

CLIQUEES AND CABALS

By RAY HIATT
Hazard, Kentucky

est enemy to the cause of Jesus Christ in this generation is not the varied heretics but Baptists who are bent on forming petty empires of pride and pomposity. Heretics do not plague us nor persecute us to any appreciable degree in this country. As a general rule, Baptist confusion and travail comes from Baptist ranks. Instead of saying "Baptist," I might perhaps say "Baptist preachers" and be fairly close to the mark. Many Baptist preachers have become builders of minute empires and have become petty wranglers of insignificant themes. Not satisfied with the ongoing of the cause of Jesus Christ, they formulate their own cause. Woe betide those who do not preach their cause as a "holy war." Invektive and (Continued on page 4, column 4)



PASTOR RAY HIATT

semi-solomons in scriptural explanations, waxing wise in defining the difference twixt hyssop and myrrh."

—Elbert Hubbard, 1912

The quote above describes the religious debates of the 19th century, when good men who should have known better, entered the arena of scurrilous debate. Debate always a sin. It is the product of the intellect not the Spirit. And large, the motives that generate debate are the motives that generate men's cliques and cabals; pride and a desire to appear scholarly and wise. Leaving the 19th century aside, small men with large egos still insist on building their own private cliques and empires on the glorious name of Jesus Christ. Clever men have never been particularly shy about using the name of Jesus to form and sustain their own inventions. Romanists and Protestants have done it for ages and now many Baptists are following their pernicious ways.

DO YOU KNOW THE ANSWERS?

ARE YOU A SINNER IN THE EYES OF GOD?

"For all have sinned, and come short of the glory of God."—Rom. 3:23.

"There is none righteous, no, not one."—Rom. 3:10.

Jesus said, "I came not to call the righteous, but sinners to repentance."—Mark 2:17.

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

ARE YOU IN THE FAMILY OF GOD?

"Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:9.

"But as many as received him (Christ), to them gave he power to become the sons of God, even them that believe on his name."—John 1:12.

"For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish."—John 10:28.

"I am convinced that the great-

Unbelief is the door to Hell.

HOW SPURGEON LEARNED OF GRACE

Well can I remember the manner in which I learned the doctrines of grace in a single instant. Born as all of us by nature, an "Arminian," I still believed the old things I had heard continually from the pulpit, and did not see the grace of God. When I was coming to Christ, I thought I was doing it all myself, and though I sought the Lord earnestly, I had no idea the Lord was seeking me. I do not think the young convert is at first aware of this.

I can recall the very day and hour when first I received these truths in my own soul — when they were, as John Bunyan says, burnt into my heart as with a hot iron: (Continued on page 8, column 1)

Be Earnest In Your Prayer Life And Persevere

By WILLARD WILLIS
Monroe, Ohio

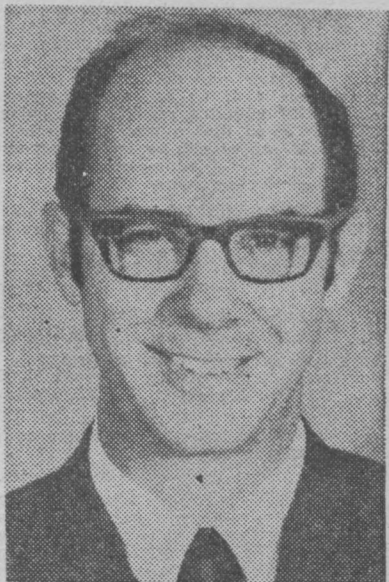
"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him" (Matt. 7:9-11).

The Scriptures before us teach that we are to be very earnest in our prayers and that we are to persevere in prayer. The parable recorded in Luke 11:5-8 makes it very obvious that earnestness in prayer pays dividends. This fact was made obvious when our Lord said: "Because of his importunity

he will rise and give him as many as he needeth" (Luke 11:8). Our Lord then proceeds with: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

Our Lord, in Luke 11:10, says, in essence, that only the believer who asks, seeks and knocks, will receive, find and have the door opened. Those who do otherwise will miss many a blessing or words aren't words.

"Or what man is there of you,



WILLARD WILLIS

whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?"

I, when I was a boy and had my dad by my side, could always depend on him. He, in fact, would never have given me a stone when I asked for bread or a serpent when I asked for fish. He loved me and my four brothers and would have fought to the death for us. Dad, in fact, would have done all within his power for me, but his power was limited. He has gone (Continued on page 6, column 1)

DO YOU LOVE YOUR WIFE ENOUGH?

By R. ARTHUR WAUGH
Midland, Texas

The other day a fine-looking young man came into the office with the intention of interesting me in a new calculator and adding machine which are at present being produced by one of the major manufacturers. As is usual, I asked him to sit down and chat a while. I immediately informed him that we were not at all in-



R. ARTHUR WAUGH

terested at the moment, but that I had used his equipment in the past and would be most happy to hear of any improvements. So, we spent ten minutes or so discussing some of the recent innovations and advances in design.

This young man was a fine conversationalist. Thus, our few minutes were pleasant!

So much as is within me, however, I strive never to let a person leave my presence without bringing in the matter of our blessed Lord's all-sufficiency. So, (Continued on page 4, column 3)

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THE DOCTRINE OF ELECTION

By ROBERT HALL

Elder Robert Hall was born April 15, 1728, at Black-Haddon, about 12 miles from Newcastle, England. His father was an Episcopalian and his mother a Presbyterian.

The death of his father when he was a child removed him from his mother's care to the guardianship of an uncle. With his family he attended an Arminian church, whose teachings filled him with great distress without pointing him to the blood atonement. He tried to live above sin but utterly failed to do this. He even considered suicide.

After many struggles and searching of the Scriptures, he trusted the Saviour and became a Baptist. He was baptized by Paul revealed it, and as John Calvin expounded it. He was baptized Jan. 5, 1752, and he became pastor of the Baptist church at Arnsby.

He was successful in leading a life of unfeigned loyalty to his Divine Master. His ministering brethren loved him, his church with which he labored for 38 years was devoted to him, and even the ungodly regarded Mr. Hall with reverence. His most famous work is "Help to Zion's Travellers." The article following on election is taken from his book. He died suddenly, March 13, 1791.

He must ever be distinguished from his son, the celebrated Robert Hall, who was unsound on the doctrines of grace and church truth.

Some upright minds, being subject to discouragements through misapprehensions which are often the fruit of misrepresentations of truth, I shall (now) attend to another subject nearly connected with the above, at the very name of which some professors are startled, though it is frequently met with in the Scriptures of truth. (This subject is the doctrine of election.)

1. Election or choice always implies freedom of will in the person or persons who choose or elect. Constraint or compulsion is incompatible with, and opposite to choice, which must be voluntary

or not at all.

2. Every elector has an end in view, in respect of which he makes his choice, or for the accomplishment of which the choice is made.

3. The person chosen is always considered as passive, being entirely at the will of the elector, so far as relates to the act of choosing.

These three ideas are inseparably connected with election, or a proper choice, whatever kind of election we refer to, whether made by God or man. But some young or weak Christians have confused or discouraged ideas of the doctrine now under consideration, for want of attending to the different senses in which the Scriptures speak of persons being the chosen, or the elect of God. Of this ignorance or inattention the opposers of sovereign grace take the advantage and in order to perplex or prejudice their minds, produce Scripture instances of some who were elected, and nevertheless perished in their sins, as there is reason to think Saul and Judas

did, and yet both of them were chosen of God. Hence, it is inferred, that as some are lost who were elected, therefore election does not secure the salvation of those who are chosen, but is of such a nature as to leave their future happiness and final felicity entirely precarious.

As such inferences as the above, at the first view, wear the appearance of truth, it is no wonder that some gracious persons are indifferent about the doctrine. But the apostle exhorts Christians to give all diligence to make their calling and election sure, by being able to produce such evidences as may demonstrate their personal interest in Jehovah's choice: the knowledge of which, in the judgment of Jesus, is calculated to produce in His people greater pleasure than they ought to take from the evidence of devils being in subjection to them. To have Hell vanquished must afford unutterable joy to those who wrestle with the powers of darkness; "Notwithstanding, in this rejoice not, that the spirits are subject unto you; (saith the Lord), but rather rejoice, because your names are written in heaven" (Luke 10:20).

For the relief of serious inquirers after the truth, it may be proper to observe, that by election, in Scripture is sometimes intended God's setting apart, or choosing a people, to the enjoyment of peculiar external privileges; in that sense He chose the Jewish nation, and therefore they as a (Continued on page 3, column 1)

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE HEROES OF FAITH

Hebrews 11

This chapter is an exhaustive treatment of the accomplishments of faith. I feel that a pursuit of the doctrine of faith will be extremely profitable to our spiritual health. Here we see how faith as a working principle in life makes all circumstances work out to God's glory. Illustrations from Old Testament history are used to demonstrate the power of faith. Faith in Hebrews 11 is the principle within the believer by which he

walks (II Cor. 5:7).

NATURE OF FAITH

In verses 1 and 2 the Hebrew writer gives us a definition of faith. The writer says: "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is an abiding confidence in anticipated good, and a clear conviction of unseen realities.

Faith is the ground of things hoped for; it is neither a shadow nor a feeling. It is the evidence of things not seen. It makes spirit-

ual things as real as material things. Faith is the eye of the soul which makes us certain of realities the human eye cannot see. The grace of faith makes future promises a present reality. It is a firm expectation that God will perform all of His good promises. So strong is this persuasion that it gives the soul a foretaste of these realities.

Faith and hope go together. By faith alone we are sure of the (Continued on page 2, column 2)

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MILBURN COCKRELL --- Editor

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Do You Know . . .

(Continued from Page One)
and they shall never perish"—John 10:27,28.

3. IS HEAVEN YOUR FUTURE HOME?

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also"—John 14:2,3.

Jesus said, "Except a man be born again, he cannot see the kingdom of God"—John 3:3.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit . . . Ye must be born again"—John 4:6,7.

4. HOW CAN I BECOME A CHILD OF GOD?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—John 3:16.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him"—John 3:36.

"What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"—Acts 16:30,31.

5. WHAT SHOULD I BELIEVE ABOUT CHRIST?

"How that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures"—I Cor. 15:3,4.

"Christ died for the ungodly"—Rom. 5:6.

"While we were yet sinners, Christ died for us"—Rom. 5:8.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness"—I Peter 2:24.

