

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries
 "To the law and to the Testimony; if they speak not according to this word
 it is because there is no light in them."—Isaiah 8:20

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"SHILOH"

By RAY HIATT
 Hazard, Kentucky

"The sceptre shall not depart
 from Judah, nor a lawgiver from
 between his feet, until Shiloh come
 ..." (Gen. 49:10).

The grandeur and the majesty
 that Rome and Cathay knew
 are but pale shadows to the
 sceptre of the Lord.
 The pomp and pagentry of world-
 ly empires old and new,
 are nought but voices of confu-
 sion and discord.
 The sceptre borne by Shiloh will
 insure a world of peace,
 when His enemies are placed
 beneath His feet.
 The justice and the judgment of
 His realm cannot decrease
 for the banner of the cross can't
 know defeat.

The shame and scorn of Calvary
 are forever past and done;
 no more the weary, faltering
 steps of woe.
 Upon the blood stained wooden
 beams the victory was won,
 'tween heaven and earth He
 vanquished every foe.
 Now time awaits His coming and
 eternity draws nigh,
 the creation in travail awaits its
 King.
 We look with eager gladness to see
 His sceptre raised on high;
 and the reign of righteousness
 Shiloh shall bring.

There is one hope for this world
 and it does not lie within social
 reforms and political systems. It
 does not lie within a neo-renaiss-

sance of art and culture. Aesthetes
 prove nothing. Though you
 might revive Byzantium in all its
 glory it would prove no help.

As I pen this, I lie on fresh
 Spring grass in a Hazard park,
 after a long, hard day. There's
 a gentle breeze and the mountains
 rise tall around me. It's the season
 for poets and the time for reflec-
 tions. Where have we come and
 to what paths has sin led us?
 Even here in quietude we can see
 the ruin of sin. Ours is a stale
 and barren world. For all our pre-
 tended wisdom, we are a plastic
 society. We've traded nature for
 concrete and have imagined that
 we're the gainer for it. It's a poor
 bargain. As I lie on the earth I

When God judges sinners, He'll
 discover He's made a frightful
 error.

The seekers of power traverse
 our land with capsuled solutions
 for complex dilemmas. They imag-
 ine that political power, rightly
 applied, will alleviate all our ills.
 They choose not to remember that
 political power is seldom rightly
 applied and is so VERY prone to
 abuse and evil. Yet, the cry goes
 forth, "trust us and ye shall be
 blessed." Political slogans tend
 (Continued on page 6, column 1)



PASTOR RAY HIATT

can almost hear it groan in tra-
 vail. Or perhaps that is the rumble
 of a tractor rig in the distance.

The Springtime brings hope, but
 hope of what?

Many have hope in the formulas,
 forms and ideologies of men. The
 introspective look within and at-
 tempt to conjure up a surrealistic
 vision of tranquil serenity. The
 pragmatist knows better and
 measures the world by statistics
 and meter. Unfeeling objectivity
 is his forte and he recognizes no
 datum or proviso save those his
 eye can see. Exactitude and pre-
 cise dimensions are his gods. He
 seeks little else.

The hedonist is where he always
 is. The pleasure palaces need not
 even advertise their wares, for
 the lovers of pleasure resemble
 the poor in one respect—we have
 them always with us. Fun and
 games and fragile laughter. Why
 not says the hedonist? When we
 die we die like a dog. Poor soul.

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 (Mark 1:12-13).

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 the idea of either testing with a
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 the way of evil. God can be tested
 (Acts 15:10; 5:8-10; Matt. 22:18;
 Luke 20:23; John 8:6), but He
 cannot be tempted to sin. In James
 1:13 it is written: "God cannot be
 tempted with evil."

Then in what sense could Jesus
 Christ be tempted in all points

In the second decade of the nine-
 teenth century the Baptist people
 living in the new and wild region
 called Steuben County, New York,
 found it necessary to organize a
 new association of churches. The
 movement was started by several
 of the churches already a part of
 the Ontario Association, which at
 that time covered a large stretch
 of territory. On September 9, 1818,
 the Association was formally or-
 ganized in the old Wayne meeting
 house. Eight churches were rep-
 resented by eighteen delegates.

At the fifth annual gathering the
 Circular Letter was on "The Doc-
 trine of Election." The Articles of
 Faith and Rules of Decorum were
 printed in 1824. The first record
 of a collection taken for mission-
 ary purposes was in 1826.

The Association held its 12th
 Anniversary at Starkey, with the
 1st Milo and Plainville churches,
 August 26, 1829. This resolution
 was adopted: "That this associa-
 tion have no fellowship with breth-
 ren who adhere to the institution
 of speculative Free Masonry."

The Association convened Sep-
 tember 7, 1842, with the Penn Yan
 Church. Besides a resolution ad-

LABOR DAY CONFERENCE?

Many have urged me to revive the Labor Day Conference of
 Calvary Baptist Church. Things are not as they were some years
 ago. Prices are higher and places which are suitable are scarce.
 Some days ago, I went to see the Mountain View Baptist Youth Camp
 at Monticello, Kentucky. It is a beautiful place and an ideal spot
 for a Labor Day Conference.

The camp is owned and operated by the Immanuel Baptist Church
 of Monticello. The camp has sleeping places for about 250 people.
 There is a nice large kitchen and meeting hall. The camp will furnish
 food and lodging from Friday evening to Monday noon for \$13.50 per
 person. There is also a \$2 registration fee per person which covers one
 with insurance during the meeting. This is the best price and place I
 have seen for such a conference as we need.

Each of the cabins accomodates 48 people, or 24 persons to each
 large room. The cabins have rest rooms with hot and cold water.
 The beds are comfortable. Such a setup would require that all retire
 by at least 11 o'clock each night. Some cultured and refined brethren
 might not like this setup, but to a country boy like me, it is acceptable.

Our church is already making plans to have such a conference.
 We plan to pay the \$2 registration fee for all who attend and to take
 care of the expense of the speakers. All others would be expected
 to pay the \$13.50. Then all would have to furnish their own sheets,
 pillows and blankets.

The whole point of this article is to know if the readers of TBE
 would want and attend such a meeting. If you think it is a good idea
 let us hear from you immediately. Your comments would be appre-
 ciated and each will be considered and evaluated.

RESUME OF THE STEUBEN BAPTIST ASSOCIATION

By MILBURN COCKRELL
 Editor of Baptist Examiner

vocating total abstinence, this res-
 olution appears: "Resolved, That
 as a body, we believe ourselves
 loudly called upon to put forth
 increased efforts for the evangeli-
 zation of the world; that in the



OLD WAYNE CHURCH

accomplishment of so glorious an
 object, we regard the existing sys-
 tem of American slavery as one
 of the greatest of all sins with
 which we have to contend, and we
 do most uncompromisingly declare
 ourselves hostile to its existence;
 and for its speedy abolition we
 will ardently labor and most fer-
 vently pray."

In 1843 the membership of the
 churches numbered 2,667, the high-
 est in the history of the body. At
 this time there were 24 ordained
 ministers besides licentiates.

In 1847 Elder J. Ketchum wrote
 on "The Thousand Year Reign"
 in the Circular Letter. Again this
 year the Association came out in
 favor of missionary work and in
 disapproval of all secret societies.

At the annual meeting in 1876,
 Thomas Armitage, pastor of the
 First Baptist Church of New York,
 preached in the Bath Church upon
 the theme, "What Think Ye of
 Christ."

This information has been taken

from the book, Centennial History
 of the Steuben Baptist Association
 by William Carter. It was written
 in 1917. At that time Elder Carter
 relates that fifty-two churches had
 been connected with the Associa-
 tion; that about 9,000 persons had
 been baptized into the member-
 ship of these churches while they
 were a part of the organization;
 and, that over 350 ministers had
 occupied the position of pastors of
 these churches.

Their Articles of Faith are an
 eye opener. Many think of the
 Baptists of the north being liberal.
 But read these Articles of Faith
 and observe how wrong this is.

1. We believe there is but one
 living and true God, who is a spir-
 it, infinite, eternal and unchange-
 able in His Being; and in unity of
 this Divine Essence, there are
 three Persons of one substance,
 power and eternity: the Father,
 the Son, and the Holy Ghost (Deut.
 6:4; John 4:24; Psa. 90:2; I John
 5:7; II Cor. 13:14; Jude 25; I Cor.
 12:11).



ELDER WM. CARTER

2. We believe that the whole
 Scripture of the Old and New
 Testament, is given by inspiration
 of God, and the only rule of faith
 and practice: nevertheless, for
 good order, we believe it is neces-
 sary to have our understanding of
 the same briefly written both in
 Church and Association (II Tim.
 3:16; Isa. 8:20; Acts 16:4,5).

3. We believe God made man
 upright in His own image and
 likeness: He gave him a law as
 the rule of his life, which requir-
 eth perfect and perpetual obedi-
 ence (Ecc. 7:29; Gen. 1:26; 2:16,
 17; Gal. 3:10).

4. That man by transgression
 brought himself and all his pos-
 terity into a state of death (Rom.
 5:12; 6:23).

5. That being thus dead, his help
 and recovery are wholly in and of
 God (Hos. 13:9; Eph. 2:8). And
 (Continued on page 7, column 4)

TODAY, I FOUND THE ANSWER

I often wonder why the READ-
 ER'S DIGEST carried so many
 fine articles with a religious em-
 phasis. Almost every issue con-
 tains articles from such religious
 periodicals as the CHRISTIAN
 HERALD, GUIDEPOSTS, and sim-
 ilar publications. At first I thought
 it was just good business sense,
 for all publishers know that people
 are basically interested in religion.

Today, I was surprised to learn
 the truth about the motive be-
 hind the publishing of these ar-
 ticles. In the WALL STREET
 JOURNAL about 9 years ago, there
 was a front page article entitled
 "Bible's Runner-up." The article
 stated that the READER'S DI-
 GEST was second only to the Bible
 in its world-wide circulation. At
 that time, the Bible was printed
 in 1,232 languages and dialects,
 and the READER'S DIGEST was
 translated into only fourteen. Yet
 the DIGEST sold twenty-seven
 million copies each month. It was
 the only publication that had a
 circulation of more than a million
 outside of its native land.

The READER'S DIGEST began
 in 1922 with a circulation of 1,500.
 By 1966 it had increased 1,800,000
 per cent.

The above facts are interesting,
 but the thing that caught my at-
 tention was the fact that the found-
 ers of the magazine, Mr. and Mrs.
 DeWitt Wallace, were both children
 of ministers. In 1966 they still own-
 ed 90 per cent of the company
 stock, and though many things
 have changed since 1922, one thing
 seems to remain the same. They
 (Continued on page 8, column 4)

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 TEMPTATION OF JESUS CHRIST

"And immediately the Spirit
 driveth him into the wilderness.
 And he was there in the wilder-
 ness forty days tempted of Satan;
 and was with the wild beasts; and
 the angels ministered unto him"
 (Mark 1:12-13).

