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## The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 2093

## REPUBLICANISM—FULL OF EVILS, BUT STILL BEST FORM OF GOVERNMENT!

By ELDER JOHN LELAND

A republican government secures to the people the greatest portion of happiness that any government can; yet noise and change, from the nature of man, are interwoven in its institutions. Ambition is a shade of human nature; it is scarcely more natural for men to breathe, than it is for them to wish to control; at least to be

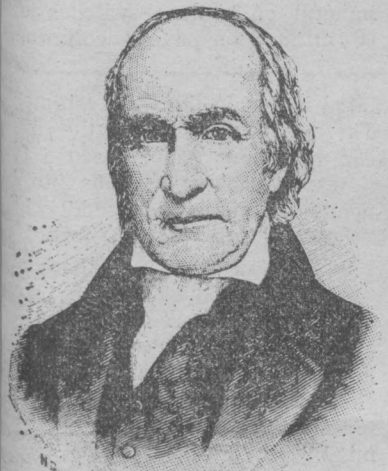
office, and perhaps out of the confidence of the people, and at the same time wish to secure the last that they may gain the first, will avail themselves of every embarrassment, which those who are in authority.

As men are ambitious, so they are avaricious; and as offices are pre-eminent, and generally more lucrative than husbandry and mechanism, it is not to be wondered at that men fish for them.

But the noise and tempests in a

republic, generally proceed from those who have no power to injure; whereas the noise of a monarchy is clothed with awful majesty. Hence, the calm of despotism, so-called, is like the calm silence of the people when the thunders roar. Which, then, is to be preferred? The joys of a public feast, attended with a little noise and riot, or the profound silence that reigns, when the shafts of lightning fly and the people are afraid to speak?

(Continued on page 4, column 5)



JOHN LELAND

free from the control of others. When in authority, men have a little of both; i.e., a little power to control others, and a little refuge from the control of others; hence, the station of office is coveted.

It is always easier to see defects in others, than to avoid them ourselves; add to this, government itself is but a choice among evils; and very frequently cases occur, in which the best possible mode of administration will be attended with glaring inconveniences. At such times, those who are out of

### TEN CHURCHMEN

Ten little churchmen went to church when fine,  
But it started raining, and then there were nine.  
Nine little churchmen stayed up very late;  
One overslept himself, and then there were eight.  
Eight little churchmen on the road to Heaven,  
One joined a tennis club, and then there were seven.  
Seven little churchmen heard of Sunday "flicks":  
One thought, "I think I'll go," and then there were six.  
Six little churchmen kept the place alive;  
One bought a TV set, and then there were five.  
Five little churchmen seemed loyal to the core;  
The minister upset one, and then there were four.  
Four little churchmen argued heatedly  
Over ceremonial, and then there were three.  
Three little churchmen sang the service through,  
Got a hymn they didn't know, and  
(Continued on page 8, column 3)

## Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN  
Missionary To New Guinea

September 17, 1976

Dear Friends:

Greetings to each of you from Nigeria. I will try to take up where I left off in my last report on my trip to Nigeria. The most of the last report had to do with

dress you personally to make it interesting.

My travel plans for the trip to New Guinea via Nigeria had been turned over to the A.A.A. Travel Agency, Portsmouth, Ohio. This included getting my visa for Nigeria. The date that had been set for me to leave was September 11. On September 7, I checked with the travel agency to see if my plans had been completed and found that my visa had not been granted by the Nigerian Embassy in Washington. A phone call to the embassy revealed that due to a lack of \$2.35 being sent in with the application, the whole thing had been pigeon-holed and forgotten about. Now there would not be time for it to be mailed. As there had been no expected difficulty in obtaining the visa, all other plans for the trip had been finalized. This meant that I would now have

(Continued on page 7, column 4).



FRED T. HALLIMAN

the reason why I came by this way and I expect the most of this one will deal mainly with my getting here. While I will try to fill you in on the details as much as possible I would have to ad-

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## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### WHAT IS REAL REPENTANCE?

*"And it repented the Lord that he had made man on the earth, and it grieved him at his heart"* (Gen. 6:6).

In Genesis 6:6 God was about to change His visible procedure toward mankind. This is the first occurrence of the word "repent" in the Bible. The key to the meaning and scope of this word can be discovered in its first usage. God condescends to express Himself after the manner of men. Such expressions must never be

understood to reflect upon the immutability of God. The language about God repenting is figurative, for the Eternal Mind is never changed by any human event. *"God is not a man, that he should lie; neither the son of man, that he should repent"* (Num. 23:19).

Now by carefully noting the setting of this word in Genesis 6:6 and attentively observing what follows, we discover: First, that the occasions of repentance is sin, for in Genesis 6:5 we read that

*'God saw that the wickedness of man was great in the earth';* thus repentance consists in a change of mind; a new decision is formed in view of the deplorable conditions existing — *'it repented the Lord that he had made man.'* Third, that genuine repentance is accompanied by a real sorrow for sin, for that which necessitated the change of mind; *'and it grieved him at his heart'* — cf. II Cor. 7:10. Fourth, that the fruit or

(Continued on page 2, column 2)

## Independency Of Churches

By FRANCIS WAYLAND  
(In Mansions Above)

Francis Wayland was born in New York City, March 11, 1795. His father, Francis Wayland, Sr., was a Baptist minister. His parents were characterized by great integrity, industry, robust sense, earnest moral convictions, and an almost passionate love of civil and religious liberty.

At the age of seventeen he graduated at Union College, then under the presidency of Dr. Nott, and at once began the study of medicine, which he completed 3 years later. During the last year of his medical studies he became a Christian



FRANCIS WAYLAND

and united with the Baptist Church. Feeling he was called to preach, he entered the Andover Theological Seminary.

In 1821 he was called to be the pastor of the First Baptist Church in Boston. In 1826 he accepted a professorship in Union College. A few months later he was called to the presidency of Brown University, and in February, 1827, he entered upon what was to be the great work of his life. As an educator at the first educational institution to be planted by the Baptists in America he had no equal. He continued there until 1855, when he resigned due to his health to accept the pastorate of the First Baptist Church in Providence. He departed this life on September 30, 1865.

His labors in authorship were abundant — eighteen volumes and fifty sermons,

addresses, etc. He held intelligently, firmly, and conscientiously to the Baptist faith. His last words to the citizens of Providence were about keeping the faith. An eminent graduate once said, "Six words that he said to the class were worth more to me than all the words I ever heard beside."

The Baptists have ever believed in the entire and absolute independence of the churches. By this, we mean that every church of Christ, that is, every company of believers united together according to the laws of Christ, is wholly independent of every other; that every church is perfectly capable of self-government; and that, therefore, no one acknowledges any higher authority under Christ, than itself; that with the church all ecclesiastical action commences, and with it it terminates, and hence, that the ecclesiastical relations proper, of every member, are limited to the church to which he belongs.

If it be said that a member may thus be exposed to the tyranny of a majority, and suffer censure when it is undeserved, without hope of redress; to this I reply, the principles of independence, carried consistently to their results, furnish a remedy for this form of injustice. A church owes courtesy to every other church, but is under no obligation to take part with it in wrong-doing. The injured person may, therefore, apply to any other church for admission. It is perfectly competent for them to examine the case for themselves, and if, in their opinion, the member has been guilty of no wrong, (Continued on page 5, column 2)

## John The Baptist — The Neglected Prophet

By PASTOR FRANK ELLERKER  
Branford, Florida, 32008  
(Formerly of Warwickshire, England)

THE ANNOUNCEMENT  
OF JOHN'S BIRTH

*"There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priests office before God in the order of his course, According to the custom of the priests office, his LOT was to burn incense when he went into the temple of the Lord. And the whole multitude of the people*

were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not Zacharias: for thy PRAYER is



PASTOR FRANK ELLERKER

heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even FROM HIS MOTHER'S WOMB. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just; to make ready a people PREPARED for (Continued on page 6, column 3)



## The Baptist Examiner

The Baptist Paper for the Baptist People

**MILBURN COCKRELL** --- Editor  
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THE BAPTIST EXAMINER  
OCTOBER 23, 1976  
PAGE TWO

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## Real Repentance . . .

(Continued from page one)  
consequence of repentance appears in a determination to undo (for-sake, and rectify as far as possible) that which is sorrowed over: "and the Lord said, I will destroy man" (v. 7). All of these elements are found in a repentance which has been produced in the heart by the gracious and supernatural operation of the Holy Spirit" (REPENTANCE, A. W. Pink, p. 5).

### REPENTANCE IS MISSING

The word "repentance" was better understood in Old and New Testament times than it is today. In these times of great confusion in doctrinal-matters repentance is given a variety of conflicting meanings. The word faith is better understood by the average churchgoer than the word repentance, for faith is often stressed to the neglect of the doctrine of repentance.

The missing note in modern day preaching is repentance. Evangelists and pastors are neglecting to tell sinners that God requires repentance before pardon. In this generation men with captivating personalities are beguiling unstable souls with a form of decisionism that is "another gospel." Missionaries, evangelists, pastors and church literature are forgetting to emphasize this fundamental, indispensable foundation stone of the gospel. Ultra-dispensationalists now affirm repentance is not in this dispensation essential to salvation. Such men are blind leaders of the blind.

Thousands of depraved sinners imagine they can continue in a life of sin while adding Jesus as a personal Hell insurance for the world to come. Our churches are filled with professing Christians who have never repented; yea, who do not even know what repentance really is! Religious people must be taught that no sinner is pardoned while he is impenitent. The Scriptures know nothing of such a grotesque creature as one who is saved but unrepentant!

In an attempt to cover their sloppy evangelism, religious leaders have invented some new terms to explain the worldly lives of their church members. They speak of "carnal Christians" and the need of "the second blessing." They refer to some who they say know Christ as Saviour but not as Lord. The lack of preaching repentance has made cold, heartless and formal churches who have nothing to offer the lost world.

