

# WAS CHRIST'S ATONEMENT FOR ALL MEN?

By T. P. SIMMONS  
(Now In Glory)

BAPTISTS STAND IN GREAT NEED OF A FRESH AND CAREFUL EXAMINATION OF THE ATONEMENT. I do not believe that the last word has been written on this question.

The words "all men," as used in the title, mean, of course, all men without exception — every descendant of Adam. The burden of proof rests properly upon the one who contends that Christ died for all men in this sense rather than upon the one who denies it. It must be admitted by all honest and capable Bible students that the words "world" and "all" are not always used in the Bible in the absolute sense as comprehending the totality of the human race. Quite truly and much to the point does J. M. Sanger say: "The so-called Scripture proofs of Universal Redemption depend upon human assumption, not upon the simple

Word. Thus, as regards 'propitiation for the sins of the whole world,' we are told that the word 'world' must mean every worldling. But why must it mean this? That is the unanswered question. The word 'world' means many different things in Holy Scriptures, on which see Cruden's Concordance. Connection alone is its true interpreter. To rule that it must mean this or that is but to indulge in rash and idle talk. So by the word 'all,' Connection only can decide whether it means every one in the world, or every one in the church, or every one in a city, or every one in a room. Moreover, it sometimes fails to individualize and denotes simply all manner of people. Yet whenever it is wanted to prove Universal Redemption, we are dogmatically informed that it must mean every human being" (The Redeemed, p. 7).

Most Baptist theologians for over one hundred and fifty years have

ignored these facts in advocating a general atonement. They have offered the usual proof texts with

the key words. Thus they have approached the question in a prejudicial manner.

merous at the revolution in 1688, than at this period (1753), sixty years afterward" (Ivimey).



T. P. SIMMONS

blind abandon and with the unwarranted assumption that there can be no question as to the scope of

There is a historical reason for this characteristic approach. There came a time in the history of Baptists in England when the doctrine of a limited atonement was allowed to keep men from addressing "the invitation of the gospel to the unconverted." Of one of the leaders of that day it has been said: "He would declare, proclaim, announce to men their sin and danger; but he would not call upon them to return to the Lord. That would be interfering with God's work!"—Cramp. This sentiment in "a time of general decline in religion among Englishmen, which began with the Restoration" (Vedder) helped very materially to confirm and prolong among Baptists "a time of stillness—of slumber—of comparative inaction" (Cramp), with the result that "our churches were far more prosperous and nu-

It was only proper that good men should deplore this paralysis and declension and seek for a remedy. But it is to be regretted that they turned in the wrong direction for the remedy. Instead of turning to the Word of God, they turned to a denial of truth. Robert Hall came forth to refer to the writings of John Gill as "a continent of mud." Gill, under the necessity of dealing a death-blow to Arminianism leaned backwards and, in his preaching, erred in abstaining "from personal addresses to sinners by inviting them to the Saviour" (Cramp); yet in general his exposition of the Scriptures is eminently scholarly, correct, and unsurpassed. It was a colossal mistake to seek relief by turning back in the direction of the mean and beggarly elements of Arminianism. (Continued on page 5, column 2)

MISSIONARY

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## The Baptist Examiner

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

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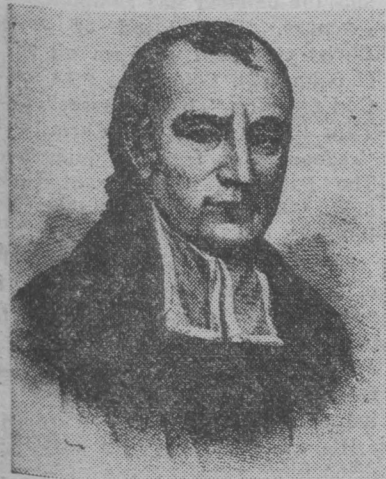
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### A BIRD'S EYE VIEW OF THE CHURCH

By THOMAS BALDWIN

Thomas Baldwin was born Dec. 23, 1753, in Bozrah, Conn. He was converted in 1780. He felt it his duty to leave the church he had been brought up in and avow himself a Baptist.

In due time he was called and



THOMAS BALDWIN

set aside to the gospel ministry. For seven years he pastored the Baptist Church in Canaan. Then he became pastor of the Second Baptist Church in Boston. In 1803, he took editorial charge of the MASSACHUSETTS BAPTIST MAGAZINE and continued in this position 14 years.

Elder Baldwin went to Waterville in 1826, where he departed this life on August 30, with one

deep groan and entered into rest.

During his life he published several controversial works in which with great ability he vindicated the views of the Baptists. His ablest work was published in 1810, A SERIES OF LETTERS in answer to a publication by a Pedobaptist author, Samuel Worcester, entitled SERIOUS AND CANDID LETTERS. The work took so high

a stand that Andrew Fuller declared it to be the ablest discussion of the matter in controversy that he had ever read.

Recently the editor obtained a first-edition copy of this important work by Baldwin. His views on the church are very interesting, especially since he wrote 10 years before J. R. Graves was born. (Continued on page 5, column 1)

### WHAT DO YOU MEAN BY "OLD LANDMARKISM?"

By EDITOR

The origin of the term "Old Landmarkism" was as follows: About the year 1850, Elder James Robinson Graves, editor of the TENNESSEE BAPTIST, published at Nashville, Tenn., began to advocate the position that Baptists cannot consistently recognize Pedobaptist churches as Scriptural churches nor their ministers as gospel ministers. For several years he found but few to sympathize with this view.

Among the few was James Madison Pendleton, then of Bowling Green, Ky., who in 1854 was requested by Elder Graves to write an essay on this question, "Ought

Baptists to recognize Pedobaptist preachers as gospel ministers?" The essay was published in four consecutive numbers of the aforesaid paper, and afterwards in the form of a tract.

The title given to it by Bro. Graves was "An Old Landmark Reset." The title was considered appropriate, because there had been a time when ministerial recognition and exchange of pulpits between Baptists and Pedobaptists were unknown. This was an Old Landmark, but in the course of years it had fallen. When it was raised again it was called "An Old Landmark Reset." Hence, the (Continued on page 2, column 1)

### Halliman Relates Story Of New Church Organization

By ELDER FRED T. HALLIMAN  
Missionary To New Guinea

Dear friends:

Greetings to you once again. In our last report we did not get to tell you all the things we wished to regarding our ministry here in PNG since returning in October. We will now try to take up where we left off.

Three years ago while I was in America one of the churches near the Mission Station started a mission over in the Huli area about 20



FRED T. HALLIMAN

miles from here. Just before returning to America in April 1976 I visited this group and baptized 16 people. Since returning this time they sent word to the Mission Station that they had applied to the mother church for permission to be organized into a church. On December 21 some other folk and I drove over to their area and organized them into a Baptist

Church. The same day we assisted the new church in the observance of the Lord's Supper. They were a happy group of people.

There were quite a few visitors for both the organizational service and the Lord's Supper and both services were unique in the area. For instance all the Missions over here, insofar as I have been able to determine, always take advantage in the observance of their supper to collect money from the folk who attend. It is their supper and not the Lord's. As the Lord's Supper is always stressed by other organizations as having some part in one's salvation, either small or great, they usually set a "fee" for those that partake. This can run from a couple of dollars to as much as ten per individual. This not only makes a good impression upon the lost heathen but it gives them the feeling that not only does the Supper help to save them but, since they have given a sizeable sum of money along with the observance of the ordinance, this paves the way to Heaven and they can sort of coast in.

There are two other mission groups operating in the same area where we organized the new church and both had representatives at these services. When we (Continued on page 7, column 4)

### HISTORY OF THE INDIANA BAPTISTS

By WILLIAM CATHCART  
(1826-1908)

The first church organized in what is now the State of Indiana was originally called Owens, next Fourteen-Mile, and then Silver Creek. While bearing the name Silver Creek, the church was divided by the doctrines of A. Campbell; the portion holding fast the doctrines of the Philadelphia Confession of Faith retaining their organization, and finally becoming the Charlestown church. The original church was constituted in 1798, under the leadership of Eld. Isaac Edwards, a native of New Jersey.

The church is best known in history by the name Silver Creek. Around it was gathered at length the Silver Creek Association, which in turn became three or four Associations. The first settlements were along the rivers, and so the centers of Baptist strength were at first along the Wabash on the west, the Ohio on the south, and White Water on the east, the main rivers of the State. The first Association in the State was White Water, formed in 1809, the next (Continued on page 8, column 1)

### THE DEATH OF MRS. PRAYER MEETING

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revival, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

"For the past several years Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE SIN QUESTION

"The soul that sinneth, it shall die" (Ezek. 18:4).

Sin is an act of the soul; the body is only the instrument of unrighteousness. Micah 6:7 speaks of "the sin of the soul." The God of the Bible is against sin and sinners. Psalm 5:5 says that God "hatest all workers of iniquity."

It is the very nature of God to send "tribulation and anguish upon every soul of man that doeth evil" (Rom. 2:9).

"The wages of sin is death" (Rom. 6:23). The sinner who persists in sin shall certainly find that

iniquity is his ruin. The soul cannot cease to exist since it is immortal, but it can die morally and spiritually. It can be eternally separated from the favor of God. It can be made to lie under the wrath of God for all eternity. Sin is the death of the soul.

SIN IS STILL SIN

The word "sin" seems to be one of those words irrelevant to modern society. It has no place in the vocabulary of modern youth and many adults. We have come to a day of situation ethics and the new morality. Many people have substituted the word crime for sin.

Most of the things which used to be sins against God have been reduced to crimes against society and individuals. To some sins are social maladjustment, ignorance, hereditary deficiency and immaturity.

But it is not possible to change the nature of sin by calling it some high-sounding psychological name. Sin is still sin and always will be wrong. All the lying liberals and religious do-gooders can never rid the world of sin and its (Continued on page 2, column 3)



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MILBURN COCKRELL — Editor

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## Old Landmarkism . .

(Continued from Page One)

term "Old Landmarkism," and of late years, by way of abridgment, "Landmarkism."

A third figure prominently involved in the movement was Amos Cooper Dayton who wrote THEODOSIA ERNEST, a religious novel elucidating what he regarded as Baptist teachings. This denominational work was received with unusual favor and rapidly ran through several editions.

The Landmark controversy apparently was precipitated by John Lightfoot Waller's editorial in the "Western Baptist Review." Answering a query regarding a baptism administered upon a profession of faith in Christ by a Pedobaptist minister, Waller asserted its validity. Graves responded immediately by taking the opposing position. In 1851, meeting in Cotton Grove, Tenn., Graves' followers issued a statement which repudiated the authority of non-Baptist baptism.

