

# The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2116

## WAS JESUS THREE DAYS AND NIGHTS IN THE HEART OF THE EARTH?

R. A. TORREY  
(1865-1928)

Matthew reports Jesus as saying, "As Jonah was three days and three nights in the belly of the whale" ("sea monster," RV marg.), so shall the Son of man be three days and three nights in the heart of the earth" (12:40). According to the commonly accepted tradition of the church Jesus was crucified on Friday, dying at 3:00 p.m., or somewhere between 3:00 p.m. and sundown, and was raised from the dead very early in the morning of the following Sunday. Many readers of the Bible are puzzled to know how the interval between late Friday afternoon and early Sunday morning can be figured out to be three days and three nights. It seems rather to be two nights, one day and a very small portion of another day.

The solution of this apparent difficulty proposed by many commentators is that "a day and a night" is simply another way of saying "a day," and that the an-

cient Jews reckoned a fraction of a day as a whole day, so they say there was a part of Friday (a very small part), or a day and a night; all of Saturday, another day, or a day and a night; part of Sunday (a very small part), another day, or a day and a night.

There are many persons whom this solution does not altogether satisfy, and the writer confesses it does not satisfy him at all. It seems to him to be a makeshift—a very weak makeshift.

Is there any solution that is altogether satisfactory? There is.

The first fact to be noticed in the proper solution is that the Bible nowhere says or implies that Jesus was crucified and died on Friday. It is said that Jesus was crucified on "the day before the sabbath" (Mark 15:42). As the Jewish weekly Sabbath came on Saturday, beginning at Sunset the evening before, the conclusion is naturally drawn that as Jesus was crucified the day before the Sabbath He must have been crucified on Friday. But it is a well-

known fact, to which the Bible bears abundant testimony, that the Jews had other Sabbaths beside the weekly Sabbath which fell on Saturday.

The first day of Passover week, no matter upon what day of the week it came, was always a Sabbath (Exodus 12:16; Leviticus 23:7; Numbers 28:16-18). The question therefore arises whether the Sabbath that followed Christ's crucifixion was the weekly Sabbath (Saturday) or the Passover (Continued on page 3, column 1)

## THE LORD'S CHURCH

By CHARLIE BUFORD  
Gladwin, Michigan

From the members of God's family she was chosen for His Son . . . And to some folk it's quite a problem . . . But to her it poses none . . . She became engaged to Jesus when He was Emmanuel . . . And time has gathered quite a story the great historians tell . . . She was here ahead of Luther so she owes no debt to him . . . But her path leads back to Jesus though her trail was often dim . . . She protected both the ordinances and she walked a path that's straight . . . And her closest imitator was fifteen-hundred years too late . . . She's been tortured by the harlot and by her daughters too . . . They have all tried to deny it, but they know that history is true . . . When Jesus comes in glory at that last great trumpet sound . . . She won't have a fading wreath, but an everlasting crown.

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1:00 - 1:30 p.m.

## Bruised For Our Iniquities

A. C. Dixon, a Baptist preacher, who was born in the mountains of Virginia, relates the following: Years ago there was a certain school in our section whom no teacher could handle. The boys were so rough that the teachers resigned.

A young, grey-eyed teacher applied, and the old director scanned him and then said: "Young feller, do you know what you are asking? An awful beatin'! Every teacher we have had for years has had to take it."

He replied, "I'll risk it." Finally, he appeared for duty. One big fellow, Tom, whispered, "I won't need any help; I can lick him myself."

The teacher said, "Good morning, boys; we have come to conduct school!" They yelled at the top of their voices. "Now I want a good school, but confess I do not know how unless you help me. Suppose we have a few rules. You tell me and I will write them on the blackboard."

One fellow yelled, "No stealin'!" Another yelled, "On time!" Finally ten rules appeared.

"Now," said the teacher, "A law is no good unless there is a penalty attached. What shall we do with the one who breaks them?"

"Beat him across the back with his coat off."

"That is pretty severe, boys; are you ready to stand by it?"

Another yell, and the teacher said, "School comes to order!"

In a day or so, "Big Tom" found that his dinner was stolen. Upon inquiry the thief was located—a little hungry fellow, about ten. The next morning the teacher announced, "We have found the thief and he must be punished according to your rule—ten stripes across the back with coat off. Jim, come here!"

The little fellow, trembling, came up slowly with a big coat on and fastened up to the neck, and pleaded, "Teacher, you can lick

me as hard as you like, but please don't make me take my coat off!"

"Take that coat off; you helped make the rules!"

"O teacher, don't make me!" He began to unbutton, and what did the teacher behold! Lo, the lad had no shirt on, but strings for braces over his little bony body!

"How can I whip this child?" thought he. "But I must do something if I keep this school."

Everything was quiet as death. "How come you to be without a shirt, Jim?"

He replied, "My father died and mother is very poor. I have only one shirt to my name, and she is washing it today, and I wore my brother's coat to keep warm."

The teacher, with rod in hand, hesitated. Just then "Big Tom" jumped to his feet and said, "Teacher, if you don't object, I'll take Jim's licking for him!"

"Very well, there is a certain law that one can become a substitute for another. Are you all agreed?"

(Continued on page 3, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## FIGURES OF THE CHURCH

PART III

Today marks my third message on the metaphors of the church. These figures of the church give a detailed account of what the church is and what her work in the world is all about. As I concluded the message last Lord's day, I was dealing with the figure of body. Today I will continue to deal with this as we see the church as

A SELF-DEVELOPING BODY

From Ephesians 4:11-16 we learn the church is a self-developing institution. Verse 11 discloses the

gifts of the ascended Christ to His body: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Thus we see Christ has equipped His church with various ministers needful to her work in the world. The passage says nothing about Christ giving these ministers to the world in general.

Verse 12 reveals Christ's purpose in giving these gifted men to His institution: "For the perfecting of the saints, unto the work of ministering, unto the building up of

the body of Christ" (ASV). These gifted men are for the perfecting of the saints in their work of ministering for Christ. Their official work is to instruct the saints for Christian service. The work of ministering points to the saints' work in their world-wide witnessing service. It is the duty of the whole church to make disciples (Matthew 28:19). The saints in the churches are to be equipped for this service by these gifted men whom God has placed over them as their leaders.

(Continued on page 2, column 1)

"And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you: THAT YE MAY WALK HONESTLY TOWARD THEM



JAMES HOBBS

THAT ARE WITHOUT, and that ye may have lack of nothing" (I Thess. 4:10-12).

In the years past, most of our preachers spent a great deal of time preaching about the necessity of living a good clean honest life. Today we seem to have a serious lack of concern over these things. People seem to think that they can hide behind the excuse that since we cannot live a perfect life we do not need to try. It is a sad commentary on our

concept of Christianity. Some of our brethren even try to blame their sins on God and say that they can't help but sin because it was predetermined that they commit such sins.

HONESTY

Our text is perfectly clear when it tells us that we are to walk honestly before those who are not saved. I cringe inside when a Christian businessman tells me that you have to be dishonest to remain in business. As far as I am concerned a liar is worse than a thief.

When the apostles instructed the church about choosing men to be deacons, honesty was one of the requirements. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3).

We are told in several passages of Scripture that this should be our practice at all times. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; HAVING YOUR CONVERSATION HONEST AMONG THE GENTILES: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Peter 2:11-12). We read in Romans 13:13: "LET US WALK HONESTLY, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." And again in Romans 12:17: "Recompense to no man evil for evil." (Continued on page 2, column 5)

## THE LAW OF PARENTS

FRANCIS WAYLAND  
(1796-1865)

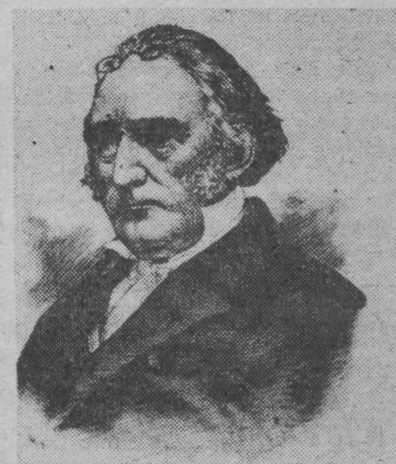
The adaptation of the physical and moral laws under which man is placed, to the promotion of human happiness, is beautifully illustrated in the relation which exists between the law of marriage and the law of parent and child. Were the physical or moral conditions of marriage different in any respect from those which exist, the evils which would ensue would be innumerable.

For instance, we see that mankind are incapable of sustaining the relation of parent until they have arrived at the age of maturity, attained to considerable knowledge and experience, and become capable of such labor as will enable them to support and protect their offspring. Were this otherwise, the progress of man in virtue and knowledge would be impossible, even if the whole race did not perish from want and disease.

Again, the parent is endowed with a love of his offspring, which

renders it a pleasure to him to contribute to its welfare, and to give it, by every means in his power, the benefit of his own experience. And, on the contrary, there is the child, if not a correspondent love of the parent, a disposition to submit to the parent's wishes, and, unless its instincts have been mismanaged to yield to his authority.

Again, it is evident that civil society is constituted by the sur-



FRANCIS WAYLAND

render of the individual's personal desires and propensities to the good of the whole. Now, in this point of view, the domestic society is designed to be, as has been frequently remarked, the nursery for the state.

Thus, the parent being of an age and having experience sufficient to control and direct the child, and the child being instinctively disposed to yield to his authority, the child grows up under a system in which he yields to the will of another, and thus he learns at home to submit to the laws of that society of which he is soon to become a member. And hence it is that the relaxation of parental authority has always been found one of the surest indications of the decline of social order, and the unfailing precursor of public turbulence and anarchy. (Continued on page 4, column 3)



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**MILBURN COCKRELL** ... Editor  
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## Figures Of Church

(Continued from page one)

The objective in the witnessing  
of the whole church is to accom-  
plish a specific task in a prescrib-  
ed time: "Till we all come in the  
unity of the faith, and of the knowl-  
edge of the Son of God, unto a  
perfect man, unto the measure of  
the stature of the fulness of Christ"  
(Eph. 4:13). The "perfect man"  
here cited is not a reference to  
the church making perfect men  
in the flesh. None of us will ever  
be perfect until we reach the per-  
fect world. The Revised Version  
renders, "a perfect man" as "a  
full-grown man." The "full-grown  
man" is in contrast to "children"  
in verse 14.

