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The Baptist Examiner

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Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 2113

THE CANCELLED CHECK

A. J. GORDON

While in a bank one day transacting some business, a gentleman laid a check upon the counter, which was promptly rejected.

"That check is good for nothing," said the cashier, "it is cancelled," and holding it up to the light, he exhibited a small round hole in the paper where it had been punched.

"What does that hole indicate?" asked the gentleman. "It indicates that the check has been paid," said the cashier, "and it has been cancelled, in order that it may not be paid twice."

"Do you recognize the handwriting as that of a person who has just claims on this bank as a depositor?" "Certainly," said the cashier. "The handwriting is genuine, and the paper would be perfectly good were it not for the



A. J. GORDON

mark of the punch. But to attempt to collect it now would be to demand double payment."

The cashier being a man with

whom we were well acquainted, we repeated to him this passage of Scripture after he had finished his explanation. "Having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:13, 14); and asked him whether God had not done precisely the same thing with the record of sin which His law had written against us, as the bank had done with the paper. "That is so," he said, "though I never thought of it before . . ." and here our conversation was interrupted. But we would like to continue the conversation with our readers.

When and why did God forgive us our trespasses? Were they forgiven only when we had sufficiently repented of them, and because of the sincerity and depth of that repentance? It seems to us not. This passage seems to carry our forgiveness back to Christ's cross, and to ground it on the work which He there accomplished by His crucifixion. Before you and I were born, Jesus Christ took the record of our sins in His hand and went upon the cross. The nail which went through His hand went through that handwriting of the law that was against us. The debt was cancelled, and the claim forever invalidated.

And now the risen Saviour comes to us, and, with His pierced hand, holds out to us this cancelled claim, and says, "Will you accept the forgiveness which I have ef-

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TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR

EACH SUNDAY

WCMI — Ashland, Ky.
8:00 - 8:30 a.m.

WFTO — Fulton, Miss.
1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE BIBLE AND THE BAPTISTS

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

"That the man of God may be perfect, thoroughly furnished unto all good works" (I Tim. 3:15-17).

It is my firm contention that Baptists give the Bible a higher place than anyone else. Our great

fundamental principle is that the Bible is the sufficient and authoritative rule of faith and practice. We do not put the Bible above Christ, but it is through the Bible that we learn of Him and come to know His teaching. We believe, as the Bible says, God has exalted His Word above His name (Psa. 138:2).

NOT WITHOUT ITS CRITICS

God's Word is eternal, infallible, and unchangeable. Its critics are legions. They are found in the centers of learning and at time in the



ARTHUR WAUGH

It is highly improbable that our effort at this juncture will reorient the thinking of all to the extent that there will be a one hundred per cent effort to pursue truth at any cost. Nevertheless, we

(Continued on page 6, column 1)

have the responsibility to declare the truth as we see it whether anyone accepts it.

DETERMINATION

For some, the search for truth involves the rejection of Truth because of their premise that the way to light is through darkness, the way to fragrance is through putrefaction, or the way to certainty is through doubt. These are those who join Eve, who, in the very presence of the glory of God, accepted Satan's, "Yea, hath God said?" These are those who, in the very "presence" of the incarnate Son of God, join Pilate to inquire, "What is truth?"

Thankfully, in every generation, there have been those who have believed the Bible to be the Word of God, and who have adhered to the Bible as God's Word. These experiences were realities in the lives of Abel, Abraham, Joseph, Isaiah, Amos, and a host of other faithful men who believed even at the peril of their own lives. Job may be noted as concluding that he was going to remain faithful to the Lord and His Word, even though it might cost him his life. The Apostle, many centuries later, recounts the character of his perils as he "fought (the) good fight . . . and kept the faith." And our Lord Himself indicated His ultimate

(Continued on page 6, column 1)

What Is A Supralapsarian?

(A READER DISAGREES WITH THE FORUM)

C. LAVERN GAYLORD
Lakewood, Colorado

"A person who holds that God, without any regard to the good or evil works of men, have resolved, by an eternal decree, antecedent to any knowledge of the fall of Adam, and independent of it, to reject some and save others; or in other words, that God intended to glorify His justice in the condemnation of some, as well as His mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall" (McCLINTOCK AND STRONG, Vol. 10, pp. 36). "The supralapsarian considers the decree of election, or predestination to eternal salvation or damnation, as the original decree upon which all others, including that permitting the introduction of evil, depend" (Vol. 10, pp. 2).

"The particular point which we are now to ponder is, as to whether His people were viewed by God, in His act of election, as fallen or unfallen; as in the corrupt mass through their defection in Adam, or in the pure mass of creaturehood, as to be created. Those who took the former view are known as Sublapsarians; those who took the latter view as Supralapsarians . . . This writer unhesitatingly (after prolonged study) takes the Supralapsarian position" (THE DOCTRINE OF ELECTION AND JUSTIFICATION by A. W. Pink, pp. 65-66).

John Calvin "held to the supralapsarian view" (McCLINTOCK AND STRONG, Vol. 2, pp. 43). "You see how he refers both (election and reprobation) to the mere pleasure of God. Therefore we cannot assign any reason for His bestowing mercy on His people, but just that it so pleases Him, neither can we have any reason for His reprobating others but His will" (CALVIN'S INSTITUTES, Vol. 2, pp. 224).

John Gill (Baptist) was a supra-

lapsarian. "The moving, or impulsive cause of God's making such a decree, by which he has rejected some of the race of Adam from his favor, is not sin, but the good pleasure of His will . . . His purpose, whether with respect to election or rejection, stands not on the works and will of men, but on His own will and pleasure . . . what then could move God to choose one and reject another, but His sovereign good-will and pleasure? Preterition is God's passing by some men, when He chose others: and in this act, or part of the decree, men are considered as in the pure mass of creaturehood, or creaturely; in which state they are found, when passed by or rejected . . . and this is a pure act of sovereignty of God, and to His sovereign will it is to be ascribed; who has the same sovereign power, and greater, than the potter has over his clay, to make one vessel to honour, and another to dishonour" (BODY OF DIVINITY by John Gill, pp. 194, 197).

(Continued on page 5, column 5)

BAPTIZO QUESTIONS

V. C. MAYES
Splendora, Texas

A brother in Georgia writes asking that I explain the questions I raised in the first section of the book "Baptizo-Dip Only."

Others have asked me personally to explain some of them. Inasmuch as this seems to be of common interest, I will give some answers in this issue of "The Baptist Examiner." Some of the questions are explained in the book. (You may have a free copy upon request). I left many of the Scriptures unexplained in order that the reader might try to interpret them for himself. Following is a bit of help with some of these proof texts.

Is baptism in obedience to a Divine command? No one will question the fact that baptism is Divinely commanded (Matt. 28:19).

Does baptism save (I Peter 3:21)? No one should question the fact that baptism does save because the Bible says it does. The

question is — how does baptism save us? In what respect are we saved by baptism?

Taking this Scripture out of its context is how many believers arrive at false conclusions about baptism. Let us examine some of the Scripture verses that speak of being saved. Luke 7:50 says, "Faith saves." Romans 8:24 says, "Hope saves." I Corinthians 1:21 "By the foolishness of preaching" some are saved. I Corinthians 3:15, "Saved by fire." (Does this mean that fire saves us?) Ephesians 2:5,8, "Saved by grace." Hebrews 10:39, "Belief saves." James 1:21, "Word saves." I Peter 3:20, "Water saves." Some one may even want to say that the Bible teaches that "fear saves" (Jude 23).

Do you see the problems that can develop when we take a phrase, a word, or a sentence out of context and ignore the simple rules of interpretation?

The plain truth is that God saves us. The Father, the Son and the Holy Spirit each have a function in the work of salvation. A good example of this would be: The Father "gave his only begotten Son" (John 3:16). The Son "gave himself" (Gal. 1:4). The Spirit gives new life (John 6:43).

Regardless of where these other acts, works, ceremonies, etc., fit in God's scheme of things; let us never forget that it is ". . . God, who hath saved us, and called us with an holy calling, not according to our works (such as baptism), but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9; Titus 3:5).

Now you see that if God saves us (and He does); literally and actually — then if baptism saves, it must be in a pictorial, symbolic, figurative sense.

Look at I Peter 3:21 again. Does it not say that baptism is a like figure? It certainly does. Peter mentions Noah, the ark, and the

Peter said: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof

(Continued on page 2, column 1)

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Bible And Baptists

(Continued from page one)
falleth away: But the word of the
Lord endureth for ever" (I Pet.
1:24-25).

Skeptics and infidels ever seek
to overflow the inspired and
inerrant Word of God. They at-
tack the very foundation of the
Christian religion when they at-
tack the Bible. Christianity stands
or falls with the validity of God's
Word. Destroy the authority and
accuracy of the Bible, and you
will have destroyed the religion of
Jesus Christ.

Religious infidels in the church-
es, Bible colleges, and seminaries
of the world are agreed the Bible
is a book of fairy tales and frauds.
They arrogate to themselves the
right to criticize and improve on
the greatest Book in the world.
They assume that they are wiser
than God. While they cannot bring
themselves to believe in the in-
spiration and the infallibility of
the Bible, they have no trouble in
believing in their own inspiration
and infallibility!

Throughout all Christendom
there is a widespread movement
to exalt human wisdom above the
Word of God. This movement pa-
rades itself under the high sound-
ing title of "scholarship." Its au-
thority is the textbooks of fallible
men. It places the Bible in a sec-
ondary place and demands that
it be interpreted or modified ac-
cording to the thoughts of human
genius. It boasts that it is advanc-
ed, up to date, sensible, and sane.

Jesus Christ said: "The Scrip-
ture cannot be broken" (John 10:
35). You cannot have a half Bible.
If the Bible needs modifying, clar-
ifying, and editing so as to fit into
the mold of "science falsely so
called," then we have no revela-
tion from God. If the Bible is not
the inerrant Word of God, then
tear it apart page by page and
burn it as trash, for it claims to
be infallible! It must be what it
claims to be, or it is nothing. If
it is anything, it is everything.
It must be a whole Bible or no
Bible!

