

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

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WHOLE NUMBER 2125

THE OVERCOMER: HIS SEVEN REWARDS

By A. J. GORDON
(1836-1895)

Victory over the world, like everything else which a Christian has or hopes for, is the result of his union and heirship with Christ. "It is one of the great principles of Christianity," says Pascal, "that everything that happened to Jesus Christ should come to pass in the soul and in the body of each Christian." It is only, therefore, as we are "partakers in Christ," that we can be partakers of the triumph of Christ. "Be of good cheer," says Jesus: "I have overcome the world" (John 16:33). And why should we be of good cheer at what Christ has done? Because of the example and pattern of perfect conquest which He has left us? No, not that merely. The key is in I John 5:4: "This is the victory that overcometh the world, even our faith," i.e., the faith that makes us one with Christ the victor, and hence, sharers in His victory. Our faith overcomes the world through the vital union which it gives us with Him that hath overcome. Hence, we shall find also that for the most part the rewards of overcoming are such as we share with our exalted Lord — those rewards into which He has entered; or is to enter. Let us briefly consider these:

1. "To him that overcometh will

I give to eat of the tree of life which is in the midst of the paradise of God" (Rev. 2:7).

The Apocalypse reveals Christ, the second Adam, restoring what the first Adam lost. Hence, Rev-



A. J. GORDON

elation is the exact reverse of Genesis. In Genesis we find man defeated by Satan; in Revelation we find man having "overcome the wicked one." In Genesis man is driven out of paradise; and the flaming sword is placed "to keep the way of the tree of life" (Gen. 3:24); in Revelation it is given man once more "to eat of the tree of life which is in the midst of the paradise of God." He was ex-

pelled and kept out "lest he put forth his hand, and take also of the tree of life, and eat, and live forever" (Gen. 3:22). By redemption he "may have right to the tree of life" (Rev. 22:14).

2. "He that overcometh shall not be hurt of the second death" (Rev. 2:11). Those that are born but once shall die twice; those that are born twice shall die but once. Those that know not the life of Christ shall be "hurt of the second death"; those that have His life shall have part in the first resurrection, and "on such the second death hath no power" (Rev. 20:6-14).

3. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written" (Rev. 2:17). (Continued on page 6, column 1)

THE CHRISTIAN IDENTIFICATION (I.D.) CARD

By OSCAR B. MINK
Mansfield, Ohio

Rom. 1:8: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

THE BORN-AGAIN CHRISTIAN IS:

1. A peacemaker, especially in the church.
2. One that will quit being himself, and struggle to be what he (she) ought to be.
3. A lover of God more than worldly pleasure.
4. One that realizes being out in front at the church, means that you have left the assembly. (A limb amputated from the body is dead).
5. One who takes his company to church, or leaves the company comfortably at home.
6. One who exercises his brain

(Continued on page 3, 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.

SAUL'S CONVERSION

By W. B. RILEY
(1861-1947)

The Book of Acts well deserves its name. As we have already remarked it would be difficult to find in all literature a volume, through all the pages of which there runs so much of intense movement as through this fifth book of the New Testament. The first chapter presents the ascension of our Lord. No man who ever read the record of His being received up by a cloud out of sight, can forget it. The second chapter contains the account of the marvelous revival of that first Christian Pentecost. In the third chapter the lame man is healed and the excited people given fresh attention to apostolic teaching. In the fourth chapter Peter's sermon offends the priests and rulers. With John he is arrested and enjoined to preach no more. In the fifth Ananias and Sapphira are stricken dead for their falsehood before the Holy Ghost. In the sixth Deacon Stephen is on trial, and in the seventh he is stoned to death. In the eighth Philip looms, and in the ninth, Paul. What soul is so dead as not to find in the Book of Acts records that stir the deepest recesses and excite the highest interest? In teaching this ninth chapter we purposely ignore its text and deal with its hero — Paul.

F. B. Meyer says, "The method of God's introduction of His greatest servants to the world differs widely. In some cases they rise gradually and majestically, like dawn, from the glimmer of childhood's early promise to the meridian of mature power and usefulness. In other cases they flash like the lightning on the dark abyss of night. Sometimes God charges a man with a message and launches him forth suddenly and irresistibly. Such a man was

Elijah, with his, 'Thus saith the Lord, before whom I stand'; John the Baptist, with his, 'It is not lawful for thee to have thy brother's wife'; such also was Savonarola, of Florence, with many another. And such was Stephen."

In one sense, it is true that Stephen rises suddenly. Of his antecedents little is said, but the brief record is of the highest importance. His birth is not mentioned; his parents are not named; his youth is passed without remark; but as a member of the Church he was known as a man "full of faith and of the Holy Ghost," and when this is said, no man need be surprised to find him taking up at once a position so important; and in view of that, no man need be surprised either that the people and the elders and the scribes laid hold upon him and went about to accomplish his death.

(Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

RELIGION IN REVERSE

Depraved man has altered and changed the religion of the New Testament until it no longer resembles the religion of Jesus Christ. Today fashionable religion is every thing but God's truth. The modern religionist with all his ecclesiastical machinery and all his social graces has corrupted and perverted the simple truths of the gospel. He has twisted and turned the Scriptures until religion has been made to fit into his own scheme of things.

With all his gainsaying of the Word, he has produced a religion

which the carnal mind can accept and the wisdom of the world approve. He has removed the embarrassment of gospel truth and caused the offense of the cross to cease. The twentieth century religion-monger has turned the truth of God's Word backward! He cannot tolerate the plain truth in any other position. The modern churchgoer is happy when he denies what the Bible teaches and teaches what it denies.

GIVE YOUR HEART TO JESUS

One good example of religion in reverse is the Arminian's plea for

the lost sinner to give his heart to Jesus. This is the exact opposite of what the Bible teaches. Yet, far and wide, Sunday after Sunday, from pulpits throughout the length and breadth of the land, the impassioned plea goes out: "Just give your heart to Jesus, if you want to be saved and live in Heaven one day." Those who do this never give any Scripture which calls upon the sinner to do this. The reason being, there is none to give. The Bible teaches the reverse.

(Continued on page 2, column 1)

By BRUCE L. MORGAN
Clarksville, Tennessee

First, I would like to credit my teachings of the doctrine of the Holy Spirit to the Holy Spirit Himself and a man by the name of E. Charles Heinze led by the Holy Spirit.

It is my belief that possibly no



BRUCE L. MORGAN

teaching of Scripture is subject to more controversy and many various interpretations as the work and ministry of the Holy Spirit, especially this is true concerning the Holy Spirit's work and ministry in the Old Testament. Before

getting into the meat of this message, I do want to lay before you some basic facts concerning the Holy Spirit.

There are two possible motivating forces in any individual's life taught in the Scriptures. The unbeliever is set forth as being "in the flesh" and consequently, incapable of pleasing God (Rom. 8:8). This flesh life, despite its claims to morality and other descriptive adjectives, is nevertheless contrary to God's will in principle and practice, and it actually is in an endless conflict with the Holy Spirit (Gal. 5:17) who is in every believer. The demonstration of rebellion against and hatred to God's purpose is the fleshlife, and it always is in direct opposition to the Spirit. This fleshlife is the force of the natural man who not only is unable to please God but is unable to understand or receive the "things of the Spirit of God" (I Cor. 2:14).

It is impossible for there to be any reconciliation between these two opposing principles (the flesh and the Spirit). They center in one's unregenerate self: which is the expression of the flesh nature, and the new man: which is the expression of the indwelling Holy Spirit. They cannot tolerate each other. Romans 8:13 expresses the ideal "to live in the strength and direction of either is to die with" (Continued on page 4, column 3)

Origin Of Freewill Baptists

This denomination appeared for the first time, as organized and distinctive, in the year 1780. The causes leading to the separation from the Baptist Church were two. The first is found in the Arminian tendencies, existing, to a limited extent, among some of the early Baptist churches. It is, true that, generally, the early Baptist churches of this country were Calvinistic, yet there were members, and some ministers, who having belonged in England to that division of Baptists called "General," and who have always been moderate Calvinists, and some of them Arminian, brought those views with them and sought to propagate them in the churches in the United States. This would, of course, awaken opposition, and in time cause just such a separation as led to the denomination under consideration.