6. CAN I KNOW I AM SAVED AND BE SURE OF HEAVEN?

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not

come into condemnation; but is passed from death unto life"—John 5:24.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life"—I John 5:13.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast"—Eph. 2:8,9.

Will you, having read these Bible verses, seeing your position as a sinner before God, receive the Lord Jesus Christ as your very own Saviour?

God will make you His child, save you from sin, give you eternal life, peace in your soul, joy in the Lord, and Heaven will be your home through all eternity.

WHAT IS YOUR ANSWER?



The Heroes Of Faith

(Continued from page one)

existence of eternal things, but by hope we are sure that we shall have them. All hope presupposes faith. "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for? . . . We hope for that we see not . . ." (Rom. 8:24-25). This is why faith is the substance of things hoped for. It makes future hopes a present reality.

In verse two he says: "For by it the elders obtained a good report." By "elders" I understand the ancient believers who lived the first ages of the world. The accomplishments of these old fathers deserve to be reported. Faith gives a good report of God and gains a good report for those who have it.

Faith is an old grace and it has a good plea to antiquity. It is not a modern fancy or a new invention. Faith was planted in the soul of men when the Covenant of Grace was first published in the world.

In verse 3 of Hebrews 11 he gives us the first article of faith which is common to all believers in every age. "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear."

We were not spectators of the creation of the heavens and earth. We have never seen even the God who created them. But through our spiritual intelligence we perceive it. Faith is our evidence that God made the world without pre-existing materials by His spoken Word. Our faith enables us to wholeheartedly accept the testimony of the psalmist: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth . . . For He spoke, and it was done" (Ps. 33:6, 9).

WORSHIP OF FAITH

Now properly begins the roll of the heroes of faith. It begins with Abel, one of the first saints and the first martyrs for religious faith. Verse 4 reads: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

The complete story of Cain and Abel is found in Genesis 4. You will recall that these two brothers brought an offering to God. Cain brought fruit of the ground and Abel brought a lamb from his flock. God accepted Abel's offering but rejected Cain's. Why? They came to the same place, at the same time, for the same purpose.

Abel brought a blood offering and Cain a vegetable offering, taken from the ground which God had cursed. It seems God had instructed man to bring an animal sacrifice when he approached his Maker. By offering a lamb Abel revealed he was a sinner who looked for salvation in a coming Redeemer. Cain's fruit of the ground disclosed just the reverse.

THE COVENANT AND ARTICLES OF FAITH ADOPTED AUG. 2, 1812 BY BETHANY, OHIO REGULAR BAPTISTS

In the name of the Lord Jesus, we do, voluntarily and jointly, separate ourselves from the world; and voluntarily and jointly give ourselves to the Lord. Who hath promised to receive such, and be to them a God. Holding ourselves henceforth as His, and no longer our own, we do also voluntarily and mutually receive one another in the Lord; meaning, thereby, to unite in one body, jointly to exist, and act by the rules and bonds of the gospel, each esteeming himself henceforth as a member of a spiritual body, accountable to it, and subject to its control, and

It showed that he was depending on good works for salvation. This is one reason why "Abel offered unto God a more excellent sacrifice than Cain."

Abel's offering was accepted because of the condition of his heart. Abel made his offering "By faith." The difference was not so much in the thing offered as in the spirit in which it was offered. Even if Cain had brought an animal sacrifice, but had presented it without faith, he still would not have been accepted. True religion does not lie in ritual perfection but in spiritual purity.

Cain, in unbelief and self-righteousness, brought a mere thanks offering. This was a ritualistic observance. Abel's offering, presented in faith of a coming Redeemer, was accepted by God. The Lord's "respect unto Abel and to his offering" (Gen. 4:4) gave reality to ritual and made worship real.

Here is a lesson for us. If we go to church on the Lord's day, go through all the acts of worship—sing, pray, give an offering, listen to the sermon—but all the while have no faith, we have not truly worshipped God. Faith makes religion and worship real. When faith grows weak, religion grows formal and God is dishonored!

TRANSLATION OF FAITH

Enoch is the second of the heroes of faith. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony that he pleased God." It was the faith of Enoch which caused his sudden removal from

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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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 life."

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mortality without death to immortality. This was the reward of his faith.

There is a sense in which believers are translated by this faith. Every believer has been translated by faith into the kingdom of His dear Son (Col. 1:13), and seated with Christ in heavenly places, far above all principality and power, and might, and dominion. This is the victory that overcometh the world. Behold, the wonder of translation by faith!

PRECIOUSNESS OF FAITH

Verse 6 declares: "But without faith it is impossible to please

no way separable therefrom, other than by consent first had, or asked and unreasonably refused. We do further, voluntarily and jointly, vow to do all things whatsoever the Lord hath commanded, and be obedient that He may be with us always; particularly, to deny ourselves, take up the cross, and follow Christ; keep the faith once delivered to the saints; assemble ourselves together on the Lord's Day, and other days, when opportunity serves, to worship God; and attend to the duties imposed upon us by the gospel, in a church relation. Moreover, we do hereby

him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Without such an active faith as Enoch had we cannot please God. One who walks with God and worships God must believe that He is what He has revealed Himself to be in the Scripture. He must believe that God rewards those who seek and walk with Him. True faith consists in confidence in future blessings.

TESTIMONY OF FAITH

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith" (V.7).

There never had been a flood before, nor was there the least sign of one approaching. But Noah took God at His word. His faith caused him to see the unseen. This same faith moved him to reverential fear; it impressed his soul with a fear of God's judgment.

The warning of the flood tested Noah's faith. First, his faith had to be sufficient to believe God's warning of "things not seen as yet." Second, his faith must prompt him to construct a huge ship on dry land before an unbelieving and mocking world. Third, his faith must persist while others mocked. In all three cases Noah's faith was sufficient. It qualified him to be listed in the Bible's "Hall of Fame" of the heroes of faith.

Noah's faith prompted action and the ark was built. God caused the animals to enter the ark and God shut the door. So God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (II Pet. 2:5).

I see also the reward of Noah's faith. His confidence in God, shown by building the ark, condemned the unbelief of the antediluvians. Godly conduct will condemn or convert the ungodly. The works of every believer should have this effect upon the world. Every stroke of Noah's hammer said, salvation to his house, but the echo whispered, condemnation to the world. I tell you that a holy life commends itself to every man's conscience.

Noah's faith made him an heir of the righteousness of God and a preacher of righteousness. Faith was the principle and ground of his righteousness. His faith in the promised Seed gave him a true justifying righteousness. Noah was saved just like Paul. The apostle tells us that he had "the righteousness which is of God by faith" (Phil. 3:9).

OBEDIENCE OF FAITH

The writer now passes to the faith of Abraham, the father of the faithful. He is going to enlarge a great deal upon the heroic achievements of Abraham's faith. He records these words in verse 8: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he

engage to love as brethren, and be subject one to another in the Lord, and observe all rules prescribed to church members. Finally, we voluntarily and jointly engage to know, honor and obey us in the gospel; and also to maintain them, or contribute to the support of the gospel, as God in His providence may enable us to do, from time to time.

This is the covenant we solemnly enter into, in the fear of God; in testimony and ratification whereof we sign our names hereunto. So help us God.

August 2, 1812.

A DECLARATION OF OUR FAITH AND PRACTICE

Having been enabled, through Divine grace, to give up ourselves to the Lord, and to one another by the will of God, we believe it our duty to make a Declaration of Faith and Practice, to the honor of Christ, and the glory of His name; knowing that, as with the heart, man believeth unto righteousness, so, with the mouth, confession is made unto salvation. Which Declaration is as follows:

1. We believe that the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice.
2. We believe that there is but one only living and true God, infinite in wisdom, power, glory, and perfection. Who has been graciously pleased to manifest Himself and reveal Himself to His church by three distinct persons — the Father, the Son, and the Holy Ghost; the Father, in choosing and appointing the object and means of redemption; the Son, in executing the plan; the Holy Ghost, in applying and communicating the blessings of it. Now, these three distinct persons are sustained, and three distinct works are performed, not only by one nature, but by one Being; there are not three Gods, one.
3. We believe that, before the world began, God did elect a certain number of men unto everlasting salvation, whom He did predestinate to the adoption of children by Jesus Christ, according to His sovereign grace, and the pleasure of His own will, according to His foreknowledge through sanctification of the spirit and belief of the truth; and, as such, were put into the hands of Christ, and made His care and charge.
4. We believe that God created the first man, Adam, in His own image, but he, sinning, all his posterity sinned in him, and fell with him, under the penalties of the Holy Law of God, from which

(Continued on page 7, column 4)

BRIEF NOTES

Is there somewhere a Christian printer who knows both Letterpress and Offset work who would like to become a member of the TBE team? If so, write JOHN GILPIN, JR., P.O. Box 910, Ashland, KY 41101 giving full details about yourself and salary expected.

Elder Gerald B. Price has accepted the call to become pastor of the West Griffin Baptist Church of Griffin, Georgia. He will begin his ministry there August 1. God greatly blessed him in a meeting there recently and two souls were saved.

The Zion Baptist Church of 800 Ford, Warren, Mich. (north of Detroit City limits) and Pastor Frank McCrum will have Bob Jones, registrar of the Clarksville Baptist College, Clarksville, Tenn., as a guest speaker July 23-25. The time will be 7:00 p.m. on Friday and Saturday and 10 a.m. on Sunday. All are cordially welcome.

Doctrine Of Election

(continued from page one)

notwithstanding their wickedness, are frequently called the elect, or chosen people. The Lord hath elected, or particular persons to act in capacity; as Samuel, Saul, and many more under the Old Testament; and Peter, James, and others, were chosen, elected in like manner under the New. Hence Jesus said to his disciples, "Have not I chosen twelve? and one of you is a traitor?"

The election of grace, of which I am treating, is of a different nature, and consists in choosing of person in Christ, or setting them apart as instruments with Him, to salvation, sanctification of the Spirit, and the truth. Salvation, the end God had in view; His chosen to the possession and enjoyment of salvation, as consisting in a deliverance from punishment, but from iniquity. Therefore in the definition the apostle gives of the sanctification by the Spirit, true faith, were what these were chosen to be the subject of, through which only, salvation could be enjoyed. This was from the beginning, or the earth was. They were chosen, because they were as holy, and therefore designated to be distinguished as favorites, on account of their holiness or personal purity, but they should be holy.

