

# The Baptist Examiner

Baptist Is Our Middle Name

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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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## THE DOCTRINE OF ELECTION

By C. D. COLE  
(In Mansions Above)

Every person who has any respect for the Bible will admit that there is a doctrine or teaching about ELECTION. Concerning this doctrine Christendom has split into two camps. Those denominations which believe salvation to be wholly of divine grace apart from any human merit at any and every point, have made deliberate statements in their confessions of faith, while those who have a place for human merit have left the matter out of their confessions.

For example, when Mr. Wesley broke with the Church of England, he made certain changes in The Thirty-Nine Articles, eliminating entirely the Seventeenth which relates to Predestination and Election. However, Mr. Wesley did express himself on the question. In one place he speaks thus: "The Scriptures tell us plainly what predestination is: it is God's fore-appointing obedient believers to salvation, not without, but 'according to His foreknowledge' of all their works 'from the foundation of the world' . . . God, from the foundation of the world, foreknew all men's believing or not believing. And according to this, His foreknowledge, He chose or elected all obedient believers, as such, to salvation."

### CONDITIONAL OR UNCONDITIONAL

Mr. Wesley has made the issue clear: those who believe election is conditioned upon something good foreseen in the sinner as the ground of the Divine choice are rightly called Arminians, while those who deny anything good in the sinner as the ground of this choice are rightly called Calvinists. In another place Wesley says that Arminians believe election is conditional.

What does the Bible say? Paul speaks thus in Romans 11:5, 6: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise

### WHO SHOULD GIVE NOTHING TO MISSIONS

1. Those who believe that Jesus made a mistake when He said, "Go ye, therefore, and teach all nations."
2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek." (Rom. 1:16).
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to account because of the way they spent their (?) money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not to one of the least of these, ye did it not to me!" (Matt. 25:45).

work is no more work."

Paul is alluding to conditions in Israel in the days of Elijah, who felt that he was the only true worshipper of God left in the land. God corrected the prophet by saying, "I have reserved to myself seven thousand who have not bow-



C. D. COLE

ed the knee to the image of Baal." The obvious meaning is that God had graciously intervened to prevent the seven thousand from following the multitude into idolatry. "Even so," says Paul, referring to the believing remnant of his day, who were naturally no better than the unbelieving mass, but who had been graciously chosen to salvation.

To the same effect, the Apostle says to the Corinthians: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4:7).

Spurgeon strikes oil when he says that those who do not believe in election as a matter of doctrine, do believe it in their hearts as a matter of experience. He was once preaching to a congregation composed largely of Methodists. They shouted their approval of his message until he said, "This brings me to the doctrine of election." Expressions of disapproval became evident, whereupon, Mr. Spurgeon told the audience that they did believe the doctrine of election, and that he would make them shout "Hallelujah" over it.

And this was the way he did it. He wanted to know if there were any difference between them and

the wicked, such as drunkards, harlots, and blasphemers. They all united in saying there was a difference. He then put the question of who made the difference, saying that whoever made the difference, should have the glory of it. "Did you make the difference?" To this question they all said "No." He then told them that the Lord made the difference, and asked them if they thought it was wrong for Him to make a difference between them and other men? They agreed it was not wrong. Spurgeon then concluded by saying, "Very well then; if it was not wrong for God to make the difference, it was not wrong for Him to purpose to make it, and that is the doctrine of election." Then they cried, "Hallelujah," just as the preacher said they would.

The martyr, John Bradford, once watched officers of the law as  
(Continued on page 7, column 4)

### WHAT WE SHOULD DO FOR ONE ANOTHER

- Love one another (John 15:17).
- Serve one another (Gal. 5:13).
- Receive one another (Rom. 15:7).
- Bear ye one another's burdens (Gal. 6:2).
- Forbearing one another (Eph. 4:32).
- Exhort one another (Heb. 3:13).
- Confess to one another (Jas. 5:16).
- Consider one another (Heb. 10:24).
- Submit to one another (Eph. 5:21).
- Be kind to one another (Eph. 4:32).
- Abound in love to one another (I Thess. 3:12).
- Comfort one another (I Thess. 4:18).
- Pray for one another (Jas. 5:16).

—THE WATCHWORD,  
September 1880

### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

WCMI \_\_\_\_\_ Ashland, Ky.

7:30 - 8:00 a.m.

WFTO \_\_\_\_\_ Fulton, Miss.

1:00 - 1:30 p.m.

## Permissiveness In Religion

CAPT. G. RUSSELL EVANS,  
USCG (Ret.)  
Norfolk, Va. 23508

Permissiveness and progressive theology have much in common. Both take liberties with the Scriptures and with church involvement in secular and political matters such as: abolish the death penalty; promote a new world order (socialism); give away the Panama Canal; support the Equal Rights Amendment; more progressive school programs; promote U. S. aid and recognition for communist Vietnam; grants to revolutionary liberation groups; and others. Unfortunately many of our mainline and modernist church bodies have taken liberal and permissive positions on matters such as these on their own and without reference to or concern for the opinions of the supporting membership.

Progressive theology denies many beliefs and moral guidelines about the Scriptures. The Modernists

### JOHN SPILSBERRY'S CONFESSION OF FAITH

1. I do believe that there is only one God, Who is distinguished in three Persons, God the Father, God the Son, and God the Holy Spirit; yet but one in nature, or essence, without division, and uncommunicable, Who made the world, and all things therein by the word of His power, and governs them by His wise providence.
2. I believe that God made man in His own image, an upright and perfect creature, consisting of soul and body; which body God framed of earth, and breathed into the same the breath of life, and man became a living soul. To whom God gave a law, upon his keeping of which depended all his happiness, and upon the contrary attended his misery, which soon took effect; for he breaking that law, he fell under the curse, and the wrath of God lay upon him and all his posterity. By which fall man lost the knowledge of God, and utterly disabled himself of all ability ever to recover the same again.
3. I believe God out of the counsel of His will, did, before He made the world, elect and choose some certain number of His foreseen fallen creatures, and appointed them to eternal life in His Son, for the glory of His grace: which number so elected shall be saved, come to glory, and the rest left in sin to glorify His justice.
4. I believe God in the fulness of His own time, did send His Son, the Second Person, Who, in the womb of the virgin Mary, assumed man's nature, and in the same He suffered death upon the cross, only as He was man, to satisfy His Father's justice for the sins of His elect, and that he lay three days

(Continued on page 5, column 1)

deny the accuracy of many portions of the Gospels which they call "more the ramblings of overly zealous early Christians than divine inspiration." The Modernists of Jesus' time were the Scribes and Pharisees, but Jesus chose ordinary working men to be His disciples.

Perhaps the Modernists and Updaters are now shocked by the recent discovery of the 20,000 Tell-Mardikh tablets in the excavation of the ancient city of Ebla in Syria. These tablets, dated about 2,500 B.C., identify approximately 230 places and personal names, many of which had never before turned up anywhere except in the Bible: such as, Sodom and Gomorrah, Abraham, David, Saul, Michael and Micah. These are real places and real names; and this fantastic discovery puts them squarely within the time frame of the Scriptures.

David Freedman of the University of Michigan observed: "We're in for a real shake-up in the liberal scholarship," and added that Biblical traditions are tenacious and historically reliable. Further, he stated that the tablets give "strong reason to believe that we are in the area where the Patriarchs (meaning Abraham, Isaac and Jacob) resided." Undoubtedly much will be learned about the book of Genesis and the events it records (Los Angeles "Herald-Examiner" of Nov. 6, 1976).

Why is this so important? Because the modern theologians reject some of the "myths" of the Old Testament. They accept the Graf-Wellhausen hypothesis of the development of Israel's religion — meaning an evolution of religion from belief in the existence of spirits of some kind; then with Moses, into the belief in one god, without denying the existence of other gods; and then with the prophets, into the belief in one God. For the past 75 years this hypothesis has become an orthodoxy for the liberal theologians.

The liberal seminaries with their progressive theology have been teaching the false doctrine of the Graf-Wellhausen theory all over the world; but this hypothesis is now substantially destroyed because of the profound and shattering meanings of these Tell-Mardikh (Continued on page 3, column 2)

### HISTORY OF THE IOWA BAPTISTS By WILLIAM CATHCART (1826-1908)

There were some Baptists among the earliest settlers of Iowa. In succeeding years, as the tide of emigration flowed into the territory, Baptists were fairly represented. The fullest and most reliable account of Iowa Baptists in their earlier history is found in a paper carefully prepared by Eld. J. F. Childs some years ago, entitled "The History of the Rise and Progress of Iowa Baptists." This history is still unpublished, but, through the kindness of the author, it contributes largely to the facts of this sketch.

The Danville, or, as originally called, the Long Creek, church, was the first Baptist church in Iowa. Brother and Sister Namly came from Kentucky bringing with them the Articles of Faith adopted by the Bush Creek Baptist church, Green Co., Ky. They settled within six miles of Danville, where they continued to reside. Together with a few Baptists from Illinois, they organized a church, and invited Elders John Logan and Gardner Bartlett, of Illinois, to preach for them. Elder Logan preached in a log cabin the evening of Oct. 19, 1834, probably the first sermon by an evangelical minister in this part of the Territory. The next day the church was constituted and named "The Regular Baptist (Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### A MAN-MADE RELIGION

I Kings 12:26-33

Jeroboam, the son of Nebat, was the first king of the ten northern tribes of Israel. After the death of Solomon, he headed a deputation who asked for a redress of grievances. The harsh answer of Rehoboam brought the revolt of the ten tribes who declared Jeroboam their king. The policy of Jeroboam brought about a religious as well as a political disruption of the united kingdom.

Although Jeroboam sprang from the race of Joshua, he became a ringleader in idolatry and sin.

Seeds of thought sprang up in his mind rank and wild, but instead of treating them as evil thorns he nurtured and protected them, as if they belong to the garden of the Lord. Jeroboam gave his energy to raising a barrier against the reunion of the tribes. He gave the northern tribe a man-made religion after the order of Cain.