The second cause is found in the Antinomianism evidently spreading to a considerable extent about this time, and which, in a quarter of a century later, caused the secession of another body, known as Old School Baptists, leaving the great body of Baptists, of whom we have given an account, Calvinists, without falling into Antinomianism on the one hand, or Arminianism on the other.

The founder of this body was

Benjamin Randall. He was an uneducated man, but of sound sense and fervent piety. He was converted at New Castle, N.H., under the preaching of the celebrated George Whitefield, when twenty-two years of age. About four years after his conversion, in 1776, he united with the Calvinistic Baptist Church in Berwick.

Feeling called to preach, license was granted him by the church to "exercise his gift," which he did with remarkable success. He was instrumental in the promotion of an extensive revival of religion in Dover, N. H., the place of his birth, and in many other places. He imbibed Arminian notions, thus dissenting from the body with which he had connected himself. The Baptist church in Berwick met, considered his case, and withdrew the hand of fellowship from him.

There was not a denomination in existence in America to which he and his followers could naturally ally themselves. On the mode and subjects of baptism they were Baptists, but Baptists were Calvinists, while they were Arminians. The year that he was expelled from the Berwick church the church in London and Canterbury, with its minister, and the church in Stratford and minister, protested against Calvinism and stood independent, until they united with Mr. Randall and his little band.

By these ministers Mr. Randall was ordained, in March, 1780, and on June 30th, following, he organized in New Durham, N. H., the

(Continued on page 8, column 1)

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Religion In Reverse

(Continued from page one)

On an attempt to justify their
perversion of the Word, they
quote Proverbs 23:56 which says:
"My son, give me thine heart."
But this text is addressed to the
saved. Notice the words, "My
Son." No one is a son of God un-
less he has been born again. This
Scripture teaches that a saved
person is to give his love and
affection to God.

It is foolish to believe a sinner
can give God his wicked heart in
exchange for salvation and eternal
life. The Bible says: "He that
trusteth in his own heart is a
fool" (Prov. 28:26). The unsaved
man cannot know God: "Neither
knoweth any man the Father,
save the Son, and he to whomso-
ever the Son will reveal him"
(Matt. 11:27). Therefore, he must
be given a heart to know God:
"And I will give them an heart
to know me" (Jer. 24:7).

It is God Who gives the sinner
a new heart: "A new heart also
will I give you, and a new spirit
will I put within you: and I will
take away the stony heart out of
your flesh, and I will give you an
heart of flesh" (Ezek. 36:26). The
unrenewed man cannot open his
heart and let Jesus come in: "And
ye will not come to me, that ye
might have life" (John 5:40). In-
stead, the Lord opens the alien
sinner's heart. Of Lydia in Acts
16:14, it is written: "Whose heart
the Lord opened, that she attend-
ed unto the things which were
spoken of Paul."

The modern revivalist has New
Testament truth in reverse. It is
not the sinner who gives his heart
to the Lord, but the Lord who
gives the sinner a new heart. He
has the cart before the horse, or
perhaps I should say the cart
without a horse.

CHOOSE CHRIST

The Arminian preacher cries out
from his pulpit: "Choose Christ
as your Saviour today before it
is too late." He implies in this
statement that the alien sinner
has the capacity to choose Christ

at any moment apart from the
help of sovereign grace. That men
are obligated to choose Christ as
Saviour I firmly believe. But that
the natural man has the power
to choose Christ apart from effica-
cious grace I firmly deny.

The unrenewed man is enmity
against God (Rom. 8:7). He can-
not understand or seek God. Ro-
mans 3:11 declares: "There is
none that understandeth, there is
none that seeketh after God."

Never do you hear the modern
minister read and explain John
15:16. In this verse Christ says:
"Ye have not chosen me, but I
have chosen you." This is just
the reverse of what modern
preachers say. Other Scripture
makes it plain that the sinner
does choose Christ by efficacious
grace, but Christ's choice is prior
to the sinner's choice, and it is
Christ's choice that directs and
determines the sinner's choice.

Of all those chosen to grace and
glory it may be said: "They have
not chosen Christ, but He has
chosen them." Ephesians 1:4
reads: "According as he hath
chosen us in him before the founda-
tion of the world." This is the
truth of God's Word though hated
by the religious world. We did
not choose Him; He chose us. The
religion-monger of our day does
not bother with Scriptures like
John 15:16 and Ephesians 1:4. Such
Scriptures do not draw a great
crowd, or put your name in the
newspapers across the country,
or bring in large offerings. And
he is more interested in crowds,
headlines, and money than Bible
doctrines.

CHRIST OFFERED TO THE SINNER

Sunday after Sunday, service
after service, Christ is offered to
the sinner for his approval or dis-
approval. The precious Lord
Jesus is offered on the bargain
counter of the human will. My
Saviour is not some cheap com-
modity offered on the Sunday
morning bargain counter for the
price of "I will." Such preach-

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ing is attempting to crucify Christ
afresh and to put Him to open
shame.

The Bible says on this matter:
"How much more shall the blood
of Christ, who through the eternal
Spirit offered himself without
spot to God, purge your conscience
from dead works to serve the liv-
ing God" (Heb. 9:14). Hebrews
9:28 reads: "So Christ was once
offered to bear the sins of many."
My Saviour was once offered on
the tree of the cross to God.
We must never degrade our Lord
to the point of making merchan-
dise of Him.

RECEIVE CHRIST

Almost daily the soul winner
tells the lost sinner: "Receive
Christ into your heart." It seems
to matter little to the Arminian
if the Bible says the very opposite.
I Corinthians 2:14 declares: "But
the natural man receiveth not the
things of the Spirit of God: for
they are foolishness unto him:
neither can he know them, be-
cause they are spiritually dis-
cerned."

How can the sinner be expected
to receive that which is foolish-
ness unto him? If he cannot know
Christ, how can he receive Christ?
So long as he sees no beauty in
Christ, he will be void of any de-
sire to receive Him as Saviour.
Until the eyes of his understand-
ing are opened by the Spirit of
God, he cannot receive Christ.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"CHRIST, OUR RAIMENT"

"But put ye on the Lord Jesus
Christ"—Rom. 13:14.

There are actually only two
great necessities so far as life is
concerned. You and I think we
need a lot of things, but actually
there are few things which we
really need. If you don't believe
that, just live in a depression such
as we had in 1929, through the
early 30's, and you will find there
are a lot of things you think you
need that you can get along with-
out very handily. I say, beloved,
in reality there are only two neces-
sities of life and I will prove that
from the Word of God.

"And having food and raiment
let us be therewith content"—I
Tim. 6:8.

The only two things that we
need — actually have to have,
are food and raiment. I grant you,
there are lots of other things
which are nice to have. It is won-
derful to have an automobile, won-

derful to have a house, and it is
just wonderful to have many of
the luxuries we have in life. But
there are just two things laid down
in God's Word as necessities —
food and raiment — and if you
have these, therewith be content.

Spiritually the Lord Jesus Christ
is both food and raiment to us.
Spiritually the Son of God is food
for our souls and He is raiment
for our spirits. We read in the Bi-
ble that we are to "desire the
milk of the word as newborn
babes." We read also about the
meat of the Word and the honey
of the Word. So we can say, be-
loved, the Lord Jesus Christ is
milk, He is meat, He is honey —
He is the food that we need. Rai-
ment is the second of these neces-
sities and we find that Jesus Christ
is this also. We are clothed, if we
are saved, in the righteousness of
the Lord Jesus Christ.