The great apostle, in his deep, delightful epistle to the saints, treats of the important subject in so full, plain, and accurate a manner, as to answer every pertinent query that is made respecting the doctrine. He begins with expressions of vivid affection and humble gratitude to its infinite Author, Blessed be the God and of our Lord Jesus Christ. What hath He done?

"Who hath blessed us."

With what hath He blessed

"With all spiritual blessings."

Where are those blessings

"In Christ."

Where may seeking souls

to find and enjoy them?

"In heavenly places (or

in the heavens)."

According to what does He

bestow them of such

graces? Is it owing to our

holiness of Him?

No; but "according as He

chosen us in Him."

When?

"Before the foundation of the

world."

But did He choose us be-

cause we were holy, or because

we saw we would be so?

No; but "that we should be

holy."

Did He then intend that all

should be made completely

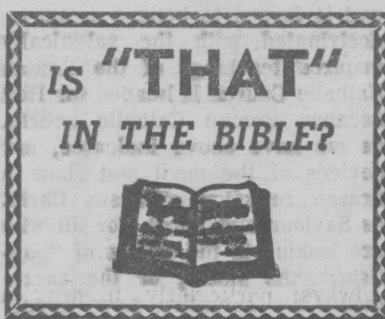
holy, "and without blame be-

fore Him in love."

And is every thing afore-

said absolutely secured?

Yes, "having predestinated



Question:
"WHAT KING ATTENDED A RELIGIOUS SERVICE AND THEN KILLED ALL WORSHIPERS?"

Answer:
Jehu, Second Kings 10:18, 19, 25. "And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. . . . And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out. . . ."

vation, through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). God kindly connected their final felicity and His own eternal glory, when He ordained them to eternal life (Acts 13:48). But though Judas was chosen to office, he was not chosen to holiness, for Jesus, when speaking to the disciples as His servants and true followers (Judas being present) He said, "I speak not of you all. I know whom I have chosen" (John 13:18). The names of His chosen are written in Heaven, and all such are freed from condemnation. "Who shall lay anything to the charge of God's elect?" (Romans 8:33).

All this could not (with propriety) be said, of the Jewish nation, nor of Judas, and many more who have been chosen (merely) to office; besides, individuals are called the elect, who could not bear rule in the church of God; for a woman was not suffered to speak in the church, nor usurp authority over the man, but was to be in silence (I Timothy 2:12). Yet we read of an elect lady and her elect sister (II John 1:13). If God hath thus chosen, the end

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He had in view will certainly be accomplished, for saith Jesus, "All that the father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." "His people shall be willing in the day of his power," for having "loved them with an everlasting love, therefore with loving kindness will he draw them."

No one instance can be given of God having chosen any people, person, or place, to that which was not actually accomplished. Did the Lord choose the Jewish nation to peculiar privileges? Yes, and in consequence of that choice they had the advantage of all other nations, and much every way. Samuel did actually prophesy, and Saul and David were really kings in Israel. Judas was actually numbered with the apostles, and with them took part of the ministry to which he was elected. Moses was Israel's leader, and lawgiver, because he was chosen by the Lord to such dignity. Aaron and his descendants were priests of the most high God, because they were elected by Him to that office. So the Lord chose Jerusalem as the residence of the ark, and the place where sacrifices should be offered; and thither the tribes of Israel actually repaired to worship, and adore Him whose dwelling was in Zion.

In no one instance did Jehovah choose in vain. The ends He had in view were ever accomplished. And if so, can there be any reason assigned why those, and those only who were chosen to the greatest blessings, should fall short of them? But the foundation "standeth sure, having this seal, the Lord knoweth them that are His" (II Tim. 2:19). In every age "As many as were ordained to eternal life believed" (Acts 13:48). "The election obtained it, but the rest were blinded" (Rom. 11:7) by "The god of this world, who blindeth the eyes of them who believe not" (II Cor. 4:4). "So then at this present time also there is a remnant according to the election of grace, and if by grace, then it is no more of works, otherwise grace is no more grace" (Rom. 11:5, 6).

Another stumbling-block in the way of many inquirers, next to the doctrine of election, is reprobation, which is generally (but improperly) considered as the counterpart of election, and related to it as its direct opposite; as a negative, is related to a positive idea. But if it be understood as the negative of election, is it not strange it should change its nature, and, in controversy, become a positive idea? And yet as such it has been (both) opposed and defended with great warmth; for the adversaries of sovereign grace scarcely ever directly encounter the doctrine of election; but artfully file off to reprobation, as if they were conscious (that) election was itself invulnerable, and could not possibly be reduced. But from the mountain of reprobation they attack the doctrine intended to be demolished, and charge it with the most horrid consequences, too shocking to relate. These consequences the defenders of sovereign grace have repeatedly proved to be quite foreign to, and not in the least inferable from, the doctrine of God's sovereign choice of His people to grace and glory.

But perhaps their defence of the doctrine of reprobation has not been equally successful. (And no wonder; they have unwarily admitted it to be the opposite of election; and this admission has been stumbling to many inquirers after truth, and encouraging to its opposers). Election or choice, indeed, implies a negative, or that some are not chosen; which the Scripture calls the rest: this is readily allowed, but reprobation (Continued on page 6, column 3)

THE BAPTIST EXAMINER

JULY 17, 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"

WHY DO I NEED THE INVISIBLE CHURCH?

If the visible, local church is the one persecuted and I must not flee from it, if it is clean by the Word, if it is built on the foundation of Christ and the Apostles, if it is filled and built up by the Holy Spirit; if it is the Temple of God, and if Christ walks in the midst of local churches; and if it is in God the Father and is in Christ; and if it was elected and predestinated; if it was sanctified by Christ Jesus, and baptized by Jesus Christ in the Holy Spirit and if the local church was in the atonement, then I ask why DO I NEED THE UNIVERSAL, INVISIBLE CHURCH?

WHY DO I NEED THE UNIVERSAL, INVISIBLE CHURCH?

I don't, it is too deep for me. I cannot see what is not plainly taught in the Word of God. I have enough trouble with the things revealed by God to go off to those not revealed by God and those things unknown by the New Testament ministers and churches and those things unknown in the earliest ages of the Christian churches and ministers.

Reformed Baptists say that I need a universal, invisible church so that I can have a fellowship which cuts across all denominational lines and will find me at the feet of Jesus with others of all denominations. Well, they may need such a fellowship, but I do not! I cannot have such a fellowship. But this is the chief claim justifying the universal, invisible church.

I NEED THE UNIVERSAL, INVISIBLE CHURCH SO I CAN RECEIVE INTO MY HOUSE THOSE I SHOULD NOT!

No Pedobaptist has the doctrine of Jesus Christ. His gospel is not even as mine! His signs of grace are not mine! I am told that I should not receive any such as this into my house or bid them God-speed (III John 8-10). It makes no difference if this is my personal home or my church house . . . church assembly. I must be consistent in all cases. But, now that we have the universal, invisible church, thanks to Luther and Zwingle, I can now do what I am told in clear terms not to do!

I NEED THE UNIVERSAL, INVISIBLE CHURCH SO I CAN FELLOWSHIP THOSE I SHOULD NOT!

I am glad that Luther and Zwingle and Reformed ecclesiology has come along, without it, I would have been bound to have no fellowship with those who walk not according to the traditions and commandments of the New Testament visible order, II Thessalonians 3:6 and 14. Do Pedobaptists or other heretics walk according to the tradition of the apostles? Do they walk according to the Word of the New Testament? I wonder if they do in infant baptism, baptismal salvation and sprinkling? But, I am told if I believe in the universal, invisible church I will have a tie which will bind me and help me get away from my strict visible walk! Thanks, but no thanks!

I NEED THE UNIVERSAL, INVISIBLE CHURCH SO I CAN RUN WITH HERETICS!

Yes, it is a good thing that Lutheran and Zwingle invented this doctrine so I can believe in it because Paul in Titus 3:10 was just a bit too narrow and didn't show much love toward all brethren! Well, the universal, invisible church concepts teach the very opposite of Paul and Jesus Christ!

I NEED THE UNIVERSAL, INVISIBLE CHURCH SO I CAN HAVE ANOTHER GOSPEL

The gospel of the Arminian, the Campbellite, the Mormon, the Episcopalians and the Reformed is different from mine, but it is almost alike to the others. They all with one accord tie grace in some way to the ordinances and if you don't believe me, then check their leading statements on baptism and communion and the need of baptism for infants and the often observation of communion by the Campbellites. They join in with the Roman Catholics when it comes to the grace of God coming through the ordinances.

I am glad that Luther and Zwingle came around to it for me, so I could not obey Paul, for we are told that Galatians 1:7-9 is a bit too harsh!

I NEED THE UNIVERSAL, INVISIBLE CHURCH SO I CANNOT WORRY ABOUT SHOWING MY FAITH!

Yes, James and John asked too much for me to show my faith by my walk. I think John was too strong stressing all that walk in his three small epistles. I like Luther better, even more so when I see that faith without works is dead according to James. Well, Luther and his church sure helps me here as he tells me I don't have to worry about James anyway as it was not inspired! Now, since I don't have to show my faith by works and visible walk, I can just sit home and be a believer

(Continued on Page Five)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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What is the spiritual state of a church which never observes the Lord's Supper?

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



If there be such a church I wonder if she preaches only a half gospel. Our Lord gave His churches two ordinances that when put together set forth the gospel in action. The two of them together preach a complete gospel. In Luke 22:19 He says the bread is His body. By that He means that the bread represents His body that was broken for us. In verse 20 He tells us in the same way that the wine represents His blood that was shed for us. Baptism is a picture of His burial and of His resurrection. So, if a church observes the ordinance of baptism but does not observe the ordinance of the Lord's Supper she is, in type, showing our Lord being buried alive. The world gets just half of the picture.

In I Cor. 11:26 Paul says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." We are not told how often we should observe this ordinance. But we are told to do it till He come back to us. The Lord's Supper is a picture of His broken body, and His shed blood. And He does not want that picture thrown away. Rather He wants it held up before the world from time to time until He returns for us. So I would have to say that the spiritual temperature of a church that does not hold that picture up before the world must be awfully low. It may be high enough to keep her barely alive, but not high enough for her to be able to perform her God-given task in the world.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



If the state of such a church could be measured with a thermometer, it would register close to zero.

"This do," said Jesus, "in remembrance of Me." How can a church neglect or refuse to do this? Some of the most precious periods that any church experiences should be those times when they remember the Lord in this sacred way.

