

Every Christian's Duty Is To Be A Witness For Christ

By ROY MASON
Aripeka, Florida

Whose business is it to win people to Christ? Is this a duty that devolves upon preachers, and perhaps upon Sunday School teachers? Certainly it is their task — but it is also the duty of every saved person on the face of this earth. The average church member not only never wins anybody else to the Lord — he never even tries to do so! There is no sense of obligation whatsoever on the part of the average church member as regards the reaching of the lost. "That's what I help hire the preacher for," is the attitude. This failure on the part of church members in general to talk their religion to others, is back behind the comparatively few people saved. Churches that engage in real soul-winning effort with numbers of persons participating, always reach many people.

WHAT DOES THE BIBLE SAY?

What obligation does the Lord lay upon saved people along the line of witnessing for Christ and the winning of souls?

1. What is our obligation to our own kinfolk? To the converted Gadarene who wanted to accompany Him, Jesus said: "Go home to thy friends and tell them how great things the Lord hath done for thee" (Mark 5:19). What did the man do in obedience to that command? The answer is found in verse 20. But note! Another good example is found in John 1:41-42, "He first findeth his OWN BROTHER . . . and he brought him to Jesus."

It is the prime business of every Christian to win his own close of kin to the Lord. Very often people live in such a way that they don't have the nerve to talk to their close of kin for they know that they have no confidence in them.

Then often people as regards their own children, have no real interest in their salvation. During a revival meeting for instance, they find excuses for staying away, instead of planning to be with their lost children in the services every night. We have known instances in which parents actually resented people talking to their children about their salvation. In many instances the trouble probably is that such



ROY MASON

parents, though church members, are utterly lost and just a breath removed from Hell.

2. What is our obligation towards our own people? The Apostle Paul set us a good example along this line. Read Romans 10:1 and 9:1-2. He simply says that such was his desire to see his own people, the Jews, saved that he would gladly have doomed his own soul to Hell if that could have accomplished the salvation of his people. He did everything in his power to reach the Jews, suffering hate and misrepresentation and abuse of every

description.

We have an obligation to our own people, of our own locality and nation that we do not have toward anybody else. That is, our first obligation is to them. Some people have a glamorous conception of what they call "Foreign Missions." They are terribly interested, so they think, in the heathen far away, but they would not speak a word to a heathen here at home for anything. We ought to be interested in foreign missions, but at the same time we should have even a greater interest in the lost

right at our doors. Our own church preaches the gospel over more than a dozen radio stations every week. We have in 20 years taken a gospel message in this way into nearly every home in Tampa, and into homes over most of the entire state. Doubtlessly some regard this as inferior to foreign mission work — or maybe they don't regard this as mission work at all. It certainly IS mission work of the most important kind.

3. What is our first obligation as a church? We are speaking now to church members particularly. The

Great Commission was given by Jesus to the church He started. What does that Commission say? Read Matthew 28:19-20. The first thing commanded is to "teach" or disciple the people of all nations. To "disciple" is to make a believer — a Christian. The command is not to amuse, feed, and entertain. It is not to promote some kind of a "program" — it is to give the gospel to the world. Mark states it, "Go ye into all the world and preach the gospel to every creature." This comes absolutely FIRST!

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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

Vol. 45, No. 2

ASHLAND, KENTUCKY, JANUARY 22, 1977

WHOLE NUMBER 2105

"UNIVERSAL CHURCH" HERESY

By R. K. MAIDEN
Kansas City, Missouri

Some of my readers, not aware of the present aggressions of liberalism, may think me unduly exercised over Liberalistic programs and advances. But such readers would not register surprise at my attitude if they were conversant with all the facts. I have no disposition to exaggerate current conditions and trends, but am deeply concerned. Our Baptist Zion is either unaware of the menace of ecclesiastical liberalism or else supremely indifferent. The chief concern so far shown among us seems to be with theological liberalism. This, too, is a menace of prodigious proportions. But this giant heresy is being recognized for what it is and is being courageously opposed and exposed, while little is being said or done in defense of New Testament ecclesiology — the New Testament Church.

I do not hesitate to go on record as firmly holding the belief that Baptists have more to fear from ecclesiastical liberalism than from theological liberalism. If, as all true Baptists believe, Baptists have a Heaven-given mission in the world and message for

the world, and would faithfully perform their mission and deliver their message, at all costs they must maintain their separateness, loyalty and integrity.

BAPTISTS NOT "PROTESTANTS"

When I use here the terms "Protestant" and "Protestantism," I do not include Baptists, who should never be classified with Protestants. Such classification does violence to the facts of history. Baptists were bravely protesting against the doctrines and practices of Rome long before there was any Protestantism. "The People Called Baptists" should have their eyes opened to the fact that there is a deliberate effort

on the part of leading Liberalists to oppose the truth by covering the whole land with an enveloping fog of sentimentalism.

I find myself unable to escape the conclusion that our Baptist churches cannot hope permanently to survive and function as New Testament churches, except on the condition that they, at all costs, shall maintain churches that are in fact and not merely in theory and claim New Testament churches, in doctrine, in polity and in practice. They have nothing to gain but much — even their own right to exist as a separate body — to lose by compromises and entangling alliances.

(Continued on page 7, column 2)

Salvation By Grace Alone

I. J. VAN NESS

Nashville, Tennessee

GOD'S GRACE KNOWN ONLY FROM REVELATION

The very term "grace" sets forth two almost unbelievably great doctrines. One of these is that God has revealed to us in the Bible records certain truths which are of far more importance than knowledge of the secrets of the universe, which we designate as science. Men struggled through ages to discover nature's secrets, but all the time laws which they did not see or understand mercifully cared for their bodies and minds. But by increasing knowledge of the laws of nature they learned to live more comfortably, communicate more easily and widen their knowledge.

What we call the doctrines of grace are of more importance than physical doctrines, and God did

not wait for men to search them out. He revealed them to us, but He revealed them through events, through men and through providence. What we know as the Bible — the Old and New Testaments — contains this direct revelation of God to man, and is in itself His inspired revelation. And this revelation, thrust on man by God's grace, went straight to supply his greatest need. It taught him how he could find God and know God's will for him. This revelation our forefathers called the "Doctrines of Grace." For to them, as to us, man's great primary need was to find salvation and the way back to God. God met man and revealed Himself, out of His grace, because man left alone was helpless to find the way to the truth and so to God.

THE BIBLE THE GIFT OF GOD'S GRACE

Among the doctrines revealing and exhibiting God's grace to us, (Continued on page 6, column 1)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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BAPTISTS OF DELAWARE

WILLIAM CATHCART
(1826-1908)

The churches of this State may be divided into the early and later, or anti-mission and mission. The Welsh Tract Church was the first in the colony. It was formed in Wales, and settled in Delaware in 1703. Their principles soon spread. In 1778, Eld. Elijah Baker, and in 1779, Eld. Philip Hughes, came from Virginia, preaching together the Word. There was a great quickening among the Baptists, and many were converted and baptized, and several churches were constituted. In this work these ministers received the hearty co-operation of the Baptist pastors and churches.

The first Baptist church in Wilmington was formed mainly thru the efforts of Thomas Ainger, a (Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

ETERNAL PUNISHMENT

Modernism and rationalism have just about robbed the churches and pulpits of the age-old doctrine of eternal punishment. False cults and religious infidels have greatly confused the general public in this area of faith. False religionists would soften the terror of the Lord and cut short these endless horrors. But he who would attempt to curtail the sentence of eternal misery and give the sinner a license to sin is a cruel and cursed preacher.

The great need of the hour is a Scriptural setting forth of the nature of the unendurableness and

endlessness of the future punishment of the lost. True ministers everywhere need as never before to warn men of eternal banishment from the face and favor of God. Let us be encouraged in doing this since our Savior thought the doctrine not unworthy of His ministry. By preaching eternal punishment, we will be following in the steps of Jesus Christ, His holy apostles, and the best ministers of all ages. It is our sacred duty to denounce those who avoid the mention of these eternal terrors in their sermons to moral creatures.

THE DOCTRINE IS LOGICAL
Vain talkers declare the doctrine of eternal punishment is illogical and contrary to the modern laws of science. They seem to ignore that guilt is endless. It is indivisible and untransferable. A single sin committed in youth often brings lifelong suffering. Thus thousands of sins committed during a lifetime demands eternal torment.

Regardless of how long the sinner may be punished, he will never be ill-deserving. Divine justice gives to all their deserts; (Continued on page 2, column 1)

in going and returning; and will assist him in his need. I will take care to preserve, defend, increase, and advance the rights, honors, privileges, and authority of the Holy Roman Church, of our lord the pope, and his aforesaid successors. Nor will I assist by counsel, deed or treaty, in any machinations against our lord himself, or the same Roman Church, which may be evil or prejudicial to their persons, right, honor, state, and power. And if I shall know of any such attempts being treated of, or set on foot, by any persons whatsoever, I will hinder them to the utmost of my power; and as soon as I possibly can, will signify it to the same our lord, or to some other who shall be able to give him information. I will, with all my power, observe, and cause others to observe, and cause others to observe, (Continued on page 6, column 1)

THE ALLIGATOR OF THE GANGES

CHRISTMAS EVANS
(1766-1838)

The daughters of Zion were often terrified at the sight of a great alligator on the holy mount. It is a living, amphibious reptile; a real beast of prey. Many of the daughters of Zion, who went out to draw water, were lost. Diligent search was made after them; the water-pots were found on the brink of the river, but they were no more found than Enoch and Elijah. They were devoured, in their professional garments, by the alligator of strife and contention, and have not been found any more.

Several of the citizens of Mount (Continued on page 8, column 1)

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL — Editor

Editorial Department, located in
ASHLAND, KENTUCKY, where
all subscriptions and communica-
tions should be sent. Address:
P.O. Box 910, Zip Code 41101.

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BRIEF NOTES

On December 19, 1976, the Tre-
mont Road Mission was organized
into the Tremont Road Baptist
Church of Red Bay, Alabama.
Liberty Hill Baptist Church and
Pastor Fred McCombs sponsored
the work and authorized this spe-
cial service. Pastor McCombs
moderated the services. Elder
Charles Salmon of Tilden, Miss.,
brought the charge to the church,
and Elder Elvis Gregory of Col-
umbus, Miss., brought the organi-
zational message. Elder Paul
Thorn was called as pastor. They
have a new church finished and in
use on Highway 23 inside Missis-
sippi. If you live in that area, the
church and pastor invite you to
attend their services.

