

TODAY, TOMORROW, THE NEXT . . .

Watching, But Not Deceived

By A. J. GORDON
Boston, Mass.

Adoniram Judson Gordon was born in New Hampton, N. H., in 1836. The tale of the agony of Oung-Pen-La wrung the heart of his father, and in his admiration he determined to name his child after the great missionary, Adoniram Judson.

Adoniram's father was named John Calvin Gordon. Deacon Gor-



come pastor of the Clarendon Street Baptist Church, formerly Rowe Street, being the immediate successor of Dr. Baron Stow. Adoniram continued as pastor there until his death in 1895.

He authored "Ecce Venit (Behold He Cometh)" and "The Ministry of the Spirit." He was a hymn writer, a composer of hymn tunes, and a compiler of hymnals. He served more than 20 years as either a member or chairman of the board of the American Baptist Missionary Union. He often traveled in behalf of world evangelism. He edited The Watchword from its beginning in 1878 until his death.

A. J. Gordon was one of the founders of the early prophetic conferences and a firm believer in the imminence of the second coming. His tombstone simply recorded his eschatological hope: "Pastor A. J. Gordon, 1836-1895, 'Until He Come'."

We were spending a few weeks among the hills of the country, enjoying rest and refreshment, after the busy toils and exhausting cares of a city pastorate. A summons came, very unexpectedly, one Monday morning, calling me back to town, on important duties; and so, much to the regret of the children, (Continued on page 6, column 5)

HOW SPURGEON FOUND CHRIST

A FAMILIAR DIALOGUE ON . . .

★ CLOSE COMMUNION ★

By GUSTAVUS F. DAVIS

Part 1 of a familiar dialogue between Peter and Benjamin, on the subject of Close Communion.

Peter: Good morning, Benjamin; whither are you going so early?

Benjamin: I am going to the Baptist prayer meeting.

P.: Then you attend the Baptist meeting, do you?

B.: I do. I am a member of the Baptist church; I go to the Baptist meeting from a conviction, of duty, and I esteem it a great privilege.

P.: I will go with you this morning because I wish to have a little conversation with you on the peculiarities of your denomination.

B.: You shall be welcome to a seat with me, and on the way I will explain to you as well as I can, the reasons for what you call our peculiarities.

P.: Well, I must tell you that I have read and thought much of late on the ground of our differences, and with respect to the mode and subjects of baptism, I have come to the settled conclusion, that you have the best of the argument. I have satisfied myself that the original word "baptizo," signifies to immerse.

B.: Can you read Greek?

P.: No. But I find by all history that the Greeks, who certainly understand their own language, have from the beginning, until this day, practised immersion. Their practice is a very satisfactory comment on the meaning of the word. Besides, I have read the ample concessions of more than eighty Pedobaptist writers, that this is the meaning of the original word, and that immersion was practised by the apostles and by succeeding Christians for thirteen hundred years from the commencement of the Christian Era. As late as 1643, in the assembly of divines at Westminster, sprinkling was substituted for immersion by a majority of one; twenty-five voted for sprinkling, twenty-four for immersion. This small majority was obtained by the earnest request of Dr. Lightfoot, who had acquired great influence in that assembly. Among the concessions of Presbyterians, I find Professor Campbell, D.D., of Scotland, confessedly the most learned Greek scholar and Biblical critic of modern times, says, "The word, both in sacred authors and in classical, signifies, 'to dip, to plunge, to immerse,' and was rendered by Tertullian, the oldest of the Latin fathers, 'tingere,' the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning" (Notes on Matt. 3:11).

B.: Have you found any thing in the Bible which seems to support the statement that immersion was the practice of the primitive disciples?

P.: Yes. I perceive that they "baptized in Jordan," and other places where there was "much water"; and the phraseology employed in describing the act of baptism, such as "Jesus when he was baptized came up straightway" (Continued on page 5, column 5)



C. H. SPURGEON

into I never trode; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky — that I had so sinned against God that there was no hope for me. I prayed, — the Lord knoweth how I prayed, — but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises (Continued on page 8, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 2085

Contending For The Faith With The Right Motive

By PASTOR OSCAR B. MINK
Mansfield, Ohio

"Whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Our text leaves no question as to what our every motive should be. All of our actions should emanate from a desire to glorify God. The text is all inclusive, and leaves no thought, word, or deed to be executed without God's glory being its design and predetermined end. A mock motive will stimulate and animate the flesh, but will never produce or effect a change for good. The right motive is that indispensable ingredient which purifies our profession, and produces the good works which influences man to glorify the Father which is in Heaven (Matt. 5:16).

ACT AND ATTITUDE

The law of Moses dealt with sin as an act, but He that is infinitely more glorious than Moses taught that a wrong attitude is sin (Matt. 5:28). The penalty of the Mosaic law was executed against external transgression. Christ rendered a verdict against the evil already present in the heart (Matt. 23:28). The law dealt with the motions of sin. He that is absolutely holy measures the motive, "I the Lord search the heart . . ." (Jer. 17:10). If the motive is wrong, no matter how correct the external action, it is unacceptable to God. What is believed to be a good deed is not a good deed, unless the doer is willing for God to get ALL the glory for the act. The most eloquent and doctrinally correct testimony is but so many misspent words when the attitude is wrong, or the heart is removed from God (Mark 7:6). All of our labors are hinged on the purity of our motives, and if not prompted by a

desire to glorify God, will, at their best, be reduced to ashes at the judgment seat of Christ (I Cor. 3:11-15).

CONTENDING FOR THE FAITH

We are commanded in Scripture to "contend for the faith" (Jude 3). But, when "the faith" is contended for in a malicious spirit, doubt is cast on the motive of the contender. And the question comes to mind: Is the contender for the faith seeking to glorify God in his defense of the truth, or is it his motive to make the objector look bad, and thereby himself to appear superior? The Apostle Paul said some men "glory in appearance and not in heart" (II Cor. 5:12). We are never to seek the approbation of our peers at the expense of God's glory. ". . . do I seek to please men? For if I yet (Continued on page 6, column 3)

MODERN CHURCHES

Really, it is not a church any more — just a CHURCHETTE, which is pastored by a PREACHERETTE, and he delivers SERMONETTES, which result in developing CHRISTIANETTES.

On the inside of the building, there is a KITCHENETTE.

Many of the women dress like MAJORETTES, and the most of the men stand around outside smoking CIGARETTES.

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR
EACH SUNDAY

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

We Need The Still Small Voice In Church Activity

There are a host of fundamentalists who believe that spirituality means that your church has a big program everyday and every night of the week. On Monday you have the Busy Bees, Tuesday the Boys Brigade, Wednesday night is Bible Study, Choir Practice and the Pioneer Girls, Thursday is the Men's Fellowship and the Ladies Missionary get together, Friday is the Joy Club, and Saturday is the Youth for Christ rally. Of course, on Sunday you're just plum tired out. About one hundred years ago, J. C. Ryle, the Calvinistic Bishop of the Church of England wrote the following paragraphs that pretty well sums up this religious activity mania of some people. (Taken from the sermon, "Want of The Times").

"But while we are thankful for the increase of public religion,

we must never forget that unless it is accompanied by private religion, which is of real solid value, it may even produce most mischievous effects. Incessant running after sensational preachers, incessant attendance at hot, crowded meetings, protracted to late hours, incessant craving after fresh excitement and highly-spiced pulpit novelties — all this kind of thing is calculated to produce a very unhealthy style of Christianity; and in many cases, I am afraid, the end is utter ruin of soul. For, unhappily, those who make public religion everything, are often led away by mere temporary emotions, after some grand display of ecclesiastical oratory, into professing more than they really feel. After this, they can only be kept up to the mark, which they imagine they have reached, by a constant succession of religious excitement. By and by, as with opium-eaters and dram-drinkers, there comes a time when their dose loses its power, and a feeling of exhaustion and discontent begins to creep over their minds. Too often, I fear, the conclusion of the whole matter is a relapse into utter deadness and unbelief, and a complete (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE GOVERNMENT OF THE CHURCH

"Let all things be done decently and in order" (I Cor. 14:40).

Every institution on earth must have some form of government to operate efficiently. The Lord's church is no exception to this general rule. It behooves believers to search the Scriptures to deduce the specific form of government sanctioned by Heaven and outlined in the New Testament. We must carefully study the activities of the primitive churches in the sacred records. When we have

ascertained how the Apostles, under Divine guidance, organized and ordered the churches they founded, and what polity was impressed upon them, then we can see clearly which Divine form is best suited for all people in all places.

THE FOUR FORMS

Four principle forms of church government are in current use among the denominations: The Romanist form, The Episcopal form, the Presbyterian form, and

the congregational form. The first is a rule by one man, while the second is a rule by a few. The third is a rule by a few, but more than the second. The last is a rule by the congregation.

ROMANIST FORM

The Catholic form may be considered as one man governing the many. It is monarchical inasmuch as the pope is held in it to be the supreme ruler over the entire church. All local churches (Continued on page 2, column 1)

Elder Mike King has accepted the pastorate of the Niagara Missionary Baptist Church, Henderson, Ky. His new address is Route 3, Box 225-A, Henderson, Ky. 42420 and his phone is 1-502-521-7575.

Brother King recently asked for baptism at the hands of the Mansfield Missionary Baptist Church and Pastor Oscar Mink. He is to be ordained by the Niagara Church in Kentucky.

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

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BRIEF NOTES

Due to illness, Eld. James Ever-
man has resigned the Antioch Mis-
sionary Baptist Church, Hobart,
Indiana. Bro. Everman now lives
at St. Paul, Kentucky 41170. His
new phone number is 1-606-757-
3075.

Elder Gerald B. Price's new ad-
dress is: 1614 Piedmont Road,
Griffin, Ga. 30223. His home phone
is 1-404-227-2418 and the church
phone is: 1-404-228-8138.

The Fall Creek Baptist Church
and Pastor Richard Farnham will
host a Bible Conference September
3-5. The meeting will be held in
the O. V. Wink building at the
Hamilton County 4-H Club camp,
located on Pleasant Street in
Noblesville, Ind. Thirteen speakers
are on the program.