Contrary to much modern thought, Graves and his followers did not originate the doctrine of Landmarkism. That doctrine is no novelty as some suppose, for William Kiffin of London, one of the noblest of English Baptists, advocated it in 1640.

Cramp tells us: "He (Kiffin) had been five years a member of the Independent church, then under the care of Mr. Lathrop, when, with many others, he withdrew and joined the Baptist church, the first in London of the Particular Baptist order, of which Mr. Spilbury was pastor. Two years after that, in 1640, a difference of opinion respecting the propriety of allowing ministers who had not been immersed to preach to them — in which Mr. Kiffin took the negative side — occasioned a separation. Mr. Kiffin and those who agreed with him seceded, and formed another church, which met in Devonshire Square. He was chosen pastor, and held that office till his death, in 1701 — one of the longest pastorates on record" (BAPTIST HISTORY, p. 447).

David Benedict, the great Bap-

tist historian, writing of the early part of the 1800's, says: "At that time the exchange of pulpits between the advocates and the opponents of infant baptism was a thing of very rare occurrence, except in a few of the more distinguished churches in the northern States. Indeed, the doctrine of non-intercourse, so far as ministerial services were concerned, almost universally prevailed between Baptists and Pedobaptists" (FIFTY YEARS AMONG THE BAPTIST, pp. 94-95).

Truly the Old Landmark once stood, and having fallen, it was deemed proper to reset it. It was the duty of men like Graves, Pendleton, and Dayton to labor to restore this Old Landmark. Thank God that they did!

The distinctive tenets of Landmarkism fall into the category of ecclesiology, fitting into a very logical system centered around the primacy of the local church. Since a true church is an assembly of Scripturally immersed believers, then Pedobaptist organizations cannot be recognized as true churches, but only as religious societies. Such religious societies cannot give authority to preach, and therefore their ministers should not be recognized as regular gospel ministers. In close connection with this follows a rejection of the ordinances of such groups. Even their immersion must be designated alien since it lacks proper authority.

Another distinctive tenet of Landmarkism is the perpetuity of true Scriptural churches on earth from the day of Christ until His return. They hold there has been a continuous existence of Scriptural churches through the Montanists, Novatians, Paulicians, Petrobrusians, Henricians, Arnoldists, Waldenses, Anabaptists, and the Baptists. Landmarkers contend that there has never been a single minute since the personal ministry of Christ when there did not exist a true church in the New Testament sense.

Close communion, another distinctive tenet of Landmarkism, allows only members of a local Baptist church to participate in the Lord's Supper. Landmarkers hold that the administration of the Supper cannot be extended beyond the power of each church to discipline its own members.

Landmarkers believe that a church lives or dies in its ordinances and doctrine. Any so-called Baptist church which knowingly receives alien immersion and habitually practices open communion is not a Scriptural Baptist church, and its ordinances are not valid.

J. R. Graves did more to revive church truth in the 1800's than any man of his generation. Through his paper and books as well as by preaching and debate, a great number accepted this position. By 1880 Graves could boast that a majority of denominational papers had endorsed Landmarkism. To this very day in the South, Landmarkism is still a very popular view among Baptists, and it is not without advocates all over the United States and the world.

The Landmark debate within the Southern Baptist Convention resulted in a complete split in 1905. Under the leadership of Elder Ben M. Bogard and others the General Baptist Association of Landmark Baptists was organized at Texarkana, Ark. In 1924 it took the name American Baptist Association.

In 1950 there was a division in the American Baptist Association over whether the churches were allowed proper voting privileges on the seating of messengers. Under the leadership of Elder D. N. Jackson the North American Baptist Association was organized May 25, 1950, in Little Rock, Ark. Later, the association changed its name to Baptist Missionary Association so that it would not be confused with the liberal Northern Baptists.

There are yet to be found many Landmark Baptist churches in the Southern Baptist Convention and other smaller Baptist groups. There have been independent Bap-

## NEW CHURCH IS ORGANIZED

On January 23, 1977, the Mansfield Missionary Baptist Church, Mansfield, Ohio, was privileged to organize into a New Testament church, its members which reside in Lima, Ohio. The new church elected for its name, The Ana-Baptist Church at Lima, Ohio.

Elder James Hobbs, pastor of King's Addition Baptist Church of South Shore, Ky. presented the organizational sermon.

The Ana-Baptist Church meets for worship at 605 West High St. in Lima. Regular services are held on Sunday and Wednesday of each week, and extend an invitation to all to attend their services, especially to any interested in a sound New Testament Sovereign Grace Baptist work.

Elder Keith Schuetz, Missionary from the Mansfield church, will be preaching for the Ana-Baptist Church in the interim between the organization date, and their calling of a pastor.

The new church petitions all who read this announcement to remember them in prayer.

tist churches who oppose associations, conventions, and mission boards that held to Landmarkism since the beginning of American Baptists. Such churches have continued to exist until this present hour, and the number of them is growing each day.

## The Sin Question

(Continued from page one)

awful consequence. The Bible still says: "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25).

### WHAT IS SIN?

The word "sin" is "hamartia" in the Greek New Testament, and it means "a failing to hit the mark." Sin is any moral deviation from the Divine standard, either in going beyond or falling short. Those who sin in the Bible are said to "come short of the glory of God" (Rom. 3:23).

### TRANSGRESSION OF LAW

The underlying idea of sin is that of a law and of a lawgiver. "For where no law is, there is no transgression" (Rom. 4:15). The Bible reveals God is man's Lawgiver: "There is one lawgiver, who is able to save and to destroy" (Jas. 4:12). All sin is law-breaking: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (I John 3:4). Sin rejects God's authority, and, consequently, rejects God Himself.

### ALL UNRIGHTEOUSNESS

I John 5:17 says: "All unrighteousness is sin." Any want of conformity on the part of the creature to the character of God, whether it be in act, disposition, or state, is sin. To sin is to be unlike God; therefore, sin displeases God.

### LACK OF FAITH

Romans 14:23 declares: "For whatsoever is not of faith is sin." Questionable indulgence is sin. Whatever is done with a conviction that it is disagreeable to the will of God is sinful to the doer. The very fact that one doubts God will approve of his actions is enough to tell the doer it is sinful.

### FOOLISH THOUGHTS

"The thought of foolishness is sin" (Prov. 24:9). One becomes guilty of sin not only by foolish acts, but also by foolish thoughts. We pass off many things with a jest which are really sin.

### VAIN CONVERSATION

"In the multitude of words there wanteth not sin" (Prov. 10:19). In much speaking there is often much sinning. Generally, those who speak much speak much amiss. Jesus Christ said: "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37).

### NEGLECT OF GOD

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). This verse discloses that omission of known good is wrong. To be free of sin one must not only refrain from evil, but he must practice good.

### UNBELIEF

Speaking of the coming of the Holy Spirit, our Saviour said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me" (John 16:8-9). Unbelief in Christ is behind all sins to some degree. It is the taproot of all sinning. Unbelief separates one from the cure of sin, Jesus Christ. It is the work of the Holy Spirit to convict men of sin by showing them their unbelief in Christ. He uses the sin of unbelief to intensify our sense of all other sins.

### ALL MEN ARE SINNERS

He who doubts the existence of sin is a fool: "Fools make a mock at sin" (Prov. 14:9). Sin is no laughing matter; it is a sad and sorrowful reality.

The Old Testament declares that all men are sinners. "For there is no man that sinneth not" (I Kings 8:46). "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20). "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Ps. 14:2-3).

The New Testament gives forth the same sound. "For all have sinned, and come short of the glory of God" (Rom. 3:23). "But the scripture hath concluded all under sin" (Gal. 3:22). "For in many things we all stumble" (Jas. 3:2 ASV). "If we say that we have no sin, we deceive ourselves, and the truth is not in us . . . If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8,10).

### EVERY SIN MUST BE PAID FOR

There has never been a sin committed by any creature in the universe that God failed to punish. God "will by no means clear the guilty" (Ex. 34:7). "Though hand join in hand, the wicked shall not go unpunished" (Prov. 11:21).

The sinner must pay for his sins by suffering eternally in the lake of fire, or he must receive Jesus Christ as his Sin-Bearer. Even when the latter is done, the sins of the believer are punished in God's Substitute that His justice may not be slighted.

### GOD FORGIVES THE SINS OF PENITENT BELIEVERS

It is a wonder of Divine grace that a holy God would forgive a lost sinner, but this is the gospel message that is to be sounded out to every creature. It is written in I John 2:12: "Your sins are forgiven you for his name's sake." Christians are a forgiven people. The forgiveness of sin is the great boon and blessing of the believer. The youngest disciple is a pardoned sinner.

## BRIEF NOTES

Elder Mike King has accepted the pastoral call of the Mountain View Baptist Church near Scottsboro, Alabama.

When God forgives sins, how many sins does He forgive? just a few? all past sins? When God pardons sins it is said that He "abundantly pardons" (Isa. 55:7). The God of the Bible forgives the penitent believer of all past, present, and future sins. "And by him all that believe are justified from all things" (Acts 13:39), and "all things" certainly includes all sins. Those justified by God are acquitted from all their guilt, for if any sin be left charged to the sinner he is undone. By Jesus Christ all sins are forgiven because Christ has made a complete atonement for the believer's sins.

In Ephesians 4:32 it is written: "God for Christ's sake hath forgiven you." No one can "forgive sins but God only" (Mark 2:7). Of the Lord the psalmist said: "But there is forgiveness with thee, that thou mayest be feared" (Ps. 130:4). The best news in all the world is not that God forgives sin, but that He takes pleasure in doing so. "For thou, Lord, art good, and ready to forgive" (Ps. 86:5). The Bible says: "All sins shall be forgiven unto the sons of men" (Mark 3:28). The glorious gospel of Christ promises the penitent believer: "If he have committed sins, they shall be forgiven him" (Jas. 5:15).

God forgives the penitent believer his sins "for Christ's sake." The sinner can be forgiven only on account of the atonement of Christ. He is not forgiven for his own sake; nothing in him merits forgiveness. Jesus Christ satisfied the justice of God that the sinner might be forgiven. In Ephesians 1:7 it is written: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Since Christ has made a complete atonement for the believer's sins the believer has complete forgiveness. "The blood of Jesus Christ cleanseth us from all sin" (I John 1:7). Colossians 2:13 says God forgives "all trespasses" and Titus 2:14 tells us that Christ has "redeemed us from all iniquity." The Psalmist, speaking of God, said: "Who forgiveth all thine iniquities" (Ps. 103:2).