Let me say something else. It is better to neglect the Lord's Supper, then it is to observe it in such a way that it slanders Christ, and makes Him to be a sinful person, whose death could be of no help in atoning for sin. That's exactly what happens when churches use crackers and grape juice in observance of the Lord's Supper.

LEAVEN is the Bible's symbol of evil. Back in Bible times, near the Passover, the Israelites were to clear all leaven out of their houses. Exodus 13:7 says, "Unleavened bread shall be eaten seven days, and there shall no leaven bread be seen with thee

... in all thy quarters." A careful reading of all the Bible has to say along this line reveals the fact that if a person had leaven material in their house during this season, they were commanded to be thrown out of the nation. We know that Christ used unleavened bread and fermented wine when He instituted the Lord's Supper because it was the Passover season, and leaven material was not allowed in the houses. Moreover, we know that real wine was used in the church at Corinth, for Paul rebuked the Corinthians (I Cor. 11:21) for drinking too much and getting in a drunken state. How could they have gotten tipsy on grape juice?

Since leaven material represents sin, the use of leavened bread and juice in the Lord's Supper represents Christ as a sinner. If He was a sinner, He was not and is not the Saviour. What an awful thing to pretend to honor Christ, while at the same time, using elements that declare Christ to be a sinner.

Yes, it is bad for a church to be so cold, unloving and unspiritual that they ignore the observance of the Lord's Supper, but even worse, it is to go through an observance that ignores the Bible's teachings and vilifies instead of honors Christ.

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It would certainly seem that a church that does not take the Lord's Supper could not be very close to the Lord, who is the head. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26).

Anytime that a church or a person becomes negligent of any part of God's teaching, that person or church is drifting farther away from the Lord. "But in a great house there are not only vessels of gold and of silver, but also of

wood and of earth; and some to honor, and some to dishonour. If a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:20, 21). A church or an individual must purge out anything that brings dishonour to God.

Generally, when a church refuses to take the Lord's Supper, it is because there is something wrong within the church itself. Sin on the part of the members, divisions in the church, or false doctrines believed. This is a dangerous position for a church to be in.

It is the church's responsibility to observe the Lord's Supper. If I were in a church that did not, I would make every effort to get the situation changed. I would not want to be a member of a church that did not take it. I wonder if such a church observes the ordinance of baptism, or if it preaches the gospel to the lost? I dare say it does not.

Do You Love Your ...

(Continued from page one)

as I often do in order to change the subject in the proper direction, I inquired, "Where do you go to church?" He volunteered the information that he was a Baptist but that his wife was Roman Catholic. He went on to say that they had an agreeable arrangement; sometimes he went with her and sometimes she went with him!

At this point I gently asked him, "Are you a saved Baptist or a lost Baptist?" He agreed that he was a saved Baptist. Immediately, then, I pressed the question, "Your wife, I suppose, is a lost Roman Catholic?" Though somewhat hesitant to answer, he agreed that she was a lost Roman Catholic.

Though his irritation with our present conversation was beginning to show, I wanted him to see the dire tragedy of his present relationship. Thus, I asked him, "I suppose you have signed the paper which will give your wife the right to bring your children up in the Roman Catholic Church?" With some further hesitancy he stated that he had. Then he hastened to add, "But we love each other very much and I am happy to make this concession to her demands!"

It was then that our Lord provided this unanswerable question: "Do you mean to say that you love your wife enough to send your children to Hell?" He was incensed! His face turned red! And between clenched teeth he said, "I am working now, and I never discuss religion on the job!"

The question which our Lord provided was a legitimate and Scriptural one. For Roman Catholics depend upon "baptismal" waters for salvation; Roman Catholics depend upon Mary to intercede in their behalf as one who is able to save or help save them; Roman Catholics look to human priests as confessors capable of absolving them from sin; and Roman Catholics depend upon the various sacraments as elements or means of salvation! And, by the Word of God, we know that all who are trusting in anything or anyone other than Jesus Christ for salvation is lost and on his or her way to Hell.

Therefore, an awful, ultimate tragedy besets the life of every born-again believer the very moment that he or she agrees that his or her children will be reared as Roman Catholics. For every person who comes into this world

and is forced to believe or be indoctrinated with the satanically inspired teachings of the Roman Catholic Church is headed for Hell because Roman Catholic beliefs, as we have above indicated, are devices of the devil and show a brazen rejection of Jesus Christ as Saviour and Lord! For all who are looking to the waters of "baptism," the saints, or the sacraments for salvation have openly rejected the Scriptural truth, "I am the way, the truth, and the life; no man cometh to the Father, except by me!"

Thus, every person who signs the Roman Catholic document which assures the Roman Catholic education of the children in all spiritual things is in effect consigning these children to the spiritual enslavement of the doctrines of devils. And by every such consignment, every person who does so is in effect saying, "I love my wife (or husband) enough to send our children to Hell!"

What kind of a love is it that will consign the lives of those who are not yet born to the eternal torments of the damned? Though such treason toward one's own flesh and blood may be somewhat different from that of Judas toward Jesus, it is nevertheless a treason which will send one's children to the torments of the damned where Judas shall spend eternity. What kind of a love is it that will indulge in the heinous criminality of consciously, wilfully consigning the yet-unborn-ones to the darkness, superstition, and religion of satanic enslavement?

Therefore, any born-again Christian who is contemplating marriage with a Roman Catholic should be apprised of the awfulness of this sort of selling the souls of the yet unborn little ones for the pleasures of the marital relationship! And every saved, born-again child of God who is contemplating marriage with a Roman Catholic should ask this question before signing that piece of paper, "Do I love my prospective spouse enough to send my children who may be born to this union to Hell?" Certainly, every pastor who ever has the occasion to counsel with Christian boys and girls or young people contemplating marriage with Roman Catholics should ask each one, gravely, sincerely and earnestly, "Do you love your prospective spouse enough to send all of your children to Hell?"

Cliques And Cabals

(Continued from page one)

acidity are poured upon any who either ignore or oppose these minute Baptist empires. Small minded men have never been averse to starting holy wars in the name of vengeance and political expediency.

From the Reformation on, the identified Christian world has been divided and subdivided again along many pedantic lines. The 19th century alone saw the birth of many a new religion, while the 20th has seen the partial unification (or attempted unification) of Christendom (whatever that means). The identified Christian world is pulling together where once it was fragmenting. Students of prophecy will no doubt see this as the coming together of the world church, and no doubt they are right. We hear talk of "a new dialogue," and of "meaningful relationships" and of "a lessening of tensions among Christian brothers." Oneness is being sought by all groups; all save one—THE BAPTISTS. This intra-ecumenical movement is NOT a commendable thing; we do not support it nor do we endorse it. Yet, it is a curious thing that while heretics unite Baptists fragment, and fragment along curious lines.

I might even say needless lines. It sometimes seems that Baptist divisiveness has become a way of life. Bi-yearly upheavals and brush fire wars are now common. Baptists KNOW, therefore, they

FIGHT. This seems to be a particularly strange equation for who identify themselves as servants of the meek and lowly Jesus. Perhaps if we KNEW we would DO MORE. I am decrying knowledge, per se, knowledge misapplied and knowledge abused. "Handling the Word of God deceitfully" (II Cor. 13:1) is nothing new; it is done every day. By heretics? Certainly not only by heretics. Baptists seek a cause (to bolster their status and power), likewise a Scripture to justify it; hence they become deceitful handlers of the Word of God. May God deliver us from such.

Christ has established His church as the single monadic unit which He is to be glorified. Every individual church contains within it all it needs to fulfill the commands of Christ. No outside agencies are required. Many see the evils of mission boards and sundry machinery will affirm this. Yet, many who would do a mission board as evil, will the same breath build a private clique and proclaim it good. Many of Christ, that refuse fellowship to fellow Baptists are always be their intentions ever so good. Mission boards are no more than private empires which established on the premise only they, of all the children of God, are RIGHT. When have a mania for being RIGHT and disfellowship those who not preach their particular brand as a holy cause, they proclaim that they not only have a spiritual problem but a psychological problem as well. Petty dictators' delusions of grandeur are described psychologically as PARANOID. We seem to be afflicted with a certain amount of Baptist paranoia these days.

In Byzantine architecture the dome is the central feature of the Byzantine church. At the base of the dome there are many small windows called "clerestlights." When the sun shines through these windows in a certain way it seems like the dome is detached from the building and floating in a sea of light. Byzantine architecture reminds me of Baptists who parade their knowledge and trumpet their soundness. They know so much (or imagine they do) that it seems as though their heads are detached from their bodies and are floating on a sea of light. They imagine that they have reached a profundity others are lacking. What they have actually reached is a small minded egotism which imagines that without them the work of Christ cannot be done. It is unknown to see folk like this reversing the land educating they meet. They shed light wherever they go; or do they?

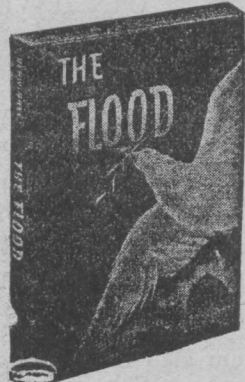
Without exception, brethren in this "Byzantine mania," desire to rule. Politically, they desire to make the rules. What they do not rule they usually attempt to destroy. They enter into competition with themselves and with a collective prognosis that they are right, that all others are wrong, and they will disestablish all who refuse to salute their ensign. They are empire builders without exception and the empire is built on their own petty egotism. Every empire requires an emperor and this is usually a man with a dominant (dominating) personality and a mal-functioning mind. Personal pride and obdurate attitudes are the result of the religious empire building, and usually the initial cause of it. Every movement upon the earth has a lunatic fringe, be it economic, social, political or religious. Baptists have not been spared a lunatic fringe but it is my prayer that it might destroy or diminish it.

I fully realize that what I have said will no doubt generate a charge of "less majesty," for it does not expose imperial competition with impunity. However, I say it clearly that two-bit

(Continued on page 5, column 1)

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An unforgiving spirit is harmful to us physically, emotionally and spiritually. When we hold a grudge we actually hinder our physical being. It is a fact that this type of thing can and does cause high blood pressure. This can result in a cardiac problem or stroke or other complications. So from a practical standpoint it is a good thing to be forgiving.