I
WHERE OUR CLOTHES CAME
FROM.

May we notice first of all where
our clothes came from. The pro-
fession of tailoring is the second
oldest profession known to man
— the oldest is that of gardening.
When Adam and Eve had sinned,
the Word of God tells us that im-
mediately they realized they were
naked. Up until that time they
had a divine covering by way of
an innocence to the extent they
realized not that they were nude.
When they partook of the fruit of
the tree that was forbidden unto
them, they realized they stood
naked in the sight of God, and ac-
cordingly, made for themselves
aprons out of fig leaves. Thus, tail-
oring is the second oldest profes-
sion known to man.

Where did our clothes come
from? They came as a result of
(Continued on page 3, column 1)

ACCEPT CHRIST

Another common expression is:
"Accept Christ as your Saviour."
Men can and do accept Christ as
personal Saviour by the Lord
working in them both to will and
to do His good pleasure. But
strictly speaking, it is not we who
have accepted Him, but He Who
has accepted us. "To the praise
of the glory of his grace, wherein
he hath made us accepted in the
beloved" (Eph. 1:6).

If He had not accepted us as His
people in eternity past, we would
never have accepted Him as our
Saviour in time. The question is
not whether God is pleasing and
acceptable to us, but whether we
are accepted by Him. We are not
the judges of God; God is our
judge.

GOD HAS DONE ALL HE CAN DO

The Arminian evangelist tells
his hearers: "God has done all
He can do. The rest is up to you.
God has exhausted His power and
used up His wisdom. It is in your
hands to add the finishing touch."
Such a preacher points the sinner
to himself rather than the Saviour.
He tells the sinner that man is
greater than God. Any intelligent
person would know if God cannot
save a man unless that man gives
permission, then neither could God
send the sinner to Hell without
permission.

Such a little god may suit such
a preacher. It is not the God of
the Bible he is talking about.
It is a humanly invented god of
his own imagination. The god of

the Arminian is not dead like
the modern religious liberal's god
is, but the Arminian ought to
send his god a get-well card. The
Arminian would make God a serv-
ant to man. The Bible makes man
a servant to God.

The Bible knows nothing about
an unable God. Instead it says:
"Now unto him that is able to do
exceeding abundantly above all
that we ask or think, according
to the power that worketh in us"
(Eph. 3:20). To ascribe any
amount of inability to the omni-
potent One is the height of folly
and the depth of ignorance. The
Almighty is able to do anything
He chooses to do. If Omnipotence
cannot do something for the lost
sinner, then puny man certainly
cannot do anything for himself.

If God is as weak as some claim,
He may not be able to raise the
bodies of the saints from the
grave. He may not be able to
judge the unsaved and cast them
to Hell. He may not be able to
preserve the church and the Bible
as He has promised. I am glad
that I do not believe in such a
little god as some, for such a little
god is no god at all.

I have a book in my study at
home which says that God will
weep when lost sinners are turned
into Hell. This Arminian says
angels and the redeemed of God
will weep. I assume he means
that God will weep because Hell
is a monument to the inability of
God to save sinners.

This is a good example of the
modern perversion of God's Word.

GOD NEEDS OUR MONEY
One of the favorite sayings in
our generation is, "God needs
(Continued on page 5, column 2)

BRIEF NOTES

Elder Medford Caudill of Bre-
men, Ind., has a fifteen minute
radio program on station WTCA in
Plymouth, Ind. It is called "The
Message of Grace" and is heard
each Sunday at 9:30 on 1050 on the
A.M. dial.

The Grace Baptist Church of
Tulsa, Okla., will host a Bible
Conference July 1-3. All services
will be held in the Letter Carrier's
Union Hall at Second and Denver
Streets in downtown Tulsa. Lodg-
ing and meals will be provided for
speakers and their families. Noon
and evening meals will be provid-
ed for all who attend.

The church and Pastor David
O'Neal invite the readers of TBE
to attend. Anyone who desires to
attend may contact Bro. O'Neal
at 2750 S. 53 W. Ave., Tulsa, Okla.
74107, or call 918-583-8261. He will
be glad to help anyone in secur-
ing lodging during the Conference.

Calvary Baptist Church of Ash-
land, Ky., has opened a mission
in the Syracuse, New York area.
We have three families there and
about seven others awaiting bap-
tism. The mission meets in a
church building which they have
purchased at the intersection of
Morgan and Wetzel Roads in the
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THE BAPTIST EXAMINER

JUNE 18, 1977

PAGE TWO

Christian I.D. Card

(Continued from page one)

in thought, before he exercises his tongue in speech.

7. An examiner of self, so as not to be examined by others.

8. One that knows that Christ loved and died for His church, and that He has bid us to love His church, even to die for it if necessary. ("Be thou faithful unto death").

9. A lover of truth, defending the church, "The pillar and ground of the Truth."

10. One that is well enough to enjoy the grace of God, but too sick to enjoy the pleasures of the world.

11. One that will say NO to the world, and YES to the Word.

12. Not disgruntled, being governed by the church majority rule.

13. One that is more concerned for his eternity bound soul, than for his death bound body.

14. One who realizes that it is the grace of God which grants harmonious disagreement with his brother in Christ.

15. One who utilizes his time in talking to men about the "TV" (The victory of Christ), rather than waste time by letting the "TV" of man talk to him about human accomplishment.

16. One that not only attends the church service, but applies it to his daily life.

17. One that is obedient to God, but rebels against sin.

18. One that studies the Bible, prays to the God of the Bible, and attends the church of the Bible.

19. One that prefers to be alone with God, than to be in the company of a multitude of the world's great people.

20. One who realizes that the church has been ordained to success, with or without him.

21. A seeker of God's favor rather than man's.

22. One who forgives others their faults, even as Christ has forgiven his faults.

23. One that realizes the importance of being on time at the worship service, as well as at the shop's time clock.

24. One who will not detract from the Word of God, nor be distracted from it by worldly amusements.

25. One that is giving and going for God.

Matt. 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

What is your score? Any grade less than one hundred per cent calls for soul searching. Are you one of God's blood bought sheep? Please commit to memory this verse of Scripture, "My sheep hear my voice, and I know them, and they FOLLOW ME" (John 10:27).

Christ, Our Raiment

(Continued from Page Two)

sin. If sin had never entered into the human family, we would have never known what it was to have need of clothes to cover our nakedness. Adam and Eve tried to cover themselves with their fig leaf garments only to have God tell them of the faultiness of their clothing. After God held inquisition within the Garden of Eden, He pronounced a curse upon the earth, upon Adam, upon Eve, and upon the serpent for the part each of them played in the realm of sin. Then God killed an animal, in all probability a lamb, in order that they might be properly clothed in His sight. When you see Adam and Eve clothed, doubtlessly in that lamb skin, you realize that a lamb has given its life that they might be clothed. And when you see Adam and Eve driven out of the Garden of Eden, they walk out clothed because of the entrance of sin into the human family.

TO BE PROPERLY CLOTHED, ONE MUST BE CLOTHED IN HIS RIGHTEOUSNESS.

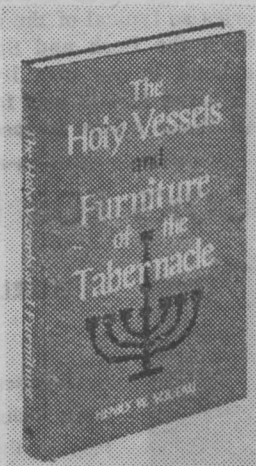
"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"—II Cor. 5:21.