#### ORIGINATED IN HIS HEART

The new religious ideas of Jeroboam came from his depraved heart: "Jeroboam said in his heart" (I Kings 12:26). In reality there are only two religions in all

the world — the one has its origin in the "I will" of God, the other has its source in the "I think" of man. There is a great gulf between the two. The Lord said: "My thoughts are not your thoughts" (Isa. 55:8). One is of the earth; the other is from Heaven. True religion is from above, but false religion is from beneath. The wisdom employed to make one is "earthly, sensual, devilish," yet the other is Divine.

The Bible says that every imagination of the thoughts of man's (Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL --- Editor

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## BRIEF NOTES

On January 2, there was an ordination service at New Hope Missionary Baptist Church of Oblong, Illinois. Brother Bernard E. Woodard was ordained to the gospel ministry, and Brother Bill Miller to the office of deacon. Assisting in the ordination were Elder Murl Combs and Elder Raymond Ellis of Calvary Baptist Church of McLeansboro, Illinois, and four members of the New Hope Baptist Church.

Brother V. C. Mayes, Rt. 1, Box 283, Splendora, Texas 77372, has printed in tract form the first tract of Adoniram Judson, the great Baptist missionary to Burma. This article originally appeared in TBE some months back. They are for free distribution. Write to Brother Mayes if you would like to have some of these tracts.

Gary Blair, son of Elder James Blair, pastor of the Calvary Baptist Church, 3012 Clearbrook Road, Sumas, Washington has made known the fact of his call to the ministry. At present, he is assisting his father with the services there.

## Man-Made Religion

(Continued from page one)

heart is evil continually (Gen. 6:5). The heart of man is deceitful and incurably wicked. Such a depraved heart cannot invent a system of worship that meets the claims of God and the needs of the soul. A man-made religion can never compare with the Divine revelation of Heaven. Whatever addition human wisdom may make to God's revelation is a poor substitute and gross presumption and rebellion.

I Corinthians 4:6 commands "us not to think above that which is written" in the Bible. Human religionists, after the order of Jeroboam and Cain, seek to set aside God's truth and replace it with man's lies. They make the doctrine of God give place to the doctrines

of men. They labor to turn men from the truth of God to the fables of false prophets and teachers. God can never approve of such work, for "no lie is of the truth" (I John 2:21).

### SELFISH ENDS

Jeroboam was jealous of the people who had made him king. Although they were friendly enough at this time, he feared that his popularity would not continue. He was afraid if they cleaved to their old religion, they would go back to their old king. To prevent this, he set up two golden calves in his kingdom as tokens of the Divine presence. One was set up at Dan the utmost border northward, and the other at Bethel on the southward border. It would appear as if he thought they were the guardians and protectors of his kingdom.

It is remarkable that one was set up at Bethel which lay close to Judah. Perhaps he sought to tempt the subjects of Rehoboam to image worship. The word "Bethel" signifies "house of God." But Jeroboam made it "Beth-aven" which means "house of vanity" (Hos. 4:15; 5:8).

Jeroboam adopted the calf worship of the Egyptian as the state religion of this newly organized kingdom. This was nothing but a revival of the calf worship in Israel which was such a curse in the days of Moses and Aaron. Jeroboam's religion was invented for his own selfish and political aspirations.

Self is the center of every godless religion. The pride of life lies at the root of all mere man-manufactured schemes of worship. It is the nature of fallen men to offer "sacrifice unto the idol, and rejoice in the works of their own hands" (Acts 7:41). They look upon service to the creature in preference to service to the Creator. They do great deeds of charity to "be seen of men" (Matt. 6:5). Human religionists seek the praise of men and care nothing for the honor of God.

### A CONVENIENT THING

The king of Israel told the people: "It is too much for you to go to Jerusalem." He said in substance, "You have freed yourselves from the high taxes of Rehoboam. Now free yourselves from the religious notions of the people of Judah. Why be tied to one place to worship?" Jeroboam pretended it was for their convenience and advantage that these golden gods were set up. This was done on the pretext of saving the people the trouble and expense of a distant journey.

The unrenowned man delights in an easy religion. The man on the street wants a do-nothing religion which covers everything and touches nothing. The carnal heart, possessed of the spirit of Jeroboam, is making religion today to fit man, not man to fit religion. Modern churches demand little of their members and believe little. In the religious world today anything goes. Churchgoers know little about self-denial and cross-bearing. They are better acquainted with the supper room than the upper room of prayer.

Man is a religious being, and Satan takes full advantage of this. For those who cannot stand much Bible preaching, he offers short sermons with no Scriptures. To those who don't like to dress up, he offers a drive-in church. For those who don't care to become a member of a local church, the Devil offers them a universal church which is invisible and requires no church attendance or financial support. For those who are afraid of water, he offers sprinkling for baptism.

Jeroboam's religion was one of selfish expediency and not of sacrifice. The thought of self-denial was excluded. His religion was a cheap and easy one. David knew nothing of this convenient religion. He told Araunah: "I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24). Epaphroditus did not have a

convenient religion because "for the work of Christ he was nigh unto death" (Phil. 2:30). Paul and Barnabas did not have a cheap religion, for they "hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26).

The king of Israel did not trust the promise of God. Before the division in the kingdom, God had told Jeroboam by the prophet Ahijah: "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee... And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee" (I Kings 11:31, 37-38).

Having received the kingdom from God, he should have relied on the Divine providence, not the establishment of a new religion. Jeroboam put his confidence in the people, not the God of Israel. He felt that he had gotten the kingdom by usurpation and did not believe he could keep it with any security and satisfaction. Thus he resorted to sinful means to preserve his kingdom. A disbelief in God's all-sufficiency is at the bottom of all such evil acts.

### CONTRARY TO GOD'S WORD

With reference to the golden calves, Jeroboam said: "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." This was done in direct contradiction to the Second Commandment which said: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:4-5).

The invisible God never allowed Himself to be worshipped by images. Jeroboam's innovation was a sin because it was setting up the worship of God by images. It was wrong because it was not being done in the place where God appointed, Jerusalem. "They made a calf... worshipping the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour; which had done great things in Egypt" (Psa. 106:19-21).

The carnal mind cannot be subject to the laws of God. It ever seeks to walk by sight and not by faith. All man-made religions are sure to be in direct opposition to the Word of God. "I thought," said Naaman, but his thoughts were contrary to the instructions of the man of God. Saul of Tarsus said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9), but he thought contrary to God's Word.

Depraved man always wants to put the wisdom of men above the wisdom of God. The Bible says salvation is by grace; false religionists claim it is by man's good works. The Scripture tells us redemption is by the blood of Christ; the followers of Jeroboam tell us it is by water baptism. The Word reveals that all believers are brethren, yet modern innovationists would exalt the clergy over the laity. The makers of human religion always set themselves up as smarter than God.

Someone may well ask, "How can I tell a human religion from a Divine one?"

Jesus Christ commanded: "Search the Scriptures" (John 5:39). The Bereans "searched the Scriptures daily, whether those things were so" (Acts 17:11). The Prophet Isaiah said: "To the law and to the testimony: if they speak

# "CHRIST'S CHURCH"

By ROSCOE BRONG  
Dean, Lexington Baptist College

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Christ's church was built upon Himself. "That Rock was Christ." (I Cor. 10:4). "In the Lord Jehovah is the Rock of ages" (Isa. 26:4, margin). "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19-20).

### BUILT ON CHRIST

The word Peter means a stone. It means a little stone, not a big rock. The Catholic church, which did not exist until hundreds of years after Peter's death, falsely claims to be built upon Peter, and by that very claim denies that it is Christ's church, because the Bible teaches that Christ's church is built upon Himself.

Peter never suggested that God's people or God's churches were built upon Peter. He preached that men should turn to Christ. He knew that Christ was not only the foundation but also the corner stone of His church:

not according to this word, it is because there is no light in them" (Isa. 8:20).

### A SNARE TO OTHERS

Verse 30 says: "And this thing became a sin: for the people went to worship before the one, even unto Dan." Isn't this amazing? The people of Israel thought it was too far to go to Jerusalem to worship according to God's ordinance, but they thought nothing of going twice as far to Dan to worship according to their own inventions. They were forced to go to the extreme northern part of their kingdom as Abijah, king of Judah, within a few years took Bethel (II Chron. 13:19) and probably destroyed the golden calf. Nevertheless, the idol at Dan became the object of worship instead of a means to help the thoughts of God.

Puny man is always prone to be more taken up with his own works than the works of God. The little ornamental cross can become an object of worship. A picture of Christ can replace the real Christ. A beautiful church building can distract from the message preached by God's servant. A Bible commentary can take the place of the Bible and the Spirit of God. A prayer book can become more precious than the things which are invisible and eternal. When any product of man is exalted to the throne of the affections, the presence of God is usurped. Whatever takes the place of God is an idol; it is a sin and a snare to others.

It is sad to say that the people (Continued on page 3, column 1)

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. Unto you therefore which believe he is precious: but unto them which be disobedient, THE STONE WHICH THE



ROSCOE BRONG

BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, even to them which stumble at the word, being disobedient: whereunto also they were appointed" (I Pet. 2:2-8).

### BUILT IN CHRIST

Christ's church was built upon Christ as the foundation Rock; and it is built in Christ as the chief corner stone: "Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:20-21).

No organization is Christ's church, no matter what it calls itself, if it depends upon or owes its existence to the life, work, and teachings of any mere human beings. Christ's church was built upon Christ Himself; not upon popes, or Luther, or King Henry VIII, or Calvin, or Wesley, or Campbell, or Smith, or Russell, or any other men who thought they could do a better job teaching and organizing than the Son of God.

### BUILT BY CHRIST

Christ's church was built by Himself. "I will build my church." False churches teach that the church was not organized until Pentecost, but there is no such teaching in the Bible. On the contrary, in Acts 1:15 we are told that before Pentecost "the number of (Continued on page 6, column 2)



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There would be less faultfinding if all the faultfinders had to come from the ranks of the faultless.