We regret that the sister who
wrote "Adam's Rib" for us each
week has discontinued this column
due to a heavy work load. If
you enjoyed the fine articles which
she wrote over the years, I sug-
gest that you send a letter of com-
mendation to her. Please send
these to us, and we will send them
all at one time to this dear sister.



Eternal Punishment

(Continued from page one)
therefore, justice cannot cease to
punish. Exodus 14:18 says the Lord
will "by no means clear the
guilty." Since the reason for pun-
ishment is endless, the punishment
itself must be endless. Guilt once
incurred never ceases to be. All
the sins of a lifetime involve an
endless guilt to which eternal pun-
ishment is simply the inevitable
correlate.

Eternal sin demands eternal pun-
ishment. Man's character will for-
ever remain evil: "He that is un-
just, let him be unjust still; and
he that is filthy, let him be filthy
still" (Rev. 22:11). Knowing the
depravity of man, we cannot deny
the possibility of endless sinning.
Sin tends to reproduce itself. In
Mark 3:29 the sin of blaspheming

THE BAPTIST EXAMINER

JANUARY 22, 1977

PAGE TWO

We should not criticize a hog for being a hog — unless he is the kind that has but two legs.

the Holy Spirit is said to be an
unforgivable sin, or as some ver-
sions give it "eternal sin." It is
just for God to visit eternal sin
with eternal punishment. If it is
right to punish sin at all, it is just
to punish it as long as it lasts.
John Calvin well said, "God has
the best reason for punishing ever-
lasting sin everlastingly."

A sin committed against an in-
finite God is itself infinite and de-
serves infinite punishment. The
guilt of sin is infinite because it is
measured, not by the powers of
the offender, but by the majesty
of God against whom it is com-
mitted. Crime is determined by the
object against which it is commit-
ted, as well as upon the subject
who commits it. Killing a dog is
not as bad as killing a man.

As God is infinite, all sin com-
mitted against Him is an infinite
evil and demands infinite punish-
ment. Since the creature cannot
suffer infinite punishment in the
intensity of the pain, he must
bear it to an infinite duration. His
sentence must be equal to the de-
merit of the offense.

SCRIPTURES ON THE SUBJECT

The future sentence to be pro-
nounced on the wicked is to be
eternal punishment. Jesus Christ
will say on the judgment day: "De-
part from me, ye cursed, into
everlasting fire, prepared for the
devil and his angels" (Matt. 25:41).
Then He adds: "And these shall
go away into everlasting punish-
ment; but the righteous into life
eternal" (Matt. 25:46).

In verse 46 the punishment of the
wicked is said to last as long as
the life of the righteous. Both are
said to be without end. There is
nothing in this verse to suggest
that the one condition is more
terminable than the other. It is
to be observed by comparing verse

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41 with 46 that the punishment of
the wicked is the same as that ap-
pointed to the devil and his angels.
Further comparison reveals that
the "eternal punishment" is in-
flicted by the means of "everlast-
ing fire."

The fire in the place of pun-
ishment is called "everlasting
fire." Jesus Christ declared:
"Wherefore if thy hand or thy foot
offend thee, cut them off, and cast
them from thee: it is better for
thee to enter into life halt or maim-
ed, rather than having two hands
or two feet to be cast into everlast-
ing fire" (Matt. 18:8).

The prophet Isaiah wrote: "The
sinners in Zion are afraid; fear-
fulness hath surprised the hypo-
crites. Who among us shall dwell
with the devouring fire? who
among us shall dwell with ever-
lasting burnings?" (Isa. 33:14).
The word "dwell" is interesting in
this verse. It is the Hebrew word
"gur" and it means to "inhabit"
or "to live in." Sinners will not
burn up in the lake of fire as some

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

Certainly, all saved people should
be interested in redemption. If
you have been saved, you have
been redeemed, and if you are
redeemed, you surely ought to be
interested in redemption. If you
are a lost man or a lost woman,
you need to be saved. You have
to be saved — you have to be
redeemed, if you are ever going
to Heaven. So I say that the mes-
sage of redemption ought to be
of interest to all the unsaved be-
cause you need to be redeemed.

It might be well to call atten-
tion to the meaning of the word
"redemption." The word "redemp-
tion" is translated from three dis-
tinct, different, and separate words
in the New Testament. There is
one word, "agorazo," which means

suppose. Instead, they will live
for eternity in "everlasting burn-
ings." There would be no need
for the fire to burn everlastingly
unless the sinners burned for the
same duration. This helps us to
understand why Daniel describes
the resurrection of the lost as one
unto "shame and everlasting con-
tempt" (Dan. 12:2).

Matthew 3:12 speaks of "un-
quenchable fire" and Mark 9:43 of
"fire that shall not be quenched."
The eternal God will keep burning
an everlasting fire for unconsum-
able bodies of wicked men. The
fuel for this fire must forever re-
main combustible.

In Mark 9 Christ quotes from
Isaiah 66:24 which says: "And
they shall go forth, and look upon
the carcasses of the men that have
transgressed against me: for their
worm shall not die, neither shall
their fire be quenched; and they
shall be an abhorring unto all
flesh."

The Jewish Targum interprets
this as the everlasting burning of
Hell. In Josephus's discourse to the
Greeks concerning Hades, he
writes of "a lake of unquenchable
fire" where people endure "ever-
lasting punishment" (THE LIFE
AND WORKS OF FLAVIUS JOSE-
PHUS, p. 901).

Those cast into Gehenna are sub-
jected to eternal torment. It is said
of the Beast worshippers: "The
same shall drink of the wine of the
wrath of God, which is poured out
without mixture into the cup of
indignation; and he shall be tor-
mented with fire and brimstone in
the presence of the holy angels,
and in the presence of the Lamb:
And the smoke of their torment as-
cendeth up for ever and ever:
and they have no rest day nor
night, who worship the beast and
his image and whosoever receiveth
the mark of his name" (Rev. 14:
10-11).

The expression "have no rest
day or night" is superfluous un-
less the wicked exist to endure the
torment for eternity. There is no
need for an ever-burning fire and
ceaseless smoke unless there are
wicked men who are tormented in
this place. Revelation 14:10-11
plainly teaches the lost in the lake
of fire have no rest from sin, Sa-
tan, terror, torment and remorse.
They suffer everlasting punish-
ment!

In Revelation 19:20 the Anti-
christ and the False Prophet are
"cast alive into the lake of fire
burning with brimstone" before
the thousand year reign of Christ.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



THE GLORIOUS STORY OF REDEMPTION

to purchase in the market just
as you might go to a slave market
and buy a slave; or as you might
go to an automobile dealer and
purchase an automobile; or as you
might go to a supermarket to
buy your groceries. The word
"agorazo" means "to purchase in
the market." That is the most
usual word that is translated "re-
demption" in the Bible. In other
words, "redemption" means to
be purchased in the market of
sin.

Then there is a second word
translated "redeem" which is very
closely akin to the first one, and
that is, "exagorazo," which means
not only purchased in the market,
but to buy out of the market.
The idea is, that when you are
redeemed ("exagorazo") you are
bought out of the market, never
again to be exposed to sin.

You see something, and you
say, "I am going to buy it for

myself, and I am going to keep
it as long as I live. I'll never
part with it." The Lord Jesus
Christ went to the cross of Cal-
vary and purchased us. He re-
deemed us with the thought that
we are His, and that we are
never again to be exposed to sin.
It ought to thrill your heart
just to know the meaning of
the word "redemption." He not
only bought you in the market,
but He bought you out of the
market, and you can never again
be exposed to sin.

There is a third word that is
translated "redeem" in the New
Testament and that is the Greek
word "lutroo" which means to
loose. In other words, it carries
the idea that when you are re-
deemed, you have been loosed
by the paying of a price; you
have been set free from your
sins.

(Continued on page 3, column 1)

At the end of the Millennium they
are still in Gehenna. They have not
been consumed. Revelation 20:10
says: "And the devil that deceived
them was cast into the lake of fire
and brimstone, where the beast and
the false prophet are, and shall be
tormented day and night for ever
and ever." Observe that these, like
the beast worshippers in Revela-
tion 14:10-11, "shall be tormented

darkness.

In Jude 7 it is written: "Even
as Sodom and Gomorrah, and the
cities about them in like manner,
giving themselves over to fornication,
and going after strange flesh,
are set forth for an example, suffer-
ing the vengeance of eternal fire."

Agas have elapsed since the fire
from God burned these wicked cit-
ies of the ancient world. According
to Jude these sinning souls are
this moment still suffering the
judgment of eternal fire. They with
the rich man of Luke 16 are tor-
mented in the flames of Hell, while
waiting for the future day of Re-
velation 20:14 when "death and hell
shall be cast into the lake of fire."

FINANCIAL REPORT OF TBE

Balance, Nov. 1	\$ 53.02
Receipts	\$5,361.33
Total	\$5,414.35
Expenditures	\$5,060.29
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day and night for ever and ever."
This is torment without intermis-
sion.

The expression translated "for
ever and ever" in Revelation 14:11
and 20:10 in the Greek is "to the
ages of the ages." It is the strong-
est expression in the Greek lan-
guage to denote eternity. The same
expression is used of the eternal
state of the righteous in Revelation
22:5. It is as logical to argue for
the cessation of the reign of the
righteous as it is for the cessation
of the punishment of the wicked.
They are both described in the
same terms.

In Jude 13 false teachers are re-
served to "the blackness of dark-
ness forever." It is not only said
that the darkness is forever, but
that the false teachers are reserv-
ed to endure eternal darkness. The
lake of fire is a dark dismal region
where false prophets suffer eternal

HOW CAN BODIES BURN ETERNALLY?

The Bible teaches that "both
soul and body" will be cast into
the lake of fire (Matt. 10:28). Our
Lord taught: "And if thy hand of-
fend thee, cut it off: it is better for
thee to enter into life maimed, than
having two hands to go into hell,
into the fire that never shall be
quenched: Where their worm dieth
not, and the fire is not quenched"
(Mark 9:43-44).

Someone cries, "If you cast a
human body into a fire, it will
burn up." But Jesus Christ not
only said that men would be cast
into Hell with hands, feet, and
eyes, but He also said that the
fire of Hell would preserve these
bodies. In Mark 9:49 He said: "For
every one shall be salted with
fire." Salt is a preservative. So we
learn that the very fire itself, so
(Continued on page 4, column 3)



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the work of the Lord Jesus Christ.