The reference seems to be to the  
completion of the body of Christ  
by the adding thereto of His elect  
people. It is the duty of each mem-  
ber of the local church to work to  
get every elect person to be a  
member of the church by profes-  
sion of faith and water baptism.  
The work of the ministering which  
saints in the churches are to per-  
form is the job of bringing the  
saved into membership in the true  
church and to a knowledge of what  
Christ commanded. This ministra-  
tion must continue until the saints  
entirely unite in their sentiments  
about the faith.

It is a mistake to assume that  
division and controversy among  
Christians are normal or neces-  
sary. Christ desires that His peo-  
ple be one as He and the Father  
are one (John 17:21). "Now I be-  
seach you, brethren, by the name  
of our Lord Jesus Christ, that ye  
all speak the same thing, and that  
there be no divisions among you;  
but that ye be perfectly joined to-  
gether in the same mind and in the  
same judgment" (I Cor. 1:10).

The churches and their ministers  
are on earth that the saints may  
increase in their knowledge of the  
Person and work of Christ until  
it brings them into the unity of  
the faith. Christ wants them in  
the same institution, growing up  
unto perfection. He desires that  
His body be wholly filled and pos-  
sessed by His Spirit to fully rep-

resent His Divine perfections on  
earth.

Since some believers are not  
members of the local church in  
their area, they are deprived of  
the teaching of the pastor of the  
church. Hence they are spiritual  
children who are doctrinally  
shook-up. They are tossed and  
driven by false doctrines like  
the waves of a disturbed sea.  
Paul warns of this condition by  
saying: "That we henceforth be  
no more children, tossed to and  
fro, and carried about with every  
wind of doctrine, by the slight of  
men, and cunning craftiness,  
whereby they lie in wait to de-  
ceive." Christ gives a church a  
pastor that the members of the  
church may attain spiritual man-  
hood.

We sometimes wonder why there  
are so many different denomina-  
tions, why there are so many dif-  
fering beliefs about the Bible, why  
the religious world is tossed to and  
fro by every wind of doctrine. The  
answer is that too many deprive  
themselves of membership in the  
one true church and turn away  
their ears from the truth which is  
taught by a God-called preacher.  
They forsake the Lord's church  
and go after the wiles of error by  
which immature and unstable  
souls are tossed and carried about  
like sea billows in a storm.

There is a great attempt in the  
religious world today to achieve  
what religious liberals call "church  
unity." This effort is vain and fu-  
tile. It seeks to bring about a uni-  
ty by association, affiliation, and  
amalgamation. Ephesians 4:13  
makes it plain that there can be  
no church unity until there is first  
a doctrinal unity. If all forsook  
their faith as religious liberals re-  
quest and believe every wind of  
doctrine, then there could be  
church unity by affiliation, associ-  
ation, and amalgamation in a  
great super-church. But such a  
move would destroy the true  
church and cause the true faith to  
perish from the earth.

Bible prophecy indicates that re-  
ligious liberals will one day bring  
about the unity of all false church-  
es into a great one-world church.  
This super-church will not be the  
church of Christ, but the church  
of Antichrist. It will be "MYST-  
ERY, BABYLON, THE MOTHER  
OF HARLOTS AND ABOMINA-  
TIONS OF THE EARTH" (Rev.  
17:5). I thank God the church  
which Christ founded will never  
be a part of this church of  
Antichrist. The true church will  
go on contending for the faith until  
the Rapture; it will never be over-  
come by the gates of Hades.

In verse 15 Paul urges those  
who have a true pastor and are  
members of a true church to stead-  
fastness in the faith: "But speak-  
ing the truth in love, may grow up  
into him in all things, which is the  
head, even Christ." The word  
"speaking" is better translated  
"holding." The church must never  
give up the truth for love, but she  
is to hold to the truth in a spirit  
of love with reference to her op-  
ponents.

The Apostle Paul concludes his  
speaking of the church as Christ's  
body in verse 16: "From whom  
the whole body fitly joined to-  
gether and compacted by that which  
every joint supplieth, according to  
the effectual working in the mea-  
sure of every part, maketh increase  
of the body unto the edifying of  
itself in love."

Like the human body, the church  
is a self-governing body by her  
evangelizing ministry. Her mem-  
bers are to secure other members.  
The growth of each local body  
depends upon the work which each  
individual member contributes.  
Note the expressions, "every joint"  
and "every part." The Alexandrian  
copy reads, "every member," in-  
stead of "every part." Hence, we  
see that every member has a  
measure to contribute to the  
growth of the whole church. As a  
member of a church, what are you  
contributing? Are you doing your  
part? If every member contribut-  
ed no more than you to the church,  
would the church grow in love and

knowledge?

When every member does his  
part in the great work of the  
church there will be growth. This  
growth is twofold. First, there is  
increase in number. The church  
will witness the conversion of souls  
and Christ will add these to the  
church by profession of faith and  
baptism. Second, there is the spiri-  
tual growth in the individual  
members through the ministry of  
the Word and ordinances. Both of  
these build up the church. By this  
method Christ will go on building  
His church until the end of the  
age.

### A CANDLESTICK: A SOURCE OF LIGHT

In the Book of Revelation, Christ  
is seen holding seven golden can-  
dlesticks or lampstands (Rev. 1:  
12). Revelation 1:20 reveals these  
seven candlesticks "are the seven  
churches" in Asia Minor. There

NOW READY!

### ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial  
among Baptists today as the rapture  
question. In my book I have examined  
the rise of the post-trib doctrine. The  
Margaret MacDonald theory is explod-  
ed. Then I have given one hundred  
reasons why I believe in the pre-trib  
rapture. Those interested in the pro-  
phetic Word will want to read this  
book.

TBE has been pre-millennial and  
pre-tribulationist since its beginning.  
While we constantly seek more light  
on old doctrines, we have little desire  
for "new life."

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is an allusion here to the seven  
lamps in the candlestick of the  
sanctuary (Ex. 25:37; Zech. 4:2).  
A lampstand is an instrument to  
hold forth light. It has no light in  
itself; its light comes from some-  
thing else. Here we see the church-  
es as the instruments which hold  
forth Christ, the Light of the world.  
They are to preach His gospel to  
enlighten sinners. They are to  
teach His Word which is the  
means of giving light to the saints.

Christ was the light of the world  
when He lived on earth: "As long  
as I am in the world, I am the  
light of the world" (John 9:5).  
Even though He was personally  
present upon earth, He viewed  
His newly founded church as a  
reflector of His light. "Ye are  
the light of the world. A city  
that is set on an hill cannot  
be hid. Neither do men light  
a candle, and put it under a  
bushel, but on a candlestick;  
and it giveth light unto all that  
are in the house. Let your light  
so shine before men, that they  
may see your good works, and  
glorify your Father which is in  
heaven" (Matt. 5:14-16). Since  
Christ is now absent, the churches  
are His source of light in the  
world.

The light which the churches  
have is derived from the Light  
of the world. To the Ephesian  
Church Paul wrote: "For ye were  
sometime darkness, but now are  
ye light in the Lord: walk as  
children of light" (Eph. 5:8). He  
told the Philippian Church: "Ye  
shine as lights in the world" (Phil.  
2:15). The apostle spoke of the  
church at Rome as "a light of  
them which are in darkness"  
(Rom. 2:19).

The church as an institution is  
God's appointed means by which  
mankind is to see Christ and the  
things of God. What the sun, moon,  
and stars are to the heavens, the  
churches are to the world with  
regard to spiritual light. The  
churches are under the command  
of Christ to let their light shine  
before men. The light which Christ  
gave them is not for their own  
private use. They are obligated  
before Christ to hold forth the  
Word of light and life with great  
zeal and the utmost faithfulness.  
When the light of a church shines

in a conspicuous manner the Fath-  
er is glorified and the Head of  
the church honored.

Oh! How I pray the churches  
would come to see that their mis-  
sion in the world is to hold forth  
Christ! Many churches are ignor-  
ant of their responsibility. Some  
think the church is a place to  
form cliques and clans for the  
purpose of fussing and fighting.  
They stay in a constant state of  
civil war. They are so busy sowing  
discord among the brethren that  
they have no time to preach Christ  
to the world. Such disorderly con-  
duct makes Satan laugh and gives  
the enemies of Christ an occasion  
to blaspheme. My brethren, this  
ought not to be so among the  
churches of Christ.

Keep your lamps trimmed,  
burning so that all may see.  
Be a light for Jesus every day.  
Let the world see Jesus and from  
sin be free,  
Be a light for Jesus every day.

Thousands grope in darkness  
that can never see,  
Be a light for Jesus every day.  
Until we point them up to Mount  
Calvary,  
Be a light for Jesus every day.

### A FIELD: WORK AND FRUITFULNESS

In I Corinthians 3:9 a remark-  
able figure of the church appears  
in the Bible: "For we are laborers  
together with God: ye are God's  
husbandry, ye are God's build-  
ing." "Ye are God's husbandry"  
is better translated "ye are God's  
tilled field." Thus we see the  
church is called God's field. Christ  
as the Master Farmer worked  
the soil and planted His church  
nearly 2,000 years ago. It has been  
growing and bearing fruit ever  
since that time.

Christ appointed His ministers  
to labor together with Him in His  
field. Ministers as under-garden-  
ers are responsible to plant and  
water (I Cor. 3:6), yet Christ  
alone can give the field increase.  
Without the sun, the seasons, and  
the rain the farmer is helpless.  
The preacher would fail in his  
cultivation of God's field apart  
from Divine help.

The field belongs to the owner,  
just as the church belongs to God.  
The minister in the local church  
is a sharecropper. This destroys  
pride and vain glory in the pastor,  
for the sharecropper is of little  
significance. The church should  
never quarrel about which share-  
cropper will be their leader (I Cor.  
3:4-5). The field and the Owner  
is more important than the under-  
gardener.

The term "field" suggests vis-  
ibility and locality. There is no  
such thing as a universal invisible  
field. I recall some days back on  
the farm on a hot day when such  
a sight would have been pleasing  
indeed. But I remember all too  
well that a field has soil and grass  
which requires hard work to pro-

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## BRIEF NOTES

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call to the Bel Air Baptist Church  
of Starkville, Miss.

Elder T. L. Griffin has resigned  
as pastor of the Pinhaven Bap-  
tist Church of Northport, Ala. and  
is available for work wherever  
the Lord may lead. You may con-  
tact him at 2 Vestonia Hills, North-  
port, Ala. 35476.

duce a crop. A farmer might well  
enjoy the light labor in a universal  
invisible field, but I fear his har-  
vest would be very disappointing.  
I can say no more of a universal  
invisible church than I can of a  
universal field. I believe in one  
as much as I do in the other!

