

For a sure crop — sow wild oats.

Bro. Halliman Relates How Work Is Progressing

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

Greetings to each of you from Papua, New Guinea. I trust that the Lord is richly blessing you, as He is me. How I praise Him from day to day for all His marvelous grace!

I do not have access to a lot of news, a couple of weekly magazines and occasionally I get some world news from the local radio



FRED T. HALLIMAN

stations over here, but from what little news I do get, I am made to feel that I am as near paradise here on earth as I possibly could be. While we know not what lies in the future for us here, as of now we have no major disasters like we hear of in many parts of the world. The ground is productive and we do not go hungry. The temperature is such that we do not have to worry about fuel problems; we do not get so hot that we have to worry about air conditioning. We know nothing about a real drouth, either weather-wise or spiritual. We continue to see souls saved and the saved added to the Lord's churches and growing in grace.

It has been quite a long time since I have had any news in TBE for you. This probably should be re-stated in that it is not that I have had no news to send to you, but rather that I have been so busy these past several weeks that I have written to no one except my family. In one sense I apologize for this, but on the other hand, I am happy that I am so busy in the Lord's work that I have no time for anything else.

I BELIEVE IN MIRACLES!

Attendance at church last Sunday was mighty poorly. I don't reckon I oughta grumble cause I had a bunch of sick members and when you add in all my shut-ins we don't have a sit of pew fillers. So I went ahead and preached to what I had. Only one thing was the echo in the near empty church hurt my ears. My Madam said I needed to get out and ride awhile and let the fresh air clear my head. It done the trick. Our little ride not only cleared my head, it made me feel right good inside. What I saw made me rejoice. I saw miracle after miracle.

Ole Hezekia who had been deathly sick that very morning had roused up and was riding down the highway with his fishing poles. No, nothing but a miracle could have rescued Old Hez from the jaws of death in such a short time.

Now there's Rufe's brother told me how bad Sunday morning that his brother's back was, in that they were afraid a operation was gonna be necessary. Well, we remembered him in our prayers, and, lo (Continued on page 8, column 1)

Our Conference on the Mission Station

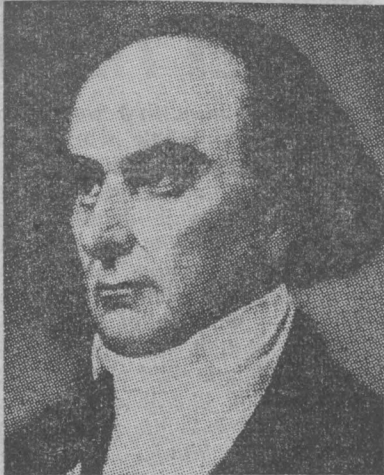
We had our regular quarterly missionary and pastors' conference on the Mission Station the week of March 15. All except one of our pastors were in attendance and all of the missionaries were here. We had a good time in the Lord and accomplished a lot in regard to the mission work here. One young man announced his call to serve the Lord as a missionary, far up in the Duna area. Some minor problems had come up since our last conference and we were able to get these things worked out.

Most of our readers will remember the man, by the name of Yoti, that was burned so badly several years ago. He announced during the conference that he was resigning his pastorate and felt the Lord would have him to do mission work over in the Huli tribe. This past Monday, I took him over to his new field of labor for the Lord. Please remember him in your prayers as this is an extremely hard field for our preachers around here in that the area where he is working is highly infested with malaria. Here in this area, we are 5600 feet above sea level and while we have some malaria, it is nothing compared (continued on page 7, column 3)

DANIEL WEBSTER SAID . . .

Daniel Webster said . . .

"If religious books are not widely circulated among the masses in this country, I do not know what is going to become of us as a nation. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume



DANIEL WEBSTER

does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end." (1823).

Mission Authority Of The Local Church

By RAYMOND BENNETT
Ithaca, New York

As Baptists, we tenaciously cling to the authority of the local church in the area of evangelism and missions. We ask that any church, in order to properly call itself a New Testament Baptist Church be established under the missionary authority of a mother church, usually centered around a nucleus of believers who have been baptized into the Mother Church, and released for the purpose of establishing a new church in another location. To be sure of our correctness, let us ask ourselves, is this just the tradition of the people called "Landmarkers," or is it the practice of the New Testament?

Let us briefly outline the church establishment procedures of the New Testament, starting with our Lord's own ministry.

We see our Lord with the first real "ecclesia" as applied to the church in contradistinction to the city government in the Gospels and some comments from Acts. It had a definite and called-out membership (Mark 3:13), it sent out ordained missionaries (Mark 3:14; Matt. 10:1; Mk. 6:7; Lk. 9:1; 10:1). It was a baptized membership (John 4:1-2; Acts 1:22). It had order and officers (Matt. 18:15-17; John 12:6). It had worship services

and served the Lord's Supper (Matt. 26:26-30). It grew in membership (Acts 1:15), and it was added unto (Acts 2:47).

This church at Jerusalem was empowered (Acts 1:8; 2:1-3), ordained her own deacons (Acts 6:6), and started missionary work. Dispersed believers took their faith with them, and were witnesses. When the Church at Jerusalem heard of the believers at Samaria, they sent Philip, an ordained dea-



RAYMOND BENNETT

con, as a missionary, and when the work bloomed, they sent Peter and John who established the church at Samaria. Thus, both the baptisms and the authority to be a church came from the mother church at Jerusalem (Acts 8:14-15).

The same deacon, Philip, was called of the Holy Ghost to win the Ethiopian, whose baptism was likewise under the authority of the church at Jerusalem.

Acts 10 and 11 record Peter's work with Cornelius. He went at the instruction of the Holy Spirit, but not with the recognized authority of the church. There were reasons for this, alluded to in Acts 10:47, and the church took Peter to task.

Acts 11 records the church's blessings and authorization on the work.

The church at Antioch was started through the scattered disciples from Jerusalem. When word of these assembled believers reached the church at Jerusalem, the church sent Barnabas as their authorized missionary to establish the church at Antioch (Acts 11:19-26).

(Continued on page 8, column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 46, No. 18

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WHOLE NUMBER 2121

Women's Rebellion Vs. Divine Authority



By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"

"Be ye followers of me, even as I also am of Christ.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

"Every man praying or prophesying, having his head covered, dishonoreth his head.

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven.

"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

"For a man indeed ought not to cover his head, forasmuch as he

is the image and glory of God: but the woman is the glory of the man.

"For the man is not of the woman; but the woman of the man.

"Neither was the man created for the woman; but the woman for the man.

"For this cause ought the woman to have power on her head because of the angels.

"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

"For as the church is of the man, even so is the man also by the woman; but all things of God.

"Judge in yourselves: is it comely that a woman pray unto God uncovered?

"Doth not even nature itself teach you, that, if a man have (Continued on page 6, column 2)

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR

EACH SUNDAY

WCMI _____ Ashland, Ky.
8:00 - 8:30 a.m.

WFTO _____ Fulton, Miss.
1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE DOCTRINE OF CHASTISEMENT

"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail" (Psa. 89:30-33).

The word "chastise" is used in the Bible to denote the training of children, suggesting education by admonition and discipline. The Bible doctrine of chastisement is

the discipline which regulates Christian character. It is the actions of the heavenly Father toward His wayward and disobedient children. It is the Father correcting His own offspring. God's work of chastisement is confined to the sons and daughters of His own family.

In our study of the Bible we must never confuse condemnation with chastisement. A born-again child of God has the position of a son and stands in the imputed merits of Christ. Such a person can never be condemned to the

fires of Hell. Romans 8:1 declares: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

FATHER AND SON RELATIONSHIP

All who rely upon Christ for salvation are the sons of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). (Continued on page 2, column 2)

HISTORY OF THE MARYLAND BAPTISTS

WILLIAM CATHCART
(1826 - 1908)

The first Baptist church in Maryland was formed in 1742, at Chestnut Ridge, about ten miles north of Baltimore City. Its founder was Henry Sator, or Sator, a General Baptist, who came from England in 1709. It has ever since been known as "Sator's" church. It has a small brick meeting house in a beautiful grove of about four acres, containing numerous graves of the Baptist fathers and their descendants.

This church at first increased rapidly. In four years it numbered 181 members, and extended into Opeckon and Ketockton, in Virginia. In 1754 a church, principally originating from Sator's, was founded at Winter Run, in Harford County, which has since borne the name of Harford church. For forty years it was under the pastoral care of the Elder John Davis, who died in 1809, in the eighty-eighth year of his age, venerated and beloved. "Sator's" became nearly extinct under Antino (Continued on page 4, column 4)

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL — Editor

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expense and the post office time.

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Kentucky, under the Act of March 3,
1879.

BRIEF NOTES

Elder David O'Neal, pastor of
the Grace Baptist Church at Tulsa,
Okla., and his wife Betty have a
very great financial problem due
to the illness of Sister Betty for
the past six years. They have
spent thousands of dollars in medi-
cal bills trying to find the cause
of this ailment. They have no medi-
cal insurance of any kind and are
unable to secure any due to her
health.

It seems that a clinic in St.
Louis, Mo., has found the trouble,
and they think with the proper
treatments she can be helped. She
will have to go back up there
periodically. This, of course, will
incur more medical expense.

The Grace Baptist Church has
a small membership and can ren-
der only some help. If some reader
would like to help in this matter,
the church and pastor would ap-
preciate it deeply. Even your pray-
ers would be appreciated. If you
seek to contact him, you can write
to David O'Neal, 2750 S. 53 West
Ave., Tulsa, Okla. 74107.

This information is furnished by
the Grace Missionary Baptist
Church.

* * *

The West Griffin Baptist Church,
1614 Piedmont Road, Griffin, Ga.,
and Pastor Gerald Price have
changed the name of their church.
The new name is the Piedmont
Road Baptist Church.