### WHAT REPENTANCE IS NOT

Repentance is not penance as Catholics teach and translate the Word in their Douay Bible. Penance can never effect true repentance. It can only be a hindrance to the soul's abandonment of sin. Penance is external self-torture of the body, while repentance is a torture of the mind. Penance diverts attention from the real inward need of the spirit of man. It is exercised toward a false church rather than God.

"And his mercy is on them that fear him from generation to generation"—Luke 1:50.

More, and more, and more do I realize the solemn responsibility that is mine as a preacher. Every time that I come to read the passage in Matthew 15, when Jesus says, "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" — every time I read that, I am impressed by the fact of the great responsibility that is mine to preach the Word of God.

If you were standing on the busiest corner in town, would you prefer to have Brother Lawrence Clere, our blind boy, lead you across the street, assuming that you were blind, too, or would you like to have me or somebody that has two good eyes? Everyone of you, unless the Lord has saved you and opened your eyes, are spiritually blind. I ask you,

Confessing your sins to a human priest is not repentance. Going forward to an altar or mourner's bench is not Bible repentance. Millions believe this is what repentance is, but they are sadly mistaken.

Pharaoh confessed his sin, but he never did repent. It is written in Exodus 9:27: "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked."

Being "almost persuaded" is not Bible repentance. A truly penitent person is altogether persuaded to be a Christian. King Agrippa was almost persuaded to be a Christian (Acts 26:28), but he is never said to have repented. The demons believe and tremble, but they never repent (Jas. 2:19). Felix trembled under Paul's preaching (Acts 24:25), but he never repented of his unrighteousness. Many sermons have moved strong men to reason of judgment who are in Hell today.

Repentance is not sorrow for sins as the price of salvation. Real repentance does involve a sorrow for sin, but it is a godly sorrow. There is nothing meritorious about repentance, but rather the consciousness of lack of merit. In repentance the sinner says in effect: "Nothing in my hands I bring. Simply to Thy cross I cling."

It is assumed in many circles if a person sheds tears over his wicked life that he has repented. But no one merits Heaven by his tears, nor does sorrow for sin atone for sin and purchase the favor of God. Esau "found no place of repentance, though he sought it carefully with tears" (Heb. 12:17). Men weep in the fire of Hell but they do not repent!

Evangelical repentance is not sorrow on account of the consequences of sins committed. This is legal repentance. This kind of repentance is nothing but dread of judgment and punishment. Such people are not sorry they have sinned, but they are sorry that they got caught in the act of sin. They regret justice will not leave them at liberty to sin, such was Cain's repentance. After the murder of his brother Abel, he said: "My punishment is greater than I can bear" (Gen. 4:13).

Legal repentance is a work of the law upon the conscience of man. This legal conflict wears

you would want a blind man, that is, blind as to the truths of God's Word, for your leader, or would you want an individual who knows the Word of God to preach it to you on Sunday?

I say, whenever I think about this, I realize more and more what a solemn responsibility is mine as a preacher. When I think about our church, when I think about our radio broadcast, and when I remember the far-reaching influence of THE BAPTIST EXAMINER, I say to you, I realize what a responsibility is mine to preach the Word of God.

It is with this thought in mind that I come to talk to you about "The Generation Gap." This is an expression that is seen in the newspapers often today. You hear it over the radio and television. Quite often, in these various news media, you either hear or see the expression, "the generation gap."

off and nothing spiritual comes of it. The Bible calls this "the sorrow of the world" which "worketh death" (II Cor. 7:10). Judas is an example of this kind of repentance. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood . . . and departed, and went and hanged himself" (Matt. 27:3-5).

True repentance is not external reformation of life. Reformation follows true repentance, yet we must never confuse the two. It is the fruit, not the root. A man may reform his life without repenting of his sins to God. It is written in Jeremiah 3:10: "Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord." The Pharisees outwardly appeared righteous unto men, but within they were full of iniquity (Matt. 23:28). It is possible for a person to sweep and garnish his life and still be full of demons (Matt. 12:43-45). A washed sow will return to her wallowing in the mire (II Pet. 2:22).

### WHAT REPENTANCE REALLY IS

Two Hebrew words are trans-

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## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## THE GENERATION GAP

Actually, it means that one age group is not supposed to understand the natures, the thoughts, the words, and the deeds of another group — particularly teenagers. That is what it amounts to.

As I have been thinking about it, it dawned on me that one generation is supposed to be 23 years. That would mean that if you are 23 years old or older, you are not supposed to understand anybody that is 23 years younger than you are. Or if you are 46 years of age, you are not supposed to understand anybody that is up to 23 years of age, and they are not supposed to understand you.

We didn't call it a generation gap when I was a boy, but I think we had the same problem then. I think my father closed the gap several times when he took a handful of hickory switches and (Continued on page 3, column 1)

lated repent in the Old Testament. These are "nacham," the most common, and "shub," used a few times. "Nacham" means "to be penitent, comforted, eased," while "shub" means "to turn back."

In the New Testament there are two words used which are translated repent and repentance. They are "metamelomai" and "metanoeo." The first means "to be careful or concerned with," and the second means "to have another mind."

J. P. Boyce says on the word repentance that it "means to reconsider, to perceive afterward, and hence to change one's view, mind, or purpose, or even judgment, implying disapproval and abandonment of past opinions and purposes, and the adoption of others which are different . . . It is seen that it involves a change in the outward life because such (Continued on page 6, column 1)

## BRIEF NOTES

Elder Bill Mayes and the Sovereign Grace Baptist Mission have a house converted partially to use as an assembly place for worship. Please direct all mail to Sovereign Grace Baptist Church, or Elder Bill Mayes, 221 West Emily, Tampa, Fla. 33603. His phone is 813-224-9174.

On September 19, 1976, Brother Erdie Crace made known to Calvary Baptist Church in Ashland his call to the gospel ministry. The church licensed him to preach and to begin a mission in Richmondale, Ohio. The Pleasant Valley Baptist Mission is located four miles out of Richmondale. Its services are on Tuesday at 7:00 p.m. and on Friday at 7:00 p.m. Readers who live in this area are urged to attend these services.

The First Baptist Church, Haveny Drive, Nappanee, Ind., and Pastor Ralph Hawkins will host an all-day service of preaching and fellowship on Oct. 23. The meeting begins at 10:00 a.m. The noon meal will be provided by the host church.

The church invites all friends and readers of TBE in their area to attend this service. For more information call either 219-773-4816 or 219-773-4755.



Some people use their religion like a bus. They ride on it only when it is going their way.

## The Generation Gap

(Continued from Page Two)

started after me. I am not of the opinion that if the crowd who makes much of the fact today that they are misunderstood, and maligned, and abused by the police, and preachers, and teachers and everybody else in general that differs with them — I think that if their parents had used a handful of hickory switches on them, the generation gap would have been closed a long time ago. As I say, we had it when I was a boy, but the gap closed up pretty quickly sometimes.

They had it in Solomon's day. There was a generation gap just exactly what we have today, in the days of Solomon. Listen:

"There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from the earth, and the needy from among men"—Prov. 20:11-14.

If you will read it closely, you will notice this text says that there is a generation that doesn't have the proper attitude toward father and mother. We have such today. It says that they are pure in their own eyes, and I am satisfied that all this crowd of young hoodlums who have been rioting in colleges — I am satisfied they think they are exactly right in every respect. I am satisfied they haven't been washed from their filthiness. I am not speaking physically just now — I'll come to that presently — but I am speaking of their spiritual filthiness — that

they haven't been cleansed.

This text says that they have not been washed from their filthiness, they are lofty in their eyes, their teeth are as swords, their one desire is to devour everybody that gets in their way. Solomon had that to contend with in his day, and we have it today. The problems in our schools, and our colleges, and our churches, and in our homes are identically described by the words of Solomon, as we find them here.

I am not expecting young people today to dress and act like the older generation. In fact, I look back across the years gone by and I think that some of the things the older people wore was just about as crazy as some of the things which the hippies wear today. Some of the dresses that women wore, and some of the clothes that men wore in the Victorian era to me were as ridiculous as some of the things that people wear today.

Every once in a while one of these modern musical groups comes in the printing shop to get some business cards made relative to their band. They have their long, mussed-up hair that is of no value that I can see, and jokingly, every once in a while I grab my scissors, which are about a foot and a half long which I use for editing, and I make out like I am going to give them a hair cut, like I would "roach" the hair of a mule. Of course, they prize that hair, and I just do it as a joke and have a little fun with them. I made up my mind months ago I don't expect young people to dress, and act, and talk like older people. As far as I am concerned, I wear belts, ties, boots, and hats different from the majority of people, and if they will leave my belts, and ties, and boots, and

hats alone, I'll leave their hair and all their eccentricities alone too. So I get along pretty good as far as this modern generation is concerned.

As I say, I am not expecting this modern generation to be the same as you and I who are older, but I certainly am glad to give them the same liberty and the same privilege of doing, and acting, and being, as I expect them to grant to me.

I

**GENERATIONS PASS AWAY.**  
"One generation PASSETH AWAY, and another generation cometh: but the earth abideth for ever"—Eccl. 1:4.

As I said, a generation is usually considered to be 23 years in length, and this text says that generations come and generations go. But we can thank God for the fact that some things remain the same.

The earth abides, but that is not all that abides. I am glad that this Bible abides. Though generations come and generations go, I am glad that this old Book remains the same.

I am glad that the true church that Jesus built remains the same. Jesus said:

"I will build my church; and the gates of Hell shall not prevail against it"—Matt. 16:18.

Not only does the Bible remain, and the earth remain, and the church remain the same, but Jesus Christ remains the same. Listen:

"Jesus Christ the same yesterday, and to day, and for ever"—Heb. 13:8.