### SALT OF THE EARTH: PRESERVING AND FLAVORING

Jesus Christ said: "Ye are the  
salt of the earth: but if the salt  
have lost his savour, wherewith  
shall it be salted? it is thence-  
forth good for nothing, but to be  
cast out, and to be trodden under  
foot of men" (Matt. 5:13). This  
was spoken to the church which  
followed Him into the mountain.  
The figure of salt shows the worth  
of the church in the world.

Salt is used to preserve meats  
by arresting the chemical action  
of decomposition. The church is to  
preserve mankind from decay.  
The human race is a vast heap  
of unsavory meat ready to putrefy.  
Christ has put His churches in  
the world to preserve the race  
from total moral and spiritual  
corruption. God accounts the world  
by the church, and He tolerates  
the world for the church's sake.  
Without the church the world  
could not subsist. Revelation  
chapters 6 to 18 picture the world  
without the church, and the world  
is seen experiencing the wrath of  
God.

Salt is also used to render food  
pleasant to taste. Even so the  
church is to give men the taste  
and relish of the gospel of Christ.  
When she ceases in this work, she  
becomes tasteless salt. Salt is  
good for nothing, but to make  
things taste savory. When it loses  
its savour, it is of no use to man,  
beast, or the ground. When a  
church departs from the teach-  
ings of Christ, she ceases to be  
useful and she is cast out as a  
church of Christ. She is to be  
treated with contempt by every-  
one.

## Christian Ethics

(Continued from page one)

**PROVIDE THINGS HONEST IN  
THE SIGHT OF ALL MEN.** This  
is to be done in the sight of men  
as well as the Lord. "PROVIDING  
FOR HONEST THINGS, not only  
in the sight of the Lord, but also  
in the sight of men" (II Cor.  
8:21).

Honesty is to be one of the  
points of our prayer life. "Now I  
pray to God that ye do no evil;  
not that we should appear ap-  
proved, BUT THAT YE SHOULD  
DO THAT WHICH IS HONEST,  
though we be as reprobates" (II  
Cor. 13:7). Paul asked others to  
pray for him. "Pray for us: for  
we trust we have a good consci-  
ence, IN ALL THINGS WILLING  
TO LIVE HONESTLY" (Heb. 13:  
18).

We are admonished to think on  
honest things. "Finally, brethren,  
whatsoever things are true, what-  
soever things are honest, what-  
soever things are just, whatsoever  
things are pure, whatsoever things  
are lovely, whatsoever things are  
of good report; if there be any  
virtue, and if there be any praise,  
think on these things" (Phil. 4:8).

### RESPECT

In this day and age it appears  
as if everyone thinks that respect  
is old fashioned and not the thing  
to do today. Adults have no re-  
(Continued on page 5, column 2)



To give in one's lifetime is true generosity; to bequeath after death is mere convenience.

## Bruised For Iniquities

(Continued from page one)

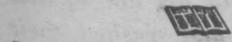
Off came Tom's coat, and after five hard strokes, the rod broke. The teacher bowed his head in his hands and thought, "How can I finish this awful task?"

Then he heard the entire school sobbing, and what did he see! Little Jim had reached up and caught Tom with both arms around his neck. "Tom, I'm sorry I stole your dinner; but I was I stole hungry. Tom, I'll love you till I die for taking my licking for me! Yes, I'll love you forever!"

Sinner friends, you have broken every law of God and deserve eternal punishment! But Jesus Christ took your scourging for you, died in your stead, and now offers to clothe you with His garments of salvation. Will you not fall at His feet and tell Him that you will love and follow Him forever?

"He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

(THE PURITAN MESSENGER, Oct. 1975).



## Three Days . . . Nights

(Continued from page one)

Sabbath, falling on the 15th of Nisan, which came that year on Thursday.

Now the Bible does not leave us to speculate in regard to which Sabbath is meant in this instance, for John tells us in so many words, in John 19:14, that the day on which Jesus was tried and crucified was "the preparation of the Passover" (RV), that is, it was not the day before the weekly Sabbath (Friday) but it was the day before the Passover Sabbath, which came that year on Thursday. That is to say, the day on which Jesus Christ was crucified was Wednesday. John makes this as clear as day.

The gospel of John was written later than the other gospels, and scholars have for a long time noticed that in various places there was an evident intention to correct false impressions that one might get from reading the other gospels. One of these false impressions was that Jesus ate the Passover with His disciples at the regular time of the Passover. To correct this false impression John clearly states that He ate it the evening before, and that He Himself died on the cross at the very moment the Passover lambs were being slain "between the two evenings" on the 14th of Nisan (Exodus 12:6, Hebrew; cf. RV, marg.). God's real Paschal Lamb, Jesus, of whom all other Paschal lambs offered through the centuries were

only types, was therefore slain at the very time appointed of God.

Everything about the Passover lamb was fulfilled in Jesus. (1) He was the Lamb without blemish and without spot (Exodus 12:5). (2) He was chosen on the 10th of Nisan (Exodus 12:3), for it was on the tenth day of the month, the preceding Saturday, that the triumphal entry into Jerusalem was made, since they came from Jericho to Bethany six days before the Passover (John 12:1 — that would be six days before Thursday, which would be Friday); and it was on the next day that entry into Jerusalem was made (John 12:12 ff.), that is, on Saturday, the 10th of Nisan. It was also on this same day that Judas went to the chief priests and offered to betray Jesus for thirty pieces of silver (Matthew 26:16; Mark 14:11). As it was after the supper in the house of Simon the leper, and as the supper occurred late on Friday, that is, after sunset, or early on Saturday, "after" the supper would necessarily be on the 10th of Nisan. This being the price set on Him by the chief priests, it was the buying or taking to them of a lamb which according to law must occur on the 10th of Nisan. Furthermore, they put the exact value on the lamb that Old Testament prophecy predicted (Matthew 26:15; cf. Zechariah 11:12). (3) Not a bone of Him was broken when He was killed (John 19:36; cf. Exodus 12:46; Numbers 9:12; Psalm 34:20). (4) And He was killed on the 14th of Nisan between the evenings, just before the beginning of the 15th of Nisan at sundown (Exodus 12:6, RV marg.).

If we take just exactly what the Bible says, that Jesus was slain before the Passover Sabbath, the type is marvelously fulfilled in every detail; but if we accept the traditional theory that Jesus was crucified on Friday, the type fails at many points.

Furthermore, if we accept the traditional view that Jesus was crucified on Friday and ate the Passover on the regular day of the Passover, then the journey from Jericho to Bethany, which occurred six days before the Passover (John 12:1), would fall on a Saturday, that is, the Jewish Sabbath. Such a journey on the Jewish Sabbath would be contrary to the Jewish law. Of course, it was impossible for Jesus to take such a journey on the Jewish Sabbath. In reality His triumphal entry into Jerusalem was on the Jewish Sabbath, Saturday. This was altogether possible, for the Bible elsewhere tells us that Bethany was a Sabbath day's journey from Jerusalem (Acts 1:12; cf. Luke 24:50).

It has been figured out by the astronomers that the year 30 A.D., which is the commonly accepted year of the crucifixion of our Lord, the Passover was kept on Thursday, April 6, the moon being full that day. The chronologists who have supposed that the crucifixion took place on Friday have been greatly perplexed by this fact that in the year 30 A.D., the Passover occurred on Thursday.

One writer in seeking a solution of the difficulty suggests that the crucifixion may have been in the year 33 A.D., for although the full moon was on a Thursday that year also, yet as it was within two and half hours of Friday, he thinks that perhaps the Jews may have kept it that day.

But when we accept exactly what the Bible says, namely, that Jesus was not crucified on the Passover day but on "the preparation of the Passover," and that He was to be three days and three nights in the grave, and as "the preparation of the Passover" that year would be Wednesday and His resurrection early on the first day of the week, this allows exactly three days and three nights in the grave.

To sum it all up, Jesus died

## IS "THAT" IN THE BIBLE?



Question:

"WHAT INDICATIONS ARE THERE THAT PAUL WAS MUCH INTERESTED IN ATHLETICS?"

Answer: His illustrations are frequently drawn from athletic events. First Corinthians 9:24-27: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Moffatt's translation makes the point more evident: "Do you not know that in a race, though all run, only one man gains the prize? Run so as to win the prize. Every athlete practices self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading. Well, I run without swerving; I do not plant my blows upon the empty air — no, I maul and master my body, in case, after preaching to other people, I am disqualified myself."

See also Philippians 3:14, Second Timothy 2:5, 4:7-8.

about sunset on Wednesday. Seventy-two hours later, exactly three days and three nights, at the beginning of the first day of the week (Saturday at sunset), He arose again from the grave. When the women visited the tomb just before dawn the next morning, they found the grave already empty. So we are not driven to any such makeshift solution as that any small portion of a day is reckoned as a whole day and night, but we find that the statement of Jesus was literally true. Three days and three nights His body was dead and lay in the sepulcher. While His body lay dead, He Himself, being quickened in the Spirit (1 Peter 3:18), went into the heart of the earth and preached to the spirits which were in prison (1 Peter 3:19).

This supposed difficulty solves itself, as do so many other difficulties in the Bible, when we take the Bible as meaning exactly what it says.

It is sometimes objected against the view here advanced that the two on the way to Emmaus early on the first day of the week (that is, Sunday) said to Jesus in speaking of the crucifixion and events accompanying it, "Besides all this, today is the third day since these things were done" (Luke 24:21); and it is said that if the crucifixion took place on Wednesday, Sunday would be the fourth day since these things were done.

But the answer is very simple. These things were done just as Thursday was beginning at sunset on Wednesday. They were therefore completed on Thursday, and the first day since Thursday would be Friday, the second day since Thursday would be Saturday, and "the third day since" Thursday would be Sunday, the first day of the week. So the supposed objection in reality supports the theory. On the other hand, if the crucifixion took place on Friday, by no manner of reckoning could Sunday be made "the third day since" these things were done.

There are many passages in (Continued on page 6, column 1)

THE BAPTIST EXAMINER

APRIL 16, 1977

PAGE THREE

## BAPTISM IN THE SPIRIT

By B. H. CARROLL

"I indeed baptize you with (in) water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with (in) the Holy Ghost" (Matt. 3:11).

