

There are no pockets in a shroud.

Why Salvation Remains Distinct From Baptism

By ROY MASON
Aripeka, Florida

Millions of people in the different denominations hold that there is no salvation apart from baptism — and some hold that there is none apart from immersion. The Catholic Church holds out no hope even for the baby that dies unsprinkled. The Mormons hold baptism as necessary to salvation, and if one dies without baptism, they often have a living person to be baptized for the person who died minus baptism. The most vociferous group to argue for the necessity of baptism, however, is the so-called Church of Christ. They procure radio time so as to follow my program on Sunday morning. Their obvious effort is to seek to counteract the Gospel of grace that we preach. Constantly and insistently they teach that immersion is essential to salvation. What about this claim?

The teaching that immersion is essential to salvation is one of the most deadly false hopes ever taught in this world. It will send the soul of every person who believes it as straight to hell as the crow flies.

What This False Doctrine Does:



ROY MASON

1. It destroys the New Testament doctrine of grace. Baptism is a form of works, and the Scriptures tell us that salvation is not by works. (See Eph. 2:8-9; also read Rom. 4:4).

2. It makes salvation to be through water instead of through blood. (See I John 1:7; Heb. 9:22; Matt. 26:28). The substitution of the water of immersion for the blood of the Saviour is a wicked thing.

3. It denies the finished work of Christ for salvation, teaching that WE have to finish the plan of salvation through the works of baptism.

4. It makes for two ways of salvation. Church of Christ people teach "falling from grace," but teach that one can be re-saved. When a supposedly re-saved person comes "back into the fold" they don't rebaptize him. First, he is saved partly through baptism, but he is re-saved in a different way — this time immersion is not necessary! What an absurdity!

5. It ignores specific cases of the New Testament in which persons were saved without being baptized. Note some instances:

(1) The woman at Simon's home. (Luke 7:50). Jesus Himself pronounced this woman saved upon the basis of her faith, and he didn't even mention baptism. He doesn't have different ways of saving different people.

(2) The thief who repented on the cross. He promised that man who turned to Him, to take him where He was going. Unsaved people don't go where Jesus is when they die. (See Luke 28:43).

(3) Cornelius and his household.

(See Acts 10:43-48). Note that in verse 43 remission of sins is postulated upon faith in Christ alone. Note also that Cornelius and the others were baptized because they manifestly were saved, and not in order to get salvation. Certainly they did not receive the Holy Spirit in this marvelous way in their unsaved state.

(4) The Philippian jailer. (See Acts 16:30-31). That the way of salvation set forth so pointedly omits any mention of baptism is conclusive. The man was baptized, but evidently because of the fact that he had been saved.

(5) The teaching of Mark. (Continued on page 8, column 3)

TEEN COMMANDMENTS

1. Don't let your parents down; they brought you up.
2. Choose your companions with care; you become what they are.
3. Be master of your habits or they will master you.
4. Treasure your time; don't spend it; invest it.
5. Stand for something or you'll fall for anything.
6. Select only a date who would make a good mate.
7. See what you can do for others; not what they can do for you.
8. Guard your thoughts; what you think, you are.
9. Don't fill up on this world's crumbs; feed your soul on the Living Bread.
10. Give your all to Christ; He gave His all for you.

Halliman Reports On Work In The Pori Valley Area

SEE PHOTO ON PAGE FOUR

By FRED HALLIMAN
Missionary To New Guinea

Dear Friends,

I have letters from many of you that I have had for some time but due to my work load at present I have not had time to write. Please bear with me for a while and perhaps I can get a personal letter written to you. Praying for you. — F.T.H.

Greetings to each of you from New Guinea. I trust that our dear Lord is blessing each of you. We count it a real joy to be able to pray for you and to work with you in the ministry to these dark island people. While we are separated by more than half a world in distance we feel your presence

daily as we talk to our Lord about you, and we feel most certain that many of you remember us often in your prayers. One brother said recently in a letter to me, "Brother Halliman, as I hear the many prayers that are prayed for you in our church I don't see how you could help but being tenderly cared for by the Lord."

I used to think that by the time I had spent this many years on the mission field, and the work had progressed to the stage where it is now, that I would be able to have more or less an administrative position in the work here, and could slow down and enjoy the fruits of my labour. However, it seems that with each passing day there is more to do than the day before. I have said such in order to break the news gently to you that in the last few months I have been so busy in the work here, I find it extremely hard to find time to get out a report on the work for T.B.E. It isn't that I have nothing to report on the work, for I am actually three patrols behind with my reports plus many other things that I could write about. However, I have always tried to stick to the slogan that I

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

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WHY BAPTIST AND NOT CAMPBELLITE

By EDGAR E. FOLK

Edgar Estes Folk, son of Henry B. and Mattie C. Folk, was born in Haywood County, Tennessee, September 6, 1856 and died February 27, 1917.

He graduated with the Master of Arts degree from Wake Forest College, North Carolina, in 1877, and received his D.D. from that institution in 1895. In 1882 he graduated from the Southern Baptist Theological Seminary. He married Miss Elizabeth Handly of Nashville March 6, 1888. To this union five children were born.

Elder Folk was ordained in 1882. He served as pastor at Murfreesboro, Tennessee and Millersburg, Kentucky. He became the third editor of the BAPTIST AND REFLECTOR, succeeding J. R. Graves. He served as editor of the Baptist Sunday School Board of the Tennessee Baptist Convention and the Tennessee Anti-Saloon League.

Probably no man ever worked as hard and sacrificed as much for the Baptist and Reflector as E. E. Folk. He was rich in culture, princely in bearing, choice in speech and writing, and sound in doctrine. He was one of God's noblemen and is remembered with deepest love and respect.

sin and our depravity and our own sins are all imputed to us; that we are saved by Christ's work,



EDGAR E. FOLK

through faith in Him. The Socinian says that man is innocent and able to obey God; that all sinned simply by following Adam's example; that only a person's own sins are

imputed to him; and that we are saved by following Christ's example.

In other words, the religion of the Baptist is an inward, spiritual religion, that of the Campbellite an external, formal, mechanical religion. Between them there is the difference of the poles. People sometimes say that Baptists and Campbellites are so near together that they ought to unite. As a matter of fact, there are no two denominations on the face of the globe farther apart. There is absolutely only one point of agreement between them, and that is the form of baptism, the outward observance of the ordinance. They differ in every other respect.

1. I am a Baptist and not a Campbellite because the Campbellite says that sin is on the outside, in the word, the act. The Baptist says it is on the inside, in the heart. The Campbellite says that sin consists only of personal sins, while the Baptist says it consists (1) Of the guilt of Adam's sin imputed to us because he was the representative head of the race, and when he sinned, all sinned. (2) Of depraved dispositions of the soul, resulting from this sin of Adam which has descended to us by inheritance. (3) Of personal sins resulting from this depravity. The Scriptures describe a man not only as a sinner but sinful, not only committing personal sins, but his whole nature corrupt, "shapen in iniquity," "conceived in sin," "with no good dwelling in him," "carnally minded," instead of "spiritually minded," "at enmity with" (Continued on page 6, column 3)



FRED T. HALLIMAN

have gone by since I first started preparing for this work in 1959, that the Lord's work in New Guinea has first priority and after that, if time permits, I will do correspondence. I love to tell about the work the Lord does through me here in New Guinea and, from the thousands of testimonies that I have personally received, these news letters must be a blessing to many of you. However, I still feel that my first duty is to do the work of a faithful minister for my Lord for these people.

Just last week I had a letter from a dear brother and as he was commenting on how he enjoyed reading about the work here, made mention of the fact that most likely being with these people for so long and seeing them every day I more or less took for granted the things that used to inspire me to write. He further mentioned that no doubt what would seem a common thing with me now, really thrills them back there to hear about such things. I am sure that there is a lot of truth in what this brother said.

Not too long ago I wrote a letter to Brother John, Jr. and, by the time I had finished, it was more or less a news letter about the work here. I had no intentions of writing him as such when I started out, but inasmuch as I did, I told him if he could find time to get the letter retyped and prepared for TBE, our readers might enjoy it also. Since it takes quite some time before I receive any papers from back there, I have no way of knowing as I write this if any part of that letter has appeared in TBE or not, so what (Continued on page 6, column 1)

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR
EACH SUNDAY

WCMI Ashland, Ky.
7:30 - 8:00 a.m.
WFTO Fulton, Miss.
1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE FATHER'S PART IN THE COVENANT OF GRACE

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20-21).

In the unbroken darkness of limitless space, there existed the Divine Trinity alone who inhabited

eternity. In this measureless duration before the creation of angels, men, or the universe, the three Persons of the Godhead were co-equal, self-existent, and co-eternal. From everlasting to everlasting these three Persons had constituted the Godhead.

THE ETERNAL COUNSEL

Prior to the songs of the morning stars, these three Beings entered into an eternal counsel, just before making the Covenant of

Grace. This must have been so since "every purpose is established by counsel" (Isa. 20:18). The Father, the wonderful Counsellor (Isa. 9:6), and the Spirit of counsel (Isa. 11:2) consulted each other. They could justly speak and say: "Counsel is mine, and sound wisdom" (Prov. 8:14).

The Scriptures call this solemn meeting the "counsel of God" (Acts 20:27) and "the counsels of old" (Isa. 25:1). Paul referred (Continued on page 2, column 1)

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The Father's Part

(Continued from page one)

to it as "the hidden wisdom, which
God ordained before the world" (I
Cor. 2:7; Rom. 16:26; Eph.
3:4-5).

No man, angel, or demon was
present at this great meeting, for
creation and creatures were non-
existent in the counsel halls of
eternity. The apostle well asked:
"For who hath known the mind of
the Lord? or who hath been his
counselor?" (Rom. 11:34).

This gathering took place in
order for God to work "all things
according to the counsel of his
will" (Eph. 1:11). This was the
occasion of "the determinate coun-
sel and foreknowledge of God" (Acts
2:23). God's foreknowledge is
rooted in His determinate coun-
sel. It is impossible for God to
foreknow anything that He has not
predetermined. God's determinate
counsel underlies all His acts.
Whatever happens in time is
"whatsoever his hand and counsel
determined before to be done" (Acts
4:28).