The word "tempted" conveys
 the idea of either testing with a
 view to improving, or to solicit in-
 the way of evil. God can be tested
 (Acts 15:10; 5:8-10; Matt. 22:18;
 Luke 20:23; John 8:6), but He
 cannot be tempted to sin. In James
 1:13 it is written: "God cannot be
 tempted with evil."

Then in what sense could Jesus
 Christ be tempted in all points

like His brethren? The Divine
 nature could not be tempted as
 all agree. It was the human nature
 alone which was subjected to Sat-
 an's assaults. When the Last
 Adam took a human nature it was
 necessary that He be put to the
 same test as the first Adam. Be-
 fore He preached a sermon, or
 called a disciple, the Lord was
 led of the Holy Spirit into the
 wilderness to be tempted of the
 Devil (Matt. 4:1).

At the dawn of human history,
 Satan appeared to tempt Adam
 in Eden, and then he presented
 himself in Judea to tempt the
 Second Adam. The first Adam was

tested in the Garden of Eden; the
 Second Adam was tried in a place
 uninhabited except by wild beasts.
 The first Adam engaged the Devil
 in battle which resulted in the fall
 of man; the Second Adam met
 the Devil as the Spirit-filled Son
 of man and whipped the Devil
 at his own game. The writer of
 Hebrews tells us our Saviour "was
 in all points tempted like as we
 are, yet without sin" (Heb. 4:15).

THE PLACE

Some believe the wilderness
 where Christ was tested was Mount
 Quarantania, west of Jordan across
 (Continued on page 2, column 1)

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MILBURN COCKRELL — Editor

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The Temptation Of . .

(Continued from page one)
from Jericho, a forbidding and
desolate place. Luke's "returned"
(4:1) also favors the idea. Others
say it was a place on the east
side of the Jordan. Some of the
oldest scholars make it to be the
wilderness of Sinai. A special
providence may have caused the
precise locality to remain unknown
to restrain superstition. We can
be certain Christ retired to a wild
part of the countryside for Mark
mentions the wild beasts.

The temptation was not planned
by Satan; he probably would have
avoided it, if it were possible.
While he did not originate this
time, he was the tempter. The
Holy Spirit led Christ to the wild-
erness in fulfillment of the eternal
purpose. This meeting was no
"happened so." The Spirit led
Christ as a champion into the field
to fight the enemy He must con-
quer. "Led" implies an internal
impulse caused by the Spirit.

THE FORTY DAYS

The Saviour was "forty days
tempted of the devil" (Luke 4:2).
The time was the same as in the
case of Moses (Ex. 34:28) and
Elijah (I Kings 19:8). These 40
days in the wilderness after His
baptism were a miniature of the
40 years of Israel in the wilder-
ness after their baptism in the
Red Sea.

The entire period of forty days
was a period of protracted tem-
ptation. During this time Christ was
tempted in all points. What we
have recorded here are the three
grand assaults of the adversary
at the closing up of the long season
of trial.

THE FASTING OF CHRIST

It has been questioned by some
whether our Lord abstained wholly
from food, or only from the food
which He was accustomed. Luke
says: "And in those days he did
eat nothing" (Luke 4:2). The fast
was an entire abstinence from
food. During this time the super-
natural power of endurance was
imparted to His body. Luke brings
this out also: "And in those days
he did eat nothing: and when they
were ended, he afterward hun-

gered."

There is no justification for the
popish dogma of Lent. The prac-
tice of fasting 40 weekdays from
Ash Wednesday to Easter Sunday
is without any Biblical warrant.
To make the experience of Christ
the authority for a regular annual
fast for all Christians is to add
to the Scriptures. Christ did not
need to fast to subdue corrupt
desires; He merely dieted to give
Satan an advantage against Him,
so as to make the victory over
him more illustrious.

THE FIRST TEMPTATION

Throughout the forty days of
mental toil and spiritual conflict,
the Saviour seems to have been
unconscious of physical needs.
But when the limit of endurance
was reached, there would natu-
rally be an awful craving for food.
Satan believed this was the psy-
chological moment to wage one
of his most vicious attacks. "And
the devil said unto him, If thou
be the Son of God, command this
stone that it be made bread"
(Luke 4:3).

The first temptation, similar to
the one in Eden, raised the ques-
tion of doubt: "If thou be the Son
of God?" This was Satan's at-
tempt to get Christ to distrust the
heavenly testimony of the Father
at His baptism. Satan's suggestion
is that if Jesus were God's Son,
He would not be suffering. The
Tempter said: "Why don't you
turn this stone to bread by a
miracle? This would prove your
Sonship. You will die of hunger
unless you eat, how then can you
carry out your kingdom plans?
Did you not feed the hungry Is-
raelites in the wilderness? Then
why should you starve?"

What was the harm of this
proposal? Wherein is it a tempta-
tion? Why would it have been
wrong for Christ to relieve Him-
self from personal distress, which
was incompatible with His com-
fort and ease? Are the desires
of the appetite sinful?

The sin would have consisted of
lawful gratification by improper
means. Jesus Christ had taken
the place of man; He was de-
pendent on the living Father (John
6:67). He could act only in obedi-
ence to the Father's will. To en-
tertain any suggestion from Satan
would have been disobedience and

To Our Book Store Customers

If you receive a note from us
saying that we have a book on
order, then please bear with us
as we have a lot of our books
shipped in by United Parcel
Service. They are on strike at
the present time, and we have
several orders that are tied up
in their storage warehouses
across the country. Please be as-
sured that just as soon as we
get the books in our store, in
fact, the very same day, we mail
them right out to our customers.

distrust in the Father's Word and
providence. The Father gave Him
power to work miracles, not for
His own need, but for the benefit
of others. The Saviour could no
more give in to the plea of Satan
than He could do other things
which men demanded (Matt. 12:
38; 27:40; Luke 23:8-9). He turned
water into wine for His friends,
but He would not make bread for
Himself.

CHRIST'S FIRST VICTORY

Our Lord met every temptation
with a quotation from the Old
Testament. "And Jesus answered
him, saying, It is written, That
man shall not live by bread alone,
but by every word of God" (Luke
4:4). He used the sword of the
Spirit, the only offensive weapon
in all the Christian armor (Eph.
6:17).

The expression, "Man shall not,"
denotes Christ's humanity. Jesus
was fighting Satan as a Spirit-
filled man, not as the great God
of Heaven and earth. Here He
took the position of trust and de-
pendence upon the heavenly Fath-
er, declaring man needed some-
thing more than physical food.



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"EMMANUEL — GOD WITH US"

"Behold, a virgin shall be with
child, and shall bring forth a son,
and they shall call his name Em-
manuel, which being interpreted
is, God with us"—Mt. 1:23.

I want to use these last few
words as the basis for my mes-
sage, "Emmanuel, which being in-
terpreted is, God with us," and
I especially invite your attention
to those three words, "God with
us."

In the course of my ministry I
have had lots of correspondence by
way of questions. I think the ques-
tion that has impressed me most
of all, was one that I was asked
growing out of the death of an
only child. The father wrote, tell-
ing me about the death of the
child, and then he asked this ques-
tion: "Where was God when my
boy died?"

How would you answer that
question? Knowing that he was
heartbroken and realizing that the
family needed comfort, I tried to

write them a letter that would
encourage them and comfort them
in their suffering and in their sor-
row. Then I began to meditate on
the question: "Where was God
when my boy died?" That led me
to this truth, as expressed in my
text, "God with us." God is with
us at all times. God is with us
when we have sickness. God is
with us when we are well. God is
with us when there is death. God
is always with us. I would like
for us to consider this some few
times when we can know espe-
cially that God is with us.

GOD IS WITH US IN THE TIME OF SUFFERING AND SORROW.

If I had nothing else but the
Word of God in this respect, I
would know that this is true, for
God certainly has manifested the
fact that He is with His saints in
times of suffering and sorrow.

I read the story of Paul how he
suffered. Beloved, surely Paul was

a sufferer for the cause of Christ.
I will not take time to read to
you, but I would suggest that you
go home that you read I Cor-
inthians 11, which tells us
many times he was whipped;
many times he was beaten;
himself was stoned. When
read it, beloved, you will come
to this conclusion, that Paul
was a sufferer for the cause
of Christ.

The one thing that stands out
the Word of God about Paul suf-
fering is that there was never a
time that he suffered that God was
not with him. Listen:

"And he said unto me, My grace
is sufficient for thee: for my
strength is made perfect in weak-
ness. Most gladly therefore will I
rather glory in my infirmities,
that the power of Christ may rest
upon me"—II Cor. 12:9.

Isn't it wonderful to know that
(Continued on page 3, column

Man is to live by everything his
Maker commanded. The Father's
will was the meat of Christ. The
Son must leave all to the providing
of the Father.

Life depends upon God who can
support life by extraordinary
means — He is Jehovah-Jireh (the
Lord will provide). The Lord sus-
tained Moses and Elijah without
bread; He fed the Israelites for
40 years with bread from Heaven.
The Father had already sustained
Christ for forty days without
bread. The Saviour knew the Fath-
er could furnish a table in the wil-
derness (Psa. 78:19); He could feed
men with angel's food (Ps. 78:
24-25).

SECOND TEMPTATION

Having failed to get Christ to
give in to the lust of the flesh,
Satan appeals to the lust of the
eyes. "And the devil, taking him
up into an high mountain, shewed
unto him all the kingdoms of the
world in a moment of time" (Luke
4:5).

These kingdoms belong to Christ
already by right of creation, and
they would be given to Him by
the Father at the Millennial Reign
(Ps. 2:8; Rev. 11:15). Satan is
here seen offering Christ a short
cut to universal dominion.

We are not told where this moun-
tain was. It was probably a moun-
tain near Jerusalem. Some believe
it was Mount Pisgah where Moses
saw the kingdoms of Canaan
(Deut. 34:1-3). From this moun-
tain Jesus could see all the king-
doms of the world by a supernat-
ural vision. The Lord beheld the
robes and crowns of kings, the
pomp of thrones and stately
palaces with their wealth, pleas-
ure, and gaiety. He saw the splen-
dor of great armies and the power
of governments.

"And the devil said unto him,
All this power will I give thee, and
the glory of them: for that is
delivered unto me; and to whom-
soever I will I give it. If thou
therefore wilt worship me, all
shall be thine" (Luke 4:6-7).

This was a compromise offer,
an attempt to rob Christ of His
Millennial Reign. The Lord Jesus
did not dispute Satan's claim of
lordship over the kingdoms of
earth, for He knew Satan would
one day give these to Antichrist
(Rev. 13:2, 7-8). Later, the Saviour
called Satan "the prince of this
world." No one knew better than
Jesus Christ that Satan had de-
ceived the world (Rev. 12:9) and
was in control of the world systems
by usurpation (I John 5:19).
Christ's refusal left the kingdoms

of this world under Satanic con-
trol, and they will remain there by
the permission of God until Christ
comes to reign over the nations of
earth.

