

When you rob God you cheat yourself.

# THE VIRGIN BRIDE

By O. B. BAKER  
Verona, Ohio

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:2-3).

The Apostle Paul was the instrument used by the Holy Spirit, under authority of the First Baptist Church of Antioch, Assyria, to lay the foundation of the Body of Christ at Corinth (I Cor. 3:10; Acts 13:1-4).

He was, therefore, still concerned about her, and was watchful over her purity. He had been given the charge to watch over her, as one who had been "espoused" to his Lord.

His responsibility, therefore, was to protect her from all unlawful suitors. In so doing, he must keep her informed of the devious means which they would use to attract

her attention, and pervert her from the true path of love to her Bridegroom. He must point out all the alluring temptations they would place before her mind in order that they might win her affections.

He is her friend, as are all of God's true ministers. And as such, it is his obligation and privilege to prepare and effect her readiness for that day when he would have the unspeakable joy of presenting her, as a "chaste virgin" to his Lord. Even as John, the first Baptist preacher, prepared her for the "espousal" (John 1:29-37).

Paul, with all true ministers of the Lord, was given the charge of this pure virgin, and except her purity is maintained throughout the period of engagement, up to the marriage, he must give an account to the Bridegroom at the Judgment Seat (I Cor. 3:11-15).

Under the law, an espoused virgin was considered virtually as

the bride. She must conduct herself as if she were already wedded to the bridegroom. Unfaithful-



O. B. BAKER

ness, to the point of losing her virginity, was to incur the death penalty upon herself. So, in our

analogy, as presented in the fore-mentioned text, this virgin church is admonished to be mindful of the unfortunate mistake of mother Eve—the serpent beguiled Eve with subtilty.

Even so, there are many and varied suitors out here in the world, who would cause her to prostitute her purity and forfeit her right to be married to the most adorable Husband any girl could ever hope for. "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them" (Gal. 4:17). Yes, this virgin church must guard her purity, and keep it inviolate for the sake of her Husband-to-be.

## SOME OF HER PROSPECTIVE SUITORS

Perhaps we should take note of some of her suitors, and their tactics used to allure her to themselves and away from her purity.

This writer recalls an incident, as a high school boy; I was on a

train taking me and some others to an out-of-state school. I had made this trip the year before, but this was the first for the others—one boy and three girls. I had met the boy before, but I met the three girls for the first time at the railroad station that morning.

These girls had never been away from home before; probably not more than a few miles.

The other fellow and I found a seat together, after assisting the girls to find theirs—two in one seat, and the other by herself.

Soon a sharp looking, fast-talking salesman came aboard and sat down by the lone girl. To make a long and rather disgusting story short, he used all his tricks to play on her vanity—the big city opportunities and the rest.

Since their father had asked me, personally, to take care of them, I felt I should rescue her from the very obvious temptations of this wily temptor. She was obviously (Continued on page 3, column 3)

## Concerning Deacons

FRANK BECK  
(In Mansions Above)

Scripture reading: Acts 6:1-7 and I Timothy 3:1-16.

The office of deacon has suffered from two extremities. In one case the office has been exalted to a position equal with the bishop, or pastor of the church, and sometimes above it. In the other case



FRANK BECK

the deaconship is looked upon as an office worthy only of our jests, and one which any man can hold. Both of these views are wrong, and do much harm. What, then, is the correct attitude toward the office of deacon? To answer this question consider with me the position of the deacon, the performance of the deacon, and the person of the deacon.

### POSITION OF THE DEACON

The deacons are ministers, not masters; they are servants, not sovereigns. The very meaning of the word "deacon" is "servant." The word from which we get our English word "deacon" is translated "servant" twenty times in the New Testament (H. S. Miller).

Deacons are to serve Christ and His church. As in a great house there are servants, so in the house of God the deacons are the servants. (Continued on page 6, column 1)

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.

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. 19

ASHLAND, KENTUCKY, MAY 28, 1977

WHOLE NUMBER 2122

## DISPENSATIONALISM DEFENDED

RICHARD ECKSTEIN  
Liverpool, New York

I do not at all feel qualified to write an article for TBE on Dispensationalism. However, I do not think this doctrine is so complicated that every child of God cannot grasp its basic truth.

I hope that accuracy and simplicity would permit us to merely declare that a dispensation is a period of time during which God tests man in reference to some specific revelation of His will. I believe that a "key" to understanding this doctrine and system of Biblical interpretation is the simple word "Time." We therefore approach the Scripture with a view that God's Word is a PROGRESSIVE revelation, indicating a clear progression in His dealings with man which involve distinct methods of divine operation.

We do not say that various Books of the Bible do not "apply" to us, but we rather simply recognize that certain texts were delivered by God to men under inspiration of the Holy Spirit at a specific time, to specific men, for a specific purpose. This of course, being true, a Dispensationalist recognizes that not every promise of the Word of

God can be applied to every man in every age. God's Word is limited in scope and in application as is His divine election and atone-



RICHARD ECKSTEIN

ment. It is the serious and honest Bible expositor who recognizes a diversity of times. While we insist that many portions of Scripture apply specifically to certain men in certain times, we never deny that every portion of God's

Word has truth for all men in every age, and that every word is a source of blessing to the souls of His redeemed.

Although I am not a serious student of John Calvin, I do own his Institutes, and have read, it appears, more of his writings than many of those who hold him in regard as the father of their faith. I believe that a history of doctrine will indicate that Calvin wrote his Institutes long before the time that theology became divided into what is today termed as Covenant Theology by his adherents, and Dispensationalism by those who have never been a part of Protestantism or followers of the Reformers.

In the brief period of four years in which I have become a serious student of divine revelation, I experienced a definite period of time in which I was drawn toward, and willingly tried to embrace the Covenant position. I had sat under Covenant Theology professors who had crept in unawares into a Dispensational Seminary. When God had given me the grace to believe in His absolute sovereignty, and that the five golden links in this saving grace had become nick- (Continued on page 6, column 3)

## LINCOLN'S RELIGION IS CLEARED

By WILLIAM D. NOWLIN  
Greenville, Kentucky

One of the most interesting characters in all American history is Abraham Lincoln. Born in a one-room log cabin in the wilderness of Kentucky, reared in the grinding poverty and hardships of the backwoods of Indiana and Illinois, he, by dint of industry and application, became a great lawyer and statesman, a great president and



WILLIAM D. NOWLIN

preserver of a nation.

Every student of history is familiar with the real humanity and depths of character of this great American citizen. In the study of such a character questions will arise: "What of his ancestry? Were they pious, religious people? What of his training? What inspired him to a great life?" The student naturally looks for something in the dreary pioneer life of "Honest Abe" that inspired him to nobler and greater things beyond the horizon of his wilderness home. In our search for this inspiration we find that Lincoln's parents were pious, religious Baptist stock. The Lincolns were Baptists in Kentucky and united with a Baptist church in Indiana, where they first settled after leaving Kentucky, as shown by the following:

"Lincoln City, Ind., Nov. 5, 1921 — Rolling back the mists of a century and offering the deerskin-bound records of Little Pigeon Baptist Church near here as the missing link of Abraham Lincoln's religion, Thomas B. McGregor, Assistant Attorney-General of the State of Kentucky, has given to an appreciative American substantial evidence that Abraham Lincoln was reared in the simple faith of the 'hard-shelled' Baptist Church. (Continued on page 4, column 4)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### BE A LIGHT FOR JESUS

"For ye were sometime darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

This text is the words of the Apostle Paul to the church at Ephesus. He speaks of their former heathen state as a time of darkness. This is the natural condition of all men. A state of sin is always a state of darkness. Lost sinners are blind and ignorant respecting spiritual things. The Ephesians had in times past lived wicked lives, void of the light of instructions without and the illu-

mination of the Spirit within.

The emphasis is upon the word "were" in this text. The Ephesians were no longer in the sphere of spiritual darkness. They had been savingly enlightened by the Word and Spirit of God. The apostle describes their present contrasted condition by calling them "lights." These former workers of darkness are now light-bearers of Christ. Their regenerated character has a radiance about it. They are "lights in the Lord." Christ is the very illuminating principle of their life.

The writer of the Ephesian Epistle urges those who are partakers of the element of light to live as children of light. Their manner of life should be suitable to their condition. Their walk will be such, if they are what they profess to be.

### GOD IS LIGHT

Light is one of the figures used in the Bible to describe God. In James 1:17 God is called "the Father of lights." This expression seems to mean God is the source of all physical, intellectual, and (Continued on page 2, column 2)



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL — Editor

Editorial Department, located in  
ASHLAND, KENTUCKY, where  
all subscriptions and communica-  
tions should be sent. Address:  
P.O. Box 910, Zip Code 41101.

**PUBLICATION POLICIES:** All matter for  
publication should be sent to the editor.  
All manuscripts sent should be typed and  
double spaced. All such material becomes  
the property of TBE and will not be re-  
turned unless requested by the writer. We  
reserve the right to edit and condense all  
materials sent to us for publication. Church  
news items must reach us one month prior  
to publication.

The publication of an article does not  
necessarily mean the editor is in complete  
agreement with the writer, nor does it  
mean he endorses all this person may  
have written on other subjects.

**COPYING PRIVILEGES:** Unless otherwise  
stated any article published in this paper  
may be copied by other publications, pro-  
vided they give a proper credit line stat-  
ing that such was copied from this publi-  
cation, and the date of publication; pro-  
vided that such materials are not publish-  
ed for profit. If we are not on an ex-  
change list with the publication copying,  
it is requested that a copy of the issue  
containing the articles be sent to our ad-  
dress. All copyrighted materials may not  
be copied without written consent.

**PUBLISHED WEEKLY**, with paid circula-  
tion in every state and many foreign  
countries.

### SUBSCRIPTION RATES

One year — \$4.00; Two years — \$7.00  
Five years — \$14.00; Life — \$50.00  
CLUB RATE: 15 or more — each \$3.00

When you subscribe for others or  
secure subscriptions — each \$3.00

**BUNDLES:** 10 to 50 copies to one address  
\$20.00 for each 10 yearly; 60 to 100  
copies to one address \$20.00 for each  
10 yearly.

**FOREIGN:** Same as in the United States.  
**PLANNING TO MOVE?** — Notify us three  
weeks in advance. The post office does  
not forward second class mail unless the  
addressee guarantees the forwarding  
postage. They charge us 25c for each  
"change of address." Please save us this  
expense and the post office time.

Entered as second class matter MAY  
9, 1961, in the post office at Ashland,  
Kentucky, under the Act of March 3,  
1879.

## BRIEF NOTES

The Mount Zion Baptist Church,  
310 Nineteenth St., Canon City,  
Colorado, and Pastor Dale Atkin-  
son have cancelled their annual  
Bible Conference for this year.  
Bro. Dale has suffered a heart  
attack. The Lord willing, they will  
have one next year.

We printed some extra copies of  
T.B.E. for May 14 which expound-  
ed the doctrine of the church. Re-  
quest as many copies as you may  
prayerfully use, free from us. Post-  
age appreciated.