An interesting story is related of a Scottish physician who was noted for his skill and piety. After his death, when his books were examined, several accounts had written across in red ink, "Forgiven—too poor to pay."

His wife, who was of a different disposition, said, "These accounts must be paid." She therefore sued for the money.

The judge asked her, "Is this your husband's handwriting in red ink?" She replied in the affirmative. "Then," he said, "there is not a tribunal in the land that can obtain the money where he has written 'forgiven.'"

So likewise when Jesus writes the word "forgiven" across our

(Continued on page 3, column 1)



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## The Sin Question

(Continued from Page Two)

account in the ledger of Heaven, the believer is released from the guilt and penalty of all his sins.

### BLOTTED OUT

The Bible tells us that God blots out the sins of penitent believers: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. 44:22). The transgressions of men are as a thick cloud; they hide the sunshine of God's face. They "separate between us and God" (Isa. 59:2). Our sins like clouds threaten of the rain of God's wrath upon sinners (Ps. 11:6).

When the Lord pardons sins, He blots out this thick cloud and opens intercourse between the upper and lower worlds. The Sun of Righteousness scatters this dark cloud to the four winds of Heaven. The comfort which comes to the soul when sin is blotted out is like the clear sunshine after clouds and rain.

A boy ran to his mother one day after he had read the promise: "I will blot out, as a thick cloud, thy transgression," and said, "Mother, what does God mean when He says He will blot out my sins?"

The mother, who is always the best theologian for a child, said to the boy, "Didn't I see you yesterday writing on your slate?" "Yes," he said. "Well, show it to me." He brought the slate to his mother, who, holding it out in front of him, said, "Where is what you wrote?" "Oh," he replied, "I rubbed it out." "Well," she said, "that is what God does with the sins of a penitent believer."

### COVERED

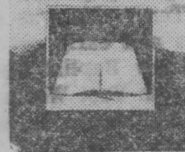
Sin makes a person appear naked and shameful before God. It is the duty of sinners to uncover their sins to God in a penitent confession: "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy" (Prov. 28:13). When God pardons a man's sins, He God covers them from His vindictive justice. Psalm 32:1 reads: "Blessed is he whose transgression is forgiven, whose sin is covered."

In salvation God covers the penitent sinner with the robe of Christ's righteousness, just as He covered Adam and Eve with animal skins. "Thou hast forgiven the iniquity of thy people; thou hast covered all their sins. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger" (Ps. 85:2-3). When God forgives sin, He covers it; when He covers the sin of His people, He covers it all. It will never appear to His eyes here or hereafter.

A minister was once talking to a Sunday school and asked the boys if there was anything that God could not see. One little fellow answered: "Yes, sir." "Are you sure?" "Well, what is it that

## BATTLE FOR THE BIBLE

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## IS "THAT" IN THE BIBLE?



Question:

"WHAT QUEEN WAS DEPOSED FOR REFUSING TO OBEY HER DRUNKEN HUSBAND?"

Answer: Vashti, Esther 1:10-21 (abridged). — "On the seventh day, when the heart of the king was merry with wine, he commanded . . . To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come . . . therefore was the king very wroth, and his anger burned in him . . . And Memucan answered before the king and the princes . . . If it please the king, let there go a royal commandment . . . That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she . . . And the saying pleased the king and the princes; and the king did according to the word of Memucan."

God cannot see?" "He cannot see my sins when they are covered by the blood of Jesus Christ."

### REMOVED

The psalmist said: "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). The Hebrew word "rachaq" translated here "removed" means "to put far off." Just how far off does God remove the sins of the penitent believer? The verse says as far as the east is from the west. Thank God for a verse like this!

You can travel north until you will pass a certain point, then you will begin to travel south, or vice versa. But you cannot travel so far east that you will begin to go west. East and west never meet. This is God's way of saying the sins of the believer are gone forever. They will never be laid to his charge or rise up in judgment against him.

### CAST INTO THE SEA

The Prophet Micah gives an interesting revelation of what God does with our sins: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:19).

What a wonderful verse! The God of all grace does not put our sins near the shore where they may appear again at low tide. He casts them into the depths of the sea. This is not a few little mistakes, but it is true of all our sins without exception. They are gone forever like the Egyptians in the Red Sea. One day the sea may give up the dead bodies in it, but the sea will never give up the sins of God's people!

One time a minister put a shouting member in his study during church to read a book on geology, thinking that would be dry enough to keep him quiet for one service. In the midst of the service the man began to shout the praises of God in the study. When the minister entered the study, he asked, "What did you find in that book to shout about?" The man replied, "It says in this book that the ocean is 8 miles deep in some places. The Bible says God will cast our sins into the sea. If a man wouldn't shout about that, what would make him shout?"

### BEHIND GOD'S BACK

Of God Isaiah said: "For thou hast cast all my sins behind thy back" (Isa. 38:17). Here we learn when God pardons sins, He casts them behind His back. Such sins will never be looked upon again by the eyes of justice and jealousy.

"And their sins and iniquities will I remember no more" (Heb. 10:17). This does not make sin to cease to be sin, but it does deliver the sinner from the punishment his sins deserves.

If a person casts his own sins behind his back and fails to repent of them, God sets that person's sins before His face. But when the sinner repents, God casts the sins of the sinner behind His back. God is said to cast all our sins behind His back and to deliver our souls from going down into the pit. This Isaiah says God has done "In love to my soul."

Men want to hide their sins from God. It is said: "The iniquity of Ephraim is bound up; his sin is hid" (Hos. 13:12). Ephraim hid his sins in shame and hypocrisy.

Sin may be hidden from man but never from God: "Thou has set our iniquities before thee, our secret sins in the light of thy countenance" (Ps. 90:8). Job 34:22 says: "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves."

God takes notice of the sins which are not confessed and forsaken. He records them in His book of remembrance that He may reckon with the sinner afterward. The Lord says: "Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste" (Deut. 32:34-35).

The Lord keeps account of sin as it piles up against the sinner. Of the Amorite nation in the land of Canaan God said: "The iniquity of the Amorites is not yet full" (Gen. 15:16). Of the unbelieving Jews Paul wrote: "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost" (I Thess. 2:16). Jesus told the scribes and Pharisees: "Fill ye up then the measure of your fathers" (Matt. 23:32).

The measure of sin gradually fills up. Finally, sin reaches the place when it is ripe for judgment and punishment. "They have deeply corrupted themselves, as in the days of Gibeon: therefore he will remember their iniquity, he will visit their sins" (Hos. 9:9). It is written of the wicked: "God layeth up his iniquity for his children . . . His eyes shall see his destruction, and he shall drink of the wrath of the Almighty" (Job 21:19-20).

### SIN MUST BE ACKNOWLEDGED

There is no forgiveness until the sinner repents: "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). There can be no pardon and peace until the sinner owns his fault. The Lord says: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God" (Jer. 3:13).

It is the duty of the sinner to acknowledge his sins against God. Oh, that sinners would cry out: "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee" (Jer. 14:20). When the Spirit brings the sinner to this place, the gospel reveals "a fountain opened . . . for sin and for uncleanness" (Zech. 13:1). The penitent sinner sees what Christ was made for him (II Cor. 5:21) and that Christ bore away his sins on the tree of the cross. The sinner sees in God that He can be cleansed from all unrighteousness by the blood of Jesus Christ.

You are a sinner and your sins are many. God forgives sinners for Jesus's sake. God is ready to forgive, but are you ready to be forgiven? You are not too great a sinner to be forgiven for the Bible says: "All manner of sin and blasphemy shall be forgiven unto men" (Matt. 12:31).

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## "Man's Monstrous Purpose On The Moon And Mars"

RAYMOND A. WAUGH, SR.

(Part II)

### Man's Deceptive Schemes

In reflecting upon the past, some of the scientists apparently have come to the conclusion that absolute breaks or contradictions in scientific theory are somewhat traumatic for their discipline. Hence, we do not find scientists contradicting the conclusions of other scientists as Louis Pasteur countered the hypotheses of his predecessors and his peers. Instead, in the jungle of scientific hypotheses, none deem any thesis to be absolute truth and none deem any thesis to be absolute error.

In one direction on the human intellectual spectrum, we have the microcosmic-macrocosmic quantum theory of Werner K. Heisenberg and his evolved "principle of indeterminacy." In another direction, there is the three-fold macrocosmic-microcosmic thesis of relativity which was developed by Albert Einstein. In one direction or the other, there is plenty of room for whatever microcosmic or macrocosmic concepts men may develop, and none — from their perspective — needs worry about truth!

Instead, they ever inquire with Pilate, "What is truth?" or they ever seek for "some new thing," as the Athenians. Thus, they must forever miss, "I am the way, the truth, and the life: no man cometh to the father, but by me" (John 14:6). With men, there is ever "indeterminacy" or "relativity," but with God there is absoluteness. Pilate had the question, and Jesus had the answer. Yet, Pilate in his depravity, could not humble himself before God's sovereignty. He washed his hands in water, but he doubtlessly yet cries out in anguished guilt.

Whether 1900 years ago or today, the word of the Apostle is without peer. It is clear, it is positive, and it is final. "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . ." (I Cor. 1:26-27).

Nevertheless, men persist in their scheming!

From one perspective, J. B. S. Haldane suggests, "That various organic compounds were formed as a result of the action of ultraviolet light on the gases of the atmosphere and that before the origin of life they (i.e., the organic compounds) must have accumulated till the primitive oceans reached the consistency of hot dilute soup." Not a word of fact is provided, yet it is given as truth.

H. C. Urey, the American scientist, concluded, "in considering the problem of the origin of the planets from a physiochemical point of view . . . showed on thermodynamic grounds that Earth's PRIMITIVE ATMOSPHERE would be expected to consist of methane, ammonia, water vapor, and some free hydrogen gas." The geophysicist, P. H. Abelson, however, sees that "ultraviolet radiation" acting on mixtures of gases such as "carbon monoxide, carbon dioxide, nitrogen and hydrogen . . . would produce appreciable quantities of hydrogen cyanide (HCN). The latter would then react in various ways to form compounds of biological significance."

Science, as men know it today, is a jungle of hypotheses. Scientists, however, occasionally join forces technologically to prove that creation is a figment of human imagination and that life is the unthinking product of fortuitous unions of nonliving elements or material. They may never be able to return to their earlier and longstanding thesis that living things were generated by "damp soil, rotting meat, and in many forms of refuse." To the man, nevertheless, they apparently have concluded that life has been or is being generated by that which has never been living — namely, nonliving material. In this, they counter, or at least attempt to counter, "In the beginning God . . ."