The church will conduct revival
services May 14-18 with Evangelist
Bob Jones of Clarksville, Tenn.,
doing the preaching.

* * *

Elder Dempsey Henderson, mis-
sionary of the Julien Baptist
Church, Gracey, Ky., must return
to the U.S.A. because of his wife's
health. Sister Dorothy recently had
surgery which revealed twelve tu-
mors, one of which was malignant.
The Hendersons will leave Brazil
about the middle of this month, if
Dorothy is able to travel.

The Hendersons have some bills
to pay in Brazil before they leave,
doctors, etc. They need enough
money to pay their passage to the

states, and for doctors and hospi-
tals here in the states. There will
be money needed for other ex-
penses. Churches or individuals
who want to help should send all
contributions to Julien Baptist
Church, Route 1, Gracey, Ky. 42232.
If you have any questions about
this, please direct them to Elder
Garner Smith, Rt. 1, Hwy. 117-272,
Gracey, Ky. 42232.

Many of our readers support
Brother Henderson and know of his
faith and labors in Brazil. The best
recommendation I can give you
about Brother Henderson is that
Calvary Baptist Church in Ashland
supports his missionary work with
prayers and money.



... Chastisement

(Continued from page one)

The believer is a child of God
by the grace of redemption and
regeneration. To be a son of God
is a very special favor and a high
honor. The believer is a son of
God in a lower sense than Christ,
Who is the only begotten Son.
But He is a son in a higher sense
than angels. Each believer is a son
of God by regeneration and adop-
tion.

God is the Father of all redeem-
ed children. We acknowledge this
in prayer by saying: "Our Father
which art in heaven" (Matt. 6:9).
There is nothing more pleasing to
God, nor pleasant to ourselves,
than to call God "Father." We are
to address Him as "our Father"
to secure boldness and liberty of
speech before the throne. We have
access to the Father by our Ad-
vocate with the Father, and we
have access to the Son by the
Spirit of adoption in us which
cries, "Abba, Father" (Gal. 4:4-
5).

THE FACT OF CHASTISEMENT

The Bible does not teach that a
person can live as he pleases.
The believer must not sin that

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-tribulational since its beginning.
While we constantly seek more light
on old doctrines, we have little desire
for "new lite."

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grace may abound. It would be
silly to say that it doesn't matter
how my son lives since his posi-
tion as my son is secure. While
there is no condemnation for a
son of God, there is severe chas-
tisement for disobedience.

The Bible gives no uncertain
sound about fatherly chastisement
upon the erring son. "I will be his
father, and he shall be my son. If
he commit iniquity, I will chasten
him with the rod of men, and with
the stripes of children of men" (II
Sam. 7:14). "And if ye will not for
all this hearken unto me, but walk
contrary unto me; Then I will walk
contrary unto you also in fury; and
I, even I, will chastise you seven
times for your sins" (Lev. 26:27-
28).

God is a perfect disciplinarian,
and He allows no anarchy or re-
bellion in His household. "As a man
chasteneth his son, so the Lord thy
God chasteneth thee" (Deut. 8:5).
God said to sinning Israel: "It is
in my desire that I should chastise
them" (Hos. 10:10).

THE EXTENT OF CHASTISE- MENT

Chastisement is not the lot of the
most wayward children of God. It

"And we know that we are of
God, and the whole world lieth
in wickedness" (I John 5:19).

May I say at the very outset
that this world is divided from
God's standpoint both as to the
saved and unsaved. It is divided
from God's standpoint into two
classes — children of Satan and
children of God. Everybody who
is unsaved is a child of the Devil.
Whether you like it or not, that
is true, and it is the plain langu-
age of God's Word. Listen:

"Ye are of your father the
devil" (John 8:44).

"Among whom also we all had
our conversation in times past in
the lust of our flesh, fulfilling the
desires of the flesh and of the
mind; and were by nature the chil-
dren of wrath, even as others" (Eph. 2:3).

As an unsaved person who is
a child of Satan, you are spoken
of by nature as a child of wrath.
You have to have a spiritual ex-

perience with the Lord to be oth-
erwise. We read:
"He came unto his own, and his
own received him not. But as
many as received him, to them
gave he power to become the sons
of God, even to them that believe
on his name: Which were born,
not of blood, nor of the will of
the flesh, nor of the will of man,
but of God" (John 1:11-13).

Notice, this says that the only
way you can come into right re-
lationship with God is by that
experience whereby you are born
of God.
We have the same truth pre-
sented to us again. Listen:
"For ye are all the children of
God by faith in Christ Jesus" (Gal. 3:26).
Every saved person is a child
of God by faith in Christ Jesus.
There are thus two classes held
up to us—children of Satan and
children of God. You are a child
of the Devil by your natural birth

Christ again. He spent the rest of
his life preaching that Jesus was
both Lord and Christ (Acts 2:36).
If God chastened one of the great
apostles of the early church, do
you think that He will spare any-
one else? Colossians 3:25 declares:
"But he that doeth wrong shall re-
ceive for the wrong which he hath
done; and there is no respect of
persons." Be assured by the in-
fallible Word that "every trans-
gression and disobedience receives
a just recompense of reward" (Heb. 2:2).

Most of the time God uses some
other believer in this work of re-
buking. In the case of the Laodi-
cean Church Christ spoke through
the pen of the Apostle John. The
Lord rebuked Saul by the Prophet
Samuel (I Sam. 13:13), Ahab by
Elijah (I Kings 21:20), David by
Nathan (II Sam. 12:7-14), Judah
by Zachariah (II Chron. 24:20),
Israel by Ezra (Ezra 10:10-11).

Especially it may be said in our
time that God uses the pastor of
a church. The Apostle Paul told a
young pastor: "Them that sin re-
buke before all, that others also
may fear" (I Tim. 5:20). This
language implies the public re-
buke before the church. Such is
needed to vindicate the church
from complicity with the sin and
to deter others from falling into it.
The vast majority of ministers
know nothing about rebuking
church members who live ungodly.
The average pastor travels the
road of least resistance and re-
mains as silent as a tomb about
his sinning parishioners. The in-
junction of Titus 1:13: "Rebuke
them sharply," seems to be a non-
essential command of a by-gone
age. But the minister who is afraid
to rebuke sin should get out of the
ministry!

Second, after rebuke there is cor-
rective chastisement: "For whom
the Lord loveth he chasteneth" (Heb. 12:6). Again it is written:
"If ye endure chastening, God
dealeth with you as with sons; for
what son is he whom the father
chasteneth not?" (Heb. 12:7). God
finds this necessary because we
do not live up to our profession.
This is usually done by internal
conviction or external providence,
regardless of the means, it in-
volves hard stripes and heavy
strokes.
Third, after chastisement there
comes scourging: "For whom the
Lord loveth he chasteneth, and
scourgeth every son whom he re-
ceiveth" (Heb. 12:6). The word
"scourgeth" is strong. It means
to beat with a whip until the flesh
is torn. This discipline is needful
in extreme cases of rebellion. Dav-
(Continued on page 5, column 5)

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"What The Human Race Is Doing Today"

"And we know that we are of
God, and the whole world lieth
in wickedness" (I John 5:19).

May I say at the very outset
that this world is divided from
God's standpoint both as to the
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There are thus two classes held
up to us—children of Satan and
children of God. You are a child
of the Devil by your natural birth

into this world; you are a child
of God by your spiritual birth
into God's family. I know that
there are those who teach today
the theory of the Fatherhood of
God whereby they say that God
is the spiritual Father of us all.
The lodges teach this, the ma-
jority of homes teach it, the pre-
ponderant bulk of people all over
the world teach it, and even lots
of preachers preach it. I passed
by a church building sometime
ago and on the bulletin board
they had this statement: "We be-
lieve unquestionably in the uni-
versal Fatherhood of God and the
brotherhood of man."

Beloved, I say to you, that does
not tally with the Word of God.
God's Word declares that unsaved
people are children of Satan.
God's Word declares that the
only way a person can become
a child of God is by a spiritual
experience with Jesus Christ
(Continued on page 3, column 1)

may fear" (I Tim. 5:20). This
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(Continued on page 5, column 5)



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By
I. M. HALDEMAN

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This is the best book we have ever read on the Taber-
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every page, our attention is called to something which typifies
the work of the Lord Jesus Christ.

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The Human Race . . .

(Continued from Page Two)

which He describes when he says, "Ye are all the children of God by faith in Christ Jesus." Mark it down, unless you have believed in Jesus Christ, you are today a child of the Devil.

My subject is, "What the Human Race is Doing Today" and my text says, "The whole world lieth in wickedness." In the Greek language, it literally says, "The whole world lieth in the wicked one." That ought to answer my question. That ought to give you the answer to my subject. You ought to know from that what the human race is doing today. It is doing exactly what the wicked one, the Devil, wants them to do. I would like to show some few things in particular that the human race is doing today.

I

THE HUMAN RACE IS WORSHIPPING ITS GOD — THE DEVIL.

We read:
"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

Here the Devil is called the "god of this world." The text says that he has blinded the minds of the unsaved so that they can't see spiritual truth. That is why it is that I say the unsaved — the human race at large — is worshipping its god, the Devil.

Think of all the cults that are in existence today. Certainly they are of the Devil. I don't for one moment's time apologize when I say that all the isms and the schisms, and all the sects and all the religious cults in the world today are purely satanic. I don't apologize in the least when I say that the majority of the churches are Devil-founded and Devil-inspired. I say to you, the Lord Jesus Christ established just one church when He was here in the days of His flesh, and the Devil tried to destroy that church. Jesus said:

"I will build my church; and the gates of Hell shall not prevail against it" (Matt. 16:18).