The services will start at 7:00
p.m. Friday and continue through
Sunday. Lodging will be provided
for all speakers and their families.
Food will be furnished for all the
guests.

For more information call Pastor
Farnham at 1-317-849-4187 or write
to him at Route 5, Box 112-C, No-
blesville, Ind. 46060.

The Government Of

(Continued from page one)

are subject to the supreme author-
ity of the bishop of Rome, who
is believed to be the successor of
Peter and the infallible vicegerent
of Christ. The pope speaks for
the whole denomination and de-
fines doctrine.

The Bible condemns a one-man
rule. Simon Peter wrote by Divine
inspiration to the elders of His
time: "Neither as being lords over
God's heritage, but being ensam-
ples to the flock" (I Pet. 5:3). The
words "being lords over" in
the Greek text speaks of a high-
handed autocratic rule over the
church. A true minister of Christ
must not be guilty of lording over
the church over which he presides.
If he is not to do this over one

church, then much more ought he
not to do it over all churches.

The Romanist form of church
government permits the pope to
lord over all the churches. The
hierarchical form of church gov-
ernment is unscriptural, Christ-
dishonoring and corrupting to the
Christian religion. It is sheer folly
for any man to think he holds God
in custody and distributes Him to
whomsoever he will. The idea
that the pope is the successor of
Peter is absurd. The pope of
Rome can no more trace his de-
cent from Peter than Alexander
the Great could trace his personal
descent from Jupiter.

EPISCOPAL FORM

The Episcopal form is a rule of
bishops. It is sometimes called
prelatical form. The chief power
resides in the clergy, who consti-
tutes a self-perpetuating body dis-
tinct from and virtually independ-
ent of the individual congregation.
The provinces or states are divid-
ed into dioceses over which bishops
rule. The local assembly has little
to say in who its minister will be
or anything else.

PRESBYTERIAN FORM

In the Presbyterian form there
is a rule by the pastor and elders
of the church. The reception of
members and the discipline are
committed to the session, com-
posed of the pastor and elders
elected by the congregation. The
authority of the church is vested,
not in individuals, but in repre-
sentative courts: the session of
the local church; the presbytery,
an association of local churches;
and the synod, or, in larger bodies,
the General Assembly. These
church courts are invested with
executive, legislative, and judicial
functions. All officers and all acts
performed by the individual con-
gregation may be set aside by
these higher church authorities.

Both the Episcopal and Presby-
terian forms consist of a few gov-
erning the many. Jesus Christ con-
demned the few governing the
many. "But Jesus called them to
him, and saith unto them, Ye know
that they which are accounted to
rule over the Gentiles exercise
lordship over them; and their great-
ones exercise authority upon them.
But so shall it not be among you:
but whosoever will be great among
you, shall be your minister: And
whosoever of you will be the chief-
est, shall be servant of all" (Mark
10:42-44).

Among the Gentile nations the
kings and governors lorded over
their subjects. This is a worldly
practice of long standing. Jesus
Christ positively forbade any dis-
ciple to exercise authority over
another in religious matters, for
we are all brethren (Matt. 23:8).
All who dare to rule over a local
church or churches is possessed
with the spirit of "Diotrephes, who
loveth to have the preeminence"
(III John 9). Denominational
bosses seek to usurp the place
of the Holy Spirit in directing the
churches.

CONGREGATIONAL FORM

In the congregational form the
governing power rests entirely
with the people. This is sometimes
called the independent or democ-
ratic form. All ecclesiastical
power is exercised by each local
church, assembled as a congre-
gation and the decisions thus made
in the individual church are sub-
ject to no reversal by any other
religious body. The government
is directed by the body acting to-
gether under the guidance of the
Holy Spirit. All enjoy an equality
of rights in deciding matters, the
majority bear rule and their vote
is final.

Baptist churches conform to the
congregational form of church gov-
ernment taught in the New Testa-
ment and exemplified in the Apo-
stolic churches. For nearly two
millenniums they have preserved
the Scriptural form pure and un-
corrupted. This can be seen from
church history and their confes-
sions of faith. The world is in-
debted to the Baptists for the pres-
ervation of the purest democracy

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"TEN WARNINGS FROM HELL"

"Hell is naked before him, and
destruction hath no covering" —
Job 26:6.

This verse would indicate at the
very outset that God sees every-
thing so far as Hell is concerned.
If God gives me the grace and
strength physically and spiritual-
ly to do so, I'd like to make Hell
naked and open before you, so
that you might see and know all
that is going on, and all that shall
take place so far as Hell is con-
cerned.

I used to know a preacher whom
I thought was about as plain
spoken when it came to the matter
of discussing Hell as any man I
ever knew, and I have said con-
cerning him on different occasions
that whenever he preached on the
subject of Hell, he could make
you think Hell wasn't a half mile
away.

Well, if I have the ability to do
so, I'd like to make you think

in the world.

The United States of America is
founded upon the principles pre-
served by Baptists and their pre-
decessors. Thomas Jefferson re-
sided in Virginia within a few miles
of a Baptist church. He often at-
tended its services and saw its
business transactions. The pastor
one day asked Jefferson what he
thought of the working of the dem-
ocratic form of government in the
Baptist church. Jefferson replied,

FINANCIAL REPORT OF TBE	
Balance, July 1	\$2,451.26
Receipts	\$4,090.00
Total	\$6,541.26
Expenditures	\$6,537.50
Balance, July 31	3.76

"It interests me much, I consider
it the only form of true democracy
now existing in the World, and
have concluded it would be the
best form for the government of
these American Colonies" (A His-
tory of All Religions of the World,
pp. 492-493).

THE CHURCH AN EXECUTIVE

A study of the New Testament
churches reveals that the power
to govern was given to the entire
assembly of the church. Each
church was a pure democracy in
carrying out the will of her risen
Lord. Many passages established
this truth.

Before I begin a study of these
passages, I want to make some
much needed clarifying remarks.
In a strict sense the government
of the church as to its source of
authority and laws is an absolute
monarchy. Christ is the sovereign
Head and only Lawgiver of His
church. One of His churches has
no power to legislate or to act
contrary or beyond the New Testa-
ment. No church can establish
as articles of faith doctrines not
taught in the Scriptures. She can
make judicial decisions only on
Scriptural principles. A local
church cannot alter the constitu-
tion as Divinely given, nor estab-
lish new ordinances, or alter or ab-
rogate those established in the
New Testament.

The church is a democracy only
in the execution of what it believes
to be the laws of Christ as ex-
pressed in His Word. She is not
a legislative or judicial body; she
is only an executive. If a church
passes beyond these functions, she
invades the Divine prerogatives
and rejects Christ as her Head.

that Hell is right there where you
are sitting. I don't want you to
think of Hell as being even a half
mile removed from you. I want
you to think of it as being almost
where you are tonight, and it is
only by the grace of God that He
has kept you out of it thus far.

I

THE WICKED GO INTO HELL.

The wicked are all going into
Hell. Listen:

"The wicked shall be turned
into hell, and all the nations that
forget God"—Psa. 9:17.

Along with those who are wick-
ed, and along with those who are
forgetful of God, the Word of God
tells us of others who are going
into Hell of this class of wicked
sinners. We read:

"But the fearful, and unbeliev-
ing, and the abominable, and mur-
derers, and whoremongers, and sor-
cerers, and idolaters, and all

liars, shall have their part in the
lake which burneth with fire and
brimstone: which is the second
death"—Rev. 21:8.

You'll notice that John starts,
in mentioning this group that are
going to Hell, by referring, first
of all, to the fearful. That means
the folk who are church members
but who are afraid they are
not saved. That means the crowd
who are members of Baptist
churches but somehow they are
just afraid that they are lost.
They have never yet gotten the
assurance that they ought to have.

Whenever I meet a man who
says he is afraid he is lost, or he
is afraid he is going to Hell, I
don't try to argue with him to
prove that he is saved. Instead,
I just believe that he is lost. The
very fact that he is fearful about
where he is going to spend his
eternity is proof enough to me that
(Continued on page 3, column 1)

UNITY IN ACTION

The whole church is commanded
to preserve unity in its actions.
The Apostle Paul urged the entire
Roman church to "be of the same
mind one toward another" (Rom.
12:16). The church is enjoined
to be of "one mind" (II Cor. 13:11;
Phil. 1:27; I Peter 3:8). The Holy
Writ knows nothing of a plea for
unity only among the presbytery,
or synod, or General Assembly.
There is no mention of the need
of unanimity among the cardinals,
archdeacons, vicars, and rectors.

RECEPTION OF MEMBERS

The entire assembly has the
power to receive members. Paul
told the church at Rome: "Him
that is weak in the faith receive
ye, but not to doubtful disputa-
tions." This apostolical injunction
was addressed, not to the session,
but the church as a body. If the
pastor and elders have the power
to receive the new converts, why
was the whole church admonished
to receive the person in Romans
14:1? In New Testament times
the form of church government
was unmistakably congregational
as this apostolical injunction
proves.

POWER OF DISCIPLINE

The power of discipline is lodged
in the congregation. In prescrib-
ing the treatment of private griev-
ances, Christ directed as the ulti-
mate step: "Tell it unto the
church: but if he neglect to hear
the church, let him be unto thee as
an heathen man and a publican"
(Matt. 18:17). Here the term
church denotes the whole assem-

bly, not merely the officers. The
final appeal of the offended party
is to the church as a congrega-
tion.

The Lord did not say, "If he does
not hear the church, tell it to the
presbytery, and if he will not hear
the presbytery, then tell it to the
synod." There is no mention of
telling it to the archbishop or the
pope. Christ clearly approved of
the democratic form of church
government. He viewed the local
congregation the highest ecclesi-
astical authority on earth.

In the case of the incestuous
men, Paul referred both the ex-
clusion and restoration to the
whole church. He directed the
Corinthian church when "gathered
together" to "put away from
among themselves that wicked
person" (I Cor. 5:1-5). Paul did
not exclude the man by apostolical
authority, he urged the church to
do this. Afterward this punish-
ment "which was inflicted of
many" (II Cor. 2:4-5) was to be
rescinded by the same church
when the offender repented.

