works. He lacks proper respect for the house of God. He is at a stand-still in his spiritual growth, since he neglects

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the church which is the main source of revealing and teaching what Christ commanded. The church is the primary source of the believer's edification, yet the backslider deprives himself of this.

The church has "... pastors and teachers for the perfection of the saints" (Eph. 4:11-12). When a church member sets under the preaching of a servant of God, he grows "unto a perfect man, unto the measure of the stature of the fullness of Christ." The backslider neglects this source of spiritual help. He shuns the word which comes forth from the Lord. He delights in taking the preacher to pieces at the Sunday dinner table.

The backslider believes in his warped mind that the minister is a crook and hypocrite. He feels toward God's messenger like Ahab did toward Micaiah. Ahab said of the prophet: "He doth not prophesy good concerning me, but evil" (I Kings 22:8). Certainly God's preacher is not to make the backslider at ease in his sins. He must rebuke him with the Word of God. Since a true minister will do this, the backslider constantly avoids all contact with the church and pastor to escape being condemned for his conduct.

Some say: "I won't go to hear so and so preach." How pitiful! One does not go to church to worship the preacher. He goes to hear God's message. If you were to receive a telegram brought by a messenger you did not like, would you refuse it? No, for it is the message you want, not the person who brought it.

Others say: "My convictions won't let me go to hear my pastor preach." The plain truth is that their contrariness will not let them go. If a man cannot wholeheartedly support the

church and pastor where his membership is, then he ought to go where he can. The real truth is that if these backsliders were to go to another church it would not be long until they would fall out with the church and pastor there. Why would this happen? Because the real trouble is, not with the church and pastor, but the backslider.

BECOMES USELESS INSTEAD OF USEFUL

The fourth effect of rebellion against God is that one loses his usefulness. Of what use is a backslidden Christian to the Lord? How can he bear the vessel of the Lord, if his hands are unclean? How can he speak of the blessing of communion with Christ, if he out of communion with Him? How can he tell of the joy of salvation which he does not have? How can he tell the unconverted of the blessing of Bible study, prayer and church attendance, when he never does these duties? Such a backslider is like a tree without fruit, or a clock that never tells time, or a car with no brakes, or a light that never shines.

Jesus Christ said: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). Christians are the salt of the earth. Salt renders food pleasant and preserves it from decomposition. Likewise, God's children, by their lives and instructions, are to keep the world from entire moral corruption. But what if the salt has lost its savour, if it has become tasteless, or lost its preserving properties? If we who are to season others, are ourselves unsavory salt, void of proper relish and vigour for spiritual things, how can we keep the world from vice and crime? Salt is a remedy for unsavory meat, but there is no remedy for unsavory salt. Backsliders are unsavory salt. They have lost their usefulness. They are good for nothing.

Believers are living epistles read and known of all men (II Cor. 3:1-2). In proportion that sin is allowed in the life we misrepresent Christ before the world. When we permit sin to go unconfessed in our life Christ is dishonored and put to open shame. When selfishness, worldliness, lying, an unforgiving spirit and rebellion against God are seen in me, I am misrepresenting Christ before the world. The Lord commands His disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). I Corinthians tells us that church members "are made a spectacle unto the world."

We cannot live a life which is displeasing to God and be used in the service of Christ. Matthew 6:24 reads: "Ye cannot serve God and mammon." I Corinthians 10:21 says: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." James 4:4 declares: "Whosoever therefore will be a

friend of the world is the enemy of God." I John expressly states: "If any man love the world, the love of the Father is not in him."

AT EASE SPIRITUALLY

The fifth effect of backsliding is that it makes one at ease spiritually. Amos 6:1 declares: "Woe to them that are at ease in Zion." Backsliders are at ease concerning the church and its work. They comfortably watch the faithful few do all the work. They do not care if their neighbors sink down to Hell, even though the Lord has committed unto them "the word of reconciliation" (II Cor. 5:19). Backsliders live as if there were no Bible or Church, no God or Devil, no Heaven or Hell, no judgment or eternity. They are practical infidels. The only difference between an infidel and some backslidden church members is that the infidel is honest in what he claims to be and the church member is a hypocrite and liar!