Although there is not one scintilla of evidence, empirical, scientific or otherwise, to prove the evolution of the living from the nonliving, men persist with their hypotheses. The words of one are clear, "If, as has been assumed, life evolved on earth from nonliving materials, there is little doubt that the later stages, at least, took place in an environment of water."

Impossible though it may seem, the supposed masterminds of our generation, the intellectual geniuses of our time, the astute and erudite gentlemen of this era, the scholastic giants who have deemed themselves to be scientists develop hypotheses almost without end to prove that "life evolved on earth from nonliving materials." Then, as though they were or perhaps are suffering from delusions of grandeur, these further conclude that this life which evolved from nonliving matter then develops in "an environment of living water."

What presumptive nonsense! And that in the name of scholarship and science! If there is an honest, godly scientist yet left on earth, surely he will hang his head in shame, and then stand forth to refute that which he knows to be a brazen at-

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# The Baptist Examiner Forum

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

"What do you mean by link chain Baptist church succession?"

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When we speak of link chain Baptist church succession, we are merely saying that every true New Testament Baptist Church has a true mother. If we had accurate true history we would be able to see that there is definitely a line of true churches that are linked all the way back to the church at Jerusalem which the Lord started. Remember that most history books that we have today were written by Roman Catholics or atheists and do not therefore have accounts of the Lord's churches as they existed in the past.

Our Lord started His church right away after He was baptized. Whether it was when He first started calling the disciples or when He named them apostles (Luke 6:12, 13) is debatable, but it was one or the other. He told them that His church would remain. "... and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). It is perfectly clear that Christ is speaking here of His church — His institution — and that it would remain in existence. Any time the word church is used it is speaking of a local body, so we must not try to make it some invisible monstrosity. He is speaking of His local church as found all over the world. Actually, we do not need any other proof of the link chain succession than this verse of Scripture right here.

Just before Christ went back to Heaven He gave authority to His church through the church at Jerusalem (Matt. 28:18-20). This authority was in turn given to churches that were organized through their mission efforts.

The church of Jerusalem went forth into the regions beyond and established churches (Acts 8:1). When a church was being organized the church at Jerusalem sent someone there to confirm it. A perfect example of this was in Antioch (Acts 11:19). "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far

as Antioch" (Acts 11:22).

Acts 13 tells us that the church at Antioch sent Barnabas and Paul to go forth as missionaries, who in turn organized churches. After a missionary journey they returned and reported to the church. "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts 14:26, 27).

Needless to say these were missionary type Baptist churches, there was no need to designate them as there were no false churches at that time.

ROY  
MASON

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I think that what is commonly meant by "link chain Baptist church succession" is that Baptist churches have descended from the one that was started by Jesus without a break from then until now. It is historically impossible, of course, to trace the ancestry of most Baptist Churches back through the centuries in a chain of succession. For centuries the art of printing was unknown, and historical facts were not gathered in the form of books. Baptists were a hated and persecuted people, and whatever things they wrote were often destroyed. We have sufficient historical information to enable us to know that Baptists, often termed Ana-Baptists, were in existence all through the centuries. I think of one instance in which a Church in Tennessee was traced back to the days of the Apostles. Historical evidence was produced from well-known historical books to prove the continuity of this particular Church. Other individual Churches may have been able to trace their ancestry in link chain style back to the New Testament times.

I want to point out, however, that such link chain history is not at all necessary. The real question is, do we have the faith to believe that Christ our Saviour spoke the truth? He said in substance, as recorded

in Matt. 16:18, that He would never let His Church go out of existence. That promise leaves no necessity for historical proof. All other Churches save Baptists, can be traced directly to a human founder, far this side of Christ. The promise of Jesus, "the gates of Hell shall not prevail against it," has to be fulfilled through Baptists, for all other Churches can be traced to human founders.

Yes, I believe that Baptist Churches of today have had continuous, link chain existence through all the centuries. Baptist history is interesting, but it is not nearly as important as the promise of Jesus to preserve and sustain His Church through the centuries.

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Chain link church succession is merely a phrase which focuses upon our Lord's promise that His Church would endure (Matt. 16:18).

Inherent in such a promise is that His Church would not only endure or survive, but that it would do so as a viable organism and organization possessing the same characteristics as the original. The means, which our Lord ordained to accomplish this was that new assemblies be authorized and organized by proper existing churches, and those new ones, in turn, organize others, etc. — thus chain link succession.

A careful study of Acts will show such a procedure. History also verifies this truth, to say little of the present in which Scriptural Baptist churches are flourishing.

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It seems to me that the question is self-explanatory. A chain is made up of links joined together. You may have a bushel of links, but unless they are joined together you have no chain. So it is with our Lord's churches. They must have that succession in order for them to have authority to do the Lord's work. Ephesians 3:10 simply means to me that God has ordained to carry on His work in the world through His churches. He could empower any and every group that wanted to be organized into a church if He had chosen to do it that way. In fact, He could have made every man on the earth out of the dust of the earth just as He did Adam. Then He could have taken a rib from each of us and have made us a wife. But He ordained to make the first man and woman with the ability to propagate the race. In the selfsame way He gave the First Baptist Church of Jerusalem the authority to procreate. So He tells us in Ephesians 3:10 that He does all His church work through His churches.

(Continued on page 5, column 1)

## MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Three)

tempt to outlaw God from His universe and to discredit His Holy Word. He will stand forth to confess that he has been in the employ of Satan and indulging in lies designed to deceive, even though his action will cost him prestige and perhaps a livelihood among his fellows.

If what we see and hear of scientists involved in the effort to outlaw God from His Universe and to discredit His Holy Word were being accomplished on some desert isle, the backside of some impenetrable forest, or if the only impact were upon jack-rabbits, walla wallas, and kangaroos in an Australian wasteland, or even upon kangaroo rats in America's Death Valley or the desert Southwest, we might smile and go on our way. Unfortunately, however, these nonsensical hypotheses, these monstrous and satanic rumblings of deluded mortals, these manifestations of obvious intellectual foolishness have become the literal theses of our modern educational efforts. The contents of the textbooks with which the minds of this generation of youth are being saturated are filled with these anti-God, anti-Christ and anti-Scriptural lies.

The demonic, anti-God, anti-Christ and anti-Scriptural evolutionary untruths with which the scientists of our day have deluded themselves have become the foundation of lies upon which the adults of tomorrow will construct their world. In a very real sense, America and the rest of the world are busily engaged in educating the peoples of earth for anti-Christ and for loyal services to the god of this world who will lead them in their fatal move to Armageddon and to utter destruction by the Lord of Glory who "cometh with ten thousand of his saints" (Jude 14).

Jesus once said to a very knowledgeable generation, "Ye are of your father, the devil, and the deeds of your father ye will do . . . when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it" (John 8:44). As that piteous generation, in the midst of its utter foolishness which it deemed to be wisdom, fell hopelessly before a Roman madman and his murderous cohorts, so we may suppose that the anti-God, anti-Christ and the anti-Scriptural, literate, schooled liars of this day hold the key to our demise, as a people, tomorrow!

Impossible though it may seem, these scientists join hearts, minds, and hands against the God of the Ages by whom "all things were created, that are in heaven, and that are in earth" and by whom "all things consist." It is doubly tragic that our political leaders — men of government at every level — appear to join with these in their nefarious determinations and provide their demonic efforts limitless funds to squander in their abject servitude before the god of this world, even Satan! It is incomprehensibly tragic that most all theologians and many preachers join the politicians and their public in the assistance which they are giving the scientists who are striving to outlaw God from His Universe and to discredit His Holy Word — all the while giving the impression that they are concerned about truth and the youth.

One of the simplest of the Biblical accounts defines the finality of such a godless, demonic "scientific structure!" Jesus says, "Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand. And the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell; and great was the fall of it" (Mt. 7:26-27). We have seen above that a "spontaneous-generation" house of science which was some 4000 years in building fell in a moment of time, "and great was the fall of it." That "scientific structure" of evolution to which Babylonians and Egyptians had given centuries was felled

(Continued on Page Five)

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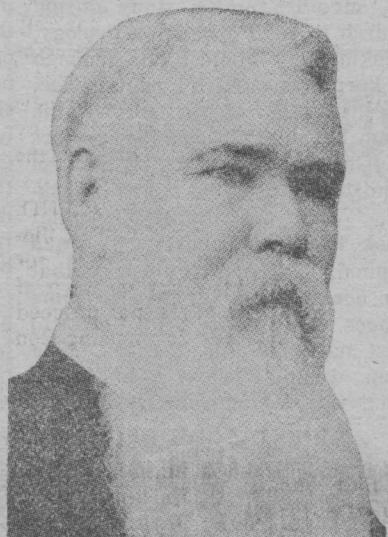
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## AN INTERPRETATION OF THE ENGLISH BIBLE

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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## The Forum

(Continued from page four)

To illustrate what I mean by chain link succession, Woodlawn Terrace Baptist Church in Memphis, Tennessee authorized Grace Baptist Church here in Birmingham, Alabama. This Grace Baptist Church authorized Philadelphia Baptist Church here in Birmingham. This Philadelphia Baptist Church authorized the Calvary Baptist Church in Calabar, Nigeria. Brother Wayne Cox says that Woodlawn Terrace Baptist Church has an unbroken line of succession all the way back to Wales. That being true, Philadelphia Baptist Church in Nigeria has a line of succession all the way from Wales across the Atlantic Ocean to America, thence winding its way through this country, and then back across the Atlantic to Africa. To me that is chain link succession of Baptist Churches.



## Bird's Eye View . . .

(Continued from page one)

Baldwin says concerning the church on page 105: "But a church, in common acceptance of the word, is a body of men and women collected together in visible state: at least, this is the only church about which we contend."

As to the origin of the church he writes: "It is true, I have really supposed, and do still suppose, that the gospel dispensation commenced with John's ministry, and consequently that his baptism belongs to this dispensation. But I am not conscious, that either I, or my brethren, ever contended, that the 'gospel church' was organized before the commencement of the personal ministry of Christ. As far as I recollect the general sentiments of the Baptists, they consider John as preparing the way before the face of the Messiah, and making ready a people for Him, which, under His immediate direction, were brought into an organized state."

"From facts recorded in the New Testament, after the most careful examination, I was led to the conclusion, that Jesus and His disciples, composing the New Testament church stood totally unconnected with the old Jewish church" (pp. 109-110).