Of God Isaiah said: "Declaring
the end from the beginning, and
from ancient times the things that
are not yet done, saying, My coun-
sel shall stand, and I will do all
my pleasure" (Isa. 46:10). Solomon
said: "The counsel of the Lord
that shall stand" (Prov. 19:21). The
psalmist cried: "The counsel of the
Lord standeth for ever, the
thoughts of his heart to all genera-
tions" (Psa. 33:11). The writer of
Hebrews speaks of "the immutabil-
ity of his counsel" (Heb. 6:17).

THE BEFORE-TIME COVENANT

The covenant implies two or
more parties. The covenanting
parties in the Everlasting Coven-
ant were the three persons in the
Godhead. The official names of
Father, Son, and Holy Spirit origi-
nated in this before-time coven-
ant. We can speak of the eternal
Son only in the sense of the Coven-
ant of Grace. Had there been
no covenant conceived of, there
would have never been any names
of the tri-personality of the God-
head.

THE BAPTIST EXAMINER

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PAGE TWO

Before the beginning of time,
the Godhead entered into a solemn
covenant concerning the salvation
of the elect. The Father agreed
to give the Son: "For God so loved
the world, that he gave his only
begotten Son" (John 3:16). The
Son consented to offer Himself
without spot to the Father as an
efficacious sacrifice (Heb. 9:14).
The Spirit took it upon Himself to
administer the covenant in all its
parts. This transaction of the Trin-
ity is called in Hebrews 13:20:
"the everlasting covenant." Men
call it either the Covenant of Grace
or the Covenant of Redemption.

I would call it the former of
these, since its very essence is
grace. The Father's election of
a people to be saved was "an elec-
tion of grace" (Rom. 11:5-6). The
redemptive work Christ agreed to
perform is called "the grace of the
Lord Jesus Christ" (II Cor. 8:9).
Those He consented to die for
were given grace in Him before
the world began (II Tim. 1:9). The
blessings and benefits of the coven-
ant are "of faith, that it might
be by grace; to the end the prom-
ise might be sure to all the seed"
(Rom. 4:14). The "Spirit of grace"
applies the blessings secured by
Christ "to the praise of the glory
of his grace" (Eph. 1:6). Every
branch of the covenant is arranged
so "that in the ages to come he
might show the exceeding riches of
his grace in his kindness toward
us through Christ Jesus" (Eph.
2:7).

SUBORDINATION BETWEEN THE PERSONS

Though each of the divine Per-
sons enjoyed absolute equality,
they consented in the Covenant of
Grace to take a subordination of
office and rank based upon that
of the personal relations. The
Father was first, the Son second,
and the Holy Spirit third. Hence,
they are commonly spoken of in
this order (I John 5:7).

The just claims of the Divine
Government were to be represent-
ed by the Father. He represented
the dignity and interest of the God-
head. Officially He was to fill an
office superior to the Son and
Spirit. Jesus Christ said: "My
Father, which gave them me, is
greater than all" (John 10:29).

The Son took a subordinate po-
sition to the Father in the covenant.
On earth He said: "My Father is
greater than I" (John 14:28). "He
also not only taught that the Father
had sent Him, but compared with
that His own sending of His
disciples (John 17:18), and de-
clared that He came not to do His
will but that of Him that sent Him
(John 6:38); that He came not of
Himself (John 7:28); that He spoke
not of Himself, but that the Father
had given Him a commandment,
what He should say, and speak
(John 12:49); that His teaching
was not His own (John 7:16); that
the word they heard was not His,
but the Father's (John 14:24); that
He had given and spoken the words
given Him by the Father (John
8:26; 17:8); that the Father had
given Him to do the work He had
accomplished (John 17:4); that He
could do nothing of Himself, but
what He saw the Father doing
(John 5:19); that the Father was
with Him, and had not left Him
alone (John 8:29); and that the
Father had sanctified (consecrated)
Him (John 10:36)." See AB-
STRACT OF THEOLOGY by J. P.
Boyce, pp. 152-53.

As the Father was the head of
Christ (I Cor. 11:3), even so the
Spirit took an inferior position to
the Son and the Father. The
Spirit is said to be sent by both
the Father and the Son. Christ
declared: "But the Comforter,
which is the Holy Ghost whom the
Father will send in my name, shall
teach you all things, and bring all
things to your remembrance, what-
soever I have said unto you" (John
14:26).

THE COVENANT VERSUS THE COVENANTS

There never was and never will
be but one Covenant of Grace.
The Covenant of Grace was made
before the foundation of the earth

"Little children, let no man de-
ceive you"—I John 3:7.

I might say at the very outset
that we have a great deal said
about deception in the Word of
God. I was amazed when I started
looking through the Concordance at
the number of times that the word
"deceive" or "deception" was
found. For example, we read:

"Let no man DECEIVE you with
vain words"—Eph. 5:6.

This would indicate that there is
a possibility that you might be de-
ceived by some preacher who does
not preach the truth, but which
uses, as Paul says, vain words.

We have another Scripture rela-
tive to deception, wherein Paul
says:

"Let no man DECEIVE you by
any means: for that day shall not
come, except there come a falling
away first, and that man of sin be
revealed, the son of perdition"—

was laid. Some of the covenants
made with men revealed a portion
of the Everlasting Covenant. The
Adamic, Abrahamic, and Davidic
covenants revealed a coming Re-
deemer. The New Covenant under
which we live, stated in Hebrews
8:10-13, is the clearest revelation
of the Covenant of Grace.

THE FATHER CHOSE A PEOPLE

God the Father made a choice,
a selection, an election of a people
to be redeemed out of the Adamic
race. This was not a little hand-
ful, but a great multitude which
no man can number of all nations
(Rev. 5:9). The Father's choice
of a people to be saved is the
basis of this covenant. Those ap-
pointed by the Father to obtain

★ ★ ★ CLIP AND SAVE ★ ★ ★

PHONES

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salvation are called in Romans
9:23 "vessels of mercy, which
he had afore prepared unto
glory." In I Peter 2:9 they are
described as a "chosen genera-
tion." James 2:5 inquires: "Hath
not God chosen the poor of this
world rich in faith?" Three times
in I Corinthians 1 we find the ex-
pression, "God hath chosen" (27-
28).

This sovereign choice was made
before the morning of time. Ephe-
sians 1:4 says: "According as he
hath chosen us in him before the
foundation of the world." II Thes-
salonians 2:13 declares: "God hath
from the beginning chosen you to
salvation." II Timothy 1:9 dis-
closes that the Father saves the
elect "according to his own pur-
pose and grace, which was given
us in Christ before the world be-
gan." The commonly found ex-
pression, "God hath chosen," de-
stroys the foolish notion of the
Arminian that God chose us after
we chose Christ.

Before the everlasting hills, God
inscribed the names of the elect
in the Book of Life. Revelation
17:8 speaks of some "whose names
were not written in the book of

II Thess. 2:3.

In this passage, the Apostle Paul
is talking about the second coming,
and he says that there has to be a
falling away to precede the second
coming. He says, "Don't let any-
body deceive you about this."

I think, beloved, that we cer-
tainly do have a lot of things going
on today that would be deceitful
in this respect. We have preachers
who are preaching that there will
be no millennium — the A-millen-
nial crowd. We have Post-millen-
nial preachers who preach that the
world is getting better. We have
some other preachers who say
that there has to be a revival be-
fore Jesus Christ comes, which is
definitely contrary to the teachings
of the Word of God. Paul said,
"Don't you let anybody deceive
you, for before the second coming,
there has to be a falling away."

The Apostle Paul talks again

life from the foundation of the
world." This clearly implies that
some names were written in the
Book of Life in eternity past. Be-
fore the starry sky had been
spread, the Father ordained some
to inherit eternal life (Acts 13:48).
He "predestinated us unto the
adoption of children by Jesus Christ
to himself, according to the good
pleasure of his will" (Eph. 1:5).

Those chosen by the Father were
foreknown as His people from
eternity past before they were
called and justified in Him. Ro-
mans 8:29 reads: "For whom he
did foreknow, he also did pre-
destinate to be conformed to the
image of his son." II Timothy 2:19
tells us: "Nevertheless, the foun-
dation of God standeth sure, hav-
ing this seal, The Lord knoweth
them that are his." I Peter 1:2
says: "Elect according to the fore-
knowledge of God the Father."

The Father loved these before
He hung the earth upon nothing.
In the Lord's Prayer in John 17,
we learn from verse 23 how the
Father loves us as He loves His
Son. Then verse 24 tells us the
Father loved the Son "before the
foundation of the world." Since
the Father "In love predestinated
us unto the adoption of children,"
nothing can separate us from the
love of God (Rom. 8:38-39). Not
the fall in Adam, not our actual
sins before conversion, not our
backslidings after conversion, noth-
ing can separate us! This prom-
ise is why we find the Lord say-
ing to His people: "Yea, I have
loved thee with an everlasting
love" (Jer. 31:3).

CHOSEN TO BE THE REDEEMER

The Father not only made a
choice of a people to be saved,
but He also made a choice of One
to be their redeemer. Hence, I
read in Isaiah 42:1 where the Fa-
ther speaks of the Son by saying:
"Behold, my servant, whom I up-
hold; mine elect, in whom my soul
delighteth." In his first epistle,
Peter describes Christ as chosen
of God and precious (I Pet. 2:6).
The Lord told His Holy One in
Psalm 89:19: "I have exalted one
chosen out of the people."

Since the Father chose Christ
as the Redeemer in the eternal
counsel, Christ was viewed as
"the lamb slain from the founda-
tion of the world." I Peter 1:20
says that Christ "was foreordained
before the foundation of the world."
The marginal reading of Romans
3:25 speaks of Christ "whom God
hath foreordained to be a propitia-

about deception when he says:

"Be not DECEIVED: evil com-
munications corrupt good man-
ners"—I Cor. 15:33.