Just who is the rascal? Here is one man who does not believe in God or the Bible. Consequently he makes no attempt to serve God or read the Bible. He is wrong in taking this attitude, but at least he is consistent with his profession. Here is another man who believes in God and the Bible. He does not serve the One he calls Lord. He lives contrary to the teachings of the Bible. He claims to believe in the church, but he never goes. His actions contradict his profession. He claims to be a Christian and lives like an infidel. This man is the real rascal!

A CRITICAL SPIRIT

The sixth effect of turning the back to God is that one becomes critical of the church and fellow church members. You can only depend upon a backslider to find fault, to criticize, to stir up trouble, and to be uncooperative in the whole work of the church. He will hunt for someone to disagree with him so he can run home, stay away from church and criticize everybody in general. Such a backslider should realize that he is criticizing God and himself since he is a part of the church. Such actions are condemned in the Bible. Galatians 5:15 reads: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

All the "envying, and strife, and divisions," in the church is being caused by backsliders. James 4:11 says: "Speak not evil one of another, brethren." To speak evil helps no one, but definitely injures three people: the speaker, the one spoken to and the one spoken of. All men are fallible; none are perfect. It is possible to find fault with any man, if one is looking for it. If we must speak of a brother's fault, let it be first of all to him.

SHUNS OTHER SPIRITUAL BELIEVERS

The seventh effect of backsliding is that it causes one to shun Christian men and women who are consecrated to the Lord. The rebellious child of God is ill-at-ease among mature believers. He fears rebuke for his sins against

(Continued on page 8, column 5)

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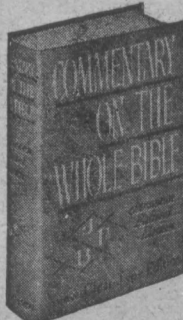
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THE BAPTIST EXAMINER

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PAGE FIVE

Place Of Women

(Continued from page one)

is what he intended to teach, must rest either upon supposed unusual sense of some one of the terms employed in the passages, or upon the connection, or upon some other source of information about the persons addressed and the apostle's aim.

Some have suggested that the word rendered "speak," in I Corinthians, verse 34, "it is not permitted unto them to speak," denotes idle chatter as opposed to thoughtful and earnest speaking. It is enough to say that this proposed distinction is quite a failure. The word which commonly means to talk, speak, etc., is sometimes used in classical Greek for chattering, and is sometimes applied to animals. But there are no clear examples of any such use in Biblical Greek, and the word is applied to apostles, prophets, the Saviour, and God. (See Thayer's Greek-English Lexicon of the New Testament).

Others lay stress on the word "church" or "churches," and hold that the apostle means a formal public meeting as distinguished from what we call a special meeting such as a prayer meeting, or the like. Applying a purely modern distinction, they say a woman is forbidden to speak in "church," but that does not forbid her speaking in prayer-meeting. The answer is that the New Testament knows no such distinction. In fact, the very abuses in public worship which the apostle seeks in I Corinthians, chapter 12 and 14, to correct, are such as would only have arisen in an informal meeting, where everyone thought himself at liberty to rise and speak. Moreover the same word (church) (the Greek meaning an assembly) is applied to meetings in private houses, as that of Aquilla and Priscilla, or that of Philemon and Apphia. So this distinction also fails.