The Devil told our Lord He could
have these kingdoms without go-
ing to Calvary, if He would bow
down and acknowledge his supre-
macy over these kingdoms. Christ
was being tempted to worship Sat-
an! What an insult to suggest that
the eternal God worship a creature
of His own making! Only Divinity
can comprehend the depth of this
(Continued on page 5, column 2)

BRIEF NOTES

Elder Gordon Buchanan has re-
signed as pastor of the West Griffin
Baptist Church of Georgia. The
pastor and church have worked
together for some 13 years. After
much prayer Elder Buchanan re-
signed the church on Wednesday
April 21. He will continue as pas-
tor until June 21.

Bro. Buchanan wants the read-
ers of TBE to know that the West
Griffin Baptist Church is one of
the finest of the Lord's churches.
Though small, they are doing much
mission work at home and abroad.

This church is in need of a good
sound pastor. Anyone who would
like to talk with the church about
this pastorate may call either 404-
957-4837 or 404-228-1700, or 404-567-

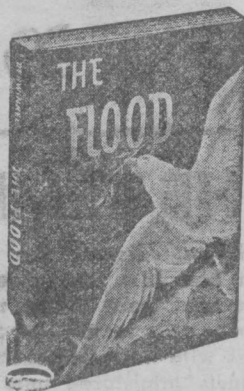
3228.
Some weeks ago the Editor
received a letter from a dear sister
who has a very serious problem.
It is so serious that I do not want
to discuss it in TBE. But I would
be happy to talk with her about
by phone, if she would call me
928-9770 some night or at 325-
some day. It is not necessary
she give her name.

Do you know the name and
dress of a young preacher
might be helped to see more
by receiving TBE? Without
doubt many who read these
do know of someone. If you
send me their name and com-
plete address, I will send them
paper for one year.

Does such things do any good?
The Editor would answer, yes.
reading the Bible and TBE I
came an Independent Baptist
years ago.

I feel that we need a greater
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brothers. Too long the white
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them. We have left them in
cases to the Arminians and
Communists. Shame on us for
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teach our doctrine to every
creature.

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brother for one year, if any
will send me his name and com-
plete address. Will you help me get
truth to these?



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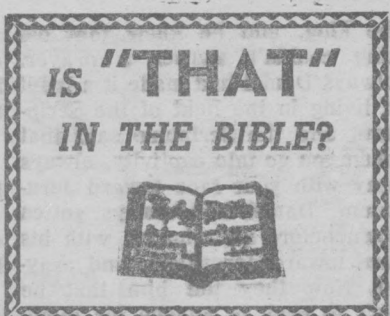
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Emmanuel...

(Continued from Page Two)
man Paul, who suffered and
doubtless as no man
know of in the Bible for the
of Christ, could realize as
suffered, that God was saying,
"Grace is sufficient for thee?"
When I think about that great
of God that we read about in
Genesis, Joseph by name. Joseph
suffered. There isn't any question
about it. I am satisfied as can be
seen when Joseph told his father
brothers about the dreams
he had as a child that his tell-
ing of those dreams and his inter-
pretation thereof — I am sure, be-
lieved, it was of the Lord. I am
certain that God planned through
the dreams to do exactly what
he did ultimately, so far as Jos-
eph was concerned.
Notice that when these brothers
came to see about Joseph that
he said:
"Behold, this dreamer cometh"
Gen. 37:19.
We see him as they put him
into the pit and left him to
die. We see him as they lifted
him up and said, "It is better
we get a little money for him
than to let him die. So they sold
him for twenty pieces of silver —
just the price of a slave. He
wasn't quite
enough to be sold for the full
price of a slave. So they sold him
at the price of a slave
to the Ishmaelites, who in turn
sold him down to Egypt and
into the providence of God, he got
into the household of Potiphar. I
see him as that woman, Mrs.
Potiphar, cast designing eyes at
him, and later when she lied con-
cerning him. She had a mighty
case. She holds that garment
that Joseph left as he fled away.
She surely had all the evidence
to make a mighty good case. She
had that garment in her hands
that Joseph left as he fled away.
She said, "See, this Hebrew came
to mock me. I cried and he
said, 'I can see Joseph as he was
down into that dungeon for two
years. You talk about suffer-
ing, beloved, He suffered when
Potiphar lied on him. He suf-
fered as a consequence of her ly-
ing by being put in a dungeon for
two years' time. Beloved, the Bible
tells that in all that time that God
was with Joseph."
When he was in the home of
Potiphar as a slave, God made the
house of Potiphar to prosper and
caused Joseph to be elevated
to the position that he himself
managed the entire household of
Potiphar. The only thing that was
back to him was Potiphar's
wife.
When he was put in prison
he became the leader in the pris-
on. I tell you, beloved, in spite of
the suffering that Joseph went
through, God blessed him. God was
with him in that suffering.
I know it was a terrible thing to
be down two years in the dungeon.
I know it was a terrible thing to
be down there in prison for two
years' time, with no hope of get-
ting out. I know it was a terrible
thing when he befriended the serv-
ant of Pharaoh and said to him,
"You remember me to Pharaoh,"
and that servant got out and for-
got all about his promise. He never
remembered his promise
until two long years passed by,
and then he said to Pharaoh, "I
remember the promise I made to
the servant there in the dungeon
who told me the meaning of my
dream."
Ah, my brother, I say to you,
Joseph suffered, but God was with
him.
I don't believe that there was
a sorrow that comes our way
a suffering that we have to un-
dergo, but that God knows all
about it. God is with us. As my
brother says, "Emmanuel, God with
us." He is with us in all of our
sufferings and sorrows.



Question:
"WHO GUARDED SEVEN
CORPSES OF HANGED MEN
FROM BEASTS AND BIRDS."

Answer: Rizpah, Second Samuel
21:8-10.

"But the king took the two sons
of Rizpah . . . and the five sons
of Michal . . . And he delivered
them into the hands of the Gibeon-
ites, and they hanged them in the
hill before the Lord: and they fell
all seven together, and were put
to death in the days of harvest . .
And Rizpah the daughter of Aiah
took sackcloth, and spread it for
her upon the rock, from the be-
ginning of harvest until water
dropped upon them out of heaven,
and suffered neither the birds of
the air to rest on them by day,
nor the beasts of the field by
night."

that prayer. You may not have
gotten an answer to the prayer
just like you prayed. The Lord
may have shaken His head nega-
tively and not given you an answer
at all. However, the time will
come that you will know that God
was with you.

In Rev. 5, we read of the time
when the Lamb is looked upon and
is seen to be the Lion of the tribe
of Judah, and when He takes that
book, which is the title deed to
creation, and He opens the seals
thereof, the Word of God says:

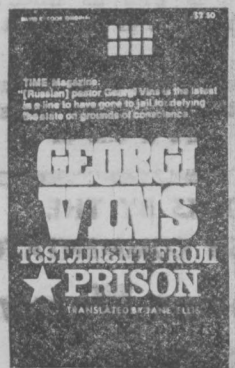
"When he had taken the book,
the four beasts and four and
twenty elders fell down before the
Lamb, having every one of them
harps, and golden vials full of
odours, WHICH ARE THE PRAY-
ERS OF SAINTS"—Rev. 5:8.

Notice, some of these days, all
these prayers that you have been
praying, that have been accumu-
lating up yonder in Glory, and
have been put into golden vials—
some of these days, when the
Lamb is known and recognized as
the Lion of the tribe of Judah —

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TRANSLATED BY JANE ELLIS



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when that takes place and He takes
possession of this world as having
accepted the title deed of creation
with this book, then all those vials
full of odours are going to be made
clear that day.

Mother's prayers, father's pray-
ers, and pastor's prayers, and
sweetheart's prayers, and broth-
er's prayers, and sister's prayers,
and prayers of all the martyrs,
and prayers of the saints of all
ages are going to be made clear
then. I tell you, beloved, God is
with us when we pray.

We may get the answer now.
We may not get an answer now.
But God is with us when we pray,
and out yonder, in the sweet bye-
and-bye, all those prayers that
have seemingly, to us, gone un-
answered, are going to be shown
to us in the light of the will of the
Lord in regard to each of them.

It seems to me that God shows
that He is with each of us when
we pray, even in this life.

Every once in a while, I find
myself thinking back over experi-
ences of the past. One thing that
has always impressed me is base-
ball. I loved baseball as a boy,
I like to play it. If I hadn't been
a preacher, I would probably have
played Big League ball. I loved
baseball. Through the years I have
been interested in it. I think the
one man that has stood out in my
opinion as the outstanding man of
all baseball fame is Pepper Mar-
tin, of the St. Louis Cardinals. I
remember one day a newspaper
reporter stepped up to him at the
dugout and said, "Pepper, what is
your chief ambition in life?" He
thought that he was going to say
that he hoped to get a homerun
that day in that World Series game
that he was about to play. Pepper
said, "Sir, my chief ambition as
a Christian is to serve God and
go to Heaven when I die." That
newspaper reporter didn't expect
an answer like that, but the thing
that impressed me so much about
him was his prayer life as I have
been told. He was a member of
the Third Baptist Church of St.
Louis and they say that there was
never a Sunday night but what he
was in services if it was possible
for him to be there.

One day a big Brewery in St.
Louis offered him \$3,500 if he
would put his testimonial over
radio after each game — a testi-
monial in behalf of beer. He took
the matter to the Lord in prayer.
Then he said, "I couldn't do it. I
am the idol of thousands of boys
all over America and I couldn't
think for one moment's time of
saying anything in behalf of beer
that would lead those boys astray."
He and his wife went on their
knees before God to ask God for
direction as to how they might
be able to turn that offer down
and God gave them a revelation
that He would take care of the
money. That year his World Series
share was \$4,000; he had turned
down an offer for \$3,500. Don't
tell me that God isn't with us
when we pray.

Beloved, I could stand here and
tell you experience after experi-
ence on my part when I know that
God has been with me when I
prayed, and when God has given
an answer that would convince
me that He was with me. Beloved,
I say to you, "Emmanuel, God
with us." He is not only with us
in times of suffering and sorrow,
but He is with us in times of
prayer.

III

GOD IS WITH US IN THE
HOUR OF DECISION.

Sometimes you have to make a
decision. It is true that there
come times when you have to
make a decision. I am not talking
about the "Hour of Decision," and
I am not talking about you decid-
ing for Christ. That is foolish lan-
guage. But there come times in
your life that you as a child of
God must make a decision and
God is always with you.

You remember Daniel that we
read about in the Old Testament.
There came a time in his life
(Continued on page 4, column 3)

THE BAPTIST EXAMINER

MAY 22, 1976

PAGE THREE

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"

Another great Baptist that was slandered was T. T. Eaton.
Dr. Eaton was a Landmark Baptist. He was a follower, student
of and friend to J. R. Graves, but you, Brother T., seek to leave
the impression that Dr. T. T. Eaton believed in the Reformed
concept of the Universal, Invisible church. This is another error
and misrepresentation. See your work on page 168. However,
here are Dr. Eaton's own statements dealing with this very mat-
ter. They will show your slander. Pps. 69-72 of Moody's *My
Church*.

ECCLESIA IN MATT. XVI, 18.