Though the Devil tried to destroy that church, he soon gave up, realizing that every time he destroyed one church, dozens of others were springing up. If one church were destroyed in the community, the disciples fled to other communities and every place they went a new church arose. The Devil pretty soon realized that he was not gaining ground, so instead of trying to destroy churches, he quit fighting the early church and decided to build one for himself. And he did. He built a monstrosity when he built Roman Catholicism, for out from them have come the Protestant churches, and I might tell you that all the Roman Cath-

olic churches and all the Protestant churches are purely churches of the Devil.

Beloved, hear me when I say that the human race today is worshipping its god, the Devil. Think about the night clubs. Think about the movie houses. Think about all the places of sin in the world today. Why do unsaved people go there? Why does the human race patronize these places? I'll tell you. The god of this world has blinded the minds of the unsaved and they can't see spiritual truth. These other things that have been brought into existence by the Devil — the false cults, and the night clubs, and the movie houses, and the places of iniquity and vice and sin are patronized by the human race because the human race is worshipping its god, the Devil.

II

THE HUMAN RACE IS HELPING SATAN TO ORGANIZE SOCIETY.

The world system, that we live in, and live under, is Satan-inspired and Satan-controlled. And what is the human race doing? It is trying to build up this world system.

I read sometime ago that J. Edgar Hoover says that the crime bill for your family is \$500 a year. And that is what it is for my family. And that is what it is for every family in America. J. Edgar Hoover says that every family in the United States, whether they realize it or not, is spending \$500 a year trying to control crime.

I think about the wars that come into the world and the world system. I think about the greed and the graft. I think of the corruption in government. It is the world system. The human race is trying to build it up.

I think of the average church that is a stranger to the grace of God; where never is preached the blood atonement of the Lord Jesus Christ and where people are never told that they are saved by the blood of the Son of God. I think of it — the average church is helping to build up this world system.

I think of our educational system. I say to you frankly, the educational system in America is doing more to build up the work of the Devil than anything else. It is doing more to build up organized society than anything else other than false churches. Listen:

"This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" — James 3:15-17.

This is describing the wisdom of the world contrasted with the wisdom of the Lord Jesus Christ. Beloved, I say to you, the worldly

IS "THAT" IN THE BIBLE?



Question:

"WHAT TWO MEN HID IN A WELL?"

Answer: Jonathan and Ahimaaz, II Samuel 17:17-19. "Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city; and a wench went and told them; and they went and told King David. Nevertheless a lad saw them, and told Absalom; but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known."

wisdom of geometry and mathematics, the worldly wisdom of history and geography, the worldly wisdom of sociology and psychology, the worldly wisdom of grammar and rhetoric, while it is nice to know, is building up the world system.

What is the human race doing? Beloved, it is helping to organize society. Whether the money be spent for education, whether it be spent on false churches — regardless of what it is spent for, the fact of the matter is, the human race is helping to organize society today.

III

THE HUMAN RACE IS BUILDING UP FOR THE COMING OF THE ANTI-CHRIST.

This logically follows the thought I have just presented. If the world is helping to organize society, then it is building up for the coming Anti-Christ.

I say, beloved, there is a day coming, as listed in the Word of God over and over again, when there is going to be one superman to control the world. He is called the Anti-Christ. I see signs of his coming day by day. The majority of the people of this world today would gladly bow to the Anti-Christ, if some big man would come along and say, "I will solve all your problems." Well, someday he is coming, and the world is going to bow to such an individual. The world today is forsaking the true God and going after the man that is coming.

I might say this, the Anti-Christ will be the worst man that history has ever produced. Can you imagine the human race turning away from God and turning to the worst man that ever existed when they turn to the Anti-Christ to worship him?

What is the human race doing? It is worshipping its god, the Devil; it is helping Satan to organize society, and it is building up for the coming of the Anti-Christ.

IV

THE HUMAN RACE IS BUSY DESTROYING ITSELF.

We are so used to seeing commercials on television relative to the sale of beer, to the extent that it has gotten to the place where people just take beer for granted as a part of life. And cigarette smoke is blown in your face over the television stations, to the extent that as you sit there before your television set, you are almost suffocated by the smoke that comes therefrom. I tell you, whenever I pick up a newspaper and see an advertisement for liquor and beer and cigarettes, I say the human race is busy destroying itself.

The sleeping pills that are sold

today are ample proof of that. When we talk about the sleeping pills, that in turn causes us to speak about "the pill." It is the human race's attempt to destroy itself unconsciously — that is what it amounts to.

I say to you that beer and liquor and cigarettes, sleeping pills and "the pill" are filling doctors' offices and hospitals and cemeteries day by day. What is the human race doing? It is busy destroying itself unconsciously.

V

THE HUMAN RACE IS DEFYING GOD AND BLASPHEMING HIS NAME.

Years ago, when I was a boy preacher, just after the overthrow of the Russian government when the Czar was deposed, and the Kremlin came into existence, and the new political policies of Russia became Communistic, I saw a cartoon published in a Russian newspaper. This cartoon pictured a man climbing a ladder pointing into the sky, and in his hand was a sickle and a mallet, and underneath were these words: "Now that we have finished with the earthly czars, we'll tackle the heavenly ones." With a look of scorn upon his face, this Russian workman was climbing into the skies to take God off His throne.

Beloved, I say to you, the human race is defying God and blaspheming His Name.

Let's think about cursing. If all the cuss words that were spoken yesterday were spoken at one time, there would be an echo from those cusswords that would be heard around the world.

I think about the modernism in churches today, and God knows that there is plenty of it. Modernism is rampant in the majority of churches. When you talk to people today about the blood of Christ, they look at you like they thought you were an idiot. They look at you as if you didn't know what you were talking about. They look at you as though they had never before heard what you are saying. I dare say that you could go into the average church and talk about the blood of Jesus Christ and people wouldn't have any idea at all as to what you were talking about.

Beloved, I would hope that the youngest child that comes to our church knows that we are saved by the blood and that Jesus Christ died for our sins, yet all over the world today people are defying God and blaspheming His name through modernism, whereby there are teachers telling people they don't need the old teachings, they don't need the Bible, and they don't need what God says in His Word. The modernism that is abroad in this world, which was spawned in the colleges and the churches, is today nothing else but an attempt to defy God and blaspheme His name.

The Supreme Court has done as much to help it along as anything else. I am not saying that I believe that the Bible should be taught in school. In fact, I do not believe in teaching the Bible in a secular school. I do not want my children to listen to a Methodist, or a Holy

Roller, or a Campbellite, or a Catholic teach the Bible. At the same time, I respect the other man's children and I don't want them to listen to me unless they come to our church to hear me teach the Bible. I agree with the Supreme Court to the extent that the Bible should not be taught in public schools, but I certainly disagree with them a thousand per cent when it comes to the matter of reading the Bible without comment and when it comes to the matter of praying in school.

I remember hearing sometime ago that a teacher came into the cloak room and found three boys down on their hands and knees. She said, "What are you doing?" They said, "Shooting craps." She said, "Thank God, I thought you were having a prayer meeting."

I think that that is like the majority of people. I think that is about like the majority of schools. But I noticed when the chips were down and when people were thinking there were going to be three Americans floating around in space throughout all eternity, never returning to this earth, that the President and everybody else said, "Let's pray." I wonder why they didn't write to the Supreme Court and say, "Will you pass on this? We would like to know whether we can have a prayer meeting for those fellows." They didn't do that. They didn't ask the Supreme Court to say whether we could have prayer for them, but they said, "Pray. Make it a night of prayer."

I believe in every school, wherever that school is, that there should be the reading of the Word of God and there should be prayer. But today we are defying God and blaspheming His name. Schools, colleges and churches, as well as individuals, by their cursing and profanity, are blaspheming God every day.

VI

THE HUMAN RACE IS BUSY REJECTING GOD'S SON AND GOD'S SALVATION.

God only had one Son, Jesus Christ, and God only has one plan of salvation, and that is by the death of Jesus Christ. We read:

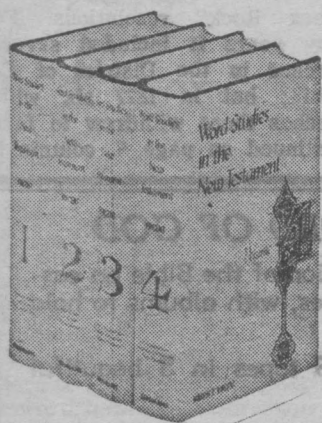
"Jesus saith unto him, I am THE WAY, the truth, and the life; no man cometh unto the Father, BUT BY ME" — John 14:6.

"I am THE DOOR: BY ME if any man enter in, he shall be saved, and shall go in and out, and find pasture" — John 10:9.

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved" — Acts 4:12.

I tell you, beloved, God only had one Son, and God only has one way to save people. Don't you let anybody tell you that you can be saved by turning over a new leaf and quitting your meanness. Don't you let anybody tell you that you can be saved by joining the church. Don't you let anybody tell you that you can be saved in any manner whatsoever unless it is that Jesus Christ died for your sins. I say that the hu-

(Continued on page 4, column 3)



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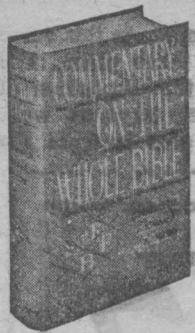
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THE BAPTIST EXAMINER

MAY 21, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Does the expression, 'Let us reason together,' in Isaiah 1:18 contradict the doctrine of election?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



God is talking here to His chosen nation, Israel. And I believe that if we look closely we will see that salvation from sin is not under consideration in this context. I realize this verse 18 sounds as if it were, but this context does not bear it out. In verse 9 we see that the Lord of hosts had left them a very small remnant. This remnant is in the passive voice. This means the remnant had nothing to do with it. The Lord of hosts is in the active voice which means He is the one who did what was done.