## Man-Made Religion

(Continued from Page Two)

followed their king. They followed his example of idolatry. False religions always lead men away from the truth to fables. If you took all of the disgruntled Baptists and Protestants out of the modern false cults, you would all but destroy these religious societies.

### NO REGARD FOR PURITY

Man-made religion is oftentimes an impure religion. Such was the case of Jeroboam's religion. Verse 31 declares: "And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi."

This is characteristic of all man-made religion; there is no value set on inward holiness of life. Outward conformity and parade are enough to meet all its requirements. The consecrated sons of Aaron were not the kind of ministers Jeroboam wanted (Num. 3:6). Their strict adherence to the Word of God would not suit his purpose. The natural man wants only a cold, formal, heartless religion. He is contented with a form of godliness which denies the power of holiness of character. His religion has no practical effect upon his life. He has only a counterfeit religion. There is much show but little substance; there is much talking but little doing. He prefers the lowest motives as his governing principles. He shuns the pure light of God's Word which reproves and rebukes.

### APPEARS TO BE RIGHT

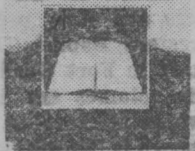
Jeroboam had the altar, the priests, and the ordained feast "like unto the feast that is in Judah." His system had all the externals of true religion. What was wrong with all of this? It was evil for "he had devised of his own heart." He had no authority from God to do any of this. His actions ignored the Divinely appointed priests in Judea, the real ordinances of God, and the holy Temple in Jerusalem. "And this thing became a sin." The whole affair was a sham and a mockery, a lifeless image of the real. There was all the outward semblances of the true, but it had no foundation in the sight of God.

All mere man-made religions, despite their beautiful rituals and ceremonies, are sadly defective. Human religion's laughter lacks Divine cheerfulness; its worship lacks supernatural love. Its prayers bring no answers; it calls forth no criticism from the world. It is a poor sickly thing — a mongrel, bastard thing — born in the mind of Satan and brought forth by a depraved human.

A man-made religion is evil because it has no light of eternity in its eye. Such a religion has no power to bless its votaries with peace, pardon, and hope. All religions which men devise end in

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Harold Lindell



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In this book the esteemed editor of *Christianity Today* writes on the vital subject of the inerrancy of the Scripture and its supreme importance to the church. One of the best books ever written on this subject. On page 114 he relates that George E. Ladd, a post-tribulationist, denies the inerrancy of the Bible in the areas of history and fact. He gives an up-to-date exposure of liberalism in the Lutheran Church, the Southern Baptist Convention, and other denominations. Names and places are given.

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## IS "THAT" IN THE BIBLE?



Question:

"WHAT WOMAN IN SILENT PRAYER WAS THOUGHT BY A PRIEST TO BE INTOXICATED?"

Answer: Hannah, First Samuel 1:12-15, "And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

disappointment at death and the judgment of God. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Millions have mistaken death for life. When they face God they will discover that sin cherished is self-delusion. What a horrible thing to fall from high expectations of Heaven into the depths of Hell! Multitudes please themselves with the fancy that their opinions and practices will bring them to Heaven at last! But the way of ignorance and carelessness, the way of worldliness and earthly-mindedness, the way of sensuality and flesh-pleasing, the way of hypocrisy in religion, external performances, partial reformations, and blind zeal are "the way to Hell, going down to the chambers of death." Beware, lest you be found sleeping unto death in carnal ease.

The Bible says in Proverbs 30:12: "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." A thin cloak of profession is not enough to save the soul. It is Satan's great work to delude the sinner into a good opinion of himself. He lets him believe he was once impure and that by going through some purifying observances the soul is cleansed. There is a great distinction between being pure in one's own eyes and being pure in the sight of God. No one is pure of sin unless he has been washed in the blood of Jesus Christ (1 John 1:7; Rev. 1:5). The most moralized unwashed professor is the slave of sin.

You should examine your own heart. What kind of a religion do you have? Is it nothing more than the product of human devising? Is it just a form of godliness? Will it stand the judgment of God? Are you religious but lost? Do you know Christ as your Saviour? Do you believe with all your heart that He is the Son of God? If you do not, your religion is no better than Jeroboam had.

### Permissiveness In . . .

(Continued from Page One)

tablets. The liberals must be surprised that God was telling the truth after all. Because they could not see it or prove it, the liberals couldn't accept it. A case of little faith!

The point about all this is simple: The Modernists and their seminaries have never accepted the accuracy of the Old Testament. Now, their theory of the evolution of Christianity has dissolved. And they have no place to stand. What will be their next move?

Unfortunately, we've seen very little about this startling discovery in mainline Protestant publications. One would think that Christian preachers throughout the world would be rejoicing and proclaiming from their pulpits the

joyous and fulfilling news about these exciting tablets.

Permissiveness is an important tool of the liberals. It has to be some kind of weakness, an unwillingness to accept discipline and responsibility, the path of least resistance. Let us consider this principle of permissiveness in just one of the many secular "projects" of our mainline denominations: Abolish the death penalty. The National Council of Churches and several of its member denominations are fighting the death penalty. For example, a resolution of the 1976 General Conference of the United Methodists calls for strengthening "resistance to the use of capital punishment;" and the Methodist Council of Bishops, meeting in Philadelphia November 15-19, 1976, followed this up with an appeal against the death penalty, saying "it presumes upon the prerogatives of God." The Bishops appealed to the President of the U. S. and to all governors to grant clemency "on the basis of the teachings of the Christian faith."

A policy statement of the National Council of Churches General Board in 1968 "declares its opposition to capital punishment," and urges member denominations "actively to promote the necessary legislation to serve this end." As a result of last summer's supreme Court ruling that the death penalty is not unconstitutional, some denominational publications have editorialized for a "no" to the death penalty, calling capital punishment barbaric, counter-productive and out of place for Christians. Some have said that the threat of death does not deter murderers, and that a comparison of murder rates with and without the death penalty proves the point. Church members have been urged to write to government leaders and lawmakers to let them know that such punishment is immoral and ineffective.

But before writing, and in order not to "presume upon the prerogatives of God" or go against "the basis of the teachings of the Christian faith," why not take a few minutes to examine the Scriptures on the death penalty; and also, why not find out what law enforcement officers and statistics say about using the death penalty as a deterrent to crime? Let's see if there is justification for the emotion and sentiment being urged upon us. First, law enforcement officers and statistics.

At the Symposium on Criminal Justice October 12, 1976 at Florida Southern College, theologian L. Harold DeWolf denied that the death penalty could deter homicide. He blamed the current increase in murder on handguns and TV violence, and called capital punishment un-Christian. However, Florida Attorney General Robert L. Shevin disagreed, citing the dramatic jump in homicides in the U. S. from about 9,000 per year during the period 1930-1965 (when the death penalty was in effect) to about 22,500 per year during the period 1965-1975 (when the death penalty was banned). He added: "Such an increase is too great to be explained by the population growth." ("United Methodist Reporter" October 29, 1976).

The Assistant District Attorney of Philadelphia, Richard L. Sprague, in 1971 said: "Law enforcement is in a terrible state today on account of the suspension of the death penalty." And added: "Without death truly staring them in the face, admitted killers can thumb their noses at the law." The Director of Americans for Effective Law Enforcement, Frank G. Carrington, told the U.S. House Judiciary Committee in 1972 that those who would abolish the death penalty show a lofty disregard for the plight of the actual victims and the safety of potential victims. (Continued on page 5, column 2)

THE BAPTIST EXAMINER

FEBRUARY 19, 1977

PAGE THREE

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

RAYMOND A. WAUGH, SR.

(Part III)

### Man Reaches Mars

On July 20, 1976, the director of the Viking I Space Mission to Mars announced that the Lander had touched down. Men turned to congratulate one another that another wonder of men had been accomplished. At approximately 8:12 a.m. the Lander from Viking I notified the mortals at the Jet Propulsion Laboratory, Pasadena, California, that it had safely touched down on Chryse Planitia, the Gold Plain of Mars, at 6:53 a.m. CDT. This, it was said, was the conclusion of some eight years of human dreaming and human planning.

On July 21, 1976, the director reappeared to give further details and to jubilantly announce, "We have detected enough nitrogen and argon to allow for the evolution of life on Mars." As many as 750 men have labored on this project and thousands of others have had direct or indirect involvement with this scientific effort of men. More than a billion dollars have apparently been spent on sending Viking I to Mars with but one primary objective; namely, to prove that life on Mars and in our universe is a product of an unthinking, godless evolution; to prove that life issues from nonliving material, and that organic life develops spontaneously from inorganic elements!

Certainly, none should even attempt to deny that, humanly speaking, this was one of the most advanced exploits of men within history as we know it. Needless to say, such exceeds oceanic voyages and land movements of other days, and even the human efforts to master the air. Yet, if these had even very elementary wisdom, they would be able to read the prophecy of Daniel with understanding, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). They would read and realize that man's movements and knowledge today are provided according to God's design — not in accord with the will of men.

Nevertheless, man's reaching of the Moon, and his reaching of Mars were tremendous exploits from my perspective. As a youth, I spent considerable time studying books, papers and scientific Journals in which men speculated about the Moon, Mars, our solar system, the galaxies beyond, and the universe of which our earth is such a small part.

In those days, men and scientists, in particular, had some rather positive, supposedly scientific ideas about the canals (canali), and the changing seasons of Mars. I was tuned in on that fateful night when Orson Wells narrated the supposed arrival of "Martian Men" on earth. So very real was the rendition, and unconvincing was the explanation that it was just a dramatic presentation, that I was somewhat shaken and departed the house of a girl I was visiting and returned home. In those days, the words which Percival Lowell had written in his *MARS AND ITS CANALS*, "That Mars is inhabited by beings of some sort or other we may consider as certain as it is uncertain what those beings may be," were yet of considerable scientific and popular interest. He was not alone with his supposed scientific comprehension. A similar emphasis, "An ochery tinge in the general soil, like what the red sandstone districts on earth may possibly offer to the inhabitants of Mars, only more decided," was given as fact in *THE UNIVERSITY ENCYCLOPEDIA* of 1902.