Paul is saying, "Be not deceiv-
ed, for evil communications cor-
rupt good manners," as if to say
to us, "You may be a good boy
or girl, or a good man or woman,
but be careful of your associates,
because evil communications, evil
speech, evil things that you hear,
evil associates corrupt good man-
ners."

Notice another Scripture rela-
tive to deception:

"But evil men and seducers shall
wax worse and worse, DECEIV-
ING, and being deceived"—II Tim.
3:13.

Paul is talking again about the
second coming, and as Paul writes
this second letter to Timothy, he
says relative to the second com-
(Continued on page 3 column 1)

tion." All the events in the life
of Christ were but the perfecting
of "the eternal purpose which he
purposed in Christ Jesus the Lord"
(Eph. 3:11).

The Father planned the recon-
ciliation of men in the Eternal
Counsel, and purposed to do it in
the Everlasting Covenant, and
brought it to fulfillment by the
death of Christ. "God was in
Christ, reconciling the world unto
himself" (II Cor. 5:19).

The Son was chosen to perform
(Continued on page 6, column 4)

BRIEF NOTES

The Faith Baptist Church of
Lawtey, Fla., and Pastor A. E.
Massey will conduct revival serv-
ices January 2-4. Services will be
on Friday and Saturday nights at
7:30 and Sunday at 11:00 a.m. and
2:00 p.m. The evangelist is Elder
John L. Cross of Covington, Ga.
There will be special singing by
the Cross family and others and
a picnic dinner at the noon hour
Sunday. The church and pastor in-
vite you to attend.

The Berean Baptist Church of
Batesville, Ind., and Pastor Jim
C. Thacker have authorized a new
mission work in the Louisville,
Ky., area. It is the Landmark
Baptist Mission meeting at Sun
Valley Community Center, 6505
Bethany Lane, Valley Station, Ky.
Those interested in knowing more
about this work are asked to write
to Bro. Bruce Allen, 1617 Thorn-
berry Avenue, Louisville, Ky.,
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be no postal charges on any book
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being done in spite of an increase
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will quote you our price.

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"Deception"

(Continued from Page Two)

ing, "Instead of things getting better, evil men and seducers shall wax worse and worse, and they are deceiving and being deceived."

Mark it down, before the second coming of the Lord Jesus Christ, there will be lots of evil people in this world, and a lot of seducers that shall wax worse and worse, and they shall be practicing a deception so far as this Christian world is concerned.

Having read to you these four passages of the Scriptures as to deception, may I remind you that the Devil is a big deceiver. I guess I could say that he is the biggest deceiver of all. I am sure that he is an artful master when it comes to the matter of deception, and I might go a step further and say that some of his children are just about like him. So it is not only true that the Devil is a good deceiver, but it is also true that a lot of the Devil's children are just exactly like he is — they are great deceivers, too. So I would say to you, in the light of my text, to beware, for my text says, "Little children, let no man deceive you."

There are a few deceptions that are spoken of in the Word of God, that I want to mention to you, to help you to beware so that you will not be deceived in life.

I

SATAN'S DECEPTION OF THE NATIONS.

I think I could truthfully say that from the beginning of time down to the present hour the Devil has been in the business of constantly deceiving the nations. As we come to the time finally when Satan is bound and put into the abyss during the kingdom age, the Word of God says concerning him:

"And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season"—Rev. 20:3.

The Word of God tells us how the Devil is locked up, he is chained, and he is put into the bottomless pit. In other words, he is treated just exactly like a prisoner who is put into the "pokey," and for a thousand years there is no Devil running loose — there is no Devil deceiving the nations. Then, just as soon as he gets out at the end of the thousand years, we read:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever"—Rev. 20:10.

In other words, he is referred to as the deceiver of nations when he is arrested, and he is put into prison for a thousand years, and at the end of the thousand years, he is released from his prison, and he immediately goes out and deceives the nations of the earth. Then he is cast into Hell, and the Word of God refers to him as the Devil that deceived them.

So I say to you, first of all, I would like for us to notice Satan's deception of the nations.

I think the one thing wherein the Devil has deceived the nations particularly is in the matter of war. I think the Devil has kept the nations of the world thinking through the years that war is a profitable business. I say to you frankly, the majority of individuals in the business world think of war as a profitable venture, and through the years gone by, there has been war on top of war, and why there has been so many wars is because of the Devil's deception of the nations. He has deceived the nations into thinking that war is a profitable venture.

Just a little while before H. G. Wells, the infidel historian of England, died, which was within the past half century, H. G. Wells said that in six thousand years of earth's history, there had only been 226 years when the nations of the world had been at peace. In other

IS "THAT" IN THE BIBLE?



Question:

"WHAT DEAD KING WAS LAID ON A PERFUMED BED?"

Answer: Asa, Second Chronicles 16:13-14.

"And Asa slept with his fathers, and they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: . . ."

words, out of six thousand years of history, only 226 years of peace, and all the balance had been years of war.

I say to you, the Devil has deceived the nations into thinking that war is a profitable business.

II

SATAN'S DECEPTION OF INDIVIDUALS.

As my text says, "Little children, let no man deceive you," we ought to be mighty careful lest the Devil deceives us as individuals.

Eve had rather an interesting experience in this respect in that she was deceived. We read:

"And Adam was not deceived, but THE WOMAN BEING DECEIVED was in the transgression"—I Tim. 2:14.

This is a reference to the time when the Devil assumed the form of a serpent and came into the Garden of Eden, and deceived Eve. Adam wasn't deceived, so this text says. In other words, Adam sinned with his eyes wide open. He knew that they were going to fall. He knew that it was wrong for them to partake of the forbidden fruit. He knew that when they partook of that forbidden fruit that they were violating God's command. You say, "Why did he do it?" I will tell you what my opinion is, and it is only my opinion. I think Adam loved Eve too much to see her die alone. If Eve had sinned alone, she would have died alone, because she was not the head of the race. Adam was the head of the race, and in Adam all died. If Eve only had sinned she would have been the only one that would have died and all the balance of the race would still be as we were originally — just as Adam was in the Garden of Eden. I think Adam loved his wife enough that he would rather sin and die with her, than to see her die alone.

So Adam wasn't deceived, but the woman being deceived, was in the transgression. In other words, Eve thought she could disobey God and profit from it. The old serpent had spoken to her. Of course, it was the Devil speaking through the serpent, and he had told her that if she would partake of the fruit of that particular tree, she would be wise — in fact, just as wise as God. She thought that she could disobey God and she would profit from it.

Beloved, there are a lot of people that are deceived just like the Devil deceived Eve. I am satisfied that just as the Devil deceived Eve, that he has deceived individuals down through the years. People think that they can do things that are wrong, and can do things that are contrary to the Word of God and can profit from it.

Let's notice an illustration. Here is a man who says, "I know I have seen lots of people drink. I have seen drink get the better of them. I have seen them lose their jobs. I have seen them go from bad to worse. I have seen them fall from a high position to a low position. But I don't think it will hurt me. I think I can handle it. I think I will be able to control

myself." Thus, he begins to drink, with the result that ultimately that individual goes from bad to worse.

I think just now of many and many an individual whom I have known, who thought he could take his social drink. He knew that God said not to do so. He thought he could take his social drink and could handle it. Instead, it handled him. I think of many individuals who have drunk through the years, and who have found ultimately that "at the last it biteth like a serpent, and stingeth like an adder," as the Word of God says.

I tell you, beloved, the Devil deceives people into thinking this just the same as the Devil deceived Eve into thinking that she could profit by disobeying God.

May I say to you that no man ever profited from disobeying God. Eve was deceived and you would be deceived if you think for one moment's time that you can profit in any wise if you disobeyed God.

III

DECEPTIONS BY SATAN'S EMISSARIES.

Do you realize that Satan has some emissaries, some ambassadors, here within this world? Some of them even call themselves "Witnesses" for the Lord. Some of them even call themselves servants of the Lord. Some of them even wear their religious garbs not only on Sunday, but all through the week. Beloved, they are nothing but Satan's emissaries. Listen:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist"—II John 1:7.

You will notice that John is saying that doctrine is the final test of reality. If a man doesn't preach the proper doctrine, then he is not giving to you a reality so far as his preaching is concerned.

So I say to you, Satan has his emissaries. Those emissaries are not the white slave traffickers; they are not the saloon keepers; they are not the individuals who have drunk the dregs of society; but the emissaries of Satan are none other than the preachers and the religious leaders with the world, and John says that many, not a few, deceivers are entered into the world, and the way that you can tell them is what they preach about the Lord Jesus Christ.

Let me give you a sample of a deceiver of this type. Up in New York State sometime ago there was a Negro who called himself Father Divine. He had a white woman, a young woman, for his wife. He himself was quite aged, up in 80, I think, when he died, and his young wife was less than 30. He read a passage of Scripture in the Bible and as a result of reading that one passage of Scripture, he interpreted it, that he was God, and from one verse of Scripture which he used as a foundation and a premise, he developed the theory that he himself was God in the flesh here within the world and he called himself Father Divine.

You would say, "Certainly nobody would ever believe that. Nobody would ever follow a man that would say that!" Do you remember that the Russians say that if you want people to believe you, then tell a big lie; and the bigger the lie, the more people will believe you.

Well, that was certainly true so far as Father Divine was concerned. He told them that he was God in the flesh. If you would see the mansion that he had in New York; if you would see the estate that he had over there on the Hudson River, the next-door neighbor of Franklin Delano Roosevelt when Roosevelt was President of the United States; (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

Dear Brother T.:

With kindest regards for your welfare I must again repeat that you believe that there are two types of churches taught in the N.T. You believe in the local, visible church, of any sort, and the universal, invisible church. This I want all to see and know. You believe in two bodies, the local, visible body and also the universal, invisible body, and that all from one word.

Brethren, the truth of the matter is, stripped from all important sounding words, Reformed Baptist Ecclesiology has two kinds or types of churches in existence at once, the universal, invisible church and then the local, visible church. They are opposites and they are antagonistic, but remember, they are supposed to come from one and the same word . . . ekklesia. Now, I will present some concluding points to chapters one and two.