"Editor of *The Western Recorder*: Will you not give,
briefly and clearly, your reason for believing that the word
ecclesia, in Matt. xvi. 18, means the local assembly?"

Faternally,

A Constant Reader."

Most readily. We have seven reasons, but here we will
take space for only three, either of which we believe to be
decisive.

1st. It is conceded that, according to the usage of clas-
sic Greek, the word *ecclesia* means a local assembly. It is
also conceded that it means the same thing according to the
usage of the *Septuagint*, which is the Greek version of the
Old Testament, in use in Palestine in the time of Christ.
Can it be believed that our Lord, in using this word for the
first time, would, without any explanation, give it a mean-
ing entirely different from what it would be understood to
mean by those to whom He spoke? It is not ingenuous for
a teacher, without a word of explanation, to use words to
his pupils with a meaning entirely different from what
they understand the words to have. Christ knew that the
Disciples would understand Him to mean a local assembly
by His use of *ecclesia*. Knowing that, He used the word to
them, without a word of explanation. To charge Him with
using the word with an entirely different meaning is to
charge Him with disingenuousness, and this is not to be
considered for a moment.

2nd. The usage of our Lord Himself compels us to be-
lieve that He meant local assembly when He said: "On this
rock I will build my church, and the gates of hell shall not
prevail against it." Christ used the word *ecclesia*, so far as
the record tells us, just 22 times. We will set aside, for the
sake of the argument, this passage, Matt. xvi, 18, as doubt-
ful, and look at the 21 passages, to determine our Lord's
usage of the word. Whatever that usage is must be applied
to this passage. In Matt. xviii, 17, Jesus says: "Tell it to
the church, but if he neglect to hear the church." This is
the local assembly. In Rev. I, II and III Christ uses the
word *ecclesia* 18 times, e.g., "the seven churches," "to the
angel of the church at Ephesus," etc., and in every one
of these cases there can be no sort of question that He means
the local assembly. It is Christ that says this, because the
one who told John to write what is here recorded, says of
Himself: "I am he that liveth and was dead, and behold I
am alive for evermore, and have the keys of hell and of
death." Again, in Rev. xxii, 16, we read: "I Jesus, have
sent mine angel to testify unto you these things in the
churches." Certainly here *ecclesia* means the local assembly.

Thus in every one of the 21 instances in which Christ
uses the word *ecclesia*, there can be no question that He
meant the local assembly. The probabilities, therefore, are
twenty-one to nothing that He meant local assembly in Matt.
xvi, 18 — the passage which, for the sake of the argument,
we set aside as doubtful. A probability of twenty-one to
nothing is a certainty. Hence, it is certain that Christ meant
the local assembly when He said: "On this rock I will build
my church."

3rd. Christ, in Matt. xvi, 18, promised to build His
church, which certainly was very dear to His heart. He did
not promise to build but the one. If He meant anything else
than the local assembly, then we have this result, viz: He
promised to build His church and then never made the
slightest reference to it afterwards; but, in speaking on
the subject of church twenty-one times, He, in every case,
referred to something entirely different from what He
promised to build. That He should speak twenty-one times
about the church He did not promise to build, and never
make the slightest allusion to the church He did promise
to build, is simply incredible. Can there be a reasonable
doubt that the church Christ spoke of twenty-one times, and
the only one that He did speak of, is the church He prom-
ised to build?

(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 a woman mind her own husband or the preacher?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The preacher has no claim on another man's wife, and consequently, he has no right to command her. Let us examine a few Scriptures: Eph. 5:23, "The husband is the head of the wife, even as Christ is the head of the church." Verse 24 adds to this and says, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything."

Something may be added just here, however. A preacher may in his preaching call attention to the commands of God and insofar as they apply to that wife, she is under obligation to obey the Lord. A good Christian husband should be perfectly willing for his wife to follow what the Word of God says, even though this has come to her through the preaching of the pastor. An unsaved, irreligious husband may want his wife to join him in doing ungodly things, and there's a point at which she should draw the line, and "obey God rather than a man." Of course, a Christian woman has no business marrying an ungodly man, but often she marries such a person while she herself is unsaved. Then when she is saved, she finds that she has difficult problems. Every such woman should pray for such a husband, and should use every effort to win him to Christ.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



In Genesis 3:16 God passed a law that has never been repealed. It has been ignored and broken on every hand, but it is still in force. And when the appointed time comes, those who break this law, or any other of God's laws, will stand before the Judge, either at the judgment seat of Christ (II Cor. 5:10), or at the white throne judgment (Rev. 20:11-15). In Genesis 3:16 God told Eve that "thy desire shall be to thy husband, and he shall rule over thee." And just as the sentence passed upon Adam applies to every man in this day, so the one passed upon Eve applies to every woman in this day. The New Testament is replete with Scriptures that reinforce God's original law on the subject. Such Scriptures as Ephesians 5:22, Colossians 3:18, Titus 2:5 and I Peter 3:1 make it very clear that the woman is to yield to the husband's final decision.

I am unable to see where all this is any of the preacher's business unless he also happens to be the husband. If a man wants to buy a Lincoln and the wife feels that a Ford would be more in line with their ability to pay, she certainly has the right to present her feelings in the matter. And if she can get her husband to see that she is right, well and good. But if he still insists on buying the Lincoln she must yield to his de-

cision, because God is holding him responsible for that decision. I have seen the time when I would have gladly let my wife have that responsibility. But I realized that no matter how hard it is to make a decision, God holds the husband responsible for it.

So far as I can see, it is none of the preacher's business whether the man buys the Lincoln or the Ford. The only time a woman would be justified in refusing to obey her husband would be when he wanted her to do something contrary to God's Word. In that case, God's command would take precedence over the husband's command. But so long as the husband stays within the bounds of the Scripture, the wife must yield to his final decision. As I see it, this leaves the preacher out of the picture.

JAMES
HOBBS

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McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



I am not sure I understand the question just right, but let me answer as I think you mean.

The Bible is perfectly clear in respect to the fact that the woman is to be under subjection to her husband. Let me quote several Scriptures on this subject:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and He is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:22-24). "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:33). "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement" (I Pet. 3:5,6).

I Corinthians 14:34 and 35 tells us that the woman is not to speak in the church but is to ask her husband at home if she would learn anything, and I Corinthians 11:8-10 shows that she is to wear a covering on her head during prayer and worship to show that she is under subjection to her husband (or man in general if she isn't married).

These passages show that the woman is to be under subjection to her husband. They also show that the husband is to be under subjection to God. If he is not, he is not in the position to pray for or to teach his wife. The wife is admonished to be under subjection to him even if he is not obedient to the word. "Likewise, ye wives, be in subjection to your own husbands: that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear" (I Pet. 3:1,2). This verse tells us that a Christian wife who has an ungodly husband will be under subjection to him while yet showing her fear of God and submission to Him. Any person, man or woman is to put her love of God before anyone or anything.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and all thy mind. This is the first and

great commandment" (Matt. 22:37,38). A woman with an unsaved husband certainly is in a bad situation. She must be in subjection to him yet she must serve her Lord. If her husband should require her to do something ungodly, I think she would be justified to refuse to do it, but she must be meek and respectful even in that.

Now, as to minding the preacher, I am not sure what you mean. No one is told to mind the preacher except his wife and children. The pastor of the church is to be the leader of the flock, and each member ought to follow his leadership as long as it is in keeping with the Word of God. "Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine" (I Tim. 5:17). "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). Verse 7 of this chapter says, "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation." This verse shows us that the pastor is given the duty of overseer of the church. Each member is to follow his leadership. I have always said that if a church calls a man as pastor, they should respect that man enough to follow his leadership in everything that is in keeping with the Word. If he is going contrary to the Word he should be told, but it must be done in love.

A woman is to be obedient to the Lord, follow the leadership of her pastor, and be in subjection to her husband. She is thrice blessed if her husband loves the Lord and follows the pastor. If not, she has many problems but she must do as mentioned earlier in this answer.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

9272 Euclid-Chardon
Road
Kirkland, Ohio



It depends upon what she is being told to do.

If the husband is demanding that his wife directly disobey the Word of God, then she should not obey him — the principle that we should obey God rather than men (Acts 4:19) — must apply to every facet of life, including marriage.

This business that the husband be the despot ruler over his wife is a true perversion of what the Scriptures teach is the proper marital relationship. Everything which the husband asks of his wife ideally should be couched in love (Eph. 5:28). When he sets out to destroy her, either spiritually or physically, the wife is under no obligation to obey in such circumstances.

Emmanuel...

(Continued from page three) when he had to make a decision. "Am I going to drink wine, or no? Am I going to eat pork, or no? I'm five hundred miles away from home. I ought to be able to do anything I want to here and nobody would know anything about it." He had to make a decision, and his decision was that he would do the same there as he would do if he were back in Palestine. There came another time of decision in Daniel's life when he was informed that nobody was allowed to pray for thirty days to anyone but

the king, and he knew that old king couldn't answer a prayer. Always Daniel had made it a habit of living in the light of the Scripture, and the Scripture said that when you go into captivity, always pray with your face toward Jerusalem. Daniel had always gotten down before his window, with his face toward Jerusalem, and prayed. Now they tell him that he isn't to pray to anyone for thirty days but the king.

Imagine such a foolish edict! Imagine such an edict as that being passed that you couldn't pray to anyone but the king for thirty days! Beloved, people would be trampled in the dust in thirty days' time unable to make a petition unto God. People would suffer for thirty days unable to make a petition to the Lord. But look at Daniel. He had prayed before that open window looking toward Jerusalem and he gets on his knees again.

You say, "Why doesn't he pull the shades and go on praying without anybody knowing anything about it?" That wasn't Daniel.

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Beloved, he had made a decision, and his decision was for the Lord, and he prayed.

They put him into prison. They dropped him down to the lion's den, but those lions didn't hurt him. I can see those lions now. One of them came around and said, "Daniel, I will be your pillow." Another lay down and said, "Daniel, you can put your feet upon me if you want to; I will be a footrest." Another said, "If you are cold, let me snuggle up to your back and keep you warm." Daniel didn't have anything to worry about. Those lions that would have killed him ordinarily, became the closest of pals and friends that night.

The next morning I can see, when they dropped those enemies down inside and took Daniel out, that the old lions grabbed them and chewed them up before they hit the ground. How do you account for it, beloved? How do you account for the fact that the lions ate those enemies of Daniel before their bodies reached the bottom of the pit, but in the case of Daniel, the lions never touched him. I tell you how I account for it; "Emmanuel, God with us." Beloved, God is with us when we come to the place of making a decision.

There isn't a one of us but what has had to make some decision, and there isn't a one of us but

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what will have to make some decisions in the future. But remember this: "Emmanuel, God with us."

**IV
GOD IS WITH US IN
HOUR OF DEATH.**

No Christian ever comes to the end of the way without the being with him. David said: "The Lord is my shepherd; I shall not want."

He maketh me to lie down in green pastures; he leadeth me side the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever"—Psa. 23:1-6.