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Story Of Redemption

(Continued from Page Two)

Here are the three words that are translated "redeem": "agorazo," which means to buy in the market; "exagorazo," which means to buy out of the market — never again to be exposed to sale; "lutroo," which means that you are set free by the paying of a price.

Beloved, it is by the paying of a price of the blood of the Lord Jesus Christ that you and I have been set free from the penalty of sin.

I say that saved people ought to be interested in redemption because that is how you are saved, and unsaved people ought to be interested in it, because if you are ever saved, that is how you will be saved.

THE ORIGIN OF REDEMPTION.

We read that it says "For God so loved the world." Where did redemption begin? Where did it originate? Who started it? Who brought it to pass? Who thought it up? Who planned it?

Beloved, the origin of redemption is found in the second word of this text: "For God." God is the origin of redemption. Redemption never began with man. Man could never at all have thought up the plan whereby God chose to redeem man back to Himself. If man had been left to himself, man would have devised something by way of works, something by way of religion, something by way of human effort. If man had been left to himself, man would have come up with a far different plan than what we have given to us in the Word of God. I say, only God could have originated redemption. The origin of redemption had to be with God, and not with man. Listen:

"He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." — I John 4:8-10.

From this text you can see who originated redemption. The origin of it, I say, was with God. It was God who loved us. It was God who sent His Son. It was God who thought out, planned and purposed our redemption.

THE OBJECT OF REDEMPTION.

My text says, "For God so

loved the world." Notice that he object of redemption was man. The angels sinned, but God never purposed to redeem them. The angels never became the object of redemption. The animals were all affected by sin, but God never had as an object the redemption of the animals. I say to you, the object of redemption was man, and man alone.

If you will go back to the Old Testament, in Genesis 3, you will find that when sin became a reality, the serpent was proven guilty. Thus all the animal creation was cursed as a result of that one sin. Those animals might have been redeemed had God used them as the object of redemption.

The angels even prior to this had already sinned. I don't know when, but once upon a time, on the morning of creation, the angels clapped their hands and shouted for joy over the thought of God's purpose when they beheld this world. Then came the day that the angels themselves sinned. I don't know when it was, but there came a time, in the light of Revelation 12, whereby I am led to believe that one-third of the angels sinned, and fell, and became demon spirits. God might have taken the angels as the object of redemption, but God did not do it.

It would seem maybe that the angels were more akin to Jesus Christ than even man. It would seem to me that the angels were fitter subjects for redemption than even man. Beloved, the Word of God tells us that when Jesus Christ came into this world to work out redemption, that the object of redemption was man, and man alone. My text says, "For God so loved the world" — the world of mankind. Jesus Christ came with the object in view that man was to be redeemed back to God.

To be sure, we believe that redemption was for a certain number — that the atonement which was wrought out by Jesus Christ was of a limited nature — that it was limited to those who were chosen in Christ Jesus before the world began. It was this group that was loved by the Lord Jesus Christ and it was for this group that Jesus died. It was this group that was the object of redemption.

III THE PRICE OF REDEMPTION.

If it is interesting to notice that redemption originated with God, and if it be of interest to note that the object of redemption was man, then may I have you notice also what the price of our redemption was. My text says, "For God so loved the world,

IS "THAT" IN THE BIBLE?



Question:

WHO THOUGHT HIS CONSCIENCE WAS IN HIS KIDNEYS?

Answer:

The Psalmist, Psalm 73:21 — "Thus my heart was grieved, and I was pricked in my reins." Also Psalm 16:7 — "... my reins also instruct me in the night seasons."

Such was evidently the common belief of Bible times. See Proverbs 23:16, Revelation 2:23. The word "reins" comes from the Latin, renes, kidneys. The Talmud (Berakhoth 61a) says that one kidney prompts man to do good, the other, to do evil. The kidneys, then, as the seat of morality, were the most important organs of the body, and were especially reserved for Jehovah and sacrificed to him as a burnt offering. See Leviticus 3:4-5.

that He gave His only begotten Son." There is the price of our redemption.

You know what it was the day that your son went away from home, maybe to get married, or maybe to go to work someplace else. It wasn't a happy day. It meant the breaking up of family ties. I have often noticed at a wedding that the mother of the bride or the mother of the groom nearly always weeps. It means a breaking up of the home. When your son went away to get married or went away to work elsewhere, it meant the breaking up of the family ties. There was a sadness that came to you then.

Maybe some of you have sons in the armed forces. You know what a sadness it was, as the day came when that son went away from home, possibly never to return so far as you know.

Beloved, one day God gave His Son. That Son of God came into this world to be the price of our redemption. When God gave His Son, He gave that Son with the thought in mind — that Son was going to suffer, He was going to be humiliated, and shame and sin were going to be heaped upon Him, and He was going to ultimately die for the sins of the world. The price of our redemption was God giving His only begotten Son. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" — I Pet. 1:18, 19.

Notice how we are redeemed. It doesn't say that man was redeemed because of any works that he did, nor does it say that man is to be redeemed because of the good deeds that he performs. It doesn't say that man is to be redeemed on the basis of silver and gold. Silver and gold can accomplish every purpose, I think, in life but one — namely, the redemption of the soul. Silver and gold might redeem a captive slave, but all the silver and gold of this world, if it were heaped together, could not redeem one single soul back to God. Even the sacrifices of an angel, or the sacrifice of an innumerable multitude of the heavenly host, could never effect the redemption of this sinful race. Beloved, God gave His Son that with the precious blood of Christ we might be redeemed back to God. I say the price of our redemption was that God gave His Son.

Notice again:

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" — Rom. 8:32.

Notice, the Son of God wasn't spared by God the Father, but rather, God the Father gave His Son up that He might redeem us from all things.

Listen again:

"Thanks be unto God for his unspeakable gift" — II Cor. 9:15.

Beloved, the price of our redemption is the Lord Jesus Christ.

My mind goes back to a long time ago, to World War I. Harry Lauder, a great singer, had a son who was killed in World War I. He suffered uncontrollably as a result of the death of that son. He couldn't reconcile himself until one day he and a younger son, were walking along the street. The little boy looked up into a window and saw a service flag with one star, and he said, "Daddy, there is a home that has one son in the war." They walked on and they found a window that had two stars, and the little boy said, "Daddy, there is a home that has two sons in the war." They went on a little farther and they saw a gold star, and the little boy looked up and said, "Daddy, there is a home that has given a son that has died in the war." They went on down the street a little farther to a vacant lot. Here was a house, and over there was a house, and in between was a vacant lot. As they walked along hand in hand, the little boy looked off in the distance and saw the evening star coming into its place in the horizon, the first star of the night, and he clutched his daddy's hand and said, "God must have given His Son, too."

Harry Lauder said that was the first thing that ever brought any comfort to him as he thought about the death of his own boy, when he realized that God must have given His Son, too.

That is exactly what God did. The price of our redemption was the fact that God gave His Son in order that we might be redeemed back to God. As to the origin of our redemption, it originated with God. As to the object of redemption, it was not angels nor animals, but man that God saw as His object of redemption. As for the price of redemption, the price was that God gave His Son.

IV THE EXTENT OF REDEMPTION.

My text says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." Notice the extent: "whosoever believeth." The extent was immeasurable. The extent was that whosoever believeth on Him. There is not a hint that God shut out any race; that God shut out any color; that God shut out any man regardless of what physical and mental characteristics that he might have. Instead, the implication is as to the extent, that it was immeasurable — "whosoever believeth." No man can say, "I am not redeemed because I am too bad a sinner."

Regardless of how bad a man you may be — regardless of how bad, immoral and unethical you may be, God gave His Son that whosoever believeth might be redeemed. Paul said:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" — I Tim. 1:15.

The worst man and the worst woman in all the world may be included in that "whosoever" that we find here in this text.

Of course you and I know, as for the extent, that the redemption was limited to those whom God had chosen before the foundation of the world. Listen:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" — John 6:37.

The only ones that are going to come are those who have been given of God the Father as a love gift to God the Son before the foundation of the world. Every one of them are going to come without an exception. In the light of this and in the light of these other verses, I say to you, the extent of redemption is immeasurable. We can't in any wise measure the extent of redemption, because it extends to "whosoever believeth" on the Lord Jesus Christ.

V

THE PLAN OF REDEMPTION.

What is the plan of redemption? It is, "whosoever believeth." The plan is not whosoever works, or whosoever joins the church, or whosoever turns over a new leaf, or whosoever quits his meanness, but the plan of redemption is "whosoever believeth."

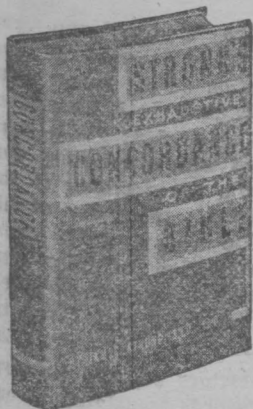
I am glad that our salvation as planned by God the Father, as wrought out by God the Son, and as worked out for us by God the Holy Spirit is on the basis of "whosoever believeth." God has never in six thousand years of earth's history asked a man to do one single thing to be saved. He has never asked a man to join the church, to turn over a new leaf, to keep the Ten Commandments, to live up to the Golden Rule, or to do anything else. God says that whosoever believeth shall receive remission of sins.

I like to go back to that night long ago when the Philippian jailer was in the jail at Philippi. I like to go back to that night when Paul and Silas were his prisoners. It must have been a glorious night for them, even though their backs were bleeding and even though they had been bruised as a result of the whipping through which they had passed. It must have been a glorious night, for the Lord must have been there with them in that jail. I can hear Paul say, "Silas, can you raise some good old tune?" I don't know what they sang, but somehow I have always felt that it must have been the 46th Psalm. The Lord couldn't have led them to a greater song. Certainly they could have never chosen one that would have been any more appropriate than the 46th Psalm. I can hear Silas as he started out the

(Continued on page 5, column 4)

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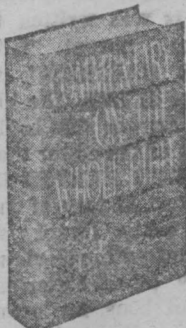
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"Which is greater in importance: Baptism or the Lord's Supper?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

9272 Euclid-Chardon
Road
Kirkland, Ohio



"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

You see, it is impossible to separate them, totally. They are both included in the commission which our Lord gave to His Church (Mt. 28:19-20). They both portray our Lord's death (Rom. 6:3 and I Cor. 11:26). Both are exclusively Church ordinances and BOTH are required upon church members. (Baptism as a prerequisite for membership and the Lord's Supper as a memorial to — a remembrance of His death and WHY!)