## ANNUAL BIBLE CONFERENCE SET AT BRISTOL

The meeting will begin on May  
27, at 7:00 p.m. and continue until  
Sunday evening, May 29. All  
services will be at the E. M. Bible  
Camp on Hawley Road about 1½  
miles from Tri-City Airport and  
about 10 miles southwest from  
Bristol. For more information you  
may contact Pastor Dan Phillips  
at 764-3771. The camp number is  
323-5022. The speakers are as fol-  
lows:

Willey Murray, Bristol, Va.  
Edmond Dempsey, Johnson City,  
Tenn.  
Bill Smith, Prattville, Ala.  
James Green, Taylorsville, N. C.  
E. G. Cook, Birmingham, Ala.  
T. L. Griffin, North Port, Ala.  
Don Pennington, Covington, Ky.  
Stanley Bugansky, Rome, Ohio.  
Sam Wilson, Tulsa, Okla.  
Charlie Buford, Gladwin, Mich.  
Mike King, Scottsboro, Ala.  
Gerald Price, Griffin, Ga.  
Gordon Buchanan, Griffin, Ga.  
Willard Pyle, South Point, Ohio.  
Dan Stepp, Goshen, Ind.  
Frank Ellerker, Branford, Fla.  
Luther Hilton, King, N. C.  
David West, Jessup, Ga.  
Joseph M. Wilson, Winston-  
Salem, N. C.  
A. E. Massey, Lawtey, Fla.  
James Hobbs, McDermott, Ohio.  
David O'Neal, Tulsa, Okla.

THE BAPTIST EXAMINER  
MAY 28, 1977  
PAGE TWO

Dan Phillips, Bristol, Tenn.

The church will provide a place  
to stay for all speakers. Each  
person will pay \$5 when entering  
the camp. This will take care of  
the insurance and the wear of the  
camp. The first 114 who arrive  
can stay at the camp for the same  
price, but they must bring blank-  
ets, sheets, pillows, and pillow  
cases. The women and girls will  
be separated from the men and  
boys. Women must wear dresses  
—not shorts or pants. Men will not  
be expected to wear ties.



## Be A Light For Jesus

(Continued from page one)

spiritual light. Light is even said  
to be His garment: "O Lord my  
God, thou art very great; thou art  
clothed with honor and majesty:  
Who coverest thy self with light as  
with a garment (Psa. 104:1-2).

Darkness is a symbol of ignor-  
ance, error, misery, and moral  
evil in the Scriptures. But God  
knows no darkness, for He ever  
repels all sin and unrighteousness.  
I John 1:5 says: "This then is the  
message which we have heard of  
him, and declare unto you, that  
God is light, and in him is no dark-  
ness at all."

Christ is called the "Sun" (Mal.  
4:2) and the "Morning Star" (Rev.  
22:6). Paul writes to young Tim-  
othy about "our Lord Jesus Christ  
... who only hath immortality,  
dwelling in the light which no man  
can approach unto" (I Tim. 6:14,  
16). Jesus Christ came into the  
world to be the light of men. He  
came to be the primary source of  
the true knowledge of God. John  
said of Him: "In him was life;  
and the life was the light of men.  
And the light shineth in darkness;  
and the darkness comprehended it  
not" (John 1:4-5). The mission of  
Christ into the world was to be a  
"light to lighten the Gentiles" (Luke 2:32).

### THE BIBLE IS A LIGHT

Since the Bible is a means of  
revealing God to man, it, too, is  
called a light. Psalm 119:105 says:  
"Thy word is a lamp unto my feet,  
and a light unto my path." The  
Bible is a closed book to the un-  
renewed man. In the natural realm  
a light is worthless to a man who  
is blind. Even so the Bible is hid-  
den to all but those who are sav-  
ingly enlightened by the Spirit.

The wise man said: "For the  
commandment is a lamp; and the  
law is light: and reproofs of in-  
struction are the way of life" (Prov.  
6:23). The light of the Scrip-  
tures helps us to see wrong from  
right. Without it we would be in  
darkness about the things of God.  
The Holy Book is a "light that  
shineth in a dark place" (II Pet.  
1:19).

### CHILDREN OF LIGHT

Believers are called "the chil-  
dren of light" (Lk. 16:8), and they  
are contrasted with "the children  
of this world." Each believer has  
been savingly enlightened by the  
Spirit of light. His eyes have been  
opened to see his lost condition and  
the insufficiency of his natural  
righteousness. He has been brought  
to see Christ as the Saviour of sin-  
ners and his need of Him. The be-  
liever has been favored with the  
Divine revelation of things that are  
unseen and eternal.

When our Lord walked on earth  
among men, He was the light of  
the world. In John 8:12 it is re-  
corded that He said: "I am the  
light of the world." Light is the  
means of seeing, and seeing is  
knowing. In John 8:12 Christ claim-  
ed to be the one medium of Divine  
truth.

On another occasion our Lord  
spoke these words: "As long as I  
am in the world, I am the light of  
the world" (John 9:5). Throughout  
His earthly ministry Christ was in  
the highest and most comprehen-  
sive sense the Revealer of the  
Father. Now that He has departed  
out of this world unto the Father,  
the only light left in this dark  
world is the light of the churches  
and of His children.

Before leaving this Satanic world  
system, Christ promised to make  
the believer a light in the Lord.  
According to John 12:46 He said:  
"I am come a light into the world,  
that whosoever believeth on me  
should not abide in darkness." Christ  
causes a believer to pass out  
of spiritual darkness into spiritual  
light — out of sin and error into  
holiness and truth. The believer is  
delivered from abiding in perpe-  
tual darkness where there is no  
light of hope.

It is well attested truth in the  
New Testament that God's chil-  
dren are the shining lights of this  
world. They reflect the light of  
their ascended Lord. I Thessalon-  
ians 5:5 says: "Ye are all the chil-  
dren of light, and the children of  
the day: we are not of the night,  
nor of darkness." God's people are  
lights "to them which are in dark-  
ness" (Rom. 2:19).

### BE A BRIGHT LIGHT

John the Baptist was a great in-  
fluence for good in the world. He  
spared no effort in proclaiming the  
good news of the King. The Lord  
from Heaven said concerning  
John: "He was a burning and a  
shining light: and ye were willing  
for a season to rejoice in his light" (Luke 5:35). John was a spiritual  
lighthouse, a great luminary in the  
dark Jordan Valley. His sincerity  
and activity was well known by  
friends and foes. John burned in  
love for Christ, he was on fire for  
God.

It is the duty of all who are sav-  
ingly enlightened by Christ to be  
shining lamps for God's truth. Jes-  
us Christ told His disciples: "Let  
your light so shine before men,

### 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 prop-  
hetic Word will want to read this  
book.

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

**CALVARY BAPTIST CHURCH  
BOOK STORE**  
P. O. Box 910  
ASHLAND, KENTUCKY 41101

that they may see your good  
works, and glorify your Father  
which is in heaven" (Matt. 5:16).  
If we are children of light, we  
have light in our hearts. We are  
admonished not to get light, but to  
let the light which God gave us  
shine forth. This light must shine  
for the public good of mankind.  
By seeing our zeal and faithfulness,  
the ungodly will glorify God for so  
redeeming, transforming, and en-  
abling the children of men.

The instructions of Christ to us  
are plain: "Let your loins be gird-  
ed about, and your lights burning" (Luke 12:35). Christ spoke these  
words in connection with the prom-  
ise of His return. To have our  
lamps burning is to be in readiness  
to meet Him when He appears.  
The lamps of Christian profession  
should be kept clean and bright by  
maintaining good works before men.

To the Philippian Church Paul  
wrote: "Do all things without mur-  
murings and disputings" (Phil.  
2:14). God's commands are given  
to be obeyed, not to be disputed.  
Cheerful obedience to God's in-  
structions shows we serve a good  
Master and adorn our profession  
of faith. Christians should always  
seek to avoid wrangling and de-  
bating with either God or man.  
The light of truth is often lost in  
the heat of disputations.

After the words about murmur-  
ings and disputings, Paul goes on  
to say: "That ye may be blame-  
less and harmless, the sons of  
God, without rebuke, in the midst

## THE SHEEP

The sheep need a shepherd,  
Jesus Christ is He—  
Who leads and guides them,  
And He says "Follow Me."

They hear His voice  
And will follow no one,  
Whose words are not those  
Of Jesus Christ, God's Son.

When they stray from the fold  
He goes right after them  
With a chastening rod  
To bring them back again.

He provides all their needs  
And knows what is best for them;  
Someday He will take them home  
To live forever with Him.

—Mrs. Ramona L. Pierce

of a crooked and perverse nation,  
among whom ye shine as lights in  
the world" (Phil. 2:15). Believers  
must exhibit the character of true  
children of God. Our heavenly  
Father demands that our charac-  
ter be above reproach before the  
world of the ungodly. We must  
not offend in word or deed. We  
have been given a position of  
luminaries in the moral world.

The testimony of a believer be-  
fore the lost world is important.  
Like Demetrius, we should have  
"a good report of all men, and  
of the truth" (III John 12). Like  
our blessed Saviour, it behooves  
us to be blameless and harmless  
before a critical world of evil men.  
Abraham and Lot were not to  
strive about grazing land because  
"the Perizzite dwelt then in the  
land" (Gen. 13:7). We must not  
lose our influence for good before  
the world, "for we are made a  
spectacle unto the world, and to  
angels, and to men" (I Cor. 4:9).

In II Peter 2:11-12 it is written:  
"Dearly beloved, I beseech you as  
strangers and pilgrims, abstain  
from fleshly lusts, which war  
against the soul; Having your con-  
versation honest among the Gen-  
tiles: that, whereas they speak  
against you as evildoers, they may  
by your good works, which they  
shall behold, glorify God in the  
day of visitation."

God's children of light must hold  
themselves off from fleshly lusts.  
This we must do because we be-  
long to a commonwealth in Heav-  
en. Our course of life is to be  
beautiful. It is true we will be  
slandered and misunderstood by  
an unconverted world. If a be-  
liever lives a life of holiness, even  
his critics will be caused to praise  
God. A clean life not only stops  
the mouth of ungodly men, but it  
may be the means of bringing  
them to glorify God in the day  
of Divine visitation.

O ye Christian soldiers, as you  
march along,

Be a light for Jesus every day;  
Keep His banner hoisted all the  
whole day long,

Be a light for Jesus every day.  
Keep your lamps trimmed, burn-  
ing so that all may see,

Be a light for Jesus every day;  
Let the world see Jesus and from  
sin be free,  
Be a light for Jesus every day.

### SOME LIGHTS ARE DIM

It is to be greatly feared the  
lights of many believers are burn-  
ing low. Like the automobile on the  
highway at night, they are run-  
ning with their lights on dim. Like  
a car, some have weak batteries  
and others have blown a fuse! This  
ought not to be! God commands  
us: "Walk in the light as he is the  
light" (I John 1:7). Too many  
times this command goes unheeded.  
By turning aside after fleshly  
things we attempt to make light  
have communion with darkness.