1) In a religious way this is a concept of James Dewey's philosophy of flux and abstracted knowledge from reality and experience. Here is a form of religious existentialism and Darwinism all in one. This concept of the church is formed out of a theory which had no EXISTENCE NOR EXPERIENCE IN THE N.T. TIMES. Therefore, you have a theory about a church which is divorced from reality and experience. It makes no difference about the conditions which exist today in regard to the various denominations, the truth is THESE DENOMINATIONS DID NOT EXIST IN THE N.T. TIMES, AND THEREFORE, THERE WERE NO DENOMINATIONAL LINES TO CROSS. This also means that there was no need for a universal, invisible church. In chapter 15, entitled, "Practical Value of the Doctrine of the Universal Church" you list this reason for holding to it:

"The doctrine of the universal church provides an organic basis for fellowship and communion among all Christians . . . So we begin our discussion with this generally accepted fact that there is a brotherhood or bond of fellowship which spans denominational and creedal lines."—Pages 178-180.

Brother, if you had stopped and thought for a moment you would have seen that your church had no existence in the N.T. age for there were no different denominational lines there to cross. All Christians of the N.T. were Baptists! There were no opposite and opposing churches for denominational lines to cross in Paul's days. This also means that your concept of the church, invisible and true, is without expression, REALITY AND EXPERIENCE IN THE N.T. TIMES. No apostle, prophet or other N.T. Christian had any experience in it. If it existed, they didn't know about it.

Did Paul and other N.T. writers give us orders as to how we should act toward those who walk not according to our views? YES THEY DID! Your church concept had no absolute existence in the N.T. age, it was not a fact of experience then, nor was it anticipated by any writers of the N.T.

The universal, invisible, true church which cuts across all denominational lines is contrary to the experience and reality of N.T. age Christians. We must not bring their setting to our age, but, rather, we must take our setting to their age. And if we will do this, one by one the denominations all vanish away as we go back into history past. We go but 500 years back and there are only two different churches, Baptists and Catholics, and go further back from there, all the way back to 251 and you will see the division which resulted in the Catholics. In A.D. 250 there were only one common brotherhood, and it was founded on visible and doctrinal unity. The divisions in the early church ages all occurred, not due to doctrinal differences, but due to practical differences. The doctrinal developments away from N.T. simplicity and truths first came in the third century following the divisions over church discipline. We must not bring their time or setting to our age, but, rather, we must go back there.

Didn't our Lord know about the later ages of denominationalism? Why didn't He make provisions for the age of denominationalism? Is denominationalism a time practice during which things are TOO COMPLEX FOR THE SIMPLE PERIOD OF THE N.T. AND THEREFORE CHRIST COULD NOT MAKE LAWS FOR OUR AGE? I think not! If the Lord did not make provisions for the theory and model which the UNIVERSAL, INVISIBLE CHURCH SUGGESTS, then why should we? If Christ did not make working provisions for those who disobey HIS COMMANDMENTS AND TAKE FROM AND ADD UNTO HIS WORD, SHOULD BAPTISTS DO SO? Dr. J. R. Graves sums up this point very well:

" . . . will the Baptists of today reject the Bible as the perfect and only rule of practice, and resort to speculation?"

(Continued on Page Five)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Should we pray for the lost that they might be saved?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



We certainly should. If we knew that a certain person or persons were among the non-elect, then we would know that it would do no good to pray for them, but we know nothing of the kind. Real hard-boiled, hard-shelled Hardshell Baptists don't think that prayer or preaching or personal work has anything to do with salvation. They don't take into consideration the truth that God ordains the means as well as the end. He not only ordains that certain ones are to be saved, He likewise ordains that the efforts of certain preachers and workers shall be used in reaching the elect with the Gospel. In my own life, I have prayed for certain persons over a period of years, and finally they turned to the Lord. I think of one man with whom I talked and for whom I prayed many times who finally turned to Christ. About the first thing he did was to call me up over long distance and tell me about his conversion.

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This is a question that is asked quite often. Certainly it is a good question as we look at the various teachings relative to the sovereignty of God.

We know that God has chosen all who will be saved. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, BECAUSE GOD HATH CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth: Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thessalonians 2:13,14). We know that all who are chosen will come to Jesus. "ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; and him that cometh to me I will in no wise cast out" (John 6:37). We also know that no man can come to Jesus unless he is drawn of the Father.

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up in the last days" (John 6:44).

Knowing these things we naturally wonder why we should pray for anything. If God knows all things and controls all things, what is the need of prayer? My friends, God has given us the privilege of prayer so that we are humbled and brought closer to Him. We do not change God nor His purpose in prayer, but we change as the result of prayer. We are taught in many places to pray. We are taught to constantly be in an attitude of prayer. "Pray without ceasing" (I Thessalonians 5:17). We know that our prayers will not be the cause of someone being saved, yet we also know that we should pray

for all things. Paul, who taught all the great doctrines of God's sovereignty, said: "Brethren, my heart's desire and PRAYER TO GOD FOR ISRAEL IS, that they might be saved" (Romans 10:1). He had said in the chapter before that he had great sorrow and heaviness of heart for his kinsmen. This shows how we are to be. While we know that only the elect will be saved, we do not know who the elect are. We are to preach to all the world, be concerned about all sinners, pray that they might be saved, and then leave it in God's hands to save. Paul said, "I have planted, Apollos watered; but God gave the increase (I Cor. 3:6).

We pray for them, preach to them, but God saves. All of our prayers should be with the desire that the will of God be done.

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A general prayer for the lost? It is difficult to understand why one would pray so contrary to the Scriptures, for even a casual reading of John, chapter 17 should convince one against the error of praying for the lost in a general way.

Please notice that our Lord specifically excluded the lost, at large, from His prayer (John 17:9). Also notice that He prayed for His elect (a specific people) who would believe on Him in the future (John 17:20).

There are many such religious practices, extant today, which are taken for granted, but which should be examined in the light of the Word of God.



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If we pray for the lost promiscuously, that is, we just pray for them to be saved because they are lost, without any modifying clause, how can it be a prayer of faith? If it is not a prayer of faith, it is an abomination. Jas. 1:6-7 says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." So if we pray for a lost person just because he or she is lost when we know that if that person is not one of our Lord's lost sheep, our prayer will not be answered, how can it be a prayer of faith?

In our Lord's prayer in John 17 He sets an example for us to follow. In verses 9 He says, "I pray for them." He is praying for those who are saved (see verse 8). Then He says, "I pray not for the world." He refuses to pray for the world of non-elect because it is not His will that they be saved. Then in verse 20 we see Him praying for some lost people. Here He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word." Here He is not just praying for those who are already sav-

ed, but also for those who would believe through their preaching. Are you not glad that our dear Lord prayed for you and me that day? But He did not pray for those who were not of His sheep. Neither should we. So let us pray that if that lost person is one of His lost sheep he or she will be saved. Some may say, Why pray for some whom you know will be saved whether you pray for them or not? Well, our Lord prayed for some He knew would be saved, so let us follow His example.



"Deception"

(Continued from page three)

if you would see the places that he maintained, the lavish way in which he entertained; if you would see the things that he proposed and the things that he did; if you were to notice all the things that he said, you would realize what a deceiver he was. There were thousands upon top of thousands of people who would have sworn by him, both black and white, who kept him going financially, and who in a lavish manner took care of everything that he wanted. Even his very wish was a command so far as they were concerned.

Beloved, this is a good example of one of the emissaries of Satan. I might mention others. I might mention the modernist who preaches that Jesus Christ is only a man. I might mention the modernist that denies the resurrection of the Son of God and who says that Jesus was not virgin born. Or I might mention that great host of individuals who deny the truth of the Word of God, and who teach contrary to the Bible. I say to you, when you think about this, you realize that there is lots of deception on the part of Satan's emissaries. Just because a man wears a religious garment, or just because a man stands in the pulpit on Sunday, or just because a man says he represents the Lord is no sign that he is God's preacher. Listen:

"For such are false apostles, DECEITFUL WORKERS, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works"—II Cor. 11:13-15.

This tells us that the Devil is a deceiver and that he has his preachers. It says that they are false apostles. It says that they have transformed themselves into the apostles of Christ. They haven't been called of God; they called themselves, and they transformed themselves into apostles of Christ.

I am satisfied that there's many a Protestant—in fact, the majority of them and I am satisfied that there's many a Catholic—in fact, practically all of them without exception, who have transformed themselves into apostles of Christ, and they are nothing more nor less than the disciples of Satan. As Satan has transformed himself into an angel of light, so his ministers are transformed as ministers of righteousness. They pray a lot about doing good. They head all the marches for civil liberty. They head all the marches that have to do with the ecumenical movement. They head all the marches that have to do with civil rights. They head all the marches in behalf of the Negro situation within the world. They are men who are interested in

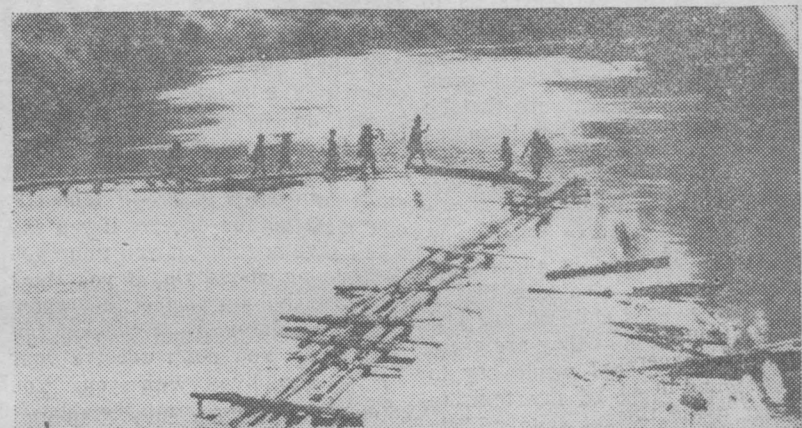
(Continued on page 5, column 1)

New Guinea Photo Story

Greetings to each of you from New Guinea. We here in New Guinea pray for you all often and trust that you are upholding us in prayer to our dear Lord. I do not believe that we ever have a service here but what "our beloved friends in America," are remembered to the Lord, and of course, in our private prayers we never miss a day.