I have myself heard one and the same person use seriously every one of the following expressions:

1. "Oh, I have received the Spirit baptism, and that is the main thing." 2. "Whatever may be said of the mode of water baptism, it is certain the Spirit baptism was by pouring." 3. "O Lord, baptize us in the Holy Ghost and in fire." 4. "The Spirit baptism is but another name for regeneration or conversion, as proved from the Scriptures, Eph. 4:5: 'One Lord, one faith, one baptism.' And from 1 Cor. 12:13: 'For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.'"

I say that I have heard one person use all four of these expressions. Now listen to an analysis of them. Judging from the conditions and circumstances when these expressions were used, fairly analyzed, they mean as follows:

First expression: There are now in the world two baptisms, by authority of Jesus Christ: Spirit baptism, the greater; water baptism, the less. If you receive the first it exempts you from any special obligation as to the second. I say that is what that first expression means when analyzed. "Oh, we have received the Spirit baptism, which is the main thing." Analyze that expression and it means that if you have received the greater, the other is a matter of so small importance that there is no special obligation with reference to it.

Second expression: As the Spirit baptism, the greater, was by pouring, therefore the water baptism could not be an immersion. That is unquestionably a fair analysis of the second expression.

Third expression analyzed: The Spirit baptism comes in answer to prayer. Christians should pray for it. Spirit baptism and fire mean the same thing. The expression you remember was this: "O Lord, baptize us in the Holy Ghost and in fire." That is a prayer. I say that when that expression is analyzed it means first, that the Spirit baptism comes in answer to prayer, and second, that Christians should pray for it; and third, that the baptism of the Holy Ghost and baptism in fire mean the same thing.

Fourth expression: As the Spirit baptism means regeneration or conversion, therefore all Christians have already received it, since one cannot be a Christian without regeneration or conversion, and as there is only one baptism, by the Scripture quoted, it cannot be received again by the same person. Hence, Christians may not pray for the baptism of the Spirit. Moreover, as there is only one baptism, and that is Spirit baptism, therefore water baptism is no baptism, and is not obligatory. That is a fair analysis of the fourth expression. The last expression flatly contradicts the first and the third, and the second abuses etymology, rhetoric, and logic; and yet the one who said these four things devoutly and religiously held to them all.

I would not deem these four expressions worthy of serious notice in a sermon if they were only the past expressions of one man; but as they are the stereotyped and present expressions of a multitude, as they are proverbs and catchwords of today, more potent with many than any argument or any Scripture in swaying human conduct, it may not be amiss to consider them somewhat in this sermon.

I repeat that these four expressions, which I have analyzed, and which are contradictory, and which abuse etymology, rhetoric, and logic, and which are palpably contrary to many Scriptures, these four expressions are stereotyped and are the present utterances of a multitude. They are proverbs and catchwords of power with many in swaying human conduct, and they do four hurtful things. They set aside the action of water baptism and depreciate it. They confound the Spirit baptism with conversion. They confound it with sanctification; and they nullify the teachings of the Bible with reference to eternal punishment.

By way of introduction I want to propound to your consciences certain questions.

First question: The New Testament speaks of a baptism in water and of a baptism in the Spirit. In which connection is the word baptism used in a literal sense and in which one is it used in a figurative sense? I put it upon your consciences to answer that question. Is the baptism in the Spirit the literal baptism, and the baptism in the water the figurative, or vice versa?

Second question: Is there any command in the New Testament imposing on you the obligation to be baptized in water?

Third question: Is Spirit baptism or water baptism designated and required in the following Scriptures?

"They . . . were all baptized of him in the river of Jordan, confessing their sins" (Mark 1:5). Is that water baptism or Spirit baptism? "After these things came Jesus and his disciples into" (Continued on Page Four)

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"Has God given man authority in an individual church to set up its own by-laws?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlpeka, Florida



In reading the Bible through a number of times, I have never seen any mention of by-laws. Having found no mention of by-laws in the Scriptures, I am certainly unable to say that any authority has come from God as relates to by-laws. On the other hand, I know nothing in the Bible that prohibits an individual church from establishing some rules and regulations that would further the peace, harmony, and well-being of the church. One thing is sure—the church has no right to establish regulations that are in anywise contrary to the instructions that the Lord has given us. I would suggest that a church be very careful about the establishing of by-laws. I have known instances in which churches were having a wrangle, and some members got together and formed a set of rules which they thought would give them an advantage over their church antagonists. A thing of that sort is purely of the Devil.

Personally, I would not criticize a church that adopts some good by-law rules and regulations. Such might be of help, but I would say that a church in such cases, in obedience to any Divine command, should put that command ahead of anything drawn up by a church committee or official.

I think of an instance where a man was pastor of a certain church for over twenty years. Some question arose in which there was divergence of opinion. A member said, "What do our by-laws say along this line?" The pastor answered, "I haven't heard church by-laws mentioned for twenty years, and to tell the truth I don't know that the church even has by-laws." It's a good situation when a church gets along so well that it doesn't feel any need for by-laws.

PAUL  
TIBER

PASTOR,  
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Baptist churches are congregational in polity—that is they are democratic in government. Certainly devising a set of by-laws would lend to the orderliness of

the church.

The Bible tells us that churches are to be governed democratically, but don't you agree that it would be strange if the Bible devoted sacred page to such items as rules on conducting a business meeting or parliamentary procedures, etc.?

No, it is not wrong for a church to devise a set of by-laws; in fact, it is quite proper, providing that they are not contrary to the letter and spirit of the Holy Scriptures.

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HOBBS

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PASTOR  
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The answer to this question would depend on what is meant by "by-laws."

If you mean, does a church have authority to make by-laws that are contrary to Scriptural teachings, then the answer is a resounding "NO!" I Timothy 3:15 tells us that the church is "the pillar and ground of the truth." A church cannot make a law, a rule of action, or a doctrinal belief that is contrary to the Scriptures. For example, we have churches that have joined themselves to associations or boards. This is contrary to the local independent church teaching of the Bible, and therefore, is wrong.

There is nothing wrong with a church drawing up a set of by-laws or statement of beliefs if they are in keeping with the doctrines and commission given in the Bible. The purpose of such a statement is merely to show easily and clearly the position of the church relative to the doctrinal stand of the church.

E. G.  
COOK

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Birmingham, Ala.



I am not sure that I understand what is meant by this question. It speaks of an individual church, which might be taken to imply that there are other kinds of churches, but so far as I am able to know there is no other kind. And if setting up its own by-laws means by-laws the church may enact apart from the regulations set forth in the New Testament, of course, the answer would have to be no. The Lord's church is not a legislative body. She has no au-

thority to enact any kind of law. She is an executive body. Her duty is to put into operation the rules and regulations set forth by Him who is head over all things to her. This is a full time job for any church.

However, if a church desires to bring the rules and regulations found in the New Testament into a concise form, I see no objection so long as those rules and regulations are strictly adhered to. But the moment she goes beyond those rules and regulations that her Lord has given to her, or the moment she begins to delete them in order to make them more acceptable to the flesh, she goes out of bounds.

## The Law Of Parents

(Continued from page one)

But still more, it is a common remark that children are influenced by example more readily than by any other means. Now, by the marriage constitution this principle of human nature is employed as an instrument of the greatest possible good. We stated that the basis of the marriage covenant is affection, and that it supposes each party to prefer the happiness of the other to its own. While the domestic society is governed by this principle, it presents to the children a continual example of disinterestedness and self-denial, and of the happiness which results from the exercise of these virtues. And yet more, the affection of the parents prompts them to the exercise of the same virtues in behalf of their children, and hence, the latter have before their eyes a constantly operating motive to the cultivation of these very dispositions. And, lastly, as the duty of the wife is submission, children are thus taught, by the example of one whom they respect and love, that submission is both graceful and dignified; and that it in no manner involves the idea of baseness or servility.

1. From these considerations we learn the relation which exists by nature between parents and children. It is the relation of a superior to an inferior. The right of the parent is to command; the duty of the child is to obey. Authority belongs to the one, submission to the other. This relation is a part of our constitution, and the obligation which arises from it is, accordingly, a part of our duty. It is not a mere matter of convenience or of expediency, but it arises from the relation under which we are created; and to the violation of it, our Creator has affixed peculiar and afflicting penalties.

2. While this is the relation, yet the motive which should govern the obligation, on both sides is affection. While the authority to command rests with the parent, and the duty of submission is imposed upon the child, yet the parent is not at liberty to exercise this authority from caprice, or for his own advantage, but from simple love to the child, and for the child's advantage. The constitution under which we are placed renders it necessary that the parent should exercise this power; but that parent abuses it if he exercise it from any other motive than duty to God and love to his offspring.

3. This relation being established by our Creator, and the obligations consequent upon it being binding upon both parties, the fail-

(Continued on page 5, column 3)

## Baptism In The Spirit

(Continued from Page Three)

the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water there; and they came and were baptized" (John 3:22,23). Is that Spirit baptism or water baptism? "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Does that require water baptism or Spirit baptism? "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29,30). "Repent, and be baptized every one of you in the name of Jesus Christ . . . Then they that gladly received his word were baptized" (Acts 2:38,41). "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). "See, here is water; what doth hinder me to be baptized? . . . And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip" (Acts 8:36,38,39). "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47). "We went out of the city by a river side, . . . and spake unto the women which resorted thither. And . . . Lydia . . . attended unto the things spoken of Paul. And when she was baptized," etc. (Acts 16:13-15). "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:32,33). "And many of the Corinthians hearing believed, and were baptized" (Acts 18:8). "And now why tarriest thou? arise, and be baptized" (Acts 22:16). My question is, do these Scriptures which I have just read, designate and require water baptism or Spirit baptism? Which one? Is the baptism in these Scriptures a literal one or a figurative? Do these Scriptures obligate you to water baptism?

Fourth question: I ask you to listen to it. In trying to understand your duty concerning water baptism ought you to study what is said in the New Testament about water baptism or about Spirit baptism? I want to repeat and emphasize that question. In trying to understand your duty about water baptism ought you to study what is said in the New Testament about water baptism, or ought you to study what is said about Spirit baptism?

Fifth question: Is there a command in the New Testament which imposes the obligation of Spirit baptism on you? If so, where? Will you quote it?

Sixth question: Granting such a command, does it exempt you from the necessity of obedience to plain and positive commands to submit to water baptism?

Seventh question: Because something is said in the New Testament about the Spirit baptism, using the word in a figurative sense, ought you to shun, avoid, neglect, or depreciate a positive and unequivocal command expressed in a literal sense of the word? Now, following these expressions which I have quoted, and these questions which have been propounded, I will take the text, "I indeed baptize you in water; . . . but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost."