It doesn't say that I am going to walk through death, but it says that I am going to walk through the shadow of it. That all that any child of God gets just the shadow. Death has ready spent its fury on the Jesus Christ. He took the sting out of death from the child of God, and when we face death, all we have there is the shadow of death.

The shadow of a dog can't hurt you, but the dog can. The shadow of a coyote or a wolf can't hurt you, but the coyote or the wolf can. The shadow of death can't hurt you. David said, "Thou wilt walk through the valley of the shadow of death, I will fear no evil; FOR THOU ART WITH ME." Beloved, listen. "Emmanuel, God with us." He is with us the hour of death.

I like to think about Paul in this respect. After all of his manhood and after all of his experiences as a preacher, organizer of churches, missionary, writer of most of the New Testament, and all of his busy experiences — Paul comes down to the end of the road and says, "I am ready to be offered."

I guess he could hear the building some method of execution for him. Maybe he heard the sharpening a sword with which cut his head off. He said:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto them also that love his appearing"—II Tim. 5:6-8.

Beloved, He is with us when we come to die.

Every time I think of this I am reminded of so many experiences of the past. I have seen people many times. I have seen some people die a hideous death because they knew not the Lord Jesus Christ, but I have also seen some of God's saints die—folk who were saved. The sweetest experiences of my life are experiences like that. I saw the daughter of a Baptist preacher die here in Kings Daughters' Hospital several years ago. When I went to the hospital the father said, "You go in and stay with her; I can't." I walked in the room and she said, "Gilpin, I am glad to see you. Daddy sent you in, didn't he?" I said, "Yes, he did." She said, "He can't stay in here with me. I am dying and he knows it. I am glad you came in." I sat down by her bed and saw that you soldier of the cross pass out this life into eternity — the holiest person that you can imagine in this world. Beloved, the Lord Jesus was with her.

I was in Chicago many years ago as a boy preacher and I went over to the Moody Church. A man by the name of Philpott was pastored at that time. He was a Canadian. He had come back that afternoon (Continued on page 5, column

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"MOTHER EVE"

"And Adam called his wife's name Eve; because she was the mother of all living" (Gen. 3:20).

The wisdom of Adam never fails to amaze me. The scientists of today would have us believe the first man was a hairy ape that evolved from some lower species. He is generally shown carrying a large club, wearing a bear skin, and slobbering all over himself. This is not God's picture. Our Lord describes Adam as an extremely intelligent person. He named every species of animal and birds and fish. Each name he gave was descriptive of the size, character, and manner of the species. In our text we also have him naming his wife, Eve. This shows his superior knowledge also. God had told him in the day he was to eat of the fruit of the tree of the knowledge of good and evil, he would die. Yet, here we hear him naming his wife Eve, the mother of all living. Although they died spiritually, Adam knew they were not to die physically just yet. That they would indeed multiply and replenish the earth.

Eve must truly have been the most beautiful of all women. I doubt she had a blemish on her. When our Lord created Adam, he took raw clay and made Him a man. Then He breathed on him and this man became a living soul. When this happened, I am confident Adam was a different texture than the earth he walked on. The breath of God had refined him. Now the Lord takes of this refined rib and makes a woman. Eve was not made of raw clay like Adam. Perhaps that is why women are more delicate, have smaller features, less muscular, etc.

As part of the chastening of Eve's sin, her Lord said, "And thy desire shall be to thy husband, and he shall rule over thee." I rather doubt that Eve was ever completely equal to her husband, Adam. Jesus said woman was made for man, not man for the woman. But it was a thing of joy to her to take everything to Adam to see what his desire toward it was. Then in the matter of the fruit, she did not ask Adam's desire but rather took of it and en-

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ticed him to do likewise. Now, she is a sinner. Every part of her being rebels at his rule over her. It is no longer "easy" for her to submit to him. There is a little bit of Eve in all of us, isn't there? The only answer to our problem is in the grace of God. Eve learned this lesson back in the garden. You and I learn it afresh day by day.



Emmanuel...

(Continued from page 4)

from a funeral — the funeral of his eighth son who was eight years old. I was stumbling around in the building trying to find somebody and trying to see the building, but nobody was there. Finally, I stumbled into the office and this pastor was sitting there, heart-broken because he had buried that afternoon his little boy. He said, "It was a blessing in one sense. As I stood by his bedside, he looked up into my face and said, 'Daddy, am I dying?' I said, 'Son, are you afraid to die?' He said, 'No, Jesus is with me.'"

Beloved, I say to you, "Emmanuel, God with us," even in the hour of death.

V

GOD IS WITH US IN THE TIME OF SALVATION.

If He were not with us you wouldn't be saved. He is the One that chose you unto salvation. Listen:

"According as he hath chosen us in him before the foundation of the world"—Eph. 1:4.

He is the One that makes us willing. We read:

"Thy people shall be willing in the day of thy power"—Psa. 110:3.

He is the One who gives to us faith. He is the One who gives to us repentance. Not one of us would ever repent of our sins if repentance had not been given to us by the Lord. He is the One, I say, who died for us.

You say, "God is with us?" Yes, God is with us in time of salvation. If He hadn't saved you, you would never have been saved.

Those of you who know the Lord Jesus Christ as Saviour, if the Lord hadn't been with you, you would never have been saved. Those of you who are unsaved, if God doesn't save you, you will never be saved. That is why I give Him all the glory for my salvation. That is why I give Him all the glory for the salvation of anyone else. That is why it is that I sing:

"My hope is built on nothing less Than Jesus' blood and righteousness."

Thank God for the blood and righteousness of Jesus Christ! May His blood wash away your sins and may His righteousness cover you, and may you leave this place as a child of God and go out saying, "Thank God! Emmanuel, God with us."

Beloved, He will not only be with you today to save you, and be with you tomorrow to keep you, but He will be with you throughout all the days, down to the last day of this life; and thank God, He will be with you forever out yonder in Eternity. "Emmanuel, God with us."

The Temptation Of...

(Continued from page two)

insult! To have done so would have made Christ guilty of idolatry.

CHRIST'S SECOND TRIUMPH

The Saviour refused to worship the enemy of God. "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8). This is a quotation from Deuteronomy 6:13. By another saying of God the foe was vanquished.

SATAN'S THIRD TEST

The final attempt of the Devil concerned the pride of life. "And he brought him to Jerusalem, and set him on a pinnacle of the tem-

ple, and said unto him, If thou be the Son of God, cast thyself down from hence" (Luke 4:9).

We are not to understand by the words that Satan compelled Christ to go with him. The original suggests Satan conducted Jesus or merely accompanied Him. The Saviour went of His own free will to this place.

It is not certain as to what the pinnacle of the temple really was. It may have been the roof of the building or some place on the cornice. Some believe it was Solomon's porch on the east side of the temple. Still others say it was the royal porch of Herod on the south side. Sufficient is it to say it was a highly elevated portion of the Jewish Temple in Jerusalem suitable for the temptation mentioned.

Satan appealed to Christ's Messianic aspirations: "If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Luke 4:9-11).

Malachi had foretold the Messiah would come suddenly to His temple (3:1). What could be more impressive than for Christ to float down from Heaven into the court of the temple filled with multitudes of people? Such a presumption

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There is no subject as controversial among Baptists today as the rapture question. In my book I have examined the rise of the post-trib doctrine. The Margaret MacDonald theory is exploded. Then I have given one hundred reasons why I believe in the pre-trib rapture. Those interested in the prophetic Word will want to read this book.

TBE has been pre-millennial and pre-tribulational since its beginning. While we constantly seek more light on old doctrines, we have little desire for "new lite."

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would have put Christ outside the pale of angelic assistance and resulted in His death on the marble pavement of the temple.

The Devil can quote Scripture when it serves his purpose. He called Christ's attention to Psalm 91:11 in the temptation. We might say the Devil had a Bible under his arm and a text upon his lips. A careful study of Psalm 1:11 reveals that Satan misquoted, misinterpreted, and misapplied this text. He did the same when speaking to Eve (Gen. 3). Since he could not tempt Christ from the Word of God, he seeks to try to tempt Him by it.

CHRIST'S THIRD VICTORY

One again Christ replied to Satan by a text of Scripture from Deuteronomy 6:16 which said: "Thou shalt not tempt the Lord thy God." If Christ had cast Himself down, He would have been tempting the Father. This He refused to do.

God does preserve in danger, but we are not to create danger merely to test His power. We must never throw ourselves into uncommanded danger and appeal to God for protection. God does aid His people in trouble, but we are not to trifle with His promise as some have (Ex. 17:2,7; Psa. 78:18; 95:8-9; I Cor. 10:9; Heb. 3:9).

THE DEVIL DEPARTS

All the resources of Hell had been employed against Christ. He had won a great victory and was destined to win a complete victory. Having emptied his quiver of arrows, Satan momentarily quit (Continued on page 6, column 3)

THE BAPTIST EXAMINER

MAY 22, 1976

PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

These are three of our reasons, each one of which, by itself, we think is decisive. We have four others we will not now give. "A three-fold cord is not easily broken."

After this comes the following:

Our neighbor arranges its "deadly parallel" on us and claims to see a contradiction in the following quotations from the editor's tract, "Faith of the Baptists."

"Turning to the New Testament we find the word church used in two special senses, first as a local body of baptized believers, and second as including all the redeemed of all ages and lands."

"These local churches, the only kind known to the New Testament, were independent bodies and were subject to no central authority."

It would have been amusing had our neighbor attempted to point out the alleged contradiction. The "two senses" are simply the literal and the figurative. "All the redeemed of all ages and lands" are conceived figuratively as a church when they become a local assembly in Heaven. We reaffirm both those sentences. We will give a chromo to the man that will point out the contradiction.

This editorial was endorsed by the following:

Dr. Jesse B. Thomas writes:

"I go farther than you in questioning whether the 'church' is ever used in the New Testament as 'universal'—for exegetic reasons assigned."

President B. L. Whitman:

"I am bound to say that I see no flaw in your position."

President Henry G. Weston:

"From your point of view you make out your case on the question you are discussing."

Dr. Wm. C. Wilkinson writes:

"Your editorial is a good specimen of steel-chain logic."

President G. M. Savage writes:

"All that you say on the church, I believe with all my heart. I accept what you there accept, and repudiate what you there repudiate. * * There is but one thing in your article that I wish you had plainly said, additional; that is, that the rock (petra) foundation is Christ."

No doubt but nine-tenths of Southern Baptists would be glad to add their endorsement. The other definitions of "church" are full of deadly poison.

Furthermore, here are Dr. Eaton's remarks from the Philadelphia Confession of Faith showing up the liberal misrepresentations in his days, just as you have misrepresented and lied about him, Brother T.:

DEFENSE OF THE PHILADELPHIA CONFESSION OF FAITH

By T. T. Eaton

The Philadelphia Confession of Faith is not responsible for the wild interpretations put upon it, any more than the Bible is responsible for the same thing. That Confession is a venerable and, in many respects, a noble document, and we hope the wild interpretations some are seeking to put on it will not bring it into disrepute.