So often we hear such things as "Who does she think she is?—She can't do that to me.—I forgive her but I sure won't forget it." An unforgiving spirit will drain us emotionally. Our speech will reflect our bitterness and our skin will develop wrinkles. When we cultivate and nurture "hard" feelings in our bosom it is no surprise that we don't feel well, we look older, and it is difficult to speak kindly about anyone.

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13). Think of this with me for just a moment. This is a tremendous command: "as Christ forgave you, so also do ye." How does Christ forgive me? Well, once and for all on the cross.

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But also, daily — hourly — yea, even moment by moment. It is not unusual for Him to forgive me for the same sin, over and over again. He forgives sins I am not even aware I commit. When I do not even know how to pray for forgiveness, the Holy Spirit prays for me. Marvelous grace this. This is the pattern we have in the matter of forgiveness: "As Christ forgave you, so also do ye." Does He forgive grudgingly? With reservations? On conditions? No. He forgives graciously, willingly, lovingly, and limitlessly. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).



The Heroes Of Faith

(Continued from Page Two)
went."

In response to the effectual call of God, Abraham gave up all dependence upon visible things and ventured in reliance upon the unseen God and His promises. The Greek verbs in verse 8 suggest that he went out once-for-all with no intention of returning. This is the kind of obedience which faith prompts and which glorifies God.

Faith does not question. It follows. It takes God at His word. God told the Israelites at the Red Sea: "Go forward." They obeyed God, and step by step the waters fled from before them. The Lord called Peter to walk upon the troubled sea with Himself, and Peter obeyed, although Peter had never done this in his life before. Faith was to Abraham, to the Israelites and to Peter the "evidence of things not seen."

The ground of Abraham's faith was the call and promise of God. The manner of Abraham's call is related by Stephen in Acts 7:2-3: "The God of glory appeared unto Abraham when he was in Mesopotamia, before he dwelt in Charan, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee."

God gave the land of Canaan to Abraham and his seed for an everlasting possession. This was an effectual call, a call which converted Abraham from the idolatry of his father's house.

There is a great lesson for us here. I see that God's grace is free. It takes some of the worst of men and makes them the best. Second, I see that God must come to us before we come to Him. Third, I observe that in calling sinners, God appears as a glorious God and performs a glorious work in the soul. He calls men to leave sin and a sinful company and anything inconsistent with their devotion to Him. God calls His people by an effectual call to an inheritance. He makes them His children and so heirs.

When the promise of the land was given to Abraham the Canaanite was still in the land and he was a stranger. In the new Heaven and new earth Abraham shall receive his personal inheritance promised him. Likewise, believers sojourn on earth as strangers while the ungodly and Satan lord over the earth. But when Christ returns, this earth which has been the scene of our conflicts, shall be the inheritance of Christ and His saints.

WALK OF FAITH

Verse 9 says: "By faith he sojourned in the land of promise, as in a strange country, dwelling in the tabernacle with Isaac and Jacob, the heirs of the same promise." Abraham did not inherit the promised land in his life time. He lived there as a stranger. Neither did Isaac or Jacob during their lifetime. Yet, Abraham's faith did not grow weak. Instead it grew stronger and produced patience (II Pet. 1:5-7). He was assured that God was able to perform His promise. He did not question God's time schedule,

though it should be long in development.

Verse 10 tells us why Abraham did not settle in a city of the Canaanites and become an earth-citizen as others of his day. "For he looked for a city which hath foundations, whose builder and maker is God."

Abraham's faith would not permit him to be satisfied with temples made with hands. It looked higher up to God's building, and saw the New Jerusalem, coming down from God to the land of Canaan. His faith saw eternal realities.

We believers like Abraham live in this world as sojourners. We look for the one who said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there you may be also" (John 14:2-3). "For here have we no continuing city, but we seek one to come" (Heb. 13:14). We are patiently waiting for this day to come when we shall inhabit a city whose Builder and Maker is God.



Cliques And Cabals

(Continued from page 4)

ligious empires weary me, particularly when they are tagged with the name Baptist. The political machinations of the Romanists and Protestants do not trouble me. They are ignorant and know not what they do. However, when Baptists who claim to know something of the truth, form their trifling little empires and petty little cliques it tends to cloy upon me a bit. Baptist cliques are no more necessary for the work of God than are Baptist mission boards. They are both built upon the pretentious wisdom of petty men who imagine that they know more than God about the conducting of His affairs.

In theory, Fascism and Communism are totally different but

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in operation they are the same; they are both totalitarian dictatorships. In theory Baptist mission boards and petty Baptist cliques are different but in operation they are the same; they are both totalitarian dictatorships.

Every empire necessitates an emperor and an emperor rules. Baptist mission boards and Baptist cliques are administered by petty dictators who are more concerned about their own power and status than about the furtherance of Christ's gospel. All cliques are furnished for the promotion of those involved.

When men become so monochromatic in their vision that they can see only ONE hue and can see only their ONE opinion as being right they have erred on the side of zeal. In doing so they probably inflict more harm than do those ignorant souls who have not studied as fully as they should.

By all means let us KNOW, however, let us give knowledge its proper due. We are told that "knowledge puffeth up" (I Cor. 8:1) and surely it does. However, we are assured in this same Scripture that "charity edifieth," and surely it does. Knowledge without love is like clouds without rain; an empty, puffed up murky mass that is mostly illusion and of little benefit. There has never been (Continued on page 8, column 1)

THE BAPTIST EXAMINER

JULY 17, 1976

PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

in the universal, invisible church and drive two cars and live it up! Thank you Reformers for such a BROAD CONCEPT!

I NEED THE UNIVERSAL, INVISIBLE CHURCH SO I
WON'T HAVE TO STAND ALOFT

Yes, people think I am very bad because I stand apart from them! I stand aloft from them and they don't like that. It might be sending some to hell. I know it cuts into my salary and the size of the churches I serve. I am so glad that Luther and Zwingli came along. Jesus said that I was to let them alone and Paul told me to have no company with them. That seems too harsh, so now if I believe in the universal church I can cut across all denominational lines and not LET THEM ALONE AND NOTE THEM AND HAVE COMPANY WITH THEM RATHER THAN NOTING THEM AND HAVING NO COMPANY WITH THEM!

I NEED THE UNIVERSAL CHURCH SO THAT I CAN
PRACTICE HOLY SPIRIT BAPTISM

Why should the Jerusalem church and the Italian church get something I cannot have? I may not have the gifts of the Holy Spirit which came by the baptism of the Holy Spirit and the LAYING ON OF HANDS WITHOUT A SINGLE EXCEPTION! But, now, thanks to Luther and Zwingli, I, too, can have the Holy Spirit baptism. I am so glad. Paul was too narrow and short sighted when he said ONE BAPTISM! John the Baptist was too mean in telling the disciples that JESUS WOULD BAPTIZE THEM IN THE HOLY SPIRIT! After all, thanks to the universal, invisible church . . . I NOW CAN HAVE THE HOLY SPIRIT BAPTIZE ME INTO JESUS! Think of that! John the Baptist said Jesus would baptize into the Holy Spirit. Luther and Reformed people say the Holy Spirit baptizes into the body of Christ. John the Baptist was just too narrow and I need the universal, invisible church to have more than one baptism and have a great unlimited fellowship.

I NEED THE UNIVERSAL, INVISIBLE CHURCH TO
MAKE VAIN WORSHIP NOT VAIN WORSHIP

What difference does it make any more if we worship according to the commandments of men or Jesus Christ? I mean, evidently Jesus was not talking about our times when He said to those in His days that they worshipped in vain if they worshipped by the traditions of men. Now, I know that infant baptism, sprinkling and pouring for baptism and various ranks in the ministry and different types of church government are of little importance. Thank you Luther and Zwingli for getting me out of the idea that things do matter, that order and commandments do matter and doing things according to the New Testament pattern does matter. Why, if you had not come along, then I would have been held captive to a visible order built on the New Testament traditions and patterns.

I NEED THE UNIVERSAL, INVISIBLE CHURCH SO I
WILL NOT NEED STRICT CHURCH COMMUNION

Since the visible order and N.T. patterns make no difference, and the only people who invent worship order and worship in vain are Jews and Roman Catholics, so the Reformed people say, now I can worship at home or with any sprinkled man and not worry about the church being one body in communion. I can violate the New Testament order and pattern and give the elements to the unbaptized, to the unholy, to the non-church members and even to the lost as a means of grace as the REFORMED PEDOBAPTISTS AS WELL AS ALL PEDOBAPTISTS AND ROMANISTS TEACH! Why the next time we observe the Lord's Supper I can serve it before church and have the Lord's breakfast and deny wine and unleavened bread as also being too formal. I will replace it with cokes and donuts for the young people and coffee and donuts for the old people and tea and wafers for my English friends. Golly, this is all so wonderful! See what the universal, invisible church does for me? Why, no longer will I have to worry about the restrictions in fellowship, in worship and in doctrine as laid down in the N.T.

WHY I NEED THE UNIVERSAL, INVISIBLE CHURCH

I need it like all Reformed Baptists need it to get around the visible order and walk taught in the New Testament! That is the only reason that I need it!

Brethren, I have not spoken trying to be funny or in a spirit of ridicule, only in satire. That is all the universal, invisible church is good for. It was invented to cover up for those who do not want to walk according to the New Testament order and pattern. That is all it does today!

WHAT ABOUT HOLY SPIRIT BAPTISM?

The foundation of the universal, invisible church is Holy Spirit baptism. The foundation of the local, visible church is water baptism.

Is the Bible difficult to understand when it comes to Holy Spirit baptism? If we take one verse and build a doctrine that contradicts every other verse on the question, then we will say the Bible is difficult to be understood on Holy Spirit baptism.

(Continued on Page Six)

Be Earnest In Your . .

(Continued from page one)

home now to be with our Lord, but my heavenly Father is still by my side. His power and wisdom are still being used in my behalf. He is working all things for my good. He will not give me a stone when I ask for bread or a serpent when I ask for fish. He, in fact, will give me more than I am able to ask for or even think of.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

We cannot ask too little or too much from our heavenly Father, for there are no limits which can be placed upon Him. Does this mean, however, that there are no qualifications placed upon our requests to God? We answer, as was stated in our previous message, that there are many qualifications placed upon prayer. One of the qualifications is that our prayers must be seasoned with faith. Faith, according to Romans 10:17, comes by hearing and hearing by the Word of God. Prayer, therefore, must have God's Word as its foundation. We, in other words, must pray with the attitude that God will honor His Word and only His Word. We must never think that God will ever honor prayers which are contrary to His Word. God, in fact, never changes. There has never been a prayer that changed Him or caused Him to do that which He did not intend to do. On the other hand, let it be remembered that our Father encourages perseverance in our prayer life. The walls of Jericho did not fall the first time they were encircled.