THE BAPTIST EXAMINER

MARCH 26, 1977

PAGE TWO

ITS PERFECTIONS

The Old and New Testaments
are the complete and perfect stan-
dard of faith and practice. They
contain all God was pleased to re-
veal to man. They are the whole
will of God for His people. The
Bible is the perfect law (Jas. 1:
25). The psalmist penned: "The
law of the Lord is perfect" (Psa.
19:7). If the Scriptures are able
to make the man of God perfect,
then they must be perfect them-
selves. If they make a man "thor-
oughly furnished unto all good
works," then they must be all that
is needed for life and godliness.
The man of God has no need for
oral tradition or the decree of
some council.

THE ONLY SOURCE OF DOCTRINE

Every doctrine is to be confirm-
ed and established by the Holy
Scriptures. As a doctrinal matter
would come up Christ would ask:

BRIEF NOTES

The South Park Missionary Bap-
tist Church, 8510 - 8th Ave. S.,
Seattle, Wash., and Pastor Glen
L. Tweet will be holding meetings
beginning March 31, at 7:30 p.m.
and continuing until Sunday night,
April 10. The church will have
morning services at 11:00 a.m.
April 4-8. The speaker is Elder
Charles Souder, pastor of Pil-
grim's Hope Baptist Church, Mem-
phis, Tenn. The pastor and church
invites all within driving distance
to attend these services.

The Grace Baptist Church, 415
Perfect Drive, Sunbury, Ohio, and
Pastor Martin Holmes will host a
Bible Conference on Saturday,
April 16. Various speakers are on
the program. The pastor and church
invites those within driving
distance to attend this meeting.

"What is written in the law? how
readest thou?" (Luke 10:26). In
His preaching He "expounded unto
them in all the Scriptures" (Luke
24:27). In rebuking men of reli-
gious errors He would say: "Ye
do err, not knowing the Scrip-
tures, nor the power of God" (Matt.
22:29). In defeating Satan
Christ would say: "It is written."

The apostles of Christ appealed
to the Bible to confirm what they
preached and taught. Acts 17:2
reads: "And Paul, as his manner
was, went in unto them, and three
sabbath days reasoned with them
out of the Scriptures." Paul told
Agrippa that he had preached
"none other things than those

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Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"AFTER CONVERSION" — WHAT?

"There is therefore now no con-
demnation, to them, which are in
Christ Jesus, who walk not after
the flesh, but after the Spirit"
—Rom. 8:1.

This is a big question. After one
is saved, what ought he to do?
I am not talking about what he
should do after he joins the
church; I am not talking about
what he should do after he has
been baptized, but rather, after
conversion, what ought he to do?
I think I have some seven ex-
cellent answers to my question.

I AFTER CONVERSION, YOU OUGHT TO CONFESS JESUS CHRIST PUBLICLY AND BE BAPTIZED.

I held a revival meeting in
Louisia, Kentucky, a number of
years ago. A woman told me, "I
was saved last night." I said, "I
guess that means you will unite
with the church; that you will

make a profession of faith and
ask for baptism tonight." "Oh,
no," she said, "I don't want any-
body to know about it." Somehow
I had a sneaking suspicion that
the Holy Spirit of God had not
done anything for her and that
she hadn't been saved. I don't
know that my suspicion was true,
but I say that if you have been
saved, you ought to immediately
confess Jesus Christ as your Sav-
iour and be baptized.

I have three passages of Scrip-
ture that I want to read in that
respect.

"Then they that gladly received
his word were BAPTIZED: and
the same day there were added
unto them about three thousand
souls"—Acts 2:41.

This is a reference to what took
place on the day of Pentecost.
Simon Peter preached, people had
been quickened by the Holy
Spirit, three thousand souls had
been saved, and those that were

saved were baptized immediately.
They didn't wait until the next
day, they didn't wait a week, a
month, or a year, but rather, "they
that gladly received his word
were baptized."

Years ago, when I was pastor
of the First Baptist Church of
Russell, we built a church build-
ing in 1930. I was talking to a
woman who told me that she had
been saved for sixteen years at
that time but had never been
baptized. She said, "If you will
let me be the first one to be bap-
tized in the new baptistry, then
I want to join the church." I
didn't do it. It seemed to me like
there was too much of the energy
of the flesh there — that somebody
wanted to be able to say she was
the first one to be baptized in the
baptistry of the new church build-
ing. Consequently, I didn't do it.
That was in 1930 and this is 1970.
That is 40 years ago, and she her-
(Continued on page 3, column 1)

which the prophets and Moses did
say should come" (Acts 26:22).

Our text says that "all scrip-
ture" is profitable for doctrine.
The Bible imparts doctrinal knowl-
edge in Divine things. It is God's
compendium of truth. Some books
contain some truth, but the Bible
is the only book which contains
nothing but the truth. It is the
"Scripture of truth" (Dan. 10:21).

Baptists have no human creed.
We go directly to the Bible for
our doctrine. The Bible is the
creed of the Baptists. It is the
Baptist church directory, and the
church derives its authority from
the teaching of the Scriptures. The
Bible is the final court of appeal.
It is the only source of faith and
practice. It and nothing else is
the Divine constitution and charter
of the churches of Christ.

Although some Baptists have
formulated confessions of faith,
these are not binding on the
churches. A Baptist church can-
not be bound by an ecumenical
council, or papal power, or a con-
vention, or an association, or a
Bible fellowship. The only thing
which can bind a Baptist church
is the inerrant Word from Heaven.
If a church is not bound by the
Bible, it is not a Scriptural church
even if it poses as one!

THE BIBLE FOR THE COMMON PEOPLE

The historic position of Baptists
is that the Bible is a book for all
the people, and that the right of
individual interpretation is an in-
alienable right. Each man is un-
der obligation to study the Scrip-
ture for himself as guided by the
Spirit, and he has the right to
worship God according to the dic-
tates of his own conscience. The
Bible was written on a seventh
grade level to be read and under-
stood by the common people.

The believer has the best Bible
teacher in all the world inside his
mortal body. He has the Holy
Spirit who came to teach us all
things. I John 2:27 says: "But
the anointing which ye have re-
ceived of him abideth in you, and
ye need not that any man teach
you: as the same anointing teach-
eth you of all things, and is truth,
and is no lie, and even as it hath
taught you, ye shall abide in him."
Who is better qualified to explain
a book than its Author?

Some Baptists contend you can-
not understand the Bible without
Baptist Sunday school literature.

They say you can't have Sunday
school unless you have Baptist
literature. Such Baptists border on
the Romanish dogma which con-
tends that a layman cannot under-
stand the Bible, unless guided by
church authorities. The apostolic
churches did not use any such ma-
terial. If they could have Bible
study without the use of Sunday
school literature, then the Baptist
churches of today can do likewise.
The vast majority of such litera-
ture is largely denominational
propaganda to induce people to
support some denominational pro-
gram.

At Calvary Baptist Church we
use the Bible in our study groups.
To that source we look in all mat-
ters relating to doctrine, to polity,
to the ordinances, to worship, and
to Christian living. The Bible is
the only book free from error as it
was originally written. It contains
more truth than all the writings
of men. We maintain that the Bi-
ble is the best Sunday school litera-
ture in all the world. Can you
honestly say that you know of any
thing better?

Jesus Christ commissioned His
church: "Go ye therefore, and
make disciples of all nations, bap-
tizing them in the name of the
Father and of the Son and of the

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serve all things whatsoever I have
commanded you" (Matt. 28:19-20
ASV). Christ did not tell His
church to teach what the confes-
sion of faith said, or some book
on systematic theology, or some
Sunday school quarterly. He
charged her to teach what He
commanded. What He commanded
is to be found in the Bible. The
Bible is the only textbook for a
Baptist church.

The church has no authority to
teach anything contrary to His
commandments. We are told in
Matthew 5:19: "Whosoever there-
fore shall break one of these least
commandments, and shall teach
men so, he shall be called the least
in the kingdom of heaven."

It is dangerous to break one of
the least commandments of Christ,
but it is exceedingly sinful to teach
men cunningly devised fables. We
must not set aside the least jot
or tittle of God's Word. All His
commandments were for some
purpose. To set aside the com-
mandments of Christ as non-essen-
tials is to question the wisdom of
Christ. When we set aside the
commandments of Christ for the
sake of expediency, or with the
expectation that the cause of
Christ will be advanced, we vir-
tually say that the Lord unwisely
commanded this thing. This is the
seed in which the heresy and mod-
ernism flourishes.

STAY WITH THE BOOK

The Bible forbids us to think
above what is written. In I Cor-
inthians 4:6 we are told "not to
think above that which is written,
that no one of you be puffed up
for one against another." You will
notice the words "of men" are ita-
lized which means there is noth-
ing in the original that answers
to those particular words. This
passage could be translated: "That
you might learn in us nothing
above that which is written," or
"That ye might learn in us not to
think above that which is written."

The meaning is clear: we are
not to put men in such a place of
authority that we look to them
and their instructions instead of
the Word of God. It is when men
leave what is written and invent
their own heresy that there is dis-
cord among the brethren. This is
why we must heed the injunction,
not to think above that which is
written in the Bible.

God has given us His inspired
(Continued on page 4, column 3)

"After Conversion . . ."

(Continued from Page Two)
 self said that she had been saved for 16 years then. That makes 56 years and she has never made a profession yet, and has never been baptized. I contend that if a person is saved, there ought to be in the individual's life the same experience as in the book of Acts, that "they that gladly received his word were baptized."

Notice another Scripture of like nature:
 "That if thou shalt CONFESS with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth CONFESSION is made unto salvation"—Rom. 10:9, 10.

Paul is saying to the church at Rome that you believe in your heart and with your mouth you confess the Lord Jesus Christ publicly.

Notice again:
 "And he took them THE SAME HOUR OF THE NIGHT, and washed their stripes; and was baptized, he and all his, straightway"—Acts 16:33.