The attempt is made to make it appear that the Philadelphia Confession declares that Christ built "the universal invisible church" on the Rock, which "universal invisible church" should exist in all ages; and also that this Confession opposes the view that Baptists have existed in every age since the Apostles. This is a gross and a groundless misrepresentation of that venerable document. It says:

"The Catholic or universal church which, with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fullness of him that filleth all in all."

Let this language be noted. The Romanists claimed that their hierarchy was "the Catholic or universal church," and these Baptists in Philadelphia contradicted that claim by declaring that only "the whole number of the elect that have been, are, or shall be gathered into one" can rightly be called "the catholic or universal church." It takes all the elect of all ages to make "the catholic or universal church." Of course, then, the little fraction of them alive at any given time cannot be called the church. Of course, then, this church cannot exist in every age, because its material, except a part of it, and perhaps a very small part, had not come into existence when our Baptist fathers adopted that language. If the world shall continue ten thousand years longer, the last man saved will be part of the "universal church," which this document declares to be composed of "the whole number of the elect that have been, are (A.D. 1742.—Ed.), or shall be gathered into one," etc. To talk

(Continued on Page Six)

"Shiloh..."

(Continued from Page One)
to become amazingly alike and colorless.

Intellectuals provide us with wonderfully auspicious solutions, but they seldom have the energy to render them operational. "Brittle intellectuals that crack beneath a strain," so Mr. Kipling characterizes them in his poem "The Holy War." Mentally adept and functionally deficient, our intellectuals are no help. Slide rule logicians in a cybernetic age.

The last of the big name philosophers died with Santayana, thank God. Let us hope that no new ones arise. May God grant us a needed rest from these wise and discordant beings. We've had enough. The philosophies of men have never solved one human problem or provided one definitive solution. They never shall. God grant us a respite from their witticisms. Let us hope that no one revives the dialogues of Plato or Sir Thomas More's "Utopia."

They weren't much help in their own day and they'll be little value to us. Men have waited for ages for "Utopia" to become a workable reality and they've waited in vain. Give these poor fellows a rest.

This earth is fast becoming a garbage dump and we face the awesome prospect of drowning in our own refuse. We waste more than we use and falsely imagine that the earth's bounty is boundless. We forget that for every acre of ground under concrete, we are that much poorer in living, growing things. The pungent smells of the Industrial Revolution pervade our very lives. Even here in Hazard we are not immune. In the midst of my Springtime park the sounds of traffic are evident. We have carbon monoxide in our blood stream, and wonder why the cancer rate is up.

In ancient days the cramped and crowded soul could seek more pleasant vistas. As the poet has said:

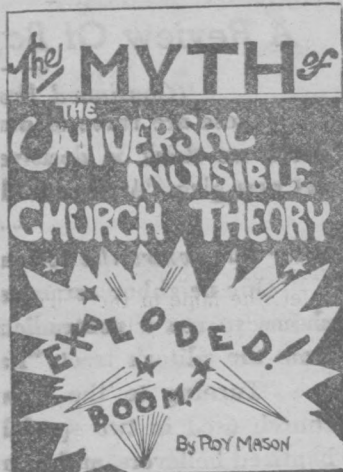
I am fevered with the sunset,
I am fretful with the bay,
For the wander-thirst is on me
And my heart is in Cathay.

There's a schooner in the offing,
With her topsails shot with fire,
And my heart has gone aboard
her
For the Islands of Desire.

But Cathay now has a bamboo curtain and schooners call there no more. The puzzled individualist is out of step in our wonderfully organized world.

Social reformers mar our landscape; do-gooders of every ilk and hue. The social sciences have taken control and woe betide the man who disagrees. We are beset by intense young people bent on reforming this archaically evil world. Sad, sad. This world has been here for quite some time and it stubbornly refuses to be reformed. Generation after generation of "world savers" rise and diminish, but this wicked, wicked world remains much the same — wicked. Within the area of social reform we have the perennial promoters of peace on earth. Wonderful social dream. They cry, "If only men would disarm we could have peace." "Peaceful co-existence," they scream. "Turn your swords into plowshares," they preach. Curious.

These promoters of peace on earth overlook one small but highly important point. Natural men are not geared for peace but for war. Man's nature ill equips him for peaceful pursuits. He is happier with bloody war than with the most equitable peace. Natural man is not content unless he's cutting his neighbor's throat for greedy gain. A translucent shell of civilization hasn't altered this. The magnanimity of natural man is ill concealed and easily shed. His perfidy has made a morgue of this earth. No national or international tribunal has ever



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brought a lasting peace, nor shall they ever. As Mark Twain says, "Man works for peace, WITH HIS MOUTH." The earth is decimated at least every other decade by these peace loving ogres.

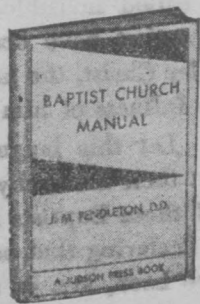
The promoters of peace make a noble effort but, alas, a frail one. Lost people simply refuse to be tamed, except by the power of the gospel of Christ. Look closely and you'll see little difference between the New York sophisticate and the Kung Bushman. They will both remove your head with slight provocation. THE WONDER IS NOT THAT WE HAVE WARS BUT THAT WE EVER HAVE PEACE. Thomas Hobbes in his classic social study, "The Leviathan," states: "The condition of man is a condition of war of everyone against everyone; where the life of man is solitary, poor, nasty, brutish and short." Well said and truly said.

"Educate the masses," we are told. "As man KNOWS he shall MELLOW." So we are told. Yet, we have succeeded in half educating half the world and we are no better for it. We have only made a race of more sophisticated killers. Now we have the capacity to commit nuclear genocide on the grandest scale. Murder and mayhem; glut and gore. So natural man prepares to enter the 21st Century with hands reeking blood.

Communism tells us that it has the answer. Revolution! Fire and sword, with a "classless society" to follow. Utopia in gray drab. Poor, demented Karl Marx. How a man so gifted could be so stupid amazes me. Marx was an idiot. No softer term will serve. An intellectual idiot. Communism has not worked and will not work in 10,000 years. It's an idiot's dream, promoted by madmen in quest of power. It is a fallacious lie that would have died aborning if a madman named Lenin hadn't commanded it. Communism has made a crucible of half the globe and it remains the biggest lie yet told in these last several centuries.

Mysticism is on the prowl. Ex-

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pensive Gurus offer hushed advice to troubled souls. Careful, sagacious reader. Oriental dogma is often fraught with demonism. Careful. It always has a stigma attached. The wise will beware. Western man has nothing to learn from the East. Beware.

The chants and litanies of organized American religion are little better. Both deny Christ and enshrine order, form and empty words. If the American ritualist merged with the Oriental mysticist, we at least could identify them under one banner. They are both the enemy of the Saviour. The American ritualist chooses doctrine in eclectic fashion; discards the kernel and calls the bare husk palatable food. Strange creatures, these modern American liberals.

A horrible mess is it not? A (Continued on page 7, column 3)

The Temptation Of ..

(Continued from page five)
the field of battle. "And when the devil had ended all the temptation, he departed from him for a season" (Luke 4:13). He left because He had nothing in Christ. The Devil would return and do battle with Christ at Gethsemane and the cross (Luke 22:53; Col. 2:15).

After the Lord vanquished the Devil as a Spirit-filled man by the Word of God, the angels came immediately to minister unto Him with supernatural food and support. These came visibly as did Satan (Matt. 4:11). These holy messengers came from the courts of Heaven to minister to their Creator.

QUESTIONS ABOUT THE TEMPTATION

Could Jesus Christ have sinned during His temptation? Was He only finitely perfect like Adam? Does the Bible teach the peccability or impeccability of Christ?

I understand the Bible to teach the impeccability of Christ. The human nature of my Saviour was sinless. Luke described it as "that holy thing" (Luke 1:35). Christ was tempted in all points like His brethren, except that of a sin nature. The human nature could only be tempted from without. The idea that temptability implies susceptibility is unsound. The temptation of Christ was real, yet there was in Christ infinite power to resist evil.

If there was any possibility of Jesus sinning, then the whole scheme of salvation hung in the balance until after the wilderness temptation. Such a thought is utterly contradictory to the eternal purpose of a sovereign God. The Scripture declares that whosoever is born of God cannot sin (1 John 3:9); therefore, Jesus could not have sinned in the wilderness. If He were liable to sin back in the wilderness, then the same would be true of Him today as He still possesses that same human nature.

WHY WAS HE TEMPTED?

If there was no possibility of the Saviour sinning, then what was the purpose of the Devil tempting Him? There were many good reasons. First, Christ was subjected to Satanic assaults to prove He is the Lamb without blemish and without spot (1 Peter 1:19).

Second, He was tempted to be an object of faith to all believers who are tempted of the Devil. The Lord from glory demonstrated that man, aided by the Holy Spirit and the Word of God, can overcome every temptation common to man.

Third, He was tempted as a part of His personal discipline (Heb. 5:7-9) and to make Him the sympathizing Intercessor (Heb. 2:18; 4:15).

Fourth, this was done in partial fulfillment of the prophecy of Genesis 3:15.

Fifth, it was essential to prove He came to do the Father's will (Heb. 10:5-7).

Sixth, this whole affair was a lesson of failure to Satan.

Seventh, this ordeal gave to man an ideal example of how to deal with Satan. Hence we learn of the value of Scripture in dealing with Satan.

A Review of Baptist Ecclesiology

(Continued From Page Five)

about all the elect as existing through all ages, is ridiculously grotesque. It is likely that only a small fraction of them have even yet (A.D. 1899) come into existence; and certainly those born since 1742 could not have continued in existence before that date. What, pray, have men born in the 20th century to do with resisting the "gates of hell" in the 10th century? Let it be remembered that, according to the Philadelphia Confession, it takes *all* the elect of all ages to make "the catholic or universal church" — not the part of them alive in one age.

Let it be noted also that this Confession makes not the slightest hint that Christ meant this "catholic or universal church" when He said: "On this rock I will build my church." Matt. 16:18, is not quoted at all.

This "universal church" is "invisible" only "with respect to the internal work of the Spirit." It will be visible when it is "gathered into one." Of course, the internal work of the Spirit is invisible.

There is also in this entire Confession not the slightest suggestion that there has been a day since the Apostles when there were no Baptists in the world. On the contrary, all that is said on the subject assumes their continued existence. But since that was not then a matter of dispute, the document is not very full on that point. Thomas Crosby had just issued his great history in which he distinctly claimed, and argued at length to maintain the claim, that Baptists had continued in the world from the Apostles to his day; and these Baptists in Philadelphia took for granted that this was generally admitted among their brethren, and needed not to be specially declared. Nevertheless, this Confession does say:

"The purest churches under heaven are subject to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have, a kingdom in this world, to the end thereof, of such as believe in Him and make profession of His name."

In spite of the fact that "the purest churches under heaven are subject to mixture and error," and some have gone so far astray as to become "synagogues of Satan," yet all of the churches have not thus gone astray, but "Christ always hath had and ever shall have a kingdom in this world, of such as believe in Him and make profession of His name," i.e., of pure churches which do not become "synagogues of Satan."