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Philadelphia
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Had Christ not died for our sins He would not have been buried. Had He not been buried there would have been no resurrection. And according to I Corinthians 15:14 if Christ had not risen both preaching and our faith would be vain. In verse 17 we read, "And if Christ be not raised, your faith is vain; ye are yet in your sins."

In baptism we have a picture of Christ's burial and His resurrection. And in the Lord's Supper we have a picture of His death. Since His death, burial, and resurrection are so intimately joined together in the gospel (I Cor. 15:3-4), I am forced to say that baptism and the Lord's Supper are both most important. Without His death (shedding of His blood) there is no remission (Heb. 9:22). And without the resurrection we are still in our sins (I Cor. 15:17). So who can say that one of them is more important than the other?

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I can only give my personal opinion concerning this question, since I know of no Scripture that answers it.

We may rest assured that both of these ordinances are of great importance, since Satan has manufactured so many false teachings relating to them. The very heart

of Christianity is expressed in these two ordinances. Baptism portrays the truth that Christ died for us, that He was buried, that He arose again from the dead. Likewise, it signifies that the believer has died to the old life, that he is buried with Christ, and that he has risen with Him to walk in newness of life. The Lord's Supper, when unleavened bread and wine are used in the observance, portrays the truth that Christ died for our sins and is raised to walk in newness of life.

Both of these ordinances ought to be observed exactly as taught in the Scriptures. Real BAPTISM, involves the following:

1. The person baptized must be a saved person. This eliminates babies and children who don't know what it is all about.

2. The person baptized must be immersed. Anything but immersion is fake baptism.

3. Immersion must be by the proper authority — Scriptural Baptist Church. Other churches were man originated, and have no proper authority to baptize.

As regards the Lord's Supper, several things are necessary, as follows:

1. The right elements must be used, unleavened bread and fermented wine. Leaven is the symbol of sin in the Bible (read I Cor. 10:16 through 11:34). When leavened material is used, it is used to tell a lie, and to disgrace the name of Christ. It declares Christ to be a sinner, and if He was a sinner, He cannot be Saviour. Some claim that they used grape juice back there in Bible times. One question I ask. In I Cor. 11:21, Paul says that some of the Corinthians guzzled wine till they got drunk. If it wasn't wine — if it was grape juice, please tell me how those people got drunk on grape juice? 'Nuf said!

2. The Lord's Supper is a Church ordinance, therefore, its observance must be confined to that particular Church. I could give a number of reasons for saying this, but the questioner did not ask along that line, so I'll refrain.

Let me repeat — I do not know which of the two ordinances I have been discussing is the greatest in importance. Both are tremendously important, and should be kept clean and free from error. You will be called narrow in case you attach the right importance to them, but it is better to be right in the sight of God than to be "broad" in the sight of men.

Eternal Punishment

(Continued from Page Two)
far from consuming, shall preserve.

In Exodus 3 we read of a bush in the wilderness burning with fire, and yet it was not consumed. In Daniel 3 we see three Hebrews being cast into the fiery furnace in Babylon, yet they were not burned up. Why was this? God, in some way unknown to us, preserved the bush and the bodies of the three Hebrews. He has laws which differ from the laws of nature as we know them. There is nothing impossible for Him to do. To say that He cannot preserve a body in eternal fire is to limit the Holy One of Israel.

OBJECTIONS ANSWERED

The Bible is clear and explicit that the wicked must endure eternal punishment. The Jewish writers and Christian writers are in agreement with this teaching. But

NIGERIA Photo Story

Last week we showed you some pictures of the folk over on the mainland from Calabar. This week we have some more of the same people and taken at the baptismal service.



In this picture a young lad, under 20, is about to be baptized. It was a real joy to me to be able to baptize so many young people into the Lord's Church. While I am sure if one started looking in the right places one could find young people that hang out with the rough gangs there just the same as anywhere else, however, I was not exposed to that type of youngsters. This young lad had a real testimony.



While there were many young people baptized, not all were young. Here is a lady that is fairly well matured who knows in Whom she has believed, and feels quite persuaded that He is able to keep that which she has committed unto Him unto that day. I do not recall a single time that this lady missed services while I was there.

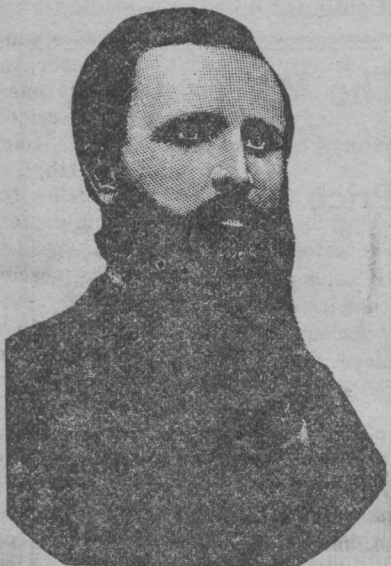
depraved man does not like to hear of this dreadful perpetuity of suffering. He is ever proposing some method to cut short this eternal torment of the impenitent. Today we have the Jehovah's (False) Witnesses, the Adventists, Armstrongites, and other false cults who deny eternal punishment. These annihilationists try to make a distinction between eternal punishment and eternal punishing. They claim they believe in eternal punishment, but not eternal punishing. They would have us believe the sinner is annihilated and that in that sense only he is eternally punished. Such is verbal fallacy and doctrinal perversion.

"Punishment" and "punishing" are the same in meaning. In the expression, "eternal punishing," the participle is used as a noun, and therefore, means the same as "eternal punishment." I would further ask: Does ten years' punishment mean ten years' punishing? If so, then eternal punishment means eternal punishing. Annihilationists are quick to assert that the use of such words as "destroy," "perish," and "burn up" are used with reference to the future suffering of the wicked. They say these words mean to put out of existence. But I answer that these words speak of destruction of well-being, not of the entire being. They point to ruin but not loss of existence.

What is called a destruction is a change in form. We speak of the destruction of a house or machinery, not meaning the annihilation of the matter which composed it; but the destruction of the form which was essential for use. The destruction of the wicked is the utter deprivation of all the faculties for which the moral nature of man was made. For an example, take the word "destroy" used in Matthew 10:28. "Destroy" is the Greek word "apollu," and it means "to loose off or away from." It does not mean annihilation, but only the ruin of that which makes existence desirable. The word is used to describe the drowning antediluvians in Luke 17:27, yet no one would argue that these people were annihilated. Words like "destroy" and "perish" are used to describe the eternal separation of the sinner from all which is good. In II Thessalonians 1:9 it is written: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The wicked suffer everlasting destruction of bliss, not being. They are forever excluded from the presence and favor of God and left as an utter reprobate. Some objectors say the Hebrew and Greek words translated "eternal" and "everlasting" do not denote eternity. This is an error also. The same words are used to express the eternity of God (Gen. 21:33; Deut. 33:27; Rom. 1:20; 16:26; Heb. 9:14), the eternal life of the righteous (Dan. 12:2; Rom. 6:23; John 3:15), eternal salvation (Heb. 5:9), eternal redemption (Heb. 9:12), and eternal glory (I Peter 5:10; II Tim. 2:10). "Eternity of the matter which composed it; (Continued on page 6, column 4)

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PAGE FOUR

NIGERIA PHOTO STORY — (Continued) Baptists Of . . .



In this picture a teen-age girl is being baptized. There were other girls as well as other young boys of the ages of these two that were baptized. In both of the churches that were organized there were more young people than there were old people that were baptized.



These two pictures tell a story and show a scene that is not usually seen in pictures. A young man is just going under in one picture and only the top of his head can be seen, while in the other picture he is completely buried. All true Baptists have to be buried alive, and without this burial the act is null and void. I maintain that even if only a small part of one finger is left uncovered there is no baptism. It takes more than just the proper authority to constitute a Scriptural baptism. To be sure, the proper authority has to be behind it, but it takes a burial and nothing less to constitute Bible baptism. The Methodist sprinkling or any other sprinkling or pouring



is just as good as a partial Baptist immersion. You can have a proper candidate, a true believer in the Lord Jesus, the proper administrator, a true Baptist Church, and "much water" and still not have a proper baptism unless the person is completely buried in the water. While the person you see in this picture is being buried alive, he first had to die to the old life in order to become alive in Christ.

It was a real joy to me to be able to visit these brethren and sisters in Nigeria and assist them in becoming real New Testament Baptists. I do not believe I have ever ministered to any people that seemed to appreciate what was being done for them any more than these did. Next week we travel back to Calabar for another photo story.

Why He Didn't Drink

Recently, a party of young men went through Cleveland asking questions. One of these young men met another young man and started his catechism as follows: "Do you drink?" "No sir."

"Why don't you drink?"

"My boss doesn't like it, my customers won't stand for it, and my conscience won't let me."

"Three very wonderful and practical reasons. What is your business?"

"I'm a bartender."

—Cleveland Plain Dealer

(Continued from page one)

Presbyterian, from Philadelphia, who became eventually a Baptist, and the pastor of the church. His wife was a Baptist. He maintained family worship, and Messrs. Fleece and Boggs, Baptist ministers, preached by his invitation in his house. Eld. Philip Hughes preached in the town school-house and in the Presbyterian church. Several were baptized, and finally sixteen were constituted into a church. Their meeting house still stands on King Street.

The following is a list of the early churches, with the date of organization: Welsh Tract, New Castle County, 1701; Sounds, Sussex County, 1779; Broadcreek, Sussex County, 1781; Mount Moriah, Kent County, 1781; Brynzion, Kent County, 1781; Mispillion, Kent County, 1783; Gravellybranch, Sussex County, 1785; First Wilmington, 1785; Bethel, New Castle County, 1786. Bethel, in Sussex County, Littlecreek, and Mills borough were of more recent date, and, with the Sounds and Broadcreek churches, belonged to the Salisbury Association, which was formed in 1782, composed mostly of churches in Maryland, and has since become anti-mission. The other churches were at first connected with the Philadelphia Association, but withdrew with good feeling on both sides, to form the Delaware Association, which was organized in 1795. It was soon joined by several churches in Pennsylvania. Since 1856 it has taken the name of the Delaware Old-School Baptist Association. In 1801 it was composed of five churches, with 293 members; in 1825, of nine churches, with 596 members; and in 1879, of seven churches, with 197 members.