Some remind us that in I Corinthians 11:5, the apostle has spoken of woman as "praying and prophesying" in the public assemblies. That is true, and our first business is to reconcile the apostle with himself. Thus the apostle repeatedly distinguished on the one hand from utterance in an unknown tongue, and on the other hand from ordinary uninspired teaching. Some persons in the apostolic age were inspired to speak in unknown tongues, others in the language of those addressed. Among these last were some women, just as there are several cases of prophetess in the Old

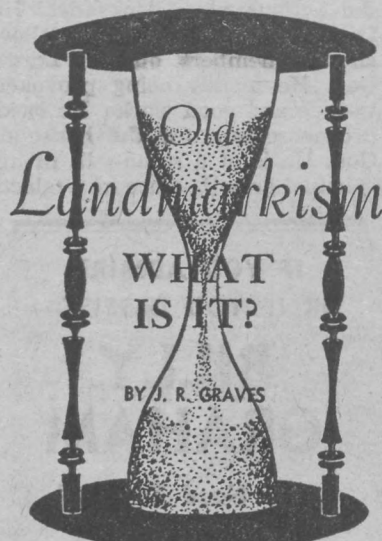
Testament. In chapter 11, the apostle speaks of such inspired women, and urges upon them that in their high excitement they must not disregard propriety of appearance and behavior; in particular, they must keep the head covered in their customary manner.

Now unless the apostle has contradicted himself, we seem shut up to understand that the passage in chapter 14 is a general direction leaving out the case of women who prophesied, i.e., spoke by special inspiration. There is no such inspired speaking possible for us. True, it has been argued that when the apostle says (I Cor. 14:3), "He that prophesieth speaketh unto men to edification," we infer that anyone who speaks in an edifying way is prophesying and that if a woman can speak so as to edify, she is exempt from the apostle's prohibition. The author of this argument had forgotten the first elements of his logic, which certainly taught him that he must beware of assuming a proposition to be convertible. All prophesying was edifying speech; but how in the world can it be inferred that all edifying speech is prophesy? Yellow fever is a malarial disease; shall we infer that all malarial diseases are yellow fever?

A more plausible method of explaining away Paul's prohibition consists in maintaining that it applied only to the peculiar ideas and manners of that time. Thus some say it applied only to women at Corinth, a place famous for licentiousness, where it was necessary that Christian women should observe peculiar strictness of decorum in public places. But the apostle makes the same prohibition through Timothy for the churches in the region about Ephesus. And observe, he grounds his prohibition (in the passage from Timothy) upon the facts connected with the creation and fall of Adam and Eve. Does not this absolutely forbid restricting his prohibition to Corinth and Ephesus, or to that particular age? The same consideration applies when the prohibition is likened to his direction in chapter 11 that a woman must not appear in the public meeting without a covering on her head. We are told that this applied simply to the ideas and customs then prevailing. Let us not be so sure that such is the case. In point of fact, almost all Christian women seem to believe that the apostle's direction applies to them, for they very rarely fail to wear in religious assemblies some form of head

covering, which in the mutations of fashion has sometimes been vastly more diminutive than at present, but is never discarded. And whatever may be thought as to that point, we must remember that in the epistle to Timothy, the apostle especially grounds his injunction upon primal facts in human history, and thereby cuts it off from being fairly regarded as temporary.

Two other attempts to explain away the apostle's prohibition are worth mentioning as indicating desperate straits. When he says, "And if they would learn anything, let them ask their own husbands at home," some actually infer that women who have no husbands are left at liberty "to speak in the church." So then an unmarried woman may put herself publicly forward in a way which for married women would be "shameful." A recent writer



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thinks it probable that the two passages in question have "suffered modification from transcribers." When a hard-pressed controversialist suggests that some may be corrupt, without a particle of documentary evidence to that effect, he inevitably suggests that his own interpretations of the passage as it stands are not really satisfactory to his own mind.

So the apostle's clear and consistent prohibitions stand unshaken, in their obvious sense. But consider just what he prohibits. Is it not this? He says a woman must not speak in mixed assemblies—those in which men are present; because she is thus undertaking to "teach" men, to "have dominion" over them; and this is inconsistent with that "subjection" of the woman to the man which both passages enjoin, and which the Bible so often asserts. Then he does not forbid a woman to "speak" or to "teach" where women only are present. There is no prohibition of feminine discourse in female proper-meetings or missionary societies. Only keep the men out. And beware of some "entering-wedge" in the shape of an editor or masculine reporter. As to crying out against the Bible for teaching the subjection of woman, leave that to Ingersoll. The precise nature and proper limits of this subjection may not be generally understood, and would be an appropriate subject for earnest inquiry. But that the Bible does teach subjection, and that the apostle makes that his special reason for the prohibition before us, would seem to be quite beyond question.