This text is a contrast throughout. There is a contrast between two baptizers, John and Jesus. Jesus is mightier than John, in the purity of His character, by so much as an immaculate one is superior to a sinful one; in the power which He holds, in so much as omnipotence transcends temporary, limited, and derived power; in the dignity of His character and of His office, by so much as all authority in Heaven and on earth surpasses a brief earthly commission; and in His ministry by so much as that one was to decrease and cease and the other to increase and endure "always, even unto the end of the world."

There stood the two baptizers; and of the one it is said that he was as great as any man ever born of a woman; and hence it is not instituting a comparison between an insignificant man on the one hand and a greater man on the other, but it is instituting a comparison between the greatest man and a Being infinitely greater than the greatest man. Hence, it unequivocally teaches the divinity of the Lord Jesus Christ, as to His immaculate nature, as to His omnipotent power, as to His investment with all authority, and as to the perpetuity of His kingdom.

The second point of contrast is in the baptism. "I indeed baptize you in water." "He will baptize you in the Holy Ghost." Here are two elements which stand over against each other as the two baptizers stood over against each other. One element is water; the other element is the Holy Ghost.

There is not only a contrast between the baptizers and the baptism, the element, but there is a contrast in the subjects. John baptized in water only penitent believers, men who had repented of their sins, men who had accepted the Lord Jesus Christ. Jesus baptizes in the Holy Ghost some Christians, and in

(Continued on Page Five)

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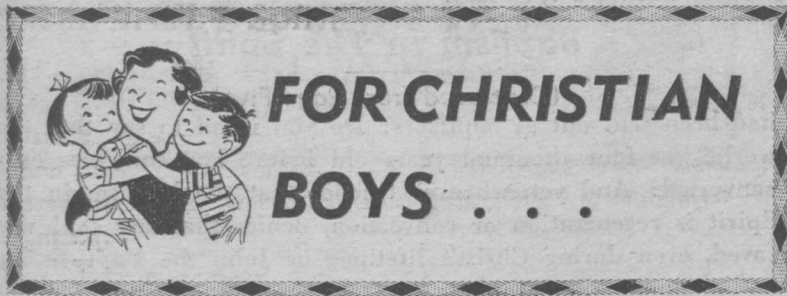
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THE BAPTIST EXAMINER

APRIL 16, 1977

PAGE FOUR





## FOR CHRISTIAN BOYS . . .

### ABIDING IN CHRIST

By DAVID DARRAGH  
Piketon, Ohio

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

Our text reveals several important points, so shall we begin by analyzing our text to see what is being said here by the King of kings.

Christ is using a beautiful illustration, as He does so much throughout the entire Word of God, as He is saying that He is the vine, or to say that He is the tree, the foundation of our salvation, our foothold, and the answer to all of our problems. As with a vine, or a tree, it is usually much larger than the branches, as it must be, in order to support the weight and fruit of the branches. A tree, or vine, with a large trunk, could no doubt, then support the load of the many fruit-bearing branches, etc. The trunk is very secure in the ground, as it is held in by many roots that securely hold it in place.

Christ is the true vine, He is the true tree trunk which is the only thing capable of supporting all of the branches (or the sinners that He died for), and the only one capable of making those branches prosper into a fine fruit-bearing growth. Christ is the only one who is capable of supporting the load of the sinners whom He died for.

The trunk, which is the strongest part of the tree, and the most useful, is typifying our Lord, as He is the only possible load-bearing person who could carry the heavy load or burden of sins up Calvary's mountain. Beloved, we should learn to appreciate our "Tree of Life" more than we do. Oh, how often we take for granted, the life-supporting qualities of our Lord Jesus Christ.

As we look sometime into the woods or forest, pay careful attention to the trees, throughout, and pick one out of rather large size with many branches and study it carefully for a moment. Picture the trunk as Christ, the foundation of the tree. Imagine the

branches to be all the sinners whom Christ died for on the tree of Calvary. Take into consideration, the load on the tree itself, the many hundreds of pounds of weight which are being supported by the trunk of the tree, and the trunk only.

For a moment, meditate on this; let us imagine for a moment, that all of the branches were to be removed from the trunk of the tree. Now, the trunk would still remain, would it not? Indeed it would. That is to say, if the tree can get along and support the entire load of the branches, as well as stay in an erect position, it stands to reason that the tree can get along just fine if it were to have no branches attached.

Of course, I realize that using earthly examples to illustrate the supreme and divine characteristics of our Lord of hosts is almost impossible, however, I do hope that you can get the gist of what I'm trying to say: If the tree can get along without the branches, I'm sure that God can get along just fine without us. So don't ever let anyone tell you that God needs you for anything. I'm quite sure that if God managed without us in eternity, and before the foundation of the world, I'm sure that He can get along without us now.

### Christian Ethics

(Continued from Page Two)

spect for the law and children have no respect for teachers or any authority for that manner. We find this true especially in the family. The Bible is perfectly clear on this matter and is not to be construed as something for the past. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3).

The husband and wife both have responsibilities in this thing as well. "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Peter 3:5-7).

Another area where respect is not as it should be is to the minister. It seems that people would rather talk about or listen to talk about a preacher instead of having respect for him. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses" (I Tim. 5:17-19).

We are to prefer our brothers and sisters in Christ. "Be kindly affectioned one to another with brotherly love; in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:10-11).

things be done decently and in order" (I Cor. 14:40), yet we have completely forgotten all about decency in every phase of our lives.

One of the major phases in which even Christians disregard this is in our apparel. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9-10).

We are prone to allow ourselves to be just a little bit wrong in our appearance before the world. Women will let their dresses be "just a little" short or "just a little" tight, or wear men's garments (which are an abomination to the Lord). Men will wear trousers that are a "little" tight, or shirts that look more like women's blouses (which is also an abomination-Deuteronomy 22:5), or allow their hair to grow "just a little" long. We will allow our children to do these things and wonder why they don't do right when they get older.

Many years ago a man by the name of K. S. Wuest made this statement: "True Christianity is something joyful, and expresses itself in color and neatness and good taste. It does not mean that a Christian woman should not pay careful attention to the details of her apparel. That should be one of her chief concerns. It does mean that in selecting the manner in which she shall wear her hair, in choosing the jewelry and clothing she may wish to put on, she should be guided by the principle that her chief and basic adornment must be the Lord Jesus Christ, and that whatever she may choose of wearing apparel, of jewelry, and of hair adornment should be in keeping with the sweetness, simplicity, and purity of the Lord Jesus."

We could go on and on with Scripture after Scripture on the subject of Christian ethics, but this is enough to show our responsibility along this line. Let us get back to honest Christian living so that we can once again be the proper testimony when we witness to others as to the saving grace of our God.

### The Law Of Parents

(Continued from page 4)

ure in one party does not annihilate the obligations of the other. If a child be disobedient, the parent is still under obligation to act towards it for its own good, and not to exert his authority for any other purpose. If a parent be unreasonable, this does not release the child; he is still bound to honor and obey and reverence his parent.

The duty of parents is, then, generally, to educate, or to bring up their children in such a manner as they believe will conduce most to their future happiness, both temporal and eternal.

This comprehends several particulars.

#### SUPPORT, OR MAINTENANCE

That it is the duty of the parents to keep alive the helpless being whom they have brought into existence need not be proved. As to the expensiveness of this maintenance, I do not know that anything very definite can be asserted. The general rule would seem to be that the mode of life adopted by the parent would be that which he is required to provide for the child. This, however, would be modified by some circumstances. If a parent of large wealth brought up his family in meanness and ignorance, so that they would be specially unfitted for the opulence which they were hereafter to enjoy; he would act unjustly. So, on the other hand, if a parent, (Continued on page 6, column 1)

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## Baptism In The Spirit

(Continued from Page Four)

fire all sinners.

There is also a contrast in the design of the two baptisms. John baptized in water penitent believers who in that ordinance, visibly and before men, confessed their allegiance to Jesus Christ, and showed forth His burial and resurrection. The design of the baptism of the Holy Ghost was to confer power on Christians, whether they had been baptized in water or not, as you will see directly.

Thus, between the baptizers and the elements in which they baptized and the subjects they baptized, and the design of the baptism, they stood over against each other in contrast, and the essential feature of the contrast was power. Power! John said to these Pharisees and Sadducees who came to this baptism, "I cannot baptize you. You do not repent. You do not bring forth fruits meet for repentance. I announce to you that the axe is laid at the root of the trees, and every tree that bringeth not forth good fruit is hewn down and cast into the fire. But I cannot take that axe and cut down the trees, I cannot make that discrimination. I cannot separate between the righteous and the unrighteous: but there cometh one after me mightier than I. He can and He will." And I ask you to notice in the next place that neither of these baptisms supercede or displace the other. You could not plead an exemption from the water baptism because you had received the other. Each one stood upon its own merits.

Now I want to show you in the next place what the baptism of the Holy Ghost is not. I want to discuss it negatively. In the first place, it is not conversion for the following reasons: In conversion the Spirit of God is the agent or administrator; but in the baptism of the Spirit the Spirit of God is the element, and Jesus is the agent or administrator. Jesus will baptize you in the Holy Ghost; as the water was the element in which John baptized penitent believers, so the Spirit was the element in which Jesus baptized those who received the baptism of the Spirit. But in conversion the Holy Ghost is the direct agent, the direct administrator. He originates, He acts, He confers, and this is the first point of distinction.

In the second place, the subjects of the Spirit baptism and the subjects of regeneration are totally different. The subject of regeneration is a sinner, a lost sinner. The subject of the Spirit baptism is a Christian, one who is already regenerated and converted. There is not a man living who can show one instance where a sinner received the baptism of the Holy Ghost. Let me elaborate that before I leave it. Take the second chapter of the Acts, where it is said that the Christian people being assembled together in one place, on these Christian people came the baptism of the Holy Ghost. Jesus had said unto his disciples: Tarry ye in Jerusalem until I send to you the promise of the Father, which ye have heard of me. And at the close of that sermon Peter makes faith in Jesus Christ the condition of receiving that Spirit baptism; as Paul does, when he says to those disciples whom he met at Ephesus, Have you received the baptism of the Holy Ghost since you believed, or did you receive it when you believed?

Take the next instance. In the eighth chapter of the Acts of the Apostles, Philip preached in Samaria, and it is said that "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized" in water, but as yet the Holy Ghost had fallen on none of them. The apostles came down and prayed that they might receive the baptism of the Holy Ghost, and these penitent believers, these baptized Christians, received it.