The question may arise in your mind regarding why it is that our Father requires that we urge Him to answer our prayers. The answer is found in Jeremiah 29:13:

"Ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

We, when we pray without ceasing, show that we are seeking our Father with all of our heart. We also show that our faith is not easily discouraged. It boils down to the fact that God-given faith is willing to wait on the Lord while being filled with good courage.

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait I say, on the Lord" (Psa. 27:14).

We, in the Canaanitish woman, have an excellent example of perseverance in prayer. You may recall that our Lord "answered her not a word" the first time she cried to Him. The disciples even asked that He send her away. Our Lord even said to her: "I am not sent but unto the lost sheep of the house of Israel." The woman's God-given faith, however, would not be put off and she proceeded to say, "Lord, help me." Our Lord then replied to her, saying, "It is not meet to take the children's bread and cast it to the dogs." One would have thought that this statement by our Lord would have turned her away, but she continued to ask, seek and knock at His door for even the "crumbs" that fell from His table. It was then that her faith received its reward, for our Lord said:

"O woman, great is thy faith; be it unto thee even as thou wilt" (Matt. 15:28).

We see that such earnestness is vital so that God-given patience can be exercised and developed. We are all a very impatient lot, wanting what we want now and unwilling to wait on the Lord, but our Lord would have us to be patient. It is as stated in James 1:3:

"Knowing this that the trying of your faith worketh patience."

You may recall that Elijah's faith was not discouraged by the Lord's delay in sending rain (1 Kings 18:43). Elijah's servant was sent out the first time looking for

evidence of rain, but he returned saying, "there is nothing." Elijah's faith, however, would not be put off. He, in fact, continued to ask, knock and seek by advising his servant to "go again seven times." We see that Elijah's faith was tested and his patience exercised and developed.

I desire to point out a very important point relative to prayer. It is the fact that we are not only to ask, knock and seek for ourselves, but for all saints. We are to be just as earnest in prayer regarding the needs of others, as we are for our own needs. It is as stated in Ephesians 6:18:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Let it be remembered that our Lord has taught us to pray: "Our Father which art in heaven . . . give us . . . forgive us . . . deliver us!"

We find from Colossians 4:12 that "Epaphras" always asked, knocked and sought the Lord for others. "Epaphras . . . always laboring fervently for you in prayer, that ye may stand perfect and complete in all the will of God."

We certainly need more men like Epaphras today.

Some, because our God is sovereign, may feel that there is very little value in prayer. We, however, must not use God's sovereignty as a means of excusing ourselves from prayer. We, in fact, when we are not enjoying the light of God's countenance, are not to blame God, but ourselves. We have an excellent example of such in Isaiah 59:2:

"But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

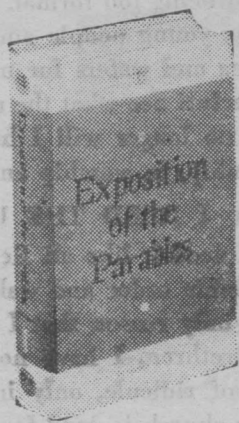
"Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: He reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you" (Jer. 5:24,25).

Let us, when we pray, watch for an answer. We, in fact, are taught in I Peter 4:7 to "watch unto prayer." You may recall that Peter himself had failed to "watch unto prayer." He, in fact, when in the garden of Gethsemane with the Lord, had gone to sleep.

We would all do well if we would ponder Romans 15:30, Colossians 4:12 and Ephesians 6:12,18, where prayer is likened to "striving," "laboring fervently," and "wrestling," or, in other words, asking, knocking and seeking.

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PAGE SIX

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Doctrine Of Election

(Continued from page three)

as mentioned in Scripture is never opposed to election. To the doctrine of election it does not seem related, but stands in a quite different situation in the system of scriptural divinity.

1. If reprobation conveyed the idea of non-election, by a person being reprobated, we should understand one not elected; but how will such an idea comport with the apostle's reasoning, when he says, "Know ye not that Jesus Christ is in you except ye be reprobates?" (II Cor. 15:15). To suppose him to mean they were not elected if Christ was not in them, is supposing him to contradict his own experience, and oppose self-evident facts; for there was a time when Christ was not in Paul himself; during which period he was exceeding mad against those who professed the name of Jesus. But, says he, "It pleased God to reveal his Son in me." Before this happy change took place he was in a state of reprobation, for Christ was not in him, and yet he was never in a state of non-election, but was one chosen in Christ before the world was.

Again, he could not mean if Christ was not in them they were not elected, because Christ is not naturally in His elect, as most of them know; and (they) lament, when called by grace, that they lived without God and without Christ in the world; therefore, during that period, they were reprobates, not having Christ in them; nevertheless they were the elect of God, of which their being called by grace is a proof. From hence it appears that reprobation is not the opposite of election.

2. That reprobation is not the opposite of election will appear evident, if it be considered that election is an act of divine sovereignty, arising merely from the will of God, without any fitness in creatures deserving to be so distinguished; but reprobation, whenever the word is used in Scripture, respects a comparative deficiency, or an essential defect in those who are reprobated. Election is the effect of, or entirely flows from the good pleasure of God's will in favor of the persons of His people; but reprobation originates not merely from God's will, but from the natural contrariety there is between Jehovah's purity and their pollution.

3. Reprobation in Scripture always stands opposed to, and is the natural negative of, approbation, whether it respects the state of a person, the frame of his mind, or the nature of his actions. Hence, vile professors are compared to the alloy or dross frequently mixed with metal, on which is found base or deficient in quality; therefore "Reprobate silver shall men call them, because the Lord has rejected them" (Jer. 6:30). So in the text before mentioned, "Know ye not that Christ is in you except ye be reprobates?" the apostle's obvious meaning is, that such are destitute of real worth. For however splendid a profession be, yet without Christ, all will be found mere refuse at last; therefore He puts them upon close examination, lest they should be deceived by appearances, thinking themselves something, while in fact they are nothing. Hence in the next verse he adds, "But I trust that ye shall know that we are not reprobates" (II Cor. 13:5, 6); and in verse 7, he says, "Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates." Thus he considers reprobation, and approbation as natural opposites.

Again, men of corrupt minds are said to be "reprobate concerning the faith," i.e., destitute of a true understanding of the truth (II Tim. 3:8). And the "abominable and disobedient are unto every good work reprobate" (Titus 1:16). Agreeable, therefore, to this view of reprobation, whose vile affect-

A Review of Baptist Ecclesiology

(Continued From Page Five)

But, Landmark Baptists simply claim that one cannot take ONE SCRIPTURE AND BUILD A FOUNDATION UPON THAT SCRIPTURE WHEN THE VERY WORD WHICH IS RELIED ON IS A WORD OF DIFFERENT MEANINGS.

The only Scripture which is used to prove that the Holy Spirit baptizes God's elect into the universal, invisible church is I Corinthians 12:13:

"For *en* one spirit were we all baptized into one body . . ." The idea here is that the one spirit is the Holy Spirit, not the spirit of unity as Paul is presenting to the church in this and other chapters concerning the unity of the church and the unity of the faith. The body here, we are told, is not the visible body at Corinth, but the universal, invisible body . . . this is something which NO BODY IS, BUT SIMPLY AND ONLY THE SPIRIT IS INVISIBLE WHILE GOD ALONE IS UNIVERSAL!

The Reformed concept is that the Holy Spirit baptizes into the universal, invisible church. The Landmark Baptist concept is that the saved professor is dipped into the fellowship of the local and visible body, the church. That those who are so baptized are then in one spirit, one faith and one hope. Landmark Baptists believe that the believer, when he is baptized into the fellowship of the church, is baptized in one spirit, hope, faith, and in one calling.

Note well from Ephesians four that the calling and the baptism are not one and the same. However, remember from Colossians 3:15 that the believers were CALLED INTO ONE BODY! The one calling of God, the one spirit of God and the one baptism of God are not the same thing. The very fact that they are listed by Paul in Ephesians 4:4-7 shows them to be different.

Landmark Baptists believe that there is an effectual calling that manifests itself by a visible walk. We believe that this calling is before regeneration and leads up to regeneration and is effectual in God's elect. But we don't believe it stops there. We believe it goes on into a visible order and manifests itself in obedience according to the knowledge and light which each of God's people have.

If we are called into one body, and if we are baptized into one body, and if these two operations are both by the Holy Spirit, and if they are not one and the same, then why is it that Reformed Baptists never talk about the ONE HOPE OF OUR CALLING, AS WELL AS THE ONE BAPTISM?

What does I Corinthians 12:13 mean? We believe you are capable of rendering a righteous judgment if you are given some facts.

It is a fact that none of the early Baptist Confessions of Faith ever spoke of I Corinthians 12:13 as Holy Spirit baptism into the universal church, invisible.

It is a fact that the Baptists of England in the 1600's did not believe in the main that this verse referred to Holy Spirit baptism. The seemingly exception was John Bunyan who even received members into his church with no baptism.

It is a fact that more than 20 books were written in the 1600's by the English Baptists against William Penn and his Quakers. The Quakers believed that I Corinthians 12:13 referred to Holy Spirit baptism and were consistent when they denied water baptism because they were honest enough to say if there is only one baptism and that is Holy Spirit baptism into the invisible church, then there is no water baptism.

It is a fact that Greek scholars know that I Corinthians (Continued on page eight)

tions to which the Gentiles were given up, are called "a reprobate mind" (Rom. 1:26, 28, 29). Meaning that their dispositions and conduct were odious, and could not possibly be approved of, either by God or good men. From the above considerations it evidently appears, that election and reprobation were not inseparably connected, nor even so much as related as kindred ideas, and that reprobation does not intend an absolute appointment to eternal misery, for such may still find mercy as Paul did; but that it is the awful opposite to divine approbation, whether it respects persons, principles, or proceedings.

But some may reply, though the term reprobation should be disused as relating to election, yet if the ideas be retained which were conveyed by it, the doctrine is not less exceptionable than before. True; therefore, let us calmly consider whether those horrid ideas, which the opposers of election have always connected with the term reprobation, are, or are not, as foreign to the doctrine of election as the term itself.