Paul directed the Roman church
to "mark them which cause divi-
sions and offenses" and "avoid
them" (Rom. 16:17). He told the
church of Thessalonica to "with-
draw themselves from every brother
that walketh disorderly" (II
Thess. 3:6). Could your church
carry out the instructions of Paul
to these churches? If not, be as-
sured that a church which cannot
carry out an apostolic direction
cannot be apostolically constituted.

To attend to the affairs of
(Continued on page 5, column 2)



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
L. M. HALDEAN

408 Pages

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This is the best book we have ever read on the Taber-
nacle. It exalts the substitutionary, sacrificial work of Christ
as that to which the Tabernacle system pointed. On nearly
every page, our attention is called to something which typifies
the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101

"Ten Warnings . . ."

(Continued from Page Two)
Hell is awaiting him just around the corner.

In addition to talking about the fearful — those who are afraid they are going to Hell — John also mentions the unbelieving, the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars. You can see that the man who is fearful of Hell is placed along side of, and along with, an exceedingly large company of individuals of whom it is said that they are going to Hell. So I say, beloved, that all the wicked are going to Hell.

II

HELL IS NEVER FULL.

We read:
"Hell and destruction are never full"—Prov. 27:20.

This would tell us that there is plenty of room out there in Hell awaiting all those who are unsaved. I think it would indicate that there is an abundance of room in Hell for all those who die without the Lord Jesus Christ.

Sometime ago, as I was going home one afternoon, I noticed a sign on the back of a man's automobile. It evidently was supposed to be a message to any individual that might want to drive faster than he did, for it said in substance: "Hurry on, Big Boy; Hell ain't half full yet." I thought as I read that sign, there is some truth in it. I don't know anything as to the proportion, whether it is half full or not, but I know the Word of God says that Hell is never full. There is plenty of room in Hell for all those who die without the Lord Jesus Christ.

III

BOTH BODY AND SOUL GO INTO HELL.

It is bad enough if the body were to go into Hell. It is bad enough if the soul were to go into Hell. But here is a Scripture that tells us that both soul and body shall go into Hell. Listen:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy BOTH SOUL AND BODY in hell"—Mt. 10:28.

So you can see, beloved, when one goes to Hell, it is not only the soul, or not only the body, but both soul and body are passed into Hell.

Every once in a while I find myself thinking about that poor fellow who fell into that furnace of hot molten metal at the local Rolling Mill. A man who saw it told me that it just looked like the fellow dissolved as he sank down into that hot molten metal. They never rolled it. They never made steel out of it. Rather, they just poured it out, and the slab is down there at the Rolling Mill

BATTLE FOR THE BIBLE



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IS "THAT" IN THE BIBLE?



Question:

"IN WHAT THREE PLACES IS ASTROLOGY CONDEMNED IN THE BIBLE?"

Answer:

Isaiah 47:13-14: "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: . . . Jer. 10:2: "Thus said the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." Daniel 1:19-20: "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." See also Daniel 2:1-30, especially verse 9, where the predictions of astrologers are called "lying and corrupt words." See also Deuteronomy 18:9-12 and Second Kings 21:6.

now. I have stood there and looked at it, to realize that there is the remains of a human being whose body fell into the molten metal at 2200 degrees Fahrenheit. As I look at that metal that has now been cold for many years, with the man's body melted on the inside of it — as I look at it, I think to myself, that man's body is there, but his soul isn't there. But one of these days, the individuals that go to Hell will have this experience, in that it will be both soul and body that suffers in Hell.

I don't know how much the man may have suffered physically, but I am sure that it didn't last long. I am sure that it was only a matter of a few seconds of physical suffering until his soul was gone from his body. But, beloved, I am telling you about a place where soul and body both shall suffer. Not for a little while, and not for a few seconds, but throughout a never-ending eternity, the body and soul shall suffer in Hell.

Listen again:

"But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, fear him"—Luke 12:5.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a LAKE OF FIRE burning with brimstone"—Rev. 19:20.

It would be bad enough if an individual's body, after he had died, were cast into a lake of fire and brimstone, but here is a verse of Scripture which tells us of individuals being cast alive into a lake that is burning with fire and brimstone. So I say that both body and soul go into Hell.

IV

DRASTIC OPERATIONS.

God says that it would be better for you to submit to drastic operations rather than that your body go into Hell. We read:

"Wherefore if thy HAND OR THY FOOT offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be

cast into everlasting fire. And if THINE EYE offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into HELL FIRE"—Mt. 18:8,9.

These verses would tell us that it would be better for you to perform a drastic operation upon your body — to mutilate, and scar, and mar your physical body — rather than to go into Hell with a whole, sound, complete body.

You see an individual who is walking around with one arm off, and who has a wooden leg, and with a patch over his eye indicating that that eye is out, and you feel a measure of sorrow and pity for that individual. But our Lord said it would be better for you to be one-armed, one-legged, and one-eyed, and go to Heaven, than it would be for you to go into Hell with a sound body. In other words, He said it is better for you to maim your body — to perform a drastic operation, rather than go to Hell with a sound body.

What He is saying to us is this: If your eye is causing you to sin, and if your hand is causing you to sin, and if your foot is causing you to go places of sin, you would be better off to pluck out your eye, to cut off your hand, or to cut off your leg in order that you might be able to escape hell fire.

Beloved, I say to you, here is

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a warning from the pit of Hell itself, when God says you are better off hobbling around in life on a peg leg; you are better off reading with only one eye; you are better off having one arm gone, and go to Heaven, than to go to Hell with a sound body.

V

RELIGIOUS LEADERS AND THEIR PUPILS.

I'd like for you to see by way of warning from Hell what God says about religious leaders and their pupils. Listen:

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves"—Mt. 23:15.

Here was Jesus talking to a crowd of religious leaders, and He said, "Whenever you lead somebody to become a pupil under you, and he follows you, you are merely making that individual twofold more a child of Hell than you yourself."

Talk about a warning — here is a warning from Almighty God. I tell you, beloved, you ought to be mighty careful about what you say to an unsaved man. You ought to be mighty careful as to your teaching of an unsaved individual, because it may be thereby that you are making that individual to become twofold more a child of Hell than you yourself.

I think about the Catholics, and I think about all the salvation-by-works crowd. I think about all the "be dipped or be damned" crowd. I think about all the Holy Rollers.

I think about all the false Baptists. I say, beloved, the crowd that is preaching a false doctrine,

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AUGUST 28, 1976

PAGE THREE

that is making men to become twofold more a child of Hell than the teacher is — that crowd needs to be warned relative to the work that he is doing, so far as the soul damage of the pupil is concerned.

We read:

"Many will say to me in that day, Lord, Lord, have we not PROPHESIED in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU: depart from me, ye that work iniquity"—Mt. 7:22,23.

Here our Lord is giving us a picture of the judgment. He says that preachers are going to come up to the judgment bar of God, and they are going to say, "Lord, Lord, haven't we preached big sermons in your name?" Then God is going to say to them, "I never knew you: depart from me, you that work iniquity."

You say, "Brother Gilpin, do you believe that there are going to be preachers in Hell?" Beloved, it isn't a question of what I believe, but it is a question of what Jesus Christ Himself said. The Son of God said there would be preachers that would stand up in His presence and claim they had been preachers of the Word of God, as a means of getting admission into Heaven, and that He Himself would say to them, "I never knew you."

I say to you, if they believe what they preach, then every Campbellite and Methodist preacher in this world is as sure of Hell as though they were already there, for the simple reason that every one of them believes in salvation by works and salvation by the city's waterworks. If they believe it, they are as sure of Hell as though they were already suffering in the flames of Hell.

Beloved, this is a warning to the unsaved. This is a warning to that individual when he realizes that even a man may be a false preacher and go to Hell — when he realizes that a man is leading others astray and causing his people to be taught wrongly. Certainly it is a warning to everybody, preacher and pupil alike.

Listen again:

"Let them alone: they be BLIND LEADERS OF THE BLIND. And if the blind lead the blind, both shall fall into the DITCH"—Mt. 15:14.

Here Jesus is talking about preachers and He refers to them as blind leaders of blind souls. Every unsaved person is a blind individual, and Jesus says that every preacher that isn't preaching the truth is a blind leader.

Can you imagine anybody that is more pathetic than the individual who is blind, trying to lead somebody else through traffic, and that second individual is blind likewise? Beloved, you would say that was pathetic for a blind man to lead another blind man through traffic. I say to you, it is not pathetic at all, in comparison with a blind preacher who tries to lead blind individuals, whereas the Word of God says there is only one

place for them, and that is the ditch.

The largest word used in the Bible to describe Hell is in Revelation 20:15, where He speaks about Hell as a lake of fire. The second largest word is this word "ditch." Our Lord says that blind leaders of the blind are going into the ditch, and the blind people are going along with them. I am saying then that these religious leaders and these religious people certainly give to us a tremendous warning relative to Hell.

VI

ANGELS.

We are to be warned also from the standpoint of the angels. Listen:

"For if God SPARED NOT THE ANGELS that sinned but cast them down to HELL, and delivered them into CHAINS OF DARKNESS, to be RESERVED unto JUDGMENT"—II Pet. 2:4.

Go back to the time when the angels of God sinned. Go back to that time when the angels of God rebelled. You can read in the Bible as to how God cast them out of Heaven. God took those who were His angels, and showed no sympathy, and no mercy, and pity upon them, but rather cast them down, and reserved them unto Hell.

He goes further and says that they are placed in chains of darkness awaiting the time of judgment to be cast into Hell.

Can you imagine a man who is such a desperate criminal that he is put into jail, in solitary confinement? He is left there in the darkness, chained, waiting for the time when he is going to be brought out for trial, and judgment, and punishment to follow.

That is exactly and precisely what the Bible says relative to the angels. Those angels that sinned have been cast out of Heaven. They are now in darkness. They are now waiting the hour of judgment, after which they shall be cast into Hell. And God holds this up as a warning in order that you might realize that there is a Hell awaiting the individual that dies without Jesus Christ as his Saviour.