A Baptist lady in Kansas wrote that she read the foregoing as published in the "Western Recorder." She stated that she is a clerk and one of the trustees of a Baptist church, and words of hers spoken in a public meeting have been the means of spiritual good to other women.

The letter proceeds: "I cannot

reconcile Christ's treatment and mention of women with Paul's. I think Paul must have written there his biased opinion, instead of the direction of the Spirit. Women were last at the Cross and first at the sepulchre of Christ. He spoke to one first after his resurrection. John gives a whole chapter, nearly, of Christ's conversation with Mary and Martha, and not one word of what Lazarus said. Why are so many things that women said and did recorded, if they were to be silent on religious matters?" Some persons will think it passingly strange that this should be presented as an argument in favor of women's speaking to mixed assemblies, notwithstanding the express and repeated prohibition of the Apostle Paul. Yet substantially the same argument has been vehemently urged by writers of both sexes, and even in a book, by a minister. As to there being no record in John 11 of conversation with Lazarus, it will occur to some readers that Lazarus, during the Master's conversation with his sisters, was in his tomb. The real importance of this extract lies in the cool assumption that Paul was not inspired in his prohibitions! That cuts at the root of Christianity. The writer of the letter is here quite logical, and shows the real tendency of the whole movement she is defending. I have scarcely ever conversed with any advocate of women's speaking in mixed assemblies who did not, sooner or later, deny the Apostle Paul's inspired authority in this matter. That is the very reason why the question is of so great importance; and it must be my excuse for making extracts from a private letter.

From the best information accessible, it may be stated that the present active movement in favor of the practice we are discussing originated among the Methodists, especially in the Northwest.

They consisted of a small number of persons of both sexes, under a "class-leader," and in these meetings, which were strictly private, the female members were expected to speak of their recent experiences, as well as the men. This is probably the historical origin of the claim now made in some Baptist churches, that women may properly "testify." The practice of women's speaking in mixed assemblies was greatly strengthened by the zealous efforts of the "Women Crusaders" for temperance in Ohio and elsewhere, some years ago, and afterward by the Women's Christian Temperance Union. It is well known that Quakers have always encouraged women to speak in the public meetings when they felt moved thereto; also the Universalists and Unitarians have sometimes encouraged women thus to speak—those bodies not acknowledging that they owe strict and minute obedience to the requirements of the New Testament.

A justly honored Baptist pas-

THIS IS ALCOHOL

The police say: "Alcohol and gasoline cause accidents."

The murderer says: "I don't know what I did; I was drunk."

The judge says: "Alcohol makes for crime but doesn't excuse it."

The psychologist says: "Alcohol robs a man of reason."

The doctor says: "Alcohol weakens resistance and shortens life."

The moralist says: "Alcohol and morals never keep company."

The lady says: "The breath of alcohol is repulsive."

The mother says: "Alcohol robs the home of its security and its peace."

The children say: "When father is sober we run to meet him; when he is drunk we run from him."

The wife says: "Alcohol brings about divorce."

The undertaker says: "Alcohol speeds up my business."

The liquor dealer says: "Give youth a sample, and you have a customer for life."

The wet voter says: "I voted for this."

The dry-voting legislator says: "I'd rather oppose my constituency than my conscience."

The pastor says: "Alcohol has blighted many a soul."

The Bible says: "A drunkard shall not inherit the kingdom of heaven."

What do you say?

—Am. Baptist

tor was not long ago reported as saying (in substance) that he did not want to hear so much about texts upon this subject; the thing does good, and that was enough for him. The Pedobaptists do much good. Many devout Romanists gain good and do good; does that make the practice Scriptural and justifiable for Baptists? Why will not Baptist people see the gross inconsistency of vehemently asserting the necessity of conforming to the New Testament in regard to church membership and the ordinances, while they coolly disregard express prohibitions in respect to another matter? Will our honored brethren and sisters please open their eyes, take their latitude and longitude, and see which way they are drifting?