It has been some time since I have been able to send any pictures to TBE, but am thankful to be able to share three with you this week and perhaps a couple more next week.

Not so long ago we made a mission patrol into an area, which was a new area for me, and the following two pictures will show you a part of the patrol in progress. I am not in either picture of course, as I had already crossed this bridge



and was taking the pictures. The first picture shows part of the men that were helping with my cargo as they had started across this pontoon bridge. The second one shows them as they were nearing the bank on, shall we say, this side of the river!

These logs are lashed together with vines and bamboo which were easily secured from the jungle that the river passes through. I have crossed many bridges here in New Guinea on these mission patrols but this is the first one of this type that



I have ever crossed. Many of the rivers, especially the Tum-buda and the Strickland are far too swift for a bridge of this type. This river is very placid at this particular spot; however, a mile farther down the river it becomes a violent torrent of water. Several years ago a dump truck was crossing this river and had several people in it when, almost across, the bridge broke and the truck with its occupants fell in. Some survived but some drowned.

This picture was made while on another mission patrol not too long ago. The contents, such as this picture portrays, is not seen now near so often as when I first came to this area. However, the people that live in this area are quite primitive as compared to some other areas. The human skulls in this picture belonged to three individuals that lived long before the white man came upon the scene.



In almost every area now, people bury their dead rather than to leave them to decompose on top of the ground. When I first came to the Southern Highlands of Papua New Guinea, no one dug a grave to bury the dead but with constant teaching from the government, Missions and various health groups, the people see the need of it now, if for no other reason than for sanitary reasons. This was not an easy thing for them to do, as this had been their traditional method of disposing of their dead, insofar as they knew, so long as people had lived here; only the Lord knows how long that has been. While archaeologists claim to be making great progress in uncovering the remains of past civilizations in some parts of the world, due to the topographical layout of Papua New Guinea and the fast rate of land erosion, I seriously doubt if there will ever be any discoveries of any past and buried civilizations here. There is, however, an accurate record of this island with all its inhabitants, but those have been safely preserved in the Council Halls of eternity.

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"BACKSLIDING"

"The backslider in heart shall be filled with his own ways" (Prov. 14:14).

We have often heard of the backslider. She is usually the person who was saved at a young tender age, and then lived like the Devil for twenty years and then came back to the Lord. The ladies of our church wondered if this was a Scriptural picture of a backslider and decided to study it out. Here are some of the interesting things we found out.

The word "backslider" is not to be found in the New Testament. With the exception of our text, it is only found in Jeremiah and Hosea. Most of the time it is referring to the nation Israel. Let me hasten to say there were backsliders in the New Testament even as there are today.

Looking back always precedes sliding back. I don't know if Lot's wife was saved or not. The Lord certainly delivered her from flaming Sodom. Yet, we see her looking back, longingly. Jesus said, "No man (woman) having put his hand to the plow, and looking back, is fit for the kingdom of God." Paul said to the saints at Galatia, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel" (1:6). The writer of Hebrews said, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (10:38). The church at Ephesus was said to have left her first love.

What are some causes of backsliding? First, there is absence of a spiritual leader. When Moses tarried on the mountain for 40 long days, we see Aaron making a false god for the people. Second, there is worldliness. Paul said, "For Demas hath forsaken me, having loved this present world" (II Tim. 4:10).

Sometimes it is hard to distinguish between the cause and the result of backsliding. Is failure to read the Word and pray a cause or result? Perhaps it is both. The Lord takes harsh measures with backsliders. In the case of Aaron the penalty was death. With Demas it meant loss of reward for service incomplete. For Peter it was heartbreak and tears. For Mark loss of fellowship and service with Paul.

How can we guard against backsliding? We need to be faithful in our reading and prayer time. Keep ourselves occupied with the things of the Lord Jesus and His church. Stop flirting with sin. Fellowship much with the children of God. If Peter had been with his Christian friends instead of warming his hands at the fire of the ungodly, he could have saved himself much heartache.

The portraits of backsliders in the Scripture were very different from the woman mentioned in the beginning of this article. We didn't find one person who, after he was saved lived in sin and enjoyed it for a lengthy time. But we were impressed with the seriousness of this sin, with the stern measures the Lord took with it, and with the marvelous provision He makes to restore the backslider.

"Deception"

(Continued from page four)
righteousness, so they say, but they are nothing but ambassadors of the Devil.

I say to you, Satan has deceived the nations through the years, particularly in thinking that war is profitable business.

Satan has deceived individuals just as he deceived Eve into thinking that she could disobey God and profit thereby. Beloved, the Devil has his emissaries who are in the business of deceiving the world today.

IV

SELF-DECEPTIONS.

Do you realize that many a person is self-deceived? He is suffering from what we might say is self-deception. Listen:

"Thus saith the Lord: Deceive not yourselves"—Jer. 37:9.

How do people practice self-deception? First of all, some people are deceived into thinking that they are living without sin, and that is nothing but self-deception. Listen:

"If we say that we have no sin, WE DECEIVE OURSELVES, and the truth is not in us"—I John 1:8.

Whom do you deceive if you say you have no sin? If you think you are living above sin, if you think you are living a perfect life, whom are you deceiving? Nobody but yourself. You don't deceive your wife; she lives with you. You don't deceive your neighbors; they observe you. You don't deceive the people who work with you. You don't deceive anybody but yourself. Self-deception, first of all, is a part of that individual who is deceived into thinking that he is living above sin.

Then there is a second group that are self-deceived and that is the group that say they are good Christians and are walking with the Lord every day, who have absolutely no control over their tongue. We read:

"If any man among you seem to be religious, and brideth not his tongue, but DECEIVETH his own heart, this man's religion is vain"—James 1:26.

Here is a fellow who thinks he is all right, he thinks he is a good Christian, but he has never learned to bridle his tongue, and he thereby deceives his own heart. The Word of God concludes by saying that "this man's religion is vain." That is self-deception—the man who thinks he is a good man, but he has never learned to bridle his tongue.

When I say man, I mean mankind. I mean women as well as men. There are some folk who do nothing but nag, and there are some individuals who use their tongues for cursing, and there are some people who use their tongues for gossiping. There are some individuals who use their tongues for blabbing — blab, blab, blab, blab. God says that unless you learn to control your tongue, that you are deceived, for He says that the man who brideth not his tongue, deceives his own heart, and his religion is in vain.

There is a third self-deception and that is the individual who thinks he is somebody of importance. He is a Christian, we will say, and he thinks he is someone of importance. I am sure that there's many a preacher who would come in that category who thinks he is quite important. I have known preachers whom I think thought that the Lord was totally dependent upon them. I have known some preachers who by their actions thought that if they were to die, the Lord's work would come to an end. They thought themselves to be something of importance. Let's notice what God's Word says:

"For if a man think himself to be something, when he is nothing, HE DECEIVETH HIMSELF" — Gal. 6:3.

The fellow who thinks he is living above sin deceives himself; the fellow who thinks he is a good Christian but hasn't learned to control his tongue deceives himself; and, so the man who thinks he is something when he is nothing, deceives himself. It is self-deception.

Notice again:

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he

ought to think; but to think soberly, according as God hath dealt to every man the measure of faith"—Rom. 12:3.

Oh, how egotistic some people become! Most of us, how egotistic we become! We get to thinking that we are a "big shot." It gets to the place that we think we are all important, to the extent that we find fault too readily with everybody else.

I think self-deception is a terrible thing. You may be self-deceived into thinking that you are without sin. You may be self-deceived into thinking that you are a good man or a good woman but you haven't learned to control your tongue. You may be self-deceived into thinking that you are somebody of importance, whereas God says that we are nothing.

V

DECEPTION OF SIN.

Sin is a deceptive thing. You can be so greatly deceived as a result of sin. It appears to be so pleasant, but it can be so deceptive.

As the poet has said:

"Pleasures are like poppies spread,
You touch the flower, the bloom is dead;
Or like a snowflake on the river,
A moment white, then gone forever."

Beloved, sin is a deceitful thing. God says:

"But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin"—Heb. 3:13.

There is a lot of glamour about sin. There is a lot of glamour about sin that blinds the eyes of the individual, until ultimately the bubble bursts, and then, what an awakening! I tell you, there is a deception in sin. Is it any wonder at all that John says in the words of my text, "Little children, let no man deceive you?"

VI

THE DECEPTION OF RICHES.

The Lord Jesus Christ tells how people are deceived by riches. Listen:

"He also that received seed among the thorns is he that heareth the word; and the cares of this world, and the DECEITFULNESS OF RICHES, choke the word, and he becometh unfruitful"—Matt. 13:22.

This is the third group of hearers, and Jesus says concerning this group that they become unfaithful. Why? One thing is, the deceitfulness of riches. Riches is a mighty deceitful thing.

If you are rich, or if you are striving to be rich, it is surprising how riches can fall away from you, and also surprising how you can fall away from them. Maybe you have riches, but sooner or later, you are going to die; you are going to fall away from them. Riches are deceitful things.

I have noticed this, how that a Christian who has riches, or a person who has become wealthy after he has become a Christian—I have noticed that many times he gets careless in his services for the Lord as a result of his riches.

Now I am not praying that the Lord will make you poor, and I am not praying that the Lord will make me poor. I would pray that the Lord would help us not to become careless. I would pray that the Lord would help us not to be deceived by riches, for too many times when people get to the place that they begin to have a little of this world's goods, they lose their interest in the cause of Christ. Listen:

"And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because (Continued on page 8, column 1)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

cial legislation to legalize confessedly informal acts? Did not the only Lawgiver of His church see all the circumstances by which the Church would be surrounded? Did He not see the existence of these 'irregular Christian churches,' and their informal acts? If He provided no law to legalize them, will a Baptist church do it?"

A. C. Dayton, *Pedobaptist Immersions* (Nashville: Graves, Marks and Co., 1858) p. 12, Dr. Graves wrote the

Introduction from which the quote comes.