In verses 16 and 17 the people are told to do some things. But you and I know that doing these things does not result in salvation. But if you notice verse 19, doing these things does result in their enjoyment of the land of Canaan. In verse 20 we see that if they refused to do these things, that is, if they rebelled against God in this matter, they would be devoured by the sword.

So, enjoyment of the land of Canaan is the object here. And since salvation is not under consideration, therefore, I see no contradiction of the doctrine of election. Since election is taught just about everywhere in the Bible, we can be assured our Lord would not contradict Himself in this verse of Scripture.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



No, the expression referred to certainly does not contradict the doctrine of election. There are many more expressions in the Bible that some people find very contradictory to election. Personally, I do not think there is anybody who can reconcile every passage of Scripture, especially those that deal with election. This does not mean that in reality Scriptures are contradictory to each other. It simply means that we human beings, with limited, finite minds, cannot grasp the full significance of Divine things.

For instance, take the question of the being of God. Creation argues for the existence of God. Then the question arises, "Who made God?" We are bound to reason that no one made God. How can God be if He was never created, and who did the creating if He was created? We inevitably

see that no one created God. Yet, all our observation and experience is to the effect that everything has a maker. We simply reach the place where we must recognize that we cannot understand how God exists without ever having had a beginning. And yet, an eternal God is necessary to our thinking, despite the fact that we cannot understand His being.

Election and predestination are just about as hard to understand as the being and origin of God. I see no way in which the expression, "Let us reason together" can contradict election. Certainly, there is nothing about our reasoning that interferes with the sovereignty and sovereign election of the Almighty.

PAUL TIBER

PASTOR
NEW TESTAMENT
BAPTIST CHURCH
2272 Euclid-Chardon
Road
Kirkland, Ohio



Of course not! The prophet is doing what every Gospel minister has done (or should be doing) for centuries. He is urging men to repent (Isa. 1:16-20). After all — God Himself commands men, everywhere, to repent (Acts 17:30). The fact that men, by nature, do not possess the ability to repent does not alter the fact that they also have no desire to repent!

I think it is clear that God will judge people upon what their desires led them to do, NOT upon whether or not they have ability — does not our Lord say "He that cometh to me I will in no wise cast out"?

So — we reason with sinners, on the basis of the Word of God. How will any of God's elect be saved except they hear?

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Somehow or other I'm not able to look at the question from your viewpoint. Normally, I try to do so, but I just cannot see this statement and the doctrine of election as being contradictory. This passage is merely talking about scarlet sins becoming as white as snow. In so many words it is saying to God's people, let's reason this out, even though your sins are scarlet, they will become white.

No mention is made in this verse as to how that takes place. The Bible speaks of the disposition of our sins in other ways as well. "As far as the east is from the

west, so far hath He removed our transgressions from us" (Psa. 103:12). Again we read in Micah 7:19: "He will turn again, He will have compassion upon us, He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." They have been spoken of as having been blotted out. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:22). We could go on and see that they are spoken of as having been forgiven, covered with the blood of Christ, and so on.

None of this has anything to do with the fact that God chose before the foundation of the world all who would be saved. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13,14).

The Human Race . . .

(Continued from page three)
man race is busy rejecting God's Son and God's salvation.

People won't go to church. You can ask people today to go to church and they just more or less pass you by as though it was something wild about which you are talking. I can remember when I was a boy that all you had to do was go out in the community and ring a church bell and announce the fact that you were going to have a revival meeting and in two or three nights the church building would be filled. But it is far from that today. What does the Word of God say? Listen:

"The kings of the earth set themselves, and the rulers take counsel together, AGAINST THE LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision" — Psa. 2:2-4.

Beloved, what is the human race doing today? I'll tell you. It is busy rejecting God and God's salvation.

VII

THE HUMAN RACE IS BUSY GOING TO HELL.

How many people do you find today that are not busy? Very few. Everybody is busy — busy in the schools, busy in the church, busy in the market, busy in the place where you work. Everybody is busy. Busy doing what? Going to Hell.

The Christian's business is that of rescue. I come here to preach to you, and you teachers come here to teach. What is our business? It is that of rescue. While the world is busy going to Hell, our business is that of rescue.

I look at those of you who are lost, who are here, and I thank God that you are here. I think about those of you who have never yet seen the truth that Jesus Christ died for your sins. Would to God that you could see it today, that you would believe that Jesus on the cross of Calvary paid for your sins with His blood and become a child of God.

You say, "That is old-fashioned." Beloved, it is just the Word

of God. It is just what God says in His Word. Listen:

"Without shedding of blood is no remission"—Heb. 9:22.

"And the blood of Jesus Christ his Son cleanseth us from all sin"—I John 1:7.

"And washed us from our sins in his own blood"—Rev. 1:7.

Mark it down, God has just one plan of salvation, one way to be saved, and you need that salvation. What is the human race doing? Beloved, it is busy, busy, busy going to Hell. Beloved, don't go with them, but turn to the Lord Jesus Christ and be saved.

Might it please the Lord today to reach down and save somebody that is lost. I can't save you and you can't save yourself, but Christ Jesus died for the sins of His elect. May you today believe and be saved.

May God bless you!

Maryland Baptists

(Continued from page one)

mian influence, and is now a very feeble body.

The First Baptist church of Baltimore was organized January 15, 1785, with 11 members, all of whom, except its pastor, the Elder Lewis Richards, were dismissed from the Harford church. From the Harford church also arose the churches at Taneytown and Gunpowder. The First church worshipped until 1817 in a small house on the corner of Front and Fayette Streets. In that year they completed the edifice in Sharp Street, so long known as the "Old Round-top," at a cost of \$50,000; but the debt thereby incurred was not entirely removed for thirty-five years, and seriously hindered the prosperity of the church. During ninety-five years it has had only five pastors, viz: Lewis Richards, thirty-three years; E. J. Reis, three years; John Finlay, thirteen years; Stephen P. Hill, sixteen years; and J. W. M. Williams, the present pastor, nearly thirty years.

From it originated several churches, principally the Waverly church, and the Seventh church in 1845, and the Lee Street church in 1854. In the year 1878, the vicinity of the meeting house having become almost entirely occupied by warehouses, the church removed to Lafayette Avenue, near Tremont Street, where, in a new and beautiful house of white marble, renewed prosperity has been enjoyed.

The Second church of Baltimore was founded in 1798, by Elder John Healey, from Leicester, England, who with five others came to Baltimore in 1795. Elder Healey remained as pastor for more than fifty years, and died June 19, 1848. To this church belongs the honor of having established the first Sunday School in the State of Maryland, in the year 1804.

The High Street Baptist church was constituted February 14, 1835, of 10 members, six of whom were William Crane and his family, and two, the Elder J. G. Binney, its first pastor, and his wife. It was at first called the "Calvert Street church." Mr. Binney remained but a few months, and in January,

1836, the Eld. Geo. F. Adams became the pastor, and continued as church for about seven years, during which time the church increased to nearly 300 members. In 1843, the Elder Jonathan Aldrich succeeded Mr. Adams, and in 1844 the church left the Calvert Street house and built a new one on High Street, first occupied in November of 1845.

A crushing debt had been incurred in its erection, and in July, 1846, the pastor resigned and the house was offered for sale. After months of anxious solicitude, relief was obtained by the concessions of creditors, the extra efforts of the church, the liberality of friends, and the election of a pastor, the Elder Franklin Wilson, who served without salary, thus permitting the entire income to aid in reducing the debt.

In November, 1850, a disease of the throat compelled Dr. Wilson to suspend his labors; but, in a large measure owing to his liberality, the house was saved, and the church has continued to prosper under his successors, the Elders H. J. Chandler, John Berg, L. W. Seeley, E. R. Hera, George P. Nice, R. B. Kelsay, M. R. Watkinson, and J. T. Craig. The above named may rightly be called the "mother-churches," as most of the others (except the Nanjemoy and Good Hope churches in Charles County) sprang from them either directly or indirectly.

ASSOCIATIONS

The Salisbury Association, on the eastern shore of the Chesapeake Bay, was formed in 1782, under Elijah Baker and Phillip Hughes. It probably never had over 600 members, and, having adopted anti-mission views, has almost dwindled into nonentity.

The first meeting of the Baltimore Baptist Association was held at Fredericktown, in August, 1793. Six churches, with 226 members, were represented there. It increased slowly, until, in 1820, it had 18 churches with 1362 members. It was decidedly in favor of domestic and foreign missionary operations for more than forty years, with a few dissentients on the part of some pastors and churches. The anti-missionary spirit culminated at the meeting held in May, 1836, at Black Rock, in the adoption, by a vote of sixteen to nine, of resolutions against "uniting with worldly societies," and in a declaration of nonfellowship with those who had done so. By "worldly societies" were meant missionary, Sabbath-school, Bible, tract, and temperance societies. The Association was at once divided, and the two sections have since had only a nominal existence.

The Maryland Baptist Union Association was organized October 27, 1836, with only six churches, four ministers, and 345 members. The ministers were Stephen P. Hill, George F. Adams, Thomas Leahman, and Joseph Mettam. From the beginning it was a missionary body, and in favor of all the objects denounced by the "Black Rock" resolutions. For many years it included several churches in the District of Columbia; but in 1877 six white churches there withdrew to form

(Continued on page 5, column 2)

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THE BAPTIST EXAMINER

MAY 21, 1977

PAGE FOUR



The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"BE YOUNG"

RAY HIATT
Hollywood, Florida

"My beloved is like a roe or a young hart" (Song of Sol. 2:9).