"Ah, but," some will say, "this is a great movement, and it is going to grow. Shall we let the Methodists get all the benefit of it?" Grant for the sake of argument that it seems expedient, and will give denominational power. We let the Methodists get all the benefit of infant baptism, of Arminian theology, of centralized organization, because we think these things are contrary to the New Testament. If Baptists are going to abandon New Testament teachings for the sake of falling in with what they regard as a popular movement, the very reason for their exist-

(Continued on page 8, column 5)

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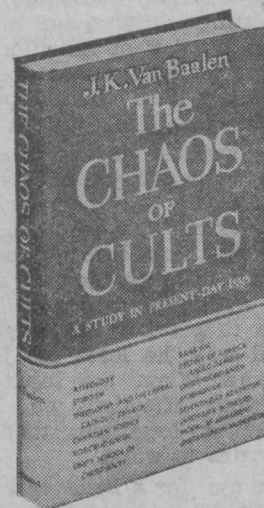
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PAGE SIX



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"If Jesus... Come"

(Continued from page three)
I said to him, "If Jesus Christ were to come tonight and you knew He was coming, you would quit. There isn't any doubt about that."

If the Lord Jesus Christ were to come tonight, parents would burn up their filthy literature and their cards and other devilish trash around their home.

Beloved, if you knew the Lord Jesus Christ were coming, aren't there some things around your house that you would want to get rid of. Some of those magazines and some of those other things, don't you think you would want to get rid of them before the Son of God put in His appearance?

If you knew that the Lord Jesus Christ were coming tonight, there would be no petting parties on the roadside, or in the homes for that matter.

No one would have to be begged to take part in the Lord's work, for all would want to be

busy for Him when He comes.

I was amused last night at one thing pertaining to the wedding, and that was the fact that everybody got here in plenty of time. Folk that might ordinarily come late to church, were here ahead of time for the wedding.

Beloved, everybody would be on time, everybody would be busy, everybody would be working. You wouldn't have to beg anybody to take part in the Lord's work. You would have more people offering to be Sunday School superintendents, and more people offering to be Sunday School teachers, and more people offering to be ushers in the church than you could use if we knew Jesus Christ were coming.

There wouldn't be any lies told nor excuses made for not doing God's will if Jesus were to come tonight. I get so tired of hearing people making excuses. Their clothes are just not right. The weather just doesn't suit them. They have so many relatives coming to visit them. They have so many places to go on Sunday. Beloved, that is nothing in the world but a bunch of excuses.

Let me ask you, where were you this morning? Do you have an excuse to offer for not being here? Where were you last Sunday night or last Wednesday night? Do you have an excuse to offer for it? Oh, my brother, if you knew Jesus Christ were coming, you would never make another excuse. You would be busy in His service.

I want to tell you something else that would happen if you knew Jesus were coming tonight. People would be running around all over this town trying to get forgiveness of their fellowman, against whom they have been holding grudges. How many people there are who hold grudges against somebody else! Beloved, would you want Jesus coming and finding you holding a grudge against somebody else? If we knew Jesus were coming tonight, there would be more people wearing out shoe leather than you can imagine, running around from house to house settling up old differences and getting old grudges out of the way.

If you knew Jesus Christ were coming tonight, old long-tongued gossipers would stop their devilish lying and start begging God for mercy.

They had a Bible Conference close by a few weeks ago, and one man who had been excluded from the church took it upon himself to try to kill the conference. He did everything within his power to do so. He called up people all over the country. I dare say that his telephone bill that week was \$100 or more. He was calling people and telling them, "Oh, I don't think there will be very many people here. We have had a little difficulty in our church, and the church is split. Nobody is interested in the conference. I don't think there will be anybody hardly attend." He didn't tell peo-

ple to stay away, but don't you think if a man who posed as a member of a church and didn't let people know that he had been excluded — don't you think that if you had a telephone call from somebody who appeared to be one of the loyal members of the church and told you something like that — don't you think you would have enough sense to stay away? I think you would.