I might go on and mention other things that remain the same, and do not change, but this is sufficient. While it is true that generations come and generations go, and generations change and fluctuate, thank God, this old earth remains the same, the Bible re-

## IS "THAT" IN THE BIBLE?



Question:

**UNDER WHAT KINGS DID THE HEBREWS PRACTICE PHALLIC WORSHIP?**

Answer:

Solomon and Rehoboam, II Kings 23:13-14 and I Kings 14:21-24 (both in Moffatt's translation):

"The king (Josiah) desecrated the shrines east of Jerusalem . . . which had been erected by Solomon king of Israel for Astarte the detestable idol of the Phoenicians and for Kemosh the detestable idol of the Ammonites. He smashed the obelisks, cut down the sacred poles, and filled up their site with dead men's bones.

"In Judah Rehoboam the son of Solomon reigned . . . Judah did what was evil in the sight of the Eternal . . . For they erected shrines, obelisks, and sacred poles, on every height and under every spreading tree; also there were temple-prostitutes in the land . . ."

In these passages there are four words which indicate phallic worship to any student of the history of religion, namely, obelisks, sacred poles, temple-prostitutes, and Astarte.

mains the same, Jesus Christ remains the same, and the church that Jesus built remains the same.

II

**IN JESUS' DAY, WE READ OF A GROUP THAT WERE HEADED FOR JUDGMENT AND MISERY.**

Jesus speaks out five times during the days of His flesh. One time He calls them "a generation of vipers"—Matt. 3:7.

In another instance, He calls them "an evil and adulterous generation"—Matt. 12:39.

Still again, He tells them "this wicked generation"—Matt. 12:45.

A little later, He refers to them as "a faithless and perverse generation"—Matt. 17:17.

Then again, He refers to them as "a sinful generation"—Mark 8:38.

As I say, this was the people of Jesus' day. It wasn't any particular group of individuals, but it was the people of His day that were unsaved. He calls them "a generation of vipers," "an evil and adulterous generation," "a wicked generation," "a faithless and perverse generation," and "a sinful generation." In every instance, He declares that these individuals are headed for judgment and for misery.

May I remind you that every one that is outside the Lord Jesus Christ is described in this group, and may I tell you that if you are unsaved, you are headed for judgment and for misery, just the same as this crowd about whom, and to whom, the Lord Jesus spoke. Everybody outside of Jesus Christ comes in the class that I have read to you about — a generation of vipers, an evil and adulterous generation, a wicked generation, a faithless and perverse generation, and a sinful generation.

That is you, if you are unsaved. That is you, if you know not Jesus Christ as your Saviour. Regardless of how fine a mother and father you have, irrespective of how good and moral you yourself may be, and despite the fact that you may even attend church services twice on Sunday, unless Jesus Christ has become your Saviour, you are classified by the words of the Lord Jesus Christ, and I repeat, you are headed for judgment and for misery in the end.

III

ALL OF GOD'S PEOPLE ARE

## A CHOSEN GENERATION.

We read:

"But ye are a CHOSEN GENERATION, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light"—I Pet. 2:9.

Notice, Peter says that if you are saved, you are a chosen generation. As long as you are unsaved, as long as you are in your sins, He describes you as a generation of vipers, an evil and adulterous generation, a wicked generation, a faithless and perverse generation, and a sinful generation, but if you are saved, He refers to you as a chosen generation. Aren't you glad that He refers to you in this manner?

The Apostle Paul says:

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

Before you were born, before you were conceived, before you were thought of, before this world was, before God ever laid down this earth, in the mind of God, God planned for you. God purposed for you, and God chose you.

Listen again:

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU to salvation through sanctification of the Spirit and belief of the truth"—II Thess. 2:13.

Thank God, if you are saved, if you are of the chosen generation, you were chosen of God before the foundation of the world.

I had a rather remarkable experience with a business man. We do a good deal of printing in his behalf, and every time he comes in the printing shop, he always makes it a point to get a copy of THE BAPTIST EXAMINER. I know he reads it before he comes back, because the next time he comes in, he always jokes me about something I said in the paper.

For example, he wanted to know why it is that I love John R. Rice as I do; he wanted to know what kind of horns Joe Wilson has growing out of his head; and he wanted to know about that damnable doctrine of election.

Well, one time when he was in the shop, as he started his usual jesting, I took time to answer everything that he said. Finally, one of the boys started one of the presses back in the shop making a good deal of noise, so I took him into the office. We sat down and he started his usual barrage of questions, which I wanted him to do. Finally, he said, "Why?" and I said, "None of your business, that is the answer. God does as He pleases. God is running this world, and God is controlling this world, and it is not for you to say, 'Why does He save this one and pass another by?' That is God's business. And if God ever saves you, you will realize that to Him goes all the praise and all the glory for your salvation."

I tell you, it thrills my heart to say unto you that nobody will ever be saved but what will give God the glory for his salvation, because it was God who chose you, and if you are saved, you are saved because you are a part of this chosen generation.

IV

**THE BLESSINGS OF BEING A PART OF GOD'S CHOSEN GENERATION.**

If you are a saved person and you are a part of God's chosen generation, then there are some particular blessings that are yours to enjoy today.

You have the assurance that God is with you. Listen:

"There were they in great fear; for GOD IS IN the generation of the righteous"—Psa. 14:5.

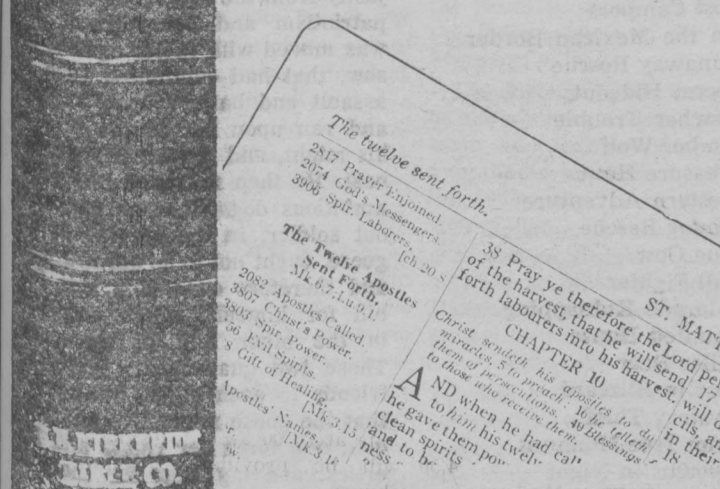
(Continued on page 4, column 3)

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THE BAPTIST EXAMINER

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PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:  
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

Many Pedobaptist scholars argue that "wash" in Mark 7:4 cannot mean "to immerse." Is this correct? What are the "tables" in verse 4 also?

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH  
9272 Euclid-Chardon  
Road  
Kirkland, Ohio



they are a mistranslation of the word KLINE which means a couch or bed. The marginal rendering in my Cambridge Bible says, "or beds." It would seem that those Pharisees would even sprinkle the couch upon which they reclined while they ate. It seems to have been a part of their ritualistic religion. So far as I am able to see the word "tables" has no business being in this verse.

No, it is not correct to interpret (Mark 7:4) the washings any other way except immersion. The original language uses BAPTISO which simply means to submerge.

Pedobaptists argue that submersion would be impossible for lack of enough water and that it would also be too inconvenient to immerse one's self before every meal. When one understands that immersion of the hands is referred to here, then the argument, immediately, disappears.

We Baptists believe that when the Scripture says immerse, it means to "plunge under." The context will tell us what is to be plunged — in the case of the ordinance called baptism the entire body (Rom. 6:3,4).

"Tables" is not found in some of the better manuscripts, but the word, when found should be translated "seat" or "couch" — probably meaning a cover or cushion for a bench which could be readily washed.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



I am unable to see why these scholars waste their time arguing that the Pharisees did not immerse their hands before they ate. It is true that the word "wash" here in this verse comes from RHANTIZO which means to sprinkle. But what does the way the Pharisees washed their hands have to do with the baptism of a believer? Verse 5 makes it clear that the Pharisees and scribes were condemning the disciples for their not washing their hands after the tradition of the elders. They were eating without washing their hands. And to those legalistic Jews that was pretty close to the unpardonable sin. And it was not because it was taught in God's Word, but because it was according to the tradition of the elders. So when these scholars used this word "wash" to fight immersion as the Scriptural mode of baptism they remind me very much of the drowning man who catches at a straw.

Catholic scholars do not deny that all baptism in the early days of the church was by immersion. The Catholic Dictionary in the Birmingham Public Library defines the word "immersion" as the ancient mode of baptism by which our Lord was baptized. But the Catholic church's children, either through ignorance, or a desire to defend mama's baptism, try to deny that fact.

As to the tables in verse 4, beloved, I will probably commit the unpardonable sin in the eyes of some dear brethren when I say

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



Frankly, I am not sure just exactly what the argument is here. The only thing that I can see is that someone is trying to make a word say something that it does not say.

The word "wash" is from the Greek word "baptizo." This word in order to be correctly interpreted must be considered with the thought of immerse, dip, or plunge. Strong's concordance, dealing with the word "wash," says: "To make whelmed (i.e., fully wet); used only (in the N.T.) of ceremonial ablution, espec. (techn.) of the ordinance of ceremonial baptism."

As for the word "table," all I can do is tell you what the concordance says. Young's concordance tells us that it is from the Greek word "kline" which means "a reclining couch or bed." It is my understanding that oftentimes they reclined when they ate in those days. I would say that the Pharisees demanded that everything they ate with or on had to be perfectly clean.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Those who argue that "wash" in Mark 7:4 cannot mean "to immerse," as related to church baptism, are perfectly correct. Baptism is not under discussion at all, and the slamming around of cups

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and plates and bowls and all other dishes in water is not even an illustration of baptism.

The question is asked "What are the tables in verse 4?" The answer is tables are the objects that we have all been familiar with throughout the years of life. The housewife following a meal clears off the used utensils and proceeds to wash the dishes. Following this, she takes a wet rag and goes back to the table and gives it a good scrubbing.