This is the story of the Philippian jailer. He had been saved after having put the prisoners, Paul and Silas, inside the inner prison. God has opened the door and they were released, and the Philippian jailer was saved. Paul had said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Then the Word of God says that "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Here is a man that wasn't saved until around the midnight hour. The Word of God tells us that at midnight Paul and Silas were praying and singing, and an earthquake took place after the midnight hour. Then they came out of the jail and the man fell down before them. Still later, after he brought them out, he asked them what to do to be saved. Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Now that was sometime after the midnight hour, but he didn't wait until the next day. He didn't wait until some more convenient season. The Word of God says that "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

I have a conviction as to what a born-again one should do. Here was a man who was saved. He didn't wait, he didn't tarry; he didn't dilly-dally around, but immediately he followed Jesus Christ in baptism the same hour of the night. In other words, sometime after the midnight hour of that night, this man was baptized.

I say, then, beloved, first of all, after you have been saved, you ought to immediately confess Jesus Christ publicly and be baptized.

II AFTER CONVERSION, YOU SHOULD GLADLY TAKE MEMBERSHIP IN A CHURCH.

I do not believe that God's people ought to be without membership in a church. If you have to be a member of a church far removed from you, and never get to attend more often than once a year, I would say that you ought to be a member of a true New Testament Baptist Church.

Of course, you ought to be in attendance as much as possible so you can fellowship with God's people, but there is a reason why you ought to be a member of a church.

I often think of each of us in terms of one candle. Suppose I would light one candle and bring it into this room and set it down when it is all dark. That candle wouldn't make much light, nor much impression. But suppose I would light a candle for each of you, and I would bring in 50 candles and set them down in this

room. We would have considerably more light. Or suppose that I were to light 100 or 200 candles and set them down, we would have still more light. I would like to think of each of us in terms of candles. By ourselves we don't make much light, but when we are combined with others, there can be a light

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Question: WHO PRAYED THAT IT MIGHT NOT RAIN?

Answer:
 Elijah, I Kings 17:1. — "And Elijah the Tishbite . . . said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The effectiveness of Elijah's prayers for either rain or drought is recalled in the New Testament, James 5:16-18: " . . . The effectual fervent prayer of a righteous man availeth much. Elias (RV Elijah) was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

produced that is worthwhile. I contend then, beloved friends, that when you are saved, you ought to gladly take membership in a New Testament church. If possible, you ought to join with others in worship, in fellowship, and in carrying on of Christ's work in the world. Even if that is impossible, you still ought to have membership in a church, because the Lord Jesus Christ put His church here as the biggest institution and organization in this world, and we ought to be a member thereof.

III AFTER CONVERSION, YOU OUGHT TO TAKE YOUR RELIGIOUS OBLIGATIONS MORE SERIOUSLY THAN YOUR BUSINESS OBLIGATIONS OR ANY OTHER OBLIGATION.

I know lots of people that are much concerned about PTA's and much concerned about school organizations. I know lots of people who are much concerned about Little League, baseball, basketball and football. I know lots of people who are much concerned about the things of this old world. I know lots of folk who are much concerned about material things, even more so than they are about their church. It is only logical that with our flesh as it is that we would be inclined to be concerned about fleshly things, but I am saying to you, we ought to take our religious obligations more seriously than we would take any obligation in this world.

For example, your work. You wouldn't dare miss going to work without calling in and letting folk know why you are not present. But the same fellow who would be so careful and cautious in calling in and letting folk know why he isn't at work on Monday morning, will sometimes go away from the house of God on Sunday and never say one word about the fact that he is going to be away.

I say to you, your religious obligations ought to be taken more seriously than your business, or your labor, or any other obligation that you have. I think I have a passage of Scripture that will prove that. Listen:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called"—Eph. 4:1.

I contend we ought to walk worthy of the vocation wherewith we are called.

When Jacob was saved, he vowed some vows unto the Lord: "And Jacob vowed a vow, saying, If God will be with me, and will help me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's

house in peace, then shall the Lord be my God, and this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee"—Gen. 28:20-22.

Here were the obligations that Jacob imposed upon himself. The sad thing is that he forgot all about these vows for the next thirty years. He didn't take them seriously as he should have. May God help us not to be like Jacob.

I have said repeatedly through the years that God's people ought to be regular in their attendance in Sunday School, in Sunday preaching service, in prayer meeting, and in any special services that the church holds. I would insist by way of repetition that this is true of Sunday School, of Sunday church services, of the Wednesday night service, and any special service held by the church. Unless we have — not an excuse — but a reason that would be approved by a good conscience before God, then we ought to be present. We ought to take our obligations most seriously.

IV AFTER CONVERSION, EACH PERSON SHOULD MAKE A CLEAN BREAK WITH HIS FORMER LIFE.

When I was just a boy, I lived in a little town that had as its nickname, Pinhook. It got its name because right in the center of town the road turned at a right angle. Just as you would pass around the corner, there was a saloon, and of course, lots of people would ride into town and would hitch their horse at the hitching rack and then go around town, anywhere that they might wish, to make purchases. The most popular hitching rack in town was the one there near the saloon. I can remember a man who as a young fellow was quite a frequenter of the saloon. In fact, he went to the saloon constantly. Whenever he would ride into town, he would hitch his horse at the saloon hitching rack, and the first place that he went was the saloon.

In the providence of God, this young man was saved. He made a profession of faith, and though he never went to the saloon anymore, when he would ride into town he would still hitch his horse at this same hitching rack. One day, a very Godly, saintly, elderly deacon in the church was standing near to the hitching rack when this young man rode into town. As usual, he hitched his horse at the same place that he had been hitching him for years. The deacon stepped over to him and in a kindly manner said, "If I were you, now that you are saved, I think I would change my hitching rack."

I think, beloved, that everybody that is saved ought to change his hitching rack. There ought to be a clean break on your part with your former life. The life that you lived in the past — the life that you have known in the days gone by — there ought to be a clean break from it.

It isn't hard for one to make such a break. I remember a woman that was saved under my ministry a good long while ago. Some six months later, I was talking with her. I asked her how she was getting along in her Christian service. I knew that before she was saved she was a continuous theatre goer. I knew that before she was saved she went to two or three card parties each week, but I realized that there had been a change in her life. As I was talking to her, I asked her how she was getting along. She said, "You know, Brother Gilpin, when I first made a profession of faith I worried how I was going to be able to change my way of living without making anybody mad, because I had so many friends that I had known in the world." She said, "It was the easiest thing in the world. I didn't go where they went, and they didn't go where I went, and just naturally I changed from my former way of life and

there was no problem."

Beloved, if you are saved, there ought to be a clean break from the way you have lived in the days gone by. We read:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" — II Cor. 5:17.

If you have been saved, you are a new man today. You have new ideas, new ideals, new aspirations, new hopes. You have new friends, new satisfactions. You have new work. If you are saved, you have had an experience to the extent that you are a new man in Christ. Things ought to be different. If you are saved, after conversion, they will be different.

V AFTER CONVERSION, YOU SHOULD INVEST YOUR MONEY LIBERALLY IN THE CAUSE OF CHRIST.

I heard a preacher make a statement like this years ago when I was unsaved — when I was just a boy. It made a tremendous impression upon me. Of course, unsaved people say that the preacher is just looking for money. I had heard the statement so much, that everytime you go to church the preacher is just begging for money. When I heard this preacher say years ago that if a man is saved he ought to invest his money liberally in the cause of Christ, I thought he was just talking for himself, like every unsaved person thinks. However, as I grew older and started studying the Word of God for myself, I realized how true that is. Listen:

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"—Acts 20:35.

I think God's people — certainly all those who have been saved, ought to invest their money liberally in the cause of Christ.

I am going to live in this world according to God's Book, about 70 years, maybe a little longer, maybe not so long. I am going to live yonder in Heaven forever. Beloved, I ought to be much more concerned about my investments yonder than I am here. I ought to be much more concerned about my investments in the hereafter than I am in the present.

I often think of the man whom I knew years ago who was so concerned about the things of this world and had no concern, apparently, about the things of the future, until one day God spoke to his heart and the man came to realize that he was spending all his time in this world and all of his money in this life, and was putting no energy, and no money, and no service into the work of our Lord. Beloved, when it finally dawned on him how foolishly he had been living, I remember that he said, "Brother Gilpin, would to God that I could tear down what I have been doing and start all over again."

Beloved, we can't, but we can start over. I insist that we ought to liberally invest every penny that we can in the cause of God. I tell everybody that is saved that he ought not allow his first payday to go by without seeing to it that at least a tithe of his income goes into the cause of Jesus. The Devil has been getting it all. Surely, he ought to put a tithe into God's service.

I believe it is true that the Government allows 20 per cent deduction for religious purposes. I am satisfied that there are a lot of people that claim it, but never use it for the cause of Christ. In fact, if everybody that claimed to tithe, tithed, there wouldn't be a spot in this world that wouldn't have missionaries on it. I am sure that many a person claims to tithe

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"To whom did John the Baptist preach repentance? Was it to children of God with spiritual life?"

PAUL
TIBER

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The message of redemption must always be accompanied with the clarion call to repentance. Does not God command man, everywhere, to repent? (Acts 17:30).

Since God commands and yet all men do not obey it, it should be evident that those who do respond are given to do so — still all are commanded!

So it was with John the Baptist's preaching — he preached repentance to all who would hear, but it's evident that all did not respond. The answer, then, must be that John preached to sinners — some were elect of God while most were not!

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



John was sent primarily to preach to the Jewish race. Among these, there were devout believers in God who looked forward to the coming of the Messiah. There were others who were wicked and unbelieving. However, all needed John's preaching of repentance, for all their lives were imperfect, just as is true today in relation to the whole human race. We may be sure that among the Jews of that day, there were those who looked forward to the coming of the Saviour. They received John as the one who was preparing the way for the One who was to come. Some received Jesus as that One. The disciples, except Judas, were among those who responded to John's preaching. Whoever may have failed to receive the Messiah, we know that these disciples did receive Him and were numbered among the children of God who possessed spiritual life.

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I was reared in a Hardshell community, and went to school in a Hardshell church building, but I never heard one of them say that John the Baptist preached to saved people. I had to wait until some of the ultra advocates of the priesthood of the church started sending me their church paper in order for me to get an inkling of this new teaching on the subject. If we keep our ears and eyes open we can learn a lot of things through the years. But the bad part of it is that so much of what we learn is false.