The most decent and sober opposers of the doctrine in question, generally charge it with implying three things: 1. An appointment to inevitable destruction of those who are not elected; therefore, 2. That the doctrine of election is injurious to those not included in it; and consequently, 3. Is a reflection on the justice or moral character of God. These reasons, it is confessed, are quite sufficient to justify a dissent from the doctrine, or an opposition to it, supposing them well founded. But whether these awful inferences are the genuine offspring of election or not will appear, if brought under impartial examination.

1. Respecting the first objection, the question is, Whether the doctrine of election (supposing it a fact) be the cause of, or in the least influential upon, an appointment of any creature to destruction? That it was neither the cause nor the occasion of such an appointment is demonstrably evident from its very nature. It could not have such a tendency, because election is an act absolutely sov-

(Continued on page 8, column 3)

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

GRANTHAM, Pa. (EP) — Two resolutions approved by 215 delegates to the 104th annual conference of the Primitive Methodist Church placed the denomination on record against the "evil" ecumenical movement and opposed to speaking in tongues "as practiced by the modern charismatic movement," a practice called "unbiblical."

The church has a membership of 8,000 in churches from Iowa to New England and now in Florida.

MINNEAPOLIS (EP) — Possible ties between the movement headed by the Rev. Sun Myung Moon and the South Korean government will be investigated by a Congressional subcommittee headed by Rep. Donald Frazer (D-Minn.).

Rep. Fraser said here he knew of "nothing inconsistent" with statements in a lengthy article in The New York Times linking Mr. Moon's Unification Church to the Korean Central Intelligence Agency.

But he said that until the hearings take place he could not conclude that "the main thrust of its operations is politically-oriented."

The church, which has attracted many young persons through controversial methods, may be basically non-political even though it has ties to South Korea, Rep. Fraser said.

SALT LAKE CITY (EP)—More than 100,000 converts are expected to be baptized into the Mormon Church during 1976, according to estimates of the Church of Jesus Christ of Latter-day Saints.

A church report indicates that an average of 322 new members have been baptized daily since 1965 when worldwide membership was 2.4 million. Convert baptisms numbered 95,412 in 1975. The May, 1976, world membership estimate was 3,610,842, according to a report in a recent issue of the denomination's Church News published here June 12, 1976.

Reports indicate a boom in the marijuana market. The manufacture of marijuana "paraphernalia" has become a multi-million dollar enterprise in the United States. Sales are estimated to be more than 120 million.

Thirteen million Americans are regular users. The total consumption is reckoned at six to seven billion joints, or nearly \$4 billion

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worth a year. This is shocking since marijuana is still illegal in every state.

Satan is waging an all-out attack upon the youth of our country. The number of pseudo-religious cults which have recently sprung up in the United States run as high as 10,000. These groups are devouring young people without sound religious training.

The demon-controlled leaders of these cults are making a fat living preying upon gullible youngsters. When cult leaders get hold of a youth, they employ brainwashing tactics to wear down the new member physically, mentally, and emotionally until surrender to the cult is total and complete.

By devilish tactics the cult leaders separate the new member from his friends and teach him to hate his parents. The newcomer's financial assets and property are literally stolen. He is taught that our system of government is evil and that he must try to destroy it. The new member is a virtual slave for the comfort of the leader.

These cults are gaining prominence on many college campuses, and new members are now striving to be elected to positions in government. Let God's people not be ignorant of Satan's devices (II Cor. 2:11).

In the Soviet Union, Christians lose their jobs because of their Christian witness. They remain unemployed, and there are no unemployment benefits there. After a time, they are put in prison for "parasitism." Then they work again, but this time in a slave-labor camp, on a hunger-ration.

I quote the following facts from the secret *Bulletin of Relatives of Baptist Prisoners*, No. 29:

The president of the religious commission of the government, the Communist PUZIN, told the story himself at a conference in Moscow. The director of a factory heard that one of his workers was a Baptist. He called the secretary of the Communist Party organization. This functionary assured the director, "I spoke with him in vain. He does not wish to deny his faith." The director replied, "Call him to me." Then he asked the Baptist, "Is there a God?"

"Yes."
"Think it over well."
"I did and I am convinced that God exists."

"Come to me again after three days. If you still believe there is a God, you lose your job." Such facts are frequent occurrences.

Would you give up witnessing for your faith at your place of work if this were burdensome for your employer and you might risk losing your job? The heroic choice is the Christian one.

—Jesus to the Communist World

WASHINGTON (EP) — Representatives of major religious bodies oppose proposed regulations by the Internal Revenue Service (IRS) which they claim will result in an excessive entanglement of government in the affairs of the churches.

The IRS is seeking to define "integrated auxiliaries of a church" by amending Section 6033 of the Internal Revenue Code. The IRS claims that it is merely carrying out the mandate imposed by Congress in the Tax Reform Act of 1969.

The churches, on the other hand, charge that the IRS lacks legislative authorization for its proposal which, they say, results in a definition of the nature and mission of the church by government. This is a violation of the First Amendment which provides for

separation of church and state, the churches claim.

At the all-day hearing here on June 7, fourteen scheduled witnesses from church and religious groups represented Baptists, the Church of Jesus Christ of Latter-Day Saints (Mormon), the Lutheran Council in the U.S.A., the Roman Catholic Church, the National Association of Evangelicals, the United Church of Christ, the General Conference of Seventh-Day Adventists, the Western Association of Christian Schools, and the American Association of Christian Schools.

The importance of the hearing was emphasized by the presence of IRS Commissioner Donald C. Alexander and other highly placed IRS officials.

While the church spokesmen attacked the proposals head-on, the IRS representatives were notably defensive in what they were trying to do. It was not clear at the end of the day what IRS intends to do about its proposed regulations. Several courses of action seem to be open to IRS.

IRS can proceed to approve the regulations as they are now proposed. It can drop the proposal altogether. It can modify the proposal in an attempt to satisfy the objections of the churches. It can come up with completely new and

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different regulations. It could ask Congress to clarify its mandate to IRS in the Tax Reform Act of 1969.

In the event the regulations are approved in their present form, church reaction would range all the way from conformity, to seeking change by Congress, to challenging in the courts, to refusing to comply with IRS regulations.

According to the proposed IRS regulations, "Integrated auxiliary of a church means an organization . . . (a) whose primary purpose is to carry out the tenets, functions, and principles of faith of the church with which it is affiliated, and (b) whose operations in implementing such primary purpose directly promote religious activity among members of the church."

CHELMSFORD, Eng. (EP) — Every elementary school child in America associates the stars and stripes with George Washington and Betsy Ross.

The story of how the Philadelphia seamstress sewed the flag from a design by the Father of the Country is an oft-told one.

Little known, however, is how George Washington came by his inspiration for the stars and stripes. He inherited the notion from his family's coat-of-arms, according to the Anglican vicar of Maldon, Arthur Dunlop, who is an amateur historian.

The vicar writes that an ancestor of the first President, Rector Lawrence Washington of Purlough in Essex County, wore a ring in the 1630's that "seemed to have a pattern of stars and stripes, part of the crest of the rector's family. The design from the same ring handed on to succeeding generations formed the basis of the American flag."

Vicar Dunlop makes his revelation in the Essex Churchman, a newsletter of the Church of Eng-

land of Chelmsford. He states that Lawrence Washington was George's great-great grandfather.

LOS ANGELES (EP) — An archaeological excavation in northern Syria has uncovered 15,000 tablets from an ancient Semitic civilization that may throw new light on much of Old Testament history.

A report in the Los Angeles Times, based on a memorandum by University of Michigan archaeologist David Noel Freedman, said the tablets were attributed to the Kingdom of Ebla, a civilization that flourished more than 4,000 years ago.

Among the references to Biblical places and persons in the tablets is one that mentions "urusalima," thought to be Jerusalem. It predates any other known reference to that city by some 1,000 years.

In his memorandum, Dr. Freedman declared that "a new chapter in the history of the Near East has been opened and it will not be closed for some time."

The tablets were uncovered at Tell-Mardikh, 30 miles south of the Syrian town of Aleppo, by Italian archaeologists Paolo Matthiae and Giovanni Pettinato of the University of Rome. Dr. Freedman, who is also president of the Society of Biblical Literature, traveled to Rome to get details directly from the Italian scholars.

Covenant, Articles . .

(Continued from Page Two)
there is no deliverance, but by Christ, the second Adam.

5. We believe that the Lord Jesus Christ as set up from everlasting as the Mediator between God and man; and, as such, assumed human nature, and by His perfect obedience and meritorious death, has rendered satisfaction to Divine justice, and made way for the ready communication of all the gifts and graces of the Holy Spirit, for the church to enjoy, both in time and eternity.

6. We believe that the justification of God's elect is only by the imputed righteousness of Christ, without the consideration of any works of righteousness done by them, in consequence of which they enjoy a full pardon of all their sins; and are acquitted from every charge.

7. We believe that the work of redemption, conversion, sanctification and faith, are not acts of man's free will and power, but of the mighty, efficacious, and irresistible grace of God.

8. We believe that all that are thus interested in the enjoyment

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of these blessings, shall, certainly, and finally, persevere in grace to glory.

9. We believe that there will be a resurrection of the dead, both of the just and the unjust; and that Christ will come a second time, to judge both quick and dead, when He will execute everlasting vengeance on the wicked, and bring His own people to glory.

10. We believe that baptism and the Lord's Supper, are ordinances of Christ, to be continued until His second coming; believers the proper subjects, and immersion the only Scriptural mode.

11. We believe that singing of psalms, and hymns, and spiritual songs, vocally, is a part of the solemn service of God's House.

12. We believe that brother

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

White Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Route 1, Box 153
Garrison, Kentucky 41141.

ought not to go to law with brother, till the aggrieved first lay his case before the church (I Corinthians, Chapter 6).

13. We do agree to receive and adopt the Regular Baptist Confession of Faith, together with the addition of Church Discipline, as adopted by the Philadelphia Association, viz: that a disbelief of, and a noncompliance with, the imposition of hands on all baptized persons, shall not be considered a bar of communion with us.

14. We believe that every member should have a regular letter of dismission, in case of removal to any sister church, of the same faith and order; and when received by them, then they are dismissed from us.

Now, all, and each, of these doctrines, and ordinances, we look upon ourselves under the greatest obligations to embrace and defend; and, whereas, we are very sensible, that our conversation, both in the world and in the church, ought to be as becometh the gospel of Christ, we judge it our incumbent duty to walk in wisdom towards them that are without, to exercise a conscience void of offence towards God and man, by living soberly, righteously and godly in this present world.