What does it say? God made Jesus to be a sinner, even though He didn't have any sin of His own, that we might be made the righteousness of God in Him. In other words, God took our sins and put them on Jesus Christ at the cross of Calvary, so Jesus, who had no sin, died on the cross of Calvary for our sins. It was our sins that brought Jesus Christ to the cross. And now since He bore our sins at Calvary, God takes the righteousness of Jesus, which was perfect in every respect, and clothes you and me in that righteousness, so that Paul said in this text that "He had made Him sin for us, who knew no sin; that we might be made the righteousness of God in Him." You and I who are saved are clothed in the righteousness of the Lord Jesus Christ because 2,000 years ago Jesus Christ was clothed in our sins. He got our sins, and we got His righteousness. No man can be properly clothed unless that individual is clothed in the righteousness of God's Son, the Lord Jesus.

In the story of the prodigal son, I remember how that just as soon as the son came home, the father issued some sharp commands. When the father saw him, he ran to him and kissed him and the first thing he said was, "Bring forth the best robe." That robe was to typify the robe of Christ's righteousness and you will notice the father said, "Bring forth the best robe." The robe, the raiment, wherewith we are covered — the robe of Christ's righteousness, is the very best we could ever have! It is better than Adam ever had in the Garden of Eden in his un-sinful state — He then only had a perfect human righteousness. It is better than the angels of God ever had in Heaven — the angels only have an angelic righteousness. You and I who are saved, are clothed in a perfect divine

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IS "THAT" IN THE BIBLE?



Question:

WHAT PROPHET SAID THAT THE HIRE OF A HARLOT WOULD BE "HOLINESS TO THE LORD" AND WOULD BE USED TO PURCHASE FOOD AND CLOTHING FOR THE LORD'S PEOPLE?

Answer:

Isaiah, Isaiah 23:17-18: "And it shall come to pass . . . that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."

righteousness — the righteousness of the Lord Jesus Christ. It is no wonder the old father said to the servants, "Bring forth the best robe and put it on him." I am clothed in the righteousness of the Son of God so when God sees me, He doesn't see me as the dirty, filthy, repulsive sinner that I actually am — He sees me as Jesus Christ because I am clothed in the righteousness of the Son of God Himself. If that does not cause you to say "Amen" deep down within your soul, there isn't anything in this world that will cause you to do it. If that doesn't cause you to rejoice, there isn't anything that will make you rejoice. If that doesn't cause the music box of your soul to echo, and to praise God for His goodness to you, then there isn't anything in this world that will cause you to praise Him for His goodness. I thank God that my sins at the cross 2,000 years ago were laid on Jesus Christ, and the day I saw Jesus as my Saviour, the righteousness of God was put upon me so that I am clothed in the righteousness of the Lord Jesus Christ, the best robe that God had for me. People talk about being dressed up, I am really dressed up! I am dressed in the righteousness of the Lord Jesus Christ. Every saved person is clothed in the righteousness of Jesus Christ, the very best robe God could provide for us. I heard a man say several years ago that he was all dressed up and had no place to go. I said, "Brother, that is not true with me: I am all dressed up, too. I am dressed in the righteousness of God's Son and I am going to Heaven when I die because I am clothed in His righteousness."

I think about the time when one of the kings of England went to Africa on a tour of inspection of the domain of the British Isles. A group of the African savages were told that the proper way to meet their king was to wear tall silk hats. When the Prince of Wales arrived, this group of savage Africans came riding in Ford automobiles with a cloth around their loins, rings in their noses and in their ears, and with tall silk hats on, dressed, as they thought, suitably to meet their king. To us their dress was ridiculous but, beloved, those savages were more royally and more fitly dressed to meet their king than the sinner who is clothed in his righteousness, rather than the righteousness of Jesus Christ. The only way you will ever meet Jesus Christ in peace is to be clothed in the righteousness of God's own Son, the Lord Jesus.

We read in the 22nd chapter of the book of Matthew of a wedding feast, and the Word of God tells us that at this marriage feast there was one fellow who showed up who didn't have on a wedding garment. It wasn't in those days as it is today. Today if you are invited to a wedding it means you have to buy a new suit if you are a man, or a new dress if you are a woman. That wasn't true in the Bible. In this marriage feast that is spoken of in Matthew 22, it was the business of the bridegroom to furnish the clothes for the guests and everyone who came to be given a wedding garment. Yet, here was one fellow who came in that didn't have on a wedding garment.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he said unto him, Friend, how comest thou in hither not having a wedding garment: And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" — Matt. 22: 11-13.

What does it tell us, beloved? Here is a man who comes to the wedding, the marriage feast of the Son of God, and when he comes, he is not properly dressed. What is wrong with his dress? Just one thing, beloved — he wasn't dressed for this marriage in a wedding garment. He didn't have to buy it nor furnish it himself. All he had to do when he came to the wedding was to put it on, but he refused it. When the governor of the wedding came in and saw this man which did not have a wedding garment on, he said, "Friend, how did you get here?" And the man was speechless!

A sinner may boast about the fact that he is a sinner and the fact that he doesn't have any place for God in his life but, brother, when he stands, in the presence of God at the judgment day, he is going to be speechless. There is not going to be a thing that he will have to say at that time. What is wrong? He doesn't have on the wedding garment. What is the wedding garment? The righteousness of the Lord Jesus Christ. I repeat, for a man to be properly clothed, he must be clothed in the righteousness of God's Son, Jesus Christ.

III

THE CHARACTERISTICS OF CHRIST'S RIGHTEOUSNESS.

The robe of Christ's righteousness is a costly robe. It does not cost you anything but it did cost the Son of God. He had to suffer at Calvary for you to be clothed in His righteousness. Do you remember when Joseph's brothers sold Joseph to the Ishmaelites who in turn carried him down into Egypt? Do you remember what those brothers did with Joseph's coat? They killed a lamb and dipped the coat of many colors in the blood of that lamb.

Keep that in mind and let us

pass over to the days of Jesus Christ, our greater Joseph, for Joseph was a type of the Lord Jesus Christ. Jesus did not have His coat dipped in the blood of the lamb but rather, beloved, the Lord Jesus Christ dipped the coat that was to be for us in His own blood and died on Calvary. Thus, it was a costly robe that God provided for us. It cost you and me nothing but it cost God's Son everything when He dipped the robe of His righteousness in His own blood that you and I might be clothed from our sins. No wonder Peter said:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" — I Peter 1:18,19.

So this robe of Christ's righteousness was a costly robe.

I want you to notice another characteristic. It was a large robe — it was large enough to take care of all the sins of your life.

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

Thank God, beloved, the robe of Christ's righteousness was not only a costly robe but it was a large robe — large enough to cover all of our sins.

In Isaiah 28:20 we have an unusual text which speaks about the bed being too short and the cover too narrow, which would present to us an awkward picture of a man trying to sleep in a bed that was too short for the man to stretch himself upon and the cover being too narrow to wrap himself in. That is the position of a sinner. Every unsaved man is sleeping on a bed of his own making, that is too short for him to stretch himself comfortably upon, and he is unable to wrap himself in the garment by way of a covering. When a man sees that Jesus Christ died on the cross for his sins, thank God, he is then clothed in the righteousness of Jesus Christ which was a costly thing and a large thing because it was large enough to take care of all the sins of your life. Is it any wonder that Paul wrote to the church at Colosse and said:

"Having forgiven you ALL TRESPASSES"—Col. 2:13.

And when Paul wrote to Titus he said:

"Who gave himself for us, that he might redeem us from ALL INIQUITY"—Titus 2:14.

The robe of Christ's righteousness was not only a costly thing but it was a large thing — large enough to take care of all your sins and all of your iniquities and all your unrighteousness.

This robe was a lasting thing. It does not wear out but it lasts.

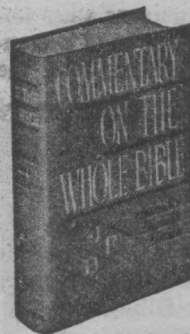
"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in EVERLASTING RIGHTEOUSNESS"—Daniel 9:24.