VII

HELL IS A PLACE OF SORROW AND SUFFERING.

I don't think I can emphasize this sufficiently that Hell is a place of sorrow and a place of suffering. I don't think I am able even from the reading of the Word of God to hold up before you this truth as I would like to. But I'll say to you, Hell is certainly a place of sorrow and a place of suffering. Listen:

"And in HELL he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am TORMENTED in this FLAME"—Luke 16:23,24.

This tells us that Hell is a place of sorrow and suffering. This tells us that Hell is a place of torment. (Continued on page 4, column 3)



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"Will many be saved during the seven years of tribulation at the end of this age?"

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Sometimes a certain answer cannot be given to those who write questions. An opinion can be voiced, but not an answer that can be proven. In this case, I am glad to say, that I have definite proof. Yes, many, many will be saved during the years of tribulation. Turning to Revelation the seventh chapter, in verse 13, we find these words, "and one of the elders answered saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION, AND HAVE WASHED THEIR ROBES AND MADE THEM WHITE IN THE BLOOD OF THE LAMB."

It is noteworthy that the expression, "great tribulation" is better translated by the expression "tribulation the great one."

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Yes, more than we can number. There will be at least 144,000 Jews saved. "And I heard the number of them which were sealed: And there were sealed an hundred and forty and four thousand of all tribes of the children of Israel" (Rev. 7:4). I said "at least" because Revelation 14:4 shows that the 144,000 are men. Since the Word of God never numbers the women and children as it does the men, I believe that there will also be women and children saved from the Jewish nation as well. We have an example of what I am saying in Matthew 14:21: "And they that had eaten were about five thousand men, beside women and children."

There will also be multitudes saved from other nations. "After this I beheld, and, lo, a great multitude, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes . . ." (Rev. 7:9). Read the rest of Chapter 7 and see that they came out of great tribulation.

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In Rev. 6:9 John saw the souls of those who were killed because of their testimony. He saw this after he was carried up to Heaven in the spirit in Rev. 4:1 which is a type of the rapture before the tribulation starts. So this was a puzzle to him. He knew about the martyrs of this age. But here were some from an age he was not at that time familiar with. They were the martyrs of the tribulation age.

In Rev. 7:1-8 we see the hundred and forty-four thousand Jews sealed at the beginning of the tribulation. They are the ones who will preach the gospel of the kingdom in all the world, Matt. 24:14. Then in Rev. 7:9 we see that after the hundred and forty-four thousand Jews are sealed there is a great multitude that could not be numbered who have been saved. So there will be many, many people saved during the seven years tribulation.

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NEW TESTAMENT
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Yes, many will be saved out of the Tribulation.

John, in the Spirit, writes in Revelation that an innumerable multitude shall stand before the

throne of God and the Lamb worshipping (Rev. 7:9). This great host of people is identified as "these which came out of great tribulation" (vs. 14).

The stark biblical fact is that a nearly unbearable period of time is yet to come upon this world—an awful time during which saving faith will cost the believer great difficulty, and finally death.

That is why Baptists so often exhort — now is the hour of salvation!

"Ten Warnings . . ."

(Continued from page three)
for here is an individual who goes into Hell, and cries in Hell, and is suffering in torment. He cries that he might have one drop of water to put upon his tongue in order to keep him from his suffering. I tell you, beloved, if you don't feel the flames of Hell, and if you don't feel the sorrows of Hell, and if you don't experience the suffering of Hell as a result of the reading of this Scripture, you'll never know aught about the sufferings and sorrows and pains of Hell.

Notice again:
"The SORROWS OF HELL compassed me about; the snares of death prevented me" — II Sam. 22:6.

"The sorrows of hell compassed me about: the snares of death prevented me" — Psal. 18:5.

I like to go back and read the story of Jonah, when Jonah was swallowed by the great fish. I like to see that fish as he took Jonah down into the depths of the ocean. I like to see Jonah as he had time to meditate on the things of the Lord. I like to see Jonah as he suffered within the belly of that fish. I hear old Jonah as he prays. Listen:

"I cried by reason of mine affliction unto the Lord, and he heard me; out of the BELLY OF HELL cried I, and thou heardest my voice" — Jonah 2:2.

Beloved, the suffering that came to Jonah in the belly of that fish is exactly or precisely the suffering that individuals will experience throughout eternity.

Some 75 years ago, on a whaling expedition, a whale struck a small boat with his tail and overturned that boat. Every individual within the boat but one was thrown out into the water, and that one was thrown so that he landed exactly in the mouth of that whale. With one gulp, William Barker went down the gullet of that whale where he was imprisoned within the whale's belly for 48 hours. They had already shot harpoons into the whale and made him fast with the ropes to their large boat. There was no possibility of his getting away, but it took some 48 hours to subdue or conquer that whale and to get it on board and cut it open, and get William Barker out of the belly of that whale. When they got him out, his skin had turned blue and his hair had turned white, and he was a raving maniac for three weeks' time. The heat from the gastric juice in the whale's belly had had such a tremendous reaction upon him that his flesh had turned blue and his hair had turned white.

I think of that man practically burned alive by the gastric juices in that whale's belly, and I think of that man insane for three weeks, and I think of Jonah as he cried out from the belly of that whale. I rather imagine the heat within that whale's belly and gas-

tric juice upon his body must have caused Jonah to feel like he was virtually suffering in Hell itself. I am saying, as I would warn you of Hell, that Hell is a place of sorrow and a place of suffering.

VIII

WHEN AN INDIVIDUAL GOES INTO HELL, HE IS IN HELL FOREVER WITH SATAN.

We read:
"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for EVER AND EVER: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" — Rev. 14:10,11.

Notice, no rest day nor night, forever, and ever as if to say that when an individual goes to Hell, he goes there forever. There is not any possibility of one more moment's rest to ever come into his experience.

Let me ask you a simple question, how did you rest last night? Did you sleep well? Did you awaken refreshed this morning? Well, if you did, thank God because of it, for it could be that last night's rest was the last you'll ever have. If you were to die and go into Hell you would go into a place where there never would be one more moment's rest. You would never have another night's rest throughout eternity. I say to you, this ought to warn you, because a person when he is in Hell, is in Hell forever with Satan.

Notice again:
"And the DEVIL that deceived them was CAST into the LAKE OF FIRE and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" — Rev. 20:10.

What is going to happen to the Devil? He is going to Hell. A lot of people have in mind that the Devil is going to punish them in Hell. Lots of people have in mind that the Devil is going to do the punishing. Lots of folk have in mind that the Devil is going to make kindling wood out of all the unsaved. Not at all. Hell to the Devil will be punishment just the same as it will be to every unsaved person. The Bible says that the Devil and the unsaved will be tormented day and night, forever and ever.

Notice another Scripture in this respect:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking VENGEANCE on them

that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power" — II Thess. 1:7-9.

Can you imagine a man being punished with everlasting destruction? Is it possible for us to realize that day and night, hour by hour, there is no rest, no refreshment, no relaxation, but from the smoke of the pit shall come up the cries and the groans and shrieks and moans of tortured souls who will suffer in bodies that can never at all disintegrate, in a fire that is eternally and everlastingly hot, and they shall continue to suffer throughout an everlasting and unending eternity? Might it please God to help you realize that you are standing on the very brink of Hell, and may you be warned as I tell you how you are going to be in Hell forever with the Devil.

IX

IN HELL, FULLY CONSCIOUS INDIVIDUALS SHALL RISE UP TO GREET OTHER INDIVIDUALS THAT GO THERE.

We read:
"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" — Isa. 14:9,10.

Here you are in this church service. If you die before the midnight hour, you'll go into eternity unsaved. You have studied about the kings of the past. You have read how Nero killed Christians, and how he burned Rome and blamed it on the Christians. You have every reason to believe that Nero is in Hell. Suppose you die and go into eternity unsaved and Nero rises up to greet you. Nero says, "You have studied about me. Are you become now the same as I? Are you become as weak as I am? Have you become like unto us?" He'll call the roll, as he points to Julius Caesar, and to Charlemagne, and to old murderous, bloodthirsty Alexander the Great, and other individuals that have died unsaved. I wouldn't be a bit surprised but that he comes down the way and points to pope, after pope, after pope, that have died unsaved. He says to them, "Are you become as we?" Brother, sister, is it possible that those men who did much for their country from the standpoint of political accomplishment and political maneuvering — can it be possible that those individuals are now in Hell waiting to meet other individuals that come there?

(Continued on page 5, column 2)

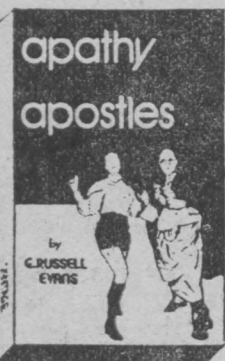
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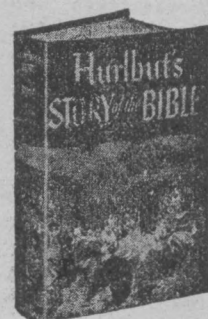
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We try to disguise our prayers as if we could fool God. Take the person who habitually prays long prayers in public. This is prayer in disguise. One of the things that impresses us as we study the prayers of the Bible is their brevity. The private, all-night prayers of Jesus and others are not recorded. But the public prayers that are recorded are short and to the point. They say that the person who prays long monotonous public prayers does not pray much privately. Of these, Jesus said, "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking" (Matt. 6:7).

And then there is the Arminian prayer. In all her witnessing, teaching, and works she stresses a "do it yourself faith." But when she prays she disguises as a sovereign grace believer. Her prayer is saturated with such phrases as "if Thou wilt" — "if it pleases Thee" — "I commit this into Thy hands," etc. In her daily conversation she speaks much of her faith, her zeal, her victories over sin, etc. But when she prays she comes as a beggar before God, pleading for faith and grace, and strength. To tell the truth, I have met and known many Arminians but have never heard one Arminian prayer.