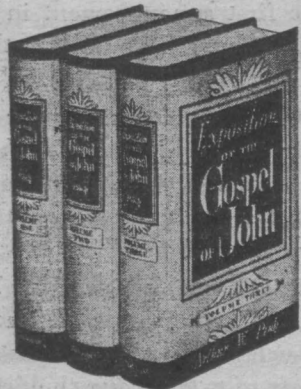
Take the case in the tenth chapter of the Acts of the Apostles, when Cornelius and his household received the baptism of the Holy Ghost. The disciples to whom the matter was rehearsed, argued from it that they must have previously repented unto life and had their faith purified by Christ, as you will find from the eleventh and fifteenth chapters of the Acts. Suppose I was to see that a certain thing comes only to a certain character, and I see that that certain thing is possessed by a certain man. I then argue from this effect that the previous conditions must have existed in this case. So they said, when it was reported to them that Cornelius the Gentile had received the baptism of the Holy Ghost. Then hath God granted unto the Gentiles repentance unto life, purifying their hearts by faith. Concerning the Samaritans it is taught expressly that they received that baptism after they believed.

The Spirit baptism is not conversion, for this reason, which every child can remember: No man living, certainly not at least in any book I have ever read or in any speech I have ever heard, affirms that there ever was in the history of the world, a baptism in the Holy Ghost until the first Pentecost after Christ ascended into Heaven. In the history of the world that is the first time that there ever was a baptism in the Spirit. If so, was nobody ever converted until that time? Was not Abel a Christian? Was not Enoch? Was not Noah? Was not Elijah, who went up to Heaven in a chariot of fire? Were not the apostles, who had themselves been baptized in water and who

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DECENCY

The Bible tells us to "Let all



## Three Days . . Nights

(Continued from page three)  
Scripture that support the theory advanced above and make it necessary to believe that Jesus died late on Wednesday. Some of them are as follows:

"For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

"This fellow said, I am able to destroy the temple of God and to build it in three days" (Matthew 26:61).

"Thou that destroyest the temple and buildest it in three days, save thyself" (Matthew 27:40).

"Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again" (Matthew 27:63).

"The Son of man must suffer many things, and be killed, and after three days rise again" (Mark 8:31).

"They shall kill him, and when he is killed, after three days he shall rise again" (Mark 9:31, RV).

"They shall scourge him, and shall kill him, and after three days he shall rise again" (Mark 10:34, RV).

"Destroy this temple that is made with hands, and in three days I will build another made without hands" (Mark 14:58, RV).

"Ah, thou that destroyest the temple and buildest it in three days, save thyself!" (Mark 15:29).

"Besides all this, today is the third day since these things were done" (Luke 24:21).

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word which Jesus had said" (John 2:19-22).

There is absolutely nothing in favor of Friday crucifixion, but everything in the Scripture is perfectly harmonized by Wednesday crucifixion. It is remarkable how many prophetic and typical passages of the Old Testament are fulfilled and how many seemingly discrepancies in the gospel narratives are straightened out when we once come to understand that Jesus died on Wednesday and not on Friday.

## The Law Of Parents

(Continued from page five)  
destitute of means to render his children independent of labor, brings them up, whether male or female, in idleness and expensiveness, he violates his duty as a parent: he is preparing them for a life, not of happiness, but of discontent, imbecility, and misery.

### EDUCATION

1. Physical education. A parent is under obligation to use all the means in his power to secure to his children a good physical constitution. It is his duty to regulate their food, their labor, and exercise, so as to develop all the powers, and call into exercise all the functions of their physical system; to accustom them to hardship, and render them patient of labor.

By the same rule we see the wickedness of those parents who employ their children in such service, or oblige them to labor in such manner, as will expose them to sickness, infirmity, disease, and premature death. In many manufacturing countries children are forced to labor before they are able to endure confinement and fatigue, or to labor vastly beyond their strength; so that the vigor of

their constitution is destroyed even in infancy.

The power of the parent over the child was given for the child's good, and neither to gratify the parent's selfishness, nor to minister to his love of gain. It is not improper to add, that the guilt and the shame of this abuse of the rights of children are equally shared between the parent who thus sells his child's health and life for gold, and the heartless agent who thus profits by his wickedness.

Nor is this form of violation of parental obligation confined to any one class of society. The ambitious mother who, for the sake of her own elevation, or the aggrandizement of her family, and without any respect to the happiness of her child, educates her daughter in all the trickery of fashionable fascination, dwarfing her mind and sensualizing her aspirations for the chance of negotiating for her a profitable match, falls under precisely the same condemnation.

2. Intellectual education. A child enters into the world utterly ignorant, and possessed of nothing else than a collection of impulses and capabilities. To some knowledge and discipline the parent has, from the necessity of the case, attained; and, at least, so much as this he is bound to communicate to his children. In some respects, however, this duty can be discharged more effectively by others than by the parents; as it may, therefore, very properly be thus devolved upon a teacher. The parental obligation, requires that it be done either by a parent himself, or that he procure it to be done by another.

I have said that it can, in part, be discharged by the teacher. But, let it be remembered, it can be done only in part. The teacher is only the agent; the parent is the principal. The teacher does, or remove from the parent any of the responsibility of his relation. Several duties devolve upon the one which cannot be rightfully devolved upon the other.

For instance—

1. He is bound to inform himself of the peculiar habits of his child, and consider what sort of education will most conduce to his future happiness and usefulness.

2. He is bound to select such instructors as will best accomplish the results which he believes will be most beneficial.

3. He is bound to devote such time and attention to the subject as will enable him to ascertain whether the instructor of his child discharges his duty with faithfulness.

4. To encourage his child by manifesting such interest in his studies as shall give to diligence and assiduity all the assistance and benefit of parental authority and friendship.

5. And if a parent be under obligation to do this, he is, of course, under obligation to take time to do it, and so to construct the arrangements of his family and business that it may be done. He has no right to say that he has no time for these duties. If God have required them of him, as is the fact, he has time exactly for them, and he has not time for those other occupations which interfere with them.

Nor let it be supposed that this will ever be done without bringing with it its own reward. A parent who assiduously follows his children throughout the various steps of their education, will find his own knowledge increased, and his own education carried forward vastly beyond what he would at first have conceived. And yet more. It is only thus that the parent will be able to retain that intellectual superiority which it is so much for the interest of both parties that he should, for a long time at least, possess.

It is an unfortunate circumstance for a child to suppose that he knows more than his parent; and if his supposition be true, he will not be slow to entertain it. The

longer the parent maintains his superiority in knowledge and wisdom, the better will it be for both parties. But this superiority cannot be retained if, as soon as the parent enters upon active business, he desist from all effort after intellectual cultivation, and surrenders himself a slave to physical labor, while he devotes his child to mere intellectual cultivation, and thus renders intellectual intercourse between himself and his children almost impossible.

3. Moral education.

The eternal destiny of the child is placed, in a most important sense, in the hands of its parents. The parent is under obligation to instruct, and cause his child to be instructed, in those religious sentiments which he believes to be according to the will of God. With his duty in this respect no one has a right to interfere. If the parent be in error, the fault is not in teaching the child what he believes, but in believing what is false, without having used the means which God has given him to arrive at the truth. But, if such be the responsibility, and so exclusively the authority of the parent, it is manifest that he is under a double obligation to ascertain what is the will of God, and in what manner the future happiness of an immortal soul may be secured. As soon as he becomes a parent, his decisions on this subject involve the future happiness or misery, not only of his own soul, but also of that of another. Both considerations, therefore, impose upon him the obligation of coming to a serious and solemn decision upon his moral condition and prospects.

But, besides that of making himself acquainted with the doctrines of religion, the relation in which he stands imposes upon the parent several other duties.

It is his duty—

1. To teach his child its duties to God and to man and produce in its mind a permanent conviction of its constant effort of the parent to cultivate in his child a spirit of piety, or a right feeling towards God, the true source of every other virtue.

2. Inasmuch as the present state of man is morally imperfect, and every individual is a sharer in that imperfection, it is the duty of the parent to eradicate, so far as is in his power, the wrong propensities of his children. He should watch with ceaseless vigilance for the first appearance of pride, obstinacy, malice, envy, vanity, cruelty, revenge, anger, lying, and their kindred vices; and, by steadfast and unwearied assiduity, strive to extricate them before they have gained firmness by age, or vigor by indulgence. There cannot be a greater unkindness to a child than to allow it to grow up with any of its evil habits uncorrected. Every one would consider a parent cruel who allowed a child to grow up without having taken means to cure a limb which had been broken; but how much worse is an evil temper than a broken limb!

3. Inasmuch as precept will be of no avail without a correspondent example, a parent is under obligation to set such an example as will be most likely to correct the evil disposition of his children. A passionate selfish, envious man must expect that, in spite of all his precepts, his children will be passionate, envious and selfish.

4. Inasmuch as all our efforts will be fruitless without the blessing of God, that parent must be convicted of great neglect of duty who does not habitually pray for that direction which he needs in the performance of these solemn obligations, as well as for that blessing upon his efforts, without which, though ever so well directed, they will be utterly in vain.

5. Inasmuch as the moral character of the child is greatly influenced by its associations and companions, it is the duty of the parent to watch over these with vigilance.

## Baptism In The Spirit

(Continued from Page Five)

had been sent out as baptizers? Do you mean to say that the world was four thousand years old before any soul was ever converted? And yet, whoever teaches that the baptism in the Spirit is regeneration or conversion, denies that any soul was saved, even during Christ's lifetime, or John the Baptist's, or in the time of the prophets, or from the days of the garden of Eden until the first Pentecost, after the ascension, which is not only monstrous in itself, but which palpably contradicts the whole of the Bible.

In the next place, Jesus said at Caesarea-Philippi, "On this rock will I build my church," referring to Himself and the faith which Peter had expressed in Him. Now, will you affirm that He built His church upon a foundation that existed prior to salvation, prior to conversion? The design of regeneration and of the Spirit baptism are widely different. The object of regeneration is to make a sinner a Christian. The object of the Spirit baptism is to make a Christian more efficient—to confer power on him.