John did not say to those who

came to him, "Jump in here you saints of the Lord and let me baptize you." But we are told concerning this John in John 1:7, "The same came for a witness of the light, that all men through him might be saved." If these people were already saved, why did he bear witness of the light (Christ) in order that men might be saved? Now the question is, how did John bear witness of Christ? Did he do it by baptizing them, or was it by preaching to them? I realize that is a foolish question. But sometimes one foolish question calls for another one. Everybody except the ultra priesthood of the church fellow knows that John bore witness of Christ by his preaching.

In Matthew 28:19-20 we find what Christ says for us to do during this age. In verse 19 we read, "Go ye therefore, and teach all nations baptizing them." Now if we leave this statement just as it is in our version, I want to ask why teach before baptizing? These ultras would say that it is to deliver them from false doctrine. But that is the purpose of the teaching in verse 20. The word "teach" comes from MATHETEUEO in this verse, and this Greek word means to disciple, or to make disciples. So this statement in verse 19 should read, "Go ye therefore, and make disciples in all nations, baptizing them." Now how do we make disciples. We are commanded here to do that. And the only way that I know for us to make disciples is for us to preach the gospel to the lost. The saved are already disciples.

In Psalm 119:50 the Psalmist said, "This is my comfort in my affliction: for thy Word hath quickened me." The word "quickened" means to make alive. So John preached to lost people in order that God's Word would make dead sinners alive.

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The message of repentance was preached to all people in the area of Jerusalem. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3). This message of repentance is sent out to all men because we are told in Acts 16:30, "And the time of this ignorance God winked at; but now commandeth all men every where to repent."

Man in his sinful condition cannot repent and therefore must have the power of God work in him to give him the desire and the ability to repent. "And He said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father" (John 6:65). Verse 44 of this same chapter in John tells us, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

We find then that repentance is a gift of God's grace just like faith is, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). This gift was given to Gentiles as well. "When they heard these things, they held their

peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

This message delivered to everyone as we are commanded in Mark 16:15 ("preach the gospel to every creature") becomes salvation to some but a stumblingstone to others. "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:23, 24).

Bible And Baptists

(Continued from Page Two)

Word, and outside of that the thoughts of even the greatest men are mere speculation. To take any human source of authority is to follow the creature instead of the Creator. It is to accept the thoughts of men as superior to the wisdom of God. It is to trade God's truth for "the tradition of men" (Col. 2:8). It is to turn our backs upon the only light of the world and go out to outer darkness which knows no morrow forever.

THE BIBLE REPROVES HERESY

Some hotheads and heresy-hunters believe the way to rid the world of false teachers is to call them dirty names. Such un-Christian tactics have generated more heat than light. The best way to expose heresy is to preach the truth. The Bible is designed to detect and reprove all that is false or wrong as to truth, whether in ourselves or in others.

Where the truth is faithfully taught it tends to convict the erring of his way. God has promised to bless the preaching of His Word in opening the eyes of the blind. II Timothy 4:2 discloses that preaching of the Word rebukes. There is no heresy in the world but what the sword of the Spirit can cut it down. The Bible is sufficient to refute all religious errors. Christ confuted the errors of the Sadducees by the Scriptures (Matt. 22:29-30).

When God told Israel how to recognize false prophets, He said: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). God's servants "speak according to this word." They make the Bible their standard. They conform to it, take its advice, make their appeals to it and consent to its wholesome words. Those who speak contrary to this Word are in darkness and despair. They are blind men trying to lead the blind!

When you hear a sermon, see if the speaker is speaking according to the Bible. Be like those of Berea who "searched the scriptures daily, whether those things" which they heard were so (Acts 17:11). The only way we can discern between truth and error is by searching the Scriptures (John 5:39). Don't believe everything you hear; believe only what the Bible says.

ITS GREAT IMPORTANCE

The Bible has outlived the men who denied it. It continues to fling the sunlight of hope through the tears of despair. It glows with a radiant beauty which turns the night into joy. It sings its glad songs when all the world is out of tune. It is unique in its power and its authority. All other books are nothing in comparison with it.

In it we have a revelation of God, and Heaven is opening to our vision. It alone tells of the remedy for sin. Here we find "the words of eternal life." Outside of the Bible we can learn of God's power and wisdom, but only in its in-

spired pages can we learn "Christ died for our sins according to the scriptures."

TAKE IT AS IT IS

The Bible contains everything God would have us believe, do or be, religiously, and we have no right to add to or take from it. Truth does not change, and it cannot be changed and remain truth. If 2 plus 2 equalled 4 in Abraham's day, then it still does today. No change of circumstances or development of mind can have the slightest effect on the truth. The Bible is God's truth to the world. It was delivered once for all. It is not subject to addition or development or modification of any kind. It is the absolute and final authority in all questions of faith and morals.

We will not be judged by God at some future day according to our taste, nor pleasure, nor conscience, but according to His Word. We are not going to be judged by what Buddha, or Mohammed, or Shakespeare, or Carl Barth, or Harry Fosdick wrote or said. Jesus Christ declared: "The word that I have spoken, the same shall judge him in the last day" (John 12:48).

"Thus saith the Lord" should be the end of all religious controversy. If all Christendom would return to the Bible for all religious instructions, there would be unity in doctrine and practice among all Christians. To seek unity by affiliation and association is wrong, as is being done by the leaders of the World Council and National Council of Churches. They seek a unity based on expediency or compromise of vital Bible truths. They would in effect overthrow and supplant the finality of the Bible.

At times leaders in the ecumenical movement charge Baptists with being schismatics and isolationists. I fear they do not understand our position. We want a "unity of faith" (Eph. 4:13) found in the Old and New Testaments. We are as ready and willing to have unity as any of them. They ask us to give up what we believe and accept their doctrines; we ask them to give up what they believe and accept what we understand the Scriptures to teach.

WHAT MAKES ONE A BAPTIST

The same Bible that will make Christians will make Baptists, if faithfully taught. The Bible has made many people Baptists. Judson and Rice on different ships, going as Congregationalists missionaries to meet Marshman and Ward, two English Baptist missionaries already on the field, were made Baptists by studying their Greek Testaments.

That great Baptist preacher of England was made a Baptist by reading the Bible. Charles Spurgeon was saved at the age of 15 while listening to an uneducated Primitive Methodist layman, speaking to a small group from Isaiah 45:22. Being born of non-Baptist parents, it took him a brief period to see his way clear as to the ordinance of baptism. But when he did, he went to a Baptist church for baptism.

Elder Spurgeon said, "According to my reading of the Holy Scriptures, the believer in Christ should be buried with Him in baptism, and so enter upon his open Christian life." He again said, "I became a Baptist through reading the New Testament — especially in the Greek — and was strengthened in my resolve by a personal pursuit of the Church of England Catechism."

Spurgeon's mother later said to him, "Ah, Charles! I often prayed the Lord to make you a Christian, but I never asked that you become a Baptist."

Spurgeon could not resist the temptation to reply, "Ah, mother! The Lord has answered your prayer with His usual bounty, and given with exceedingly abundantly above what you asked or thought."

WHY I AM A BAPTIST

I am not a Baptist because my parents were Baptists. I am not a Baptist because they believe in immersion or refuse infant sprinkling. I am a Baptist because I can see clearly Baptist principles and practices in the New Testament. The Bible makes me a Baptist.

The fundamental principle of the Baptists is their belief in the supreme authority and absolute sufficiency of the Holy Scriptures. Our separation from other denominations (Continued on page 8, column 1)

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"After Conversion . . ."

(Continued from page three)
that doesn't do so. In view of the fact though that the Government allows us 20 per cent deduction from our income for religious purposes, I say that you and I ought to be mighty careful that we make a big investment so far as the cause of Christ is concerned.

VI

AFTER CONVERSION, YOU SHOULD SEEK TO WIN OTHERS TO THE LORD JESUS CHRIST.

If He has done something for me, shouldn't I do something for Him? If Jesus has saved my soul, ought not I tell you how to be saved? We read:

"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ"—John 1:45.

Over and over again, we are admonished in the Word of God, by the example of others who were busy finding men for Jesus Christ.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"—Dan. 12:3.

Sometime ago, I was out one evening and on my way home, the stars were so beautiful. It seemed that looking up into the skies, it was just speckled with gold. I didn't think I ever saw the sky more beautiful. There was just one star after another filing out to take its place as the golden sentinel of the night. I remember this text of Scripture came to my memory, when God said, "They that turn many to righteousness, shall shine as the stars for ever and ever."

Notice again:

"He that winneth souls is wise"—Prov. 11:30.

I say, beloved, if a man is saved, after he is converted, he ought to seek to win others to Jesus.

I was brought up back in a country community, and in between the community where I lived and the next largest town, which we called our shopping center, there was a large creek that quite often got pretty rampant after a rain. Every once in a while the creek would get completely out of its banks. When I was just a boy, I remember hearing an incident that took place in that community, how a storm swept suddenly down the creek and caught a couple of men who were driving a buggy in the creek. The buggy was swept down the creek some hundred yards to a large pool. Finally, one fellow was pulled out and was unconscious a short time before they were able to get the water pumped out of his lungs. Just as soon as he was able to gasp, he pointed at the pool of water and said, "Another." They realized that he meant to say that there was another drowning there in that pool of water.

Beloved, I have often thought of that. If that man was concerned about his friend who was drowning in the pool of water, how much more concerned ought you and I to be about our friends roundabout us who are going down to destruction in a Devil's Hell every day. If you and I have come to a knowledge of Jesus Christ, how we ought to be concerned about others coming to the same knowledge!

VII

AFTER CONVERSION, YOU OUGHT TO SEEK TO LIVE A WORTHY CHRISTIAN LIFE.

I believe that lots of people try to live a consecrated, worthy Christian life. Of course, I think a lot of God's people fall by the wayside for various reasons, but certainly we ought to seek to live a life that is worthy of our experience with Jesus Christ. Listen:

"Therefore we are buried with him by baptism into death: that

like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—Rom. 6:4.

Paul is talking about baptism, and he says that we have died to the old life; we have been buried figuratively in the waters of the baptism, and as Christ was raised up out of the grave, so should we who have been raised from the dead by the glory of the Father, walk in newness of life.

I think we ought to live a life worthy of our Saviour. We ought to walk in a way that is worthy of our experience.