Of the churches in this State belonging to the Delaware and the Salisbury Associations, six remain, with a total membership of 200. The Sounds, Mispillion, Gravellybranch, Bethel, in New Castle County; Bethel, in Sussex County; and the Millsborough churches have ceased to exist. The minutes of the Delaware Association show that at one time both missions and missionary societies were approved of by that body. The Baptist Publication (then Tract) and the Home and Foreign Mission Societies and their work met with favor in the churches. It was not until after 1830 that a change took place in the Delaware Association and in the churches connected with it. They became anti-mission and anti-effort, which change led to the formation of the Second Church, Wilmington, upon an avowed missionary basis.

Among the many Baptist ministers of this period who were born, or converted, or ordained, or employed in the State were Eld. Enoch Morgan, Eld. John Davis, Eld. Jenkin Jones, Eld. David Jones, A.M., Eld. Abel Morgan, A.M., Eld. Morgan Edwards, A.M., Eld. Thomas J. Kitts, Eld. Joseph H. Kennard, D.D., and Eld. Daniel Dodge.

The following is a list of the later churches, with the date of organization: Second, Wilmington, 1835; Dover, 1852; German, Wilmington, 1856; Delaware Avenue, Wilmington, 1865; Plymouth, 1867; Lincoln, 1869; Zion, Vernon, 1871; Wyoming, 1872; Magnolia, 1873; Milford, 1873; Elm Street, Wilmington, 1873; Shiloh (African), Wilmington, 1876; New Castle, 1876; Bethany, 1878. The old First was resuscitated for awhile, but it and the Elm Street disbanded to form the Bethany and occupy the Elm Street chapel. A few old members hold on at King Street. The Lincoln Church disbanded to form the Milford, and the Plymouth to form the Magnolia.

In 1869 the Wyoming Institute was purchased. A Baptist City Mission was formed in 1870 among the

Wilmington churches, which bought a lot, built thereon the Elm Street Chapel, which property they deeded to the Bethany church. In 1878, the Delaware Baptist Union was formed in the Second church, Wilmington. It is composed of eight churches in Delaware Co., Pa., and eleven in Delaware State. The objects of the "Union" are the promotion of fraternity among the churches composing it and the evangelization of the field. The Baptist churches not only of Delaware (except the Old School), but also those of the "Union," are connected with the Philadelphia Association.

The number of missionary Baptist churches in the State is 11, with a membership of 1924, and 2183 teachers and scholars in 14 Sabbath-schools. The benevolent contributions of the churches for 1879, for work at home and abroad, amounted to over \$20,000. (BAPTIST ENCYCLOPEDIA, Vol. I, Ed. 1880, pp. 324-325).

Story Of Redemption

(Continued from page three)

46th Psalm: "God is our refuge and strength, a very present help in trouble." I can hear him as he finishes it off by singing, "The Lord of hosts is with us; the God of Jacob is our refuge. Selah." About that time those rocks that God had planned before the foundation of the earth to slide and to give way, slipped, and there came an earthquake that shook that jail to pieces. That old jailer rushed in thinking that all his charges had fled. He drew his sword and was just about to kill himself when Paul cried out and said, "Do thyself no harm: for we are all here." The jailer was so startled that his prisoners were there, and so startled by the earthquake and so startled by the events that surrounded the earthquake, that he fell on his face and said, "What must I do to be saved?"

If there were ever a good time for a mourner's bench, Paul had it. He already had him on his face. Why didn't he say, "Beat your brains out right there on the ground. Pray through." But Paul didn't do it. Why didn't he say, "Join the church?" Paul didn't do it. What did he say? After he got him upon his feet, he said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

You ask me what the plan of redemption is? Here it is right in the story of the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." I tell everyone who is here, and I tell everyone that I get an opportunity to talk with from week to week, "You believe on the Lord Jesus Christ if you want to be saved."

VI

THE PURPOSE OF REDEMPTION.

God has a purpose in redemption. My text tells us, "For God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the two-fold purpose. Negatively, the purpose is that you shall not perish. Positively, the purpose is that you shall have everlasting life.

Isn't that wonderful. Everlasting life! Isn't it precious to know that this is the purpose of redemption. God didn't think all this up in eternity past for any other purpose except that you shall not perish, and that you shall have eternal life. That is the purpose of redemption.

Isn't it wonderful to know that if we believe on the Lord Jesus Christ we are not going to perish? Jesus Himself said:

"My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" — John 10: 27-29.

I hear the Apostle Paul as he says:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" — Rom. 8:35-39.

What is the purpose of redemption? It is that we shall not perish. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thank God, that is the purpose of redemption.

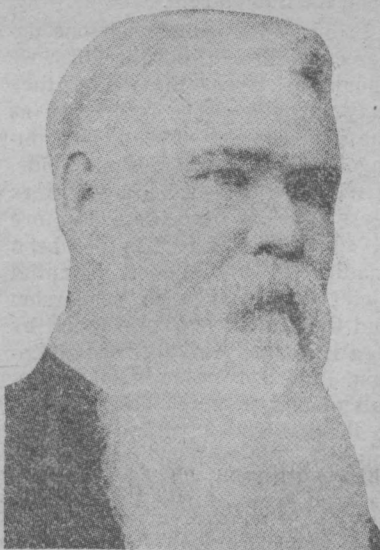
God had some folk in mind when He sent His Son to die, some folk who were His love gift, whom God gave as a love gift to His Son. Beloved, when Jesus Christ died, He died with those in mind, and He died that they should not perish. I point Him out to you, and as I hold up Jesus Christ on the cross and say, "Look at the blood as it flows from His hands and His feet; look at the blood as it flows from His forehead; look at the blood as it flows from His side that was riven by a spear — as I hold Him up to you, I say that was what God did that you should not perish, but have eternal life. That is the purpose of redemption. God gave Jesus Christ, negatively, to keep you out of Hell, and positively to put you into Heaven.

The same truth is presented when we read:

(Continued on page 6, column 5)

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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Oath . . . Bishop

(Continued from page one)

ers to observe the rules of the holy fathers, the apostolic decrees, ordinances, or dispositions, provisions, and commands. To the utmost of my power I will persecute and attack (pro posse persequar et impugnabo) heretics schismatics, and rebels against the same our lord, and his aforesaid successors. When called to a synod I will come, unless prevented by some canonical hindrance. Every three years I will, in my own person, visit the threshold of the apostles; and I will give to our lord and his successors aforesaid an account of my whole pastoral office, and of all things in any way concerning the state of my church, the discipline of the clergy and people, and the salvation of the souls which are committed to my trust; and on the other hand I will humbly receive, and with the utmost diligence obey the apostolic (papal) commands. But if I shall be detained by lawful hindrance, I will fulfil all that is above mentioned by an appointed messenger, having special charge of this matter, from among my chapter or some other ecclesiastical dignitary, or person, of station; or in failure of these, by a priest of the diocese; and in failure of all the clergy, by some other presbyter, secular or regular, of respectable honesty and piety, fully instructed in all things aforesaid. But I will give information concerning any hindrances of this kind, by lawful proofs to be transmitted by said messenger to the cardinal of the Holy Roman Church, who presides in the congregation of the sacred council.

"I will neither sell nor give, nor pawn the possessions belonging to my table; nor will I enfeoff them anew, nor alienate them in any manner, even with the consent of the chapter of my church, without the advice of the Roman Pontiff. And if I shall in any way proceed to alienate them, I am willing in reality to incur the penalties contained in a certain constitution passed upon this subject. So help me God, and the Holy Gospels of God."

(Cited by William Cathcart in THE PAPAL SYSTEM, pp. 470-471, 1872 Edition).

Salvation By Grace

(Continued from page one)

it is difficult to assign pre-eminence. They are related in a Divine inter-dependence. Back of all revelations that came from time to time and through man after man, the fundamental of the Christian religion is that God in mercy and grace has revealed Himself. And this revelation, through His Divine providence was set down in the Bible, which is God's direct and inspired revelation to man. This revelation went straight to man's greatest need — how he should and could live and find God day by day.

God's grace sought and revealed His plan to win and save men. The Christian religion is primarily a revelation, not a discovery. Without its revelation it could not be discovered. God thrust Himself on man even when he was careless, indifferent and spiritually helpless and blind. The Bible as the record of this revelation is in itself the gift of God's grace.

MYSTERY IN THE WORKING OF GRACE

The mystery of how the grace of God acts in relation to the heart-response and works of those in whom it works is beyond human analysis. This mystery is also found in Divine providences and in the inspiration of the Scriptures. New life is brought into view in each case, and life is always and everywhere beyond our powers of definition. This discussion would

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set forth the fundamental fact that salvation and new life are imparted to sinners not on the basis of man's good works, not even his wisdom or searching.

We become believers and live the new life of believers only by the supernatural entrance of God to impart and maintain this life. It is the supernatural grace of God which enables the sinner to receive Christ, and the believers to remain in Him thereafter. His grace enables us to understand the spiritual message of the written Word and to live the life of love and fellowship in relation to other Christians. Christian experience itself is but the fruit of the reactions of the personality to the wonderful grace of God working within believers. That "He who began a good work in us continues it to the end," is the fruit of that grace, which helps us in every time of need.

GOD'S GRACE IN CONVERSION

As a rule the objective framework of the experience of conversion is intensely human and intimate. God's saving truth is preached, treasured loved ones persuade us. Or other interested friends may urge us to turn to God for salvation. Or, pricked with conviction for sin, the soul of the individual may wrestle in secret, under the power of the Spirit of God and the written Word, facing the issue of surrender and faith and obedience.

Whatever the objective setting, the essential factors in each case are a sense of guilt and need and a turning to the Lord and accepting of Him His plea that He can and will satisfy the needs of every soul who comes to Him. The surrender to God of heart and will is the essential human factor in conversion and is possible only through His direct and supernatural touch upon the human soul.