## The Generation Gap

(Continued from page three)

Notice, God is with you. If you are a part of the generation of the righteous, God is with you. I don't know anything that ought to thrill your heart more than to know that God is with you.

God is before you. He is behind you. He is to the right of you. He is to the left of you. He is beneath you. He is above you. He is with you. Listen:

"And, lo, I am with you always, even unto the end of the world"—Matt. 28:20.

Thank God, you have the assurance that God is with you, if you are a part of this chosen generation.

Every person who is saved, whether young or whether old, the Lord is with you. I tell you, that is something to thrill the heart of any man to know that God is with him. Every hour, of every passing day, God is with you.

Another blessing that you and I have as being a part of this chosen generation is that of endurance, for we are going to endure.

"How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation"—Dan. 4:3.

How long is God going to last? From generation to generation, or eternally, God is going to last. How long are you and I, who are saved going to last? Just the same — from generation to generation.

This text in Daniel is taken out of the experience of Nebuchadnezzar. Nebuchadnezzar, you remember, was a flourishing monarch of Babylon. However, he did not have room for God in his life. God was crowded out. He was like most people today; they don't have time for God. They have time for everything else, but no time for God.

One day Nebuchadnezzar had a dream, or a vision. He saw a great big tree, and all the fowls of the air came and rested within that tree. The cattle underneath the tree found shelter there. He looked, and looked, and looked until one from Heaven came and cut it down. He saw that tree later on, grown back again.

The Word of God is telling us of Nebuchadnezzar's own experience. Nebuchadnezzar was represented by that tree, and all the nations of the world depended upon him and were resting either in his branches or under his branches, sheltered by him. One day God cut him down.

You remember how it happened. Nebuchadnezzar walked around in his palace and said, "Is not this great Babylon, that I have built?" Just at that time when he said "I," God said "that is enough. I have had all of your arrogance that I can stand, Nebuchadnezzar, get down on all fours and walk around like an ox for seven years." Nebuchadnezzar's mind was gone. The Word of God says that his fingernails grew out

like birds' claws and his hair grew out like eagles' wings, and for seven years he ate grass like an oxen.

It is the part of a beast to forget God. A beast doesn't know God, so God turned Nebuchadnezzar into a beast. His attitude was that there was no God. He was the one that built Babylon. God said, "You are going to act like a beast," and God turned him into a beast. For seven years' time Nebuchadnezzar ate grass like an oxen, until one day it came to him that there was a God reigning in the skies, and that God was going to endure forever, and he himself was only going to last for a while. The Word of God says that his mind came back to him. He had a right mind then. Then it was that he spoke the words of this text, when he said, "How great are his signs; and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

I tell you, beloved, the man who has been made a part of God's chosen generation is not only blest with the assurance that God is with him, but he is blest with the assurance of endurance because God is going to endure from generation to generation, and you and I that are saved, are going to endure just the same.

Another blessing that comes as being a part of God's chosen generation is that God's mercy is definitely resting upon us. Listen:

"And his mercy is on them that fear him from generation to generation"—Luke 1:50.

This is part of the Magnificat — the words of Mary when the announcement was made to her that she was to bear the Christ child. She spoke the words of Luke 1:46-56. This was but a quotation from the Word of God in the Old Testament. She showed her familiarity with the Word of God, and among other things, she quoted from the Old Testament that His mercy is on them that fear Him, from generation to generation.

Beloved, if you are a part of God's chosen generation, then God's mercy is resting upon you. For how long? From generation to generation. There can't be any generation gap in the life of the man who is saved. Every man who is saved loves the same Saviour that I love. The man who has been saved has the same

mercy of God resting on him as is resting on me. The man who was saved in the days of the Lord Jesus Christ had the same mercy of God resting on him as I have resting on me today. And if this world stands one hundred years from now, the man who is saved a hundred years from now, will have the same mercy of God resting on him. Thus, Mary said, "His mercy is on them that fear him from generation to generation."

I tell you, there surely are some great blessings by being a part of God's chosen generation. It helps me when I realize that God is with us. It helps me to know that we are going to endure. It helps me to know that God's mercy is on us. I thank my God for these blessings that come as being a part of God's chosen generation.

V

WE ARE TO TELL THE  
STORY OF THE LORD AND  
HIS MERCY AND JUDGMENT  
TO ALL GENERATIONS.

We read:  
"Tell ye your children of it, and let your children tell their children, and their children another generation"—Joel 1:3.

Primarily, this is talking about the plague of insects that flew in to devour the land and the desolation that is going to come thereby. Then it tells how that plague of insects is a type of the coming of the Lord Jesus Christ. It tells something of the Battle of Armageddon and of the final restoration of Israel within the land. All of this magnifies the grace of God, and whether it be a matter of calamity or a matter of the mercy of God, we are to tell it, tell it, TELL IT, from one generation to another.

I thank God that I have the privilege to plead with you that you tell the story of the Lord from one generation to another. I thank God that I have had the privilege of telling my children and I trust that they in turn will tell their children, and if it pleases God to save their children, that they in turn will tell their children from one generation to another.

I tell you, beloved, you and I should be faithful to Him and tell the story not only of the judgment of God and the plagues of God, but of His mercy, and His grace, and His sovereignty from one generation to another.

May God bless you!

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White Boat Rescue	

## Republicanism . . .

(Continued from page one)

The contentions that arise among individuals and parties, in a republic, frequently remind me of an instance that happened among the domestic animals of the good old Mr. Peabody. His whole stock consisted of a goose, a sow, and a dog. The industrious goose in painful labor, without the aid of the others, had laid herself a nest of eggs, and was brooding over them with patient inquietude, in hopes of a good reward for her labor. The ambitious dog, seeing the defenceless goose suffer so unjustly from the sow, grew big with patriotism and benevolence, and was moved with choler against the sow, that had committed such an assault and battery upon a goose and ran upon her in the fury of his might, and drove her from the nest. He then reasoned like other ambitious dogs, that an old worn out soldier, in the service of the goose, ought not to go unrewarded, and therefore enacted a new fee bill for himself, which consisted in the other half of the eggs. These two quadrupeds were no friends to each other, but agreed that the goose might live and quaqua forth her rights and liberties, and lay eggs for them to eat.

Offices should be decently honorable; otherwise government falls into contempt; but if they are too

(Continued on page 5, column 2)



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "GROW IN GRACE"

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

Grow in grace. What does that mean? We hear it often, repeat it glibly, confess a need of it, but what is it? How do we accomplish it? And is it worth the trouble?

The very nature of the word "grow" indicates a progression, increase, development. It is the opposite of stagnate, decrease, or droop. So our text tells us we are to progress in grace, increase in grace, and mature in grace. Not in one grace only but in all graces. Some of the graces are faith, love, service, prayer, humility, and patience. Few of us have obtained in just one area, let alone all of them. So we know there is plenty of room to "grow."

Do you ever wonder about folks who say they have been saved for 20 years and yet seem to have little desire to study the Word or meet with the Lord's people or just sit and chat about the good things of the Lord? One would think they would question their own relationship with Him. They seem to be withering and fading rather than growing.

To grow in the grace of faith means to believe more firmly the promises of our Lord. Relax and trust Him to accomplish what He has promised. Grow in love. Don't be afraid to say "I love you" to your sister in Christ. More than that, let it show in your tone of voice, in the little things you do. Bite your tongue and hold back that unloving word. Kill that critical spirit, and love will grow and blossom like a rose.

We need to grow in our service for our Lord. Sometimes we think we are the only one that

does anything. Let someone else take over for awhile. But to grow means to do more than our "share." What ever we are doing now—to grow means to do more. To increase not to decrease, or stand still. And what about prayer? Dare any of us say we pray too much? Yes, it doesn't take much self-examination and honesty to see there is much room for growth in grace. In our text, growth is linked with knowledge of our Lord Jesus. To know Him is to love Him, and to love Him is to serve Him, and to serve Him is to grow in grace.

## Republicanism . . .

(Continued from page 4)

pompous, the liberties and morals of the people are ruined. Salaries should be competent; if otherwise, none but the rich can discharge offices; but if they are very lucrative, the republic will always be haunted by office-hunters.

In the United States, where land is abundant and fertile, and where long habit has rendered the husbandman honorable, where the greatest portion of the people are better informed than in other countries, and with the experience of all former ages before them, it is hoped they will escape the rocks on which former republics have split.

Under the head, I would remark, that there is a common saying, "that a republican government is the best in the world if people only have virtue enough to bear it." If people had virtue enough, there would be no need of any government. Government becomes necessary on account of the vices of men. Can a royal monarch, or a splendid junto of nobles, make the people happy without virtue? The great empires of the earth have crumbled into atoms for the want of virtue, as well as the most flourishing republics. How subject we are to place our eyes on the pomp and splendor of the court and overlook the miseries of the people. Those who so frequently are making the above observation, should do all they can to save and foster that government which they own is best; but for the most part, the remark is made by men who are wishing to sap the foundation of a republican government, trick the people out of their liberties, and raise themselves to a state of pre-eminence above the control of others.

—THE COMPLETE WORKS  
OF ELDER JOHN LELAND,  
pp. 418-419.

## Independency Of . . .

(Continued from Page One)

they may rightfully receive him. In such a case, however, it would probably be the preferable course to call a council of disinterested brethren who might examine the facts, and give the aggrieved members, and the church with which they proposed to unite, the benefit of their advice. This seems to provide sufficient remedy against ecclesiastical tyranny, and this is the result to which the doctrine of the independence of the churches necessarily leads.

The doctrine of the independence of the churches rests upon a few plain and well-established principles. Some of these I take to be the following:

1. Religion is a matter which concerns exclusively the relations between an individual man and his Maker. It teaches us how we may so serve God as to secure His favor, both here and hereafter.