Paul is very strong on the matter that we are not saved by works, for he says:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; Not of works, lest any man should boast"—Eph. 2:8, 9.

Paul is very strong in saying that we are not saved by works, but he is just as strong in saying that after you are saved, there ought to be works in your life. He says:

"For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, which God hath before ordained that we should walk in them"—Eph. 2:10.

Paul is very strong in saying that we are not saved by works, but he is just as strong in saying that after we are saved, that good works ought to characterize our lives.

The Apostle Paul talks again how we ought to walk in a worthy manner, for he says:

"That ye would walk worthy of God, who hath called you unto his kingdom and glory"—I Thess. 2:12.

I think perhaps the passage of all passages which caps the climax as to how we ought to walk in a worthy way before the Lord in this:

"He that saith he abideth in him ought himself also so to walk, even as he walked"—I John 2:6.

Don't you see, beloved, that we ought to seek to walk even as

Christ walked?

To sum up this thought that when we are saved, we ought to seek to live a worthy Christian life, I say it this way: Our speech, our amusements, and our habits ought to be different than they used to be, and we ought to seek to live a life that is worthy of our experience in Jesus Christ.

CONCLUSION

I ask you, have you been saved? Have you been converted? If you haven't, then all that I have said means nothing to you; but if you are saved, it can mean a lot to you. If you are saved, you ought to immediately confess Jesus Christ as your Saviour. You ought to ask for baptism at the hands of a Scripturally qualified, authorized administrator. You ought to seek membership in a New Testament church. You ought to take your religious obligations more seriously than any other obligation. You ought to make a clean break with the things of this world — your past and your former life. You ought to invest your money liberally in the cause of Christ. You ought to seek to win others to Jesus Christ. Certainly, above all else, you ought to seek to live a worthy Christian life.

May God bless you if you are saved, and if you are not saved, might it please the Lord to save you and then you can begin to apply the message that I have preached to you.

May God bless you!

The Cancelled Check

(Continued from page one)
fected for you, and be at peace?" He does not say, as we strangely imagine, "When you have repented sufficiently, and waited in sorrow and importunity long enough, I will forgive you." No! Forgiveness does not rest on anything of ours, whether penance or faith, or sorrow for sin; it rests solely in God's grace and in Christ's accomplished redemption: "I, even I, am he that blotteth out thy trans-

gressions for mine own sake" (Isa. 43:25).

There was an Eastern custom which some have supposed may have been in the apostle's mind when he penned the text above quoted from the Epistle to the Colossians. When a debt had been paid or a bond had been fulfilled, it was usual to take the bill or parchment, and, carrying it to the house of him who had owed it, to affix it over his door by driving a nail through it, so that all passers-by might see that the creditor had no longer any claim — that the debt had been cancelled.

This, at all events, we believe to be a true picture of what God has done in Jesus Christ. Our Saviour took God's bill of indictment, the hand-writing of ordinances that was against us, and nailed it to the cross, that the guilty race might see that He had put away their sins. And now the first thing for a sinner to see is the nail-holes. That will make him weep more quickly than a sight of his own heart can. "They shall look upon me whom they have pierced, and mourn because of him." Godly sorrow comes from a sight of God's unbounded and undeserved grace in Jesus Christ. If there is anything that will break the sinner's heart it is the revelation that while he was yet an enemy, God pitied him and extended His love and forgiveness to him.

But you will ask, "Is not repentance a condition of Divine forgiveness?" It is a condition of our receiving forgiveness, but it is not a condition of God's bestowing it. His pardon is of pure unconditional grace. "I am he that blotteth out thy transgressions for mine own sake." Our sorrow and our contrition are not what move Him to have compassion upon us, but His love. But except we turn from our sins by repentance, and accept God's forgiveness by personal faith, we are not forgiven in fact, though we are forgiven in God's mind and purpose. Our impenitence in such a case makes void the grace of God.

If you held a note against a neighbor, and, learning of his extreme poverty, were to send the note to him with the word "cancelled" written on the back of it, you would most certainly have forgiven him the debt, and that, too, not upon the ground of his asking and beseeching you, but because of your compassion on his need.

This is precisely what God has done. "A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay he frankly forgave them both." But if this poor neighbor were to spurn your offer, and send back word, "I prefer to be independent, sir, and to pay my honest debts," he would not be forgiven in fact, though he had been freely and fully forgiven on your part.

This we believe to be the exact state of the case between God and the guilty world. He has come down to us in infinite compassion, and nailed the handwriting of indebtedness over our door—Christ's suffering atoned for our sins to God, and blotted them out for us. Upon our great, dark, aggravated record of transgressions, is the mark which declares it cancelled. And now the only thing required of us in order to be saved, is to accept this payment of Christ by our personal consent and faith.

Are you trying, sinner, to cancel that debt by your tears, and to blot it out by your repentings? You are trying to do, then, what the nail of crucifixion has done already, and which cannot be done again. Look at the cancelled bond!

Are you trying to pay the debt by your tears and amendment of life? It has been paid already, and you are insisting on its being paid twice. Think you that God will accept a double payment? Look at the cancelled check.

Is Satan tormenting your conscience with the plea that this is too easy — forgiven for nothing?

— that you must go through deeper sorrow, and a longer discipline and spiritual anguish? Show him the cancelled check, and bid him be gone! He is attempting to defraud, by demanding a second payment on a debt already settled.

Oh, sinner, spend no time in making deeper wounds in thine own heart, but look to the wounds of Christ; try no longer to efface the record of thine own transgressions, but look to the mark of forgiveness which God has put upon them. Then and then only will thine eyes run down with tears when thou seest that God has forgiven thee for nothing, and before asking, and only requires of thee now to take that forgiveness freely.

Be very bold, therefore, in answering thine accuser. The nail-print will put him to flight when he comes to torment thee about thy debts.

Be very bold in looking forward to the judgment seat. Determine to carry with you as you appear there, the cancelled check, and presenting it to the Judge, to say, "Oh, Lord, thou art too just to exact double payment. I rest my hope in these nail-prints: have respect unto thy covenant." (THE WATCHWORD, Jan. 1880).

Supralapsarian

(Continued from page one)

J. P. Boyce (Baptist) was a supralapsarian. He states that "election from good pleasure and rejection from good pleasure" (ABSTRACT OF THEOLOGY, pp. 357). He defines a supralapsarian view as that which "supposes that election to a certain purpose and the rejection took place before the decree to permit the fall had been entertained" (p. 358).

A supralapsarian holds to unconditional election and unconditional rejection. "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).

A supralapsarian is not a hyper-calvinist. He believes the gospel is to be preached indiscriminately unto all men. Sublapsarians will often times call a supralapsarian a hyper-calvinist which is a misnomer. A supralapsarian is a complete and true calvinist. All of these men mentioned above were supralapsarians and they also believed that the gospel was to be preached unto all men without exception or discrimination.

R. E. Pound says, "Sublapsarianism came among Baptists following the turn of the 19th century through the works of Andrew Fuller, the great English Baptist. With Fuller's views of a general redemption and limited application, many Baptists left the older (supralapsarian) position for a more suitable (sublapsarian) position."

Baptizo Questions

(Continued from page one)

eight souls who were "saved by water."

The same flood of WATER that destroyed the earth and the human beings outside the ark lifted the ark (the God-provided vehicle of safety — a type or picture of Christ) and "saved" them from destruction. Baptism which is a like figure lifts up Jesus by picturing what He has done for us. He died — was buried and was raised for our justification. This becomes for us an answer of a good conscience toward God. The conscience having been made good because the Father has forgiven us, because Jesus has justified us, because the Holy Spirit has regenerated us. Thank God for salvation by grace (Eph. 2:8,9,10).

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PAGE FIVE



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Neo-Orthodoxy

(Continued from page one)

dedication and obligation to the written Word of God in His timeless battle with Satan where He said, "It is written . . . It is written . . ." and "It is written . . ." and in his battle with the godless among men, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

Unfortunately for the deceived, the "Yea, hath God said?" of Satan, and the dialectical inquiry of Pilate, "What is truth?" have persisted in every generation. Although the term is "modernism," "liberalism," "new - orthodoxy," and other such are relatively recent inventions of men, the "modern," "liberal," and "new-orthodoxy" concepts are just as ancient as Satan's efforts. His "Yea, hath God said?" has been the theme of every departure from the faith or rejection of the faith.

Such departure, of course, is utterly contrary to the believing experience of Abel, Enoch, Abraham, Joseph, Isaiah, Amos, Peter, and Paul, and all other children of God. These, because of their faith in the Word of God came to know the Lord in saving faith, and because of their faith in the Lord, they came to understand more fully His Word, even the Scriptures. The Apostle grasped the wonder of this truth when he said, "Faith cometh by hearing, and hearing by the Word of God."

Across the centuries, there have been many departures from the faith. Scribalism, Pharisaism, Sadduceism became departures from the faith, and the proponents of these, in their unbelief, turned to reject, blaspheme, and crucify the Lord of Glory. We may speak, also, of other departures from the faith such as Ebionism, Gnosticism, Doceticism, Adoptionism, Donatism, Arianism, Montanism, Nestorianism, Arminianism, Liberalism, Modernism, and perhaps at least one hundred more variations on unbelief!

The issues of these departures from the faith may have been widely and sometimes wildly divergent, yet ultimately they had one theme. There may have been differences of approach, differing emphases, and different degrees of outreach, but the initiating digression and often the ultimate issue revolved about unbelief in the Bible as the Word of God in whole or in part. Without exception, departures from the faith have cast some human cloud across the Scriptures for the many who were ready for unbelief, and eager for an excuse to reject the Word of God as the Word of God, and as definitive, final, and ineluctably authoritative.

As we view neo-orthodoxy, particularly, then, we need to determine how the adherents of this "doxy" approach the Word of God, not so much who is involved, how they differ, or the nature of their influences. We need to determine whether they approach the Word of God, doubting, as Satan, or in unbelief as Eve, or whether they approach it in the finality of faith as Abel! It needs to be determined whether theirs is an ultimate mockery of the Word of God, as Pharaoh's, or as that inviolable faith of Moses who, imperiled his life and that of several million Hebrews on its final veracity and infallibility.