Then there is the quarrelsome, sarcastic wife who, in prayer, disguises as a loving wife under sub-

jection to her husband. It doesn't seem to bother her to have bitter words with her husband just before he goes to work and as soon as he is gone, she has her time for prayer. Can she not hear Peter saying these things hinder our prayers? If we confess our sin to our Lord but do not make it right with our husband, we have only created another disguise. Sometimes our disguises are so good that they even fool us. Oh, Lord, strip us of our disguises that we might see clearly, then grant us grace to please Thee in our prayers.

"Ten Warnings..."

(Continued from page 4)

It says that the kings get off their thrones. It says that these chief ones of the earth have lived and died unsaved. We don't know who they are, but we know this—every man that died without Jesus Christ is in that crowd. Every man who failed to see the truth that the Son of God died for all his sins is in Hell, and when you get there, they'll rise up to meet you, and they'll greet you. Talk about conscious suffering — this crowd stays conscious throughout a never-ending eternity. These are warnings from Hell.

CONCLUSION

In view of these warnings from Hell, I ask you a question: How can you escape Hell? Is there any way that a man can escape Hell? God's Word asks us a fearful question. Listen:

"Ye serpents, ye generation of vipers how can ye escape the damnation of hell?"—Mt. 23:33.

I repeat that same question to you and I ask you how shall you escape the damnation of Hell? I'll give you the answer. Listen:

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire"—Rev. 20:14,15.

Do you want to know how to escape Hell? Your name has to be in the Lamb's Book of Life. If your name isn't in the Lamb's Book of Life, then there is a Devil's Hell for you. It isn't the church record book that counts. It isn't the certificate of baptism that shows that you have been baptized. It isn't that God is going to call the church clerks from all these different churches and ask, "How did this individual stand within his church?" Beloved, the Book that is going to count in that day is the Lamb's Book of Life. I ask you, is your name written there?

Might it please God to reach down in this audience and take this message and cause some lost one to feel the very flames of Hell, and may you turn to Jesus and trust Him who died for your sins, that you might be saved from Hell and that you might become a child of the risen God.

May God bless you!

The Government Of

(Continued from Page Two)

Christ's house is the privilege of all church members. This is not only a privilege, but a duty and each member is answerable for the personal discharge of it. To neglect this duty, or seek to transfer it to another, is disobedience to Christ and indifference to His laws, interests, and honor. Such a person is a traitor, presuming to alter the constitution of Christ's church. Any body of men which accept by delegation the affairs of the church are usurpers and act contrary to the instructions of the Head of the church.

POWER TO ELECT OFFICERS

The early churches elected their own officers. This can be seen in the election of Matthias (Acts 1:15-26). The entire congregation participated in this action, not merely the eleven apostles. Luke, when saying, "they appointed,"

"they prayed," "they gave forth their lots," is clearly speaking of the one hundred and twenty disciples. Indeed, the "lots" may have been ballots as the verb employed is not the one usually denoting the act of casting lots.

The apostles directed "the multitude of disciples" which composed the Jerusalem church: "Look ye out among you seven men of honest report, whom we may appoint over this business" (Acts 6:3). The "whole multitude" made the election of the seven deacons. These are the two earliest and most marked examples, and all subsequent allusions to the subject are in harmony with this principle.

Those to carry the collection for the poor in Jerusalem were to be those "whomsoever the churches shall approve by letters" (I Cor. 16:3). When afterward alluding to one of these messengers of the churches, Paul spoke of him as "chosen of the churches to travel with us with this grace" (II Cor. 8:19). The word translated "chosen" in II Corinthians 8:19 means "to extend the hand in voting." Thus in New Testament times matters were decided by the whole congregation by voting with the outstretched hand. This is exactly how Baptist churches conduct their affairs today.

Paul and Barnabas, retracing their steps to Antioch on the first missionary journey, "ordained them elders in every church" (Acts 14:23). The word rendered "ordained" in Acts 14:23 is the same as that rendered "chosen" in II Corinthians 8:19. In both cases it denotes primarily to vote with uplifted hands. All the early English translations, previous to the King James Version, translated it: "Ordained them elders by election in every congregation." R. R. Weymouth in The New Testament in Modern Speech renders it: "They selected elders by show of hands." Paul and Barnabas ordained men previously selected by the people in each local congregation.

PURITY IN DOCTRINE AND PRACTICE

The Word of God indicates the entire church is responsible for maintaining pure doctrine and practice. The Archbishop of Canterbury and the Pope of Rome have no special command from God to preserve pure doctrine and practice among the churches. Nor do the sessions, or presbyteries, or benches of bishops have such special instructions from Christ. The Bible makes the local congregation of baptized believers "the pillar and ground of the truth" (I Tim. 3:15).

In the letters to the seven churches in Asia (Rev. 2-3), it is easily discernable that the Lord holds each church as a whole responsible for its doctrine and practice. The charge given in each of these seven letters is to the church by way of the pastor.

CHURCH ORDINANCES

The congregational form of church government may be argued from the fact that the ordinances were committed to the whole church to observe and guard. Paul told the Corinthian church: "Keep the ordinances, as I delivered them to you" (I Cor. 11:2,23-24). Here Paul commits the Lord's Supper into the hands, not of the church officials, but the whole church and to all its members. He went on in I Corinthians 11 to rebuke the entire church for irregularities in the observance of the Lord's Supper. The whole church could only be responsible for its own character and acts if the government was lodged in the congregation.

Church power resides not in hierarchy, nor in ecclesiastical judiciary, but in the whole assembly of the membership. Since a church is entrusted with such a grave responsibility, no body of believers

should be constituted a church unless it possesses the intellectual capacity and knowledge to wisely use such power. In absence of such, the body should not be organized into a church, but should remain a mission station under the care of a well-organized church.

SHALL BAPTISTS CEASE TO BE CONGREGATIONAL?

A word of warning needs to be sounded throughout the ranks of Baptists, because it seems we are departing from the congregational form of church government. Many Baptist churches are currently under the rule of a dictatorial convention, association, board, or Bible fellowship. The local churches are having less and less to say in their own affairs; they are slowly, but surely, being engulfed in a giant religious octopus. Too many Baptist churches have been reduced to a collection agency for the denominational bosses.

Many churches belong to the Southern Baptist Convention whose charter indicates that the convention is engaged in "directing the energies" of the churches composing it. If the convention is directing the affairs of the churches in it, then it is a certain fact that the local congregations are not directing their own affairs. Boards and commissions among convention Baptists are very much like synods among Presbyterians.

Many other Baptist churches are in associations which have a missionary committee whose duty it is "to act as an executive between sessions" by appointing missionaries and attending to other business. This too is a smack in the face of congregational rule as set forth in the New Testament.

Some independent Baptist churches attempt to turn over their missionary work to some mission board. Such organizations are extra-scriptural and without Divine authority. Such mission boards tend to destroy congregational rule in the local churches.

The church cannot delegate her authority in religious affairs to an outside mission board, or convention, or association, or Bible fellowship, or synod. To do so is to destroy congregational government in the church and open the door to the ecumenical movement. Satan is working night and day to build a one-world church. He can never succeed in this master plan until he can get all the churches under one head. Baptists, of all people, owe the ecumenical movement nothing.

PUPPET PASTORS

Some independent Baptist churches have not corrupted congregational government in cooperation with sister churches, but they have corrupted the congregational rule in the local church which is worse. It is a known fact that the pastor is the dictator in more than a few Sovereign Grace Baptist Churches. The pastor receives members, appoints deacons and church teachers, and makes all important decisions. Such preachers are popes in Baptist churches. This is an awful per-

version of the democratic principles of the New Testament churches.

More shocking than all of this is that in some circles of Sovereign Grace Independent Baptists some prominent preachers dictate the doctrine of a dozen or more churches through their puppet pastors. This prominent preacher is an infallible guide to these puppets who derive their doctrine and authority from the lord bishop.

A DEACONOCRACY

In some Baptist churches the deacons are the bosses. They hire and fire the preacher. No matter can be submitted to the church before it is first approved by the august board of deacons, then it can be presented to the feeble church. Such a church is not a democracy but a deaconocracy. This unscriptural practice is ruining Baptist churches and is destructive to congregational rule sanctioned in the New Testament.

Close Communion

(Continued from page one)

out of the water"; Philip and the Eunuch "went down both into the water"; etc., affords strong evidence that immersion was the act performed in the water. Then again, the early believers in Christ are said to have been "buried with him by baptism."

The figurative use of the word baptism, in the expression of Christ, also, relating to His sufferings, seems very conclusive, "I have a baptism to be baptized with." I was so struck with this expression, that I turned to the commentary of Dr. Doddridge, a pious and learned Pedobaptist minister, to see what he would say, and to ascertain whether the expression could be applied to a small degree, a mere sprinkling of sufferings. But I found he gave the meaning which seemed to me to appear on the very face of the passage.

B.: Will you repeat his paraphrase?

P.: With pleasure. "I have a baptism to be baptized with, i.e., I shall shortly be bathed, as it were, in blood, and plunged in the most overwhelming distress." And when I hear my brethren pray, as they often do, "May we be baptized with the Holy Ghost," I cannot but think that they attach a similar meaning to the use of the word, and intend by the petition to pray, May we be deeply and thoroughly imbued with Divine influences.

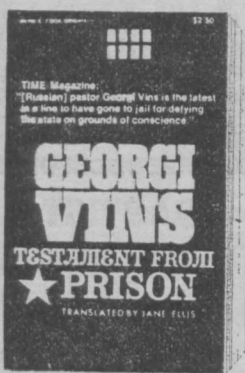
B.: Some of the passages which you have quoted relate to John's baptism. Have you never heard the objection that John's baptism was not Christian baptism?

P.: Yes. But if the baptism to which Christ himself submitted was not Christian; especially when He said in reference to it, "Thus it becometh us to fulfill all righteousness," or as Campbell renders it, "to ratify every institution," I know not what can deprive the name. Have you any (Continued on page 6, column 1)

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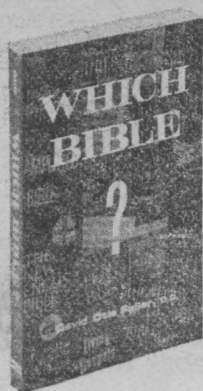
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THE BAPTIST EXAMINER

AUGUST 28, 1976

PAGE FIVE

Close Communion

(Continued from page five)
additional reasons for considering John's baptism Christian?