We ask with Dr. Graves . . . is the Bible complete or not? If so, then where is the right given to fellowship with, preach with, administer with and other such acts with those who take away from and add unto God's words and change His commandments and hold to the traditions of man? If Christ made no such provisions, and if this universal church practice was not observed in N.T. times, but the opposite concept was commanded, then who should make provisions for the universal church practice? I hear the answer coming from Brother T. — The Reformed Baptists! Well, as they go beyond the Bible and run into its face to disobey its commandments, even so, do they cease being a NEW TESTAMENT CHURCH!

2) You are mistaken as to Landmarkism and its age. When you want to designate the basic doctrines of Landmark Baptists and also their distinguishing doctrines, well, then I can find Baptists by the same distinguishing and basic doctrines all the way back to Jesus Christ. In the matter of history your work suggests a historical ignorance which seems to be wilful. You seem to be ever learning, but never able to come to the knowledge of the TRUTH!

Your name calling and dating is simply another evidence of the Darwinian attitude which you Reformed Baptists possess. What is true of J. R. Graves and his followers is also true of various Puritans and anabaptists throughout all history. Did Peter Waldo start the Waldenses? Did Lollard start the Lollards? Did John Huss start the Hussites? Who started the Paulicians? Did Novatian start the Novatians? Did Tertullian start the Montanists? Did John Calvin start Calvinism as a theological system? Did Augustine start the theological system of absolute predestination? You should know better than to say that a system was started just because some great leader gave it power and movement! When you tell me what Landmarkism is, and what its distinguishing marks are, then I will take your own definitions, if they are true, and trace Baptists back to Christ who held to the same doctrines and characteristics. Do you want to try it?

3) Is your treatise a work dealing with Baptist or Pedobaptist ecclesiology? If we judge its message by reading it . . . it is no different than a Pedobaptist work. You have more Pedobaptist authorities than Baptist. What will you do when I will use your class of witnesses to show that the early Christians did not believe in two different kinds of churches? What about the Donatist-Augustine controversy when he started to dream about another church and the Donatists charged him with making two different kinds of churches? What about the D'Anvers-Bunyan controversy in England in which those Baptists who opposed Bunyan were local church ONLY PEOPLE? Here is another great error — your age of Landmarkism! And because of your error you can find few men to produce what you believe among the Baptists! You want us to all become Pedobaptists and practice Pedobaptist immersion and ecclesiology.

They who were historic Baptists gave their blood and other times all they owned to be BAPTISTS, AND NOT TO WORK WITH, NOR SUPPORT OR ATTEND THE CHURCHES OF PEDOBAPTISTS! Now, here come the Reformed Baptists, claiming the Philadelphia Confession of Faith, and the very Baptists who issued that confession bled and suffered much to keep from DOING WHAT THE REFORMED BAPTISTS CLAIM WE SHOULD DO — LIVE WITH, SLEEP WITH, EAT WITH AND WORK WITH THE PEDOBAPTISTS! You want Baptists to become Pedobaptists, but the historic Baptist testimony is against such and so is the Bible!

4) You add error upon error now by saying that the terms "body and bride" are figures to denote the church. They are not! They are figures which denote a relationship some Christians, not all, have with Christ and it will continue in eternity. Will you give me the verse in which the Bible says that those saved in Babylon are in the body of Christ and are a part of His bride?

5) You again error by calling the church an ORGANISM! What great, deep (?) terminology! Yes, you universal church people are sure deep! Too bad it isn't true. Can't you see Jesus speaking to the people who were poor and unlearned and borrowing terms which came from the world of philosophy and science? Well, I cannot! But I do admit that you must go to science and philosophy for your terms because they are not in the Bible. They do not give your statements dignity either. I protest you saying that the N.T. church is an organism. The N.T. knows nothing about an individual constituted to carry on the activities of life by

(Continued on Page Six)

Halliman Reports

(Continued from page one)

I have to say in the next few paragraphs may have already come out in the paper, but if so, perhaps a repetition could be overlooked.

A MISSION PATROL IN THE PORI VALLEY

The Pori Valley is located across quite a large mountain range from our Mission Station. We have had work over in that area now for a few years and I have written many times about the people that live there. Not too long ago I was privileged to visit the work there once again and had a fine ministry among the people.

The pastor of the work there is the man that most of you have seen on the screen at least once or twice. Probably this will help to refresh your memory about him. When showing the film I would always make special mention of this preacher as being a man that used to beat up his wife almost every week because she would attend our preaching services. In due time the Lord saved this man and in a couple of years after that, called him into the ministry. This man for the past several years has had a remarkable ministry and it was in the area where he preaches that we visited.

He had told me a couple of months before I made this patrol that they had built a new place of worship and, until I visited the work, I had assumed that they simply changed locations of the church building. However, when I arrived I soon found that the new building was quite a long way from where the church was located, and that there was a new congregation as well.

They not only had a new house built for worship services but also had built a new house for me and, as far as native houses go, one of the best that I have seen anywhere. We arrived there about 2 p.m. on Friday afternoon and I estimated the people to be one hundred fifty that had gathered for the services. Perhaps half of this congregation were young men and women and some teenage boys and girls. We got our camping gear set up first thing and then assembled for our first service with this group.

As has been mentioned in some previous articles, we have a holy-roller movement that is sweeping the area from Tari to Lake Kopikago now, which covers quite a large area and all the mission groups are plagued with this heresy except us Baptists. From

the time it first started we have continually used the Word of God to prove that all this is just a show of the flesh, and have been able to protect our people from the other groups that surround us. If you think the white people back there sort of act odd when they supposedly get the "holy-ghost," you should see these New Guinea natives. They climb on top of houses, scamper up tall trees to mention only a couple of the weird things they do.

One woman was recently seen up a tree and when someone came along she said the Holy Spirit had literally lifted her up and put her there. One little boy told her she was lying, for he saw her when she climbed up the tree. Being ashamed that she had been caught red-handed in a lie she started down and, after about half way down, slipped and fell, landing on her bottom and now she is in the Koroba hospital — I do not know to what extent she was hurt.

I could fill a book with cases equal to the above but suffice it to say that, realizing how emotional these people can get at times and what effect one group has on another, we have been constantly teaching the truth about these things. This was what we taught in our first message to the group on this Friday afternoon, especially in view of the fact that about a mile away is a Brethren Mission Station that is rank with this heresy. We are completely surrounded with this plague, the Methodist on one side and the Brethren on the other.

There were some to be baptized at this place so we made plans for that to take place on Saturday. After our afternoon service the local people served the food they had prepared which included roast pig, sweet potatoes, pumpkins, taro and some greens, all of which was appreciated and enjoyed by all including missionary Halliman.

After the meal it was getting on towards dark and soon my house began to fill up with native men. They had come to learn more about what Independence meant (They received independence on this island on September 16) along with several other things. They would take turns asking questions and kept me going for hours. Finally, I had to invite them to go home so I could go to bed.

The next day being Saturday we had a full day. The day started off with a service there at the church building. Shortly after that we left to walk the couple of miles to where baptizing would take place. After preaching again at

the water side thirty-one people were baptized into the Quangibe Baptist Church. We then walked the two miles back and, after resting for about an hour, held another service in the church building; this time it was a wedding ceremony for two couples. They were young people that had been baptized that day. We did not wait too long after this service when we held another preaching service. After this service another feast was held, this time in honor of the newly married couples.

Sunday morning we held another preaching service at this place and then, when that was finished, we left for another church some three or four miles away. A large crowd of people was at this last church for the morning service.

By the time we had finished with this last service it was a little after midday so we loaded all our gear in the car and started back to the Mission Station. We arrived here just in time for the late afternoon service at the church on the Mission Station. We had spent another wonderful three days in the service of our Lord.

As time permits we will try to fill you in on the other patrols we have recently made, all short but packed with services. In the meantime we are in the midst of a great revival and folk are being saved in every one of them. Several churches have already held revival meetings and all have them planned. This morning I started a meeting and will be in meetings at different churches for the next three weeks. In all my ministry I have never seen anything quite like this, but am thankful to be privileged to experience such a revival. I have heard of these revivals, read about them and always hoped to see such, but not until the last couple of months have I ever seen anything like it. Please pray for us as Satan's fighting us and trying to disrupt the meetings on every side. Last week three meetings were held in as many different places in areas that are far from each other. In one meeting there were six people saved, in another five were saved and in yet another eleven were saved. I only wish that you people back in America could see what I am seeing here among these people, but I feel that most of God's elect have been called out back there and that we are gleaning the rest here in New Guinea, just prior to the coming of our dear Lord. Even so come, Lord Jesus.

Why Baptist

(Continued from page one)

God," "not subject to the law of God," "neither indeed can be" subject to it in his present state, "by nature a child of wrath," "dead in trespasses and in sins."

2. The Campbellite says that the Holy Spirit dwells in the Word and does not operate apart from the Word. The Baptist says that the Holy Spirit is a living, breathing personality, not a thing, that the Word is only the sword of the Spirit, the instrument with which He operates, but that the Spirit is separate from and back of the Word, as the soldier is separate from and back of the sword.

3. The Campbellite says that regeneration is simply a reformation of the outward life, expressed especially in the act of baptism. Mr. Campbell himself said that "regeneration is equivalent to immersion." The Baptist says that regeneration is a change in the dispositions of the soul wrought by the Holy Spirit through repentance and faith. If the person's heart is depraved, as the Baptist believes, and as the Scripture describes it in the passages quoted above, then reforming that man is like cutting

A Review of Baptist Ecclesiology

(Continued From Page Five)

means of organs separate in function but mutually dependent. Baptist churches are never presented in the N.T. as mutually dependent. They are INDEPENDENT, SOVEREIGN, EXECUTIVE BODIES UNDER CHRIST! Here again you present the CHURCH-BRANCH IDEA! Your PEDOBAPTISM AND ITS PHILOSOPHY AGAIN COMES OUT! Mystery Babylon the Great does not exceed your N.T. ideas of an organism which has neither fact of experience nor model of predicability. Your complex organism which cuts across all denominational lines is neither expressed in the N.T. nor does it have a working character. Furthermore, it has no predicated and anticipated model. Dr. Graves is never more truthful than now by saying: "If He provided no law to legalize them (unscriptural churches), will a BAPTIST CHURCH DO IT?"