Some are out of fellowship with  
God and their brethren, and, con-  
sequently, their spiritual lights  
flicker and grow dim. You can-  
not walk in the light and remain  
at odds with your brother in  
Christ: "He that saith he is in the  
light, and hateth his brother, is in  
darkness even until now. He that  
loveth his brother abideth in the  
light, and there is none occasion  
of stumbling in him" (I John 2:9-  
10). Loving our brother is the evi-  
dence of being in God's light.

Service to God and man is a  
means of making our light shine  
forth. When we feed the hungry,  
give to the poor, clothe the naked,  
and care for our family "then shall  
thy light break forth as the morn-  
ing, and thine health shall spring  
forth speedily: and thy righteous-  
ness shall go before thee; the glory  
of the Lord shall be thy reward" (Isa. 58:7-8).

O would you be a blessing true,  
As on thru life you go?  
Be constant in God's service here,  
Don't let your light burn low.

### SINNERS ARE IN DARKNESS

The sons of Adam are born  
into a world of darkness. To ex-  
perience salvation from sin is to  
turn "from darkness to light" (Acts 26:18). By nature man is a  
victim of the darkness of sin and  
unbelief. He is in ignorance and  
blindness about the Saviour, sin,  
self, and Satan. The sinner is  
bound and bent for outer darkness  
(Continued on page 3, column 1)



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By  
I. M. HALDEMAN

408 Pages

\$6.95

This is the best book we have ever read on the Taber-  
nacle. It exalts the substitutionary, sacrificial work of Christ  
as that to which the Tabernacle system pointed. On nearly  
every page, our attention is called to something which typifies  
the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky 41101



## Be A Light For Jesus

(Continued from Page Two)  
(Jude 3). The poor sinner stumbles and falls into sin because the darkness has blinded his eyes. Like a man lost out in a wilderness, he knows not where he goes having no light.

The sin that is ruining the world is refusing the light. Our Lord declared: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:19-20).

The gospel of God's grace is light. When it is preached to all nations light is come into the world. Of these gospel days it may be said: "The darkness is past, and the true light now shineth" (1 John 2:8). Without the gospel the world would remain in absolute darkness.

But men love their sickness and will not be made whole. They desire to continue in slavery and refuse freedom. They take pleasure in darkness and hate the light. The reason for this weird conduct grows out of their evil deeds. They hate the light because it exposes their sins and ignorance. Men are condemned for this refusal. Such refusal of the light proves that a person is a son of darkness.

How terrible to think that the men of the world prefer the darkness of sin to the light of the gospel. "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways" (Job. 21:14). The natural man refuses to see sin in the light of infinite purity. The lost sinner opposes everything which tends to reveal the true nature of unbelief.

The Spirit brings the gospel to a son of darkness who hates the light. This is a wonder of the working of sovereign grace. The same God who made the natural light of the world at the beginning must give the sinner light. "But if our gospel be hid, it is hid to them that are lost: 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. 4:3-4).

The very gospel by which a man must be saved is veiled to the hater of the light. The fault is not in the gospel, or the proclaimer of it. The lost man is under the influence and power of the Devil who blinds the unbeliever's heart. The Prince of Darkness darkens his understanding and increases his prejudices.

Satan wants to keep the gospel of Christ from shining in to the hearts of sinful men. But God is more powerful than Satan. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of

the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). When God commands a soul to be enlightened, Satan cannot stop this work. The gospel in the power of the Holy Spirit creates light in the soul — such a light that He who was sometimes darkness is made a light in the Lord. This light is infused by Almighty power.

Those who are brought to faith in Christ by the Spirit can say: "The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid" (Ps. 27:1). Those who are savingly enlightened see more light as they progress in their Christian experience: "In thy light shall we see light" (Ps. 36:9). Under normal conditions the light of believers will grow brighter over the years: "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). They can look forward to the light of glory to come: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5).

### CONCLUSION

Those of us who have seen the light must bear witness of the Light of the world. We are commanded to do a work like John the Baptist. Of John it is written: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world" (John 1:6-9). God help us to endeavor to "show forth the praises of him who called us out of darkness into his marvelous light" (I Pet. 2:9).

Saul was converted by seeing "a light from heaven" (Acts 9:3). That light which he saw on the Damascus road was the true Light and was sent from the Father of lights. He saw the Light of the world and was savingly enlightened. Thank God that old Saul of Tarsus saw the Light and became a child of light.

When Hank Williams, the country singer, made a profession of faith, he wrote a song about his experience of grace. It carried the title: "I Saw the Light." This is what happens to every man who sees the light of the glorious gospel.

Christ is the Light of the world. To be without Him is to be in gross spiritual darkness. To see the Light of the gospel and to know Him as Saviour is a wonderful experience. Come to Him as enabled by the Spirit that it may be said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death is light sprung up" (Matt. 4:16).

## IS "THAT" IN THE BIBLE?



Question:

"WHAT NEGRO LED AN ARMY OF A MILLION MEN?"

Answer: Zerah the Ethiopian, II Chronicles 14:9.

"And there came out against them Zerah the Ethiopian with a host of a thousand thousand."

The whole world is lost in the darkness of sin.

The Light of the world is Jesus; Like sunshine at noonday His glory shone in.

The Light of the world is Jesus.

No darkness have we who in Jesus abide.

The Light of the world is Jesus. We walk in the Light when we follow our Guide.

The Light of the world is Jesus.

Ye dwellers in darkness with sin-blinded eyes,

The light of the world is Jesus. Go, wash, at His bidding, and light will arise.

The Light of the world is Jesus.

Come to the Light,  
'Tis shining for thee.



## The Virgin Bride . . .

(Continued from page one)  
being duped by this fast talker. So, I politely asked her to come with me to another empty seat.

I am relating this incident to illustrate the dangers confronting not only these innocent and unsuspecting young girls, but of a similar temptation endangering young and uninstructed churches.

### SOME DANGERS

The salesman approaches with, "Do you know of such and such a Baptist church down the street? They aren't narrow-minded old fogies, and they see nothing wrong with having a joint Thanksgiving service with the other denominations, or an Easter sunrise. And, boy! this church is pushing the walls out with great crowds every Sunday. And their finances are growing by leaps and bounds. Why, they are now ready for a new building program."

Then, another fellow or gal approaches with the politician's trick. "Listen, do you know that there are several Baptist churches here in town who are now dedicating babies? Oh, yes, of course, they know this doesn't help the babies, but it can't hurt them either. Do you know what it does? It obtains the good will of the mommies. So, you see, my friend, it serves a noble purpose. You ought to see the mothers who have joined that church."

Then, along comes another of Satan's salesmen, with another pitch to get the women. "Do you know something? Of course, all Baptists know that the Bible speaks of men only, in the ministry, but the Baptist church over in the next town thinks it's time to get away from their old bachelor type of notion; they have ordained a woman as their pastor. They believe Paul was an old bachelor and had a special grudge against women. But in this enlightened age, with women's 'Lib' becoming more and more popular, it just isn't good business for the church to fail to avail itself of the opportunity of reaching our women. After all, more and more women are now working and making their own money. So, the church needs to cash in on this great resource."

THE BAPTIST EXAMINER  
MAY 28, 1977  
PAGE THREE

"Oh, yes, this church is growing by leaps and bounds. Surely, you must agree that such a good end justifies the means. And, if your church wants to be successful, you'd better get your pastor to get his people on the bandwagon!"

Next, we have a soft-soaping type salesman who comes along, and he says, "Of course, all Baptists know that salvation is of the Lord, but while you know that and I know that, the sinner doesn't. In fact, a lot of Baptists have very little knowledge of the subject. So, if you don't want to run those folk away who don't understand it, just don't preach on election, predestination, and God's sovereignty. I'll tell you this much, those churches who go easy on this doctrine, are making tremendous progress, and progress is what we want. Yes, surely the end will justify the means. And believe me, when people think they have something to do which will merit favor with God, they will dig deep in their pocketbooks."

Then, along comes the promotion salesman and says, "Of course, the Bible very clearly teaches that every local church is free and independent of each other, and they are self-governing; but did you ever see the demonstration of the bundle of sticks?"

"Well, it was like this: The old father had seven sons, and one day he said, 'Sons, I want to give you a lesson of life.' So he took seven sticks and tied them in a bundle. He gave each one the bundle in turn and asked them to try to break them. They all failed. Then he untied the bundle and gave one stick to each son. He said, 'Now break your stick.' They had no difficulty in the breaking. Then he said, 'That's the way it is in life; when you band together, you succeed, but singly, you fail.'"

Then this salesman comes in for the kill. "That," says he, "is the way it is with churches; when we try to carry on a mission program, or an educational program alone, it is so easy to fail; but when we band together in associations and conventions, we can have a successful and full-rounded program, which will carry the gospel to the far corners of the earth."

Perhaps you are asking for scriptural proof for their program of cooperation. Well, they say they have many passages of Scripture to substantiate their actions. But I've never heard of a single chapter and verse that would make me believe them.

Oh, we find no fault with one church helping a sister church in her mission program, if requested to do so, but banding together in formal associations and conventions take away a part of that freedom divinely given to the individual church. And pretty soon it robs you of all your freedom, and the church loses her purity and right to become a part of the heavenly Bride. She soon finds the church playing "second fiddle" to boards and bureaucrats.

Now, my friends, we have told you of only a few salesmen and

their tricks to woo the unsuspecting virgin church from her purity. To run the long lists of these characters and their wiles would take volumes, but these are given that you may be on guard. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

We believe, therefore, that it is the responsibility and privilege of every man whom the Holy Spirit has set over the churches to be faithful in warning unsuspecting churches of these dangers to purity.

This faithful warning is often scorned and refused, even as a parent is scorned by his offspring. But the responsibility is still there, and we must be faithful.

The Apostle Paul wrote to a group of these churches over which he had this responsibility, and said, "Have I become your enemy because I tell you the truth?" (Gal. 4:16).

In this age of anarchy, when parents and educators are considered "squares," and their methods of teaching are considered outmoded, we are made to see the unappreciated efforts of those whose responsibility it is to instruct the churches; because churches, like homes, are made up of individuals. Of course, as is the case of the young anarchist, they later come to realize that their elders were not so dumb and square after all. But the sad part of this growing up is that many of the bruises received in the rebellion didn't heal, and those that did heal, left ugly and lasting scars. Their purity has been marred, and in most instances has been lost forever.

Here, we would like to add one more trick used by the agents of Satan: namely, the universal invisible church. They contend that it makes no difference what church, if any, you join. The big church consists of "all believers." The new birth is all that counts.

According to their preachments, there was, and is, no need for the local church. If you are a child of God, you will spend a blissful eternity with God. All this sounds so logical, and leaves off any responsibility to service, that the uninstructed "babe" in Christ is prone to swallow it "hook, line, and sinker." This, then, is another pitfall.

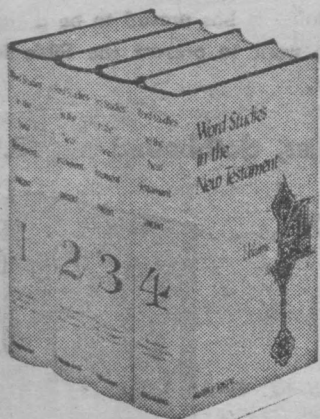
### SCRIPTURAL EXHORTATIONS

Now, let us come to examine some Scriptural exhortations relative to churches and the individuals who make up the churches.