Jesus our Lord is eternally young though He be from everlasting to everlasting. What a treasure it is to be young! We ignore our youth when we have it and lament when we've left it behind. MY YOUNG FRIENDS, TREASURE YOUR YOUTH. Never let anyone rob you of your youth regardless of their reasonings. It is a beautiful, beautiful gift of God. I say unto you, BE YOUNG!

You can be young and yet be a valuable servant of Christ. You can serve Christ without drying up inside like an ancient parchment that is mostly dust and decay. You can be young in your Christian service and have the boundless joy in Christ that only the inwardly young can know.

Do not grow old inside. Use your youth for Christ. Channel your vitality and energy into His cause and you shall never fail, for love never fails. However, let me caution you that your flesh shall fail you. It shall fail by mere process of time if for nothing else. Our flesh is a tabernacle, a temporal structure although it is the temple of God. It is prone to failure. Yet, you need not grow old inwardly.

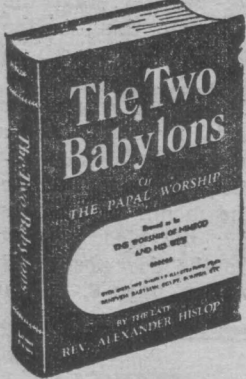
What contributes to the inward aging (and mustiness) of many of the saints is that they forget

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that they are not involved with a system but with a person, Jesus our Lord. They lose their daily excitement about the magnificent wonder of Jesus. Therefore, they grow old and stale. Never let this happen to you, dear friend. Keep your eyes upon Jesus.

Many Christians and churches make the terrible error of trying to put old heads on young bodies. I have enough confidence in God's sovereignty to believe that if He wanted a 15-year-old boy to think like, act like, reason like and be like a 40-year-old man, then He would have made him 40 years old to begin with. BE YOUR AGE UNTO THE GLORY OF GOD. God's legions are so wonderfully diverse that there is place for service for all.

My young friend, you need not grow old if your life and vision are fixed steadfastly upon our Lord. Your flesh shall fail you, yes, but not your inward youth. Knowledge fails, education fails, wisdom fails, civilizations fail, technologies fail, but "Charity never faileth" (I Cor. 13:8). LOVE NEVER FAILS.

Offer up your youth in loving service to Christ and He shall return it to you tenfold, a hundredfold, by inward peace and youthful joy that shall insure you a lasting and beautiful youthfulness. BE YOUNG!

Maryland Baptists

(Continued from page 4)

a separate Association, and in 1879 the few colored churches of the District also withdrew, so that the Association is now confined to Maryland alone.

Its present statistics will be found below. The largest number ever reported was in 1877, before the withdrawal of the District churches, viz., 51 ministers, 60 churches, 10,716 members. Nearly all the churches outside of Baltimore have been aided more or less by its contributions, and several of those within the city. During the forty-four years of its existence it has disbursed in sustaining missionaries and aiding feeble churches, \$130,518, besides assisting indirectly in the erection of a large number of meeting houses, the education of young men for the ministry, the support and endowment of the Columbian University, and the distribution of Bibles and religious publications.

A weekly paper, the TRUE UNION, was originated under its auspices in 1850, and continued until suspended by the war in 1861. Afterwards, in 1865, the MARYLAND BAPTIST, a monthly, was issued for one year. Subsequently, the Elder O. F. Filppo for several years published a monthly — the BAPTIST VISITOR. The Association has an invested fund of \$11,205 derived from special legacies, a "Superannuated Ministers' and Widow's Fund" of \$3061.22, and a "Church Building Loan Fund" of \$606.81.

The Baltimore Baptist Church-Extension Society, organized in 1854, has been of much value in planting churches in the city. The Lee Street and Franklin Square meeting houses were built under its auspices, and more recently the Leadenhall Street house; and a new and handsome edifice for the First Colored church has been partly erected by this society aid-

ing the members of the church.

The recent progress of the colored Baptists in Baltimore has been wonderful. The First church founded in 1836, had only 80 members, in 1868, after an existence of thirty-two years; it now has 350. In 1848, the Elder Noah Davis, then a slave in Virginia, was aided by Baltimore Baptists in purchasing his freedom. He became a missionary of the Association, and a small church was organized under his ministry in 1852. That church, united with fragments of others, has now grown to be the largest one in the Association; and the colored Baptists, who, twelve years ago, were comprised in two churches, with 273 members, have now five churches, with 2726 members.

REVIVALS

Many revivals have occurred at intervals in separate churches, but some have had a general and marked influence on the denomination. The first was in 1839, when the additions by baptism (606) were more numerous than the whole previous aggregate of members (565). In 1857 the baptisms reported were 559. From 1870 to the present time (except in 1871-72) the annual additions have ranged from 531 to 1085.

EMINENT MINISTERS

This sketch would be very incomplete without further reference to at least two brethren whose labors, under God, have been greatly blessed in building up the cause of truth in Maryland — the Elder George F. Adams and Richard Fuller. To Brother Adams was largely due the origin of the Maryland Baptist Union Association. As pastor of two churches in the city, and two or three in the country, as general State missionary for several years, as editor, historian, as a faithful, zealous, wise, consistent, devoted man of God, his labors and his character contributed much to the extension of our principles and the establishment of the churches in the faith. He died April 16, 1877, universally lamented, leaving behind him a precious memory, and a rich treasure in the "History of the Maryland Churches," carefully prepared by him.

The Elder Richard Fuller, D.D., entered upon the pastorate of the Seventh church, Baltimore, June 1, 1847. After twenty-four years' labor there, during which the church increased from 104 to 1170 members, he went out, in 1871, with 134 members, to establish the Eutaw Place church. At the time of his death, October, 1876, that church had increased to 468 members. But his usefulness must not be measured by the hundreds converted and baptized under his ministry. The influence of his noble character, his splendid talents, his impassioned eloquence, his fame as one of the greatest pulpit orators of the age, his powerful advocacy of every philanthropic and Christian enterprise, did much to give his beloved denomination and the truth it maintains a higher estimate in the public mind, and to win for it a wider sway. Such transcendent abilities so thoroughly consecrated to Jesus, and permitted for nearly thirty years to shed their sacred lustre upon Baltimore and the surrounding country, formed indeed one of the richest gifts of God to the Baptists of Maryland.

Quite a large number of ministers have gone forth from the Maryland Baptist churches, many of them to good in other States. Among them are the honored names of Spencer H. Cone, Bartholomew T. Welsh, Wm. Carey Crane, Elifah S. Dulin, Noah Davis, the founder of the American Baptist Publications Society, and Benjamin Griffith, for so many years its efficient corresponding secretary; the missionaries Rosewell H. Graves, Brethren Bond and Rohrer, whose mysterious loss at sea occasioned such profound sorrow; J. L. Holmes, murdered by the rebels in

China; Jno. A. McKean, J. H. Phillips, J. B. T. Patterson, Levi Thorne, Isaac Cole, S. C. Borton, J. W. T. Boothe, J. L. Lodge, J. T. Beckley, C. J. Thompson, Richard B. Cook, J. H. Brittain, George McCullough, H. W. Wyer, W. S. Crowley, and many others.

CONDITIONS IN 1880

Nearly all the Baptist churches in Maryland are connected with the Maryland Union Baptist Association. At its session in November, 1879, reports were received from 47 churches, 14 of them being in Baltimore City, and 33 in the country or in the smaller towns. The strength of the denomination is in the city of Baltimore. Ten of the city churches are white, numbering 3641 members; four colored, numbering 2686 members. Twenty-three of the other churches are white, numbering 1386 members; ten colored, numbering 605.

In other words, there are in Maryland 8,318 Baptists, of whom 5,027 are white, 3,291 colored. Of these, 6,327 are in 14 churches in Baltimore, averaging over 452 members to each church, while only 1991 are in the 33 churches of the State at large, averaging about 60 members to each church. The largest church is the Union Colored church of Baltimore, with 1,497 members. The largest white church is the Seventh, with 590 members, though several others nearly equal it; for instance, the First church, 528; the Eutaw Place, 519; the Franklin Square, 494; the High Street, 438; the Lee Street, 407; the Second, Broadway, 328.

All the city churches have good substantial houses of worship, none very large, but several of considerable architectural beauty. They are well located, at proper distances from each other, so as to reach all parts of the city. All except four, one German and one colored, are self-supporting and liberal in benevolent contributions. With each is connected a flourishing Sunday-School.

Many of the churches in the State are not well located. Of the 23 white churches only seven are in towns or cities of over 2,000 population, the remainder being in small villages or country places. All of them have suitable meeting houses, generally paid for. Partly for want of material, their growth

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has been slow, and their struggles for existence severe. Several have become extinct. (BAPTIST ENCYCLOPEDIA, Vol. II, pp. 753-755, 1881 Edition).

... Chastisement

(Continued from Page Two)

id is an example of this, suffering fourfold for his sins (II Sam. 12).

Fourth, after scourging there comes the final stage of God's discipline. This is a fearful thing to think about in our minds. When rebuke, chastisement and scourging fails to bring repentance and restoration, God inflicts physical death. I John 5:16 says: "There is a sin unto death." This involves the loss of natural life, but it does not bring about spiritual death (I Cor. 5:5). The body is destroyed while the spirit is still saved.

THE MEANS OF CHASTISEMENT

The instruments employed by the Lord for chastening His wayward sons are numerous. It pleases Him at times to use unbelievers to do this. The Lord sent heathen nations against Israel to chasten them for their sins many times in the Old Testament period. By the pen of Jeremiah: Jehovah said: "For I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased" (Jer. 30:14). Perhaps this is the meaning of II Samuel 7:14 in the expression "the rod of men."