DOUBT

Is theirs a fatal defiance of the literal Word of God as that of Belshazzar who tremblingly watched the "moving hand" inscribe "MENE, MENE, TEKEL, UPHARSIN," or do they have that undying faith known to Daniel and the Hebrew children who could declare, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me," and

"if it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace . . . But if not, be it known unto thee, O king, that we will not serve thy gods . . ."? Is theirs that subtle "appeal to Moses" and the "prophets" of another day, as the Pharisees and Scribes, or do they have that bold appeal of the Apostles who could declare through Peter, "We believe and are sure that thou art that Christ, the Son of the living God," and who could accept the Lord's own evaluation of Scriptural truth, "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

By these who thrive on the theme of doubt, we are encouraged to suppose that ours is a day far beyond that pristine moment of history when Satan walked in the Garden, even as God, and Adam and Eve. These encourage us further to discountenance the validity or the reality of an actual conflict between brothers known as Cain and Abel, the violence of the one and the faithfulness of the other. Some of these who encourage thus refer us to that supposedly timeless battle between the monster Tia-mat and the god Marduk and mockingly categorize both as having been "cut" from the same "mythical cloth."

In the supposed light of contemporary science and technology, we are further encouraged to discountenance any references to natural, supernatural, or historical phenomenon in the Word of God, the Bible, as having any ultimate validity. Although no two of those who may be catalogued within the complex of neo-orthodoxy agree fully regarding natural phenomena, all agree in some degree that the biblical view of the world relates to a "cosmology of a pre-scientific age," and therefore is unacceptable among supposedly informed, scholastically-astute theologians of our day.

These who approach us with their supposed final wisdom, albeit self-centered and subjective, as harbingers of the "new truth" for our age lead us to suppose their referent is some distant or forgotten "orthodoxy." They insist that in their search for truth they are not only breaking with tradition, but that they are breaking with the traditional approach of the faithful to the Holy Word of God, the Bible, as verbally inspired and infallible. These would have us to suppose that they are breaking through with new insights.

The truth is, there is no newer "insight" concerning truth and faith than that of Abel. He knew the Truth. That truth made him free, and, though he died, he yet lives. His testimony is yet with us. There is no newer "insight" than that of Daniel who was willing to risk all in his faith in the God of the Word and the Word of God by which he knew God. There is no newer "insight" than that of Stephen who continued to preach about the unsearchable riches of God in Christ Jesus as the stones of human criminality and unjust execution rained upon his dying body which he was to leave soon, in order to be robed in white!

Peripherally, it may appear to some that these subjective harbingers of "new orthodoxy" (neo-orthodoxy) have actually broken with heretical tradition. As the Pharisees of that first century A.D. who claimed that they were "children of Abraham" or that their "new orthodoxy" was grounded in their relationship with Moses, so the harbingers of "new orthodoxy" in the last few decades claim to be the revivers of that Reformation Orthodoxy.

Jesus, the Christ; God incarnate in human flesh, however, did not perceive the theological or genealogical positions of the Pharisees to be "orthodox." On the contrary, we hear His indictments, "Ye are of your father the devil, and the deeds of your father ye will do," and "If ye had believed Moses, ye

would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

DARING

In that first century, the religious leaders, the theologians, and the pragmatic politicians were in ultimate battle against the Lord of Glory, even Jesus, the Christ! Some might wish to insist that the battle was as that legendary, mythological, fictional ((mythical)) one between Tia-mat and Marduk. But anyone who has even a modicum of knowledge is aware that Tia-mat and Marduk are not a part of the Word of God. Therefore, we can know that defensive references to them are simply the culminations of anxious minds deluded by the arch-deceiver of the ages, even Satan.

We can know, nevertheless, that the battle between the religious leaders of that day and Jesus was as that battle between Cain and Abel which took place somewhere outside the Garden of Eden. We can know, too, that this battle which took place somewhere outside the Garden of Eden, was very much like that battle which took place on "the Mount of Temptation" and as that final battle be-

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tween Jesus and the emissaries of Satan, in which the Lord continually referred to the Word of God.

That battle literally continued in the life of the Apostle Paul. He dramatizes for us that Satan is the "prince and the power of the air," "the god of this world," and that he is the ultimate source of "wickedness in high places"! Throughout his ministry, this Apostle demonstrates for us that, while his immediate opponents and adversaries may have been wicked men, his ultimate battle was with Satan. In conclusion, the Apostle is able to say specifically, "I have fought a good fight . . ." Here he shows that the battle had been a continuing one.

He assures us that his battle was not an engagement in which he indulged on "the Sabbath" or on "the First Day of the Week," only. Rather, it was a battle of the life lived in the consciousness of the validity of the Word of God.

From those early moments of his ministry when "He preached Christ in the synagogue that He is the Son of God," to the early days of his written testimony where we hear, "Though we, or an angel from heaven, preach any other gospel unto them than that which we have preached unto you, let him be accursed," until that concluding hour when we hear, "Preach the Word; be diligent in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine . . . they shall turn away their ears from the truth, and shall be turned unto fables," the message of the Apostle did not waver. What he said and what he wrote have but one theme; namely, "According to the Scripture."

He was in wholehearted agreement with Abel who found faith

in the Word of God a valid basis for the ultimate sacrifice of himself in the cause of Jesus Christ, even as Stephen who had willingly and boldly faced the ire of the persecutor and his heartless crowd millenniums later. As a child of God, this man Paul was in absolute harmony with the Son of God who had made His Coming, His Living, His Dying, and His Resurrection dependent upon the Scriptures as they had been and were written.

The "liberals," "modernists," or "new orthodox" and other unbelievers of that day may have found "scientific," "philosophical," "historical," or even "theological" reasons for discountenancing the Word of God. Yet, they did so at their own eternal, spiritual peril and with the promise that such unbelief would result in their dying in their sins.

DECEPTION

There should be no question, of course, that Satan has been deceptively subtle in his dealing with men across the ages.

It was his subtlety which effected Eve's unbelief. God tells us that she "was deceived." It was Satan's subtlety which issued in Cain becoming a murderer. It was Satan's subtlety which caused Jacob's ten sons to conspire against the one faithful son, Joseph. It was Satan's subtlety which effected Moses' anger and caused him to attempt to bring the water of life from the Rock in the strength of his humanity, supposing for a moment, perhaps, that God had turned him loose with his own human talent!

Certainly, it was Satan's subtlety which effected the fearfulness of the High Priest, the curiosity of Herod, and the violence of Pilate, clean though his hands may have seemed to some. It was, perhaps, Satan's subtlety which caused wicked hearts to cry, "crucify Him, crucify Him!" And who would even question the fact that it was Satan's subtlety which caused men with "wicked hands" to crucify Him?

Across the subsequent centuries, Satan's subtlety has been evident in every generation and among every people of earth. He has been able to blind some with the darknesses of primitive, pagan beliefs. Even now, the masses of earth writhe in the agonies of their paganism and understand not the source of their spiritual pain. These suppose that by physical rigidity, flexibility, or variable mobility they can relate thereby to the "spirit of the universe," and somehow attain the truth which they seek. In their superstitious spiritisms, they resort to naturisms and find what they suppose to be their ethereal, spiritual releases in fleshly paroxysms.

Such humanly deprecating efforts are not new. This is but a revival of that cyclical depravity of Cain.

As Cain, these ultimately construct cities of their own spirituality in the hope of finding their "land of nod," ever seeking a place of rest for their spiritual feet, only to discover new fears. In their depraved unbelief, they have become wanderers upon earth's spiritual wastelands. They are ever seeking knowledge, but they are never able to come to the Truth. "They heap to themselves teachers who have itching ears," but "they turn away their ears from the truth and turn to fables."

Some may seek their escape in busyness, while some repair to a hermitage of their own making that they might escape into loneliness. Others gravitate in their vortex of confusion and spiritistic madness between the two. Having been deceived by Satan, and having become rejecters of the Bible as God's Holy, infallible, verbally-inspired Word, they, as unbelievers, individually and corporately seek peace only to discover war; they seek love only to discover hate; they seek surcease from the pain of spiritual

loss only to discover the agony of spiritual uncertainty; they seek abundance only to discover want; and they seek to satisfy their carnal cravings only to discover the phantom of folly!

So obvious has this subtlety of Satan become that there is even a "new subtlety" in our midst. It is not new in the sense that it has never been seen in other generations. It is simply "new" in the sense that some who believe become the subtle slaves of Satan and join forces with the unbelievers. They like the sound of the "new" in neo-orthodoxy and join in the battle with the neo-orthodox against Christ Jesus, His Holy Word, and those who are faithful to His Word.

These become caught-up in the dialectical paradox of neo-orthodoxy and comprehend not that they walk in spiritual darkness. Jesus leveled an unanswerable indictment against some in another day with His Words, "Woe unto you! For ye build the sepulchers of the prophets and your fathers killed them . . . Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute, that the blood of all the prophets, which was shed from the foundation of the world may be required of this generation." We can know that this subtlety of Satan will persist for we read, "Yea, the time cometh that whosoever killeth you will think that he doeth God service."

It may seem quite strange to us that those who are, in fact, unbelievers may be considered "believers" and that those who actually believe the Bible to be God's Holy, infallible, and verbally-inspired Word are sometimes considered to be enemies of God. We may be quite certain, however, that such an eventuality has not surprised God. He assures us that He has seen such coming in, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Even now, that satanic subtlety is among us! It appears in the guise of neo-orthodox theology which is a conceptualization being promoted by some who are disguised as theologians. Some of these are making a claim to orthodoxy by way of their opposition to that which was once known as liberalism, when their neo-orthodoxy is heresy equal to or beyond that of any system of unbelief in history.

These unbelievers who are disguised as theologians — most of whom have spurned the title of neo-orthodoxy, Paul Tillich and Edwin Lewis being the exceptions, perhaps — claim to have ascended beyond the science of their liberalistic predecessors. In fact, these supposedly hesitate to join the liberals of the past century or any others in their scientific rejection of miracles. Such an approach provides them with the immediate aura of orthodoxy.

Their hesitance, however, is not all that it seems. These may appear as orthodox, when they, in fact, may have reached a new height in satanic deception.