Again this Confession declares:

"A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ to be chosen and set apart by the church so called and gathered for the peculiar administration of ordinances and execution of power and duty which He entrusts them with, or calls them to, to be continued to the end of the world, are bishops, or elders, and deacons."

Then there have been, according to this document, particular churches "gathered and completely organized according to the mind of Christ," "for the peculiar administration of ordinances," etc., in all ages; since "according to the mind of Christ" they were "to be continued to the end of the world." And yet we are asked to believe that the Philadelphia Confession is opposed to the idea of the continuity of Baptists through the ages since the Apostles!! In conclusion to the IDEAL USAGE OF EKKLESIA, let

me remark that Brother T. quotes from J. M. Pendleton's Christian Doctrines seeking to give support to his UNIVERSAL, INVISIBLE CHURCH. He quotes thusly:

"In its application to the followers of Christ it is usually, if not always, employed to designate a particular congregation of saints or the redeemed in the aggregate. It is used in the latter sense in several passages, as, for example, when Paul says 'Christ loved the church' . . ."—Page 166.

This is supposed to come after Dr. Pendleton left Landmarkism according to John T.'s slanders and misrepresentations. But, dear reader, in which way is this different from Dr. Pendleton's earlier remarks on the Church published in the *Southern Baptist Review*, edited by Graves, Dayton and Pendleton? This quotation is taken from an article by Pendleton in which his writing was judged as the top essay from a large number which had been submitted for publication. Here is the definition as given by J. M. Pendleton in 1855:

"In the New Testament the term church in its application to the followers of Christ refers either to a particular congregation of saints, or to the redeemed in the aggregate. It is used in the latter sense in Ephesians 1:22, iii:21; v. 25,27. . ."—January, 1855, pps. 8,9.

There is no differences in the definition of 1855 or 1878 (Continued on page eight)

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

Evangelist Kathryn Kuhlman, noted for her "miracle" healing services, died recently as we reported in TBE. She was a modern healer who failed to heal herself after having open heart surgery.

It would appear from the dispute about her will that the healing business paid very well. Miss Kuhlman bequeathed \$267,000 of her estate to three family members and 20 employees, with the largest bequest, \$50,000, going to her sister, Myrtle Parrott.

Although the value of the evangelist's estate will not be known until an inventory is completed, former employees estimate that it exceeds \$1 million.

There seems to have been a great contrast between the financial standing of Miss Kuhlman and that of Peter and John who really did heal people. It is written of them in Acts 3:6 that as to silver and gold they had none.

Martin Luther King, Sr., father of the slain civil rights leader, is supporting former Gov. Jimmy Carter of Georgia for the Democratic Presidential nomination.

The firing of an atheist who allegedly proselytized on the job at the Minnesota Highway Department has been upheld by the Minnesota Supreme Court.

KARACHI, Pakistan (EP) — Delegates to the Islamic World Congress "Motamar al-Alam al-Islami" have announced their desire to see foreign Christian missionary radio stations, institutions and personnel in the Islamic world shut down.

RIO DE JANEIRO (EP) — An evangelist who bills himself as a faith healer fled a sanctuary here after 21 persons died in a mad rush for exits following a bizarre occurrence.

Some 5,000 people allegedly had jammed a church in a Rio suburb to hear David Miranda, a popular preacher and exorcist who claims to cure the sick by driving out the devil.

The crushing exit occurred after a female worshiper suddenly fell into a trance and the crowd backed away from her, knocking over their neighbors and spreading the panic. Five children and 11 women — most of them elderly seeking cure for diseases — died in the melee.

MORGANTON, N. C. (EP) — Authorities have charged Joann Denton with violating North Carolina's antiwitchcraft law after the young woman correctly predicted the death of Dorothy Ramsey, 38, of the same city.

Mrs. Denton is accused of the misdemeanor of engaging in "the practice of fortune telling and the craft of raising people from the dead."

She must appear in court April 27 to answer the charge which carries a maximum of six months in jail and a \$500 fine.

PRINCETON, N. J. (EP) — A new Gallup Poll shows that 79 per cent of Americans interviewed favor the instruction of morals and moral behavior in schools, with 15 per cent opposed.

The survey indicated that 84 per cent of parents having children in public schools favor the teaching of morals with 12 per cent opposed. Of parents having children in parochial schools, 85 per cent favored morals instruction and 13 per cent were opposed.

The poll also asked the respondents, "Do you think people in general today lead as good lives — honest and moral — as they used to?" Thirty per cent said "yes," 66 per cent said "no."

RICHMOND (EP) — Scattered reports from South Vietnam indicate that one year after the take-

over by Communists, some churches are still functioning, but under varying degrees of restrictions.

Pressures imposed by the new government has restricted church attendance considerably, according to reports received by the Southern Baptist Foreign Mission Board here.

"Religious freedom is assured but Christians are often not able to use it," said Samuel M. James, former missionary to Vietnam, now serving temporarily as research assistant to the overseas director for the mission board. "In some areas, they are undergoing rather severe pressure."

He said they are subjected to a variety of "subtle pressures." Often, the government finds things for church people to do during church hours.

Left Liberal U. S. Senator John C. Culver requested from the congress library the statistics of Russian and United States defense capabilities which he wanted to use as documentation to cut the defense budget. When Culver read the following statistics he was dumb-founded, called them irresponsible statistics and wiped them off the table. Here are the statistics:

	Soviet Union	U.S.
Man-power	4,400,000	2,100,000
Tanks	42,000	10,000
Strategic Rockets	2,378	1,710
Strategic Fighter Planes	135	463
Tactical Fighter Planes	6,100	8,500
Battleships	226	185
Aircraft Carriers	1	14
Nuclear Submarines	73	41
Attack Submarines	253	73

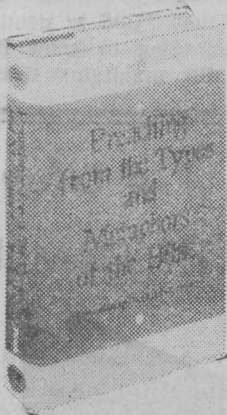
Furthermore, a Swiss information bureau quoted on March 4, that 5,445 American Tanks, Model M-60-A1/Z, could not be counted on for battle because of defective parts.

—Midnight Call Magazine

A new government study shows that more than a million couples in the United States were divorced last year, the most in American history. The number of marriages dropped to the lowest level since

THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

His books were for a long time found only in used book stores. We are happy to offer his book on the parables in a new printing by Kregel Publications.

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1969.

This report released by the Census Bureau shows that the number of divorces increased by 6 per cent to 1,026,000 between 1974 and 1975, while the number of marriages decreased by 4 per cent, to 2.1 million.

Alexander Solzhenitsyn said in a television interview on the British Broadcasting Corporation, "The West is standing on the brink of collapse, created by its own hands. The Soviet Union does not need to fight a nuclear war to conquer the West, they only need to take it!" He went on to ask, "Why use a nuclear war when you surrender with your hands up?"

Solzhenitsyn further said, "I am not a critic of the West, only of their weaknesses. I find it inconceivable to see how one can lose their spiritual will-power so quickly. How one has freedom but is unwilling to appreciate it and is unwilling to defend it for any price."

Communism is conquering the world with a speed that should scare the living daylights out of every God-fearing person in the world. Very few seem to be aware of this. Among these skeptics are some Sovereign Grace Baptists who have some difficulty in believing Communism is the spirit of Antichrist.

In Old Testament times the Lord lamented "people . . . which have eyes, and see not; which have ears, and hear not" (Jer. 5:21).

President Luis Echeverria has decided to leave Mexico a present when he retires in July this year. The present is Communism. The mass media in the United States have chosen to say nothing about this Castro II.

The President has proposed to grant amnesty to Red cadres and intellectuals who engineered the "student revolt" in Mexico City in 1968. He has made a change in the Mexican Constitution and presented a series of new laws which take dead aim at private property of every kind. According to the Congressional Record, Echeverria has given a thousand foreign Communists important position in his government. This is being done after the order of Chile's Marxist President Allende.

Hon. Larry McDonald of Georgia before the House of Representatives on April 14, 1976, said: "Noted Reds from the Allende government to be found therein include Pedro Vuskovic, Armando Arancibia, Eduardo Novoa, Luis Maira, and Fernando Fainzylber. Ranking Reds from other countries include Marcos Kaplan of Argentina and Samuel Lichtensztejn of Uruguay. This is, in short, an international Marxist 'think tank' intended to produce measures by means of which to convert Mexico into another Chile" (Congressional Record).

It would seem that the Communists are soon to have a new vast land base on our southern border. A Communist Cuba is bad, but a Communist Mexico is worse.

"Shiloh . . ."

(Continued from Page Six)

world of buffoonery and bloody murder. Plastics and poisons in a world gone mad. What this aching world needs is not slogans, but a RULER — A DIVINE RULER, AN OMNIPOTENT RULER.

Left to its own devices, this world would die; not with a "bang" or a "whimper" but with a gurgling gasp for polluted air. Sinful man would commit suicide in the second degree, simply because he's too stupid to live. But praise God, SHILOH comes.

Shiloh, "The Peaceful One," shall institute a reign of righteousness upon this earth that shall clear the skies of fabricated mist and cause the ground to give forth again in glorious profusion. Let the isles praise Him and let the mountains peel forth His wondrous name. Sing and shout ye people of God. Let hymns of joy issue forth.

Ye weary and downcast saints look up. HE comes and with Him He brings a sceptre that shall never know defeat.

Rule He shall and rule He must for He is the only hope we've got. For all its good intentions, our Constitution has never truly been able to "establish justice," but Shiloh shall. This world is in disequilibrium but Jesus shall put it aright. Yet, the hope of the Christian transcends this world.

WE LOOK FOR JESUS. Let others look for tribulation if they like. I LOOK FOR SHILOH TO COME AND RULE. Let others look in dread for the anti-christ. I LOOK FOR THE SAVIOUR. This earth shall know "tribulation" and "great tribulation," BUT PRAISE GOD WE SHALL BE GONE. Rejoice, and yea, again rejoice, for the Saviour comes. Look up, dear Christian, and gaze ye steadfast. Our Saviour said, ". . . Watch" (Mark 13:37). Let others say what they will. Our Saviour promised to return; I am content. Return He shall in the fulness of time. Rule He shall with a sceptre of power.

After ages of travail, why would men have us to look for tribulation rather than the return of Jesus. Are men so injured to pain that they seek it? Are we to believe our Saviour when He said: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

If we must look for the tribulation to come FIRST in the chronology of time, then we can ac-

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curately pinpoint the Saviour's return TO THE DAY. Tell me the day the tribulation starts and I'll tell you with exactitude the day of Christ's return (that is if the tribulation comes first). Ah, well. Words are just words, but it grieves me when saints look for anyone or anything but the Saviour. When Shiloh indeed comes these involved dialectics will be dispelled. PRAISE GOD: EVEN SO COME LORD JESUS.

Steuben Baptist Assn.