With reference to the origin of the Baptists he writes to Worcester: "You inform us, that, in your Discourses, you 'had occasion to state, that the Anabaptists, or Antipedobaptists, are a sect of modern date; that they had their origin some time after the reformation under Luther and Calvin.' Were we to admit this statement to be correct, (which, however, is far from it) would it conclude against us any more than against you? Can you trace your origin any further back than the reformation by Luther, without going into papal communion in its most corrupt state? And if considered as a distinct denomination of Pedobaptists, is not your sect of a much later date than ours?" (p. 229).

Baldwin then quotes Mosheim as saying the true origin of the Anabaptists "is hid in the remotest depths of antiquity; and is of consequence extremely difficult to be ascertained."

Again he quotes from Mosheim as saying: "It may be observed in the first place, that the Mennonites are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered as witnesses of the truth in times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, Hussites had maintained, some in a more disguised, and some in a more open manner, viz: That the

kingdom of Christ, or the visible church He had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors. This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites."

After lengthy quotes from this Pedobaptist historian, Baldwin adds: "Who does not see in the above, the exact creed of the modern Baptists" (p. 232).

Baldwin believed in close communion. His opponent asked him, "Do you not — utterly separate yourselves from our sacred communion?" Our Baptist brother replied, "And what if we do so? Did not the Protestant Dissenters treat the church of England in the same manner?" (p. 218).

Pastor Baldwin relates this interesting story about a Pedobaptist church in Sedgwick: "I presume that few if any of the Baptists will deny, that there had been a Pedobaptist church in that place, which had solemnly covenanted to take the holy Scriptures as their only rule of faith and practice. In searching these Scriptures, and in hearing them explained, they were led to understand them differently from what they once did. 'Accordingly, at a meeting of the church (or covenanted brethren) February 28, 1805, they voted unanimously to send for a council of Baptist ministers to come and assist them in the following particulars; viz., To administer Christian baptism to them; to constitute them into a church upon the primitive Baptist platform; to set over them in the Lord Elder Daniel Merrill, to be their minister'" (p. 219).

It is also interesting to note that Baldwin accuses his Pedobaptist opponent of being an Arminian, and he spoke against the Arminian scheme.



## Christ's Atonement

(Continued from page one)

ism. Yet this is just what the denomination did.

Others contributed to this counter deflection, but none perhaps so much as Andrew Fuller; who came forth with his theory of "a general atonement sufficient for the sins of the race" (Vedder), as opposed to Gill's "particular atonement for the elect only" (Vedder). The results were such that there has obtained since that day among Baptists a theological bias in favor of a general atonement. THIS BIAS IS RESPONSIBLE FOR THE PRESENT DRIFT OF BAPTISTS TOWARD ARMINIANISM.

As a result of this drift the average Baptist church and Baptist preacher, not only have ceased to believe in the Calvinism of the great Philadelphia Confession of Faith, but that of the New Hampshire Declaration also. There can be no doubt that this latter declaration teaches eternal, unconditional election. This is taught, not only in the article on "God's Purpose of Grace," but in the one on regeneration (Article VII), in that the new birth is represented as securing "our voluntary obedience to the Gospel," as also in the one on repentance and faith (Article VIII), in that it represents these as "inseparable graces wrought in our souls by the regenerating Spirit of God," and not as acts that proceed from the natural man inducing God to regenerate the individual.

The drift toward Arminianism opened the door for the SECOND GREAT HISTORICAL APOSTASY. The first apostasy began in the second century. It produced first, the Catholic Hierarchy. Next, it produced the divided hierarchy, Greek and Roman Catholicism. Following this came Protestantism and then, the hundreds of man-made organizations that have sprung up to pro-

duce this age of consummate confusion in Christendom. Through all this apostasy God preserved New Testament churches. They are known today as Baptist churches. This second great apostasy began about the beginning of this century. Among Baptists its chief characteristics are MODERNISM, ARMINIANISM, AND UNIONISM. ARMINIANISM OPENED THE DOOR FOR BOTH MODERNISM AND UNIONISM.

The time has come for a right-about-face among Baptists with regard to Arminianism. And it will never come with the teaching of a general atonement. Unconditional election and a particular or limited atonement, historically, as shown above, and logically stand and fall together. No group of people will continue to hold to one without the other.

I maintain that Andrew Fuller did not find the Scriptural solution for the lethargy of the eighteenth century. A DENIAL OF A LIMITED ATONEMENT IS NOT NECESSARY IN ORDER TO PROMOTE EVANGELISM. One needs only to see that God saves only those accountable adults that believe; that one must hear the gospel in order to believe; that God is pleased "through the foolishness of preaching to save them that believe" (I Cor. 1:21); and that He commands us to preach the gospel to all men (Mark 16:15); beseeching them to be reconciled to God (II Cor. 5:20), and calling upon them to repent and believe the gospel (Acts 17:30; Mark 1:15). There is absolutely nothing in the doctrine of a limited atonement that militates in the least against these facts, nor anything that encourages or justifies any man in refusing or failing to address the invitations of the gospel to the unconverted.

What do some of our leading theologians mean when they say that "the atonement of Christ was for all men" (Mullins); that "Christ's atoning death made it compatible with the divine justice that all should be saved if they would accept it on that ground" (Broadus); that "the atonement . . . is sufficient . . . for each of the numberless sins of every sinful man on earth in all time" (Sawtelle); that "the ransom was paid for all" (Harvey); that "in its sufficiency the atonement of Christ is universal" (Bancroft); that "the atonement of Christ has made objective provisions for the salvation of all, by removing from the divine mind every obstacle to the pardon and restoration of sinners, except their wilful opposition to God and refusal to turn to Him" (Strong)? Do they mean that Christ made a real and proper substitution for the whole race (II Cor. 5:14); dying in their room and stead (Rom. 5:6); paying the price (ransom) of their deliverance (Matt. 20:28); taking away their sin (John 1:29); making propitiation (involving expiation), thus satisfying the justice of God for them (Rom. 3:25,26; Heb. 2:17); taking upon Him their guilt and paying their penalty (Isa. 53:6; II Cor. 5:21; I Pet. 3:18); becoming a curse in their stead (Gal. 3:13); making a just recompense for their every transgression and disobedience (Heb. 2:2); perfecting them forever by the one offering (Heb. 10:14); putting an end to the power of the law to condemn them (Rom. 10:4; 8:33-34); covering all their sin so that God would not impute it to them (Rom. 4:7,8; II Cor. 5:19)?

Do they mean that Christ did this for every son of Adam? If they do not, then they can not say with any logical force that His death was sufficient for the salvation of the race. If they say that He did all of this for all, they have no ground left for the condemnation of any. If God's justice was satisfied for all, then justice demands that all go free. Does man's turning to God in repentance and

(Continued on page 6, column 1)

## MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Four)

in but a moment by truth which was in accord with some of the earliest of God's Holy Word, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth, after his kind; and God saw that it was good" (Gen. 1:24-25).

Today, we have an intellectual house which men call science which, in its anti-God, anti-Christ, and anti-Scriptural emphasis, is built upon the shifting sands of human hypotheses which are without consistency and without continuity. And just as the thesis of "spontaneous generation" which was presented in a literal din of confused and confusing hypotheses was ultimately shown to be human folly, so the human thesis of the generation of organic life from inorganic material, or the evolution of living matter from non-living material, must, in God's own time, be shown to be the intellectual folly of human fools enslaved to Satan and his demonic, hypnotic, "Yea, hath God said?"

These set out, in their unbelief, to prove that there is no God of creation and no Creator God. These set out, in their unbelief, to prove that the Word of God is a phantasmal conglomerate of fictional material or a dynamically-inspired volume of verbosity with no basis in fact; a simple conglomerate of words which are forever indeterminate and relative. These set out, in their unbelief, to prove that the God of creation is a figment of human imagination. If, however, these are honest with themselves, and they have not actually believed the lie, they, in finality, must conclude that their every hypothesis is presumptive, factless effort without any actual scientific proof — and utterly devoid of any actual, experiential, empirical proof.

If these were truly men of knowledge and men of wisdom, they would recognize the Wonder of God's Word, the truths of God's creation, and His sustaining of the same. If they were men of knowledge and of wisdom, they would sing with David, "The heavens declare the glory of God, and the firmament showeth His handywork" (Psa. 19:1). Too, they would declare with Paul, "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:19-20).

Instead, these wallow in the quagmire of their own delusions. They seem to struggle helplessly in their anti-God and their anti-Scriptural unbeliefs and comprehend not that they, in their actions in their "playhouse of scientific folly," are as children playing in a muddy rivulet after a rain. They realize neither the origin of their persons nor the origin of the elements in which they delight. They are ignoramuses who make a profession of knowledge! They are fools who make a profession of wisdom! They are deluded souls who make a profession of erudition!

They convince their generation to believe their lie!

Man's Ignorance Obvious

The irony of it all is that many so-called scientists suppose that the thesis of the modern concept of evolution is a product of research and factual insight. It is, in fact, the intellectual delusion of two men. Many suppose that Charles Darwin was the harbinger of the modern concept of evolution, when it was he and another who set the stage and prepared the script for the multitude who would join them in their anti-God, anti-Christ, and anti-Scriptural spectacle.

If the scientists who indulge the concept of evolution, and there perhaps are very few who do not, are aware of the origin of their concept, they generally keep it a deep, dark secret. Leastwise, one does not hear them boasting of the actual origin of their concept as they pursue their professional tasks or as they stand before their classes to instruct the youth of this generation. If they know the origin and do not make note of it, they may actually be ashamed to alert their students to that origin.

Those who know the origin of the modern concept of evolution are aware that it came from another, even though Charles Darwin and Alfred Wallace set the stage and prepared the script. Further, those who know the origin of the concept are aware that neither Charles Darwin nor Alfred Wallace came by their concept scientifically.