The Lord said, "If you love me, keep my commandments." "Come out from among them, and be ye separate." "Love not the world, nor the things of the world." "For sake not the assembling of yourselves together." "Shun the very appearance of evil."

### REWARDS FOR FAITHFULNESS

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." (Continued on page 4, column 4)



## WORD STUDIES

By  
MARVIN R. VINCENT

4 Volumes  
over 3200 pages

\$29.50

A veritable gold-mine of ideas for sermons preeminently invaluable for all Bible lovers. Goes thru New Testament verse by verse. Offers multitude of fine suggestions for homiletical purpose.

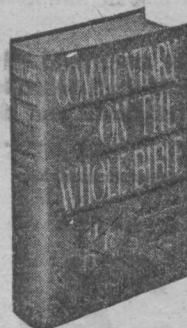
Rare combination of scholarship and simplicity.

CALVARY BAPTIST CHURCH  
P. O. BOX 910, ASHLAND, KENTUCKY 41101

## Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$15.95



Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

CALVARY BAPTIST CHURCH  
P. O. Box 910 — Ashland, Kentucky 41101



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Please explain I Corinthians 15:24."

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



This question is dealing with the last days. After the rapture there is to be a tribulation period of seven years and then the 1,000 year reign of Christ. During this reign of Christ, when He sits on the throne of David in Jerusalem, all nations will be under Him. "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7:14).

There will be some kingdoms that will rebel against the reign of Christ and will be put down. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain, and if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. 14:17-19). These nations will be devoured by the fire from Heaven when Satan is loosed and leads such nations against Jerusalem in a final battle (Rev. 20:7-9).

This will be the end spoken of in I Corinthians 15:24.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlpeka, Florida



In this chapter of I Corinthians, we have the truth set forth concerning resurrections. Verse 12 indicates that there were some of that time who denied the resurrection. Paul shows that the resurrection is one of the central doctrines of all the Bible. He says, verse 19, that if we have hope in Christ now, but nothing for the future, we are in a miserable state. With the utmost vehemence, he declares in verse 20 that Christ arose from the dead. Paul was sure of this because he saw Him after His resurrection and ascension. He declares (verse 23) that Christ was merely the firstfruits, and that all of Christ's people will arise at His return. We learn from many Scriptures that Christ will reign over this earth for a wonderful thousand years. The whole

earth will be conquered, but this period of the Millennium will eventually come to an end. Verse 24 says, "Then cometh the end." But the word "cometh" is in italics, showing that it was added by the translators. More correctly it says "THEN THE END . . ." At this time, it says in verse 24, that Christ will deliver up the Millennial kingdom to the Father, having put down "all rule and all authority and power." Verse 25 adds, "for He must reign til he hath put all enemies under His feet."

This is about as far as I can go with my explanation. We have the declaration that Christ has risen and is alive, that He will raise His people, that He will bear rule over the earth until every enemy of God is destroyed. Following His completed victory over every evil thing, He will turn a conquered world over to God the Father, after which we shall enjoy the delights of eternity.

PAUL  
TIBER

PASTOR  
NEW TESTAMENT  
BAPTIST CHURCH  
2722 Euclid-Chardon  
Road  
Kirkland, Ohio



"Then cometh the end when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority and power."

The text is referring to a time when the very last event of this present age will occur. That event will be the destruction of the enemy Death (vs. 26).

Our Blessed Lord Jesus will some day reign upon this earth, at which time all will acknowledge His Lordship (vs. 25 and Phil. 2:9-11). He will continue to reign until death is destroyed, then He will deliver the Kingdom of His reign up to God the Father and will Himself become subject to Him.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



The question before us would seem to be: The end of what? One amillennialist preacher was heard to say that when we come to I Thessalonians 4:16-17, that's it. Just what he meant by that statement I'm not sure. If he meant this would be the end of the world, there are a lot of Scriptures he had forgotten, or else he had never known them.

In Luke 1:32 the angel said, "He shall be great, and shall be called the Son of the Highest: and the

Lord God shall give unto Him the throne of His father David." Matthew 25:31 says: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." The throne of His glory is the same as the throne of His father David. In Matthew 19:28 speaking to the 12 apostles, "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In Luke 22:30 He said, "That ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel." In Revelation 5:10 we shall reign on the earth. And in Revelation 20:4 we are to reign with Christ a thousand years.

In Revelation 20:2 Satan is to be bound for a thousand years. In v. 7 we see him being loosed out of his prison. In verses 8-9 he deceives the non-elect who are living at the end of the thousand years, and brings them against the saints, and against Jerusalem. So we see, at this point of time at the end of the thousand year reign of Christ on His father David's throne in Jerusalem. He has not put all His enemies under His feet. But in verse 9 fire comes down from Heaven and devours Satan's great army. In verse 10 Satan is cast into the lake of fire for ever. In verse 12 the wicked dead, who according to verse 5, were not raised from the dead until the end of this thousand year reign of Christ, are seen standing before God at the white throne judgment. And in verses 13-15 they are cast into the lake of fire.

Now at the end of Christ's thousand year reign upon His father David's throne He has put His enemies under His feet. Do not let anybody explain this thousand year reign of our Lord away. The word "thousand" in Revelation 20 comes from the Greek word CHI-LIOI which means a thousand, and nothing else. So the time in which Satan is bound in the bottomless pit is exactly one thousand years. It is exactly the same thousand years in which our Lord reigns upon His father David's throne there in Jerusalem. So the only way to explain it away is to just say a thousand years do not mean a thousand years. So if I ever start arguing amillennialism, I will be forced to either ignore Revelation 20 or deny it.

During this thousand year reign of Christ on His father David's throne He reigns alone. But in the renewed earth (see Eccl. 1:4), we see the new Jerusalem coming down from God out of Heaven (Rev. 21:2). In Revelation 22:3, we see the throne of the Father and of the Son in that new Jerusalem. Heaven itself will be transferred to the beautiful earth that has been restored to its original beauty before the fall of Adam. From this point on it seems that the Father and the Son will reign together forever over the Jews who are to live in the land of Canaan forever (Ezek. 37:25), and over the nations of Revelation 21:24. And according to Revelation 22:5, we are to reign with them forever and ever.

So the end spoken of in I Corinthians 15:24 is the end of the thousand year reign of Christ on His father David's throne in Jerusalem, at which time He will put all His enemies under His feet.

## The Virgin Bride . . .

(Continued from page three)  
end" (Heb. 3:14).

"Joint-heirs with Christ; if so be that we suffer with him" (Rom. 8:17).

"If we suffer, we shall also reign with him" (II Tim. 2:12).

### OUR CONCLUSIONS

As we study the Bible, we are made to believe, beyond any reasonable doubt, that reward for faithful service is worth far more than all the degradation and sorrow we may be called upon to endure in this life.

We are sure that only those who have been actively associated with His sufferings and rejections in this life, will "rule and reign" with Him in the New Jerusalem, which is the place He has gone to prepare for His Bride.

### HIS BRIDE WILL BE BAPTISTS

Because it was to a Baptist church and her descendants that He promised, "I will come again, and receive you unto myself" (John 14:3).

May the Lord bless these few and feeble remarks to your heart.

## Lincoln's Religion

(Continued from page one)

"Much of the mystery of Lincoln's religion, and that of his parents, for over half a century a mooted question, has been evaporated by the finding of Mr. McGregor in the little old deerskin book of Little Pigeon Church.

"There is no record of Abraham Lincoln's affiliation with any church denomination, but McGregor's story of Thomas Lincoln, moderator and pillar of the Little Baptist church, proves conclusively, Mr. McGregor says, that the Lincoln family were Baptists.

### WERE WELL TO DO

"The parents of Abraham Lincoln deserve a fairer estimate than has been allotted them by most of the biographers of Lincoln," says Mr. McGregor, "and the story, as told by the records that are still to be found in the archives of Little Pigeon Church, near Lincoln City, Spencer County, Indiana, of the devotion paid by the parents of Lincoln to Him who guided the lad of Pigeon Creek in the hour of the nation's travail, goes far to give to them their true estimate. In fact, they were well-to-do joiners of their day; of sturdy ancestral stock, owned a farm, domestic animals, tools and a family Bible; neighborly, sacrificing and active church-going members.

"Pigeon Creek Church was founded on June 8, 1816, the year that Thomas Lincoln and his family moved from Kentucky and settled

on Little Pigeon Creek in what was then Warwick County, Indiana Territory. It was then, as now, the chief church in that vicinity. When the meeting-house was built, its site was selected about a mile west of Thomas Lincoln's home, the church building today occupying practically the same place. When Lincoln's mother died she was buried between their home and the church, the graveyard not having been at that time started at the church, but when Lincoln's sister, Sarah Grigsby, died in 1828, she was buried at the church burying ground, where her grave is yet to be seen, marked by a rough stone.

"This church, with its continuous existence since 1816, has only two books containing its records and minutes, the first covering the period from 1816 to 1840. It is in this book that we find Abraham Lincoln's father, stepmother and sister were active members of the hard-shell Baptist church of Pigeon Creek, and this book, with its deerskin cover, the hair still remaining, not only reveals in its crude, historic way the true religion of Lincoln's parents, but gives us the best insight yet found to his own religious views.

### RECORDS OF CHURCH

"Thomas Lincoln and Nancy Hanks were married by a Methodist minister by the name of Jesse Head, but shortly afterward they were united with one of the churches of Baptist Licking-Locust Association of regular Baptist churches of Kentucky, and when Nancy Lincoln died in Indiana, Abraham, by his own efforts, had their Kentucky pastor, Elder David Elkins, come to their wilderness home and preach his mother's funeral.

"After Thomas Lincoln had married Sally Bush Johnson he sent back to his Kentucky church and obtained his letter of fellowship, and as the minutes on June 1, 1823, show, he united with the Pigeon Creek Church by this letter and his wife by experience. From that date until they moved to Illinois in 1830, their names appear frequently in the minutes of the church proceedings, Thomas being one of the pillars of the church acting as moderator, on committees to investigate the conduct of brethren and sisters, and messenger to associations, bearing the letter of Pigeon Creek to her sister churches.

### TEXT OF RECORDS

"The historic minutes which record the affiliation of Thomas Lincoln and his wife with this little pioneer church follows:

"June the 7" 1823.

"The church met and after prayer proceeded to business.

"1st Inquired for fellowship. (Continued on page 5 column 2)

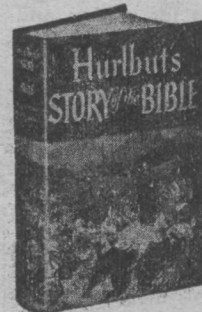
## BOOKS FOR BOYS AND GIRLS

### HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT

America's leading Bible story book, suited for all ages, including adults. It has proved to be a timely help to those who want to present the Bible in a compelling manner.