These justify their rejection of their scientific rejection of miracles on the basis of the supposed fact that the science of today has made the science of that earlier day obsolete. Immediately, these profess their ability to accept the premise of miracles, as we have them in the Word of God. Then, paradoxically, they turn scholastically, and deceptively proceed to reject the Scriptural miracles on the basis of the science of our day.

The subtlety of the deception is so shrewd that many become promoters of that in which they do not believe, but they comprehend not what they are doing. Some of the neo-orthodox attain the aura of orthodoxy by rejecting the science of another day! Then, they obtain the aura of scholastic preeminence like that which was known by those of another day by (continued on page 7, column 3)

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

The Communist DAILY WORLD, N.Y., February 9, reported that the pastor of the Russian Baptist Church in Moscow, Illya Orlov, and his companion, Andrei Klimenko, chairman of the Evangelical Christian Baptist churches of the Soviet Union, participated in a prayer breakfast with President Jimmy Carter. These two were in the United States, according to the DAILY WORLD, working for "peace on earth."

These men did not represent the real Baptists in Russia, for they are not recognized by the Soviet Union. Be assured that these two men were agents of the KGB, or they would not have been praised in the Communist press. They were here for propaganda offensive against the West.

Bitchkov and Zhidkov, two official Baptist church leaders of the Soviet Union, recently preached in the First Baptist Church in Dallas, pastored by W. A. Criswell. Instead of speaking against murderous and Satanic Communism, they spoke against Richard Wurmbrand and Georgi Vins. They falsely accused Elder Vins of tax evasion.

I know that Brother Criswell is opposed to Communism, but it is difficult to understand why he would permit these two Russians to preach who are considered traitors by the underground Baptist church in the Soviet Union.

Canon Burgess Carr, Secretary General of the All-African Conference of Churches, has called upon all the countries of Africa to declare outright war on Rhodesia.

Carr heads the World Council of Churches African affiliate. Funds have been funneled through the All-African Conference directly to the guerrillas who are making the attacks upon Rhodesia.

Carr reflects the position of the W.C.C. in his statement. They favor what they call majority rule. In reality, what they favor is ruling in the name of the majority by self-appointed black Communist dictators.

Teams of Mormons are recording "names and vital statistics of men and women who lived and died as far back as the 15th century." This is being done that "hundreds of millions of people may be baptized into the Church of Jesus Christ of Latter Day Saints (Mormon)."

Robert E. Peterson, manager of the Temple Service Division of the Genealogical Society of the Mormon Church, said, "We believe that a person cannot gain eternal salvation unless he is baptized by the Mormon Church."

May God have mercy upon these deceived Arminians. There is no baptism that can save a soul — living or dead.

The Lutheran World Ministries, Jan. 25, meeting in Chicago, heard Carl Braaten, Professor of Systematic Theology in Chicago appeal for the acceptance of liberation theology. Braaten meant by "liberation theology" violence in the social revolution to eliminate capitalism, an idea being promoted and accepted in numerous seminaries.

The disintegration of the Roman Catholic Church in New York City has begun. The Gallup surveys have shown a dramatic decline from a weekly average attendance of 71 per cent in 1964 to only an average attendance of 54 per cent in 1975.

Another highlight of the report is the rejection of primary doctrines of the Roman church. Ninety-six per cent of the churchgoers believed in Heaven, and only 76 per cent of non-churchgoers. Seventy-eight per cent believed in Hell, and only 43 per cent of the non-attenders did. Sixty-four per cent believed in baptismal regeneration, while only 30 per cent of the non-churchgoers did. Ninety-seven per cent believed in the Mass, yet only 57 per cent of the non-attenders did. Ninety-one per cent believed in Jesus Christ, but only half of the non-churchgoers did.

On abortion 63 per cent of churchgoers called it immoral, compared to 19 per cent of the non-attenders. Sixty-four per cent of the churchgoers polled said they did not agree that the use of artificial contraceptives was immoral. Six per cent of the non-churchgoers said the same.

A Pastoral Research Office estimate places the present rate of weekly churchgoing in New York one-third the total number of Catholics, a drop of 44 per cent since 1965.

The appointment of Andrew Young to the post of U.S. Representative to the United Nations is a tragic mistake. His affiliation with the National Council of Churches and the civil rights movement has made him very soft on Communism.

Some weeks ago Young asserted that Cuban troops in Angola were beneficial in a way, since they bring "a certain stability and order to the region," according to an article in the CHICAGO TRIBUNE (2-10-77).

The article quotes Young as saying, "I share the kind of total abhorrence to racism which I think is characteristic of two-thirds of the world. Most colored peoples of the world are not afraid of Communism. Maybe that's wrong, but Communism has never been a threat to me . . . it's never been a threat. Racism has always been a threat — and that has been the enemy of all my life — everything I know about life."

Young seemed to be totally unaware that the last two wars his country fought were on behalf of "colored peoples" — Koreans and Vietnamese — who died by the hundreds of thousands resisting the Communism he sees as "no threat." Is he ignorant of the black Angolans who are fleeing by the thousands into Southwest Africa which is controlled by its white minority?

If Young is sincere in his statement about the "stability and order" the Cuban troops brought to Angola, then I am sure had he lived some years ago he would have preferred the "stability and order" of the ante-bellum South to the chaos of the war which freed the slaves.

F.B.I. Director Clarence Kelly says that the number of Communist-bloc agents legally in the United States has more than doubled in the past 10 years and that their espionage activities continue unabated despite talk of detente.

In a speech to a lawyer's association Kelley said, "It must suffice to say that the intelligence initiatives of the Communist powers against the United States continue unabated."

The Idaho Senate voted (18 to 17) to rescind its 1972 ratification of the controversial Equal Rights Amendment. Idaho is the third to rescind its endorsement. Nebraska and Tennessee are the other two.

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Neo-Orthodoxy

(Continued from page six)

turning to reject the miracles on the basis of the science of our day.

These confuse the issue even more by retaining some of the miracles which they suppose can be existentially experienced even now. By retaining what they deem to be existentially-attainable miracles, these open the door to the pentecostal experience for themselves and for others — especially for others, since the neo-orthodox recognize that it is not the mark of a scholar to be carried-away existentially or emotionally.

Neither these nor their deluded disciples have comprehended that, even here and in this device, they are but pawns in the ploy of satanic subtlety. They do not comprehend that their discriminate acceptance of miracles is definitive evidence that they have involuntarily rejected the Scriptures as God's Holy, infallible, and verbally-inspired Word.

Perhaps it would not be amiss to note the Word of God through James, "Whosoever shall keep the whole law, and yet offend in one point is guilty of all." In application, we may inquire, can one doubt any part of God's Word, as God's Holy Word, and suppose he really believes in the Word of God, at all? Was it happenstance that God, through Moses, declared, "Ye shall not add unto the word which I command you, neither shall ye diminish anything from it, that ye may keep the commandments of the Lord your God which I command you"? Was it happenstance that God conclusively declared, "Write, for these words are true and faithful," and "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book"?

These who reject the Scriptures as the Word of God apparently have jumped on a theological merry-go-round which they find it impossible to leave, but they seemingly are not even aware of their plight. They would have us suppose that they are appealing to the Scriptures as canons of somethingness, when, in fact, they declare the Scriptures to be theological nothingness by means of their subjective authoritarianism.

In finality, however, and from their perspective, these present their theological nothingness as that which must stand forth as ultimate intellectual emptiness, a phantasmagoria of ideological nonsense designed to prove God a liar and mortal men as the final and authoritarian arbiters of Truth. Through the means of their neo-orthodox pirouetting, these appear to be theological scholars, when, in fact and in truth, they are but parroting Satan's "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

This is the piteous issue of that Barthian conclusion, "The Bible is God's Word so far as God lets it be His Word, so far as God speaks through it." This may appear to some to be the epitome of Barthian "doxy" in his ROMANS, his DOGMATICS from which this specific quote is taken, and his concluding work, EVANGELICAL THEOLOGY: An Introduction, when it is, in fact, ultimate blasphemy. One who would question God's Word and determine that which He has presented as Truth to be a figment of someone's imagination, or a mystical, mythical, subjective monstrosity with no objective reality certainly has no conception of God, Christ Jesus, or the Holy Spirit as they are presented by that Word, even the Scriptures.

One who would employ the name of God in order to present the Word of God as a mythical monstrosity certainly has no comprehension of the God of the Bible

or the Word of God. Further, such a one has eternally missed the truth of Jesus, "If ye believe not Moses, how shall ye believe my words?" and "O foolish ones, and slow of heart to believe all that the prophets have spoken!"

DIVESTITURE

Having divested the Word of God, of any objectivity and of any ultimate authoritativeness, it is not surprising to find these unbelievers of this generation going even further in their rejection. These may have hesitated to join the liberals of another day in their rejection of the miracles on the basis of the science of that day, but they have not hesitated to discriminately reject miracles on the basis of contemporary science. Although there may be a difference in the sciences involved, it should be quite obvious that there is not a scientific disparity between the liberals of another day and the liberals of this day who may be designated as neo-orthodox when it comes to the wonders of the Word of God.

Both the liberals of another day and the liberals of our day unhesitatingly have employed their science as a basis for denying the wonder of Creation, the wonder of the Garden of Eden, man's resultant experiences with God and Satan, the wonder of the Red Sea Crossing, the wonder of the Flood, the wonder of the Tower of Babel, the wonder of Job's knowledge of earth's wonders and of his Redeemer, the wonder of prophecy, and the wonder of Jonah's experience in the belly of the great fish. As the liberals of another day, the liberals of our day may disagree vigorously and sometimes quite violently with one another about a thousand and one different subjects, but they are in continuing agreement that the Bible or the Scripture is not the verbally-inspired, infallible, authoritative Word of God.

The subtlety of Satan may be so fully secured among them that one may specify that his interest is in the Word of God, but even the most cursory knowledge of his teachings enables us to know that his references are not to the Word of God as David, Jesus, Peter, and Paul knew it. These of the neo-orthodox brotherhood may appear to be orthodox, but we hear some of them say, "The orthodox doctrine of verbal inspiration has been finally destroyed," "Literal infallibility of Scripture is a fortress impossible to defend," and "The Bible writers were guilty of actual error in their work."