We need to remember that these supposed scientific conclusions are less than seventy-five years old. Although men had concluded by 1973 — just three years before the visit of Viking vessels — that "Intelligent life can be ruled out at once," they went on to say, "Plants, however, are much more adaptable, can survive in the most unlikely places . . . it seems that Mars is not geologically inert, and the features shown by Mariner 9 indicate that much more atmosphere and water existed in the past than is now the case. If life could develop during the periods when conditions are less rigorous, it might possibly persist — particularly if, as is widely thought, the less rigorous periods recur at intervals of 25,000 years or so. Neither can we entirely discount some form of life underneath the surface, where it would be better protected from harmful radiation."

In *THE BOOK OF MARS*, published in 1968 by the office of The National Aeronautics and Space Administration, and by Samuel Glasstone, reputedly "one of the foremost scientific authors of today," we find, "The first direct tests for life, past or present, as well as for prebiological compounds, on Mars will be made with instruments that will be landed on the surface of the planet." He goes on to indicate, "The only kind of life known to scientists at present is, of course, life on Earth. Hence, it is obvious that the techniques proposed to seek evidence for life on Mars are such that terrestrial organisms would respond in a positive manner to all the tests applied. Whether or not life that had evolved on Mars would react in the same

(Continued on Page Four)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:  
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"How should a church go about calling a new pastor?"

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
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Road  
Kirkland, Ohio



Ideally, when a man who is a member, is called of God to be a pastor, the church should call and ordain him. This is no casual venture, however, but one of great import and therefore to be regarded only after great and serious deliberation and prayer.

Usually, the above is not likely, then the church in need of a pastor must take positive steps to find one. This can be done by letting sister churches know of the need. They should then attempt to help by encouraging any qualified man, in their midst to contact the needy church.

When such is the case, the church should carefully try the candidate for scholarship in the Word, ability to preach it; for wisdom in leadership — a nearly impossible task — but with our God all things are possible.

E. G.  
COOK

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Birmingham, Ala.



PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.

So far as I am able to know there is no Scripture that deals with this subject. So I will have to play it by ear. First, I would say that a church should not consider a prospective pastor on the grounds of the number of people he baptized during his last pastorate. Neither should he be considered on the grounds of the amount of money the church was able to take in under his leadership. Things of this nature should not enter into the matter in any way.

A church should do her best to determine what the prospective pastor believes, preaches and practices. Oftentimes a trial sermon may not sound like one he preaches a year later. So the church cannot be too careful about what he really believes. Then the church should want to know, so far as it is possible, what his status is in

the community where he lives. In I Timothy 3:7 Paul says, "He must have a good report of them which are without." By that Paul means his neighbors must be able to say that he is an honest, upright man, and that his morals are above reproach. If all his neighbors believe what he preaches, let them keep him. But if his neighbors are forced to say that he is a clean, honest and upright man, you may have a good prospect.

JAMES  
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We do not have a definite Scriptural procedure to follow in this matter. However, there are some things that should be considered.

Before doing anything, much prayer should be sent up over this need of the church. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6). After prayers have been made, then invite preachers to come and preach for you. When you are sure that the Lord is leading you, extend a call to him from the church. Any call should be from the entire church. It is best to have an unanimous vote if at all possible, if not then you must have a majority vote.

There are some things that should be considered when you are thinking of a person to pastor your church. (These are not all that should be considered, but they are some that I feel are important).

(1). "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:15). "He gave some . . . pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11). Can he feed you with knowledge and understanding so that you will grow?

(2). Does he fill the qualifications as found in I Timothy 3:1-5 and Titus 1:5-14?

(3). "Let the elders that rule well be counted worthy of double honor . . ." (I Tim. 5:17). Will he be able to lead the church as one who rules well?

(4). "I charge thee . . . preach the word; be instant in season out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:1,2). "But speak thou the things which become sound doctrine" (Titus 2:1). Will he preach sound doctrine and be longsuffering in his teaching?

(5). "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2). Will he be faithful regardless of what takes place?

(6). "Not a novice, lest being lifted up with pride he fall into condemnation of the devil" (I Tim. 3:6). Has he had enough teaching and experience in a church to be able to work well? (Please note that I am not speaking of a seminar or college-type teaching here, but just plain old teaching under a man of God).

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The Scriptures tell us that God gives His churches pastors as one of His gifts. In Ephesians 4:11, we read, "And HE GAVE some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Sometimes a church loses this gift through death, and sometimes another church extends the call for the pastor to leave his church and to come and be their leader.

I believe the pastors and churches will have much to answer for in the way they act as regards the office of pastor. It is a common thing to see pastors holding their office for less time than it takes to really get acquainted with the church. They prate about the Lord calling them, and then perhaps in less than a year, they have taken off to pastor another church. If a church is led of God to call a certain man, and if he is led to become pastor of that church, that pastor and church should be overwhelmingly convinced concerning a move elsewhere before taking it. In the early days of my own ministry, I made some mistakes along this line. Finally, I was called by a certain church, and everything relating to the call was such that I knew that the hand of God was in it. I never moved from that pastorate, but spent the rest of my ministerial life there — about thirty years.

As to how a church should go about calling a pastor, there is not much said in the Bible. However, a long lifetime in the ministry convinces me of several things, as follows:

1. I doubt if deacons should be given the task of recommending a new pastor. Sometimes such deacons come to dominate the pastor when he owes the call to them.

2. A committee of spiritual men may well be appointed to recommend to the church a prospective pastor.

3. Sometimes a man who appears to be a favorable prospect can be invited to visit the church and preach, that people may know something of his ability.

4. Sometimes the committee can attend the church of a man whom they are considering in order to

## MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Three)

way is, however, quite uncertain." Further on, we read, "If a significant number of tests indicate that forms of life exist on Mars, it will be essential to determine if they are indigenous to that planet or if they have evolved from terrestrial organisms transferred in some manner to Mars."

Though these called scientists are utterly without facts, we note that they presumptively assumed that any life which they might discover would "have evolved!" If there has been any question in the mind of anyone as to the intentions of mortal men involved in this exploit, such detail should provide some rather definitive insight.

Man Mocks God

Needless to say, the intentions of the scientists have been and are quite obvious. First, they assume that life on earth has evolved! Secondly, even though they no longer insist on intelligent life on Mars, they yet assume life or life-forms to exist there, and that they will provide evidence of an evolutionary process. In their apparently intellectual blindness, these cannot see that their very procedure, and their hypothesis regarding evolution on Mars is utterly without fact. Even an elementary definition of science as "knowledge of facts, phenomena, laws, and proximate causes, gained and verified by exact observations, organized experiment, and ordered thinking" makes such an approach by scientists to be unscientific.

They have announced, in a very real sense, their conclusion before obtaining any facts. They have determined the nature of the whole without having any facts. If one wishes to trouble with the logic of their problem, they have prejudicially set up their conclusion without any factual premises for their syllogism. Even more, they are indulging in a "deductive" process and calling themselves scientists, when it was an "inductive" process that broke the pseudo-syllogistic and illogical chains which had bound the peoples of earth for centuries.

In their desperate attempt to outlaw God from His Universe and to discredit His Holy Word, these evolutionistic scientists who have sent their Vikings and their Landers to Mars to confirm their thesis have resorted to the very philosophical and logical process which kept men chained to the "spontaneous generation" science for 4,000 years. Incredulously, however, they go on to build upon their thesis which has no foundation in fact and speculate as to whether the life-forms they expect to find are indigenous to that planet or whether "they have evolved."

(Continued on Page Five)

hear him and to learn the state of his work. In my judgment, it would be better for this committee to not let it be known that they are considering the pastor as one whom they might recommend to their own church.

5. No church should be led to call a certain man for pastor because he has kinfolk in the church. We think just here of two instances in which churches were hung up on the matter of calling a preacher because there were some members who had a preacher among their kinfolk whom they wanted the church to call, and they would not vote for anybody else.

6. Above all things, a church and its leaders need to pray and seek Divine guidance in the matter of the call of a new pastor.

7. No prejudicial scheming should be resorted to in the call of a new

pastor. God's will should be sought with great earnestness.

The pastor of what is perhaps the largest Baptist church in the world had a rather remarkable experience. When the former pastor of the church died, this man had some kind of a vision in which he was told that the Lord wanted him to become pastor there. He went and told the leaders of the church about this experience. They were so deeply impressed that they laid the matter before the church, and the church called him. He has been pastor there for long years, and the church has grown and prospered in an astonishing manner. I don't think that either pastor or people doubt that God led in this man becoming pastor of that church. When any church and pastor moves in line of God's will, success may be expected.

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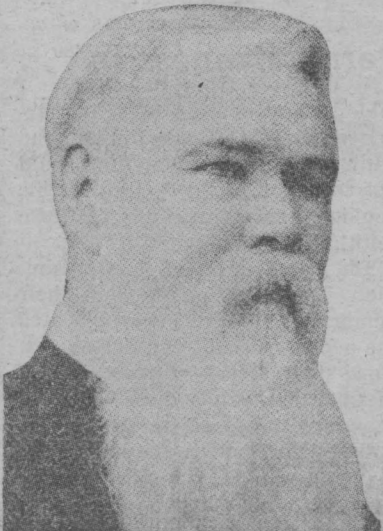
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## John Spilsberry

(Continued from page one)

and three nights in His grave, from whence He arose the third day by the power of His Godhead, for the justification of all for whose sins He died, and that in the same body Christ died, He arose from the dead, and afterwards ascended into Heaven, the place of glory, where He was before, and there to remain until He comes at the last day to judge the world in righteousness.