Over 750 pages, clothbound . . . \$8.95



### MARIAN'S BIG BOOK OF BIBLE STORIES

By MARIAN SCHOOLLAND

226 simply-told stories for ages 6 to 12. Even the very youngest child can understand these stories told by the author with clarity and dignity. Sturdily bound, attractive jacket.

345 pages, clothbound . . . \$5.95



Order From

CALVARY BAPTIST CHURCH BOOK STORE  
ASHLAND, KENTUCKY 41101

## J. R. GRAVES Seven Dispensations

569 Pages

\$3.50

CALVARY BAPTIST CHURCH  
P. O. Box 910 Ashland, Kentucky 41101



THE BAPTIST EXAMINER  
MAY 28, 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.

## E.R.A. VERSUS THE BIBLE

JUDY NAFTZGER  
Tucson, Arizona

"And ye shall know the truth, and the truth shall make you free" (John 8:32).

In the near future, many of our young girls will be graduating and getting the first taste of being on their own. Unfortunately, the theme of most young women is the E.R.A. To them, the benefits of equal pay, higher position, and the right to do their own thing is their idea of freedom.

I'm afraid girls with this attitude are in for a life of unhappiness. This is only another satanic trick to lure girls away from the Bible and its teachings.

Never in the history of the world are women to have equal rights with men. This does not mean that they are inferior as people, but inferior as to the position of authority. "Adam was first formed, then Eve" (1 Tim. 2:13).

If we try to take the position of equality with men, we are going against everything the Bible has taught concerning our duties as wives and mothers. If we try to take control of our own lives, we are thereby relinquishing the place of honor bestowed upon us by God.

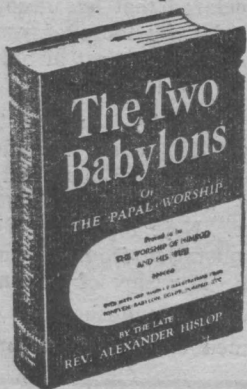
The happiness in the Christian home depends largely on being under subjection to our husbands, and you can't do this if you are fighting him for his position as

**A BOOK WHICH SHOWS THE HEATHENISM OF EASTER, Etc.**

## THE TWO BABYLONS

OR PAPAL WORSHIP

By  
Alexander  
Hislop



330 Pages  
\$5.25

This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among others things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off on the world in the name of Christ.

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

— Order From —

**CALVARY BAPTIST CHURCH BOOK SHOP**

head of the house. If you don't show him proper respect, you can't very well teach your children to do so.

Some women have laughed and asked if I really believed marriages were made in Heaven. I certainly do. Believing in total predestination and that God plans all things. I'm sure He is responsible for the mate I have.

No woman ought to marry a man she cannot promise to obey. The man is held accountable for the actions of his household. The Bible clearly states that man has dominion over all things. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8:6).

Eve tried to do her own thing, and as a result all womankind are suffering for her transgression. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

Girls, if God sees fit to bless you with a man who lives for God and lives by the Word, please don't add to his problems by trying to prove your superiority. God has settled this question once for all, and if you study the Word, you will understand why this is so.

The woman is in a high place of honor. Your benefits of being cared for, loved and protected as befitting the weaker vessel, are surely more precious than equal pay.

The benefits of being under complete subjection to God and your husband are to have complete freedom. "What shall I render unto the Lord for all His benefits toward me?" (Ps. 116:12).

The E.R.A. has its rules for its followers which leads to painful separation from God and His Word. The Bible has its rules for young women. "I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

"If ye love me, keep my commandments" (John 14:15).

## Lincoln's Religion

(Continued from page 4)

"2nd Invited members of sister churches to seat with us.

"3rd Opened a dore for the Reception of Members.

"4th Received Brother Thomas Linkon by letter and \* \* \*

"7th Received Brother John Wire by Relation and Sister Linkon and Thomas Carter by Experance."

"Thomas Lincoln was not in such poor circumstances but that he always donated to the needs of his church," said Mr. McGregor in offering the following copy of an agreement to build a new chimney on the meeting-house:

"We the undersigned Do agree one with another to pay the several Somes next our names in produce this fall to be Delivered Betwixt the first and 20 December, the produce, as follows, corn, wheat, whiskey, soft Linnen wool or any other article a material to do the work with, the produce will be delivered at Wm. Barker's in good mercantile produce."

Signed with other names is: "Thomas Lincoln, white corn, manufactured — pounds — 24." "Thus," continued Mr. McGregor, "we have revealed to us the religion of Abraham Lincoln's parents, his sister Sarah, and of himself. He was raised in the simple Baptist faith, which in after years never left him.

"We have no record of Thomas Lincoln or his wife ever uniting with any church after they moved to Illinois in 1830."

The above was published by the daily papers, and is taken from Judge McGregor's lecture on Lincoln. It will be observed that Judge McGregor refers to the "Licking Locust Association of Regular Baptists in Kentucky" as "Hardshell." The Licking Locust Association, according to Spencer, was constituted 1807 as a result of a split on the slavery question. This association was an "emancipation association," but it disappeared about 1820, according to history.

Judge McGregor, however, makes a mistake when he concludes that the association, because anti-slavery, was anti-mission. The churches constituting the Licking Locust Association were missionary, and all of them that now exist are still missionary. Many of the preachers who were known as "Emancipation preachers" were among the most evangelistic of the state. The Licking Locust association could not have been a "Hardshell Association," for it passed out of existence at least a decade before the mission split — or before there were any Hardshell associations. Prior to 1816, the date when the Lincolns left Kentucky, there were no "Hardshells" in Kentucky. To whatever Baptist church the Lincolns may have belonged in Kentucky, it was not a "Hardshell" or Anti-mission church, for Spencer says, "Previous to 1816 there was not an Anti-mission Baptist in Kentucky so far as known" (Vol. I, p. 570). Neither could the Pigeon Creek Church, founded in 1816 in Indiana, be a "Hardshell" church, for the split between the Missionaries and Anti-missionaries had not taken place, and did not occur until about 1832 and following. John Taylor and Daniel Parker, the leaders, later in the Hardshell movement, were yet lined up with the Regular Baptist body, which was doing mission work in 1816.

William E. Barton, D.D., LL.D., in his "The Soul of Abraham Lincoln," published in 1920, page 35, says: "Thomas Lincoln is alleged by Herndon to have been a Free-will Baptist in Kentucky, a Presbyterian in the latter part of his life in Indiana, and finally a Disciple (I, 11). He does not state where he obtained his information, but it is almost certain that he got it from Sally Bush Lincoln on the occasion of his visit to her in 1865, as she is the accredited source of most of the information of this character.

"I am more than tempted to believe that either she or Herndon was incorrect in speaking of Thomas Lincoln's earliest affiliation as a Free-will Baptist. There were more kinds of Baptists in Heaven and on earth than were understood in her philosophy; but I question whether the Free-will Baptists, who originated in New England, had by this time penetrated to so remote a section of Kentucky. What she probably told Herndon was that he was not of the most reactionary kind — the so-called 'Hard-shell' or Anti-mission Baptists. . . . The Scripps biography, read and approved by Lincoln, said simply that his parents were consistent members of the Baptist church." This should settle the question as to the church affiliation of the Lincolns. Mr. Barton also gives evidence to show that the Lincolns were never Presbyterians nor Disciples. They were simply Baptists.

Another point worth noticing is the subscription list for the building of the chimney to the church. Next to "corn," "wheat" came

## THE SPOKEN WORD OF GOD

The entire King James Version of the Bible on cassette tapes, all high-quality tapes, with albums to hold your set of tapes.

Deluxe edition contains 96 tapes in 8 beautiful padded albums.

Regular edition contains 64 tapes in 4 padded albums, but still has the entire Bible — the tapes are just longer than on the deluxe edition.

**Deluxe Edition — \$200.00 Reg. Edition — \$155.00**

\*Kentucky Residents, please add State Sales Tax.

Order From

**Calvary Baptist Church Book Store**

P. O. Box 910 — Ashland, Kentucky 41101

"whiskey" on the list. This shows that whiskey at that time was a staple commodity in commerce. We have two other such subscriptions. South Elkhorn and Pitman's Creek churches both have old subscription lists for pastor's salary and church building respectively with whiskey as a part of the payment.

Mr. McGregor says Abraham Lincoln "had their Kentucky pastor, Elder David Elkins, come to their wilderness home (in Indiana) and preach his mother's funeral." We learn from Spencer that David Elkins was "one of the early pastors of Goodhope Church," and that "he labored with a good degree of success among the churches of Russell's Creek Association, and preached the introductory sermon before that body in 1814" (Vol. I, p. 336). This puts pastor Elkins in that section of Kentucky where the Lincolns lived, but Elkins was never a "Hardshell." All of these facts go to show that while the Lincolns were Baptists they were not "Hardshell" Baptists in Kentucky.

In response to a letter addressed to the postmaster at Lincoln City, Indiana, asking what kind of a Baptist church "Little Pigeon Creek" was, and if the old records show from what Baptist church in Kentucky Thomas Lincoln's letter came, the author received a reply from the clerk of the church, saying: "Old Pigeon Church is a Regular Baptist Church. Some call them Hardshells, but the right name is Primitive Baptist. The

record doesn't show what church he (Thomas Lincoln) was lettered out of." This was signed, "Lewis Varner, church clerk of Pigeon Church, Booneville, Ind. 1-4-22." This shows that the church is now a Hardshell church, and this fact, perhaps, misled Mr. McGregor.

In response to a letter to Hon. Thomas B. McGregor, the author received the following:

COMMONWEALTH OF KY.  
Attorney General's Office  
Frankfort, Ky.

State House, Jan. 2, 1922.

Dr. William D. Nowlin, Pastor  
First Baptist Church  
Greenville, Ky.

My Dear Doctor:

I am in receipt of your letter of the 31st ult., relative to my recent article upon the religious views of the parents of Abraham Lincoln, and I have noted with interest what you have to say touching upon the history of the Hardshell Baptist Church in Kentucky.

The article you saw was doubtless taken from a Chautauqua address that I have delivered in several States and which was recently used in a magazine and by the Associated Press in tabloid form.

I found the old church book of the Little Pigeon Church more than twelve years ago, and at that time I looked closely into the history of the Lincoln family in Kentucky. Thomas Lincoln joined the Little Pigeon Creek Church in Spencer County, Indiana, by letter, and knowing the customs of the Primitive Baptist Church so well, I immediately began to look for his church connection in Kentucky. In my search somewhere, I ran across the fact that his anti-slavery views were that of his church and that he was a member of such church in either Hardin or Washington counties, Ky. In 1807, there was a dissension in the General Union of Baptists, and those churches refusing to give fellowship to slaveholders formed a separate Association and it was known as "The Baptized Licking Locust Association, Friends of Humanity." It was of short life, however, and by 1814 it had disappeared. The home of the Lincolns in Kentucky was in Baptist territory.

With high regards and best wishes, and thanking you for your interest in my article, I am

Yours very truly,

Thos. B. McGregor

It should be remembered, however, that it was not the anti-slavery sentiment that marked a church as "Hardshell," but the anti-mission sentiment. Many of the early Baptists who were anti-slavery were thoroughly missionary. The zealous, evangelistic missionary, Wm. Hickman, was one of the "emancipators," but never anti-missionary.