6) Brother T., you admit that all true Christians hold to the local sense of ekklesia, but don't you realize that your pedobaptist affiliation has affected your thinking and method of interpretation here? All pedobaptists admit that immersion is one of the meanings of baptism and all pedobaptist history books with the one exception of the Methodist publication of Martin Luther's edition of Dr. Gregory's original *History of the Christian Church*, admit that immersion was the sole N.T. mode of baptism. If you had taken the time to have studied Dr. J. R. Graves' remarks in *The Great Carrollton Debate*, pps. 508-510, then you would have seen that the Methodists changed the historical statements of Dr. Gregory and added their own interpretations which favored PEDOBAPTISM AND METHODISM!

But, of course, you would not do this since you have already told us that Dr. J. R. Graves was ignorant of early church history and the Ante-Nicene period, see your statements on page 154 and consider your folly and falsehoods never in a plainer light than then!

The point I am making is that you affirm the same position on the meaning of ekklesia that the pedobaptists affirm on both ekklesia and baptizo. The difference between them and you on ekklesia is that you give it a different interpretation. Now, if you use their type of interpretation of ekklesia and it is right, then it is also right to use it on baptizo, and then, sprinkling and pouring are just as real in their meaning from baptizo as invisible and universal are in their meaning from ekklesia. If not, then why not? All your arguments which are found in your book to build up your ghost of a church will also establish the PEDOBAPTIST CLAIMS ON THEIR DIFFERENT MODES OF BAPTISM.

(Continued Next Week)

down the shoots of a tree. Others 2:49) and "the works of him that will immediately grow out again. sent me" (John 9:4). The Redeemer closed His ministry by saying: "I have finished the work which thou gavest me" (John 17:4).

THE FATHER SENT CHRIST

Jesus Christ came into the world to fulfill the preconceived plan of the Father. He came to execute the Father's purpose. He came because the Father sent Him. "But when the fulness of the time was come, God sent forth his Son" (Gal. 4:4): "He that spared not his own Son, but delivered him up for us all . . ." (Rom. 8:32). "God sent his only begotten Son into the world" (1 John 4:9).

The Father designed that Christ would be born of a virgin and become flesh and blood, just like those He would redeem (Heb. 2:14). "And the Word was made flesh, and dwelt among us" (John 1:14). "God sending his own Son in the likeness of sinful flesh" (Rom. 8:3).

The Son was made under the law: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). The Son voluntarily undertook to fulfill all righteousness by perfectly obeying the law of God. When on earth He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17).

The Father's Part

(Continued from page two)

a work for the Father. He was to redeem the elect and this planet, the future home of God's people. The Son came into the world to fulfill His commission from the Father: "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7). Christ spoke of this covenant work as "my Father's business" (Luke

As the Redeemer the Son would bear all the sins of the elect. Peter said: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). His whole life of humiliation and His ignominious death upon the cross were the fulfillment of His covenant engagements.

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THE BAPTIST EXAMINER

JANUARY 10, 1976

PAGE SIX

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

In Our Dec. 6 issue we printed an article by EP News Service about Donald LaRose, pastor of the First Baptist Church of Maine, N.Y., which contained some errors. Bro. Jack Williamson, program director of WMHR radio station, called these errors to our attention.

Pastor LaRose was manager for four years of WMHR, not seven as EP reported. It was the First Baptist Church in Maine, New York, who hired the detective, not the First Baptist Church of Hammond, Ind., as we reported. The article was wrong in stating that the First Baptist of Hammond, Ind., was in the General Association of Regular Baptist Churches.

The editor expresses his thanks to Bro. Jack Williamson who helped us to set the record straight. We regret that Bro. Williamson failed to tell us about the latest development in the case of Pastor LaRose.

The conservative Southern Baptists lost again in a showdown in several state units over issues involving the charismatic movement. In October, five charismatic-oriented churches were expelled by area associations in Dallas, Cincinnati, and Monroe, Louisiana. The rumors were that the Texas, Ohio, and Louisiana state conventions might take action to oust those and other churches at the state level.

At the meeting of the 2.2 million member, 4,400-church Baptist General Convention of Texas, the two disfellowshipped churches were seated. The messengers defeated a move to require that messengers be members of associations, and rejected by a large margin a proposal to poll Texas SBC churches "to find out their acceptance or rejection of neo-Pentecostal doctrine and practice."

The two disfellowshipped churches in Cincinnati did not send anyone to the meeting of Ohio Southern Baptists.

The pastors of five SBC churches in Texas, Louisiana, Alabama, Florida, and Kentucky are proceeding with plans to sponsor a national charismatic conference for Southern Baptists in Dallas next July 21-24.

The church of England is in serious trouble. Its membership has dropped one million in twenty years. It has closed 500 parishes and is trying to reduce costs by closing parishes and schools. There are 2,500 fewer parish priests than in 1969. Leaders predict a loss of 3,000 more ministers by 1980. The 130-year-old Anglican Church of All Saints and St. Barnabas, a 13,000-member parish, averages about twenty persons per Sunday service.

NAIROBI (EP) — Pope Paul VI in a message read here (Nov. 28) expressed hope for growing collaboration between the Vatican and the World Council of Churches. The message was read by Dr. Philip Potter, WCC general secretary, to the Fifth Assembly convened at the Kenyatta conference center.

Catholic-WCC cooperation already visible here is seen in the 16 delegated observers named by a unit of the Vatican, through a report of the Joint Working Group scheduled later for the Assembly, and the participation of 10 advisors and other Catholics in the Assembly proceedings.

NEW YORK (EP) — Korean Evangelist Sun Myung Moon, spiritual head of the Unification Church, is "fanatically interested" in obtaining political power in the U. S., according to the New York Daily News.

Members are "subtly programmed to answer the 55-year-old evangelists' beck and call, urged to bring new members to the rapidly growing movement and millions of dollars allegedly to bankroll his scheme to control America and ultimately the world."

"The time will come, without me seeking it, when my words will almost serve as law," Moon is quoted as telling his directors.

The article said Moon told his directors two years ago, "Master needs many good-looking girls. He will assign three girls to one senator — that means we need 300. Let them have a good relationship with them. One is for the election, one is to be the diplomat, one is for the party . . . If our girls are

superior to the senators' in many ways, then the senators will be taken in by our members."

ATLANTA, (EP) — Because of a budget gap, 15 overseas missionaries and six domestic professional staff members are being cut from the payroll of the Presbyterian Church in the U.S. (Southern).

During a three-day meeting, the PCUS General Executive Board (GEB) decided to cut the overseas mission force to 310 by the end of 1976, and to let the six domestic staffers go as of next March 31.

As 1975 began, there were 397 PCUS missionaries abroad and a domestic professional staff of 72. The cutbacks will bring the totals to 310 and 61 respectively.

NAIROBI (EP) — Fifteen new churches were accepted into the World Council of Churches by the Fifth Assembly here, eight as full members and seven as associate members.

Total membership in the 27-year-old ecumenical body thus stands at 286 churches in more than 90 countries on all six continents.

HOUSTON, Texas (EP) — Another veteran astronaut has saluted the flag of the Christian Church and reported for duty.

William R. Pogue has announced that, having been on the longest manned voyage in space, he wants a more challenging assignment and has turned to Christian evangelism.

The voyage into space restored a "proper balance" to his outlook on life, Pogue told AP Religious Writer George W. Cornell. The astronaut has resigned from the space program and joined High Flight, an evangelistic organization founded in 1972 by former astronaut James B. Irwin.

Other men of science tell of similar spiritual awakenings in space. Martin Caidin, science-fiction novelist who is acquainted with many of the astronauts, told the American Baptist Magazine:

"There has been a tremendous change, very quietly, in the attitude and the lives of the men who have gone to the moon . . . where they can see the planet the way God must have seen it."

"Strange," Caidin remarked in the copyrighted story, "that only when man left his world could he see it for the first time."

Wernher von Braun, father of the U. S. rocket and space program, said science and religion are "sisters" in the effort to comprehend the truths of reality. "I just can't envision this whole universe coming into being without something like a divine will," he said in an interview for the Southern Baptist Radio and Television Commission.

MOSCOW (EP) — Soviet technicians, trying to make a nationwide \$6 billion computer management system work, are having difficulty because input must conform to "scientific Communism," making output inaccurate.

Robert C. Toth, Los Angeles Times staff writer, said Western economists have been unable to convince the Soviets that the computer will work only when the programming is faithful to the facts, and not to dreams and aspirations only.

A subscriber to the Times recalled Author-Teacher Frank C. Gaebelin's favorite slogan, "All truth is God's truth," and urged the Soviets to apply some of it for the good of their computers.

"We don't have any special plans for Christmas," says Elizabeth Nance Bard of Grannis, Ark. "We just think maybe we won't be here."

Elizabeth is one of the 25 persons who are closeted in a small brick house waiting for the second coming of Christ and the end of the world. They claim that one of their members was told to do

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

Why Baptist

(Continued from page 6)

and ready to save sinners. It means all that, but it means one step more than that. It means, Lord, I am a sinner and I take Thee for my Saviour. A personal trust in Christ as a personal Saviour — that is its essential meaning.

6. The Campbellite reverses the order in which these two come. He puts faith before repentance. And with his views of faith as an intellectual assent, and of repentance as a mere outward reformation, this is natural. But to the Baptist, to whom repentance and faith strike far deeper, to whom they are inward and spiritual, not outward and mechanical, to whom they are intense exercises of the soul, not mere acts — to the Baptist is an utter absurdity and an absolute impossibility that faith should come before repentance. I am talking, of course, about saving faith and saving repentance; repentance and faith in the plan of salvation. Without repentance, until the person has experienced a sorrow for his sins which has led to a change of mind, he will not want a Saviour, he will feel no need of him. No one will send for a physician until he is sick, and realizes his sickness. But a stronger reason than this why repentance precedes faith is found in the fact that whenever in the New Testament the two are mentioned together the order is invariably repentance first, and faith second. This surely was no accident.