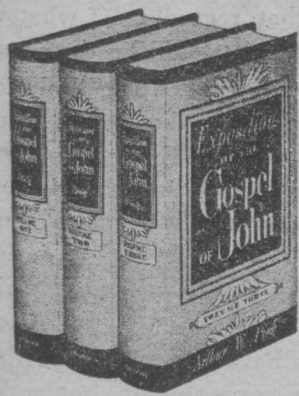
5. I believe that God of His grace, in His own time, effectually calls such as shall be saved to the knowledge of the truth, who is said, of His own will to beget us by the Word of truth: in which work of grace, nature is as passive, as a child in the parents begetting of it; and so God by His Spirit works faith in the hearts of all such to believe in Christ, and His righteousness, only for justification. And thus they are made righteous before God in Christ, and so conformable to the will of the Father through the Son; and also made holy through the work of regeneration, and the Holy Spirit of grace dwelling in them; yet all such have still, as long as they live here in the flesh, remaining in them, an old man, that original corruption, the flesh that wars against the spirit, which hinders them in their obedience both to God and man, and many times draws them to that which is evil, and contrary to their intentions; yet all of them shall through Christ overcome, and safely be brought to glory at last.

6. I believe the Holy Scriptures to be the Word of God, and have the only authority to bind the conscience to the obedience all there-in contained, and are the sufficient rule, by the Spirit of God to guide a man in all his obedience both to God and man.

7. As for the absence of original sin, and power in the will to receive and refuse grace and salvation being generally offered by the gospel, and Christ dying for all persons universally, to take away sin that stood between them and salvation, and so laid down His life a ransom for all without exception, and for such as have been once in God's love, so as approved of by Him in Christ for salvation, and in the Covenant of Grace, and for such to fall so as to be damned eternally, and all of like nature, I do believe is a doctrine from beneath, and not from above, and the teachers of it from Satan, and not from God, and to be rejected as such that oppose Christ

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and His gospel.

8. I do believe the resurrection of the dead, that all shall live and come to judgment, and every one give account of himself to God, and receive according to the things done in their bodies, whether they be good or bad; therefore no conscience ought to be forced in the matters of religion, because no man can bear out another in his account to God, if in case he should cause him to sin.

9. I do believe the powers that are, as the civil magistrates, and so, are of God, to whom God hath committed the sword of justice, for the punishment of evil doers, and for the good of such as do well, in which respect they ought to be honored, obeyed, and assisted by all men, and of Christians especially, and that out of conscience to God, whose ordinance and ministers they are, and bear not the sword in vain (Rom. 13; 1 Pet. 2; Titus 3).

(A TREATISE CONCERNING THE LAWFUL SUBJECTS OF BAPTISM, pp. 73-74, 1652 edition).



## Permissiveness In . . .

(Continued from page three)

George Kirkham, a university professor of criminology and author of the book "Signal Zero," told a nationwide TV audience on November 18, 1976 how he positively changed his mind in favor of the death penalty after serving as a city policeman. (He had worked on the side as a policeman to test his theories).

Voters in an Illinois referendum in December 1970 supported the death penalty two to one. A Los Angeles Police survey in 1971 found a deterrence ratio of five to one in crimes of violence because of the threat of the death penalty. This was from statements of convicted criminals, of whom 80 per cent did not kill their victims because of the death penalty. A similar finding was cited in 1972 by Justice Marshall McComb of the California Supreme Court. California has records of many cases in which convicted killers had been released and had killed again. Furthermore, we read of cases like this in our newspapers almost every day.

What does the U.S. Constitution say about the death penalty? The 5th Amendment implies approval of capital punishment in saying: "No person shall answer for a capital . . . crime, unless on indictment of a Grand Jury." (Emphasis added). Only the method of execution should be subject to judicial interpretation, and the 8th Amendment prohibits "cruel and unusual punishment." The 14th Amendment

specifically prohibits deprivation of life without due process of law, thereby implying constitutional approval of the death penalty when there is due process.

And finally, and most important, what does the Bible say? Should the Bible guide Christians and governments? Or, should we ignore those portions which offend our sentiments and emotions?

The late Baptist pastor John R. Gilpin points out in the Bible 21 separate and distinct offenses against society, and against God, which God says are punishable by death. Some of these offenses are: murder, rape, kidnapping and witchcraft. Here are a few Scriptural references on the punishment of death: Genesis 9:5,6. Exodus 21:12, 16. Exodus 21:23-25. Exodus 22:18. Leviticus 20:2-5. Leviticus 20:10. Numbers 35:16-21. Numbers 35:30. Deuteronomy 19:10-13. Deuteronomy 19:15-19. Deuteronomy 22:24-26. Deuteronomy 24:7. 1 Kings 21:19. Proverbs 6:17. Matthew 5:17-22. Acts 25:11. Romans 13:1-5. 1 Peter 2:13,14.

These passages of Scripture leave no doubt about God's command for death punishment for capital offenses. The main argument advanced by opponents of the death penalty is the Sixth Commandment: "Thou Shalt Not Kill." However, the Ten Commandments are God's Bill of Rights for individuals and are the moral laws for individuals. Individuals are commanded not to take the law into their own hands by killing. So, let's examine God's command to individuals and what He expects of governments.

Beginning in the Bible in 1 Samuel 12:13-15, when Israel had developed into a nation, God commanded the king (the legal authority) to execute criminal offenders according to His law. The king then did the executing instead of the "avenger of blood" as provided for in Deuteronomy 19:10-13 and as approved by God.

Probably the best explanation of the real meaning of "kill" in the Sixth Commandment comes from John Battle, a Bible scholar from Elkins Park, Pa. The original words of the Bible were from the Hebrew language in the Old Testament, and from the Greek language in the New Testament. In the Hebrew Old Testament, as well as in the Greek New Testament, a special word for "kill" is used in the Sixth Commandment: "ratsack" in Hebrew and "pnoneuo" in Greek. In the Bible these spe-

(Continued on page 6, column 1)  
THE BAPTIST EXAMINER  
FEBRUARY 19, 1977  
PAGE FIVE

## MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Four)

ed from terrestrial organisms transferred in some manner to Mars."

The human objective is clear!

Logical reasoning is no part of their procedure, yet, as scientists, they are deemed to be rational men. If they were professing an "intuitive process," we might understand their predicament. If they had confessed that they had departed from the "inductive process" and that they were indulging an unscientific "deductive process," we might understand, even though we did not agree with the direction of their "reasoning."

As it is, these who call themselves scientists and who are deemed by others to be scientists have deductively determined that God does not exist, or that God did not create, or that God does not sustain. Then, as men, driven by an insatiable madness, they spend their every waking hour attempting to fill the "whole" of their deductive philosophical concept with "parts" that will ensure the exclusion of God from His Universe and the final abrogation of the Scriptures as His Holy Word.

Very simply, "man mocks God," and that with design!

They dispute His Sovereignty and His Preeminence!

As Satan once lifted his voice and declared, "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North, I will ascend above the heights of the clouds, I will be like the Most High" (Isa. 14:13-14), so these lift their voices against the Almighty and prepare to lift themselves "by their own bootstraps." Satanically-driven men whom we know as scientists apparently will not be deterred from their effort. Prior to the arrival of Viking I and the touchdown of the Lander from Viking I, the cry was that they would find life-forms on Mars, or, at least, the supposed resource materials from which life-forms had evolved or could evolve.

Following the touchdown of the Lander from Viking I, and after a few days of experimentation — and let none presume that the accomplishment of the technological feat across a quarter of a million miles, after the vessel had traveled some 500,000 miles through the "void" of space, WAS NOT A SCIENTIFIC MARVEL such as men have never known — scientists were first elated that "life-form reactions" were being obtained. Soon, however, they were chagrined. The general consensus of opinion was that the "reactions" were simply strange chemical reactions.

Even at this late date, however, these demonically-driven men would not concede the folly of their hypothesis or the obvious error of their effort. Even as Viking II approached Mars and then went into orbit on August 7, 1976, scientists began speaking of the possibility that life-forms would be more likely in the Northern regions of the planet because of the presumed presence of water or some sort of moisture.

On August 12, 1976, there was this news item which again played upon the spiritual depravity of men and their Scriptural ignorance, "Viking II is looking for a landing spot in the Northern Zone of Mars . . . Scientists believe this area may be a more likely spot for life-forms." I was in the city of El Paso the night men made this statement via the media. It was a night when rugged, barren mountains stood gaunt against a Western sky. Sandy and rocky wastes — not unlike the "wilderness" of Biblical note — spread as far as the eye could see beneath a sky studded with a million stars and a waning moon. In their demonic depravity, men may deem such wonder to be the fortuitous agglutination of an amalgam of unthinking atoms or elements. For me, however, there was the evidence of Almighty God, and with David I could sing, "The heavens declare the glory of God, and the firmament showeth His Handywork. Day unto day uttereth speech, and night unto night showeth knowledge" (Psa. 19:1-2).

Men were destined, however, for further disappointment in their determination to mock God as Creator. In the quietness of my home in Midland on September 30, 1976, I heard one of the newsmen note, "Scientists say they have found no organic life on Mars, but that they will not quit trying." This was followed by a longer report in the papers of the following day which indicated, in part, "The prospect of finding anything dead or alive on Mars dimmed appreciably Thursday when Viking project scientists revealed that a key instrument on the Viking II spacecraft had failed to detect the presence of any organic compounds in a sample of Martian soil."

Man Traps Himself

There is no doubt that these whom we know as scientists today manifest intellectual astuteness and a cumulative knowledge beyond that of men of any generation in the history of men, as it has been known for the last several thousand years. Nevertheless, they evidence wisdom to a lesser degree than men in any known generation! If they were wise, they would realize the truth of Daniel 12:4, "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and

(Continued on Page Six)



If you want to follow Jesus Christ, you must follow Him to the ends of the earth; for that is where He is going.