Mr. McGregor says Abraham Lincoln "was raised in the simple Baptist faith, which in after years never left him."

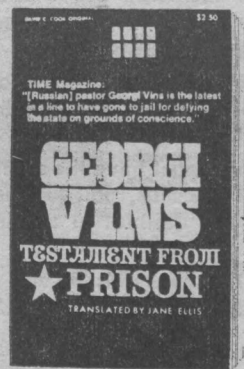
While there is no record of Abraham Lincoln having either joined a church, it is believed that he lived and died in the simple Baptist faith. (Continued on page 8, column 1)

BY ALL MEANS GET THIS BOOK!

**Georgi Vins**

**TESTAMENT FROM PRISON**

TRANSLATED BY JANE ELLIS



\$2.50

Georgi Vins is a Russian Baptist who dares to live for Christ at the cost of family, acceptance, money, freedom, and health. Elder Vins is now in a Russian labor camp, sentenced for refusing to accept the authority of a "church organization" which he feels is a puppet of atheists.

This book shows what it is like to be a true Baptist in Russia. It is a modern book of martyrs and heroes of the Baptist Church. You will be happy to find that the Russian Baptist agrees with us in doctrine. This is the most factual, up-to-date report of Baptist sufferings in print. Order today.

**CALVARY BAPTIST CHURCH BOOK STORE**

P.O. BOX 910

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

MAY 28, 1977

PAGE FIVE



## Concerning Deacons

(Continued from page one)

It would also seem that the deacons are the treasurers of the church by virtue of their office, if we can trace the origination of New Testament deacons back to Acts, chapter six. "In those days . . . there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations" (Acts 6:1).

The apostles complained that this was too much for them any longer to handle, so the church chose seven men to relieve the apostles and handle the finances. These seven men were the treasurers. Were they deacons? I believe so, although we cannot be dogmatic that they were. "Nowhere in Scripture are the seven called deacons, nor does the word occur at all as a name or office in the Acts of the Apostles. But the word 'serve' in verse 2 is from the same root as the word 'deacon' and it is most probable that the office was founded upon this appointment" (Irwin's Bible Commentary).

### PERFORMANCE OF THE DEACON

Deacons are to handle the secular matters of the church, as the bishops are to handle the spiritual matters.

Until Acts 6 it is apparent that the apostles were the treasurers of the church (see Acts 4:34-35). But as the church in Jerusalem increased, some of the poor were overlooked in the distribution of alms. "Then the twelve called the multitude of the disciples unto them and said: It is not reasonable that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word" (Acts 6:2-4). This the disciples did. Hence, the deacons are to serve tables, or any such services that would otherwise demand the attention of the preachers, and so draw them away from prayer and the ministry of the Word.

Since the activities and responsibilities of trustees are in the same category, why not let deacons also be trustees?

The fact that the deacons are to engage in the secular work of the church does not, of course, mean that they cannot indulge in the spiritual service of the church, for in truth, all our work for Christ is spiritual! Stephen and Philip exercised the gift of evangelism, though among the original seven deacons (Acts 7-8).

### THE PERSON OF THE DEACON

The Scripture is very emphatic as to what a deacon should be, not so much what he should do. What

kind of Christian should a deacon be?

According to the requirements in Acts 6, he should be:

1. "Of honest report" (verse 3). How else could he handle any finances? He must have a "good reputation" (Centenary Translation).

2. "Full of the Holy Ghost" (v. 3). As was His Lord, when upon earth (Luke 4:1). The same is required of all the bloodwashed (Eph. 5:18).

3. "And wisdom" (v. 3). This does not necessarily mean he must be educated in worldly schools, though such may help. One can be educated without being wise. "He that winneth souls is wise" (Prov. 11:30). "Let the Word of Christ dwell in you richly in all wisdom . . ." (Col. 3:16).

4. "Full of faith" (v. 5). What is worse than a pessimistic deacon? "Don't do this. Oh, you better not try that!" "Without faith it is impossible to please God . . ." (Heb. 11:6).

5. "And power" (v. 8). I am wondering if it is not almost always true that a church is no stronger than its deacons? "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

For the remaining requirements for deacons we turn to 1 Timothy 3:8-13.

6. "Grave" (v. 8). "Serious" (Centenary Tr.). This is also required of their wives (v. 11).

7. "Not doubletongued" (v. 8). Then their tongue would resemble the forked tongue of "the serpent." A like commandment is given their wives, in v. 11: "Not slanderers."

8. "Not given to much wine" (v. 8). Not even "look" upon it (Prov. 23:31); nor sanction its production and sale by vote or rental or silence (Hab. 2:15). The deacon's wife has a similar requirement. She is to be "sober" (v. 11).

9. "Not greedy of filthy lucre" (v. 8). As was Judas, an earlier treasurer (John 12:4-6). A man who refuses to tithe into the church is not fit to be a deacon (Mal. 3:8-10).

10. "Holding the mystery of the faith in a pure conscience" (v. 9). He must know and believe the cardinal doctrines of God's Word, including the doctrines peculiar and precious to us as Baptists! And, with a conscience void of offence, not seared with a hot iron (4:2).

11. They must first "be proved" (v. 10), to see whether or not they meet these requirements. What factory does not prove its products first before it labels them and sends them out before the world? Did not the Lord prove His disciples for some three and one-half years before Pentecost?

12. "Blameless" (v. 10). Not sinless, but like Acts 6:3, of "honest report."

13. They must have the right kind of wives; serious, not gossips, but sober, and "faithful in all things" (v. 11).

14. "The husbands of one wife"

## WILL THIS BE YOUR LAST ISSUE?

Please note the date by your address on this paper. If it says 5/77, it indicates that your paper will stop the last week of May. We value our subscribers highly, and we deeply regret the loss of some at the end of each month due to expiration of their subscription.

We cannot afford to send out letters telling individuals that their subscription has expired. We do not have either the help or the money to do this. Thus, we are forced to remove each name when the subscription has expired. Please enclose \$4.00 in an envelope and get it to us immediately, if the date on your paper indicates that we are about ready to pull your name due to expiration. Send your renewal to THE BAPTIST EXAMINER, P.O. Box 910, Ashland, Kentucky 41101. This way, our paper may continue its unique ministry in your home.

(v. 12). Not that it is necessary that he be married, but if he is married, let him have but one wife. A divorced man should not be a deacon.

15. "Ruling their children and their own houses well" (v. 12). "The head of the woman is the man" (1 Cor. 11:3); "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23).

These are the requirements men must meet to be true deacons in our churches.

"For they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus" (v. 13). Men may boast of their worldly degrees, but there is no degree in the world like this! The word means a good standing, a step upward. Let us honor the God-given title of deacon. Let us not treat it lightly.

As the ordination of deacons in the New Testament resulted in the expanding of the Word of God, the multiplication of disciples, and the conversion of even influential leaders; so may we hope for the same today (Acts 6:7).

May God bless all of our deacons and their wives and children! Amen.

## Dispensationalism

(Continued from page one)

named Calvinism — I was so taken up with "Calvinism" I willingly peeked in on what else his adherents had to offer.

Thank God He delivered me from their confusions of eschatology and their militant and belligerent hatred of truth. God had used many truths, many portions of Scripture to turn me away from their errors. Humanly speaking, however, I was to recognize that most of these men all shared one trait, and that was they were generally blatantly arrogant men and of mean and ugly dispositions with any and all that did not agree with them 100 per cent of the way. The thought had often crossed my mind of how fortunate I was that these men were not permitted by civil law to vent their rage and hatreds which they tried to mask under a self-righteousness. In an earlier day I may have been beheaded or burned as happened to our ancient brethren at the hands of our Covenant-bound Reformed brethren.

I would not expect any declared Reformed or Covenant Theologian to admit to what I am going to say; but I charge that if Calvin were living today, availing himself of the works of men greater than he, men before him and who followed him in time, and with a view of history as it has unfolded since the 16th century, Calvin himself would have no problem identifying himself as a Dispensationalist.

I declare that the very men who declare themselves to be followers of John Calvin, in fact, ignore from time to time for their own

convenience, and to perpetuate their own prejudices, much of what Calvin himself wrote. I draw this conclusion from carefully reading, and trying to understand what it was that Calvin was saying, what he was trying to "get across" as he wrote. Again, I am not a follower of John Calvin, I am simply checking up on the truthfulness of those that claim to be his followers.

What was Calvin really saying when he wrote, for example, Chapter XI of Volume II of his Institutes Of The Christian Religion? You Covenant Theologians and Reformers can hedge and dodge all you want, but I believe that John Calvin was talking about Dispensational Teaching! Calvin himself writes that he sees a DISTINCTION in how God dealt with men as sinners in various periods of TIME! In the chapter cited above, Calvin goes into great detail in citing specific examples of how God deals in different ways, in different days, and yet remains Himself unchanging and immutable!

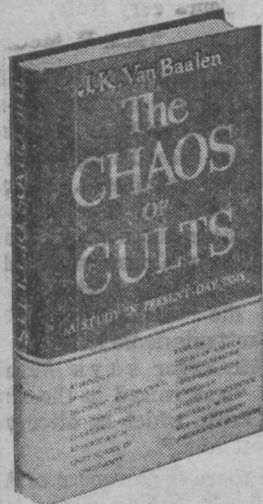
Before Calvin closes his XI Chapter, he DEFENDS his elemental dispensational approach to "rightly dividing the word of truth" (I know how you Covenant men hate that little portion of Scripture) by this paragraph which he declares to be a "Reply to objections regarding God's justice and consistency in these differences of administration."

Before I quote that paragraph just mentioned, let me point out that Calvin himself evidently at his time in history was dealing with men who were so far out in left field as to God's immutability that they also denied that He dealt differently with specific men in specific periods of time, and yet, remained unchangeable Himself to me it seems clear that Calvin's blindness was only in that God was yet going to deal differently, at a different time, with specific men in an AGE YET FUTURE. However, let's quote this paragraph that concludes this chapter mentioned above.

"In these four or five points I think that I have explained faithfully and well the whole difference between the Old and the New Testament, as far as a simple statement of doctrine demands. But because some persons hold up to ridicule this variableness in governing the church, this diverse manner of teaching, these great changes of rites and ceremonies, we must also answer them before we pass on to other matters. But this can be done briefly because their objections are not so firm as to require painstaking refutation. It is not fitting, they say, that God, always self-consistent, should permit such a great change, disapproving afterward what He had once commanded and commended. I reply that God ought not to be considered changeable merely because He accommodated diverse forms to different ages, as He knew would be expedient for each. (Emphasis mine). If a farmer sets certain tasks for his household in the winter, and other tasks for the summer, we shall not on this account accuse him of inconstancy, or think that he departs from the proper rule of agriculture, which accords with the continuous order of nature. In like manner, if a householder instructs, rules, and guides his children one way in infancy, another way in youth, and still another in young manhood, we shall not on this account call him fickle and say that he abandons his purpose. Why then, do we brand God with the mark of inconstancy because He has with apt and fitting marks distinguished a diversity of times? The latter comparison ought to satisfy us fully."