There is a passage in the book of Proverbs in which it says that there are some things that God hates, and one of them is a man that sows discord among the brethren. I tell you, beloved, anybody that sows discord, God hates him. That old long-tongued gossip would stop his devilish lying and start begging God for mercy if he knew Jesus Christ were coming tonight.

When I was just a boy, Sam Jones said one day, when talking about certain people that were gossipers, that the old lady had a tongue long enough that she could sit in the parlor and lick a skillet out in the kitchen. That is a pretty long tongue. I don't know whether I have ever seen any that is quite that long, but

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I have seen some that were exceedingly long and as venomous as a snake.

That would all stop, beloved. Do you think you would want to be found gossiping about somebody, maybe one of the members of the church — would you want to be found gossiping about somebody if you knew Jesus Christ were coming?

If we knew Jesus were coming tonight, these things, I say, and many others would take place. Oh, it surely would make a difference so far as a lot of preachers were concerned. I am positive that there would be a lot of preachers that it would make a tremendous difference with.

Suppose the announcement had been made that Jesus were coming tonight just before 7:30 — the time for church services to begin? Do you think that it would change the sermon that would be preached tonight? I dare say that there are a lot of preachers right here in Ashland that would hunt frantically through their notes to see if they could find a message that would be pleasing and appropriate to the Lord Jesus Christ. Beloved, there would be a lot of changes made if you knew Jesus were coming tonight.

You say, "Do you know when He is coming?" No; neither the day nor the hour. I can't say. I don't know. He may come tonight. I couldn't say when He is coming, but I know one thing, He is coming. Peter said:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things

THE BAPTIST EXAMINER
AUGUST 25, 1973
PAGE SEVEN

shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless — II Pet. 3:10-14.

He is coming. Be mighty careful. Be diligent that He find you in peace, without spot, and blameless in His sight.

Let me ask you a question if you are saved. Do these verses mean anything to you? They mean something to me. In view of the fact that He is coming, we ought to be diligent that He find us busy, in peace, without spot, and blameless when He puts in His appearance.

Let me ask that individual who is lost, are you ready for His coming? God in Heaven knows that you are not. It will be too late to get ready when He comes. Only the Lord can make you ready. Might it please God tonight to tear the scales from your eyes and cause you to see that Jesus died for your sins, that you might be ready when He comes.

I don't know when He is coming, but I know He is coming. He may come before morning. I don't know when He is coming, but I know He is coming, and my prayer to God for you is that you look to Jesus Christ who died on the cross of Calvary, that you might be saved and might be ready when He comes.

Last night, I had a peculiar experience — a one-of-a-kind experience so far as my life is concerned. After the wedding ceremony was over in the church building I stepped outside and was waiting for the florist to come back. As I was standing there, one of the lads who had been an usher came rushing back. His wife had forgotten something and he came rushing back to find whatever it was. He paused out there beside the door and said, "Well, I have enjoyed so much being with you. I don't guess I will ever see you again. I just want to thank you." Then he hurried off and I didn't have time to say anything to him.

We went over to the Holiday Inn for the reception and the first person I looked up when I got in was this usher. I said, "I appreciated what you said, and I want you to know something. You said you probably would never see me again, but there is one thing certain, if you know Jesus Christ as your Saviour, you will see me again." I thus had an opportunity to witness to him.

Years ago, when I was a boy preacher, we buried a worthless, no-good, trifling son. As the funeral service came to an end, people passed around looking at the deceased — a young man. The mother came by and said, "Good-bye, son, I won't ever see you again." I said to her, "Sister, you will see him again. You will see him cast into Hell and you will say 'Amen' to what God does."

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Brother, sister, Jesus is coming. Oh, might you be ready when He comes!
May God bless you!