At times God sends physical affliction upon sinning sons. The psalmist said: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Psa. 119:75). Moses warned Israel that God would send sickness upon them for disobedience (Deut. 28:22,61). Not all physical sickness is the result of personal sin, but in some cases it is (Jas. 5:13-16). There are times when physical sickness is sent to test our faith and silence the Devil (Job 1-2).

Chastisement may appear as grave misfortune. This was certainly true of Judah: "Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy" (Lam. 1:5). This fatherly chastisement is used to instruct and correct the wayward.

When God's children enjoy peace and prosperity they tend to forget God and forsake His house. They become independent and lifted up with pride. They keep at a distance from God and fail to pray unto Him. Misfortunes come to bring His children to prayer and dependence upon Him. Isaiah wrote: "Lord, in trouble have they visited thee: they poured out a prayer when thy chastening was upon them" (Isa. 26:16).

THE PURPOSE OF CHASTISEMENT

First, the goal of chastisement is to show God's love to His people. The Lord told the church at Laodicea: "As many as I love, I rebuke and chasten" (Rev. 3:19).

Second, God's disciplinary action toward His children is designed to prevent them from future sinning. In II Corinthians 12:7 it is written: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Paul was given a spiritual burden to prevent the sin of pride. This thorn in the flesh is said to be a messenger of Satan. Though Satan meant it for evil, God overruled it for good.

Third, the purpose of chastisement is to cause us to reverence and obey God: "Furthermore, we

(Continued on page 6, column 1)

THE BAPTIST EXAMINER

MAY 21, 1977

PAGE FIVE

... Chastisement

(Continued from page five)
have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9).

God is the Father of our spirits as contrasted with the fathers of our flesh. Just as it is the duty of children to obey their parents, it is the duty of God's children to give the reverence of obedience to the just demands of the Father of spirits.

Fourth, the aim of Divine correction is to improve our spiritual education: "For they (earthly parents) verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Heb. 12:10).

Our earthly parents whipped us for their pleasure a few days in our state of childhood. Perhaps at times they did it to gratify their passions rather than improve our deportment. But such is never true of our heavenly father. He chastens us solely for "our profit that we might be partakers of his holiness." All a son loses in chastisement is sin. He does not lose salvation. Rather, he obtains a greater degree of spiritual knowledge.

Fifth, we partake of chastisement to improve our fruitfulness. Jesus Christ, speaking of His disciples, said: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). A farmer prunes a fruit tree to improve fruitfulness in the tree. Likewise, God prunes and purges His children of that which hinders growth and fruitfulness. This is done at the right time and in the proper season.

This Divine pruning is painful during the process, but it is beneficial to our growth now and brings eternal rewards: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

ATTITUDE TOWARD CHASTISEMENT

The entire Christian life on earth is a time of childhood and spiritual training. It plays a vital role in our progressive sanctification. If this be true, then what is the proper attitude of a believer toward this Divine correction? How is a son to react to the discipline of God?

First, the Bible instructs us not to despise it: "My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Prov. 3:11-12). Fatherly correction is intended for our spiritual good. It comes from our heavenly Father and is directed and limited by Him. Let us never be guilty of looking upon it as useless and unprofitable.

Second, it is our solemn and sacred duty to submit to it. Chastisement is meant to make us be "in subjection unto the Father of spirits" (Heb. 12:9). Our submission to our heavenly Father should be greater than our submission to our earthly father. Let us never revile Him for His strange providence.

Third, it is the business of sons to be thankful for God's chastisement: "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law" (Psa. 94:12). We must see behind each stripe inflicted by the Divine rod the Father Who delights in His sons.

CONCLUSION

As I bring this message to a close, I must confess that I am one son who is acquainted with the rod of God. Like the psalmist, I can say: "For all the day long have I been plagued, and chastened every morning" (Psa. 73:14). Nevertheless, I can also declare: "The Lord hath chastened me sore: but he hath not given me over unto death" (Psa. 117:18).

To some this whole message about fatherly chastisement is a great mystery. You know nothing about it for God is not your Father. You have never had an experience of grace. You have not been brought to see God as your covenant Father.

Is your cry, "Oh, I long to be a son of God; I want to be an inheritor in God's kingdom." If you rely with all your heart upon the shed blood of Christ for salvation, you are a son of God: "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). Behold, what manner of love the Father hath bestowed upon you, that you should be called a son of God (I John 3:1).

Women's Rebellion

(Continued from page one)
long hair, it is a shame unto him?

"But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

"But if any man seem to be contentious, we have no such custom, neither the churches of God" (I Cor. 11:1-16).

The above passage is God's Word on women wearing hats, bonnets or veils when they go to the house of God or the place of worship. There is no need of any woman not knowing God's will if she wants to know it. The Bible was not written to conceal but to reveal the will of God to honest seekers. The Master said: "If any will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

If it is God's will for women to go to church bare-headed wom-

en ought to do it; if it isn't God's will, women who love the Lord and want to obey Him won't do it. What saith the Scriptures? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

It is significant that the church, to which the Holy Spirit gave specific instructions about the women wearing a covering on their heads in attendance upon worship, was the church in which Paul had the most trouble with worldly wisdom and with women speaking in mixed public assemblies. Educated women, who think they know more than the preachers and that the Bible is out-of-date, still give God's churches a good deal of trouble.

In this passage of Scripture three things are clear and plain:

I. The hair is not the covering that God commands a woman to wear "in sign that she is under authority" to the man who is her head.

That is plain for three or four reasons.

1. Why should Paul have mentioned the matter at all if the hair was the covering enjoined? To suppose or argue that the hair was what Paul was speaking of

makes Paul guilty of writing the veriest nonsense; for it makes him take 16 verses in a letter to a critical church to exhort and enforce the exhortation with arguments to prove that women ought to wear their hair to the house of God, when they could not help but wear it everywhere they went. Paul's argument wasn't about the hair but about a covering in addition to hair.

2. Again the "also" in verse 6 above is indisputable proof that Paul was talking about a covering in addition to the hair. Note the language. "If the woman be not covered, let her also be shorn." Suppose the covering was the hair, what then? Then Paul is guilty of making the silly remark that if a woman has not got any hair, let her also be shorn. How could she be shorn if she had no hair? What Paul really said, and that makes good sense was: If a woman does not have a covering on her head in addition to the hair, let her have her hair cut or head shaved as a badge of her shamelessness.

3. But says someone: "Doesn't Paul say in verse 15 that the hair is given for a covering?" No, he does not. The word for cover in verses 6 and 7 is "katakaluptetai"; in verse 14 it is "peribolaiou." This latter word is used in only one other place in the New Testament. In Hebrews 1:12 it is used of the heavens and translated "vesture." In both passages where it appears it is used of what is put on by God Himself and cannot be put on and off. While the covering enjoined in verse 6 is a veil or hat or something the woman can put on herself.

One thing sure and plain from the passage above is that the hair is not the covering God enjoins. Women did not put that on nor could they take it off. The covering God enjoins is, one they can

THE OBJECT OF BAPTISM

CLARENCE LARKIN
(1850-1924)

What is baptism? Not the way in which it is to be administered, but the act to be performed?

With Baptists it is a mere question of taste and convenience, whether baptism shall be administered in a stream of water, or in a baptistry; whether backward, or face foremost; whether only once, or three times, once each in the name of the Father, Son, and Holy Spirit; but they do insist on an immersion in water. Why?

Because it represents the saving truths of the gospel — the death, burial, and resurrection of Christ.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are BURIED with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-5).

BAPTISM NOT ESSENTIAL TO SALVATION

Baptists do not believe that baptism is essential to salvation, for baptism is mentioned in the New Testament as distinct from the gospel of salvation.

Those who hold that baptism is essential to salvation, quote John 3:5: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," and they add, "What then is to become of those who are too sick

and are to voluntarily put on as a sign they are under authority.

II. Paul was not writing for Corinthian women only.

1. The reason he assigns apply to all women.

2. He says so. In verse 16 he plainly says that the churches of God have no such custom as the women of Corinth had, namely, of going to God's house without their heads covered.

III. God does not always condescend to give the reasons for His commands. Sometimes He sovereignly commands and expects us to blindly obey. Not so in this case. Four reasons are given why holy women who love God should wear a veil or hat or some other covering to the house of God or place of worship.

1. Man is the head of the woman and the woman who does not wear a covering on her head "dishonoreth her head" i.e., her husband or her father. In Numbers 5:18 if a husband was jealous of his wife, she was brought before the priest and he set her "before the Lord" and uncovered her head while the test as to her virtue was being made. A bare-headed woman before God was a woman whose fidelity to her husband was in question. (Continued on page 7, column 5)

to be immersed? Are they to be shut out of the kingdom of Heaven?"

If the words — "born of water" — mean baptism, which is disputed, the fact that the want of baptism will not keep any one out of Heaven, if circumstances forbid its being administered, is clearly shown in Christ's words to the dying thief: "Verily I say unto thee, To day shalt thou be with me in Paradise" (Luke 23:43). The thief was not baptized, and was saved; for all we know, Simon who was baptized, was lost.

"Then Simon . . . was baptized . . . But Peter said unto him, Thy money perish with thee . . . Thou has neither part nor lot in this matter; for thy heart is not right in the sight of God" (Acts 8:13-21). So was Judas Iscariot.

In I Peter 3:21, we read: "The like figure whereunto baptism doth also now save us." That baptism doth "NOW save us" is certainly strong language, and it is a correct translation. But how save us? Look at the preceding verse, and you will see that Peter has reference to the analogy between salvation by the ark, and salvation by baptism. Both were dependent on faith; one on faith in the ark, the other on faith in Christ.

Then Ananias said unto Saul: "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

That baptism is a saving ordinance, in that it washes away sin, is here implied. But how does it wash away sin? Not by actually washing away sin from the soul; but by expressing faith in the death, burial, and resurrection of Christ, which leads to our justification.