B.: Yes. Mark 1:1, calls his ministry the "beginning of the gospel," etc. Dr. Scott in his notes on this passage gives my views of its import. "This was in fact the beginning of the gospel, the introduction of the New Testament dispensation."

Luke 16:16, says, "The law and the prophets were until John," etc. Those who object to John's baptism being under the new dispensation, say that this dispensation did not commence until after the resurrection of Christ; but this you perceive would throw back the Lord's Supper into the old dispensation, for it was instituted before His death.

P.: I do; but I have been a little puzzled with the account given in Acts 19:1-6, respecting the disciples whom Paul found at Ephesus. Do you think they were re-baptized?

B.: By no means, and I think I can relieve your mind in a few words. I remark, in the first place that, these disciples were believers, and must have experienced the ordinary influences of the Holy Ghost. The inquiry of Paul related to the special miraculous gifts of the Holy Ghost; these gifts after suitable inquiries and explanations were conferred. Luke is considered the writer of the Acts. I will now read the verses, first naming the speakers.

Paul: Have ye received the Holy Ghost since ye believed?

Disciples: We have not so much as heard whether there be any Holy Ghost.

Paul: Unto what then were ye baptized?

Disciples: Unto John's baptism.

Paul: John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they (i.e. the people to whom John preached) heard this, they were baptized in the name of the Lord Jesus.

Luke: And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.

P.: I am satisfied, and I fear, after all, that the reason for objecting to John's baptism is to be found in the overpowering evidence that it was immersion.

B.: Have you not heard some startling objections to the possibility of immersion in certain cases mentioned in the Bible?

P.: Yes. My minister said the other day, "That it seemed to him improbable, if not quite impossible, that three thousand were immersed on the day of Pentecost," and that it was not likely that the jailor and his household "the same hour of the night" went out to some river to be baptized, especially as the apostles refused the next day to go out until they were honorably released.

B.: And how do you dispose of these objections?

P.: With regard to the first, I remarked to him, that Peter was preaching at the third hour, (9 o'clock in the a.m.) and his sermon, one would judge from reading the second of Acts, must have been ended before 11 o'clock; and as there were twelve apostles and "other seventy" administrators, I proved to him by simple division of three thousand by eighty-two, that there was less than thirty-seven candidates a piece. I also referred him to the fact, that a Baptist minister in Jamaica not long since immersed one hundred and twenty-nine in one day; another in Troy, twenty in nine minutes.

With regard to the second objection, I replied, that though the apostles would not be released from the care of the jailor with-

out an honorable legal discharge, yet under the care of that jailor they might go out to administer baptism. But there is no necessity for supposing that they did go out as the jailor, before his conversion, "brought them out of the inner prison" into the outer court, and every one acquainted with the structure of an oriental prison, knows that in that court, there were bathing fonts, in which prisoners were every day required to bathe. He and his family, I believe were baptized in a font resembling a baptistry.

B.: Really on baptism you reason like a Baptist. And are you equally convinced that believers are the only proper subjects of baptism?

P.: Yes. I have been so for nearly two years. I have told my minister and some of the private members of our church, that it seems to me strange that they can doubt that penitents or believers are the only subjects of baptism, when they read such passages as the following:

"He that believeth, and is baptized, shall be saved" (Mark 16:16).

"Repent and be baptized every one of you" (Acts 2:38).

"When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

"The eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest" (Acts 8:36, 37).

"Many of the Corinthians hearing, believed, and were baptized" (Acts 18:8).

B. But you know that they endeavor to find evidence in favor of infant baptism from an expression of Christ, in reference to children; from household baptism; and from circumcision.

P.: Yes, I know they do. But though Jesus said, "Suffer little children to come unto me," etc., yet John (4:2) says, "Jesus himself baptized not." Of the household of Stephanus, Paul says, (I Cor. 16:15) "It is the first fruits of Achaia, and they have addicted themselves to the ministry of the saints." Paul preached the Word of the Lord to all that were in the house of the jailor, and it is said (Acts 16) that "he believed in God, and rejoiced in God with all his house." There is no evidence that there were any children in the household of Lydia, and from the last clause of the chapter that gives us an account of her conversion and baptism, it appears that her household consisted of

brethren; probably the servants that attended her on her trading journey. And have you never found any whole households that "believed and were baptized," in your denomination?

B.: Yes, several. I called on a family of this kind not long since, in the town of Willington, Conn. The father and mother, and seven children and an apprentice, had all become members of the Baptist church in that town. Such instances are not unfrequent among us. I believe you did not express your views of the argument drawn from circumcision.

P.: I can see no analogy between the circumcision of a male Hebrew child, and the baptism of a female child of a believing Gentile. And if baptism came in the room of circumcision, I wonder the change was not thought of by the apostolical council to whom the dissension about circumcision was

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referred. It would have been easy for them to remove the difficulty by simply saying, "Baptism came in the room of circumcision, and is to be observed by believers in its stead"; but they "gave no such commandments" (Acts 15:1-31).

B.: You said you wished to converse with me on the peculiarities of the Baptist denomination. But thus far your sentiments and mine are the same. I can see no difference between us.

P.: You will find there is one point at least on which we shall widely differ.

B.: I would now ask you what that is, but the time for meeting has come; we will now close our conversation, and if you please, resume it again this evening at my house.

P.: Very well. I will call at 8:00 o'clock.

(Baptist Library, Vol. II, pp. 412-414, 1842 edition).

(Continued Next Week)



Contending . . . Faith

(Continued from page one)
pleased men, I should not be the servant of Christ" (Gal. 1:10).

Our efforts to persuade or dissuade the erring brother or sister must be undergirded with a heart of love and a conciliative spirit: "He that loveth not his brother abideth in death" (I John 3:14). A meek and quiet spirit is in the sight of God of great price (I Pet. 3:4). Values are fixed by the performance and rarity of a product. By the same criteria a haughty and lambastic spirit is of no value. Its valuelessness is due to the plenitude of it, and its utter ineffectiveness. Yet, many are deceived by thinking that the man who gives his brother a loud verbal thrashing or tongue lashing is courageous and therefore, must be right. It is not necessarily true. Solomon says: "The words of wise men are heard in quiet more than the cry of him that ruleth among fools" (Eccl. 9:17). An old adage reads, "Still waters run deep and carries great ships to their predetermined ports."

Due to the Adamic nature asserting itself, brother will tres-

pass against brother, and the Biblical rule to follow in adjusting the difference is: the offended brother takes the initiative and approaches the offending brother in a private and informal way (Matt. 18:15). Yet, if this first step is carried out in a cold and mechanical manner, void of the spirit of meekness and love, not only will the Biblical purpose, which is to "gain thy brother" be defeated, but the gulf of difference will also be greatly broadened. Surely, there is inestimable merit in this rule, or it would not have been the command of Christ. This command is often adhered to as relates to the letter of the law, but I fear too many times the motivation is wrong. On occasion, a public rebuke of the offender by the church is necessary, but when the private or public rebuke is administered in the absence of meekness and love, an engendering of strife will be the inevitable result. "Love is the fulfilling of the law" (Rom. 13:10). "The letter killeth, but the spirit giveth life" (II Cor. 3:6).

PURITY OF MOTIVE PRECLUDES COMPROMISE WITH EVIL

"Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

Purity of motive not only precludes compromise with evil, but demands a firm and relentless resistance to evil. An earnest contention for the faith, even though permeated with love will yet make enemies. This is evidenced by the heavy heart of Paul which issued in this lament to the loved but erring Galatians: "Am I therefore become your enemy because I tell you the truth?" (Gal. 4:16). Paul's disdain for the Galatian error was graphically stated. Yet, the context reveals that he never acted out of character toward them.

There was never an ill motive in the heart of the Saviour, and the caption under the picture of His life reads: "He glorified God on the earth" (John 17:4). Yet, never a man had as many or as brutal enemies as He. The Saviour was polemic and resolute, but He was never actuated in His condemnation of evil by any motive other than a desire to glorify God.

Many people entertain a malformed concept of Jesus. They see Him as being passive, meek, non-retaliatory, agreeable to everything, and opposing nothing. The truth is, there is as much display of the righteous indignation of Jesus in the N. T. against sin as there is of His love of righteousness. It was God's inexorable hatred of sin that sent His beloved Son to Calvary. "Hypocrites," "vipers," "fools," "blind guides," were terms commonly used by Christ in His open denunciation of sin. Many of His enemies came to Him in the guise of religion. Their motives being evil, they met with a scathing rebuke. Many of His enemies are yet afield wearing the cloak of religion, and preaching a soft, tractable and vacillating Jesus. They are parading before the religious public a Jesus that is love minus justice.

God's love is infinitely holy and repels all manner of evil. Love which demands a compromise of the truth is insincere and sensual. Christ never compromised with evil. He hated ungodliness and opposed it wherever and in whom ever it was found. Christ did not advocate the vain philosophy of "peace at any price." Peace bought at the expense of principal is not long retained.

The disciple using Christ as his example will stand against wickedness with all his might. He will not compromise with evil, nor acquit the guilty where and when the Bible condemns him. Then too, in his efforts to be like Christ he will not unduly criticize the erring. Contending for what we know is right without a pure motive is in itself evil. If our motive is tainted with the least de-

gree of fleshly gratification, regardless of the superlativeness of the cause, the total effort will be vain.

The servant of Christ in obedience to the command to "earnestly contend for the faith" is to observe a dual principle. First, he is to execute the letter of the law of Christ as perfectly as possible. Secondly, he is under a moral obligation to execute the letter of the law in the spirit of meekness and love. Therefore, let us examine our motives, laying aside the weapons of carnal warfare, such as, malice, arrogance, envy, hypocrisy, bigotry, jealousy, covetousness, etc. Let us work from the motive provided by the Holy Spirit, a desire to glorify God. It is granted, we will not make a favorable impression on the majority, but this should not cause us to repine, for God has said: "Blessed are the pure in heart" (Matt. 5:8).