2. The manner in which we may acceptably serve God must be made known to us by God Himself. The moral history of man teaches us that we are wholly incapable of determining this question.

3. In the New Testament, God has therefore in mercy furnished

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us with a perfect rule of duty. From this source we may learn our obligations to God, to our fellow-men in general, and to our Christian brethren in particular.

4. This revelation being a communication from God to every individual, every individual is under obligation to understand it for himself. Aid, sufficient to guide every candid inquirer, is promised to all who will ask for it. By the light thus obtained, every man is under the highest conceivable obligations to govern his conduct, though it be in opposition to every created authority.

5. Men who, by such an examination of the New Testament, arrive at the same conclusions respecting its requirements, united together in churches for the sake of promoting holiness in each other, and subduing the world to obedience to Christ. In doing this, however, they neither assume on the one hand, nor concede on the other, any power of original legislation over each other. Christ is the head of the church in general, and of every individual church in particular. The members all profess obedience to His laws, and by His laws they submit, at all times, to be judged. Whatever the New Testament teaches, either by precept or through example, the church may require of its members; and the individual members may require of the church. Whatever passes beyond this rule, must be left to the judgment and conscience of the individual, it being without the limit of church authority.

6. Such being the nature of a Christian church, I do not see how it can possibly be represented. Representation always supposes

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the commands of Christ to any human tribunal? Can a church, or can churches commit the precepts of Jesus to a representation, thus acknowledging their power to add to, to abolish, or to modify what the Master has enacted? Or again, can it concede to any representation the right to interpret for us the precepts of Christ? This would be to abolish the right of private judgment, and convert us into Romanists. Nor, lastly, can we commit the execution of these laws to representatives, since the power to enforce the laws of Christ rests with each church itself.

It would seem, from these simple principles, impossible that a church of Christ can be in any proper and legitimate sense represented. We have nothing to submit to representatives. We have no representatives to whom any thing is to be submitted. I will go further, and add, that what can not be done properly and legitimately must not be done improperly and illegitimately. It is as truly a violation of the independence of the churches, and the right of private judgment, when several hundred brethren meet in some public convention, and manufacture public opinion, and adopt courses which their brethren are called upon to follow, on pain of the displeasure of the majority, as when they establish a formal representation, to whose decisions all the constituency must submit.

These have always been favorite ideas with our Baptist churches. In this we differ essentially from our Presbyterian brethren. With them, every church is represented formally, and legally, in its Presbytery, by which its acts may be reviewed and reversed. The Presbytery is, in like manner, represented in the Synod, and also in the court of final ecclesiastical appeal, the General Assembly. This form of church government, as it is called, appears well enough, if we look upon a church of Christ as a civil organization. We, however, take very different views of the theory of the church of Christ, and in practice, we have never seen anything in the representative form to recommend it. If any of our Christian brethren like it, we are glad to have them adopt it. We, however, have ever looked with great disfavor upon any practice which, in the remotest degree, violates the great principle of the independence of the churches.

Jesus Christ left His church without any general organization. Throughout the New Testament we can discover not a trace of organization beyond the establishment of individual churches. Their bond of union was sympathy with Him through the indwelling of the Holy Spirit in each individual. Is it not probable that as He left it, so He intended that it should continue to the end of time? The object of the church of Christ on earth is very simple: it is the conversion of souls. This object, it seems to me, can be accomplished without the use of the complicated, cumbersome, and frequently soul-destroying machinery, with which His disciples have for so many ages been burdened. Under the old dispensation there was an established and formal organization, and everything respecting it was definitely prescribed, even to the minutest particular. As, in the New Testament, no trace of this kind can be discovered, is it not reasonable to suppose that nothing of this kind was intended, but that the Master chose that it should remain just as He left it? Moses was commanded, saying, "See that thou make all things according to the pattern showed thee in the mount." As Jesus Christ has showed us no "pattern," is it desirable for us to make one for ourselves?

(NOTES ON THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES, pp. 177-183, 1857 edition).

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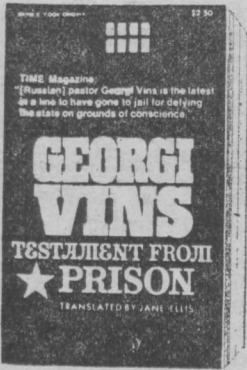
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## Real Repentance . . .

(Continued from Page Two)  
a change of view as to the nature of sin and of holiness must be accompanied by regret and sorrow as to the past acts of sin" (ABSTRACT OF THEOLOGY, p. 383).

C. D. Cole wrote: "Etymologically, repentance means a change of mind. The English word comes from a compound Greek word: 'metanoeo.' The Greek noun 'noeo' means 'mind.' The Greek verb 'noeo' tells what the mind does: it thinks or considers. Then the Greek preposition 'meta,' when connected with the verb 'noeo' expresses the idea of a change. And so 'metanoeo' (repentance) means to consider the past, to think back and change the mind. It is afterthought as opposed to forethought. In repentance the sinner is occupied with his past record before God" (DEFINITIONS OF BIBLE DOCTRINE, Vol. III, p. 76).

There is a good illustration of repentance presented to the reader of the Bible in Matthew 21:28-29. The passage reads: "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went."

Here repentance is seen to be a change of mind which results in a change of conduct. It involves a change in the outward life because such a change is a result of the change of inward opinions. The learned John Gill wrote: "It is a change of mind for the better, and which produces change of action and conduct" (BODY OF DIVINITY, p. 714). Then we must conclude that repentance is a radical change of mind, and it results in sorrow for past sins and a resolve of amendment of life.

I am aware that it is a popular Baptist teaching that repentance has nothing to do with sin. With this I cannot agree, for nobody but a sinner can repent and there is nothing to repent of but sin! The Scriptures make it plain that repentance is from sin. "No man repented him of his wickedness" (Jer. 8:6). "Repent therefore of this thy wickedness" (Acts 8:22). Paul condemned the Corinthians who he said had "not repented of the uncleanness and fornication and lasciviousness which they had committed" (II Cor. 12:21). It is written of the beast worshippers in Revelation 9:21 that "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Those who cannot see from these verses that a sinner needs to repent of his sins needs to visit an eye doctor.

True repentance is said to be toward God. Acts 20:21 speaks of "repentance toward God." Sin separates the sinner from God. Apart from the grace of repentance, man would wander farther and farther from God into a state of endless separation from Him. In evangelical repentance the sinner looks toward God whose law he has broken and moves toward Him by the operation of grace. The wicked man "forsakes his way" and "his thoughts" and turns to the Lord (Isa. 55:7).

Repentance is toward God be-

cause it sees Him as the party dishonored by sin. It is directed toward Him as the great Lawgiver. In God the Father lies expressed the idea of the strict righteousness to which repentance directs itself. Repentance is toward God and faith is in Jesus Christ.

The Bible expresses repentance by a broken spirit. The psalmist declared: "I am feeble and sore broken" (Ps. 83:8). The Scripture says: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34:18). Those who are brought by repentance to see their spiritual poverty have a broken heart and God has promised to "heal the broken in heart" (Ps. 147:3).

Man by nature has a hard heart. He is the victim of "hardness" and an "impenitent heart" (Rom. 2:5). The Holy Spirit uses the Word of God to break the sinner's heart and bring him to repentance. "Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). God brought the men of Nineveh to repentance by the preaching of Jonah (Matt. 12:41). The Lord has promised: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2).

In the Scriptures repentance is a recovery from a state of spiritual insanity. The impenitent man is not in his right mind. Ecclesiastes 9:3 says: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." The heart of the natural man is foolish and darkened. He is without spiritual understanding. Every act of sin is madness. In repentance the sinner comes to himself (Luke 15:17) and then has "his right mind" (Mark 5:15). Before Paul repented he did many things "ignorantly in unbelief" (I Tim. 1:13).

### THE IMPORTANCE OF IT IN THE NEW TESTAMENT

John the Baptist began his ministry by preaching repentance. In the wilderness of Judaea there went forth the cry: "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2). He baptized in water unto repentance those who had "fruits meet for repentance" (Matt. 3:8,11). Paul said of John: "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" (Acts 19:4).

The first text of Jesus Christ was repentance. In Mark 1:15 he declared: "Repent ye, and believe the gospel." His whole ministry on earth is stated in Luke 5:32: "I came not to call the righteous, but sinners to repentance." Christ declared the good tidings of great joy that men would be pardoned of sin upon repentance. He spoke of joy in Heaven over one sinner that repented (Luke 15:7). Like John the Baptist, Jesus Christ was a preacher of repentance.

After organizing His church during His personal ministry on earth, Jesus Christ commissioned His church to preach repentance to all nations. Luke is the only writer who gives us the doctrinal content of the Great Commission. Christ said to His church "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47).

In substance He told the church: "Go and tell a guilty world that stands condemned at God's bar that all who repent and believe shall be pardoned of sin." Observe that Christ joined repentance with remission of sins. Without the preaching of repentance, there can be no forgiveness of sins!

The early church took these words of Christ seriously and acted upon them. The early churches majored upon repentance. It is said of the twelve apostles that "they went out and preached that

men should repent" (Mark 6:12).

On the day of Pentecost when Peter preached to the multitude, they cried out: "Men and brethren, what shall we do?" Peter was no hyper-Calvinist. He did not say, "Be passive, there is nothing you can do." He did not say, "Believe your sins are blotted out and join the church." No, his reply was: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Peter did not change his message for later in chapter 3 of Acts he preached: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

When Paul preached on Mars' Hill he cried: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). Paul, describing his ministry to King Agrippa, told how he had gone "throughout all the coasts of Judaea, and then to the Gentiles" calling upon men to "repent and turn to God, and do works meet for repentance" (Acts 26:20). Paul told the elders at Ephesus that he had testified "both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

The Jerusalem church rejoiced when they heard that God had granted unto the Gentiles repentance unto life (Acts 11:18).