In our work to help persons under conviction to find the Lord, we should so direct them that they may recognize this experience as the gracious act of God, implanting a new life which shall abide. It will need to fight and by degrees learn mastery over the self-nature of sin. This nature has not been eradicated, but over it potential victory was given in conversion and the victory becomes actual by God's grace working sanctification. Real conversion is not the result of human persuasion directed to the individual, useful as is our interest. Persuasion properly offers incentives to surrender and acceptance, but the act of acceptance is of God's grace alone.

CONVERSION NOT INDEPENDENT OF GRACE

Whatever the outward circumstances that lead to repentance

and faith, the inner reality is always that of the direct action of the grace of God on and in the human soul. There are cases where men have been converted with little or no direct knowledge of the Bible, but this is rarely so. God gave Isaiah eyes to see and a mind to understand. Revealed Bible truth — its teachings, the knowledge of Christ's atoning death, and of the doctrines of grace — is presumed in most conversions. So are the admonitions and prayers of godly people who instruct the unconverted on their need and God's provision for it.

The writer was converted under the preaching of a sermon by Dr. Edward Judson, in which the preacher related the facts of the conversion of Naaman. Dr. Judson told me he had preached the sermon many times for my sake. I was too polite to tell him that I had heard it preached by him a second time.

In all love and appreciation of Dr. Judson, I know it was not the sermon but the grace of God that used it, that brought to my heart the experience of conviction, repentance and faith. That experience remains, though the sermon is largely forgotten. It brought me face to face and heart to heart with Jesus Christ. The direct regenerative power of God was graciously brought to bear upon me. No work of mine, no fleshly gift of understanding I possessed, enabled me to receive Christ. The enablement was purely of His sovereign grace to receive new life through faith in Him. By His grace alone it has been sustained through all of the years.

CENTRAL DOCTRINE OF THE BIBLE

Grace precludes salvation by works, but assures a salvation that will work out what God has worked within. It excludes a merely intellectual religion, but it has and formulated its own doctrinal account of itself, its own way of worship. It makes possible Bible theology, in which we seek to formulate for the understanding truths which have first been revealed to us through grace. The grace of God also guarantees the trustworthiness of this revelation. For through it alone do these truths find us, and enable us to understand and express them. The Bible is God's grace bodying forth His inspired Word as His gift to man through all the ages, ready in every crisis and need to supply to each of us His spiritual sufficiency.

Vital faith and ripe Christian experience do not depend upon great doctrinal learning. The greatest minds are powerless to attain and grow in spiritual life apart from the direct action of God upon

them through His amazing grace. God alone can enable us to master the theology of grace as well as grasp the mysteries and the fulness of the promises of the Bible. Salvation is by God's revealed grace alone. With the intellect we may understand the story of the life and teachings and death of Jesus. But our understanding lies fallow within us until the Spirit of God quickens us by His grace, enabling us to react in the matter of sin and suffering love to the wondrous work of Jesus Christ who died for our sins upon the cross.

This doctrine of grace is the central doctrine of the Bible. It forever shuts out salvation by works, or sacraments, or rituals, and ties every believer to a complete salvation through the grace of God in Christ.

SALVATION BY INTELLECTUAL CONSENT EXCLUDED

Salvation by grace through faith absolutely excludes man acceptably knowing and serving God merely through intellectual "faith." Equally vain are all forms and ceremonies. These are only would-

(Continued on page 7, column 3)

Eternal Punishment

(Continued from page 4)

nal" and "everlasting" are adjectives of duration, and they mean exactly what anyone would believe them to mean, unless he has a false doctrine to defend.

BENEFIT OF THE DOCTRINE

This doctrine brings joy to the believer. He rejoices in the great death that the atonement of Christ has delivered him from (Ps. 116: 7-8). How we ought to rejoice daily that we have been led by the Spirit to Jesus, Who delivers from the wrath to come. Thank God for His atoning blood, His gospel, His righteousness, and His converting grace. Every child of grace is "a brand plucked out of the fire" (Zech. 3:2). As sinners we deserved to suffer eternally for our sins.

We ought to patiently bear the sorrows of life, knowing our sufferings here are not eternal. There are some intervals of relief. There may be times of chastisement and pain, yet God has not given us over to everlasting death. Praise God because He purposed to set His love upon us and to send His Son to die so we might escape eternal torment! How we ought to seek His will for our lives! How we ought to love His commandments!

Second, it magnifies the evil of sin. Those who die in their sins are forever under the wrath of God (John 3:36). God warns that sin will be visited with eternal misery. Eternal recompense is due the demands of justice, and He will punish until payment is made equal to the evil of sin. God forbid that a man commit one sin against God, which is the fatal spring of eternal torment!

Third, it promotes the holiness of God. Eternal punishment is an expression of God's holiness. If punishment is not for eternity, then God's holiness is but another name for benevolence. Thus all proper foundation for morality is gone, and God's law ceases to inspire reverence.

Fourth, this teaching inspires a deep sense of personal work. What are we doing to keep our neighbors out of everlasting fire? Do we take seriously our responsibility toward them? God help us to get a vision of the indescribable portion which awaits every lost sinner. If you have no love for lost souls, then your own soul is in danger of eternal torment. If you are undisturbed about men who go on what Shakespeare called "the primrose way to the everlasting bonfire," then you do not have in you the Spirit of Him Who wept over Jerusalem.

Fifth, the preaching of eternal torment is used by the Spirit to frighten men out of their sins. If a man saw his house on fire under

him, he would not sit idly by until the flame seized him. Rather, he would flee in haste for his life. Such should be the activity of sinful creatures to escape the wrath to come. Pity the man who slumbers on the edge of endless burnings. Such a man is a poor thoughtless wretch who madly indulges in his lusts and follies. His sins are gathering sticks for his own everlasting fire.

Eternal punishment ought to make every sinner tremble. Everlasting fire is not a fairy tale; it is a grim reality, as thousands have come to see to their bitter cost. The Bible describes the final portion awaiting the lost as eternal separation from the Fountain of Life; everlasting punishment in Satan's Hell; torment of the soul and body without intermission; endless existence in a lake of fire and brimstone. If you, dear friend, have never been born again, you are going to this place as fast as time can carry you. You cannot escape the damnation of Hell, unless you repent of your sins and trust Jesus Christ.

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Ps. 2:12).

Story Of Redemption

(Continued from page five)

"Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"—John 5:24.

Thank God as to the purpose of redemption! Negatively, it was to keep you out of Hell, and positively to put you in Heaven with everlasting life. In view of this, don't you thank God for the fact that you are redeemed? If you are His child, aren't you glad that God thought this up, that God planned it, that God effected it, and that God brought it to pass? I say to you, you and I can never praise Him enough in view of this fact.

I like the words of that old song which says:

"There is singing up in Heaven
Such as we have never known
When the angels sing the praises
Of the Lamb upon the throne.
Their sweet harps are ever
tuneful
And their voices always clear;
Oh, that we might be more like
them
While we serve the Master here."

"Holy, Holy" is what the angels sing,
And I expect to help them make
The courts of Heaven ring.
But when I sing redemption's story,
They will fold their wings
For angels never felt the joys
That our salvation brings."

I tell you, beloved, the angels may praise God, they may cover their faces with their wings, realizing the holiness of God, and they may praise Him eternally, but when I sing redemption's story in Heaven, the angels will never be able to join me, because they know not the meaning of redemption.

"So although I'm not an angel,
Yet I know that over there
I will join a blessed chorus
That the angels cannot share;
I will sing about my Saviour,
Who upon dark Calvary
Freely pardoned my transgressions,
Died to set a sinner free."

"Holy, Holy" is what the angels sing,
And I expect to help them make
The courts of Heaven ring,
But when I sing redemption's story
They will fold their wings,
For angels never felt the joys
That our salvation brings."

May God bless you! And may Jesus Christ become your Redeemer now!

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

Many so-called churches are going into the tavern business in Illinois. The Des Plaines SUBURBAN TIMES reported an incident where the local militia had to be called out to break up a drunken brawl at one of the city's houses of worship. The mayor indicated that several churches were abusing their privilege of getting special permits to sell liquor on the premises and running competition with the local beer parlors and banquet halls.

The question might well be raised as to what kind of Christianity is being promoted by churches that have beer in the basement, brawls in the vestibule and drunks in the parking lot? The answer is simple. Such religious societies are synagogues of Satan and their shepherd is a child of the Devil and an enemy of all righteousness. Such immoral practices could only happen in churches where the Bible has been sent to the city dump, for if it were preached faithfully, the drinking parties would go out the back door.

Give these religious liberals a little more time. Before long they will have the ushers going up and down the aisles selling beer during the Sunday services. They will turn the altar or communion table into a bar.

Some years ago conservative sources estimated that there were 25,000 Communists in the United States. The liberals laughed and said this was untrue. Will the liberals please explain to me how Communist Gus Hall got 58,639 votes in the recent presidential election?

MOSCOW (EP) — A bulletin from the Union of Evangelical Christians-Baptists of the USSR says 40 new churches were organized in 1976 and thousands of new members baptized throughout the Union.

"New pastors were elected and ordained for pastoral work in more than 100 churches," the bulletin states.

In the first 10 months of the year representatives of Mennonites, Pentecostals, Baptists, Evangelical Christians and others visited the Soviet Union as guests of the All Union Council of Evangelical Christians-Baptists.

NEW YORK (EP) — Police here are investigating a bizarre case involving a group of cult members who were found praying over the decomposed body of a man who died of cancer two months ago, exhorting him to rise from the dead.

Detective Sgt. Raymond Treubert reported that he was admitted to an apartment in a luxury building here after a woman who called herself "Mary Magdalene" called police and described the vigil.

The leader of the cult, Oric Bovar, 59, is identified in news reports variously as a writer and as an opera coach who was a mail-order astrologist in Italy some 18 months ago. He is said to be considered "Christ incarnate" by cult members.

ATLANTA (EP) — The Annie Armstrong Easter Offering for Home Missions surpassed its \$9.5 million goal for 1976, Arthur B. Rutledge told directors of the Southern Baptist Convention's (SBC) Home Mission Board at their December meeting here.

VATICAN CITY (EP) — Sterilization to prevent pregnancy is "absolutely forbidden" for members of the Roman Catholic Church, even though pregnancy would result in "physical or psychic evil," according to a new

statement issued here.

The new condemnation, reported by the Associated Press, was issued by the Congregation for the Doctrine of the Faith. It was dated March 13, 1975 but only released in mid-December 1976 in response to questions from the Conference of North American Bishops about the permissibility of preventive therapeutic abortions.