Sprinkle Infants

(Continued from page 4)

baptism. If Christ had meant baptism, He could have said "born of baptism and of the Spirit." The Lord did not mean baptismal regeneration. Christ was talking to Nicodemus, an adult, not an infant. Just as man has a physical birth through "water," so he must experience a spiritual birth by the Spirit (John 3:4-7). Water cannot supplant the blood atonement.

Baptists do not sprinkle infants because such a practice is not to be found in the Scripture.

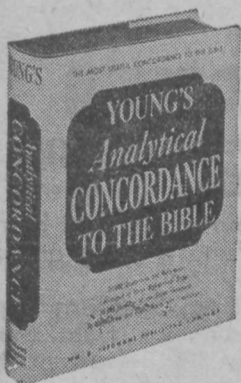
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Secondly, Baptists do not sprinkle infants because the immersion of believers is taught in the Word of God. The Greek word "baptizo" means "to dip," "to immerse," "to submerge." Dr. A. T. Robertson, whose reputation as a Greek scholar is unquestioned, challenges: "A man today who argues that 'baptizo' means 'to sprinkle' or 'to pour,' throws suspicion on his scholarship and is on the defensive."

Let the Scriptures speak for themselves:

Matt. 3:6—"baptized... in Jordan, confessing their sins." (Repentance preceded baptism).
(Continued on page 8, column 1)

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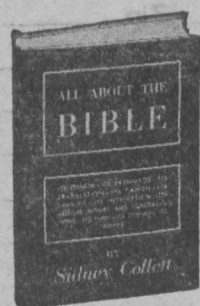
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Sprinkle Infants

(Continued from page seven)

Mt. 3:16—"Jesus, when He was baptized went up straightway out of the water..." (This surely is not sprinkling).

John 3:23—"And John also was baptizing... because there was much water there..." ("Much water" is not necessary for sprinkling).

Acts 2:38-41—"...repent and be baptized... then they that gladly received His Word were baptized..." (Babies do not gladly receive the Word).

Acts 8:36-39—"they came unto a certain water... what doth hinder me to be baptized?... if thou believest with all thine heart, thou mayest... and they went down both into the water, both Philip and the eunuch; and he

baptized him. And when they came up out of the water... went on his way rejoicing." (None of these conditions exist when a baby is sprinkled. The candidate requested baptism, the baptism was by immersion, the baptism brought joy to the heart of the candidate).

Rom. 6:3-4—"...baptized into His death... buried with Him by baptism into death... raised from the dead..." (A beautiful symbol of the death, burial, and resurrection of Christ. Sprinkling of infants is not true to this symbol).

Rom. 6:5—"...planted in the likeness of His death, we shall be also in the likeness of His resurrection." (To plant means more than sprinkling or pouring).

I Cor. 1:14-17—"...I baptized none of you... for Christ sent me

not to baptize, but to preach the Gospel..." (Gives a death-blow to baptismal regeneration).

Col. 2:12—"Buried with Him in baptism... risen with Him..."

I Pet 3:21—"The like figure even baptism... the answer of a good conscience toward God..." (Baptism is a "figure." In order to be baptized, a "good conscience toward God" is necessary. Surely not applicable to infants).

Babies are saved without the ritual of sprinkling. David's son went to heaven without being sprinkled as an infant (II Samuel 12:23). The children of the unbelieving Israelites were not kept out of the Promised Land because of the unbelief of their parents.

Deut. 1:39—"Moreover your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." The "little ones" were not responsible because they had not reached the age of accountability. Baptists believe in the total depravity of infants, but they also believe that the shed blood of Christ on the cross is their protection until the age of accountability is reached. Did not Jesus say, "of such is the kingdom of heaven?" (Matthew 19:14). Baptists do not sprinkle infants because the immersion of believers is taught in the Scriptures.

III

Thirdly, Baptists do not sprinkle infants because great harm is done by this unscriptural practice.

First, by this practice the symbolism inherent in New Testament baptism is destroyed. Baptism represents identification with Christ in His death, burial, and resurrection. Death—immersion, burial—submersion, resurrection—emergence.