### CONCLUSION

The Bible mentions one man who went to Hell before he discovered God commanded all men to repent of sin. The rich man in Hell said: "Nay, Father Abraham: but if one went unto them from the dead, they will repent" (Luke 16:30). He realized that his five brothers on earth needed to repent in order to escape the fire of Hell.

Those who do not repent will perish in Hell as the rich man did. There is no forgiveness of sin apart from repentance. Have you repented?

How oft, alas! this wretched heart  
Has wander'd from the Lord!  
How oft my roving thoughts depart,  
Forgetful of His Word!

Yet sovereign mercy calls, "Return,"

Dear Lord, and may I come!  
My vile ingratitude I mourn:  
Oh, take the wanderer home!

And canst thou, wilt thou, yet forgive,

And bid my crimes remove?  
And shall a pardon'd rebel live  
To speak thy wondrous love?

Almighty grace, thy healing power,  
How glorious, how divine!  
That can to life and bliss restore  
So vile a heart as mine.

Thy pardoning love, so free, so sweet,

Dear Saviour, I adore;  
Oh, keep me at thy sacred feet,  
And let me rove no more!

## John The Baptist . . .

(Continued from page one)  
the Lord" (Luke 1:5-17).

Zacharias, the father of John was on duty in the temple, serving in his order of priests, at the precise moment when God sends His angelic messenger to announce the birth of the one who would be the harbinger of our Lord and Saviour Jesus Christ. The providence of God was about to manifest itself to Zacharias after a most unique fashion. Luke 1:9 clearly shows that God chooses Zacharias (by lot) to be the one who would offer incense as a sign that the prayers and supplications of Israel had been accepted in Heaven.

This offering of incense to God was an ordinance of such a sacred nature that the priest who was thus chosen would never again be privileged to repeat the wonderful task. The opportunity to officiate at the offering of incense was a

once in a lifetime proposition, and henceforth all men would look upon the offerer as one who had been especially blessed of God.

Gabriel (the might of God) presents a message specially to Zacharias, informing him that the hopes and aspirations of his marriage would soon be realized in the form of a son, predestined by God to announce "Him" who would be the consolation of "Jehovah's people." To be blessed with a child in such advanced years would certainly be cause for much rejoicing to Zacharias and Elizabeth, but to be favoured with a son who was destined to be the forerunner, and foundation builder for the ministry of God's Christ was a most signal exhibition of God's grace. Who would deny that this announcement was a sign of God's overwhelming approval on their marriage? Who would be so foolish as to suggest that Zacharias and Elizabeth met by accident?

One of the greatest newscasts of all history will be found in Gabriel's announcement that the birth of John the Baptist was about to take place. Glorious news indeed

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for those who had carefully studied the prophecies, and were anxiously awaiting the grand event. It was glorious news to those desirous of being obedient to Scriptural authority. However, the announcement of John's birth was not good news to everyone. Luke 1:14 tells us that "many shall rejoice at his birth." Not everyone would rejoice, not everyone would consider this good news. This was not good news to the Sadducees and the Pharisees, since the doctrine of John would lay upon their hypocrisy as the surgeon knife lays upon the tissues surrounding a malignant cancer. The message of John would challenge their right to usurp positions of authority, and endanger their very livelihood. The announcement of John's birth did not spell good news for the baby sprinklers of Covenant Theology and their sisters of Rome. John's birth would not be good news for the Reformed Baptists with their Protestant Church. Neither would there be any glad tidings for the twentieth century interdenominationalists with their Madison Avenue showmanship, and unionizing evangelism.

The world has much to offer. It bestows its privileges on all the sundry who will fit into its denominational mold, but the world can bestow no honor which can compare with the God-given privilege of announcing the presence of our Lord and Saviour Jesus Christ: BEHOLD THE LAMB OF GOD.

No doubt Zacharias had avidly read, and was intimately familiar with, those great prophecies concerning the forerunner of God's Messiah, and such being the case, he would not be left to any doubt as to the integrity of his son's character. God Almighty had prophetically spelled out John's integrity, character, authority and power. Had Zacharias lacked any knowledge concerning John he could have studied prophecy to determine what God had predicted about him centuries before he was conceived in the womb of Elizabeth.

The Charismatics are quick to tell us that after the initial salvation experience a man can pray through, and receive the added blessing of being filled with the Holy Ghost. However, the birth of John the Baptist is more than a nightmare to them in this instance because Luke 1:15 states

that John was "filled with the Holy Ghost from his mother's womb." Filled with the Holy Ghost before any human sound had crossed his vocal cords. Filled with the Holy Ghost before he had breathed one prayer to God. Filled with the Holy Ghost some thirty-three years before the Pentecost experience of preaching in foreign languages.

We might reasonably expect that this passage in Luke 1:15 would have some sobering effect on the Charismatics but such is not the case, they continue to propagate their childish theories like bar flies hanging on to a drinking husband.

### JOHN'S INTRODUCTION TO THE MINISTRY

May we draw the reader's attention to the third chapter of Luke's Gospel, verses 1-9. Here we see that the introduction of John the Baptist is so important on the sacred page that God Almighty records the list of the world's most influential rulers of that day. Dictatorial rulers, political rulers, social rulers, philosophical rulers, together with the religious rulers. Notice Luke 3:1: "Now in the fifteenth year of the reign of Tiberius Caesar." HERE WE HAVE ONE EMPEROR. "Pontius Pilate." HERE WE HAVE ONE GOVERNOR. Then we see recorded THREE TETRARCHS and TWO HIGH PRIESTS. Who would be so naive as to consider that all of this was without significance?

John the Baptist is brought onto the sacred page of history right on time. He came not one moment too soon, not one moment too late. In the fulness of time John comes forth preaching the message dictated by God before the stars began to sparkle and shine in their sockets. The content of his message had been determined in the eternal counsel of God's decree before the bowels of the earth were streaked with veins of silver and gold, or the first diamonds were made to crouch beneath the surface of the earth.

### JOHN THE NEGLECTED PROPHET

John the Baptist is the neglected prophet. His message is the neglected message. The theme of his message — repentance — is the neglected factor in evangelism, and his baptism is the neglected baptism. It is a sad commentary among Baptists that John should be so disregarded by those who ought to esteem him the most.

Baptists have, for the most part, blindly accepted and followed the interdenominational - fabrication that the message of John is not really so important as Scripture makes it appear. Too long the Reformed Baptists (Protestants) have influenced the field of interpretation with their destructive bias against John's baptism, message, and position as the first New Testament preacher.

A flagrant disregard of Biblical hermeneutics is clearly demonstrated by Protestants in their fanciful interpretation of the seventh chapter of Luke and verse 28. Were we to follow these Protestant scholastics in their wild-eyed interpretations, we would place John at the last of the Old Testament prophets; with a spurious baptism adopted from dubious Jewish purification rituals. If we were foolish enough to believe these Bible speculators, we would relegate John out of the New Testament and consign him to a position inferior to any individual who had been adopted into the family of God. To all of which any self-respecting Baptist will cry, "Away with such Protestant rubbish! It is a stench in the nostrils of God!"

The seventh chapter of Luke does not make John the Baptist inferior to any man in the kingdom of God. In fact, the context will clearly show the contrary. John the Baptist is the greatest person born of women, second only to Jesus Christ himself. Now let us consider the verse under discussion: "For I say unto you, (Continued on page 8, column 3)



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

One of the strangest new cults of our time is called Unarius Life Science. Unarius was founded by Ernest and Ruth Norman. It has 200,000 followers and expects to become the true scientific religion of the future.

Mrs. Norman claims she arrived on earth 63,000 years ago in a spaceship with eleven others, one of whom she claims was Jesus. Neko, another member of the false cult, claims to have been Pontius Pilate, Napoleon, and the Devil.

Sleep researchers have discovered that many people who suffer from sleeplessness are more afraid of death than those who sleep normally. While consciously they desire sleep, they unconsciously resist to surrender their control of themselves and the world around them.

Freud was the first one to propagate the theory that sleeplessness is caused by a subconscious awareness which fears death. But years ago the Bible made it plain that the unsaved man spends all his lifetime on earth in the bondage of fear of death (Heb. 2:15). The Adamic man groans under its perpetual dread and fears the Devil, death's cruel tyrant.

Death holds no such terror to the true believer in Jesus Christ. By His death at Calvary Christ destroyed the monarch of death, Satan. The child of grace can say with the psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me" (Ps. 23:4). Death has no Hell following it, but Heaven to all who are in Christ (II Cor. 5:8).

Attorney General Edward H. Levi has ordered the FBI to end its 38-year investigation of the Socialist Workers Party, an organization designated as Communist and subversive by Attorney General Tom Clark nearly 30 years ago.

**EAST BERLIN (EP)**—Protestant pastors throughout East Germany read a sermon at church services on Sept. 19 calling for increased religious freedom in the Communist-ruled nation.

The sermon, read from the pulpits of the country's 4,300 Evangelical churches, was occasioned by the recent death of an East German clergyman who set himself on fire as a protest against oppression of the young by the Communist regime.

It said the self-immolation of Oskar Bruesewitz, 47, of the Evangelical Church, who died Aug. 22, four days after setting himself on fire in the town of Zeitz in Saxony, just outside the pastor's church, has aroused "deep alarm."

**WASHINGTON, D. C. (EP)**—Moon after all men "accept one Messiah," the Kingdom of God will come to earth, South Korean preacher Sun Myung Moon promised an estimated 50,000 persons here at his last scheduled public appearance in the United States.

He spoke in Korean from a platform described as the largest ever built on the Washington Monument grounds. In the address, which took about 35 minutes including consecutive translation, he never said who the Messiah would be, but neither did he say anything to dispel the belief of many of his followers that he is the Messiah.

Jesus Christ was mentioned as the Messiah who came to Israel, but Mr. Moon described Him as unsuccessful in that role since Judaism failed to recognize and work with Him. Christ's failure to unify the world 2,000 years ago meant that the establishment of the Kingdom of God on earth was

delayed, he told the throng on the Monument grounds.