## CHRIST IN ME THE HOPE OF GLORY

JIMMY GRAY  
Norman, Oklahoma

Three times in prison for crimes I had done,  
I lived by the needle, dope and a gun.  
A hospital or jail, I could not tell,  
No where to go and headed for Hell.  
I walked alone with no one to care;  
A life without meaning, with no one to share.

A fight with a man, my wife lay shot,  
It was time to run, I would not be caught.  
Thirty years like this and no tears to cry.  
Sick of my life, I wanted to die.  
A voice in my ear said, "Ask and receive;  
A life without end, repent and believe."

The Devil said, "No, you belong to me;  
Sin has you bound, you'll never be free."  
I fell to my knees, I just had to try,  
"Dear God, if you will, hear my lost cry."

My hard heart was broken, I began to weep  
As the sins and hatred came up from the deep.  
A new heart He gave me, the old one was gone.  
The darkness had vanished, like a new day at dawn,  
Old things passed away, all things became new.  
A new creature in Christ; the sky had turned blue.

The grace of our God is more than we know,  
The gift of His Son, with His life-giving flow.  
A lost sheep no longer, I did what was best,  
I took on His yoke and learned of His rest.  
This is my song; this is my story,  
It is Christ in me, the hope of glory.

—Saved by Grace,  
JIMMY K. GRAY

## Permissiveness In . . .

(Continued from page five)  
cial words are never used to describe the execution of a guilty criminal — but they are used to indicate a premeditated killing for revenge, hatred or greed. Therefore, the original Scriptural words for "kill" vary in meaning — and the Bible therefore, identifies the type of killing prohibited by this Commandment. The Sixth Commandment prohibits killing for revenge, hatred or greed. It does not prohibit the execution of guilty criminals. Neither does it prohibit killing in self-defense or national defense (Neh. 4:14).

It cannot correctly be said that Jesus did not consider capital punishment. Jesus and Paul did recognize civil authority and civil law, but expected governments to be just in God's sight. Civilization in Jesus' time had developed into established governments since the early days of the Old Testament and these governments were expected to observe God's law. See John 19:11; Romans 13:3,4; and Acts 25:11.

How can God command the death penalty and still call for love, pity and forgiveness? The answer is that God also commands justice! Man was made in God's image, and life is holy, the precious gift of God! Murder of an innocent victim offends God and justice is demanded. The criminal's life must be forfeited; and the civil government, under the law of God, is charged to execute the guilty. Thereby, man learns of God's wrath against murderers and learns of God's passion to protect the innocent.

Jesus was born to be murdered. He fulfilled the prophecy. He was innocent. He died for the sins of His murderers. It was His mission. Mortal man has no such mission. Jesus forgave His murderers, who represented the civil authority — a wicked and unjust government, not a government under the laws of God. Whoever uses "Thou Shalt Not Kill" to oppose the death penalty or to oppose war, or uses Jesus' crucifixion to plead mercy for murderers — then, that person misuses or misunderstands the words of the Sixth Commandment.

So, we come back to permissiveness, leniency, shirking duty, bleeding hearts — and to progressive

theology. Are we to believe that the ecclesiastical scholars are the only ones who understand the Bible? That the common man can't think and understand for himself? The Bible is clear on its origins and prophecies — and especially clear on the death penalty. God does not want sentimental people. He wants obedient and Scriptural people. Christians should support God's laws and God's judgments, including capital punishment for murderers and certain other criminals. Human life is sacred, but not absolute. Other things are even more important: truth, justice, faith, love, freedom and obedience to God's Word.

## "Christ's Church"

(Continued from Page Two)  
names together were about an hundred and twenty." This plainly means that the church had 120 members. Christ built His church during His earthly ministry in the flesh, before His crucifixion. In Matthew 18:17 we read, "If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." It is ridiculous to suppose that Christ was talking about a church that didn't exist. He was plainly teaching His disciples that if they could not settle the matter of trespasses against one another as individuals, they should take their trouble to the church. What church? The church of which they were members, of course. Christ promised to build His church, and here we find it, in existence before He was crucified. Why call Him a liar by saying the church was not organized until Pentecost?

Christ's church was built by Christ Himself, before His crucifixion. No organization is Christ's church, no matter what it calls itself, if its origin is more recent than the personal ministry of Christ on earth. Christ's church in the world today is the same in organization, in doctrine, and in practice as it was 1900 years ago.

### HIS ONE AND ONLY CHURCH

Christ built only one kind of church: "I will build MY church." It is His church because He created the members. (Col. 1:16). It is His church because He purchased it with His own blood. (Acts 20:28). It is His church because He is its Head and it is His body. (Eph. 1:22-23). It is His church because He is its Bridegroom and it is His

bride (Eph. 5:22-32).

"There is one body" (Eph. 4:4). "God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33). Christ built only one kind of church; He has only one body, and that is the "local" church, the church that has a definite membership, a definite time and place of meeting, a definite organization with elected officers (bishops, elders, or pastors, and sometimes deacons), and a definite program of carrying on the Lord's work — "the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:1-15).

### NO "INVISIBLE" CHURCH

The devil has persuaded many people that the church is some kind of an "invisible" thing that all Christians belong to, and if he could make enough people believe this he would soon destroy Christ's church. But Christians who get their doctrines from the Bible instead of from the devil will not be misled. The Bible does not say one word about an "invisible" or "universal" church. There isn't any such thing.

In Matt. 16:18, in Paul's letter to the Ephesians in Col. 1:18, 24; I Tim. 2:5, 15; 5:16; Heb. 12:23; Jas. 5:14, and possibly a few other passages, the word "church" is used abstractly, as I have frequently used it above, not referring to any particular organization at any definite place, but to the church as an institution. When we make a concrete application of the word we must have in mind a particular organization of baptized disciples that meet somewhere and is engaged in the Lord's work, because this is the only kind of church that the Bible tells us anything about.

### ABSTRACT AND CONCRETE

To illustrate what is meant by the abstract and concrete uses of words, I might say, "The horse is a useful animal." I have here used the word "horse" abstractly. I have no particular horse in mind. Now, if I were to use the word concretely, I might say, "Farmer Brown's horse is a good puller," or "The horse on this side seems balky." I am talking about particular horses. But if I knew as little about horses as some religious teachers seem to know about churches, I might try to make you believe that there is only one horse in the world, a big invisible horse — and a lot of work you would get out of it!

Again, I might say, abstractly, "The public school is a great democratic institution." No sane person would suppose I meant that there is only one public school in the world — a kind of invisible something without any form of organization, without any responsibility or authority, a school to which all students the world over belong, but without any official

(Continued on page 8, column 1)

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## MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Five)

knowledge shall be increased." Though these scientists of our day would have us suppose that it all happened by chance — as a watch with no maker, a dictionary with no author, a book of science with no writer, or a Viking and its Lander without benefit of human genius — any who are truly wise will recognize that "The heavens declare the glory of God and the firmament showeth His handywork" (Psa. 19:1).

Surely, these are caught in a satanic net of their own making, and they know it not! Thinking themselves wise, they cannot comprehend that "the foolishness of God is wiser than men" (I Cor. 1:25).

"Professing themselves to be wise, they have become fools."

Just seven years ago, we heard, "That's one small step for man, one giant leap for mankind," as this era's first man alighted upon our nearest heavenly neighbor, the Moon. In that hour, those awesome words, "In the beginning God created the heavens and the earth . . ." which had been read as man circled just seven months earlier were apparently forgotten. The "Eagle" of human design and creation had landed and men had taken their first step into the Moon's hostile environment. Still, they apparently were convinced that the Earth they had left and the Moon they had reached were just amalgamations of unthinking molecules which had somehow agglutinated in some chance, natural fashion in order to form a life-sustaining Earth and what appeared to be a barren Moon.

In such an exalted moment of experience, one might suppose there would have been thanksgiving to the God of creation who had made it all possible. Tragic and impossible though it may be, men, in that moment, seemed to have one objective: namely, to prove some one of their several theories regarding the evolutionary origin of the Moon.

Just a few days before this singular, impressive and auspicious event, several of earth's foremost men of science had gathered to discuss what would be found. Needless to say, it was a moment of human, demonic dissonance. No two of these men who were known among men as knowledgeable and wise had any consistent, harmonious views regarding the nature of the Moon or the circumstance of its origin. Their hypotheses were without any semblance of unity, though we are led to believe that science is an exact discipline. Billions of dollars, of course, had already been spent in photographing the Moon and probing its surface with instrumented packages and additional billions had been spent to put men on the Moon. Yet, the total objective of these conversant scientists seemed to be that they might confirm one or more of their evolutionary theories.

One supposed that men who landed would find that the Moon was "spun off from the earth." Another assumed that the effort would prove that the Moon was "formed from a gaseous mass orbiting the earth." A little different approach was taken by one who supposed that the Moon had "formed from some gaseous mass elsewhere in the galaxy and that it was then drawn into the earth's orbit." Still another was of the opinion that the Moon had been "formed by condensation in a hot, extended atmosphere of the newly forming earth."

In this meeting of scientists before the landing of Apollo II, these differing hypotheses were put forth as the ultimate thoughts of mortal men regarding the Moon. Even those who had similar general thoughts on the nature and the origin of the Moon differed quite vigorously in particular details. They were agreed totally, nevertheless, that the Moon was a product of evolution. They were determined that, regardless of whatever else might be learned, this primary thesis would be confirmed.

Today, just seven years later, every speculative, evolutionary theory to which men had held concerning the Moon's nature and its origin has been finally discounted. Every hypothesis which they had, "drummed into the minds of men" in the process of their scientific education has been disproven. Not one evolutionary theory which men have held concerning the origin of the Moon can stand in the light of the "discoveries" which men themselves have made.

Scientists from many disciplines have spent great portions of their lives during these last seven years studying moon-dust and moon-rocks. They doubtless have been as zealous in their efforts as mortal men in any endeavor in human history. Some of them were aware that their whole approach to evolution could very well hang in the balance. Consequently, they have analyzed the moon-dust and the moon-rocks microscopically, chromatographically, optically, biologically, chemically, electronically, and by other procedures, as well.