IMMERSION IN WATER ESSENTIAL TO OBEDIENCE

Baptists are often told—"All that you say may be true enough; but after all, it is of no consequence. It does not matter whether we have had a little water sprinkled on us, or have been immersed in the ocean. A few drops, more or less, is of no importance."

If your father told you to go and take a bath, and you said to yourself, "Oh, that is not convenient — I will just wash my hands and face, and that will do" — would that be obedience?

When God instituted the Passover, He clearly illustrated that maxim of the law, that the expression of one thing is the exclusion of another. A lamb was to be killed — not a heifer; it was to be of the first year — not of the second; a male — not a female; without a blemish — not with a blemish; on the fourteenth day of the month — not on some other day; the blood was to be applied to the door-posts and lin-

(Continued on page 8, column 2)

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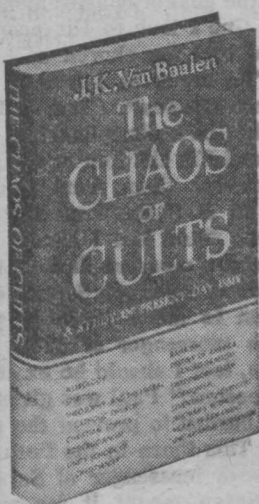
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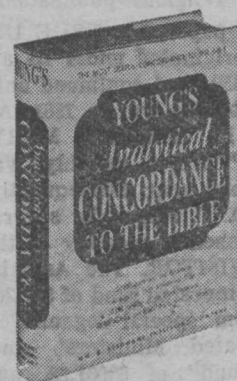
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THE BAPTIST EXAMINER

MAY 21, 1977

PAGE SIX

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

On April 19, 1977, the Supreme Court ruled that corporal punishment in public schools, no matter how severe, does not violate constitutional protections against cruel and unusual punishment.

In a 5-4 decision, the Court said school children have no legal recourse when spanked or paddled by teachers and school administrators, even when the punishment is proven to be excessive.

It is hoped that this ruling will tend to restore to the public school system "reading, writing, and arithmetic taught to the tune of a hickory stick."

A wave of heroin drugs is rolling over Germany in an unprecedented way. In the first six weeks of 1977, more than 40 people died from drugs! Last year in 1976, 235 persons among whom were many youths, died, due to the extensive use of drugs. It is estimated that more than 40,000 people are heroin addicts.

In Amsterdam, Holland, the center of the European heroin business, one pound of heroin is sold for \$8,000. After it goes across the border to Germany and reaches its market the value is \$20,000 a pound. Heroin addicted people will pay up to \$125.00 for a single dosage (MIDNIGHT CALL 5-77).

The present Administration in Washington continues to talk about human rights. United Nations Ambassador Young has much to say about the violations of human rights in Rhodesia and South Africa.

Why is there never any protest about slavery in the black-ruled countries of Equatorial Guinea, Camerouns, the Central African Empire, and other Marxist states? Why is Secretary of State Cyrus Vance with President Carter working to normalize relations with the Communist regimes of Hanoi, where an estimated 300,000 South Vietnamese are in prison, and Havana, where at least 40,000 are political prisoners?

The Bible teaches that all men should be free to chose their vocation in life and to worship God. This privilege should be enjoyed by the whole human race. Human rights are important, not just in America and Rhodesia, but in Cuba, Russia, China, Vietnam, and in black-ruled countries of Africa.

A Jesuit is a person who is a member of the Roman Catholic Society of Jesus founded by St. Ignatius Loyola in 1534 and devoted to missionary and educational work.

The editor has warned in times past that the Catholics and the Communists will one day work to-

gether. Now a remarkable statement comes from four Jesuits, all teachers at the Gregorian University in Rome, New York.

These four Jesuit theologians — two of them Americans — have indicated in a new book that the Communist ideology of Mao-Tse-tung is more akin to Christianity than the religions of the East and that the Holy Spirit may be using Communism to lead the Chinese people to Christ.

The book is entitled **THE NEW CHINA, A CATHOLIC RESPONSE**. It is edited by Michael Chu, S. J., director of the Jesuits' "China Studies" program and a former provincial of the China province of the Society of Jesus.

NEW YORK (EP) — Four members of the Jamaica-based religious cult, the Rastafarians, were killed here Easter morning in what appeared to be an "execution" by members of a rival faction.

The Rastafarian movement began some 45 years ago in Jamaica. Its members worship the late Ethiopian Emperor Haile Selassie and the sect takes its name from Ras (Prince) Tefar, a name by which Selassie was known.

ADDIS ABABA, Ethiopia (EP) — A 71-year-old American Protestant missionary was killed by an armed band that attacked his home as he was preparing to leave after 25 years in Ethiopia, church sources here reported.

BANGKOK, Thailand (EP) — Peter Wyss, a Swiss missionary ministering among the Akha Tribes people in Thailand, was murdered while visiting a group belonging to the tribe.

BAD LIEBENZELL, West Germany (EP) — Hans Werner was shot by bandits in Bangladesh but a companion was able to escape the ambush.

Werner, 48, served with the Liebenzell Mission. He leaves a wife and five children, all of them living in Germany. He had been involved in a short-term project near Daccar, Bangladesh, according to the information service of the German Evangelical Alliance.

NEW YORK (EP) — Aleksandr Voloschchuk, a Soviet Baptist who was protesting religious persecution in the USSR, has been committed to a psychiatric hospital, according to reports from Moscow.

Dissidents in Moscow also reported that a human rights activist who tried to come to Mr. Voloschchuk's support was arrested and charged with having resisted police orders. The activist was arrested as he appealed to a Baptist prayer meeting for

assistance.

Mr. Voloschchuk was reportedly bound, gagged and dragged out of a waiting room at the Supreme Soviet in Moscow on March 30 in the presence of his wife and three sons.

Dissidents have long reported that those who protest against USSR persecution are often committed to asylums instead of jails.

CHARLOTTE, N. C. (EP) — A three-judge panel of the 4th U. S. Circuit Court of Appeals has ruled constitutional North Carolina's program of providing financial aid to church-related colleges and universities.

In doing so, it said state tuition subsidies to in-state students do not violate constitutional provisions calling for separation of church and state. It cited a June 1976, ruling by the U. S. Supreme Court upholding Maryland's aid to church-affiliated colleges in a similar case.

MADISON, Wis. (EP) — Wisconsin voters have approved a state constitutional amendment to legalize raffle games for churches and other non-profit organizations.

WASHINGTON, D. C. (EP) — The television broadcasting of programs portraying nudity, obscenity, explicit sexual activity, gross

would soon be going back to Bougainville and not return. Luke has spent about eight years with us here in this work and we feel that he will be a great loss to the work, but we are trusting the Lord to replace him with someone of His own choosing. On the 18th of this month (April) he will be leaving with his family.

Revivals Continue Among The Churches

The revival among the Baptist people continues to be real. Since this started in October of 1975, there has not been many weeks but what there have been from one to four meetings being held at various churches. Last week, there were four in progress in widely separated areas. I have not received a report from one church as yet, but the other three had good meetings with souls being saved at each place. There were 11 saved at each of two churches and five at the other. This week, there is one revival in progress and they are having good services. When the Charismatic movement was in full swing among the religious groups about 18 months ago, they said this was a revival among the New Guinea people. I told them it was just a passing fancy and would soon die out and be gone, and this is exactly what happened. However, when God sent a revival among the Baptist people, it was genuine and how much longer it will continue I cannot say, but it has not let up in 17 months. The 27 that were saved in the three different meetings last week were folk from other mission groups where the supposed revival was going on among them under the charismatic movement.

Much Interest Being Shown In Revelation

In all our years here in Papua, New Guinea, never have I seen so much interest shown in any portion of the Word of God as has been in our study on the book of Revelation. For several weeks we have had services every day and that is what we are doing this week. The church that is holding the revival meeting this week is having services in the mornings and the folk go there for morning services and we have a service here on the Mission Station that starts at 3:00 p.m. and they come here for that service. We had about 400 people here this afternoon. This week we are studying chapter 17 and soon will get into chapter 18.

Most people would tell you that one would be wasting their time trying to teach this book to a people that are mostly illiterate, and for folk that don't believe the Bible, this would probably be true, but I find that this is one of the easiest portions of the Word of God that I have ever tried to teach these people. In this closing age that we live in, there are a multitude of things, even in this primitive place, where you can point to and show the people that this is the prophecy of Revelation being fulfilled. Beloved, with this we will close and have another letter to you very soon.

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua, New Guinea

Women's Rebellion

(Continued from Page Six)

band was in question.

2. Woman was created as man's helpmeet and for man and, as a sign of her submission, she ought to wear a covering on her head. Here is the crux of the whole matter. Women rebel against God's curse in commanding them to be in subjection to their husbands. The modern feminist movement is boldly proclaimed as a movement to free women from the subjection placed upon them by God's Word. They are in rebellion against God and the Bible. Going "hatless" is the "red flag" of woman's rebellion.

3. Women are told to have a covering on their heads as a sign they are under authority of their husbands, "because of the angels."

4. The churches of God everywhere had no such custom as women going to their places of worship with uncovered head.

These are God's reasons for the command given for women to wear a covering when they come to the house of God. So we believe and teach and so must all others do and teach, who believe I Corinthians 11:1-16 to be the inspired Word of God and understand it and obey it. (NEWS and TRUTHS, August 18, 1920).

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physical violence or morbid torture would be prohibited under a bill introduced in the Senate.

Sen. Strom Thurmond (R.-S.C.), the 74-year-old author of the legislation, told his colleagues he was submitting it "both as a concerned parent of four children five years of age or younger, and as an advocate of responsible television programming."