Watching, But Not . . .

(Continued from page one)
who had been promised great enjoyment in certain excursions which had been planned, I took the early train and returned to town. One question, however, was on all lips as I departed — "When will you come back?"

Not knowing how long the business might detain me, I could only answer their question by saying: "You may expect me any day. I may return tomorrow, or the next day, or the day after. I cannot tell. So you may look for me any time."

It happened that I was detained longer than I had anticipated, returning only late in the week. But it was with no small interest that I learned, on getting home, that on the strength of my parting words the children had insisted, each day, on being washed and dressed and going to the station to meet me, in order to give me a hearty welcome home. Had I deceived them or raised false expectations by saying, "Expect me any day?" No! They did not think of suggesting such a complaint. They were only led by the words to watch, and expect, and be constantly ready for my coming. And though each day they were disappointed, they never thought that I had deceived them.

Again and again has this household story come to me as I have pondered and discussed the question of the return of the Bridegroom to His church. "Watch, therefore; for ye know not what hour your Lord doth come," was His parting word as He went away. Ought we to be always waiting and expecting our Master's return, then, till He come? So we have received, and so we teach; and such we believe to have been the (Continued on page 8, column 3)

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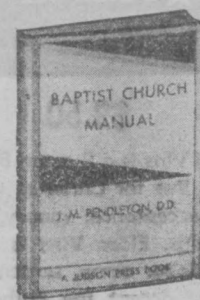
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

NORTH WEBSTER, Ind. (EP)—Five deaths during childbirth have been traced by authorities of Indiana's Kosciusko County to a group known both as the "Faith Assembly" and "Glory Barn," who reject medical help for newborn and their mothers.

"We can't come up with a law that says you have to go to a doctor to have a baby," Deputy Prosecutor Michael L. Valentine said. Medical care is contrary to Biblical teaching, the assembly believes. It endorses a literal interpretation of the Bible, including the conviction, as one member put it, that "Jesus is my doctor. He knows more about my body because He made it. His word says He'll heal it if I obey."

The latest victims are Alice R. Rogers, 23, and the baby she was carrying. Both died in Mrs. Rogers' home. Even when she and her husband would not call for funeral arrangements, believing that prayer would restore his life.

CHICAGO (EP)—Traffic accidents involving drivers under 21 have jumped 33 per cent since Illinois lowered the legal drinking age to 19.

The survey also indicates that arrests for teen-age drunken driving and traffic fatalities have increased since the new law took effect. Representative Aaron Jaffee, cosponsor of the bill that lowered the drinking age, said he would call for a new legislative study of the problem.

MEMPHIS (EP)—A former U. S. ambassador to Uganda has charged that the Ugandan head of state, Gen. Idi Amin, is "so totally irresponsible and blood-thirsty" that it is very dangerous to be a missionary in that East African nation.

Thomas P. Melady said that before he closed the U. S. embassy in Uganda in 1973 he urged American missionaries to "get out while they could," and added that Gen. Amin "is a real anti-Semite" who said that "Hitler was right in going away with six million Jews." The former ambassador, now executive vice president of St. Joseph's College, Philadelphia, said he saw the anti-Semitic traits of the black dictator long before the recent "business about the rescue of hijack victims from Uganda by Israeli soldiers."

MOSCOW (EP)—The major grievances of a group of Soviet Christian leaders, listed in a 15-page appeal to the Soviet government for freedom of religion, have been detailed in dispatches from Western news agencies.

The appeal, addressed in June to the Supreme Soviet, said the difficulties of professing the Christian faith were "particularly arduous in the U.S.S.R." and were "becoming more and more oppressive."

Among the signatories were clergy and laity of the officially recognized Russian Orthodox and Ukrainian Roman Catholic churches, and the unrecognized—Baptists, Pentecostals, Adventists and the fundamentalist Church of Christ.

Declaring that "the facts are in front of everyone's eyes," and that "it is impossible to deny them," the appeal cited curbs on Christians' freedom to express opinions on church policy, the profusion of anti-religious publications, the ban on all religious literature, the inability to carry out welfare activities, the inability of religious organizations to own property, and the forbidding of religious teaching throughout the U.S.S.R.

CARLISLE, Pa. (EP)—For the second time in two years, a county court judge has ruled against potato farmer, Robert L. Bear, who has sought damages against the Reformed Mennonite Church for its practice of "shunning."

In 1972, Mr. Bear was placed under a ban by church leaders because he had criticized Bishop Glenn Gross, who is his brother-in-law, and questioned some Reformed Mennonite teachings. The ban directed his family and friends to avoid business dealings with him unless and until he repented.

Judge Clinton Weidner said in his most recent ruling that Mr. Bear "used every tactic that could have been used to taunt, defame, embarrass and destroy" the church, his wife, Gale, his brother-in-law and Bishop J. Henry Fisher.

The judge said that the farmer has continually criticized the church and its leaders, "knowing the church would not come into court to redress the wrongs against them." An injunction prohibiting the church from exercising "shunning" would, the judge held, violate the right to free exercise of religious beliefs under both the state and federal constitutions.

CHOWCHILLA, Calif. (EP)—Prayers of thanksgiving were offered in the numerous local churches in a wide area near here for the safe return of 26 school children who had been kidnapped and abandoned in a quarry.

UTICA, N. Y. (EP)—Betty Bone Schiess, one of 11 Episcopal women ordained as priests nearly two years ago, is suing Ned Cole, charging sex discrimination.

Mrs. Schiess has been locked in a struggle with the Mr. Cole, bishop of the Episcopal Diocese of Central New York, since her ordination July 29, 1974 in Philadelphia.

Cole has refused to allow the Syracuse woman to serve as a full-fledged priest. Mrs. Schiess' appeals to the state Human Rights Commission and the Federal Equal Employment Opportunity Commission have been ignored.

When Mrs. Schiess served communion as assistant pastor at the Grace Episcopal Church in Syracuse, the bishop relieved her of her duties. Since that time Mrs. Schiess has been serving other denominations. She is seeking \$30,000 in damages.

WASHINGTON, D. C. (EP)—The director of chaplains services of the Veterans Administration has

ordered a controversial hymn removed from 15,000 new hymnals. "We do not think it the proper hymn to be sung in a hospital where there are sick people. . . . It is sacrilegious," said Chaplain James Rogers, a United Methodist.

The contemporary hymn, "It Was On A Friday Morning" by Sydney Carter, speaks forcefully of the bitterness of one of the robbers crucified with Jesus. Its refrain is "It's God they ought to crucify instead of you and me, I said to the carpenter A-hanging on the tree."

CHICAGO (EP)—Twenty million Americans are members of "fringe religious cults," such as spiritualism, Hare Krishna and Scientology, according to a University of Chicago anthropologist.

Irving Zaretsky told the Associated Press his 10-year study has indicated that the estimated number may be even larger, since participation often is an "occasional one-shot experience."

LOUISVILLE, Ky. (EP)—A United Methodist minister opened his pulpit to avowed Communist Angela Davis and as a result will be punished by leaders of the Louisville conference of his denomination.

The Gilbert Schroerlucke, 52, was criticized by Bishop Frank L. Robertson for allowing Ms. Davis

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to use the church for a rally after the Roman Catholic Archdiocese withdrew permission for the Red teacher to speak at a local parish.

Pastor Schroerlucke's salary may be cut by a third—from \$12,000 to \$8,000 a year. Some church members indicated they would withhold contributions to protest the use of a United Methodist congregation by a Communist Party spokesman, according to a UPI release.

TULSA, Okla. (EP)—A record 6,000 members and friends of the National Association of Free Will Baptists voted at their July 11-15 convention to make ineligible for church office elders (ministers) or deacons divorced and remarried regardless of the innocence or guilt of the parties involved.

In other resolutions, representatives of the 221,448-member church denounced homosexuality and sexual promiscuity in America and criticized a moral and humanistic philosophies of some public schools.

The Free Will Baptists rejected a general board recommendation on a dress code proposal. A faction within the assembly felt it was not strong or specific enough.

The First Free Will Baptist Church was organized in Perquimans County, North Carolina. The present denomination was organized in 1935.

NEWPORT, Tenn. (EP)—Nellie Pack believes she is the only woman who handles poisonous snakes, part of the worship ceremony of the Holiness Church of God in Jesus Name.

Her husband, Liston Pack, who drives a truck during the week, handles the copperhead in a dirt-filled box on top of their refrigerator.

"I'm scared to death of them," Nellie told an AP reporter. "Just the thought of them . . ."

But Nellie shares her husband's belief that God protects those who "take up serpents," so she has conquered her fears enough to participate in that phase of the service.

"Them fellows (the snakes) keep you walking straight with God," her husband commented.

WASHINGTON, D. C. (EP)—Associate Justice Lewis F. Powell, Jr., of the U. S. Supreme Court has granted a stay order which would block execution in Georgia, Florida, and Texas until the full court reconvenes this fall and reconsiders the death penalty.

His decision did not cover all inmates on death row in states affected by the July 2 Supreme Court decision upholding the death penalty laws in some states. However, it was expected that inmates in the other states would file petitions and receive similar stays.

None of the states involved opposed the stay order.

NEW YORK (EP)—A Quaker couple, veterans of 18 months of social and economic development work in Laos, confirmed here that the Laotian Communist regime is quietly seeking to "get rid" of foreign Christian missionaries while reluctantly allowing religious activities by indigenous Christians.

At the same time, they said Buddhism—"a non-theistic religion" to which most Laotians adhere—is quite compatible with the Marxist-oriented principles of the new government and that some government officials openly practice it.

SEATTLE (EP)—A four-day meeting sponsored by The Watchtower Bible and Tract Society drew 35,000 "Jehovah's Witnesses" to the Kingdom here for a Northwest district convention.

Their membership stands at 539,262 worldwide, according to the National Council of Churches—a gain of 66,600 in one year (14.09 per cent).

Only the Church of Jesus Christ of Latter-day Saints grew faster—21.54 per cent. The Assemblies of God were third with a 5.27 per cent annual gain.