(Continued on page 4, column 5)

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THE BAPTIST EXAMINER
JUNE 18, 1977
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Is it right for a Scriptural Baptist Church to accept a person on their word that they are coming from a church of like faith and order? Or should they be baptized into the church?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia Baptist Church
Birmingham, Ala.



I am persuaded that a church can go too far in her desire to prove she is a Scriptural church. I do not want anyone to join Philadelphia Baptist Church until he knows what we stand for. When a church finds that the prospective member knows what a Scriptural church is she should accept what he says about the church he is coming from. We have to take a person's word when he presents himself as a candidate for baptism. So why should we not take his word for it when a prospective member knows what a Scriptural church is?

Sometimes a church can make a mockery out of her desire to be so strict about receiving members. In my childhood days I went to school in a Hardsell Church building. One Sunday a woman who lived in the community presented herself as a candidate for baptism. The church had a rule that those joining by baptism must give their experience of grace. When this woman was asked to give her experience to the church she said, "I just hope that I am one of God's elect." She was accepted without a moment's hesitation.

If a church cannot accept the word of a prospective member maybe she should just recommend that he join some other church. I do not mean that we should not be very careful about receiving new members. I just mean that it is possible for us to go too far.

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition Baptist Church
South Shore, Ky.



Every effort should be made to learn about the church of which the person was a member. There are ways to do this, personal contact, from other churches nearby, or from other preachers who know about the church.

If it is impossible to make contact in some way or another, then have a long talk with the person who is joining the church. If the church is teaching the truth, then the individual should be able to tell it. It doesn't take long to tell if a person has been hearing the truth of the Word of God or not.

After every effort is made and it is impossible to determine, then the church should consider baptism. Brethren, let us not be too hasty to rebaptize. When it is necessary, do it, but only when it is necessary.

"Let all things be done decently and in order" (I Cor. 15:40).

PAUL TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

272 Euclid-Chardon
Road
Kirkland, Ohio



I don't think that is a very sound practice.

The receiving church has an obligation to her members and to her Head to assure that she is not receiving invalid baptism.

When one comes under the circumstances described in the question the receiving church must write to the previous church to ascertain two important facts:

- a) What is the lineage, practice and basic doctrine.
- b) Is the transferring member in good standing.

The answers to both must be positive, otherwise the receiving church has no other choice than to baptize the petitioner.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



Yes, it is right for such a church to accept a person on their word. If their word cannot be accepted, then their membership would be a detriment. Churches accept the word of people who claim to have been saved, and certainly the matter of church membership is not as important as the matter of salvation. It would be very wrong to baptize a person the second time, when he has been baptized once already by a church of the same faith and order. I can't think of an instance in the Bible in which persons were baptized over again.

I've known many instances in which persons were baptized over again, but it was because they realized that they were not saved when they were baptized the first time. Now that they had turned to Christ, they wanted to follow Him in genuine baptism. There are many other instances, of course, in which persons were immersed on the authority of a man-founded church. I baptized the

woman who later became my wife, despite the fact that she had been immersed by a Church of Christ organization. This came about after I convinced her that the so-called church that she had belonged to, had no Scriptural authority to baptize. If she had come, however, from another Baptist church, I would have taken her word, and my church would have done the same.

Holy Spirit In O.T.

(Continued from page one)
respect to the other." Now this does not deny the fact that both principles can and do act in the lives of believers. There is a constant struggle for the influence in the life of the believer by these two opposing powers. Nevertheless, the born again person is entitled to and enabled by faith to count the flesh as dead, of which the reward is experiencing the joy of being a "servant of righteousness" (Rom. 6:6-20). We must recognize the total inability of an individual to please God or do God's will apart from the Holy Spirit.

Christ declared the shortcomings of the flesh to please God when He said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God . . . that which is born of the flesh is flesh and that which is born of the Spirit is spirit" (John 3:3-6). The flesh is not set forth in the Word of God as a temporary impulse or something that can be discarded or cast away by the will of the individual. It cannot be separated from the individual, but rather is a part for ever more; it is the basic nature of the unbeliever or natural person.

An individual receives by regeneration a new nature when he is "born of the Spirit." Ephesians 4:24 describes him as a new man; he has a new motivating power. Christ's analogy of the new birth to natural generation shows us the relationship of the Holy Spirit to the one "born of the Spirit." The Holy Spirit is a permanent part of the born-again individual, and cannot be separated from Him, and is the fundamental essence motivating the words, thoughts, and deeds of that person.

SPIRIT ALWAYS NEEDED

God, present and living in and through the believer by the Holy Spirit, is the source of all true spirituality, of all spiritual good in that person. He is the only source of true spirituality or spiritual good.

The only God-pleasing life is living in the Spirit. The Scriptures say "the flesh profiteth nothing" (John 6:63) and "they that are in the flesh cannot please God but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8:8-9). It is very important for each of us as we study the Word of God to recognize that the Holy Spirit, as the believer's new nature, is the principle of all spiritual life, the principle of eternal life.

If the believer is aware of this truth, it will help him to escape the error of assuming that only for a portion of human history has the Holy Spirit been the very life of the believer. Most individuals who hold to this view have a distorted view of the statement of Christ when He was talking to

His disciples and told them that at a future time, namely Pentecost, the Spirit would be sent and would be in them. I will say more on this later on in this message.

We see in Matthew 7:16-20 that the fruit is the manifestation of the nature of the life. It is flesh glorifying folly to ascribe to the flesh the fruits of the Holy Spirit. It is blasphemy to ascribe the works of the Holy Spirit to the works of the flesh. Galatians 5:22 clearly states that the fruit of the Spirit is "love, joy, peace, gentleness, longsuffering, faith, goodness, meekness and temperance." The flesh is devoid of these graces. Therefore a person needs the Spirit of God if he is to please God.

INDWELL OLD TESTAMENT SAINTS

Now after laying before you some basic facts involved in the work of the Holy Spirit, I want to show that the Holy Spirit indwelt the Old Testament saints, and to lay forth His gift ministry in the Old Testament.

Some people don't like to get dogmatic on certain doctrines in the Bible, but I am just the opposite. I believe men of God ought to be firm and dogmatic on the truths taught in the Word of God — this firmness should always be in the spirit of LOVE. My brethren, I am dogmatic in saying that the Old Testament saints were born of the Spirit — that the Spirit indwelt them as believers.

As you study the lives of certain characters in the Word of God, such as Moses, Daniel and Joseph, etc., we must recognize and confess that their consistent, holy lives were the fruit of a NEW NATURE, THE WORKING IN AND THROUGH THEM OF THE HOLY SPIRIT OF GOD, or we must make the FLESH the source of these noble lives. Now I ask, "Was this living faith (as described in Hebrews 11) the work of the flesh?" — the Word says "the flesh cannot please God." We living today can profit by the experience of these saints of long ago because we see in them the same operating force — the same spiritual struggle that takes place in our own experience. We read of Abraham yielding to the flesh in going to Egypt and lying about his wife (Gen. 12:10-20). Then we see him yielding to the Spirit and being obedient in going to Moriah with Isaac to sacrifice Isaac to the Lord (Gen. 22:1-14). We recognize the temptations and failures in the lives of the saints of old, and then we see the faith and victories so typical of the contest between the flesh and Spirit that is evident in our own lives. As I Corinthians 10:1-13 sets forth to us "all these things happened

unto them for ensamples: and they are written for our admonition."

The perseverance of the Spirit is evidenced in their lives in the consistency of the Spirit's operation, the continuity of the Spirit's presence, and the basic working of the Spirit's indwelling so that we must readily acknowledge that believers THEN AS NOW were born of God — born of the Spirit. This should not cause us to be alarmed because, I ask, "Did not our Lord some years before Pentecost tell Nicodemus: 'Ye must be born again?'" Christ then explained to him those who were born again (Continued on page 5, column 4)

Christ, Our Raiment

(Continued from page three)

What are we clothed with? The righteousness of God's Son. How long does it last? There is not any end to it — it is everlasting righteousness.