I assert that in the context of this Chapter, the four or five points that Calvin makes which precede this paragraph strongly allude to the truthfulness that I can safely declare that Calvin was a four or five dispensation, DISPENSATIONALIST! Oh, yes, I can hear you who claim to be strict followers of Calvin shouting at me "you're forcing a conclusion." O! now am I? Let me quote once more from that same paragraph, "He (God) has with apt and fitting marks distinguished a diversity of times." Can you not see that the emphasis of this whole context is THE DIVERSITY OF TIMES? Now may I ask you Covenant Theology and Reformed people, is it not this very truth that Calvin himself has so carefully declared that has become so hated today by those of you who in fact claim or boast of following Calvin to the letter?

Sometimes it is very strange that we find truth defended in very unexpected places and from sources we would not generally approve. Note footnote 17 in the above quotation from Calvin's Institutes. My copy of Calvin's Institutes was published by Westminster (Continued on page 7, column 4)



## The Chaos of Cults

By J. K. VAN BAALEN

The best one volume treatment of the major cults such as—

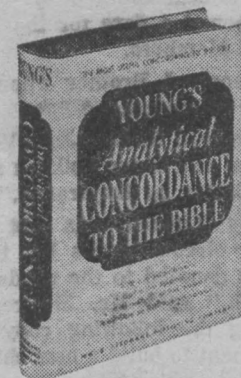
Astrology	Mormonism
Spiritism	Seventh Day
Theosophy	Adventism
Christian Service	Jehovah's
Rosicrucianism	Witnesses
Anglo-Israelism	Unitarianism

**\$5.95**

This truly trust-worthy guide as to major cults was first printed in 1938 and is now in its fourth edition. Over 400 pages; cloth bound.

CALVARY BAPTIST CHURCH  
P. O. BOX 910, ASHLAND, KENTUCKY 41101

MASTERPIECE — INVALUABLE — SERVICEABLE



## YOUNG'S CONCORDANCE

118,000 References not found in other Concordances

**\$15.95**

Plain

Indexed \$18.95

Young's contains nearly 5,000,000 references — 1280 pages — 311,000 translations arranged in strict alphabetical order — 30,000 readings of the Greek Testament — 70,000 Hebrew and Greek words with translations.

Indispensable — Informative — Analytical

CALVARY BAPTIST CHURCH  
P. O. BOX 910, ASHLAND, KENTUCKY 41101



# The Salvation Of Sinners Founded On Christ

CHRISTMAS EVANS  
1766-1838

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11-12).

The language of the Bible throughout bears the impress of its Author. The achievements of the Alexanders and Caesars of this world are blazoned forth with much splendor on the historic page, but destruction and cruelty followed their footsteps. The shining luster of their brightest victories was like the devouring flames of the volcano, turning the very Edens into a wilderness.

But the brightness and glory which mark the progress of the blessed gospel, is like the sunbeams, spreading light and warmth and beauty over the barren wastes, and turning the wilderness to pleasant meads, and making it bud and bloom like the rose, and bring forth fruit abundantly. The blind are made to see, the deaf to hear, the dumb to speak, the lame to walk, and the dead to arise to life. This labor of love began to develop itself at an early hour. Behold the mighty Redeemer descending from the tree, to be enshrouded in the garments of the dead. The grave is opened to receive Him in, but to let His saints come forth. But Jesus arose, and by His name were many wonders wrought.

The miracle wrought upon the lame man in the porch of the temple, excited much surprise among the people. When they saw him walking and leaping, and heard him praising God, they gazed and wondered. Peter, standing in the midst, declared that this deed of marvel was not performed by any power or holiness in man, but that it was done through the name and by the power of the risen Jesus. He said, through faith in the name of Jesus this man is made strong in the presence of you all. The rulers of the people having examined them, viz: the Apostles, and having conferred among themselves what they should do, strictly interdicted their preaching any more in that name.

Had the apostles agreed to leave out of their preaching the name of Jesus, and His resurrection, it would seem that they might have gone forward in their work without molestation by the rulers. These two principles of our holy religion, some modern ministers seem full willing to exclude from their pulpits. Not so the Apostles of Judea: they knew too well the worth of these fundamental doctrines ever to lose sight of them in their preaching. These they viewed as the grand conductors of the heavenly oil, by which the lamp of salvation was fed and kept burning.

From these proceeded the steam by which the gospel machinery was propelled forward with unconquerable energy, through God, to the pulling down of the strong holds of darkness. Would they give



CHRISTMAS EVANS

up this primal mobile in the machine of human redemption?

From these words we learn,

## CHRIST IS THE FOUNDATION AND CORNER STONE

Christ is set forth, in our text, as a foundation and corner stone. Therefore, thus saith the Lord, Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; and other foundation can no man lay, than is laid, which is Jesus Christ. Upon this foundation the church is built, and the gates of Hell cannot prevail against it.

Christ is the whole of our salvation, our hope and our happiness. He is the end of the law for righteousness — the substance of the prophecies — the sum of the gospel, and the life of the promises — our wisdom to direct, our righteousness to justify, our sanctification to make us holy, and our redemption to make us completely happy in the worlds of unutterable joy. He is the perfection of glory, the standard of holiness, truth without any mixture of error, holiness without any taint of pollution; the chief among ten thousand.

Whatever is desirable on earth — whatever is attractive in Heaven — all the graces of time, all the glories of eternity, meet in Him their proper center, flow from Him their original source and revolve in Him their final end. His promises are precious, His work is perfect, His love is vast, His mercy is boundless, His truth immutable, His power omnipotent, His grace sovereign, His councils profound, His people secure, His presence is Heaven, His smiles are transporting, His gospel is free, His law is most holy, His precepts how pure, His threatenings how tremendous.

Notwithstanding all these excellencies, this is the stone that was set at nought of the builders; who seemed so ignorant and blind that they saw not the need of such a stone as a foundation to support,

or of such a corner-stone to unite the building together. The church of God is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.

The original word here signifies a key-stone, or lock-stone, as in the arch of a bridge built upon a frame. The prophets began to build upon the abutment on the one end, until John the Baptist: John commenced building on the other abutment, called the foundation of the apostles, his ministry being the beginning of the gospel of Jesus Christ.

The key-stone was put in on Calvary, amidst the darkness and the earthquake; and on the morning of the resurrection it was firmly settled, uniting the arch in such a manner that it never can give way! and on the day of Pentecost the Holy Spirit descended from above, removed the framing of the legal ceremonies away, presented to the view of the people the most astonishing and finished piece of architecture they had ever beheld. Surprisingly strange and new were the feelings of surprise and wonder among the people, on that memorable day when they first beheld the glory and the beauty of the lock-stone in the arch. They called the building the master-piece of creation!

This figurative language teaches us to consider Christ as the foundation of our hopes, for justification, sanctification, and eternal glory. Notwithstanding the great weight of the salvation of countless millions of ruined men, this foundation is sufficient for the support of the entire building: for justice now is satisfied, the demands of the law are answered, Satan is foiled, the smiles and the frowns

like two congregations having two places of worship — one in Eden, the other in Heaven. But under the second Adam, the two congregations are united in one, having but one temple, which is the Lord God Almighty, and the Lamb. In Christ the whole building of living stones is fitly framed together; all in Heaven and all on earth, even in Him who is head over all things.

He is not only the brightness of the Father's glory, but He was put in the redeeming scheme for the defense of the divine attributes, and on Him was made to hang all the glory of His Father's house. Take away this foundation and the spiritual building will inevitably fall. Take away this corner Stone, and its parts will become disjointed, and nothing will remain but a heap of rubbish — an incommensurable, obnoxious nuisance.

## CHRIST ALONE THE SALVATION OF SINNERS

We proceed to notice that the salvation of sinners is founded on Christ alone. Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved. Salvation is deliverance from sin, implying freedom from the curse of the law, the threatenings of vindictive justice, a sense of the guilt of sin, its power, and ultimately its being. If the Son shall make you free, ye shall be free indeed.

His name is Jesus, for He shall save His people from their sins. Unlimited authority He possesses in Heaven and on earth. His name will pass in any court. The reproaches He grants bear the signature of the greatest name in the universe. The book of life is sealed with blood and the original copy of it is kept in the council-room of the King of kings, a hundred thousand times more secure than if locked up in a chest of adamant. The fire that will burn the worlds can never reach this register!

The proclamation of liberty is sent to the world under the care of the Holy Spirit, and attended with the oath of God.

The act of pardon is sealed by the Spirit upon the conscience of every believer; and the indwelling of the Spirit is the earnest of the fulfillment of every promise of grace, in the fruition of the world to come. Partaking of the Spirit of Christ, Who is our sanctifier, is the ground of assurance of our personal interest on Him. Hereby we know that He abideth in us, by the Spirit which He hath given (Continued on page 8, column 3)

## Dispensationalism

(Continued from Page Six)

minster Press of Philadelphia, and this footnote makes a reference to the writings of Barth, in which further reference is made to the works of Sebastian Franck in 1535 published by Franck as his Paradoxa. Barth points out that in Franck's Paradoxa of 1535 we find an explanation for Calvin's Dis-

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 910  
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

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

pensationalism. The apologetic for Calvin's dispensationalism is that Calvin had "often heard these opinions."

Franck says that Calvin had been influenced in his writing. Influenced by whom? The Roman Catholic Church? Well, yes, much of what Calvin expounded is simply refuted Roman beans. But this is not what Franck had to say about Calvin's dispensationalism. Who was it that influenced Calvin to dispensationalism? Now, hang on to your hats, you Covenant Theologians and Reformed people who want no further truth. Yes, you who so blatantly declare that dispensationalism originated from one of three sources, namely: a mentally retarded young girl in Scotland in the last century, or from Brother Darby or from Scofield. Yes, pull that hat right down over the egg on your face, for right there in my copy of Calvin's Institutes published by Westminster Press, we find out according to Franck in 1535 who it was that so embarrassingly influenced John Calvin toward dispensational truth. Yes, I will close now with a direct quote indicating WHO it was that you wish to deny influenced John Calvin. You look there on the bottom of page 462 and it says, "HE HAD OFTEN HEARD THESE OPINIONS, HE DREW THEM FROM ANABAPTIST ACQUAINTANCES."

## "The Revelation Of Jesus Christ"

By Willard Willis

\$5.00

(Postpaid)

A truly great book on  
Revelation.

— Order From —

CALVARY BAPTIST  
CHURCH BOOK STORE  
Ashland, Kentucky 41101

of the world are overcome, and death is swallowed up in victory. Christ is the propitiation for our sins, and is become the end of the law for righteousness to every one that believeth.

The Jewish builders threw this stone aside into the rubbish pit: but from the pit of corruption it was raised without defect. This Jesus hath God raised up. By the builders He was thrust down; by God He was raised up — by the builders rejected, but chosen of God — by the builders set at naught, but precious in the sight of God. What a contrast is here!