Universal Church ... (Continued from page one) NEW TESTAMENT MEANING OF "CHURCH"

It is important to keep definitely in mind the fact that in its beginning the great apostasy was ecclesiastical. It was a departure by gradual, almost insensible, processes from the simple, independent, self-governing polity of the earlier churches. The drift toward episcopacy had set in before the death of the last Apostles.

Baptists have held and taught that Christ "built" a church. "I will build my church." Ecclesia (church) He named it. Let the meaning of the word be examined. In what sense did Christ and the writers of the New Testament use it? Christ did not invent it, nor did He put into it any unfamiliar or unusual meaning. It was borrowed from the Greeks, and is a compound of two Greek words, a preposition and a verb, meaning primarily "called out."

Omitting three or four doubtful instances, the word translated "church" occurs 113 times in the New Testament. It is used in three senses. In ninety-two instances it is used in the primary and ordinary sense; that is, of a particular, independent, autonomous body, as "The Church at Jerusalem," "Antioch," "Corinth," etc.

Then, it is used a few times in the abstract or institutional sense, as in Matthew 16:18. When the term is used without reference to a particular church, it is used in the institutional sense, but when reduced to the concrete it becomes a particular church.

The term is used also in the sense of a general assembly, a purely spiritual sense, as in Hebrews 12:23 and Ephesians 5:25-27. But in every instance of this kind the assembly is a thing in prospect, and not now in actual existence. That is, it teaches us that there is not now, but there will be, a general assembly of all the redeemed of all time — past, present and future. This assembly can now have only an ideal existence.

It is manifest, therefore, that the only church now in existence after the New Testament order and having New Testament authority, is the particular, independent, self-governing, unattached body of baptized believers — a pure democracy, a normal Baptist church.

It is significant that Christ's last message was not to the church, but to the churches. (Rev. 1). John saw the crucified, risen, ascended and glorified Christ "in the midst of the golden lamp stands." John was commanded to "write in a book an account of what you see and send it to the seven churches." The message to the Church at Ephesus begins: "This is what He who holds the seven stars in the grasp of His right hand says, He who walks to and fro among the lamp stands of gold." The seven lamp stands are the seven churches.

To those who accept Revelation as divinely inspired and authoritative, the representation of Christ in the midst of the churches, walking to and fro among them, should be the end of all controversy as to whether "My (His) church" is a universal, invisible, unorganized, unintegrated company, or a visi-

ble, spiritual, self-governing company of baptized believers — a small visible, spiritual democracy.

PARENT ECCLESIOLOGICAL HERESY

The conception and adoption of the "universal church" theory is the parent heresy in ecclesiology. How, when and where did this theory originate? The change from the idea of the individual, self-governing church to the universal church had its origin in one of the most colossal blunders of all Christian history — that of making ecclesia and basileia identical. So far from being identical, the difference between "Church" and "Kingdom" is so great as to require that they be contrasted rather than compared. Jesus and the writers of the New Testament never confused the two terms; never used one where the other can be substituted without doing violence to both terms. With two or three exceptions, ecclesia is used in the New Testament in the local, particular, multiple sense, while, without a single exception, basileia is used in the singular and universal sense.

The taproot of the universal church theory is the identification of the Church and the Kingdom, making these two coincident, co-extensive and coterminous. The theory of the identity of Church and Kingdom and of the universality of the church were twin-born. New Testament writers knew nothing of a world church.

As nearly as can be determined, the first formal, official identification of Church and Kingdom was projected when the Roman Empire became nominally Christianized, about the time of the consummation of the great ecclesiastical apostasy. It was the Ecumenical Council of Nice, called by Constantine, Emperor of Rome, that affirmed and projected as its creed the idea of a "Catholic" World Church. From then down to the Lutheran Reformation of the sixteenth century, the universal, visible theory of the church held the field, except for the scattered comparatively obscure, hunted and persecuted little churches, known by various names at different times and places — churches of the New Testament type in doctrine and polity. Following the Reformation period and born of the Reformation movement, there emerged a new theory of the church — the universal, invisible spiritual theory.

PROTESTANTISM ADOPTED ROME'S HERESY

Protestantism stood at its beginning and continues to stand for the identification of Church and Kingdom. It reasons that since the Kingdom is universal, the Church must be universal. And, too, since the Kingdom is invisible and spiritual, the church must be invisible and spiritual. So we find that the genesis of the heresies of the universal, invisible, spiritual church is in treating Church and Kingdom as synonymous.

"If Christ and His appointed messengers cautiously preserved the distinction between 'Church' and 'Kingdom,' uniformly treating the former as local and visible, and the latter as universal and invisible, nothing but harm can

(Continued on page 8, column 1)

Salvation By Grace

(Continued from Page Six)
be substitutes for the salvation which God has revealed through Jesus Christ. After having come to Christ by faith, believers are fashioned into spiritual growth by the ministry of the Holy Spirit, who interprets and applies the power of God's grace in the lives of believers. The Spirit enables the believer to experience and understand what his intellect alone cannot grasp and therefore cannot appropriate. The revealed truths of the Gospel which believers accept are not made effective in their lives through persuasive speech or eloquence or keenness of mind. Each believer is dependent upon the sovereign grace of God to ap-

ply in his life and bring him to understand and rely upon those things which God would teach believers in order to spiritual growth — as dependent as he was for God's supernatural action in his conversion.

CONVERSION A SOLITARY EXPERIENCE

Though a large proportion of the converts who come into the churches are the product of mass evangelism, conversion is essentially a solitary and even lonely experience. It is a solitary experience even when it comes as the result of the preaching of the Gospel before many. For there is no such thing, theologically speaking, as social salvation.

God deals with each soul separately, however closely it may be associated with others. His grace also reaches and convicts individuals apart with the Bible, or in prayer or perhaps even in the midst of a sinful life. The best that the most devoted friends or the most persuasive preachers or the most favorable circumstances can do is merely to give themselves as instruments which God may use to bring the soul to susceptibility and readiness to make the decision which God's grace seeks at its hands.

THE FUNCTION OF KNOWLEDGE

Doctrinal or other learning is not required in order to becoming a Christian. What is required is the knowledge that Christ has died for one's sins and the work of His Spirit enabling the soul to see its sins and needs and to seek unto Him for safety. The chief function of Bible teaching and preaching to the unsaved, is to create an atmosphere conducive to making them know their needs. It is to present truth that will help to make them see what Christ has suffered for their sins, and their lost condition without Him.

There is a kind of Bible teaching that is utterly useless to this supreme end, and all who are concerned for the tragic state of those who are without God, should carefully and prayerfully seek deliverance from Bible teaching that never presses home its supreme purpose. On the other hand, knowledge of Bible teachings is rather for those who have come to Christ. After conversion, disciples without exception need to be brought to understand (1) the great doctrinal corner posts upon which Christian faith rests, and (2) that a vast deal of revealed Scripture teaching is for the purpose of the development of the implanted spiritual life by understanding and incorporating it in our lives.

Tragic weakness in many a church has resulted from the assumption that the great truths on how to become a Christian are not to be matched by equal diligence in teaching great truths in the New Testament on how the Christian life is to be lived after it has been implanted. The grace of God which works supernaturally in conversion also works supernaturally in building the life which has been planted. Efforts to grow by other means, whatever they are, cannot build spiritual manhood.

GRACE IN CHURCH LIFE

To the convert the church life into which he normally comes, becomes the expression of the same grace by which God saved him. It now works to build into maturity that which it produced when the believer was born. The church provides help to the young convert within its fellowship. It helps him to learn and to live the Christian life, and it also passes on from the Word of God to him abundant instruction concerning how this life is to be lived.

The new convert finds in the church and the Bible gifts provided by God for his fellowship and growth. The Spirit of God empowers the witness of the church, and gives grace that preserves, awakens, and restores purity of doctrine and spirituality of life. God's Spirit also builds the church, both through its regular witness and through

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PREVENTIVE GRACE

The grace of God touches the lives of His people in more ways than most Christians realize. For instance, it was God's grace that gave this writer and each of his readers the blessings of the heritage of a life which is placed within the American Republic. Why did God give us America? He has provided for us religious advantages, exceptional in the world, however little many may understand or appreciate that fact. He gave the nation founders who were dominantly persons who had been persecuted for their faith, and who sought for and in the Constitution of America established both civil and religious freedom.

We may well remind ourselves of the doctrine that our fathers called "Preventive Grace." That is, the grace of God that keeps His children out of trouble and disaster. These are not unknown to us, but those of which we know are probably very small compared with others of which we know nothing, but from which a merciful providence has graciously protected us. We are hindered in that which we desire to do, and prevented at times from going where we want to go. Our hindrances often turn out to be blessings. Sometimes they are wholesome tests of character, and sometimes manifestations of God's gracious preventive protection.

PERSONAL APPLICATION

At the last, the supreme importance of the doctrine of God's grace is that it is bountifully exercised toward you and me. The crowning act of abounding grace is the individual Christian. No merit of ours brought the new birth into our souls and on it builded a new life of glad hope. The grace of God found us. And His grace never forsakes us. Every real Christian out of personal experience will base his life on the hope of God's sovereign grace bestowed upon undeserving souls, to keep us, guide us, gird us, and bring us through life to the endless life free from sin and sorrow which He has promised us beyond the grave.

(RE-THINKING BAPTIST DOCTRINE, pp. 15-24, 1937 edition).

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The Alligator . . .

(Continued from Page One)

Zion went out to kill the alligator, but the upper part of the body of this voracious creature is covered with a species of armour, so thick and firm as to be scarcely penetrable by a musket ball.

The best way is to face it courageously, make a bold attack upon it, jump on its back, and pierce it with the sword of the Spirit between the scales of the lower parts, and thus secure its destruction.

Language is not able to describe how much harm the spirit of contention has done in the house of God, especially when the door has been opened by a worthless man, calling himself the minister of peace and reconciliation, for this genus of amphibia to enter from the African river to Mount Zion. Brethren and sisters, lend your aid: we want to drive these four-footed, long-tailed animals, to the river Nilus; and in so doing let us try to kill one of them, stuff its skin, and nail it to the wall of Zion's castle.

Universal Church . . .

(Continued from page seven)

come from blurring the line of demarcation which they have set, and so confusing their teaching concerning each. The two ideas—that of a local organization on one side, and that of a scattered and unaffiliated world community on the other—are too incongruous to dwell harmoniously together under a common designation" (Thomas, Church and Kingdom, p. 292).