MADRID (EP)—Jose Borrás, dean of the Spanish Seminary and president of the Spanish Baptist Union, says he has had personal assurances from King Juan Carlos I that religious liberty will prevail in Spain.

King Juan Carlos told Borrás, "If you have any problems at all in regard to religious freedom in your Baptist work, do not hesitate to come directly to me."

AUSTIN, Texas (EP)—Mrs. Madalyn Murray O'Hair, the nation's foremost atheist, says she will run for governor of Texas in 1978 in order to find out how many atheists there are in the Lone Star State.

Mrs. O'Hair admitted that she will probably not win.

Her estimate of the atheists population in the U. S. is 25 per cent of the population.

ST. PAUL, Minn. (EP)—Can a landlord refuse to rent to cohabiting unmarried couples?

A test case may contest the

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state's interpretation of a 1974 Minnesota law which makes it illegal to refuse to rent private property to someone on the basis of marital status, the Catholic Bulletin reported.

In a copyrighted article, the newspaper of the Archdiocese of St. Paul-Minneapolis said that a St. Paul attorney, Joseph Rheinberger, is defending a male landlord, a Jew, who refused the application of an unmarried couple on moral and religious grounds.

Earlier, a Roman Catholic woman, Mrs. Marian Balkins, disclosed she had received notice from the human rights department that a complaint had been filed against her for refusing to rent to an unmarried couple. She had refused for religious reasons.

CHELMSFORD, England (EP)—Two of the largest British church societies will share more than \$1,260,000 of an estate left by a well-known miser and recluse.

He was Herbert Miller, known locally as "Miser Miller," who lived like a hobo, scavenged for food and shunned other people. But his will revealed that he had been a millionaire.

Two-thirds of this fortune will go to the 275-year-old (Anglican) United Society for the Propagation of the Gospel and the other third to the British and Foreign Bible Society, which is 172 years old.

(Continued on page 8, column 3)

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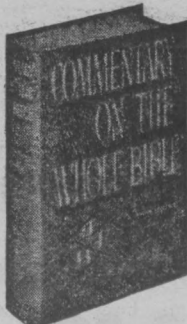
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How Spurgeon . . .

(Continued from page one)
were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land; I had Christian parents; but I did not fully understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the gospel fully preached. I do not blame the men, however. One man preached the Divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that wanted to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved"; but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning when I was going to a place of worship. When I could go no farther, I turned down a court, and came to a little Primitive Methodist chapel. The Primitive Methodists are a very useful body, — taking the poorest of the poor and lifting them up from the dust-heap to sit among princes. In that chapel there might have been a dozen or fifteen people. The minister did not come that morning — snowed up, I suppose. A few present, he knew me to be a poor man — a shoemaker, a tailor,

or something of that sort — went up into the pulpit to preach. Now, it is well that ministers should be instructed; but this man was really stupid, as you would say. If a man could have spoiled a sermon, he would have done it. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly; but that did not matter.

There was, I thought, a glimpse of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now, that does not take a deal of effort. It ain't lifting your foot or your finger; it is just 'look.' Well, a man need not go to college to learn to look. You may be the biggest fool, and yet you can look. A man need not be worth a thousand a year to look. Any one can look; a child can look. But this is what the text says. Then it says, "Look unto Me." "Ay," said he, in broad Essex, "many on ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Come look to God the Father. No; look to Him by and by. Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to Christ. It runs, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me"; I am sweating great drops of blood. "Look unto Me"; I am hanging on the cross. "Look"; I am dead and buried. "Look unto Me"; I rise again. "Look unto Me"; I ascend; I am sitting at the Father's right hand. Oh, look to Me! look to Me!" When he had got about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I dare say, with so

man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance, from the pulpit, before. However, it was a good blow struck. He continued: "And you will always be miserable — miserable in life, miserable in death — if you do not obey my text. But if you obey now, this moment, you will be saved."

Then he shouted, as only a Primitive Methodist can: "Young man, look to Jesus Christ; look now." He made me start in my seat; but I did look to Jesus Christ, there and then. The cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that moment and sung, with the most enthusiastic of them, of the precious blood of Christ and the simple faith which looks alone to Him. Oh, that somebody had told me that before! Trust Christ, and you shall be saved! It was, no doubt, wisely ordered, and I must ever say:

"E'er since by faith I saw the stream
Thy wounds supplied for me,
Redeeming love has been my theme,
And shall forever be."
—The Watchword, December, 1880

What's Happening

(Continued from page seven)
He was 93 when he died.

NEW YORK (EP) — More than 9,000 people were killed in the earthquake and landslide which struck west New Guinea in late June, according to more recent reports.

The earthquake and subsequent landslide struck jungle villages in the Indonesian part of the New Guinea island, burying at least 5,800 people under 90 feet of mud and rocks, a report from Jakarta, Indonesia, stated.

Some 15,000 survivors in the area are said to be in great need of relief assistance now extended by government, industry, and missionary agencies.

TRENTON, N. J. (EP) — The American Baptist Churches of New Jersey have announced they will join a suit challenging the teaching of transcendental meditation (TM) in four state public schools.

The church thus becomes the first religious denomination to support the suit filed by a coalition of religious groups and individual parents.

Watching, But Not . . .

(Continued from Page Six)
constant attitude of the primitive church.

But at once we are met with the objection, "If the first Christians looked for the coming of the Lord Jesus Christ in their day, and died without seeing Him, then they were deceived, and their Master may be charged with having held out to them false expectations." To which we boldly reply, that we believe that Christ taught His disciples to be daily looking for His return from Heaven; that they did so watch for and anticipate His coming; and that though He did not come in their day, they were not deceived, but richly blessed and rewarded in their waiting.

1. What did the Master teach? "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). "But of that day and that hour knoweth no man, no, not the angels which are in Heaven; neither the Son, but the Father. Take ye heed, watch and

NABERTON BIBLE CONFERENCE AUGUST 27-29

The Naberton Baptist Church and Pastor James A. Frederick will host a Bible Conference August 27-29. The meeting will commence at 7:00 p.m. on Friday night and end at 12:00 noon on Sunday. The church is located about eight miles east of Mansfield, La. The following men will speak:

"THE KINSMAN REDEEMER"	-----	Earnest Lord
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"THE WORK OF THE HOLY SPIRIT"	-----	Joe Shelmitt
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"FINANCING THE LORD'S CHURCH"	-----	Forest Keener
Lawton, Oklahoma		
"THE SECOND COMING OF CHRIST"	-----	J. P. Taylor
Mitchel, Louisiana		
"GRACE"	-----	Gene Hensley
San Antonio, Texas		
"THE LORD'S SUPPER"	-----	Bill Deloach
Naberton, Louisiana		
"THE SECURITY OF THE BELIEVER"	-----	Rudolph Gordon
Oakdale, Louisiana		
"HOLINESS"	-----	Ronald Brady
Longview, Texas		
"CHRISTIAN CHARITY"	-----	G. S. Burr
Catuna, Louisiana		
"PREDESTINATION"	-----	Hewitt Gallasp
Mansfield, Louisiana		
"THE GREAT COMMISSION"	-----	Bob Jones
Clarksville, Tennessee		
"THE IMPORTANCE OF SCRIPTURAL BAPTISM"	-----	Harold Draper
Arlington, Kentucky		
"REDEMPTION"	-----	Elvis Gregory
Columbus, Mississippi		

Missionary Larry Ellis and Elder Savage will also speak on the program at some time. If you have further questions contact Elder Ronald Lumpkin at 1-318-872-0557 or Elder W. O. Durham at 1-318-925-6208. The church and pastor invites all to attend this meeting. Lodging will be provided for the speakers.

pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:32-37).

Is not the meaning of all this very simple and obvious? The Lord Jesus Himself did not know the hour of His return, and therefore could only admonish His disciples to be always ready, and always watching, and always occupied in His service.

2. How did the primitive church act in view of these admonitions? "Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (I Cor. 1:7). "Ye turned to God from idols to serve the living and true God; and to wait for his Son from Heaven" (I Thess. 1:9, 10). "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). "For our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

It is evident from these texts that the first Christians walked with their eyes constantly turned toward Heaven, watching and waiting and expecting. The return of the Lord was to them an event ever imminent. They lived in constant hope of it, and labored under the inspiration which that hope imparted. And were they deceived, since, as the even proved, they died without witnessing the advent of Christ? Had He anywhere told them that He would certainly return in their day, they would have been deceived. Had they given out the announcement that they certainly should not die till the Master's return, they would have been deceived. Neither fact was true. It was the very uncertainty that constituted the ground and reason of their watchfulness. "Watch, therefore, for ye know neither the day nor the hour." Is it not evident that this hiding of the time of Christ's return was designed for this very end — to keep the church watchful, unworlly, always prepared, and always mindful of this great event? Is there any other motive which is so powerful in its influence in this direction, when properly realized?

Let us return to the incident with which we began:
The children expected every day

the return of their father. Thus, every day their minds were turned strongly toward his coming. If he had said, "I shall not come back until Saturday night," they would have dismissed the matter for the most part from their thoughts, till the appointed time drew near. As it was, they had it in mind every day alike.

This expectation led them, each day, to wash and make themselves clean; to put on their best garments, and make themselves ready to greet their father.

So the Lord wants His church to keep Him constantly in mind — to have her garments always white and unspotted from the world, in order that she may be prepared to meet Him. Is there any plan that could have so wisely insured these results as that of setting before them this great hope? In spite of seeming delay — in spite of the love of many waxing cold — in spite of the worldling's taunt, "Where is the sign of His coming?" Christian, cease not to look for your Lord from Heaven. "Ye a little while, and He that shall come will come, and will not tarry." And He still says: "And what I say unto you I say unto all, Watch." — The WATCHWORD, June, 1881.

We Need . . .

(Continued from page one)
return to the world. And results from having nothing but a public religion! Oh, that people would remember that it was not the wind, or the fire, or the earthquake, which showed Elijah the presence of God, but "the still small voice" (I King 19:12). Selected.

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