7. The Campbellite does not believe in an "experience of grace" in the heart. He makes fun of such a thing. It might seem unkind to suggest that the reason he does not believe in it is because he has never had such an experience himself. But as a matter of fact, he does not profess ever to have had it. It is not in his system of theology, and not in accordance with that system. He is simply consistent with his belief that religion is an outward, mechanical thing — a matter of deeds, and not a matter of the heart.

(Continued on page 8, column 3)

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PAGE SEVEN

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"Deception"

(Continued from page 5)

I have no room where to bestow my fruit?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?—Luke 12:16-20.

Many a man has come to the place that he has found himself to be a fool, just like God says that this man found himself to be, because he thought in terms of material things as being superior to spiritual things. Beloved, a man ought to be mighty careful lest he be deceived by riches.

VII

THE DECEPTION THAT ONE CAN FOOL GOD.

Some people actually think that they can fool God. God says:

"Be not deceived; God is not

mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"—Gal. 6:7, 8.

You are not going to fool God. There is the deception wherein a man thinks he can fool God, that he can do as he pleases and can get by with the things of this world. You can't fool God. It is nothing but a deception so far as he is concerned.

CONCLUSION

Coming to my text, may I say that a Christian's life should be one long watch against deception. I have mentioned seven of these, and I will repeat them: There is Satan's deception of the nations; there is Satan's deception of the individual; there is the deception by Satan's emissaries—the religious leaders of the world; there is self-deception whereby you and I deceive ourselves; there is deception that comes by way of sin; there is a deception that comes by way of riches; and certainly there is a gross deception when a man thinks that he can fool God. I

say to you, the Christian's life should be one long watch against deception for fear we are deceived in life.

To that individual who is unsaved, may I remind you that the Devil is deceiving you. He is making you think that you can live your life now, yet sometime before you die, you can be saved. That is the Devil deceiving you. There's many a man that walks out of the church building on Sunday and says, "I know I ought to be a Christian. I realize that I ought to be saved. Before I die I guess I will settle the matter with God." He goes on out, deceived. What is the result? Out here on the highway he meets his death. What is wrong? Just one thing. He has been deceived by the Devil.

Might I please God to help you to see that there is only one way to be saved. Don't let the Devil deceive you by thinking that you can be saved by water baptism, or by church membership, or by works on your part. May you realize that there is only one way to be saved and that is through Jesus Christ who died for your sins on the cross. Receive Jesus, be saved, and come out on God's side and confess your faith in Him.

May God bless you!



Why Salvation

(Continued from page one)

(Mark 16:16). It is stated that the person who believes and is baptized shall be saved, and it could be added that the person who believes and is baptized and eats grapefruit for breakfast every morning, and wears a red shirt and a blue tie and does a hundred other things shall be saved, but the question is, what will cause one to be condemned? The answer is in Mark 16:16 — the same passage: "He that believeth not shall be damned." Damnation is for unbelief — not for failure to be immersed.



Why Baptist

(Continued from page seven)

But when a Baptist hears any one say that there is no such thing as an experience of grace, he always feels like replying as the old Negro did to his master who said that there is no such thing as religion. The Negro answered, "Master, don't say there ain't no such thing as religion; say, not as you knows of."

The Baptist knows there is such a thing as an experience of grace. He has felt it. To him it is real, deeply, intensely real. He can tell you the day his soul was born from above by the power of the Holy Spirit through repentance for his sins and faith in the Saviour, more certainly than he can tell you the day of his natural birth. It is an event to him even more distinct, as well as more important, than the birth of his body. He remembers the very time and place when it occurred. He remembers how, when under conviction by the Holy Spirit, he cried out in the agony of his soul, as he felt himself sinking in the waves of sin, "Lord, save, I perish;" and how the Saviour reached forth His hand and helped him up. He remembers how, when the Master came on board his little boat, the waves of sorrow in his tempest-tossed soul subsided into a beautiful quiet, and there was a great calm.

He will never forget the ecstasy of that moment, the thrill of joy which ran through him, and set all the bells within his soul ringing in harmony with the bells of Heaven. You need not talk to him about there being no such thing as an experience of grace. He has had one — if he is a Baptist at all — and he knows there is. He has had it.

He has it now.

8. The Campbellite baptizes in the same way the Baptist does — by immersion. But the resemblance stops with the outward form. The design of the ordinance is utterly different with the two people. The Campbellite says that baptism is for (in order to) the remission of past sins. He makes baptism a part of the plan of salvation, without which there is no salvation. The Baptist says that baptism is simply a picture, an object lesson expressing outwardly the inward experience of grace which had taken place in the heart. As the person is buried in the water and then is raised up again, this act, the Baptist believes, symbolized the death and the resurrection of Jesus and also his own death to sin and his resurrection to a new life, the life of faith. In other words, baptism simply typifies in outward act the repentance for sins and the faith in Christ which the soul had experienced in being saved. In language more eloquent than human tongue could frame, it tells these facts to the world. To make it a part of the plan of salvation is to rob it of all its significance and beauty, and to make it only a cold mechanical form.

The Baptist draws the line of salvation at faith and not at baptism. He says that when the person has repented of his sins and believes on Christ as his personal Saviour, he is saved from all sins, and all the powers of earth and all the devils in Hell can not prevent his being saved. To make baptism a part of the plan of salvation is to make salvation partly spiritual and partly material, partly inward and partly outward, partly dependent upon God, partly upon yourself, and largely upon a third person. Thank God, salvation is a matter to be settled simply between the soul and its Saviour, without the intervention of any third party or the manipulation of priestly hands.

9. Nor does it help matters any to say, as some Campbellites say, that salvation is a matter of obedience to God's commands, and obedience is essential to salvation. If we must obey in any respect in order to be saved, we must obey in every respect. If a person starts out on that line, of saving himself by his own obedience, he cannot stop at one point. He must go the whole way. "Cursed is every one that continueth not in all things that are written in the book of the law to do them." "He that keepeth the whole law and yet offendeth in one point is guilty of the whole." It was exactly because we did not and could not obey, because we were sinners, guilty and helpless, that it became necessary for Christ to come and die for us. If we must obey now there was no use for His coming. To say that He came to make it possible for us to obey is sheer nonsense. It is not our obedience but Christ's that saves. Listen: "For as by the disobedience of one many were made sinners, so by the obedience of one" — of one, of one, of ONE, and that one Christ Jesus — "shall many be made righteous." We obey not in order to be saved but because we are saved. Our obedience is not that of the slave, but of the child. It springs not from fear but from love and gratitude. This is what the Baptist believes.

10. It is only after another phase of the same idea as the preceding to say, as the Campbellite does, that salvation is a matter of works. They quote over and over again the saying of James, "Faith without works is dead," and they proceed immediately to apply it to one work, baptism, forgetting that the word is in the plural not the singular, and means all kinds of works.

There is the same idea in this verse as in the expressions of our Saviour, "By their fruits ye shall know them." The fruits don't make the tree. They show the tree. The works don't make the Christian. They show the Christian. Faith is the root and works the fruit. But the life is the root. The fruit is

only the outcome, the expression, the flowering out of that life.

Faith is the cause and works the effect; faith the antecedent and works the consequence; faith the engine and works the train of cars. This is the Baptist position. Between that and the Campbellite position there is an infinity of distance.

11. With the views indicated above it is perfectly natural that the Campbellite should believe in falling from grace. It is thoroughly in accord with his whole system of doctrines. If sin is only an outward act; if the Holy Spirit does not operate on the heart; if regeneration is simply the conformity to a ceremony; if repentance is only a reformation; if faith is merely a "condition of the mind founded on evidence;" if there is no such thing as an experience of grace in the heart; if salvation is only the observance of a ceremony, or a question of obedience to the law, or of works; if it is all a matter of externalities, in a word, if it depends on him whether he shall lose it. But if sin is in the heart; if the Holy Spirit operates upon the heart by His convicting and converting power; if regeneration is a change in the dispositions of the soul wrought by the Holy Spirit through faith in Christ; if repentance is the result of a godly sorrow for sin; if faith is a personal trust in a personal Saviour; if the line of salvation is drawn at faith; if baptism is only the outward figurative expression of the inward experience of grace; if obedience is the result of, and not the cause of salvation; if works are the fruit of faith — in short, if a person's salvation is not a matter of acts but goes deep down into his soul and involves a change so complete as to be called a new birth, the birth of the soul, then he cannot lose it. What is born cannot be unborn. If salvation depends not upon the person himself but on God, then God will see that he does not lose it.

It depends on who saves. If the person saves himself, he can lose his salvation. If God saves him, God will keep him. Baptists believe with Peter that "We are kept by the power of God through faith unto salvation ready to be revealed at the last day."

12. The church polity of the Campbellite is a presbyterial form of government; that of the Baptist congregational. One is a government by ruling elders, the other by the congregation. One is an oligarchy, the other a democracy. From the above statement of the differences between Baptists and Campbellites, which I have tried to make as fair and comprehensive as possible within the limited space allotted me, it will be seen how wide the differences are, and how utterly irreconcilable. Talk about Baptists and Campbellites uniting! You may as well talk about the union of oil and water, or of the east with the west, or of the North Pole with the South Pole.

And this is the reason why I am a Baptist and not a Campbellite.



What's Happening

(Continued from page seven)

this is a vision by God. Residents reported hearing "blood-curdling screams" from the house, and seeing nighttime parades by vigil keepers dressed in white robes.

The vigil began 70 days ago when these people abandoned their homes and jobs. Mrs. Bard says that the group is not discouraged and that they will keep praying and studying and waiting for the end to come.

The editor believes firmly that all believers should be waiting and watching for the coming of Christ. But Mrs. Bard has gone too far. Jesus also said: "Occupy till come" (Luke 19:13). The The salomians in the New Testament served the living God while they waited for God's Son from Heaven (I Thess. 1:9-10).

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