Yet, and this would seem to be rather crucial, not one particle have they found which is exactly like any particle of earth. Though they have lived and labored anxiously in hope of discovering some evidence of life — fossilized or otherwise — not one living cell, not one blob of protoplasm, and not one life-form have they found.

One has spoken well of this determination on the part of men to prove their evolutionary hypotheses. We hear, "The

(Continued on Page Eight)



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

ANNAPOLIS, Md. (EP) — Reported abortions increased 18 per cent in 1975 in Maryland over the previous year, for a total of 18,865 legal abortions, an official report states. The provisional ratio of abortions per 1,000 live births for all Maryland women is 465.1, however, when the number of Maryland women who obtained abortions in the District of Columbia is included.

LAS VEGAS (EP) — Two women were married here Dec. 30 in what some believe may have been the first legal "gay" wedding in Nevada.

Roy Neagle, deputy marriage clerk for Clark County, and Al Alaluf of the Chapel of Roses Wedding Chapel, said they were not aware that A. T. Callaghan was a woman when the marriage license was issued and the wedding was performed.

PARIS (EP) — A French musician and composer says she has evidence to prove that tiny symbols thought to be accent marks on early texts of the Old Testament are actually signs of a musical scale.

Mrs. Suzanne Haik Vantoura, along with a synagogue cantor, has prepared an album of psalms performed as she believes they were 2,000 years ago.

NEW YORK (EP) — The most notable presidents of the United States have been men with a firmly rooted faith in God, say authors David E. Green and Edmund Fuller in a case-by-case study titled, "God in the White House."

"Those who were the strongest intellectually were also the strongest spiritually," the late John F. Kennedy observed during his tenure in the highest office.

At the top of the list are Jefferson, both Adamses, Lincoln, Theodore Roosevelt and Wilson.

Listed among the "moderately religious" are Washington, Madison, Monroe, Jackson, Van Buren, Polk, Buchanan, Cleveland, Hoover, Truman, Eisenhower, Kennedy and Johnson.

The study was issued prior to Nixon and Ford. Recently President Ford stated: "I have a relationship with Jesus Christ through my church and through my daily life. That commitment has a tremendous subjective impact on decisions that I have to make. Prayer is very important to me."

President Jimmy Carter has elaborated on his particular religious views openly, brushing aside conventional reticence and spelling out frankly and publicly just where he stands in matters religious.

"Jesus comes first in my life, even before politics," he says. "I don't want anything that's not God's will for my life. . . I'm a Christian, no matter what."

LONDON (EP) — A woman missionary of the United Society for the Propagation of the Gospel, one of the biggest and oldest of Anglican missionary societies, has been slain in India.

She was Miss Joan Barker, 42, superintendent of Maranghada Hostel at Bihar. The society said she was shot in the village of Maranghada on Dec. 22 and died before reaching a hospital.

NEW YORK (EP) — World Jewish population is estimated at 14,145,000 (down 85,000 in a year), and U.S. Jews number about 5,845,000 (up 116,000), according to the 1977 edition of the American Jewish Year Book.

The United States continues to have the most Jews. Next comes Israel (2,953,000), and the Soviet Union.

TORONTO (EP) — An international team of Anglican and Roman Catholic scholars has reached an agreement which opens the way for Anglicans to recognize the Pope as chief pastor or primate. The move is a major step toward healing the split between the churches which is more than 400 years old. The common recognition of Roman primacy would bring changes not only to the Anglican Communion but also to the Roman Catholic Church.

The Anglican membership is 60 million, while the Roman Catholic constituency stands at 600 million.

VATICAN CITY (EP) — No women will be ordained by the Roman Catholic Church as priests because Christ "was and remains a man" and his apostles, all men, chose other men as their successors.

So states a 6,000-word declaration issued on orders of Pope Paul VI by the Vatican's Congregation for the Doctrine of the Faith.

Gary M. Gilmore, 36, was executed by a firing squad on January 17, after months of legal wrangling. He was the first prisoner to be executed in the United States in 10 years.

Following the execution, Ron Stanger, one of his attorneys, said, "Today Gary Gilmore has quiet. He has quiet for eternity." The editor would sincerely hope this is true of Gary Gilmore, but he is not as certain as Mr. Stanger.

Gilmore did believe in God, but had a terrible misconception of Him. In a letter to 12-year-old Lisa LaRochelle of Holyoke, Mass., he

wrote, "I sort of believe that we are all God. That God dwells in each of us, and all living things. That all living things are but sparks of the Divine, which is God, the creator and author of the universe."

The demand for strict justice for his crime by Gary Gilmore will be long remembered by many of us.

How many countries fell to the Communists during the Ford administration? There were twelve, thanks to Henry Kissinger and détente. They were South Vietnam, Cambodia, Laos, Somalia, Ethiopia, Mozambique, Angola, Benine, Madagascar, Guyana, Surinam, and Jamaica.

How many countries will be given to the Reds under the Carter administration? Let me make a prognostication: South Korea, Rhodesia, Southwest Africa, Taiwan, Malaysia, and Thailand. Please remember the names of these countries. Then at the end of the next four years you will know if the editor is a wise man or a fool.

Orie Bover has a band of followers who believe he is Jesus Christ and consult him on every aspect of life. "People who believe in him will do anything he tells them to

were, "Good night and God bless you."

NEW BRUNSWICK, N.J. (EP) — A Boston study shows that drug use among teenagers is strongly related to alcohol use, with 90 per cent of "heavy drinkers reporting use of marijuana.

The research conducted by Dr. Henry Wechsler of the Medical Foundation in Boston was done in two cities near Boston and reported in the Journal of Studies on Alcohol, published by the Center of Alcohol Studies at Rutgers University here.

Of the 1,715 students in junior and senior high schools surveyed, 16 per cent were classified as heavy drinkers, 38 per cent as moderate drinkers, and 46 per cent as light drinkers or abstainers.

VANCOUVER, Wash. (EP) — Attorney Douglas Wallace, excommunicated from the Church of Jesus Christ of Latter-Day Saints after baptizing a black into the priesthood, has announced he will hold an "excommunication trial" for President Spencer Kimball.

Wallace wrote to the Mormon leader asking that the church "schedule the Sunday, April 3, 1977, General Conference sessions to accommodate this trial."

WASHINGTON, D. C. (EP) — President Carter attended Sunday church services on the third day after his inauguration with Mrs. Carter and other members of the First family.

The Carters also presented themselves during the service Jan. 23 at First Baptist Church here to the congregation for membership, and by a show of hands, the members accepted them — the traditional Baptist practice.

## Doctrine Of Election

(Continued from page one)  
they led a criminal to prison, and exclaimed, "There I go but for the grace of God!"

Every real believer, when on his knees, subscribes to the doctrine of unconditional election. No person can really pray while boasting of anything good in and of himself (Luke 18:10-14). Sovereign grace will come out in prayer, though it may be left off the platform. No saved man will get on his knees and claim before God that he made himself to differ from others who are not saved. And in praying for the lost we supplicate God to convict them of sin and convert them to faith in Christ. We do not depend upon the freedom of their wills, but beseech God to make them willing to come to Christ, knowing that when they do come to Christ, He will not cast them out (Jno. 6:37).

It is told that a Methodist minister once heard a Presbyterian minister preach. After the sermon, the Methodist said to the Presbyterian, "That was a pretty good Arminian sermon." "Yes," replied the Presbyterian, "we Presbyterians are pretty good Arminians when we preach, and you Methodists are pretty good Calvinists when you pray."

In praying for the lost just what are we asking God to do? What did Paul ask God to do for Israel? Did he not ask Him to spiritually enlighten them so that they would cease trying to save themselves and trust Christ for the righteousness they were trying to establish for themselves? See Romans 10:1-4. It appears shocking to believe that any aspect of salvation is conditioned upon anything the sinner can do apart from the inwrought grace of God.

## THE HISTORIC BAPTIST POSITION

Nearly all declarations of faith published by Baptists have dealt with the subject of election. The writer might state he is in agreement with all these confessions since they are in virtual agreement with one another. The historic Baptist position on election

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has been succinctly and clearly stated in the "Abstract of Principles" of the Louisville Seminary. Article V of this Confession reads as follows:

"Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified."

In harmony with the above statement several things may be said by way of amplification:

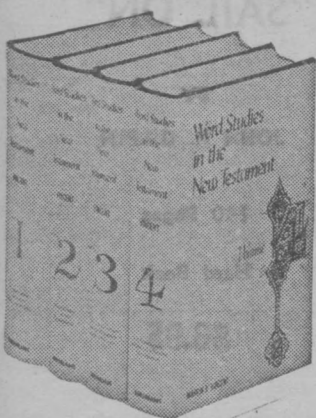
1. Election is God's choice. It is God's choice in eternity of those He will save in time. There must be selection or universalism. The word election is associated with God, not with man. Mark 13:20 speaks of the elect, whom He elected, rendered in the King James version: "The elect whom he hath chosen." The theology, that God votes for us, the Devil votes against us, and that we cast the deciding ballot is entirely outside the pale of Scripture teaching, and is almost too ridiculous to notice. Our Lord said to His disciples, "Ye have not chosen me, but I have chosen you." (See also Eph. 1:4; II Thess. 2:13). Self-election is a bad form of self-righteousness.

2. Election is God's choice of some persons. Universal election is a contradiction of terms. This is too obvious to need argument. In Romans 11:7 Paul says that the election (elect) hath obtained salvation, and the rest were blinded.