CHURCH "BRANCH" THEORY

The "branch" theory is the natural offspring of the universal, invisible, spiritual heresy, which was born of the mother heresy—making Church and Kingdom identical. When the 1936 Preaching Mission, sponsored by the Federal Council of Churches, was under way, E. Stanley Jones acted as the

special spokesman for the Council, keeping it and its aims before the people.

While this is being written, my eye caught the following paragraph in the Watchman-Examiner of December 24, 1936: Dr. E. Stanley Jones, in the interest of church union, urges the formation of a kind of super-church entitled "The Church of Christ in America," which will comprise all denominations. He would suggest that the various denominations be called after their denominational names in this way for example, "The Presbyterian Branch of the Church of Christ in America." He says: "The figure that I have in mind is that of a tree, with many different branches adhering to the central trunk, — The Church of Christ in America — and that trunk in turn adhering into the root — Christ."

This, "The Church of Christ in America," is the logical sequence of the "universal, invisible, spiritual" theory and the "branch" theory of the church. Beyond doubt Dr. Jones speaks not only his own mind but the mind of the Federal Council of Churches, and incidentally reveals the Council's ultimate objective. What he proposes is similar to what was proposed and undertaken by the "Follow-Up" Committee of the Edinburgh Conference. That committee, it is recalled, took a swing around the world, visiting mission fields and holding conferences to foster the idea of unifying different mission interests, bringing them into co-operative relation and under common control, and to unionize and nationalize the churches — Baptist, Methodist and what not.

Happily, this undertaking ended in inglorious failure. This church branch program did not eventuate as its promoters planned and expected, but it had an educational value in the interest of its heretical theory. The leaven of ecclesiastical liberalism was carried abroad. Seeds were sown that will germi-

nate and grow into a harvest of "universal church" sentiment and practice. The position assumed and the program revealed by Dr. Jones and the Federal Council is practically the same as that of the Edinburgh "Follow-Up" Committee.

BAPTISTS INFESTED WITH THE THEORY

Our Baptist churches should refuse to be deceived by the wooing and cooing of the Federal Council of Churches. It is making "a nose of wax" of New Testament teaching concerning the church. Where it is not doing this, New Testament teaching is ignored and treated as of little consequence, and New Testament authority is nonchalantly flouted. It would if it could and will if it can, dominate Baptist churches and disintegrate the Baptist denomination.

Concerning the church, a false and misleading terminology is gaining currency, and that, too, among Baptists. More and more Baptists are yielding to the clamor for a more liberal interpretation of the term church, and more and more they are thinking, speaking, and writing of the church in pedo-Baptist terms and with pedo-Baptist meaning.

In his book "Can a Man be a Christian Today?" Dr. W. L. Po-teat, former president of Wake College, in referring to organized Christianity, calls it "The Christian Church." Here is a quotation from a sermon preached by Prof. Marshall, Bible teacher of McMaster University, Canada, a Baptist institution: "Baptists do not regard baptism as essential to membership of the Christian Church—the church universal—even though they insist on immersion as a condition of admittance into the Baptist section of the Christian Church." Here we have the branch theory espoused and acclaimed by a prominent Baptist—the "Church Universal" with a "Baptist Section." This unscriptural, anti-scriptural, theory of the church is gradually sweeping a wider area.

WILL BAPTISTS DIG THEIR OWN GRAVE?

The Baptist denomination digs its own grave when it consents to be counted as one of the "fifty-seven Varieties." It cannot survive, and has neither need nor right to survive, if it suffer itself to be classified as a "section" or "branch" of the so-called "universal, invisible, spiritual church." A Baptist church that thinks of itself as a "branch" or "section" of a "universal, invisible, spiritual church," or "the Christian Church," is a Baptist church in name only.

Baptist churches that co-ordinate the Baptist denomination and themselves with the churches of other denominations, and accord to these churches New Testament standing, are acting consistently, not with Baptist principles and polity, but with their liberal attitude and practice, when they affiliate, federate and cooperate with non-Baptist bodies. By their liberal attitude and practice they put themselves under obligation to practice inter-denominational comity to its utmost limits, to accept the baptisms of non-Baptist bodies as scriptural and valid, to exchange letters with non-Baptist bodies, to practice open communion, and adopt the policy of open membership. This is the inescapable logic of the "Church branch" theory.

BAPTISTS MUST RESIST THE DISINTEGRATING PROGRAM

The consistent, self-respecting, self-preserving, Christ-honoring position for our Baptist churches in this day of shallow thinking, dissolving convictions, loose loyalty and effervescing sentimentality, is to deny New Testament church standing to all religious bodies that refuse to practice New Testament polity and reject as unscriptural and invalid any and all of

their ecclesiastical acts. Baptists need desperately to review their own Baptist history, rethinking the Baptist position and rediscover the Baptist conscience.

"The anvil on which the Jesuit hammer will break to pieces is the Baptist conscience. I would like all the world through to put the Baptist conscience against the Jesuits." This is true witness by Hugh Price Hughes, noted Wesleyan Minister in England. If our Baptist people and churches would maintain their loyalty to the law of the New Testament relative to the church, they must utterly repudiate the program, and stubbornly and courageously resist the encroachments of the Federal Council of Churches, the organized, recognized, aggressive, official representative of ecclesiolog-ical liberalism.

RECAPITULATION

The false identification of Church and Kingdom begat the empire theory of Papal Rome, and the universal, invisible, spiritual theory of Protestantism, which begat the Church branch theory, which begat the Federal Council, which begat—what? The Luther Reformation was not a full break with Rome. The Reformers got out of Rome only to wander eternally in the wilderness. They had rebelled against and discarded the papal theory of the visible, universal church, but had not gone on to accept the New Testament Church type. So the post-Reformation leaders found themselves under the necessity of inventing a theory to set over against the papal theory. So the universal, invisible, spiritual theory of the church was invented. And this is now the working theory of all Protestantism—the theory that Baptists are up against, the theory that threatens and purposes, through the agency of the Federal Council, the disintegration of the Baptist denomination.

UNIONISM RAISED TO 'NTH POWER

Once off the New Testament reservation and out into the wide spaces there is no telling how far those afflicted with unionists may wander, or what crazy notions they may get into their heads. In ecclesiological liberalism, which invariably ripens into unionism, there is a whole brood of potential follies.

Recently, in a public address at Omaha, Neb., Dr. Charles M. Sheldon, author of "In His Steps," advocated and urged the merging of all Protestants, Catholics and Jews into one great organization—an international church. "The time has come," he said, "for denominations to pass on to something else."

When Dr. S. Parks Cadman was president of the Federal Council, he made a tour through Ohio and Indiana, delivering addresses in a number of cities. The object of these meetings and addresses was to narrow and dim the line of separation between denominations, bring them closer together and create generally an atmosphere of "unity"—not unity in Christ but tacked on to His name. In this tour of addresses, Dr. Cadman was spokesman for the Federal Council.

It was reported that the Indianapolis meeting was arranged by a committee composed of three Jews, three Catholics and three Protestants. Dr. Cadman's address was published in part in "Christian Work," as follows: "We must believe in the Jews who gave to civilization the idea of God the Father of all, the Roman Catholics, who, to quote Principal H. R. Workman, furnished for seven hundred years the only center of faith and love and light upon the earth. Let us leave our theological weapons at the door and gather in the temple of brotherhood, where we can sit, all hands of us, elbow to elbow. Surely Americans can unite upon the religion of the Fatherhood of God and the brotherhood of man."

THE "UNIVERSAL CHURCH" BEING HATCHED BEFORE OUR EYES

This fits in with the world church heresy. In Dr. Cadman's program there is no recognition of so much as the existence of the New Testament church. And he was expressing the attitude and revealing the program of the Federal Council of Churches. "Civilization," we are being told, "has now reached a point at which the eyes of all Christian men should be turned distinctly in the direction of the universal church with a view of its organization."

There is being hatched out of the universal church theory a brood of noisy ecclesiastical liberals who are breathing denominationalism. The country was furnished with an illustration of the daring and dangerous lengths to which the universal, invisible church doctrine may be carried, in the Student Conference, held a few years ago at Evanston, Ill., where war was openly declared on denominationalism, where churches were pronounced failures and the teachings of Jesus were acclaimed impracticable and effete, and where a program for a universal, humanitarian, socialistic church, was announced.

TO ROB CHRIST OF HIS GLORY THE ULTIMATE OBJECTIVE

A while ago a prominent churchman voiced the hope for a consolidation of Christendom that would take in Unitarians and the papal hierarchy. The vastly wealthy John D. Rockefeller, Jr., who has withdrawn all support from the Northern Baptist Program, announces his purpose from now on to march with the liberals and unionists, and put his money behind their program. When all the denominations are blended into one he would call it, "The Church of the Living God."

Some time ago announcement was made in the public press of a movement to be launched at Berkeley, Calif., for a cosmic religion and world church. Christ, Buddha and Confucius, were to be taken as great religious founders and leaders, on equal terms. The objective, it was said, was the blending of all religions into one and all churches into one. This, it was claimed will be "cosmic" religion—the basic religion. There was made a concrete exhibit of the "brotherhood of man" in the Parliament of Religions at the great exposition at Chicago.

Cardinal Gibbons, representative of the Vatican, held the center of the stage, and opened the meeting with prayer. Grouped about him were representatives of Brahma, Buddha and Mohammed. All united in repeating the Lord's prayer, led by a Jewish Rabbi, a Shinto priest invoked the benediction of eight million deities of Japan. Never, on so great scale, has Christianity been so compromised and disgraced. But here were ecclesiastical liberalism and unionism, in their uttermost and ultimate reach. And all this is, potentially, in the union for which many are pleading and for the full bringing of which the Federal Council is committed.

BAPTISTS MUST AWAKE

Baptists and Baptist churches here and there are dipping their colors to this ecclesiastically evaporating, disintegrating movement. The simple, specific, serious purpose of this discussion is to plead with all the earnestness and conviction of my soul the cause of the simple New Testament church, the independent, self-governing body of baptized believers, as against the visible empire conception of Romanism and the universal, invisible, spiritual conception of Protestantism. The New Testament church, opposed and oppressed by the visible empire church theory of papal Rome on one side and the universal, invisible, spiritual church theory of Protestantism on the other side, must awake to its danger and rise to its defense.

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