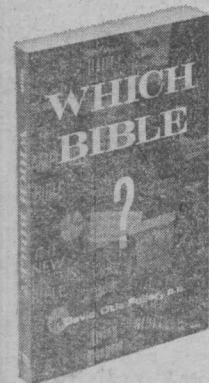
By men our Jesus was sold, betrayed, and spat upon — by God He was highly esteemed and greatly beloved. By men He was mocked, crowned with thorns, and crucified — but He was the Father's delight, in Whom He was well pleased. By men He was enshrouded and entombed — but by the Father He was raised and exalted to be a Prince — to destroy His persecutors? No, verily; but to give, as Prince and Saviour, repentance and remission of sins, even to His murderers!

This is the stone which was set at naught of you builders. Now He is the head of the corner. He is now the key-stone in the arch of the bridge, and by Him all its parts are firmly united together. Under the first Adam, the inhabitants of Heaven and earth were

THE BAPTIST EXAMINER  
MAY 28, 1977  
PAGE SEVEN

## A TRULY GREAT BOOK

This is a fourth edition — revised and enlarged — which actually is a defense of the King James Version.



I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$3.50.

— ORDER FROM —

CALVARY BAPTIST CHURCH  
ASHLAND, KENTUCKY 41101

## GREEK-ENGLISH INTERLINEAR NEW TESTAMENT

Approximately 750 pages

Cloth Bound

\$11.95

Most useful for everyone who studies the Bible. Can't be described — As Paul said of Jesus (II Cor. 9:15) it is unspeakable. Must be examined to be appreciated.

ORDER FROM —

CALVARY BAPTIST CHURCH  
ASHLAND, KENTUCKY 41101



## Lincoln's Religion

(Continued from page five)  
tist faith of his fathers.

### LINCOLN AND HIS BIBLE

The following account of Lincoln and his Bible is taken from one of our Baptist papers:

"The Bible which fed the soul of Abraham Lincoln in the Kentucky log cabin of his boyhood was one of the cheap little Bibles imported from England by vote of the American Congress in 1777.

"Lincoln loved the Bible above all books, and once paid the following tribute to it: 'I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance by faith, and you will live and die a better man. In regard to the great Book, I have only to say that it is the best book which God has given to men.'"

Lincoln's addresses, speeches, and messages are shot through and through with quotations from the Bible. For example, take this paragraph from his second Inaugural Address delivered March 4, 1865: "The Almighty has His own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense

cometh.' If we shall suppose that American Slavery is one of those offenses which in the providence of God must needs come, but which having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense come, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope — fervently do we pray — that this mighty scourge of war may pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

In Mr. Barton's recent book, "The Soul of Abraham Lincoln" he gives on page 86 a statement taken from Scribner's Monthly, 1873, page 343, as follows: "Here I relate an incident which occurred on the 4th of March, 1861, as told me by Mrs. Lincoln. She said:

"Mr. Lincoln wrote the conclusion of his inaugural address

the morning it was delivered. The family being present, he read it to them. He then said he wished to be left alone for a short time. The family retired to an adjoining room, but not so far distant but that the voice of prayer could be distinctly heard. There, closeted with God alone, surrounded by the enemies who were ready to take his life, he commended his country's cause and all dear to him to God's care and with a mind calm by communion with his Father in Heaven, and courage equal to the danger, he came forth from that retirement ready for duty.'"

Lincoln was a man of God, a man of prayer, a man of faith. He believed unquestionably in the eternal purposes of God, and in the infallibility of His revealed will — the Bible.

(KENTUCKY BAPTIST HISTORY, pp. 187-196, 1922 edition).

## Salvation Of Sinners

(Continued from page seven)  
us. Creation may grow old, and the heavens may be folded as a garment and laid aside; but the righteousness of Christ shall abide forever, and His salvation shall never end. The hour of salvation was exalted at the incarnation of Messiah, and He will give the crown of life to every one that believeth. O! eternal salvation. How many of us have felt its power turning us from bondage to liberty, from sin to holiness, and from the kingdom of Satan to the kingdom of Christ? How many of us are seen wearing its gracious and holy ornaments?

Further: Salvation in Jesus' name. By faith in the name of Jesus the impotent man, at the gate of the temple, was made whole. In His name is sufficient virtue to heal the sick and save the lost. This name is given among men by the true and eternal God, of His free unmerited grace, that they might obtain salvation. It is a name given. It is a free gift, an all-sufficient gift, and a gift embracing in its amplitude all we need. Our instrument, our medicine, and food, and all are here.

Even the soldiers of the cross are liable to wounds and sickness while on the sea of conflict; but in the gospel ship of war are medicines enough for all the fleet. There is the Balm of Gilead, and there is a Physician, too. And at the end of the conflict the Captain of salvation will land His army safe on heavenly shores. The name of Jesus is like a box of precious ointment, opened and poured out among sinful, wounded, dying mortals.

It is a name of such infinite merit that it outweighed all the mountains of our sins. It is a name so full of the savour of life, that the dead are raised by its healing virtue. By virtue of His name Heaven and earth, once at variance, now are reconciled. All the testimonies and promises of the gospel are given in this name. If repentance and remission of sins are to be preached among all nations, it must be in the name of Jesus. The Holy Spirit carries on His glorious work in this name. By this we are permitted to enter the holy place to present our petitions before the throne, with the blessed assurance that whatsoever we ask in His name believing, we shall receive. This name diffuses its perfumes throughout the heavenly realms. Our prayers ascend and our blessings descend in His name. In this most holy name we should believe — this precious name we should profess — its glory we should always keep in view. The name of Jesus is a strong tower and rock of defense, thither let us flee; and to His name be glory, dominion, and power, now and forever.

## BOOKS BY THE ENGLISH COMMENTATOR

Thomas Watson



316

Pages

Cloth

Bound

7.95

POSTPAID

—Also by the same Author—

"THE TEN  
COMMANDMENTS"

7.95 POSTPAID

250 pages — Cloth Bound

— Order From —

CALVARY BAPTIST CHURCH  
BOOK SHOP

## WHEREBY WE MUST BE SAVED

If saved at all we must be saved through Christ. There is no other packet that can carry us in safety across the sea of sin and death. Many have tried the ship of morality — some have sailed under the banner of the deceitful Mohammed — while others have ventured to sea under the proud, presumptuous colors of the Pope of Rome — but the packet carrying the men of faith in Jesus' name is the only one that can sail round the north point of death and reach the land of endless life.

Let us conclude by observing, that this precious name is given among men as an abiding benefit, suited to all their necessities, fears and dangers. Blessed be God, this is among us today. Many generations of men have followed each other to the invisible world, but this name abides with the men of this generation.

This moment it is here. Even now this packet is waiting to receive us on board — are you ready to go? — Better be in haste, if you have a mind to go at all, lest you be too late.

And let me warn you, at the peril of your immortal souls, not to venture aboard another ship. If you despise this warning, and take another sail than that I recommend, be assured no power can save you from the dead sea.

Why will you delay? Why halt longer between two opinions? Are you afraid? O, venture on Him — venture freely — let no other hope intrude. He is able. He is willing — doubt no more. He is able to save to the uttermost all that come unto God by Him. He is the best of all physicians. He will heal your

maladies. He is now among men.

Many philanthropists have we had among us. Many excellent divines, and many skillful physicians, men who were liberal to the poor, and did much good in their day; but we never had any equal to Jesus. And besides, the best men we ever had are now gone — gone the way of all the earth. They have traveled the road we soon must travel. They are dead — and the names of many, alas! are almost forgotten. But the name of Jesus still remains in all its virtue and saving power. Jesus lives! yes, He lives forever, and will abide among the men of coming generations — a physician ready and able to heal. God has been pleased to take away His name from Jerusalem, but He will never take away His name from among men till the revolutions of time are ended. The prophets and apostles are dead, and many of the Boanergesses of this Principality are gone, but they have left the name of Jesus behind them. In His name they found enough to bring them safe to the land of promise. His blood is as efficacious as ever. He is still mighty to save.

Brethren in the ministry! while the name that emboldened Peter on the day of Pentecost, to face the Jerusalem sinners, remains among us on the mountains of Wales, we have no reason to fear. See the mighty effects of this revolutionizing name in the land of Judea when first preached. The disciples returned from their first tour, and with surprise, announced to their Lord and Master, that even the devils were subjected to them through His name.

Let us pray that our faith may be strengthened in this glorious name. That our love being inflamed, and our affections being wholly set upon Him, we may be more prosperous in His cause and service. While the name of Jesus can be read upon the gospel banner, by the unfurling of which three thousand Jerusalem sinners, under one sermon, obtained repentance and remission of sins — the chief of sinners need not fear. Pardon may be obtained for the vilest of crimes, and the choicest of blessings are freely bestowed.

Awakened sinner! can you be afraid that you are not permitted to call on Jesus' name and to believe in Him for life? Hear what the mighty God of Heaven and earth saith: unto you, O men, I call, and my voice is to the sons of men. By the same high authority, you are commanded to repent and believe the gospel. Come, and welcome to Jesus Christ.

Brethren, let us not cease to pray. Let us hold on to the work of preaching the gospel. We may be made the happy instruments of the conversion of the hardest sinners in the world, while in the name of Christ we pray, and in His name we preach.

# Special Subscription Form For Month Of May Only

GIVE 10 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P.O. Box 910 — Ashland, Kentucky 41101

SEND US 10 SUSCRIPTIONS, WE'LL RENEW YOURS FREE!

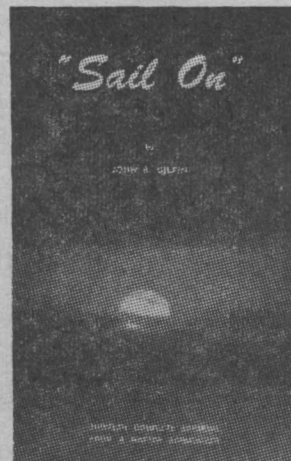
10 SUBS . . . . \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

1. Name	_____	
Address	_____	
Zip	_____	
2. Name	_____	
Address	_____	
Zip	_____	
3. Name	_____	
Address	_____	
Zip	_____	
4. Name	_____	
Address	_____	
Zip	_____	
5. Name	_____	
Address	_____	
Zip	_____	
6. Name	_____	
Address	_____	
Zip	_____	
7. Name	_____	
Address	_____	
Zip	_____	
8. Name	_____	
Address	_____	
Zip	_____	
9. Name	_____	
Address	_____	
Zip	_____	
10. Name	_____	
Address	_____	
Zip	_____	
Enclosed \$	for	Subs
Your Name	_____	
Address	_____	
Zip	_____	

GIVE US READERS  
We Will Give Them The Truth

THE BAPTIST EXAMINER  
MAY 28, 1977  
PAGE EIGHT



"SAIL ON"

BY

JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

A veritable gold mine of sermons for all Bible lovers. Ideal for gifts to your friends, pastor, Sunday School teacher and others. Offers fine suggestions for homiletical purposes.

Rare combination of Bible truth and simplicity.

LIMITED EDITION — ORDER TODAY!

CALVARY BAPTIST CHURCH BOOKSTORE  
P. O. BOX 910 — ASHLAND, KENTUCKY 41101