3. Election is God's eternal choice. In Ephesians 1:3, 4 we read of the spiritual blessings we have in the heavens, "According as he hath chosen us in Him before the foundation of the world." In II Timothy 1:9 Paul says that God "hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

4. Election is God's gracious choice. This means that there was nothing in the creature as the cause or ground of the choice, "but of His mere mercy in Christ." Unconditional election finds illustration. (Continued on page 8, column 2)

THE BAPTIST EXAMINER  
FEBRUARY 19, 1977  
PAGE SEVEN



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The National Bureau of Investigation in Manila has been asked to investigate faith healers who allegedly pay off travel agents to send them patients. The NBI is to help the medical profession prosecute Filipino faith healers.

WASHINGTON, D. C. (EP) — "May God guide this wonderful country, its people, and those they have chosen to lead them. May our third century be illuminated by liberty and blessed with brotherhood, so that we and all who come after us may be the humble servants of thy peace."

With that prayer, President Gerald Ford ended his formal goodbye to national government after 28 years, including the last 29 months as the nation's Chief Executive.

In concluding his State of the Union address to both houses of Congress, he said, "My fellow Americans, I once asked for your prayers, and now I give you mine." After the prayer, his closing words



It may be well to remind ourselves that we can't go the second mile until we have gone the first.

## "Christ's Church"

(Continued from page six)  
teachers or classrooms, a school that nobody needs to attend — boy, what a school!

People generally are not quite foolish enough to entertain such ideas about horses or schools, but when we come to religion many persons seem to forsake all reason and are ready to believe the silliest nonsense if it will give them an excuse for laziness or sin.

### HIS CHURCH STILL HERE

Finally, Christ's church is still in the world. It is not here again, it is here yet — and will be here until Christ comes for His bride. His promise is "the gates of hell shall not prevail against it." All Protestant churches are built upon the assumption that Christ lied, that His promise failed, that His church perished, and that it was necessary for man to bring success out of God's failure. Only Baptists and Catholics claim to trace their history to the time of Christ. But the Catholics, by their own testimony, are built not upon Christ but upon their popes, and they are farther from the truth than any other so-called Christian church. Moreover, many so-called Baptist churches are not Christ's; more and more of them, in these latter days, are forsaking unpopular truths. We need to know more than the name of a church to know whether it is Christ's; only those churches are His which believe and teach His word.

Christ gave to His church "the keys of the kingdom of heaven" (Matt. 16:19), with the promise that "whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18). Christ's church is "the pillar and ground of the truth" (I Tim. 3:15). Others have selected portions of truth to mix with their errors, but the faithful ministers of Christ's true churches "have not shunned to declare unto

you all the counsel of God" (Acts 20:27).

### CHURCH MEMBERSHIP

Unsaved sinners ought not to belong to any church. If you have been saved by God's grace, then you ought to follow Paul's example (Acts 9:26), and join yourself to that church nearest your present, temporary home which shows evidence that it is of Christ's building, a church whose only Head is Christ, whose only message is His word.

### REFERENCES

Below is a list of Scripture verses containing the word "church" or "churches." Read and study them for yourself to be sure of the Bible teachings about the church.

Matthew 16:18; 18:17.  
Acts 2:47; 5:11; 7:38; 8:1,3; 9:31; 11:22,26; 12:1,5; 13:1; 14:23,27; 15:3,4,22,41; 16:5; 18:22; 20:17,28.  
Romans 16:1,4,5,16,23.  
I Corinthians 1:2; 4:17; 6:4; 7:17; 10:32; 11:16,18,22; 12:28; 14:4,5,12,19,23,28,33,34,35; 15:9; 16:1,19;  
II Corinthians 1:1; 8:1,18,19,23,24; 11:8,28; 12:13.  
Galatians 1:2,13,22.  
Ephesians 1:22; 3:10,21; 5:23,24,25,27,29,32.  
Philippians 3:6; 4:15.  
Colossians 1:18,24; 4:15,16.  
I Thessalonians 1:1; 2:14.  
II Thessalonians 1:1,4.  
I Timothy 3:5,15; 5:16.  
Philemon 2.  
Hebrews 2:12; 12:23.  
James 5:14.  
III John 6, 9, 10.  
Revelation 1:4,11,20; 2:1,7,8,11,12,17,18,23,29; 3:1,6,7,13,14,22; 22:16.

## Doctrine Of Election

(Continued from page seven)  
tion in the case of Jacob and Esau. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth" (Rom. 9:11).

This naturally gives rise to the human objection: "Is there unrighteousness with God?" Paul replies in the negative and then asserts God's sovereignty: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Rom. 9:18). God's own sovereign pleasure alone determines or selects the objects of His mercy.

5. Election is unto salvation. It is not denied that there has been a Divine choice of nations to external privileges and blessings, nor that individuals have been chosen to particular service; but we affirm that the Scriptures also teach an election of individuals to everlasting life. (See II Thess. 2:13). Election is not salvation, but unto salvation, which means it was before and not after salvation. Men are saved when they trust Christ not when they were elected. Eisenhower was not president when he was elected, but when he was inaugurated. There was not only an election to but also an induction into the office. And so God's elect are inducted into the position of saintship by the effectual call (the quickening work of the Holy Spirit) through which they become believers in the gospel. (See I Cor. 1:29).

6. Election is a challenging doctrine. Article IX of the New Hampshire Confession says in part: "That it (election) may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence."

Peter exhorts to diligence in making our calling and election sure by which he means to make it sure to ourselves. There is ever the danger of one taking his salvation for granted without due evidence of it. No unbeliever or nominal Christian has any right to take comfort from the doctrine of election. This is the children's bread. Sometime ago the writer attempted to witness to a man concerning his need of a Saviour. He used the doctrine to justify his indifference, nonchalantly saying that when God got ready to save him He would do it. I said to him, "There is truth in what you say, but it is not the truth you need, for unless you repent and believe you will go to Hell."

(DEFINITIONS OF DOCTRINE, Vol. II, pp. 44-47. Published by The Bryan Station Baptist Church, Route 4, Lexington, Kentucky).

## Iowa Baptists

(Continued from page one)  
Church at Long Creek."

In 1838 another church was organized, about six miles southwest of Burlington, through the labors of Elders James and Moses Lemon and Clark, from Illinois. It was called "The Baptist Church of Christ, Friend to Humanity, at Rock Spring, Iowa." The Union and Pisgah churches were organized in 1839.

In 1833 three churches, Long Creek, Union, and Pisgah, were organized into an Association, the first Baptist Association in the Territory. The meeting was held in a grove, west of what is now Danville Centre. The membership of the three churches was less than 90, and the number of delegates in attendance was 10. The organization was effected and the entire business of the meeting was transacted while 9 of the delegates were seated in a row on a log and the moderator standing before them, supported by the back of a chair. The body was called "The Iowa Baptist Association." In 1843, after the organization of the Davenport Association, its name was changed to the "Des Moines Association."

The Baptists of Iowa went on gaining from year to year. Their

## MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Six)

scientists chipped some of the rocks (moon) to examine their interior structure. They studied fragments under a microscope, bombarded another small piece with electrons and X-rays. They picked and scraped, even vaporized a pinch of lunar dust at high temperatures. After the initial studies, they planned to take a rock apart almost atom by atom." It is further said, "William Schopp of the University of California at Los Angeles, placed lunar dust and rock chips under a 300,000-power microscope and could find no sign of lunar organisms, living, dead or fossilized."

These apparently comprehend not that God long ago negated their every evil determination; their every monstrous purpose on the Earth, the Moon, or Mars to outlaw God from His Universe and to discredit His Holy Word. More than 2500 years ago, and that through the lips of one who paid a high earthly price for faithfulness, there came the word, "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done" (Jer. 31:37). God Himself determines the final futility of the human effort to blaspheme His Name and to discredit His Word with, "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). God sovereignly puts the lie to man's effort to attribute the ultimate wonder of the universe to blind forces. Then, He sovereignly confirms His declaration some 500 years later with prophecy which will be accomplished in the endtime.

In their piteous ignorance, men suppose the show is theirs, but God shows them to be pawns that Satan moves at will to accomplish his nefarious purposes. They suppose themselves to be harbingers of wisdom and of light, when, in fact, they are, in truth, precursors of foolishness and darkness; that is, they walk as an army in total disarray and their every supposed advance is accompanied by the fatal shadow of destruction and death.

(To Be Continued)

strength and efficiency were increased by accessions to the ministry of able and earnest men, many of whom came under the appointment of the American Baptist Home Mission Society, by the constant tide of emigration from the older States bringing in many faithful Baptists, and by the conversion of souls. New fields of Christian labor were occupied, churches were multiplied, a general organization for missionary work was formed, additional Associations were established, the Sunday school enterprise was pressed forward, means were proposed and devised for the advantages of higher education, and institutions of learning were founded.

Baptist churches are found in most of the principal cities and towns of the State. There are now in Iowa 24 Baptist Associations, 410 churches, having a membership of 24,700; over 1000 were added to these churches by baptism during the year 1879-80. They have about 250 Sunday schools, with 20,000 pupils, and are well represented numerically in their institutions of learning now at work. The Baptist ministry of Iowa has many men of sterling worth.

Not a few of them have supported their families in part or altogether by the labor of their own hands while preaching the gospel to others. Iowa Baptists have been, and they still are, represented in the civil and educational interests of the State and nation, holding places of prominence and trust in halls of legislation, in executive and judicial positions, and among professional men. Iowa Baptists have contributed some noble men and women for the work of foreign missions, and for missionary toils in the dark places of our own land. Among the biographical sketches of this work will be found the names of a few men who are now living in the State or are sleeping in its soil. These by no means exhaust the list of men worthy of special notice, but may be accepted as representatives of the different classes whose lives and labors occupy an important place in Iowa Baptist history.

Iowa Baptists have a future which has the promise of marked advancement and blessed results to those interests of Christ's kingdom committed to their trust. (BAPTIST ENCYCLOPEDIA, Vol. I, 1881 Edition, pp. 583-584).

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(A SUNDAY SCHOOL TEACHER)  
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\_\_\_\_\_ Zip Code \_\_\_\_\_

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(A CHURCH MEMBER)  
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