We who are clothed in the righteousness of the Lord Jesus Christ are clothed in a robe that was costly — it cost the blood of the Son of God. We are clothed in a large robe because it is large enough to cover our sins, our iniquities, and our transgressions. It was a lasting robe because it is spoken of as everlasting righteousness wherewith we are clothed.

CONCLUSION

Do you remember the time Jacob wanted to get a blessing from his own father, Isaac? The blessing ought to have gone to Esau but Isaac was blind, and Jacob knew it and knew he could deceive his father. The Word of God says that Jacob put on the clothes of Esau, and Isaac could not tell the difference and gave Jacob the blessing. When did Jacob get the blessing? When he put on the clothes of Esau. If you want to get the blessing of sins forgiven, of righteousness as an eternal covering to cover all your sins, you will get it when you are clothed in the righteousness of God's Son, Jesus Christ. Just as Jacob put on the clothes of Esau to get the blessing, you have to put on the clothes of Jesus Christ to get the blessing of eternal salvation in Christ Jesus. I come back to my text which says, "Put ye on the Lord Jesus Christ."

How are you clothed? I am not asking about the kind of clothing you are wearing but I am asking something more serious. How are you clothed? Are you clothed in the righteousness of God's Son? Do you have on the raiment that God has provided in Jesus Christ? If not, "Put ye on the Lord Jesus Christ." May God bless you!

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THE BAPTIST EXAMINER

JUNE 18, 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.

THE "JUST RIGHT" BOY FRIEND

By **CONNIE McTAGGART**
Melbourne, Florida

Hey, girls! Looking for a husband? Probably not. I'm too young, you say. Don't be too sure. I was only 14 when I first started dating my husband-to-be, and I certainly wasn't husband shopping.

How important it is to date the right boy. If you are a Christian then only Christian boys should be for you. And just as important, Christian boys of your OWN FAITH!

When I was young, no one ever told me anything like that, although I was a Christian. I seemed to like anybody that looked at me twice, no matter what kind of person he was.

After having a few disappointing boy friends, I asked the Lord to give me a boyfriend that was just right for me. Very soon He did. We had many things in common, even the same church.

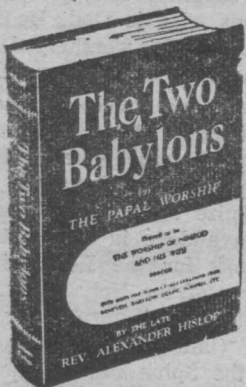
I used to know a married couple that went to separate churches every Sunday. How sad that seems to me! Which church do you take the children to? After quite a few years the wife died, and later, the husband remarried. Guess who he married? A woman from his own church, of course.

Some young people probably do not realize the importance of prayer, but don't let that happen to you. No problem is too trivial to take to the Lord. Even some adults don't want to "bother" the Lord with

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some of their problems. But our Heavenly Father wants us to come to Him for every little thing. And asking for the mate that is "just right for you" is certainly not a small thing. Think about it!

Religion In Reverse

(Continued from Page Two)
your money. These people make it sound like God is bankrupt. They say if we do not rescue Him, He will surely go under and be compelled to take bankruptcy. They make people believe that God is destitute. How far removed this is from the truth!

While it is a Christian obligation to give your tithes and offerings to the local church, we must never do so with the belief that God actually needs our money. Paul said: "Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things" (Acts 17:25). The Lord says in Psalm 50:10-12: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." We are to honor the Lord with our substance as the Scripture commands. Not because He needs it, but because we love Him and He commands us to do so. All we have we receive from Him. If He is able to provide for us, then surely He is capable of taking care of Himself without our help.

I often wonder if some who are always begging for money to oil the denominational machinery do not have a covetous spirit. I have a suspicion they may be wanting more money for themselves, not God and His cause. Isaiah said: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter" (Isa. 56:11).

BE BAPTIZED AND BE SAVED

The water salvationist constantly preaches: "Without water baptism no man can be saved." Those who teach this make water the door to Heaven. They make the minister who baptizes a person that person's saviour. This gives water the glory which belongs only to Jesus Christ.

Again religious people have reversed God's Word. Baptism is not essential to salvation, but salvation is essential to baptism. The whole matter hinges upon whether the person being baptized is righteous or unrighteous. Baptismal regenerationists hold that the one being baptized is unrighteous. But they ignore that for the sinner to repent, believe, and confess Christ as the Son of God are righteous acts. The Bible says: "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (1 Jn. 2:29). In the light of this Scripture you can see the person who is being baptized is already righteous.

They often quote Romans 6:4 to prove their theory: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we

also should walk in newness of life."

But observe that the one being baptized is buried with Christ, not in order to find Christ and His blood in the water. Baptism is called a burial here, and anyone knows you bury people who are dead in the physical realm of life. Likewise, we are to bury in baptism those who are already dead to sin (Rom. 6:11). Baptismal regenerationists bury people to kill them. As Bible-believing Baptists we bury people dead to sin with Christ in baptism as Paul said in Romans 6:4.

Water salvationists baptize one dead in sins, and even after baptism, he has no life according to them. They say he has life in prospect offered on his obedience. This is not what Paul says in Romans 6:4. He says the baptized "walk in newness of life." He does not say they find spiritual life in baptism. But if as some teach the baptized man has life only in prospect, then it would be impossible to walk in newness of life. They simply do not possess the new life to walk in. This belief of theirs is religion in reverse.

CALL UPON GOD

Those who have a mourner's bench in their church tell sinners to "Call upon the Lord in prayer and be saved." This belief in salvation by prayer originated in modern revivalism, not the Scriptures. The mourner's bench came from the lumber yard, not God and the Bible. Men are saved by repentance and faith, not praying through.

Romans 10:13 is their proof text. It reads: "For whosoever shall call upon the name of the Lord shall be saved." They never go on to read verse 14 which says: "How shall they call on him in whom they have not believed?" When you compare Scripture with Scripture, you can see the one who calls upon God believes in Him as Saviour. What a difference between what men say and what the Bible really says!

The Bible teaches we are saved by God's calling upon us, rather than our calling upon God. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). If Christ had not called us effectually by the gospel and Spirit, we would have never called upon Him in prayer.

CONCLUSION

The truth turned backwards is no truth at all. It is to call evil good. Proverbs 19:3 says: "The foolishness of man perverteth his ways; and his heart fretteth against the Lord." The modern religion-monger reverses the truth of the Bible, but I say let God be true and every man a liar.

Truth is too precious to be reversed or denied. We need the simple, pure, unaltered Word of God, just as it springs forth from the Divine Spirit. The truth is all that can make us free from the errors of men. "And ye shall know the truth, and the truth shall make you free" (John 8:32).

"Rest in the Lord, and wait patiently for him: fret not thyself

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ODD, ISN'T IT?

*Isn't it funny, a headache
You awaken with on Sunday
Keeps you away from church
But not from work on Monday.*

*And your dollar given at church
Seems like you've given all;
But the dollar at the store,
Seems so awfully small.*

*And you sit watching television,
With your eyes open wide;
But at church you're restless,
And nod from side to side.*

*At work you punch the time clock,
And are always on the dot,
But when going to church,
If you're late, you care not.*

*In sports you're on the front row.
You jump, scream, and yell;
But at church, on the back row,
You don't even open the hymnal.*

*When ball games have extra innings,
You think that's really great;
But at church you get restless,
When services hold a little late.*

*So if you're really saved,
The church has a job for you.
Have the same zeal for Christ
As in everything else you do.*

because of him who prospereth in his way, because of the man who bringeth wicked devices to pass" (Ps. 37:7).