And, with regard to each other, in our church communion; we esteem it our duty to walk with each other in all humility and brotherly love; to watch over each other's conversation; to stir up one another to love and good works, not forsaking the assembling of ourselves together, as the manner of some is, when we have opportunity, to hear preaching; attend church meetings; and, when the case requires, to warn, rebuke, and admonish one another, according to the rules of the gospel.

Moreover, we think ourselves obliged to sympathize with each other, in all conditions which God, in His providence, may bring us into; as, also, to bear with one another's weaknesses and infirmities; and, in particularly, to pray with and for one another, and with and for our families; to bring

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JULY 17, 1976
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How Spurgeon . . .

(Continued from page one)
I can recollect how I felt that I had grown all of a sudden from a babe into a man — that I had made progress in Scriptural knowledge, through having found, once for all, the clue to the truth of God.

One week-night when I was sitting in the house of God, I was not thinking much about the preacher's sermon, for I did not believe it. The thought struck me, "how did you come to be a Christian?" — I sought the Lord. But how did you come to seek the Lord? — The truth flashed across my mind in a moment—I should not have sought Him unless there had been some previous influence in my mind to make me seek Him. I prayed, thought I, but then I asked myself, "how came I to pray?" — I was induced to pray by reading the Scriptures. I did read them; but what led me to do so? — Then in a moment, I saw that God was at the bottom of it all, and that He was the Author of my faith; and as the whole doctrine of grace opened up to me, and from that doctrine I have not departed to this day, and I desire to make it my constant confession. "I ascribe my change wholly to God."



Cliques And Cabals

(Continued from page five)
a religious clique or empire that has ever been constructed upon either love for God or love for man. What empire builders and clique constructors love are themselves and that my friend is idolatry in murky form. When men arrogate to themselves pretensions of wisdom and knowledge they become arrogant and proud.

Napoleon Bonaparte is recorded as once saying, "what a mess we are in now — peace has been declared." We find this musing

but it contains certain contemporary Baptist overtones. There is a certain type of gentry who finds peace a burden and who thrive on intrigue and war. Napoleon lived for battle. Peace was a wearisome interlude for him. He made his name by war and war kept him in power. Every clique and cabal that I have ever encountered has its origins in war or at least a warlike attitude. Delusions of grandeur and religious ethnocentrism bring small power groups into being. May God deliver His churches from beligerent folk who are uncomfortable with peace.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). This is no more evident than in men's power structures. Every clique is a power base; power corrupts and absolute power corrupts absolutely. God protect us from good men in unrestrained positions of power. They will cut your throat in the name of EQUITY and RIGHT. Men are friendly to their friends, this is understandable and proper and so it should be. However, when friends band together in closed coteries that become political power structures, the potential for evil is ever present and very real. It is easy for good men to be beguiled into believing that because THEY build something it must be RIGHT. Sound men have built monstrously illicit machinery before; always in the interest of EQUITY and POWER, of course.

Let me close by saying that the Church of Jesus Christ needs no surrogate or addendum. Cliques inside or outside the church are an evil force. They thrive on stealth and secret artifice and clandestine confabs. They are usually constructed around disgruntled souls and disturbed personalities. The cause of Jesus Christ does not need them; the church of Jesus Christ does not need them and no individual Chris-

tian needs them.

Parties and factions are no glory to God; they promote the status of men. May they all perish from Baptist ranks and may ours be a unity of the Spirit and a unity of love. Let us bear patiently with that which we cannot agree, understanding that the God that taught us must likewise teach others if they are to learn. We do not need the sundry inventions of men — be they Baptist or otherwise.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God. He needeth not
The poor device of man.

—John Greenleaf Whittier
(The Eternal Goodness)



Doctrine Of Election

(Continued from Page Six)

ereign, or a gracious act arising simply from Jehovah's will. But punishment does not arise from divine sovereignty. If it did, it would be causeless; but God never punished (therefore never interdicted to do so) without a criminal cause in the creature. God does not punish for sin because it was His sovereign will; but His very will to punish arises from the holiness of His nature and the equity of His government; therefore God's intention to punish arises from a distinct source from that out of which election springs.

They are in their nature eternally distinct, as any acts of God can possibly be. Such a charge, therefore, might as well be brought against creation as election. It seems very strange that any serious person should oppose the idea of God's decreeing to punish for sin, seeing He actually does so, which He could not, if it was an unrighteous thing in God to take vengeance. If it be right for the Lord to punish those who are punished by Him, it could not be wrong to resolve to do so, unless it be wrong to determine to do what is right. However, such a decree does not arise from election. What is opposite to election, is a mere negation, or a leaving others in that state in which all men are viewed by the great Eternal when He chose His people: therefore,

2. The doctrine is not injurious to those not included in it; for if election respected its objects as sinless, or simply considered as creatures formed of God, which some think, seeing the happy angels and the person of Christ were included in Jehovah's choice, those from among whom they were chosen could not be deemed punishable, being considered in their pure unfallen state; therefore election, if so considered, could not in the nature of things, be the cause or occasion of God's designing to punish any man. If the election of men be considered as a choice of criminal creatures, or of creatures considered as in a sinful fallen state, in which light it is viewed by many, because the choice is unto salvation through sanctification of the spirit, (however, the different stating of the doctrine is only a circumstance which does not alter the nature of the truth stated, for if it be thus considered,) it unavoidably follows, that as those not included in the sovereign choice, were viewed by God as sinful when the choice was made; therefore the choice could not possibly make them sinful nor cause them to be viewed as criminals. It is singularly absurd to suppose the prescience of God, or His all-comprehending understanding, to be the fruit of His sovereign will; and yet this absurdity, gross as it is, attends the objection, which is the same as saying, if God had not elected some, He would never have known or thought of the condition of others. As no injury is done to any man by the doctrine in question, therefore,

3. It is not contrary to, or an

A Review of Baptist Ecclesiology

(Continued from page six)

12:13 does not refer to the Holy Spirit as the administrator of any type of baptism into anything.

It is a fact that *EV* which Reformed people rely upon to make the Holy Spirit into a baptizer has many different meanings. Here is a list of the different ways that this word is translated in the Authorized Version of the Bible:

among	----- 114 times	on	----- 45 times
as	----- 22 times	through	----- 37 times
at	----- 106 times	to	----- 15 times
by	----- 142 times	unto	----- 9 times
in	----- 1863 times	with	----- 139 times
into	----- 11 times	within	----- 13 times

See Young's Analytical Concordance under the Greek section.

You can observe that *by* is used 142 times while *in* is used 1,863 times. Therefore you must admit that in this case, the probability is against *BY* and in favor of *IN*!

Is this the only evidence which we have? No, it is not. I will list my reasons why I reject this as BAPTISM BY THE HOLY SPIRIT AS THE ADMINISTRATOR!

First, it would be the only verse in the Bible where the Holy Spirit is spoken of as the administrator of any baptism. I realize what I am saying and will give you an example of this later.

Second, it destroys the very purpose of the prophecies by John the Baptist, Jesus Christ and some of the Old Testament prophecies concerning the work of the Holy Spirit. Where is it ever said that the Holy Spirit was to come and that HE, THE HOLY SPIRIT, WAS TO BAPTIZE ANYONE INTO THE BODY OF JESUS CHRIST VISIBLE OR INVISIBLE. All the other official works of the Holy Spirit are given to us, and most of them were prophesied about, but nowhere else is He called a BAPTIZER! If He is also a BAPTIZER, THEN HE SHOULD HAVE BEEN NAMED AS JOHN THE BAPTIST! He would be called the Holy Spirit BAPTIST!

Third, I must reject this as the case of the Holy Spirit baptizing anyone into anything because NO SCRIPTURE IS OF ANY PRIVATE INTERPRETATION. This is the only Scripture which would teach such an act administered by the Holy Spirit. If that is what Paul meant, he should have used *dia* rather than *en*. *Dia* is the preposition of means and it would have avoided all ambiguity.

I realize that some say I am wrong about the only place where Holy Spirit baptism is mentioned would be in I Corinthians 12:13 . . . but get this point well . . . I DID NOT SAY HOLY SPIRIT BAPTISM, BUT HOLY SPIRIT'S BAPTISM.

People use the expression baptism of the Holy Spirit, Holy Spirit baptism, and baptism BY the Holy Spirit to mean all the same thing. Why should they? Let us go to the place which ends all controversy, the Word of God. Remember this point well:

(Continued Next Week)

impeachment of, the moral character of God. In election there is no connivance at sin implied. By it, sin in the chosen was not rendered less odious, nor justice partially administered in their favor, but a surety was graciously substituted in their stead, who bore their sins, and was wounded for their transgressions, and by whose obedience the law of God was magnified, and through His death impartial justice shone with tremendous lustre. Had the crimes of which the elect were guilty been transferred or imputed to those who perish, in that case an exemption of the elect from punishment would have been unjust and injurious, because mercy shown to them would have heightened the misery of others. But as every man who perishes suffers only according to the demerit of his own personal sins, therefore to infer that the doctrine of election is detrimental to man, and unworthy of God, discovers either pitiable weakness, or powerful prejudice; for such inferences seem as opposite to truth, decency and common sense, as a man would appear to be, if he undertook to prove that God is cruel because He is kind, and that those have great cause to complain who were never injured.

That the doctrine is not inimical to Christian experience, but of contrary tendency, will be shown in its proper place. What has been

said I hope may tend to remove the objections against it, as a revealed truth of great importance, in consequence of which Christ and His people were so connected that what He did was imputable to them.



Covenant, Articles . .

(Continued from page seven)
up our children in the nurture and admonition of God; to perform our duties on the Lord's Day, as a day of rest from worldly labor; we are not to expose one another's faults, nor disclose the secrets of the church; and that the gospel ordinances thereof might be blessed to the edification and comfort of each other's soul, and for the gathering of others unto Christ, besides those that are already gathered.

These Articles were drawn up and adopted in 1812.

This is a correct copy, as taken by me from the church book, March, 1842.

THOMAS WOODLAND
Church Clerk

At a regular church meeting on the fourth day of April, 1840, of the Regular Baptist Church (called Bethany), at Wooster, Wayne County, Ohio, at which time Elder C. Martin was Moderator, and Thomas Woodland, Clerk, it was

Resolved, That the Articles of Faith, and Church Covenant, be read every three months, and whenever a new member or members are to be admitted.

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