Now, the next point negatively, the Spirit baptism is not sanctification. To say that it is sanctification you have to affirm that no man ever received sanctification until after that day; that Enoch was not sanctified, nor Elijah, nor Abraham, contrary to the express declarations of the Lord Jesus Christ and of the apostles. In the next place, in sanctification the Holy Spirit is the direct administrator or agent, and in the Spirit baptism the Spirit is the element and Christ is the direct agent. The design of sanctification and of the Spirit baptism is widely different. It is the object of sanctification to make the subject of it a better man. It looks to his personal purification. The object of the Spirit baptism is to confer power upon the Christian, in order that he may make other people better. It was not the design of the Spirit baptism to purify the man who received it, but it was the design of the baptism of the Spirit to confer power on him.

Third argument. In the first letter to the Corinthians, from the twelfth to the fourteenth chapters inclusive, we learn that many who had received the baptism of the Spirit were far from being sanctified. They were selfish, they were proud, they were magnifying these extra-ordinary powers which had been conferred upon them, and they were depreciating the graces of love and faith and hope which in their highest development constitute sanctification.

It is a pity that every Christian has not studied the twelfth, thirteenth, and fourteenth chapters of the first letter to the Corinthians. There in that church were men who possessed the gift of tongues, who could work miracles, who could interpret tongues, who could heal the sick; and yet they were exceedingly imperfect Christians who needed the sanctifying Spirit of God to make them purer and better, and to turn their thoughts away from mere power to grace in the heart.

My next argument is that sanctification is the heritage of every Christian, and that the baptism of the Holy Spirit was not conferred upon every Christian, even in apostolic times, but only upon so many as God called to receive it; and in the second place, it had never been received by any one prior to Pentecost; and in the third place, it stopped altogether with that apostolic day. Whether there be tongues, they shall cease, whether there be prophecies, they shall fail; but faith, hope, and charity, these abide forever. Now, having discussed the subject negatively, it is practically discussed affirmatively. What is the baptism of the Spirit? Let us go back and read the first announcement in the prophecy of Joel, and while I read it you ask yourselves this: Is it conversion? Is it sanctification?

"And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

Now, here is Joel's reference to it. What then was it? The baptism in the Holy Ghost was this—laying aside all images it was this: The conferring upon such Christians in apostolic times as God might select, every variety of extra-ordinary miraculous power necessary to accredit them to men as His messengers, and to empower them to overcome all obstacles in the way of the propagation of the gospel. That is what it was. First, among the miraculous powers conferred was that of inspiration; otherwise, how would we get a canon of the New Testament? Holy men of old spake as they were moved by the Holy Spirit. Only a man here and there in the long ages of the past was inspired.

Now it is said in the last days, after Jesus Christ ascends into Heaven, and is enthroned and invested with all power in Heaven and on earth, that He will inspire multitudes of men; instead of partial and occasional inspiration, it shall now be abundant enough to be called a baptism. He will endow multitudes of men with power to work miracles, and to heal the sick, and to speak in different languages. That is what it means. And with that view of the subject, it being a demonstration of the divinity of Jesus Christ, it being given for that special and

(Continued on Page Seven)



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

The Equal Rights Amendment turned preacher, is enrolling in school — at age 110.

Israel has received the first of 25 new U. S. made F15 "Eagle" fighter-bombers, a jet that can bomb up to twelve targets at the same time. They have a range of more than 3,500 miles and are equipped with Sparrow and Sidewinder, military officials report.

In spite of the fact that Israel has been excavated more extensively and intensively than any other country in the East, very few cuneiform archives have ever been found. Literary evidence and stray tablets show that cuneiform was an important medium of communication, but what happened to all the tablets? Have they been missed by the excavators? Did some unknown process of deterioration and disintegration destroy the archives of Canaan? If so, why did the mud brick and clay potsherds survive? This continues to remain one of the great unsolved mysteries of archaeology.

According to recent statistics, the United Methodist Church has lost over one million members in the last decade, nearly 100,000 during the past year (METHODIST OBSERVER 3-77).

FEA NEWS AND VIEWS reports that the Conservative Baptist Seminary of Denver is joining with a Roman Catholic seminary and a United Methodist seminary in an ecumenical program sponsored by the Center for Judaic Studies at the University of Denver.

Fifty million cases of citrus fruit was exported from Israel last year. By October shipments had reached 300,000 cases a week. The Jordan Valley has become one of the most fertile in the world.

WINTER PARK, Fla. (EP) — Because he wants to make a profound study of the Bible but can't read, Ben Raymond, a farmer-

by Pope Paul VI.

Auxiliary Bishop Joseph L. Howze of Natchez-Jackson, Miss., was named by Pope Paul to head the newly-created Biloxi diocese in southeastern Mississippi.

Iowa Catholic Conference lobbyists are pushing for legislation to get state aid for parochial school textbooks. The bill they seek would cost Iowa taxpayers \$1 million per year.

MIAMI (EP) — Southern Baptist singer Anita Bryant, whose vehement anti-gay rights activities almost cost her a television talk show, has struck back, forcing a special election at which voters will decide the fate of a law prohibiting discrimination against homosexuals.

"By its action today, the commission for better or worse has made Dade County a national battleground in the fight for civil rights of parents and their children," Miss Bryant said. "Homosexual acts are not only illegal, they are immoral. And, through the power of the ballot box, I believe the parents and the straight-thinking, normal majority will soundly reject the attempt to legitimize homosexuals and their recruitment plans for our children."

The publicity resulting from her stand earlier appeared to have cost her a potentially lucrative job hosting a daytime television sewing show, but the sponsor — the Singer Co. — later resumed contract negotiations with her. Some homosexual rights activists proponents have tried without success to persuade the Florida Citrus Commission to drop Miss Bryant as a spokesperson for Florida orange juice.

Miss Bryant has said that unless revoked the ordinance will allow homosexuals to teach in public schools, providing unhealthy "role models" for impressionable youngsters.

"I am accountable to God first," said Miss Bryant. "Those who do not share in my conviction may continue to blacklist my talent, but with God's help, they can never blacken my name."

LA CANADA, Calif. (EP) — Bishop Festo Kivengere, one of four Anglican bishops who fled Uganda in the past month in the wake of terrorism and executions by Uganda President Idi Amin, urged Americans to protest to the United Nations and to the Arab countries.

"We must protest, but constructively," the popular black bishop told an overflow crowd of 1,200 at a special service in the Presbyterian Church here. It was his first sermon since he fled through a risky escape route three days after the death of the Anglican Archbishop, Janani Luwum, Feb. 16.

Bishop Kivengere said he had talked to eyewitnesses of the execution. "He was shot," he said. "Two persons saw his body and two bullet holes that pierced his heart . . . no doubt about it; our dear brother was murdered as a martyr."

He added that he and his wife and daughter fled because "I was repeatedly warned I was a marked man and next on the death list."

RIVERSIDE, Calif. (EP) — A campus controversy has emerged over a new policy at a Southern Baptist college here which bars the hiring of divorced persons or their spouses as teachers or administrators.

The board of trustees at California Baptist College said the divorce policy was adopted because of the "alarming" rise of broken homes among faculty members, and the belief that it set a bad example for students.

LONDON (EP) — Some blessed characters including Saints Nicholas and Valentine have been

given their marching orders by the fathers of the Church of England.

"The pedigree of some of these old saints is so much in doubt it was decided to have a cull," declared church spokesman John Trevisick. Anglicans are demoting some saints because they believe the liturgical calendar is overcrowded and too many once-honored figures lack contemporary significance. The proposal would reduce the number of saints' days in the church's prayer book from 250 to 80. England's patron saint, St. George, narrowly escaped the ax.

WINSTON-SALEM, N.C. (EP) — Larry Flynt, publisher of "Hustler" magazine and convicted on obscenity charges, and Coy Privette, president of the (Southern) Baptist State Convention of North Carolina, were honored on consecutive evenings by the Men's Residence Council of Wake Forest University, a Southern Baptist-affiliated school.

Flynt was named "Man of the Year." The next night, Privette was honored as "Alumnus of the Year." About 350 students turned out to hear the publisher, about 50 to hear the minister.

Mr. Privette called "Hustler" and similar magazines "bibles for sex," and said the U. S. Constitution was never meant to shield "a merchant of filth."

WASHINGTON, D. C. (EP) — Attorney General Griffin Bell has received letters from 44 congressmen asking for "a government probe into the brainwashing techniques of seemingly religious cults."

The congressmen said they had "no desire to interfere with the legitimate exercise of this right," protected by the First Amendment, but "on the other hand, we cannot overlook the allegations of 'brainwashing' and 'mind control' which have been advanced."

The Justice Department cannot conduct general investigations of

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belief that TV violence should be curbed in some "big way" — not just by a "family hour" or "Sesame Street" presentation.

## The Law Of Parents

(Continued from page six)  
lance, and to control them with entire independence. He is false to his trust, if, for the sake of gratifying the desires of his child, or of conciliating the favor of others, or avoiding the reputation of singularity or preciseness, he allow his child to form associations which he believes, or even fears, will be injurious to him. And, on the other hand, if such be the duty of the parent, he ought to be considered as fully at liberty to perform it, without remark and without offence. In such matters he is the ultimate and the only responsible authority. He who reproaches another for the exercise of this authority is guilty of slander. He who, from the fear of slander, shrinks from exercising it, is justly chargeable with a pusillanimity wholly unworthy of the relation which he sustains.

6. As the parent sustains the same relation to all his children, it is manifest that his obligations to them all are the same. Hence he is bound to exercise his authority with entire impartiality. The want of this must always end in jealousy, envy, and malice, and cannot fail to render to domestic society a scene of perpetual bickering and contention. A striking exemplification of all this is recorded in the history of Joseph and his brethren.

## THE EVIL OF PARENTAL NEGLECT

If this be so, it is evident that the violation of parental obligation is more common, among even indulgent parents, than would generally be supposed.

1. Parents who render themselves slaves to fashionable society and amusement, violate this obligation. The mother who, from the pressure of engagements to which she subjects herself, has no leisure to devote to the mental and moral culture of her children, violates (Continued on page 8, column 1)

## Baptism In The Spirit

(Continued from Page Six)

temporal purpose, a purpose which had its limitation in time as well as in subject, is it not painful, absolutely painful, for men to take such a glorious doctrine as that, given for such a purpose, to take it and wrest it out of its connection, and confound it with water baptism and conversion and sanctification? I do not know when, maybe it will be ten years before I shall have occasion to refer to this subject again, but I do want you Christian people to be instructed in the teaching of the word of God.