Holy Spirit In O.T.

(Continued from page 4)

were born of the Spirit. I ask, "Did not our Lord imply that Nicodemus should have known this as he asked: 'Art thou a master of Israel and knowest not these things?'"

SPIRIT CONFERRED GIFTS

At this time, the question is raised, "But did not the Holy Spirit in the Old Testament times come upon believers and depart from them, and, if so, how could He be their very new nature continuously indwelling them?" We can be sure the Holy Spirit did come upon and leave saved individuals, but we must distinguish between the different ministries of the Holy Spirit. As the Holy Spirit came upon and departed from the saints of old, it was not in the performance of HIS SALVATION-LIFE-GIVING MINISTRY but rather in HIS GIFT-CONFERRING MINISTRY. They were already born again.

Samson is the perfect example. We know Samson was raised in a godly home and was a "Nazirite to God from the womb to the day of his death" (Jud. 13:5). As he began to live his life "the Spirit of the Lord began to move him at times" (Jud. 13:25).

Chapter 14, 15, and 16 of the Book of Judges describe some of those occasions. We read that a young lion roared against him and the "Spirit of the Lord came mightily upon him and he rent him as he would a kid." My brethren, the Holy Spirit came upon Samson, not to impart salvation and spiritual life on this occasion, but rather to endue him with the gift of tremendous physical strength.

Then we read of other occasions when the Spirit would come upon him to enable Samson to do other things, and then we read of Samson being deceived by Delilah. Though having his hair shaved, Samson expected to rout the Philistines as he had previously done, but "he wist not that the Lord was departed from him." His strength was gone. THE GIFT OF THE SPIRIT WAS GONE. These times that the Spirit came upon Samson is not descriptive of salvation else Samson would have been experiencing a saved-again, lost-again condition. As the Holy Spirit left him, if this was the Holy Spirit's life-giving, sal-

vation ministry, Samson most certainly would have been a lost, unregenerate soul, as much without God as any unbeliever.

The matter of Samson's personal salvation was settled once for all by Samson's faith — the faith that came from God. The conferring of the gift of strength upon Samson at different times was a sovereign act of the Holy Spirit. The FRUIT of the Spirit is the inevitable evidence of the LIFE of the Spirit, but the GIFTS of the Spirit are conferred as the Holy Spirit of God sovereignly bestows them. We can read of many types of gifts bestowed upon the saints of old as recorded in the Old Testament for a particular occasion or a particular duty (Ex. 31:1-6; 35:30-33; Num. 11:25-29; 24:2; Jud. 3:10; 6:34; 11:29; I Sam. 11:6; 16:13; 19:23; II Chron. 15:1).

The presence or absence of gifts, or of the Holy Spirit in coming upon believers in conferring these gifts obviously does not change the salvation status of the individuals. The Holy Spirit, who dwelt in the Old Dispensation believers when that one was born again (the new nature), also must definitely come upon him in conferring extraordinary powers.

By examining the life, experiences and gifts of Old Testament saints, we will be led to acknowledge that saints of all dispensations share the same Spiritual life. By distinguishing between the different ministries of the Holy Spirit the error may be avoided which assumes that their relationship to the Spirit of life differed from ours. There has never been and will never be spiritual life except the HOLY SPIRIT OF GOD BE THAT LIFE.

Most certainly, we who are living today are blessed with much more doctrinal instruction regarding the Holy Spirit's ministry. In this is involved the matter of progressive revelation, but not necessarily progressive function. As you think of the increased knowledge of the functions of physical life, it will amaze you, but this, however, does not mean that physical life has not functioned in the same way.

We know when William Harvey announced some 400 years ago that the blood actually circulates through the human body, it did not then begin to circulate, it always had. This function in the body did not change; just the (Continued on page 6, column 5)

Thinking we have some power of our own prevents our taking all power from Christ.

The Seven Rewards

(Continued from page one)
ten, which no man knoweth saving he that receiveth it" (Rev. 2:17).

A pot of manna, Israel's heavenly food, was laid up in the holy place, before the testimony: so Christ, "the true bread from heaven," is now in the sanctuary above — He is our life. Hence, we are told, "your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with Him in glory" (Col. 3:4). The hidden life shall then become a manifested life, and we shall feed upon Christ in open and joyous communion. The "white stone" is like the stones on the high priest's breastplate with the names of the twelve tribes thereon. Even so that "new name" which Christ gives to His overcoming people, written on His heart, and shall be known only by those that receive it.

4. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star" (Rev. 2:26-28).

This is what will be at Christ's coming in glory. The conquering saint will have power over the nations simply because he shares with Christ in His power. He is not to be judged, but, with his Lord, to have part in judging the nations. "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2). To the King upon the holy hill of Zion, the promise is: "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel" (Psalm 2:9). Here we have the same promise repeated to the believer, because he is copartner with Christ in His reign and judgment. To give "the morning star," means simply to give Himself. But as only the early watchers sight the morning star, this promise seems to imply a special privilege "to them that love His appearing" and "unto them that look for Him."

5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

This white raiment is perhaps the garment of light, the inconceivable glory that belongs to the transfigured body — the body made like unto Christ's glorious body. We have a description of it in the account of the transfig-

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uration, the "raiment white and glistening." "I will not blot out his name out of the book of life." "A register of citizens was kept in ancient states; the names of the dead were erased. So, those that have a name that they live and are dead, are blotted from God's roll of citizens" (Fausett). But those that are alive from the dead through Jesus Christ shall not be blotted out, but joyfully confessed before God.

6. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name" (Rev. 3:12).

Not simply a "living stone" is the overcomer to be, as all believers are, but a "pillar," for honor and fixedness in God's house (see Galatians 2:9). As "holiness unto the Lord" was written upon the high priest's forehead, so that as yet unknown name and the name of that yet unseen city and unseen God, shall be graven upon the brow of the triumphant saint.

7. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" (Rev. 3:21).

Only the Son of God can sit with God on His throne. There the exalted, glorified Christ has been sitting since His ascension (Mark 16:19; Heb. 1:3; 10:13). There He will continue to sit till He comes again to earth. Then he will take His own throne — the throne of His father David (Luke 1:32). Then, according to many promises, His saints shall share His reign with Him, and sit with

Him on His throne. Recall that notable promise recorded by Matthew: "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" (Matt. 19:28). See, also, what is said of the participants in the first resurrection in Rev. 20:4: "And I saw thrones, and they sat upon them, and judgment was given unto them." (See John 17:22, 24; II Timothy 2:12; Revelation 2:26).

These seven promises point out the highest glories of "Paradise regained," the rewards which are held out to us in "the restitution of all things." In the closing part of the Revelation, we have all that is promised in the opening part summed up in a single sentence (21:7), "He that overcometh shall inherit all things."

—THE WATCHWORD, April, 1879.

Saul's Conversion

(Continued from page one)

The world in the Church and the world out of the church have no time for the man who is "full of faith and of the Holy Ghost." They are ever ready to take off their coats and cast stones at him until he is dead. The young man at whose feet they laid their coats, when Stephen was stoned, was this same Saul. As Joseph Parker says, "He was an apt scholar. He made rapid progress in his bad learning. * * * First of all, he watched the clothes of the man who stoned Stephen; then he consented that it was well done, and in the third place he took up the matter earnestly himself with both hands, being no longer an onlooker, but a leader."

And when the Church felt his hand they recognized the heaviest that had yet been raised against them, for it is written, "He made havoc of the Church, entering into their houses, and haling men and women, committed them to prison" (Act 8:3).

Knowing, as we do know, that this man began so badly and ended so blessedly, it cannot prove profitless to give some study to the processes of this change.

I want to speak to you, first of all, of Saul, the Pharisee; then of Saul, the Persecutor, and lastly of Paul, the Peerless Preacher.