NEW YORK (EP) — The inter-religious Appeal of Conscience Foundation has received permission from the USSR to ship 10,000 copies of the Five Books of Moses (Pentateuch) as a gift to Soviet Jews.

EGYPTIAN President Anwar Sadat visited the White House the first week of April to discuss with President Carter peace in the Middle East. Sadat asked for increased military aid from the United States to prevent a complete Soviet takeover of the African continent, but there is no indication of President Carter's response to the request.

Halliman Relates . . .

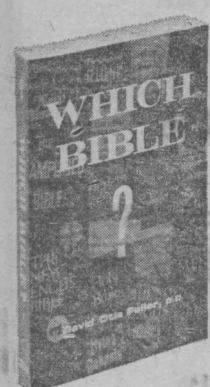
(Continued from page one) to the areas like the one he is in, which is only about 2500 feet above sea level.

Since there is so much interest being shown in our study of the book of Revelation, it was suggested by all the preachers that I preach all the messages of the conference from this book. This put a heavy load on me, but the Lord gave us some great meetings.

Our beloved Luke, from Bougainville, feels that his ministry is finished here now and told us during the conference that he

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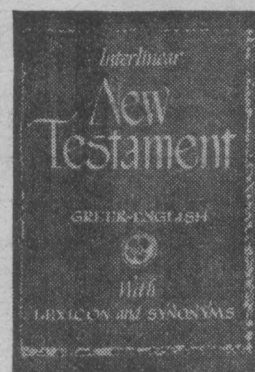
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I Believe In Miracles

(Continued from page one)
and behold, at 2 p.m., there he stood at the driving range hitting golf balls. If that wasn't a quick recovery, I don't know what is.

All told, about 20 of my sick folk had roused up and was taking nourishment in one form or another. But what really made me happy was to see so many of my shut-ins out ridin' round and enjoyin' the world. Hezekiah's paw who don't attend the church cause he can't stand crowds was headed for the drag races. Sister Nell's Mama who was too weak to get out of the house, was downtown shopping. Ellie Nickelsinger's sister, who can't come on account of her kidneys, stood in line two hours to get into the show. It was a show about "The Miracle Worker." I thought it was right appropriate seeings as how a miracle had happened to her.

Yes, Sir, it thrilled my heart to see what I saw. I ought to have a packed house next Sunday with all my sick folk being healed and shut-ins being set free. I just hope they don't overdo themselves before next Sunday and have a relapse.

I gotta go now and play with

my smallest youngun. He is gonna be the farmer and I'm gonna be his goat. Tin cans will be easy to eat with what I've swallowed.

Object Of Baptism

(Continued from page six)
tels — not somewhere else.

They that would substitute sprinkling, or any other act than that of immersion, for baptism, should not forget the awful fate of Aaron's sons when they took common fire, instead of fire from the altar, to burn incense (Lev. 10:1,2).

Let no man call that an useless, unmeaning ceremony, to which the sinless SON OF GOD submitted, that He might "THUS fulfill all righteousness." Never was an ordinance so honored. Each person of the TRINITY being present. The blessed Redeemer submitted to be baptized; the Father approved, saying: "Thou art my beloved Son, in whom I am well pleased"; and the Holy Spirit, like a dove, descended and rested upon Christ.

Let us see if it is of no consequence! "If ye love me, keep my commandments" (John 14:5). "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21).

Now Christ has commanded us to be baptized (Matt. 28:18-20); and to be baptized denotes a particular act; and that particular act is pointed out by the word "baptizo," whose common, ordinary, literal meaning is to immerse; and as immersion is typical of the burial of our Lord and sprinkling is not, it is a matter of vast importance which act we select; for one is obedience, the other disobedience; one exhibits love, the other indifference.

Indifference to the command of an earthly king would justly be regarded as criminal — a fault to be swiftly and severely punished — and yet, we are told that it is a matter of indifference whether we obey Christ, our Heavenly King!

The United States Navy has its "Signal Service," by means of which the movements of a fleet can be directed, and the issues of a battle decided. If the "Signal Book" prescribes that a flag of a given form shall have a given meaning, is the form nothing? Let the signal-officer disregard the form, and display a flag of another pattern, the result will be misunderstanding, attended by disaster. Is the form then non-essential?

But you say, it can hardly be that the vast majority of Christians who sprinkle are wrong, and the few who immerse are right. Numbers are no argument for truth. Pagans are far more numerous than Christians, and Roman Catholics outnumber Protestants.

OBJECTIONS TO IMMERSION

Those who stigmatize immersion as indelicate, unbecoming, and improper, unfitted to the refinements of our modern civilization, and, therefore, to be set aside for something more genteel and elegant, are, perhaps, honest; but their objection is silly, or worse. To set their taste above Christ's law, would be sin. Did not Christ know of the greater convenience of sprinkling? Did not He know all about the rigors of a northern winter, and the necessity there would be to cut the ice?

As to the impossibility of immersion, it does sometimes exist; as in cases of sickness, or continued feebleness. What is the rational view to be taken of such cases? Evidently that the person so situated is, for the time, excused from performing the outward act, the inward disposition being accepted; for to substitute a different rite, as sprinkling, not only changes the act, and does away with the significance of the ordinance, but opens the way to its abuse; for some would argue, if sprinkling can be justified in some cases, why not in all?

But it is said that there are countries too cold to allow of immersion; and, as the Christian religion is intended for the whole world, Christ must have foreseen that the rite would have to be changed for the colder climes; and in this view, they see the permission to change the rite. Again we say, if the rite cannot be administered as Christ directed, then we are justified in omitting it; for He would never require as essential that which is IMPOSSIBLE. To change the rite in cold climes, again opens the door to its abuse; for who shall say what degree of temperature shall justify a change of the act which the law specifies; for temperature changes not only with the seasons, but from hour to hour. Such permission practically allows a change of rite in all climes. For illustration, if a candidate is to be immersed only when the temperature is 70 degrees or above, and to be sprinkled when below, and an announcement had been made of a "baptism by immersion" in the evening of a warm September day, and with the setting sun the temperature dropped to 68 degrees,

the baptism by immersion would have to be postponed, or a sprinkling substituted for it.

But where are those regions whose cold makes immersion impracticable? The practice (immersion) of the Greek Church, amid the cold of Russia and Siberia, shows that they form no habitable part of this earth.

As to the objection that three thousand could not be immersed in one day — the Bible does not say they were baptized in one day, but that they were added unto the church; and if they were, the twelve disciples, assisted by the seventy, could easily have done it.

As to other objectives, such as that the Philippian jailer was not immersed, etc., it devolves upon those who deny them to prove them impossible.

OBJECTION TO BEING RE-BAPTIZED

"But I have already been baptized in my infancy, and it is needless now to repeat it." What was done for you as an infant, and without your consent, is not binding on you. It was not you that did it, but others for you. It is YOUR DUTY to obey the Divine command. Scriptural or Christian baptism, as instituted by Christ, is an immersion in water, and a confession of faith in Him; and is intended to be a public profession of your own faith in Christ; hence, it follows that any other act is not a Scriptural baptism such as Christ

sacrifices to promote union in the churches of Christ." Plausible reasoning, but unsound. We do not urge you to become a Baptist, or to indulge in sectarian feeling, but only to obey Christ, and lend your influence and example to induce others to do the same.

Make any personal sacrifices you please to promote union among Christians; but never try to secure it at the cost of faithfulness to the Master. Remember — "To obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). If Christians of all denominations would only observe the ordinance as the Lord commanded, it would promote harmony and union among His disciples. The truth is, that immersion, as baptism, is, like gold coin, current in all the churches. They all accept it as valid baptism. And the blame for lack of harmony rests upon those who are either ignorant of the command of Christ or indifferent to it.

To those who know what the baptism is which Jesus received and commanded, but have never yet submitted thereto, let the words of Ananias come with especial emphasis — "AND NOW, WHY TAREST THOU? ARISE, AND BE BAPTIZED."

Mission Authority Of

(Continued from page one)

This church at Antioch now takes the forefront in missions, as God calls Paul and Barnabas out of the assembly there. Acts 13:1-3 records the church at Antioch recognizing the call and authorizing Paul and Barnabas, and later Silas, as their authorized missionaries, who go on to establish so many of the Asian and southern European churches.

From this point on, we have history books showing us the continuation of missions by the authority of the church.

From this I draw five conclusions:

1. A group is not a Baptist church simply because they declare themselves to be one.
2. To be a Scriptural church demands belief in certain doctrines such as:
 - a. Infallibility and inspiration of the Scriptures;
 - b. Salvation by grace alone;
 - c. Believer's baptism;
 - d. Regenerate, baptized membership;
 - e. Restricted communion;
 - f. Separation (Acts 15:19-22).
3. This is why Baptists reject alien baptism and restrict communion to members.
4. New Testament Baptist churches have continued to propagate in this same manner over the centuries.
5. To claim this an "apostolic authority" would necessitate making Barnabas, Philip, Silas, Timothy, Titus and others apostles. How many apostles do you believe in?

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requires; and a person sprinkled in infancy, when faith and a confession of faith are impossible, is unbaptized.

It is a principle of American Common Law that if a minor gives a penal bond, that bond is of no value when he reaches his maturity, unless he replaces it by another. How much less binding then must be a bond signed, not by the minor himself, but by his guardian. To apply the illustration — the baptism of an infant, which is but a covenant vow of his sponsors, is not binding on him; and if he would make it binding on himself, and desires to secure its benefits, he should ratify it; not by affirming the old bond (as in confirmation), which will not hold in law, but by a new bond — by being really baptized on confession of his faith.

"BUT I DO NOT WISH TO BECOME A BAPTIST"

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