Such views and conclusions may provide these the aura of scholastic preeminence, but they are in absolute contrast to the views and conclusions of our Lord, His Prophets, and His Apostles. Isaiah specifically declared, "The grass withereth, the flower fadeth, but the word of our God shall stand forever." The Lord Jesus who placed absolute confidence in the "words of Moses" went on to say, "Heaven and earth shall pass away, but my words shall not pass away." The Apostle Peter assures us, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty," but he directs us to the "more sure word of prophecy" which He declares to be Scripture which "came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

Since the neo-orthodox, perhaps without exception, reject the Bible or the Scripture as God's Holy, infallible, verbally-inspired Word, it is understandable that they would reject the Word concerning Jonah and the subsequent reference by the Lord, "For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth." Thus, while these may speak — no doubt with tongue in cheek — of the resurrection,

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we can know that their reference is not to the resurrection spoken of prophetically by Jesus or that resurrection to which the Apostle Paul refers as being "according to the Scriptures."

DILEMMA

In the process, they find themselves on the horns of a verbal dilemma of their own making. They attempt to find a place of orthodox balance. Instead, they find themselves in a state of futility which necessitates the endless spinning of their intellectual wheels as they ride their theological merry-go-round. They may argue scholastically the merits and demerits of their doctrinal vagaries and their theological conceptualisms, but they agree to the man that the Bible is not the Word of God per se, and that Jesus, the man, is not really the Christ.

We should not be surprised, then, to discover one of the foremost neo-orthodox spokesman declaring, "The assumption that Jesus is the Christ is, in the strictest sense of the word, an assumption, void of content that can be comprehended by us." This, of course, is in utter and absolute contrast to Peter's word, "Thou art the Christ, the Son of the living God." Some 60 pages later we hear this same neo-orthodox spokesman specify, "Jesus stands among sinners as a sinner . . ." and we can know, therefore, that we have not misconstrued the thesis.

It should be evident to all who are not suffering under the delusion of Satan's subtlety, "Yea, hath God said?" that if Jesus stood "among sinners as a sinner," then John the Immerser could never have said, "Behold the Lamb of God" — the perfect sacrifice — "who takes away the sin of the world." Further, John, the Apostle, could never have written, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," if Jesus had been a "sinner among sinners." In fact, if Jesus had been "a sinner among sinners," He could never have appeared on the Mount of Trans-

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Bible And Baptists

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nations is the practical and logical result of our attempt to apply this principle in all matters of religion. We are sorry that this makes us a peculiar people. If our honest adherence to the Bible brings odium upon us, we have the manliness to bear it.

I am bound by the Bible in all matters of faith and practice. If there were not a Baptist church on earth, and I had no evidence that there had ever been one since New Testament times, finding Baptist principles in the Bible, I would leave all Christendom, leap over the ages, contented to be found in the path of simple obedience to the Word of God.

Neo-Orthodoxy

(Continued from page seven)

figuration in his supernal glory — eternally denoting His Godness and sinlessness — conversing with Moses who had died and Elijah who had been translated by means of the fiery chariot, and He certainly could never have said "He that hath seen me hath seen the father."

It is not surprising, then, to find another member of the neo-orthodox brotherhood openly and unabashedly joining himself with the above conception of Jesus' "sinfulness" and concluding most vigorously, "The historical appearance of Jesus, is not, as such revelation . . . the so-called historical Jesus is not as such the Christ." These may scholastically and even theologically take the position that Jesus was "a sinner among sinners" and that "the so-called historical Jesus is not as such the Christ." Yet, to do so sets them eternally apart from the Apostle who ineluctably enunciated that this Jesus "did no sin, neither was guile found in his mouth," and

further, "Who his own self bore our sins in his own body on the tree," and apart from the other Apostle who similarly emphasized, "He hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him."

These of the neo-orthodox brotherhood may, at times, sound like men of God, and even like theologians. Yet, verbally, theologically, and even methodologically, they are rejecters of the Bible as the Word of God and Jesus, the Son of God, as the Christ! Verbally, they may even sound like Christians, when they are simply "crisis-theologians." Verbally, they may sometimes appear as men who bear an element of divinity, but a proper evaluation of their verbosity proves only that they are "dialectical-materialists;" that is, theirs is a temporal theology and they are earth-bound evolutionists rather than emissaries of the God of creation.

It appears that Satan subtly holds absolute sway in the hearts of the neo-orthodox, so that they can walk in darkness, sway the multitudes with their dark devices and comprehend not that it is not light. These traverse the expanse of the seas of human intellectual endeavor and never realize that they are literally and literarily drowning in the depths of their own satanically-induced depravity. As Eve before them, they are so fully persuaded by Satan's ploy, "Yea, hath God said?" that they spiritually choke on their own aspirated verbosity! These appear to wander among the theological and philosophical stubble of human intellectual device which has been scattered across the nations of earth throughout history, but they comprehend not that they are simply wallowing helplessly in the squallor of humanity's irrational putrefactions, and that their spiritual diet is devoid of Divine Nutriment!

Having arbitrarily and apriorily determined that the Bible is not the Word of God, these of the neo-orthodox brotherhood travel the road of eternal loss and of no return and realize it not. Although they indulge in mental gymnastics of a rather baffling sort, at times, they understand not that they stand indicted by the Word:

"For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this age? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Gentiles foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

DELUSION

These have accepted Satan's delusive, persuasive, "Yea, hath God said?" and rejected the Scripture or Bible as God's holy, infallible, verbally-inspired Word. They readily join Satan in his ploy, "If thou be the Son of God, command that these stones be made bread." Yet, they never hear or they never comprehend the answer, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Very simply, these supposed intellectual giants of the neo-orthodox brotherhood of this generation and the last have been so completely seduced by Satan's subtlety that they apparently have never understood, "All Scripture is (theopneustos, God-breathed)," as God through the Apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Though some of these are knowledgeable of the original languages, and the cognate languages, as well, they have never grasped the simple yet eternally-profound truth that "the prophecy came not at any time (in old time) by the will of man; but holy men of God spake as they were moved by the Holy Spirit."

We may concede that these have verbalized most profoundly at times, and that it is understandable that some should conclude, therefore, that they are eminent and even preeminent scholars. It is also comprehensible that these should be able to persuade many with their seemingly great intellects and abundant knowledge, but it is eternally tragic that their efforts should continually counter the efforts of Christ Jesus, His prophets, His apostles, and His disciples across the centuries. Their efforts, nevertheless, have been and are ultimately without faith for "faith cometh by hearing and hearing by the Word of God," and these have rejected the Word of God?

As the Pharisees of another day, these have rejected the Scriptures as the Word of God and must stand condemned before the indictment of Jesus Himself, "Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Having rejected the Word of God, the "faith which comes by hearing" and the "hearing which comes by the Word of God" cannot be theirs! They must suffer beneath that

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awful toll, "If ye believe not that I am he, ye shall die in your sins," and "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Some men who may be called or who may call themselves ministers may develop gentle, shrewd, pervasive and persuasive disguises and intellectual schemes whereby they mediate the monstrosities of neo-orthodoxy to their own people, but they do so at their own eternal peril. If they are lost, they seal

their own fate, even as they may eternally effect the fate of those whom they delude with their satanic lies. If they are saved and are themselves deluded by Satan's subtlety or the theological chicanery of the neo-orthodox, they become responsible for all whom they delude. Then, the judgment to which the ancient prophet spoke becomes theirs, "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand."

(Continued next week)

BIBLE CONFERENCE PROGRAM SET FOR APRIL 1-3 AT KING'S ADDITION CHURCH

The King's Addition Baptist Church, South Shore, Ky., and Pastor James Hobbs will host a Bible Conference April 1-3. The theme this year is, "What Does the Bible Mean?" All sermons will be 30 minutes each. The noon and evening meals will be provided at the school house located at the end of the road on which the church is located. In case of emergency, call 606-932-4741 or 614-259-2402.

The program and speakers are as follows:

FRIDAY, APRIL 1, 1977 — 7:00 P.M.

HEAVEN AND HELL—Don Prewitt _____ Sacramento, Ky.
SIGNS OF THE LAST DAYS—Ken Calia, _____ Rushtown, Ohio
FINAL JUDGMENT—Harry Balmer _____ Franklin Furnace, O.

SATURDAY, APRIL 2, 1977 — 9:30 A.M.

HOLINESS—Charles Buford _____ Gladwin, Mich.
ANGELS—Jon Rule _____ Taylor, Mich.
TONGUES AND HEALING—Martin Holmes _____ Sunbury, O.
THE HOLY SPIRIT—Willard Pyle _____ Chesapeake, O.
Lunch 12:15 p.m.

SATURDAY, APRIL 2, 1977 — 2:00 P.M.

RESPONSIBILITY OF THE CHURCH
TO HER PASTOR—Milburn Cockrell _____ Ashland, Ky.
THE PASTOR'S RESPONSIBILITY
TO THE CHURCH—Oscar Mink _____ Crestline, O.
THE LORD'S CHURCH—Gerald Price _____ Griffin, Ga.
WHAT IS THE BRIDE—Dan Phillips _____ Bristol, Tenn.
Supper 5:00 p.m.

SATURDAY, APRIL 2, 1977 — 7:00 P.M.

CHRISTIAN EDUCATION—E. G. Cook _____ Birmingham, Ala.
"WORK OUT YOUR OWN
SALVATION"—Joe Wilson _____ Winston-Salem, N.C.
IRRESISTIBLE GRACE—Cecil Lawrence _____ Oakdale, La.

SUNDAY, APRIL 3, 1977 — 9:30 A.M.

TOTAL DEPRAVITY—Stanley Bugansky _____ Rome, O.
PRESERVATION—Ray Hiatt _____ Hollywood, Fla.
A SOVEREIGN GOD—A. E. Massey _____ Lawtey, Fla.
RAPTURE—Don Pennington _____ Covington, Ky.
Lunch 12:15 p.m.

SUNDAY, APRIL 3, 1977 — 2:00 P.M.

FOOTWASHING—Mike King _____ Scottsboro, Ala.
MUSIC IN WORSHIP—Malcolm Lilly _____ Louisville, Ky.
THE GOSPEL—James E. Hobbs _____ Host Pastor

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