The Korean preacher, who has attracted thousands of disciples around the world, then proposed a sort of "new trinity" to restore and unify the world. He declared, "Judaism was God's first central religion, and Christianity was the second. The Unification Church is the third, coming with the new revelation that will fulfill the final chapter of God's providence. These central religions must unite an America and reach out to unite religions of the world."

**VIENNA (EP)**—The Austrian government recently decided to give official recognition to the religion of Islam.

Official recognition entitles Churches and the Jewish religion to certain rights and privileges not accorded to religious movements or sects not recognized.

Among these rights is that of imparting religious instruction in the country's state school system. Unlike the United States, religious education for Roman Catholics, Lutherans, Jews, and members of other recognized religious bodies is an integral part of the school system.

**NEW YORK (EP)**—Though a box-office smash—grossing around \$5 million a week—"The Omen" has gotten a generally icy reception from religious reviewers.

The movie plot, with an interpretation of a portion of the New Testament book of Revelation as its foundation, is about a five-year-old boy with a "666" birthmark who is the anti-Christ. It stars Gregory Peck and Lee Remick.

Twentieth Century-Fox producer Harvey Bernhard has announced plans for European distribution and three sequels—the third to take the anti-Christ up to his late 30's and Armageddon, an apocalyptic end of the world mentioned in The Revelation.

Writing in Christianity Today, Prof. Thomas Howard, who teaches English at Gordon College, Wenham, Mass., says the movie is a "pretty muddle of prophecy . . . pre-Sunday-school stuff."

Prof. Howard compares the movie to "trying to dramatize the Ascension by using the Pink Panther: It is bad enough to find it done at all, but infinitely more dismaying to discover that it is selling."

**SALEM, Ore. (EP)**—The Oregon Court of Appeals has ruled that a 51-foot cross in a public park at Eugene, Ore., must go.

The court unanimously upheld a ruling by a circuit court, which said the cross atop Skinner's Butte park in Eugene is a religious symbol and should be removed from city property.

The appeals court ruled that its presence on public property violates the constitutional separation of church and state.

Backers of the cross asked for a new trial, often the first step in an appeal. The Oregon supreme court has not yet heard the case.

Chief Judge Herbert Schwab of the Appeals Court, who wrote the opinion, said an amendment to the Eugene city charter, adopted in 1970, does not change the situation. That amendment gave the city permission to accept the cross as a gift and to declare it a war memorial.

**NEW YORK (EP)**—Warning that the U. S. Catholic Church is losing its major source of strength—the American nuns—a well known Catholic writer-publisher said the only way to replenish the nuns' diminishing zeal, leadership and inspiration is for the church

to ordain women to the priesthood. Dan Herr, publisher of The Critic and president of the St. Thomas More Association in Chicago, said the ordination of women would "once more make American nuns the dynamic center of a revitalized church."

Writing in the New York Times Op-Ed section (Sept. 2), Mr. Herr said, "I submit that not until women are given their rightful place in the church will we be able to once again expect from nuns the zeal, leadership and inspiration that proved so fruitful in the past."

**LONDON (EP)**—A report issued here by the United Bible Societies (UBS) indicates that Scripture distribution is being forbidden in an increasing number of countries.

John Dean, world service officer for the UBS, said, "There seems to be more places closed to the Word of God at present for one reason or another than at any time since World War II."

He reported that the societies, which embrace more than 50 national Bible distribution groups, are developing special strategies to meet spiritual needs in the so-called "closed" areas without breaking the law.

**OTTAWA (EP)**—Delegates to the biennial General Conference of the Pentecostal Assemblies of Canada overwhelmingly approved a strong measure opposing abor-

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tion and cooperation in fund drives with groups which support abortion.

They decisively rejected a proposal to ordain women by a larger percentage than at the 1974 assembly, when a similar proposal was also voted down.

**WASHINGTON, D. C. (EP)**—The U. S. Immigration and Naturalization Service has ordered that immediate steps be taken to begin deportation proceedings against foreign members of the Unification Church who have lingered in the U. S. beyond their visa time.

The order would affect several hundred members of the controversial church founded by Sun Myung Moon who are here from other nations, mainly Asia, to work in Unification Church activities in the U. S.

**KESTON, England (EP)**—A Baptist pastor in Rumania had his permit to preach and baptize withdrawn by the state the day his baptism of 67 candidates attracted 5,000 spectators. In effect, he is dismissed as his congregation's pastor.

The Centre for the Study of Religion and Communism at Keston College here reports the affected minister is Elder Liviu Olah from Oradea in north Rumania. In 1973, he was dismissed as pastor of a congregation in Timisoara where, as at Oradea, he had a considerable ministry among young people, especially students.

Mr. Olah, the center reports, told the Rumanian inspector of cults (which handles religious affairs) that he planned the baptism at a local river. The state had requested that the service be held inside the church. The service was scheduled to take place inside the church but so many people gathered police had to cord off the street from local traffic. The withdrawal of the permit might be temporary, Keston reported.

## Halliman Continues

(Continued from page one)  
to leave earlier than expected and go by the Nigerian Embassy in Washington and personally collect the visa.

I contacted Brother Dale Fisher in Riverdale, Maryland, and had him meet me in Washington on Thursday night.

Having to leave two days earlier than expected, I had hardly anything ready. Needless to say I left several things behind that I had planned to take, including my camera.

The drive from our home in Kentucky to the airport at Huntington, W. Va., was very sad for all the family. Few words were spoken other than occasionally someone would ask my advice on some matter that we had planned to do together, but never got done. In due time we arrived at the airport. Actually, at times like this when we have to depart, we are happy when the time comes for me to board the plane. At ten minutes to eight, the sad moment had come when we must say goodbye and while tears were flowing freely, we all knew, as we kissed goodbye, that we had a job to do and by the grace of God we would somehow do it. As I walked through the gate, I waved goodbye to my family and saw them no more. Only God holds the answer when and where we will meet again.

By 9:30 that night we had touched down at the airport in Washington. Brother Fisher was there to meet me and we were soon on our way to his home. Brother Fisher is a fine Christian gentleman and a great man of God. For the two days and as many nights in his home, nothing was spared to make me comfortable. As has already been mentioned I forgot my camera when I left my home. This was graciously provided for by one of the members of the church Brother Fisher pastors in that he gave me a camera and the church bought a light meter and some film for me to use. How I thank God for these dear saints!

I had been instructed to be at the Nigerian Embassy by 9 a.m. when they opened if I expected to get my visa that day as they were closed on Saturday. Before 9 a.m., I was there and expected to be out by 10 or 11 at the most. Little did I realize that I would be all day trying to get a rubber stamp on my passport which would give me entry into Nigeria. At 3:30 p.m., I was finally told that the embassy needed more time—another five days—to complete the things necessary for issuing the visa. I tried to be nice but told them in no uncertain terms that my plans had already been finalized to leave for New Guinea on Saturday night, and while I had expected and hoped to go via Nigeria, if they could not process the visa now, to return my passport and other documents and I would be on my way and return to New Guinea via Australia. I did not know what the outcome would be until 15 minutes later when a man returned with my documents with the visa stamped in my passport. I thanked God for His overruling in the minds of the heads of nations in order to get a visa for an Ambassador of the Word of God.

I was scheduled to leave Dulles International Airport at 9 p.m. on Saturday night. Before 7:00, Bro. Fisher and wife and his mother-in-law had dropped me off and shortly thereafter I had checked in, had my luggage checked to London and my seat allocation—it was a matter of a little over an hour now until I should be boarding the plane for the second leg of the flight back to the mission field.

By 8:45 a long line had formed at gate 19, waiting to get on the 747 jet aircraft that would fly us to London. By 9:10, nothing happened and we waited another 10 minutes when the teletype system began putting a new departure

## Eld. Fred T. Halliman Missionary To New Guinea



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Write Brother Halliman frequently. His address is:

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time on the board. It simply read, Flight 520 leaving at 10:00 p.m. At 10:00 there was an announcement relayed over the P.A. system that Flight 520 had been further delayed due to mechanical problems. Soon another message came that further information would be given at midnight. About 11:50 p.m. came the sad news that Flight 520 had been cancelled until further notice. We were all soon herded into buses and carried to the Holiday Inn not too far away.

This was serious business for me, for if I did not get to London by 7:00 p.m. on Sunday, my flight connections would be broken and it had taken the A.A.A. at Portsmouth two weeks to secure this flight from London to Lagos, Nigeria in the first place. All I could do however, was wait and pray.

When I was having difficulty getting the visa Brother Fisher and I had prayed about the matter and I called my wife and asked her and the children to pray about it. Early Sunday morning, I was in contact with British Airways and was told there would be nothing leaving before 8:30 p.m. for London. This meant that my reservations on the Nigerian Airlines out of London would be broken. All I could be promised was to be put on standby at London.

Once again I called Brother Fisher and we talked at length about the matter and we both came to the conclusion that God not only controls the Nigerian Embassy in Washington, but He is also at the control of the Nigerian Airlines and that I should leave on the 8:30 p.m. flight and trust God to get me a seat on the next plane from London to Lagos after arrival. He promised that his church would have special prayer that night about the matter. I called my wife once again and asked her and the family to have special prayer and also let our pastor know about it. I boarded the plane that night for London. My next article will reveal how God performed one miracle after another to get me from London to Lagos, to Calabar, Nigeria.

—F. T. Halliman



# How Much Should A Church Pay A Visiting Preacher?

By JASPER E. FAIL

How much would you expect to pay a taxi-fare for about a 150 mile trip? How much would you expect to pay or receive for your service for 16 hours of immediate service, and at least 8-10 hours preparing for a particular job? What value is placed on the time of a man, or a skilled craftsman?