(Continued from page one)

that all who will finally be saved, were chosen in Christ before the foundation of the world (Eph. 1:4,5; II Thess. 2:13).

6. That Jesus Christ the Son of God hath come and taken upon Him our nature with all its infirmities (sin excepted), and hath yielded perfect obedience to the law, and suffered death for us, and thereby brought in everlasting righteousness: He also hath risen and ascended to the right hand of God, and ever liveth to make intercession for us (John 1:4; Heb. 2:16,17).

7. That God's people are called by the Word and Spirit, with a high and holy calling, according to His eternal purpose (II Tim. 1:9; Rom. 8:28,30; Eph. 3:11).

8. We believe that the saints will persevere in grace to glory; so that none of them shall ever perish (John 5:24; 10:27-29).

9. We believe that the Son of God will come to judge the world in righteousness: that there will be a resurrection both of the just and the unjust; that the punishment of the wicked, and the happiness of the righteous, will be eternal (Matt. 25:31,32,46; Acts 17:31; John 5:28,29).

10. The Gospel church is a con-

Eld. Fred T. Halliman Missionary To New Guinea



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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
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gregation of baptized believers, who have covenanted to hold communion together in the ordinances of Christ.

11. Baptism and the Lord's Supper are positive institutions of Christ to be observed by His people until His second coming, and none have a right to administer them but regularly ordained ministers of the Gospel.

12. Baptism is the first great Gospel institution, and a prerequisite to communion. It is a burying of the whole body in water, in the name of the Father, and of the Son, and of the Holy Ghost. It is absolutely necessary that the candidate be regenerated; and, also, in some good degree, led into the solemn import and design of the ordinance, that he feel his obligation to live in newness of life.

13. The Lord's Supper, is the receiving of bread and wine, in commemoration of the broken body and blood of Christ: by which we declare our vital union with Him as our Head and Surety, and one with another in the fellowship of the Gospel.

14. The first day of the week ought to be kept sacred, as a day of worship and devotion, and esteemed by way of eminence, the Lord's Day.

15. As God hath ordained, that they who preach the Gospel should live of the Gospel, we consider it the indispensable duty of churches, to support comfortably their preachers, by equality, so that some be not eased and others burdened.

16. We believe an Association of churches both prudent and useful: that is, that a number of churches in sister relation, mutually agree to meet by their delegates, at stated seasons, for free conference on the matters that concern the general good of the churches, and the Zion of God at large. Notwithstanding we consider the church only, and not an Association of churches and ministers, authorized to execute church discipline, or determine any case concerning it. Yet, any church has a right, and it is often expedient and proper, to call upon a sister church, or churches, to advise with and assist them in cases of difficulty.

THE BAPTIST EXAMINER

MAY 22, 1976

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Bristol, Tenn. Baptists To Host A Bible Conference

The New Testament Baptist Church of Bristol, Tennessee, and Pastor Dan Phillips will host a Bible Conference, May 28, 29 and 30. Subjects and speakers are as follows:

"The Will of God versus the Will of Man"	Dan Stepp
"The Pastor and His Work"	Gerald Price
"Did Jesus Have Long Hair? Should Men Wear Long Hair Today?"	Gordon Buchanan
"Will All the Saved Be in the Bride?"	Milburn Cockrell
"The Gospel in Baptism"	Willard Pyle
"Should a Baptist Church Practice Discipline?"	Oscar Mink
"What Means Does God Use in Bringing Us to Christ?"	James Hobbs
"The God of Love"	Mike King
"Predestination — Should We Preach It?"	Don Pennington
"Does the Bible Teach the Altar Call or Mourner's Bench as a Means of Salvation?"	David West
"The God of Wrath"	David O'Neal
"The Foreknowledge of God"	Lee Henderson
"Why Be a Missionary Baptist?"	Ray Hiatt
"Should Every Member of a Baptist Church Participate in Visitation?"	Luther Hilton
"The Long Suffering of God"	A. E. Massey
"The Patience of God"	Carl Jenkins
"Our Source of Truth"	Willey Murray
"The Silence of God"	Joe Wilson, Sr.
"The Church Members Obligation to the Church"	Joe Wilson, Jr.
"The Sovereignty of God"	Edmund Dempsey
"The Gospel in the Lord's Supper"	Robert Cope
"Election and Missions"	Fred Halliman
"Should One Tithe: and Why?"	Don Prewitt
"If Some are Elect, Why Preach?"	Bill Jackson

THE TWO "NO MORES"

A. J. GORDON
Boston, Massachusetts

1. "Their sins and iniquities will I remember no more" (Heb. 10:17). If only I were divinely certain that God would not remember my sins — that He had righteously met them, judged them, and put them away — I should be so happy. Well, you may have this joy now. You need not wait until the Judgment Day to learn what God says as to all who believe. It will be too late then. He does not say, "Their sins and iniquities will, I remember no more at the judgment," but it is a present fact — a fact. Oh, believer! God, in pledging Himself to forgive and forget your sins, does so in virtue of the finished work of Christ. He is righteous in ceasing to remember your sins. He "casts our sins into

the depths of the sea." Many are trying to fish their sins up and out of that terrible depth — the grave of Christ — in which God has sunk and buried them to all eternity, and thus keep themselves miserable and unhappy. My reader, are you living in the present enjoyment of God's Word to thee, "Their sins and iniquities will I remember no more?"

2. "No more offering for sin" (Heb. 10:18). "He died unto sin once." "Now once in the end of the world (morally so) hath He appeared to put away sin by the sacrifice of Himself." "By His own blood He entered in once into the holy place, having obtained eternal redemption for us." "Christ was once offered to bear the sins of many." Note in chapters 9 and 10 of the Epistle to the Hebrews, that expressive word "once" which

occurs seven times. That one work — that one sacrifice is surely enough. Would you have Christ come down from His throne of glory and die again? He has died unto sin once. At His first coming He finished the work of sin for all who believe. He put it away on His cross. He will do the work of glory for all who believe at His second coming. That one work by which sin can be forgiven is finished; now there is no more offering for sin. God will accept the

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blood of His own dear Son as a ransom — all-sufficient as an atonement, which in its very character glorifies Himself; yea, what rest, what peace, to know that God has accepted the work of His beloved Son. "No more offering." Then my tears, feelings and faith are of no avail as an offering. Just as there is "no more offering of sin" on God's part — there is none on man's part.

My reader, what say you to our two "No mores?" From this present moment, I beseech thee, cease all doing, striving and feeling, and rest simply on God's "no more offering for sin." Rejoice, then, my fellow-believer, in a present and divine forgetfulness of all thy sins and iniquities. God has, in the plainest manner possible, pronounced a full and free acquittal: "Their sins and iniquities will I remember no more."

When Did The Campbellite Church First Appear?

By JIMMY DAVIS
Fulton, Mississippi

When did the Church of Christ begin as a distinctive religious group? In 1807, Thomas Campbell came to this country from Ireland and settled in western Pennsylvania. He was "Seceder" Presbyterian, but did not remain long with the Presbyterians as certain of his teachings were in conflict with their beliefs. In August, 1809, he and his sympathizers organized "The Christian Association of Washington (Pennsylvania)," and adopted the motto: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."

Later that year, his eldest son, Alexander Campbell, and other members of the family, arrived from the old country. Alexander was in accord with his father's views and together they stressed "the restoration of the ancient order of things." In May, 1811, the Christian Association constituted itself the "First Church of the Christian Association Meeting at Cross Roads and Brush Run, Washington County, Pennsylvania." The next year the Brush Run Church adopted immersion and subsequently joined a Baptist association. The Campbells had not been immersed. They held to infant baptism. But when Alexander Campbell's first child was born in March, 1812, he studied the whole question and decided that infant baptism was unscriptural. In June that year, the two Campbells and their wives were baptized by a Baptist preacher, Matthias Luce.

There was increasing dissatisfaction among Baptists because of the teachings of the Campbells

A Review of Baptist Ecclesiology

(Continued from page six)

in *Christian Doctrines*. Again John T. is seen in his true colors, a deceived and deceiving man.

Now, I could go on and on with these examples of the perversion and errors of Brother T., but I have given you enough to show that he is not to be trusted as a witness in the matter of testimony. I suggest that you check the works referred to by Brother T. and you, too, can see the IDEAL OR THE COLLECTIVE SENSE WHICH BAPTISTS HAVE USED WHEN SPEAKING OF THE FIGURATIVE MEANING OF EKKLESIA BE THEY LANDMARK OR NON-LANDMARK BAPTISTS.

Before passing to the next concept of the figurative meaning of the term ekklesia, let me make this very clear. There have always been Baptists who were liberal, before this present age, however, they were in the minority. In American Baptist history, the liberal era of Baptists was between 1820 and 1850. This grew out of the so-called great Revivals when the unlearned and unlettered Baptist ministers in many cases, joined together with others in other denominations for the salvation of souls in protracted meetings. I repeat, there have always been liberal Baptists, though in the minority till this century. By far and wide the grand host of Baptists both before and following the Reformation would today be called LANDMARK BAPTISTS IF THEY WERE ALIVE AND PRACTICING TODAY. But enough of this, let us be on about the Master's business. We will now consider the other grand usage of ekklesia in the figurative concept.

(Continued Next Week)

concerning baptism and the remission of sins. In the late 1820's, the "Disciples," or "Christians," or "Reformers," as they were variously called, began to break away from Baptists.

Led by Alexander Campbell, Walter Scott, Barton Stone, and others, the movement spread throughout most of the Southern states, finally becoming known as the Churches of Christ in 1906. They were so listed in the U.S. Religious Census for the first time in 1906.

WHY BE A BAPTIST?

By H. B. TAYLOR, SR.

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Today, I Found . . .

(Continued from page one)
evidently still follow the same editorial formula that they first established. The magazine remains strongly missionary in tone. It still cherishes articles of spiritual emphasis. The editors accept well-written articles which provide inspirational stories of how people have risen above adversities and triumphed over hardships.

As you read these stories, you discover that most of these triumphs are based on a religious faith.

This should bring encouragement to our hearts. In a day when religion is being discounted, when preachers and religious periodicals are making a great furor over the theory that "God is dead," isn't it encouraging to know that the Bible still maintains first place

among all publications; and that the *READER'S DIGEST*, which is in first place as a secular publication, still places a premium on articles that have a spiritual emphasis? Isn't it stimulating to see the *WALL STREET JOURNAL*, the nation's leading financial publication, giving an article on this subject front-page rating?

Some intellectuals may say that the religion of Jesus Christ is too bland and insipid for today's world, but those who accept and live by its message find that it is a lifting and transforming power in their lives. Thank God for periodicals like the *READER'S DIGEST* and the *WALL STREET JOURNAL*, that are not afraid to proclaim the power of the gospel to the reading world.

Ed. Note: Sorry, I don't have any recent statistics on the *Reader's Digest*.

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13 "I am Alpha and Omega,
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first and the last."

1 ch. 1, 8.
* ver. 7.
* 2 Tim. 4, 8.
* 2 Pet. 1, 17.

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