Rather, in 1798, an English clergyman by the name of T. R. Malthus wrote AN ESSAY ON THE PRINCIPLE OF POPULATION. Darwin is supposed to have read this in 1838 and Wallace in 1858. As one has said, ". . . Both men record in their diaries how they realized that in that book lay the key to understanding the cause of the evolutionary process." Although their logic in this approach was absolutely unscientific, and their resultant supposed scientific thesis was utterly illogical, all evolutionists since have been attempting to make "facts" which have no

(Continued on Page Six)



## Christ's Atonement

(Continued from page five)

faith add anything to the value of Christ's death? Can a man's faith make of Christ's death something that it was not? If not, then the fact that one man believes and another disbelieves does not explain why the death of Christ is effective for the one and not effective for the other if His death was sufficient for the salvation of all. Since man is dead (Rom. 5:12; Col. 2:13, cannot please God as long as he is in the natural state (Rom. 8:7,9), he can not turn from sin to Christ except as God gives him the ability (Jer. 13:23; John 6:65), and God must, therefore, turn him by His regenerating power, as He does in the case of all that believe; the continuance of a man in sin does not explain why he does not profit from the atonement if the atonement was made for him. If God had laid the sins of the race on Christ, then He would owe it to Christ to save all the race; and His purpose in saving men would demand that He give them repentance and faith, as He most surely does in the case of all that come to Christ. Any man that believes in a universal atonement should be consistent and believe in universal salvation. The only way he can avoid this is to bid adieu to logic.

If a believer in the theory that Christ died for the whole race wishes to escape the logical implication of his theory and refuse to believe in universal salvation, then, to retain even a semblance of logic, he must deny that Christ offered a real atonement for anybody. He must deny that He made a real and proper substitution. He must believe that the justice of God was not actually satisfied for anybody in the death of Christ. HE CAN BELIEVE ONLY THAT CHRIST DID SOMETHING THAT GOD MAY ACCEPT AS SATISFACTION IF HE PLEASES OR REJECT IF IT PLEASES HIM TO DO THAT. In which case, justice ceases to be justice, "For God to take that as satisfaction which is not really such is to say that there is no truth in anything." God may take a part for the whole; error for truth, wrong for right. . . If every created thing offered to God is worth just so much as God accepts it for, then the blood of bulls and goats might take away sin, and Christ is dead in vain" (Hodge, Syst. Theol.).

Therefore, since the Scriptures teach that Christ made a real substitution and satisfied the justice of God, reason and logic can rest in no other conclusion than that He died for none except those to whom the benefits of His death are imparted in their deliverance from sin and death.

The utter inconsistency of a general atonement with the justice of God can best be realized, perhaps, by considering those who, like the rich man of Luke 16, were suffering in hell, while Christ was suffering on the cross. The theory of a general atonement has Christ bearing their sins the same as the sins of all other men. Thus at the same time God was punishing two men for the sins each man had committed; making Christ a substitute for men that were already suffering the torments of the damned! Was that necessary? If not, then it was not necessary that Christ make atonement for anybody that is not going to be saved.

Before we have finished we will give further attention to those passages thought by many to teach a general atonement. But before we do that, let us note in detail the passages that prove that the atonement is limited.

Note the following:

1. John 15:13 — "Greater love hath no man than this, that a man lay down his life for his friends." In the light of this passage, if Christ laid down His life for every

man without exception, then He had the greatest love for each one — He loved the ones that perish as much as the ones that receive eternal life. Christ could never be satisfied with some of the objects of His greatest love in Hell.

2. Rom. 8:32: "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?" This passage argues that God's greatest gift of His Son guarantees all lesser gifts. Hence, it follows that God delivered up His Son for none except those to whom He freely gives all other spiritual blessings. See Ephesians 1:3.

3. Rom. 8:33,34: "Who shall lay anything to the charge of God's elect? It is God that justifieth . . . It is Christ that died . . ." etc. Here the argument is that no charges can be placed against the elect because Christ died for them. This passage would be robbed of all logical force if Christ died for some that He some day will condemn in judgment.

4. II Cor. 5:14: ". . . if one died for all, then were all dead." There is here the undeniable assertion that all for whom Christ died, died representatively in Him. Hence, death has no power over them, and none of them will suffer it; but all will receive justification and eternal life through the faith that God works in their hearts. A. T. Robertson believed in a general atonement and he dodged discussion of election wherever he could. Yet he felt compelled to comment on this passage: "Logical conclusion — the one died for all and so the all die when he died. ALL THE SPIRITUAL DEATH POSSIBLE FOR THOSE FOR WHOM CHRIST DIED" (Caps mine — Word Pictures). Note the use of the word "all" in this passage. We shall have occasion to refer back to it later.

5. II Cor. 5:19: "God was in Christ, reconciling (katállasso) the world unto himself, NOT IMPUTING THEIR TRESPASSES UNTO THEM . . ." This tells us what God was doing in the death of Christ and it tells how He was doing it. He was reconciling men to Himself and He was doing it by laying their trespasses upon Christ and, therefore, not imputing, reckoning, charging them to those for whom Christ died. There is here but one proper conclusion and that is that the "world" (mark the word) for which Christ died consists only of those men of all nations "to whom God will not impute sin" (Rom. 4:8).

We turn now for an examination of the passages relied upon by the advocates of a universally sufficient atonement.

1. Passages in which the word "world" is used: John 3:16; I John 2:2.

These passages must be interpreted, if interpreted right, in the light of the following facts:

(1). The Bible frequently uses the word in senses other than the absolute one. We find it used of the Roman Empire (Luke 2:1; Acts 17:6; 19:27; 24:5; Rom. 1:8; 10:18; Col. 1:6). By no stretch of the imagination can the scope of these passages be extended beyond the Roman Empire. Thus the "world" here has no reference to vast areas of Europe and Asia outside the jurisdiction of Rome, where lived numerous teutonic and slavonic tribes, whose history is known to antedate the birth of Christ, as well as the Chinese, whose annals go back to 2627 B.C. Moreover, it is used of the generality of known people (John 12:19); of Gentiles in distinction from the Jews (Rom. 11:12,15); and of unbelievers in distinction from believers (John 7:7; 12:31; 14:17; 15:18; 16:20; 17:14; I Cor. 4:9; 11:32; Eph. 2:2; Heb. 11:7; I John 3:1; 3:13; 5:19).

(2). More particularly do we have the limited use of the word, as already pointed out, in II Cor. 5:19. That this passage alludes to what God was doing in indwelling Christ in His death is shown by the phrase "not imputing their trespasses unto them," and by the

contrast made by Paul between what God was doing in Christ and what he and others were commissioned to do. (If our opponents assert that the passage refers to Christ's preaching ministry rather than to His death, they thereby surrender the universal scope of the word "world," and even its application to the whole Roman Empire; for Christ's preaching ministry, including that of the apostles, brought actual reconciliation to only a very small remnant of the people then living in the Roman Empire). Now, if it be admitted, as it generally is by advocates of a general atonement, that the passage has reference to what Christ did in His death, then ONLY BLIND PREJUDICE AND SLAVERY TO A THEORY CAN KEEP ANY MAN FROM SEEING THAT THE "WORLD" RECONCILED BY CHRIST IS THAT INNUMERABLE HOST OUT OF ALL NATIONS THAT RECEIVE RECONCILIATION AND THEREFORE, DO NOT HAVE THEIR SINS IMPUTED TO THEM.

(3). The Jews, through its use in the Talmud and other Jewish writings, were familiar with the limited use of the word "world" and believed that the Messiah's coming would benefit only the Jews and bring destruction to all Gentiles. This first fact made it easy for the Jews to understand such use of the word as here contended for and explains why Jesus and the apostles could properly use it thus without explanation or fear of being misunderstood. The second fact shows their reason for using it, that is, to contradict the Jewish idea that only Jews would benefit from Christ's coming. IN THE LIGHT OF THESE FACTS THE APPLICATION OF THE WORD TO PEOPLES OF ALL NATIONS RATHER THAN TO EVERY INDIVIDUAL IS CLEAR. THE ADVOCATES OF A GENERAL ATONEMENT WANT TO INTERPRET THE WORD IN THE LIGHT OF MODERN USE RATHER THAN IN THE LIGHT OF ITS USE IN THE FIRST CENTURY.

(4). The real nature of the atonement as a satisfaction of the justice of God. To make way for their theory the advocates of a general atonement must tone down the justice of God and Christ's satisfaction of it. So they hold that "propitiation" means that which renders God favorable and makes it possible for God to save men, but does not guarantee that He will. But I reply, how could a holy God become favorable and find it consistent with His nature to save men until the full penalty demanded by the law was met? And when that full penalty was met, how could a holy, covenant-keeping God fail to pardon those for whom it was meant? I CHALLENGE ANY ADVOCATE OF A GENERAL ATONEMENT FROM THE MOST IGNORANT PERSON TO THE (continued on page 7, column 3)

## MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Five)

relation to the concept validate the concept of evolution as fact.

It is doubtless a tragedy almost beyond compare that men who profess to have attained a degree of intellectual erudition, and especially that those who profess to be scientists have spent their lives attempting to fill an unscientific concept with details which they trust will make the concept appear to be scientific. Very simply, these who deem themselves and who are sometimes deemed by others to be scientists have been spending their lives chasing a conceptual mirage which never had any basis in fact. The verbal aberrations of one called T. R. Malthus were arbitrarily chosen by Charles Darwin and Alfred Wallace as the basis for their subsequent verbal aberrations which men of apparently similar intellectual stripe today call "evolution."

In apparent ignorance of the origin of the modern concept of evolution, the scientists indulge in an impossible din of conflicting verbal aberrations in an attempt to validate verbal aberrations which have no basis in fact! These profess to be wise, and the multitudes are doing obeisance before them as being wise, but, in their ignorance of truth and fact, they do not even realize that they pursue phantoms which never existed by means of verbal (whether grammatical or mathematical) aberrations which could never have originated in fact.

Truly, "Professing themselves to be wise, they became fools," and now "they worship and serve the creature rather than the Creator." They profess to indulge in fact, and apparently never comprehend that theirs is an indulgence in fantasy! They suppose themselves to be serious researchers as they attempt to validate their evolutionary hypotheses, when they are actually wallowing in the mental morass of a Malthus or are bogged down in the verbal quagmire of a Darwin and Wallace. These may leave the impression that they are on the move evolutionally, when, in truth, they are simply thrashing about in the throes of their own personal retrogression and realize it not.

The thesis of "spontaneous generation" which had been the key to man's anti-God and anti-Scriptural evolution for some 4,000 years was forever scientifically disproved by Louis Pasteur. One would suppose that men would never again retrogress to such a thesis, even at a supposedly more sophisticated level. Yet, "spontaneous generation" is still with us. The words of 20th century scientists are clear, "From our present knowledge, it seems more probable that life appeared directly and spontaneously on earth. But from what and how? The first living beings (whether they were on our globe or on others) were the first molecules able to reproduce. They were molecules rich in carbon, nitrogen, and perhaps phosphorus, too. They were present in water and able to organize other not too different molecules after their own structure . . ."