How many church members really know how well that visiting minister who comes to your church is cared for? In most cases the minister is between churches and dependent on picking up what little he can as a temporary employee (if he is blessed to do so) until the Lord leads to a specific church, or opens the way in His grace for other special service. No, churches aren't expected to pay the visiting minister a week's wages, but they should keep in mind that "we are out of the depression days" and in a time of inflation. The U.S. government will allow 15 cents per mile for travel, and it costs that much and more. He may have had meals on the road, and in some cases, motel expenses. In many cases he leaves his home on Saturday or Sunday morning very early to return very late.

Physical scientists affirm a sermon and emotional pressures expend the equivalent of eight hours labor for each address (this may not be true for a man who doesn't preach the Word). This amounts to 16 hours plus his visiting and traveling time. The Bible tells us that the laborer is worthy of his hire, and that we are not to muzzle the ox that treadeth out the corn. If a pastor, visiting minister or evangelist labors well as a God-called professional minister, churches have a solemn obligation and responsibility to care for his needs.

The church that is liberal and

meets the needs of God's man will not go unrewarded for blessing entertaining angels of God aware! I am sure that most pastors, visiting ministers and evangelists have heard church treasurers apologize for the church's lack of support for them. Church members can get him off the hook by voting a worthy amount to support your "fill in" minister and then pay his travel, lodging, and road meals. When ministers drive a great distance to preach and then receive a meager amount, he would be better off to let his car sit in the driveway and worship in a local church. You may be saying, "Aw! You are supposed to go by faith." Yes, you're right, but it takes dollars to buy gas, tires, batteries, oil and bread.

I personally would like to hire some professionally skilled, trained men with several years experience, who would pay his travel expense and prepare material and then put it together on my site at the wage and expense allowance allowed many visiting ministers.

In our area carpenters receive from \$5.00 to \$9.50 per hour, welders a little more. A beginning laborer over \$2.00 per hour. Consider the preparing time, travel, visiting and preaching time of a visiting minister. Example: Direct time 7 a.m. to 11 p.m. — 16 hours. Preparatory time eight hours would come to 24 hours (not counting the other eight hours calculated by physical scientists to be expended for the second sermon). Your minister would have expended 32 hours effort and travel, plus lodging and mean expense. If he has traveled 150 miles (75 miles each way to minister to the particular church), he has used between \$5-10 for gas plus depreciation or allowance of \$15 for the

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over-all car expense as estimated by the U.S. government. If we figure the \$15 for expense, and he is paid \$35 for his services, he has \$20 left for salary expense. At 24 hours (actual time in hours) preparing and delivering the messages, visiting on the field, his wages comes to 83 cents per hour! You say, "Preacher, that is unreasonable!" Yet there are many good, strong congregations who pay this amount or less. By compromising truth in doctrine, polity and practice, or by moving to secular employment, most ministers could significantly increase his income, but they are called of God. Let's treat them as God's messengers, God's servants, God's anointed. Many are men of double honor, others of honor. If they are worthy of your confidence and worthy of your invitation, they are worthy of your support.

—Baptist Trumpet.

## Ten Churchmen

(Continued from page one)

then there were two.

Two little churchmen disputed who should run

The next social evening, and then there was one.

One loyal churchman, knowing what to do,

Got a friend to come to church, and then there were two.

Two sincere churchmen each brought in one more,

So their number doubled, and then there were four.

Four sturdy churchmen simply couldn't wait

Till they found four others, then then there were eight.

Eight eager churchmen in their place each week

Soon encouraged other troubled souls to seek.

Soon the church was occupied, folks filling every pew.

O God, supply this grace and zeal in our members, too.

—The Gospel Standard

## John The Baptist . . .

(Continued from page six)

Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he" (Luke 7:28). Note that Jesus Christ declares that John is the greatest prophet born of women, but He that is LEAST (MIKPOTEROS, an adjective having reference to point of time) is greater than John. Our Lord is referring to Himself as being later in point of time, and therefore greater than John.

We are reminded of the greatness of Abraham, David, Isaiah, Jeremiah, and the host of God's prophets, yet our Lord and Saviour states that John the Baptist is the greatest prophet of them all; Yea, more than a prophet. There is only one Prophet greater than John the Baptist, and that is He of whom John preached. On that august day when John stands baptizing in Jordan he sees "Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:19). Abraham never had the privilege of making such a declaration; and David, along with the host of prophets that followed him, never had the blessed experience of stating such a wonderful truth.

## MALACHI PREDICTS JOHN'S MESSAGE

The prophet Malachi is inspired of the Holy Spirit to record the

mission of John the Baptist in the following words: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Malachi 3:1). Here Malachi characterizes the mission of John as that of one who raises a highway through the desert, clearing out all of the things which obstruct as he moves along. All of this was recorded four centuries before John was conceived in his mother's womb.

The Pharisees came on the scene, and they had nothing to declare concerning the Lamb of God. The Sadducees made their entrance, and they gave no intimation that they knew anything about the imminent coming of Israel's Messiah. Those monastic ascetics, the Essenes, have left us no record that they ever taught anything concerning God's Lamb. From the time of Malachi's prophecy in 3:1, a span of time covering some four hundred years, we have no recorded evidence to prove that anyone preached anything concerning God's Messiah. It is as though the spiritual blight in Israel had destroyed any real motive for prayer. It is as though the Almighty had sealed His ears, and shut up the heavens as solid brass. But these four hundred years of silence were soon to be broken by the voice of the greatest Baptist who ever lived, the voice of one crying in the wilderness: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Not only is the birth and mission of John a fulfillment of Divine prophecy, but his message and his name are revealed from God's effulgent glory. The very name of John comes from Heaven. Its meaning identifies his mission with the immutable character of the Holy Trinity. The name "John" signifies that "God is gracious." John is not the fire eating neurotic Napoleon of the Hollywood movies. He is not to be equated with the descriptions we find in the text books of secular humanism of our Federal schools. John the Baptist is not the same man of whom the Neo-Orthodox, German rationalists, and existential philosophers speak. We cannot expect to know anything about this wonderful man, or his purpose, unless we go to the sacred text beseeching the Holy Spirit to open our eyes, and illumine our minds.

May we hasten to point out that it is not our objective to magnify John above his rightful position in Scripture. We are simply attempting to establish John's true character and position in the Word of God. The Scriptures recognize, and clearly show that the Baptist had a special place, and a special mission in the Divine economy of God — a position which most Baptist churches have neglected to recognize. Satan has deliberately and maliciously created a confusion which has encouraged many Christians to neglect and minimize the ministry of this first Baptist. But, notwithstanding, the ecclesiastical smoke screen being propagated from the Bible colleges of our day, the Word of God clearly vindicates the message and baptism of John against all objectors and detractors.

## THE ONE BAPTISM WHICH JUSTIFIES GOD

Satan and his ministers realize that without the perpetuity of John's baptism there can be no such thing as church succession. To destroy the integrity and succession of John's baptism is to undermine a major part of the foundation upon which Jesus Christ guarantees the perpetuity of His assembly. To question the validity of John's baptism is to rob the church of that picture which shows the most basic meaning for its existence. There can be no valid

philosophical or historical reason why any church should call itself "Baptist" apart from the "One Baptism" which John received directly from Heaven. Jesus Christ never had, and never will have, a church which does not identify with John's baptism. Those who oppose Scriptural baptism (through a Baptist church) find themselves in the unenviable position of rejecting the clear mandate of God Almighty.

It is a very serious matter to undermine and reject the authority of John's baptism, and the significance of such rejection can be seen in our Lord's declaration that those who make light of it reject the counsel of God. "But the Pharisees and the lawyers rejected the counsel of God against themselves, not being baptized of him" (Luke 7:30). The word God uses here for counsel is the Greek word "boule," a noun which speaks of "deliberation, purpose, and will." So we see that those who refuse the baptism of John align themselves with the Pharisees and reject the deliberate purpose of God's will for their lives.

Whenever a Christian obeys the Saviour's will for his life, by accepting the baptism of John, he is said to justify God. Notice Luke 7:29: "And the people that heard him, and the publicans, JUSTIFIED GOD, being baptized with the baptism of John." The Greek word used here for "justified" means that they acknowledged, and declared God to be righteous (DIKAI00). Thus we see that the baptism of John was not only revealed from Heaven, but it was ordained for the sovereign purpose of declaring God to be righteous. There is only ONE Lord, ONE faith, ONE baptism; that baptism is the water baptism of John commissioned from Heaven (Eph. 4:5).

To state that John's baptism was only in effect for some inter-testamental period, and no longer in force today, is to make God Almighty contradict Himself as to His revealed will and purpose. John the Baptist was called and sent for the sole purpose of laying the foundation upon which Jesus Christ would build His church. Any church which has been established without the authority and perpetuity of John's baptism is a superstructure without foundation, and the resultant fall and demise of such an institution can only be a matter of time. There is much more that needs to be said relative to John's baptism and message but we leave further remarks to a future chapter.

## A WORD OF CHRISTIAN WARNING

And now, Christian friend, you have read the Scriptures. You know what requirements are necessary for you to be in obedience to God. The Word of God is before you and I pray that the Holy Spirit will lead you into all truth. Have you submitted yourself to that ONE baptism which God has revealed from Heaven? Have you declared God to be righteous by submitting yourself to the baptism of John? If you have never been Scripturally baptized, then you have rejected the counsel of God against yourself.

We are not making reference here to the interdenominational baptism of unionizing evangelists who accept every kind of Protestant immersion. Every assembly outside of a true Baptist church must trace its authority and baptism back to the Scarlet Whore of Rome and any church which accepts, receives, or recognizes the immersion of a Protestant assembly CEASES to be a Baptist church! There can never be such a thing as a Baptist church which accepts any immersion that does not identify with John the Baptist. May our dear Lord help you to see this precious truth of Scriptural baptism, and may He guide you to submit to this ordinance in a Landmark Baptist Church.

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