Col. 2:12—"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead." (See also Romans 6:3,4). No man or group of men have a right to change the symbolism of Christian baptism.

Second, infant baptism is not found in the Scriptures; therefore it is adding to the Word of God. Note the warning of Revelation 22:18—"...if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Most of the arguments for infant baptism come from some of the early church fathers, not from the Bible.

Again the sprinkling of infants is a perversion of the plan of salvation. It is grace—plus. It is grace and so-called sacrament. It is denial of the finished work of Christ on the cross. Nowhere in the New Testament is salvation obtained through ceremony. Incidentally, it is estimated that eighty-five per cent of all criminals may have been subjected to infant baptism. Salvation is not found in a ceremony or any sacrament, but through the blood of Christ and a personal acceptance of Him as Saviour.

Fourthly, infant baptism gives men a sense of false security. There are thousands of church members who are resting on infant baptism for the salvation of their immortal souls. They have never been "born again" nor been regenerated by the grace of God nor experienced a transformation in their lives. The sum of their total Christian experience is: "I was baptized as a baby and later confirmed in the Church." This has proven to be the devil's trap for great numbers of deceived folk. Spurgeon said: "For all lies which have dragged millions down to Hell, I look upon this as being the most atrocious—little children were not regenerated by their grandparents telling lies at the font—by a solemn mockery, in which godfathers and godmothers promised to do for them what they cannot do for

themselves" (See Ezekiel 18:20).

Fifthly, infant baptism had its origin with the Roman Catholic Church, a system that is a combination of Paganism, Judaism, and Christianity. Martin Luther no doubt was a good man, but don't forget that he was in the Roman Church. Although he broke from Rome, he carried some of their doctrines into the new movement. Many Protestant churches still have some striking similarities to Roman Catholicism. God's Word warns us to "come out of her, my

church or the muddy water of the Mississippi River. We are saved not by water, but by blood.

"The dying thief rejoiced to see that fountain in his day And there may I, though vile as he, wash all my sins away." Bible-believing Baptists will continue to stand by the Word of God alone and follow its plain teachings implicitly.

Pastor, Austin Sorenson
Fairmont, Minnesota



Place Of Women

(Continued from page 6)
ence has ceased.

One other point. Some will say, "If we undertake to carry out such strict views, they will be found to conflict with the work which some women are almost everywhere doing as teachers of male Bible classes, as professors in co-educational colleges, and sometimes as missionary workers in foreign fields." I shall not now inquire how far these practices conflict with the apostle's prohibition. But if any of them do thus conflict, then instead of being relied on as precedent to set aside the apostle's authority, they ought themselves to be curtailed and corrected.



Backsliding

(Continued from page 5)

God and the church. He is afraid he will let some bad words slip at an unguarded moment. Maybe they might smell booze on his breath or see him with the wrong party. All backsliders run from the preacher. They had rather see the Devil himself coming up to the door of their house. What a sigh of relief when the preacher comes and goes on his way.

Preacher, you might as well have called my name today. This information clearly describes my condition. I am cold and indifferent to God's work. I have brought shame upon the church where I hold membership. What must a backslider like me do?

I call your attention to the words of Isaiah to backslidden Judah: "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6-7).

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people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Baptists will have no part with ceremonies that have their origin with men.

Lastly, infant baptism is a curse to the Church. It causes churches to be filled with unsaved members, church members on their way to Hell. Imagine unsaved people trying to carry out a church program in the name of the Lord! Hence such churches have no spiritual power. These churches are not interested in

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evangelism because salvation (to them) is found in a baptismal font or catechism, not through the proclamation of the Gospel. Evangelistic meetings are taboo. Such churches oftentimes suffer from "dead orthodoxy," with very little passion for the lost. The church has lost its message if salvation is found in infant baptism.

Salvation is found in a Person, in the blood of Jesus Christ. All the water in the world cannot wash away sins, whether it be the holy water of a sacramental

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