Despite the evident disproof of the "spontaneous generation" theory which had persisted across some 4,000 years of human history, men apparently never comprehend the folly in which they indulge. They have simply redefined "spontaneous generation" and now they look to the inorganic and the non-living as the source of the organic and living organisms. Yet, whether "spontaneous generation" be that of the Babylonian, the Egyptian, or the Grecian "scientists of 4,000 or 2,000 years ago, or that of sophisticated scientists of today," it is a concept which is designed of men to oppose, "In the beginning God created the heavens and the earth . . . And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind; and it was so" (Gen. 1:1, 24).

### Man's Depravity Evident

Nevertheless, having reached an essential impasse in their evolutionary theories on earth, men found it needful to seek for new worlds to conquer. The dissonance of their evolutionary hypotheses on earth has become so intense that their every new "discovery" necessitates another evolutionary hypothesis. Scientific books and magazine articles roll from the presses in an endless array. Yet, each one seems designed simply to show that another scientist has developed another thesis regarding the process of evolution. To the world about them, these seem to present an ideal of intellectual and scientific unity, when, in fact, each is at odds with each other in many ways, apart from their deceptive use of the term, evolution!

These may have the name of being some of earth's greatest minds. Still, they apparently are without the intellectual capability to comprehend a truth stated clearly by one of God's prophets more than 2,500 years ago, "Can two walk together, except they be agreed?" The answer, of course, is in the negative, whether 2,500 years ago or today!

Jesus had a rather positive answer for the question in the day when He walked upon the earth incarnate in human flesh. If we can comprehend His words, we shall be able to understand why the "spontaneous generation" thesis of the ancients could not stand and why the "spontaneous generation" thesis of men today cannot stand. His words are ineluctable and with-

(Continued on Page Eight)

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

Evangelist Billy Graham continues to revise his old theological views. At a recent meeting in Urbana, Ill., he urged evangelicals to "accept unity in diversity" and avoid divisiveness over such matters as Biblical inerrancy, charismatic phenomena, and political activism.

During an informal session with students at the conference of Inter-Varsity Christian Fellowship, Graham was asked how North American Christians could reconcile their wealth with Third World poverty. The evangelist suggested that the redistribution of wealth among developed and developing nations would be difficult, "but the goal is certainly one that Christians ought to seek."

When asked about President Carter's occasional highball, Mr. Graham replied that "there's nothing wrong with an occasional drink." This statement was carried on radio, television and AP wires just before a big New Year's eve celebration where drinking is the order of the hour.

Ellen Marie Barrett, 30, a student at the Graduate Theological Union in Berkeley, Calif., has become the first acknowledged lesbian to be ordained to the priesthood. Her priestly ordination was performed Jan. 10, by Bishop Paul Moore, Jr., of New York, who ordained her to the diaconate in 1975.

When Moore asked the congregation gathered in the Church of the Holy Apostles if there were any objections to the ordination of Miss Barrett, James C. Watley, identified as an Episcopal priest, stood up and said there were. He said homosexuals lead "a life of sin" and that Miss Barrett's ordination "would be a travesty and a scandal" unless she publicly disavows lesbianism.

Moore responded that Miss Barrett's personal life "has never been under criticism" and that she is "highly qualified intellectually, morally and spiritually to be a priest."

Moore asked the 200 persons gathered in the church, "Is it your will that Ellen Marie be ordained a priest?" The congregation replied in unison: "It is."

Such a shameful event proves that anything goes in the religious world today. We are seeing a revival of the days of Noah and Lot.

WASHINGTON, D. C. (EP) — The executive director of the Joint Baptist Committee on Public Affairs described as "totally unacceptable" to the U. S. churches a new Internal Revenue Service definition which indicates that auxiliary organizations of churches must be "exclusively religious."

The definition could affect tax-exemption of some agencies.

James E. Wood, Jr., said the IRS has defined an "integrated auxiliary of a church" in such a way as to violate the spirit and letter of the U. S. Constitution's First Amendment provision for "separation of church and state."

"If the churches accept this new IRS rule," he said, "it would be tantamount to their acceptance of the authority of the government to define the role and mission of the churches. Under the Constitution, each church is the sole source of the definition of its mission and the Church alone is capable of determining those auxiliaries which are integral to and integrated into that mission."

The IRS, in the Jan. 4 Federal Register, published a final and official rule, amending the Income Tax Regulations of the Internal Revenue Code, Section 6033, by defining an "integrated auxiliary of a church." This new rule has the effect of law.

JEFFERSON CITY, Mo. (EP) — The Missouri Supreme Court has ruled 5 to 2 that private and parochial school pupils in the state may not receive any benefits from Title I of the U. S. Elementary and Secondary Education Act.

Although the money comes from federal funds, it is liable to the restrictions that the Missouri Constitution places on any public funds, the court majority said, and that means no aid to religious-affiliated schools.

The case involved teachers paid by ESEA funds to conduct remedial reading, remedial math and other programs for children from low-income neighborhoods. Some 4,000 non-public school pupils in the state were enrolled in such ESEA programs.

WASHINGTON, D. C. (EP) — The first black woman to be ordained to the priesthood in the history of the Episcopal Church was among three women and three men ordained at the Washington Cathedral on Jan. 8.

LONDON, England (EP) — A best selling book for 300 years, The Pilgrim's Progress, by John Bunyan, has now been put on tape by Roderick B. Manson.

The album has six long-play records offering six hours of reading, designed especially for shut-ins, blind persons and the elderly.

PLAINS, Ga. (EP) — A unanimous vote by members of the Plains Baptist Church, with Jimmy Carter in attendance, has rejected the membership application of Clennon King, a black minister and politician.

Georgia State Sen. Hugh Carter, first cousin of the President-elect and church clerk, said a screening committee had recommended that King be refused because he did not live in Plains and because he was uncooperative.

Pastor Bruce Edwards said he had phoned King and written to him but had never received a response.

The church also voted to exclude from membership Austin Black and Charlotte Weinberger, two white residents of Los Angeles.

## Christ's Atonement

(Continued from page six)

**MOST EMINENT SCHOLARS OF THE WORLD TO ANSWER THESE QUESTIONS.** "Can a God of infinite ethical perfection, who with His own hand laid the awful burden of the sinner's guilt upon the adorable Surety, repudiate His own covenant engagements and withhold from Him the reward purchased at the cost of His most precious blood? To say so, is tantamount to an impeachment of the truth and justice of our covenant-keeping God" (Prof. Robert Watts, Belfast, Ireland, in one of a series of articles solicited by T. T. Eaton and published in the Western Recorder during Eaton's editorship).

(5). A love that would cause God to give His Son for the race would cause Him to save all. **I CHALLENGE ANY BELIEVER IN UNCONDITIONAL ELECTION TO SHOW ANY BASIS FOR GOD'S**

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**DISCRIMINATION IN SAVING MEN IF HE LOVED ALL OF THEM ENOUGH TO SEND JESUS TO DIE FOR THEM.**

(6). There would be no real expression of love in sending a Saviour to die vainly for men. What kind of love is it that performs an act that cannot benefit? Would there be any real love shown by a father in buying an expensive picture for a totally blind son?

(7). The Scripture states unequivocally that God does not love all men: "Jacob have I loved, but Esau have I hated" (Rom. 9:13). The advocates of a general atonement can wrestle with this passage from now on, but they will never be able to reduce its meaning to less than the truth that **GOD LOVED JACOB AND DID NOT LOVE ESAU.**

2. Passages where the word "all" is used: I Tim. 2:6; Titus 2:11.

These passages should be interpreted in the light of:

(1). The variety of uses of the word in the New Testament: A great number (Matt. 3:5; 4:24); all kinds and classes (Luke 2:10; Rom. 15:14; I Thess. 2:9; I Tim. 6:10); all with manifest exceptions (Mark 11:32; Acts 2:47; I Cor. 9:22; 10:33; Titus 1:15); all or every one of a certain class (Luke 3:21; I Cor. 8:1 compared with vs. 7; Col. 1:28).

(2). The use of the word in John 12:32: "And I, if I be lifted up, will draw all men unto me." Here Alva Hovey, an advocate of a general atonement, is forced to admit that the drawing alluded to is "an effectual drawing, by means of

(Continued on page 8, column 2)

## Halliman

(Continued from page one)

had the service of the Lord's Supper and did not charge a fee for those that partook, and also when we restricted the Supper to the church members only, they thought we were a strange breed indeed. We spent the night there Tuesday and when we left Wednesday morning they were still discussing these services.

When we left on Wednesday morning we did not come back to the Mission Station but drove on over to another area among the Huli people and spent three days ministering to this group of people. This last place is where the large valley is that we spoke to some of you about while at home this past year.

Just to review what we have already said about this place I will try to be brief. The area is known as Wabia and is a long way from any patrol post or Government Station of any kind. There is not a Mission Station of any sort for miles in any direction. I do not know what the population is, as I have not made a survey of the people as yet, but the valley is large and from the sweet potato gardens that can be seen as one stands in a good spot of observation, indications are that there would be several thousand people living in this area.

We have had one mission point going in this area for about a year now. Two people were baptized there while on this visit to them. I not only went to minister to the people where the mission point is, but also to talk to them about their request and desires to have a Baptist Mission Station established somewhere in the valley. Many of the people have expressed their desire to have such, but we have not been able to get large groups together and talk about the matter. I had sent word that I was coming this time and hoped we would be able to discuss these and other matters. However, the word had not reached them and I came by surprise, so consequently, they were scattered and I did not get to talk to very many of them. I have set another date which is about the middle of February to talk to them. I try to go slow on things of this nature and want to discern the will of the Lord in this and all matters concerning His work here.

I would like to ask a special favor of as many of you as would like to write to me about this and give me your opinion. I realize the fact that this is half way around the world from where most of you live and you have no way of knowing the situation as I do, but I believe the Lord could use many of you to give your honest opinion about whether you think I ought to start another Mission Station or not. Our present Mission Station sets on the very remote border of the Huli people and most all of our work has been among the Duna people. If we start this new Mission Station it will be almost in the center of the Huli tribe which numbers now close to 90,000 people.

We already have several places where we are holding services among the Huli people and several other isolated groups have sent word that they too would like to start having Baptist services.

To take on this extra work would mean of course extra finances needed, for in a few short years the work among the Huli people would eclipse anything we have done among the Duna people. I am not worried about the financial end of the work for I feel that if the Lord wants me to go into this area, also that He will supply the needs. I would appreciate hearing from as many of you as would care to write just as soon as possible expressing your opinion about the matter. I will try to hold off a definite decision until I hear from several of you brethren, although the people are pressing me right now for an answer.