Now, I have only one other point before I make my last application. The baptism in the Spirit was a figurative baptism. I mean the word baptism is used in a figurative and not in a literal sense. If I refer to the Duke of Clarence, who was dipped in a hoghead of liquor until he was drowned, that is a literal baptism in wine or in ale. But if I say a man who has been drinking for six weeks, until he is saturated with ardent spirits, soaked in them, filled with them — if I say that man is baptized in wine, or baptized in whisky, that is a figurative use of the word. I do not mean that he has been literally immersed in whisky, but I mean that he is absolutely and altogether under its influence.

If I immerse one in a creek or baptistry, that is a literal baptism; but if I see a friend of mine in distress, in deep anxiety, groaning, sighing, weeping, full of pain, no ease, no peace, no hope, I say he is baptized in suffering. That is figurative. Just as the Lord Jesus Christ said, "I have a baptism to be baptized in, and how am I straitened till it be accomplished?" I have sufferings to pass through so deep and overwhelming that you may compare the sufferings to an immersion in suffering. That is a figurative use of the word. If one dip another in a tank of oil, that is a literal baptism, a literal use of the word. But if it be one whose notes of hand are all over the community, whose property is all mortgaged, who has no realty that is not already encumbered, I say that man is baptized in debt — that is a figurative use of the word. He is overwhelmed in debt.

Now, when John the Baptist says, "I baptize you in water," that is a literal baptism, "but Jesus will baptize you in the Holy Ghost," that is a figurative use of the word. The Holy Ghost is not a liquid element, but you may use the word figuratively; (Continued on Page Eight)

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religious groups unless there first is a charge of violation of federal law. It recognizes that restraint may be accomplished by mental as well as physical means, however that restraint still must be against a person's will.

NEW YORK (EP) — A national survey has revealed an unexpectedly high degree of fear among U. S. children on a wide range of everyday things, some of it apparently linked to television violence.

Preliminary findings of the survey by the Foundation for Child Development also note that children aged 7 through 11 are generally happy about their families and themselves.

The study was designed by the foundation, a private group that supports research and policy formulation, and conducted by Temple University Institute for Survey Research. Some 2,200 children and 1,700 parents were interviewed. The study sought to gain representative views of the 17.7 million U.S. children of grammar school age.

Dr. Nicholas Zill, project director, said the survey reinforced the

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PAGE SEVEN



## The Law Of Parents

(Continued from page seven)  
her most solemn duties. She has no right to squander away in frivolous self-gratification the time which belongs to her offspring. She will reap the fruits of her folly when, in a few years, her children, having grown up estranged from her affection, shall thwart her wishes, disappoint her hopes, and neglect, if they do not despise, the mother who bare them.

2. The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief and occasional word of authority, or a surly lamentation over the intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it any excuse to say that he cannot support his family in their present style of living without this effort.

I ask, by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them that competence which he desires? Is it an advantage to them to be relieved from the necessity of labor? Surely, well-cultivated intellects, hearts sensible to domestic affection, the love of parents and brethren and sisters, a taste for home pleasures, habits of order, regularity and industry, a hatred of vice and of vicious men, and a lively sensibility to the excellence of virtue, are as valuable a legacy as an inheritance of property, simple property, purchased by the loss of every habit which could render that property a blessing.

3. Nor can thoughtful men be always exculpated from the charge

of this violation. The duties of a parent are established by God, and God requires us not to violate them. While the social worship of God is a duty, it ought not to interfere with parental duty. Parents who spend that time which belongs to their children in offices of public social worship, have mistaken the nature of their special obligation. I do not pretend to say what time, or how much time, any individual shall spend in any religious service. This question does not belong to the present discussion. But I say that this time must be taken out of that which belongs to ourselves; and it might easily be abstracted from that devoted to visiting, company, or idleness; it should not be taken from that which belongs, by the ordinance of God, to our children.

It will be easily seen that the fulfillment of these obligations, in the manner I have suggested, would work a very perceptible change in the whole fabric of society. It would check the eager desire of accumulation, repress the ardor of ambition, and allay the feverish thirst for selfish gratification. But it would render a family, in truth, a society. It would bring back parents and children to the relations to each other which God has established. It would restore to home a meaning, and to the pleasures of home a reality, which they are in danger of losing altogether. Forsaking the shadow of happiness, we should find the substance. Instead of a continual round of physical excitation, and the ceaseless pursuit of pleasures which, as everyone confesses, end in ennui and disappointment, we should secure

A sacred and home-felt delight,  
A sober certainty of waking bliss,  
of which previously we could have had no conception.

### THE RIGHTS OF PARENTS

The right of the parent over the child is, of course, commensurate

with his duties. If he be under obligation to educate his child in such manner as he supposes will most conduce to the child's happiness and the welfare of society, he has, from necessity, the right to control the child in everything necessary to the fulfillment of this obligation. The only limits imposed are, that he exert this control no further than is necessary to the fulfillment of his obligation, and for which it was conferred. While he discharges his parental duties within these limits, he is, by the law of God, exempt from interference, both from the individual and from society.

### OF THE DURATION OF THIS OBLIGATION \*

1. In infancy the control of the parent over the child is absolute; that is, it is exercised without any respect whatever to the wishes of the child.

2. When the child has arrived at maturity, and has assumed the responsibility of its own conduct, both the responsibility and the right of the parent cease altogether.

The time of maturity is fixed in most civilized nations by statute. In Great Britain and in the United States, an individual becomes of age when he has completed his twenty-first year. The law therefore settles the rights and obligations of the parties, so far as civil society is concerned, but does not pretend to decide upon the moral relations of the parties.

3. As the rights and duties of the parent at one period are absolute, and at another cease altogether, it is reasonable to infer that the control of the parent should be exercised on more and more liberal principles, that a wider and wider discretion should be allowed to the child and that his feelings and predilections should be more and more consulted as he grows older; so that, when he comes to act for himself, he may have become prepared for the responsibility which he assumes by as extensive an experience as the nature of the case admits.

4. Hence, I think that a parent is bound to consult the wishes of his child, in proportion to his age, whenever this can be done innocently; and also to vary his modes of enforcing authority, so as to adapt them to the motives of which the increasing intellect of the child is susceptible. While it is true that the treatment proper for a young man would ruin a child, it is equally true that the treatment proper for a child might very possibly ruin a young man. The right of control, however, still rests with the parent, and the duty of obedience still is imposed upon the child. The parent is merely bound to exercise it in a manner suited to the nature of the being over whom it is to be exerted.

The authority of instructors is a delegated authority, derived immediately from the parent. He, for the time being, stands to the pupil in "loco parentis." Hence, the relation between him and the pupil is analogous to that between parent and child; that is, it is the relation of superiority and inferiority. The right of the instructor is to command; the obligation of the pupil is to obey. The right of the instructor is, however, to be exercised, as I before stated when speaking of the parent, for the pupil's benefit. For the exercise of it he is responsible to the parent, whose professional agent he is. He must use his own best skill and judgment in governing and teaching his pupil. If he and the parent cannot agree, the connection must be dissolved. But, as he is a professional agent, he must use his own intellect and skill in the exercise of his own profession, and in the use of it he is to be interfered with by no one. (THE ELEMENTS OF MORAL SCIENCE, 1875 Edition, pp. 318-329).

## Baptism In The Spirit

(Continued from Page Seven)

when they are in the house, and the sound that indicates His presence fills that house, and they themselves are filled with the Spirit, permeated throughout by the indwelling Spirit of God, figuratively, you say that is a baptism in the Holy Ghost. That figurative use of the word is one of the commonest known to the Greek classics. I could cite you a hundred instances of it. So that the baptism in water, that is the literal; the other, that is the figurative. And because the literal is a burial, a sinking out of sight, so an overwhelming influence may figuratively be said to be a baptism in that influence.

Before we go away from here today I want to impress this upon you. You will hear, as I have heard ever since I was a child, such expressions as this: "Oh, I have received the Spirit baptism, which is the main thing." You may always question that statement and demand Scriptural proof. You may always question the conclusion designed to be drawn from the statement, which is, "I have received the Spirit baptism; therefore the other is unimportant."

You may also sometimes hear men pray, "Baptize us in the Holy Ghost." Be sure you understand what that means before you ever offer that prayer. Ask yourself this question: Why should I pray for it? Why should I wish to speak with tongues? Why should I wish to be invested with miraculous power? Why should I wish to have the power to heal the sick by word? Why should I? Those things were for a sign. They were to accredit the gospel. They were to close up and finish the book of Revelation. Now, do you want to write a new book of the Bible? If you do, it means that you think what is here is not sufficient and it means that you take precisely the position of the spiritualists when they say: "We want a fresh gospel. Now, if you would not know what to do with this when you get it, if there is no reason why you should have it, if merely that you ask for it reflects upon the record which is here, then why should you ask for it?"

God help you to study His book, to study it profoundly, to allow no floating proverb to set aside the plain "Thus saith the Lord." Oh, that men who bow to the name of Jesus Christ would bow to the truth of Jesus Christ, and let Him be the Word as well as Saviour; let His word settle every question of Christianity; and that book, and that book only, be regarded as the truth, the whole truth, and nothing but the truth.

Here is what you need, brethren and sisters. You need more love, more faith, more hope, more of the grace and less of the miraculous endowments of the past. You need submission to the Lord Jesus Christ as your King. You need to say: Jesus, whatever you tell me to do I will do it. I will not stand here and cavil at thy words; I will not try to shun them. I will not take one passage of God's word and try to sponge out another with it. Oh, for the spirit of obedience to the Lord Jesus Christ!

Now, here is the last thing I have to say. It has been said that you make too much of baptism, you Baptists. Let me make this statement for you today: You are the only people called Christians on the face of the earth that require salvation before baptism. There are no others on the earth today who take that position. Instead of making baptism essential to salvation you are the only ones who demand in every case that its subjects must be saved before they are baptized. That is what you make of it. You bring the people to Christ first — salvation first, then baptism. Arm yourselves therefore with God's truth to fight lying proverbs. Decapitate them with the sword of the Spirit. Explode one small charge of inspired dynamite under these sunken rocks and you will upheave them, making a safe passage to all unwary ships seeking the harbor of truth. (SERMONS AND LIFE SKETCH, 1893 Edition, pp. 315-326).

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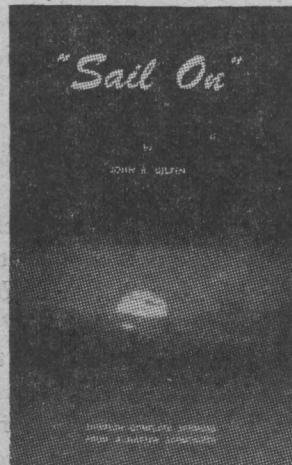
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