If I should open up another Mission Station in this area my pro-

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posals at present (subject to change as the Lord leads) are, as follows: I would spend perhaps two thirds of my time in the new area and the rest back here at this present Station. These people in this area are far from being ready to be left completely without any supervision and-or guidance, but I do feel that they have reached the stage where a fairly frequent visit with them and some time spent with them that they could begin to stand on their own.

Should I start this new Station it would not be too long before I would have to get another new vehicle to travel back and forth in. These two stations would lie approximately 40 to 50 miles apart, by road, and due to the rough roads over here a vehicle does not take very long to get old. My present vehicle will be five years old this year and it will not be too long until it will start needing major repairs, which is not only very expensive but also time consuming on my part. My work has reached the stage now that I do not have time to spend days trying to get a vehicle repaired as I once could do. I now have 36 churches here on this island to visit as often as possible, along with a multitude of other things that almost constantly require the use of a vehicle.

If you feel that the Lord might like for you to dig a little deeper so that I could have the necessary financial needs to start and carry on this extra work, then write to me and let me know how you feel about the matter. For my part I am quite willing to be used of the Lord in any way He sees fit to extend His work.

I have no way of looking into the future and knowing the mind of the Lord in these matters, but, from personal observations of past experiences in the work here and with the potential that we would have to work with, it would seem to be only reasonable to think that the work among the Huli people would soon outstrip the work among the Duna people. Be that as it may, I wait upon the Lord to direct me in this and all matters. Please pray for me and write me if you feel like it. Yours in the Lord.

THE BAPTIST EXAMINER

FEBRUARY 12, 1977

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## WORD STUDIES

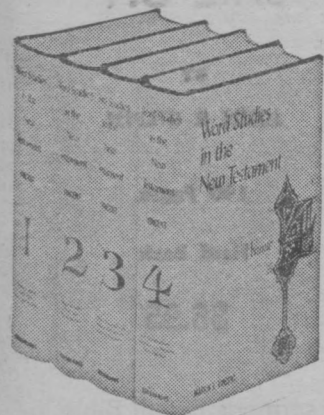
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## Mrs. Prayer Meeting

(Continued from page one)  
will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now busy in the marts of trade and places of worldly amusement.

"Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with the lack of faith, heartfelt religion and general support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

## HISTORY OF

(Continued from page one)  
was Silver Creek, formed in 1812. As an indication of the unstable condition of affairs during the earlier history of Indiana Baptists, it may be stated that there have been formed in all, up to this time, sixty Associations.

There are now but thirty. Exact statistics as to membership can only be approximated. In 1812, 1376; 1832, 11,334; 1840, 16,234; 1845, 15,795; 1850, 18,311; 1857, 25,282; 1860, 28,038; 1866, 29,103; 1876, 40,015; 1880 (estimated), 42,159 — In 568 churches. The apparent decrease from 1840 to 1845 is to be accounted for by the fact that several anti-mission Associations withdrew from all correspondence with the State Convention. Indeed, it may be said that most of the thirty Associations dropped from the list have died because of their anti-mission policy and spirit. A few yet survive as working bodies, and some were merged into other missionary Associations. A brother, who is constantly traveling over the State,

estimates the anti-mission membership at 5,000. Their strength is now a mere fragment of what it once was. No account is made of them in the general statistics of the State. (BAPTIST ENCYCLOPEDIA, Vol. I, 1881 Edition, pp. 575-576).

## Christ's Atonement

(Continued from page seven)  
which the servants of Satan are led to become the servants of Christ; not an attempt to draw men to himself, which is resisted and rendered unavailing." It is interesting to note, then, how this writer seeks to avoid the evident meaning of "all" in this passage as referring to all men without distinction, men out of all classes "all nations, and kindreds, and people, and tongues" (Rev. 7:9), by placing its fulfillment at some future time "when a great majority of the living will be subject to Christ — so large a part, indeed, that it will seem as if all were his friends." See to what lengths good men will go to avoid the evident truth! But, let it be noted well, that this eminent Baptist theologian and commentator admits that here the word "all" does not refer to the race. He does this because he sees that every member of the race is not being drawn to Christ, but, when the word alludes to the ransomed, he can not see that all have not been ransomed!

(3). The use of the word in II Cor. 5:14 — "... if one died for all, then were all dead." This passage furnishes the key for the interpretation of all passages using "all" with reference to the atonement. The "all" for whom Christ died is the all who shall be reconciled through Him, the totality of the redeemed.

(4). The real nature of the atonement as providing a ransom (antilutron), "a corresponding price," a price corresponding to the debt we owed to the law, the price of

our deliverance. "Who gave himself a ransom for all to be testified in due time" (I Tim. 2:6), should be interpreted by Christ's own words: 'Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Matt. 20:28) . . . He certainly did not mean every sinner of Adam's race; for it would be notoriously untrue; but he meant all conditions and races of men and, savingly, only all men given him by the Father" (J. R. Graves, The Seven Dispensations, p. 102). "If law can yield to all, if the universe created and uncreated can afford to have law in its higher realms melt like wax, if God's love can in any respect be shown to violators of law at the expense of justice, if Christ having done all and having suffered all he was raised up to do and to suffer exact justice, pure and mere justice, did not permit, require, demand, necessitate the deliverance of those whom he represented and whom He came to redeem, then indeed, 'Christ died in vain,' then is the 'offense of the cross' taken away, then 'the wages of sin' is not 'death,' then we are all at sea as to the necessity for Christ's intervention, then we are ready to disperse on voyages of discovery that we may find good reason for Christ's coming into the world at all, and especially for His suffering in Gethsemane and on the cross" (John M. Armour, Atonement and Law, p. 129).

3. Other passages: I Tim. 4:10; II Peter 2:1.

(1). I Tim. 4:10. The mere provision of possible salvation for men does not make God their Saviour any more than it saves them. This does not satisfy the meaning of the word "saviour" as applied to the soul. The Greek is "soter," and this word means "deliverer" and "preserver," as well as saviour. This, no doubt, is the meaning here. God delivers and preserves all men (so long as it pleases Him to do so). What he does in a general and limited way for all men in general, He does in a special manner for believers.

(2). II Peter 2:1. The word for Lord in this passage is not "kurios," which is used either of God or of Christ. It is "despotes," which is never used of Christ. Hence the reference here is to God. Peter wrote especially to Jews. Doubtless the false teachers were Jews also. And Deuteronomy 32:6; Psalms 74:2; Isaiah 63:11 explain in what sense God bought the Jewish nation.

I have finished. Suffer a closing word. A GENERAL ATONEMENT IS NO ATONEMENT, IT IS BUT A MISERABLE MAKESHIFT AND A MISNOMER. IT MAKES VOID GOD'S LAW, IT DESTROYS HIS JUSTICE, AND IMPUGNS HIS FAITHFULNESS. IT DISHONORS THE SON OF GOD BY MAKING HIS BLOOD AN UNHOLY THING. NO BETTER THAN THE BLOOD OF BULLS AND GOATS. IT DETRACTS FROM HIS GLORY AND GIVES GLORY TO MAN. IT LEAVES NO LOGICAL BASIS FOR THE SECURITY OF THE BELIEVER. IT PROMOTES THE ARROGANCE OF MAN IN ASSUMING THAT HE CAN ADD TO THE ATONEMENT. IT OPENS THE DOOR FOR UNSCRIPTURAL SCHEMES TO WREST PROFESSIONS OF FAITH FROM MEN BY HUMAN ARTIFICE, BRINGING INTO OUR CHURCHES AN UNCIRCUMCISED THROG THAT STILL SPEAK THE LANGUAGE OF ASHDOD AND LUST AFTER THE FLESH-POTS OF EGYPT. IT LEADS TO LAXITY AND APOSTASY, MODERNISM AND DIVISION. I implore all believers to turn away from it, especially Baptists. Turn back, my beloved brethren, to the former historical Baptist position. It will not kill your evangelistic spirit, as it did not kill that of Spurgeon and scores of other

## MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Six)  
out peer, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how, then, shall his kingdom stand?" (Mt. 12:25-26).

Some, on occasion, even as the scientists of our day, may appear to walk together, though they may disagree or even agree to disagree, but their action without exception is a delusion. Such are as the Pharisees, the Scribes, the Sadducees, and even the Romans of another day. They were at odds continually in their philosophies, their politics, and their doctrines, but they conspired to unify that they might crucify the Lord of Glory, even Jesus, the Christ!

The priests of that day, the rulers, and the people likewise were ever at odds. Yet, in that moment of heinous criminality, these cooperated to the man to cry, "Crucify Him! Crucify Him!" (Lk. 23:21). In an hour, when these had an opportunity to punish the guilty and release the innocent, these, in their utter depravity cried for the release of the guilty and the punishment of the innocent. The nature of their depravity yet reverberates across the pages of time, "Away with this man" (Jesus), "and release unto us Barabbas" (a seditionist and murderer) (Lk. 23:18).

It should be no surprise, then, that we find scientists, politicians, professionals from various disciplines, and just plain people consorting, conspiring, and cooperating to seek for life on the Moon and Mars. In this late hour of human history, mortal men join forces and that with the apparent intent of defying, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (John 1:1-3).

Some years ago, men looked forward with great anticipation and eagerness that they would find the evidences of the "evolution of life" on the Moon, that they might confirm their general thesis of evolution, but they failed, as we shall see. In the utter depravity of their satanic allegiance, these intellectual giants have moved to employ every administrative, technological and scientific skill they could muster to prove anew by their journey to Mars that life on earth and in the universe is the product of some evolutionary process. Thereby, they have set themselves in defiance of God. They have used every power at their command to outlaw God from His universe and to reject Jesus' word, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Men have had an opportunity to use their minds and their capabilities to the glory of God, the Creator. Instead, they have turned to blaspheme His, "In the beginning God created the heavens and the earth" and "By Him were all things created . . . and by Him all things consist." Yesterday, they could have sung with David, and, today, they might yet sing with David, "The heavens declare the glory of God; and the firmament sheweth His handywork" (Psa. 19:1). In their depravity, and in their defiance, however, these turn to dishonor His Holy Name as they attempt to prove their unprovable hypotheses; evolutionary hypotheses which they themselves know to be untrue.

(To Be Continued)

worthy men who have held it. A souls. God has committed unto limited atonement and Biblical men the "word of reconciliation" evangelism belong together. A (II Cor. 5:19). This is His preached word, which He uses as the instrument of the Spirit in regeneration (I Cor. 1:21; Jas. 1:18; I Peter 1:23).

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