SAUL, THE PHARISEE

His birth is of interest. In his Epistle to the Philippians (3:4,5), he refers to this birth, saying, "I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews." We are wont to lay stress upon nobleness of birth. Books of genealogy are prized by those families, who, through them, can trace an honored or wealthy ancestry. But I believe Paul had a better conception of good birth than obtains in present public opinion. He claimed a religious parentage. His boast was not so much that he belonged in the line of kings or was descended from the rich, but rather that he was an offspring of Abraham, the friend of God.

Every man through whose veins there pulses the good blood of godly fathers is to be congratulated. For better to be born in the house of faith than beneath the roof of fashion; for better to be bred in the atmosphere of prayer than in the air of pretense. When God would send His own Son into the world, He proved the Divine judgment of this whole matter by having Him born of the same nation out of which came Saul. If I were a Jew I should never be jealous of any man's

genealogy, seeing that in my veins there coursed the very same blood that ran through the veins of the King of kings.

His education was of note. Tarsus at that time was no mean city — a place of active merchandise, a port of many vessels, a center of much religion, and students were no strangers to its streets. It is not likely that the growing boy was privileged to sit at the feet of the philosophers of the hour, since most of them were anti-Jewish in their opinions; but it is certain that he studied the law and letters of his own people, beginning at the age of five. Thus early he would learn to read the Scriptures. At six years of age they would put him at the feet of a Rabbi; at ten he would be instructed in the law; at thirteen confirmed, because somewhat familiar with the same; a little later they would post him off to Jerusalem, to sit at the feet of Gamaliel, and along with his intellectual training, they would teach him a trade, for every son of a Jew had to know a trade as surely as to be familiar with the traditions.

I wish that the children of the present hour might enjoy a similar training. Too many of our little ones are growing up in ignorance of the Word of the Lord; too many of them are taken out of schools and forced to run the streets or delve in the shops, at the only period of life when an education is probable — I had almost said, possible; too many of them are incited to a study of all skeptical philosophies, and too many are permitted to play truant to education on the physical side, to come to their maturity without any equipment for a position or any knowledge of a trade. On this point I should elaborate but for the circumstance that I recently gave a whole sermon to this subject.

I call your attention from the subject of education to that of Saul's character. A few days since, a woman who had recently lost a beautiful boy of fifteen summers came to see me about some services shortly to be held at the grave, and as I listened to her speak of his virtues, I found myself in the heartiest sympathy with all the pride his parents had ever taken in him. And I can imagine, had we sat down with Paul's mother and father, we would have been stirred by the glow of their faces as they pictured to us the character of their son; "touching the law, a Pharisee; * * * touching the righteousness which is in the law, blameless" (Phil. 3:5,6), would have been their report. He was not of the company of those young men who counted it smart to sin, or brave to blacken the character of others. Had cigarettes existed, he would not have supposed his stature increased by sucking at one; had those of his own age been wont to assemble at the saloon, their cries to him to make one of them would have been in vain. In moral excellence he was such a boy as true fathers take

pride in, and praying mothers plead with God their babies may become.

And to moral cleanliness there was added in his character an unusual zeal. It expended itself in the persecution of the Church of (Continued on page 8, column 1)

Holy Spirit In O.T.

(Continued from page five)

knowledge of the principle was enlarged. It must be recognized that where progressive revelation is concerning a principle, that it is not the principle that progresses but only the knowledge of that principle. Spiritual life has always been, is, and will always be God Himself. To assume spiritual life on any other grounds at any time is to assume life without Him who is the life. To assume acceptance on any other grounds at any point in human history is to assume worthiness apart from His worth.

In summary I do want to say that I know that I have not even scratched the surface in the work and ministry of the Holy Spirit. I have only tried to call to the attention of each of you that the Holy Spirit has two basic ministries: salvation-life giving ministry and gift-conferring ministry, and that both of these ministries has always worked in all ages from the start of human history. If you who believe that the Holy Spirit first indwelt believers on the day of Pentecost would only study your Bible you would avoid this error.

I believe that the Bible teaches us that those that are true Christians are to honor and worship the Holy Spirit in all His work both in His salvation-life giving ministry and in His gift-conferring ministry. We must recognize both of His works as being in the Old Testament as well as the New Testament.

It does seem strange that any professing Christian should raise any objection and question as to the Holy Spirit's works, especially in the Old Testament. We need to be knowledgeable of our dependence upon and obligations unto Him. The saints in the Old Testament knew that the Spirit worked much in their lives. I also believe that they knew of the triune nature of God as expressed in God the Father, God the Son, and God the Holy Spirit. He is so in His being and perfection, His Deity and personality, His offices and operations. He is God, He is to be honored and worshipped, and this cannot be done without faith.

There is too much of ignoring the doctrine of the Holy Spirit in our day. We must give the Spirit His proper recognition. We need to recognize that no saint can or could have done in the past any good work for the Lord without the power of the Holy Spirit, and that there could never be spiritual life (individuals born again) except the Spirit indwell them.

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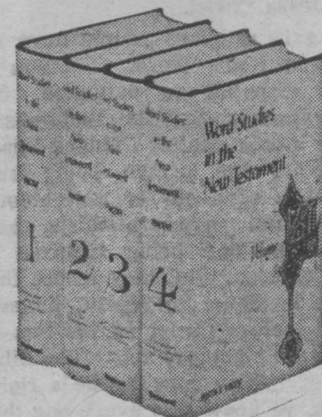
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

PASADENA, Calif. (EP) — Herbert W. Armstrong, founder of the Worldwide Church of God, has remarried at the age of 84.

After 10 years as a widower, he has married 39-year-old Ramona Martin, who, according to a church spokesman, has been working for the past three years "as a member of Mr. Armstrong's overseas team preaching the Gospel to world leaders."

NOTTINGHAM, Eng. (EP) — A comprehensive statement issued at the conclusion of the second National Evangelical Anglican Congress here pledged work "towards full communion" between the Church of England and the Roman Catholic Church.

It affirmed that "the visible unity of all professing Christians should be our goal."

NEW YORK (EP) — The American Baptist Church has a larger proportion of black members than any other major, predominantly white denomination, a comparison shows.

The denomination's 1.6 million members include 200,000 blacks or about 12 per cent of the total. Most of them, however, are in 600 mainly black congregations, some of them dually aligned with black Baptist denominations, according to AP Religious Writer George W. Cornell.

American Baptists, with headquarters in Valley Forge, Pa., also count 1000 blacks among 6000 active clergy.

INDIANAPOLIS (EP) — A Superior Court judge here has ordered the Indiana Textbook Commission to remove a controversial textbook stressing the Biblical version of creation from the approved list of books for public school use.

CAMBRIDGE, Mass. (EP) — Crime is getting stronger because religious and family influences are weakening, says a Harvard political scientist.

James Q. Wilson links the rise in crime with faltering spiritual and family ties, tracing crime statistics as far back as 1830.

As citizens lose their belief in God they lose their belief in the hereafter and begin to live like animals in a jungle, Wilson said.

BILOXI, Miss. (EP) — During his Easter Sunday sermon at First Baptist Church here, Frank Gunn

asked his congregation what they would do if they had only three minutes to live.

While Mr. Gunn was preaching to the congregation, Ford Dawson, a retired Air Force major, burst in a side door and got into a scuffle with an usher.

Mr. Dawson had a gun and fired a shot over usher Quentin Hengen's head. Then, leading his son's dog by a leash, he stepped up to the pulpit and told the congregation and choir not to be afraid. Mr. Dawson then shot the dog and then put the gun to his own temple and fired it. He died later at a hospital.

Seventeen Baptists were arrested by the Romanian Communist government on April 4, 1977. This is part of an increased campaign during the last few weeks in which more than 200 political dissenters have been rounded up, interrogated and severely beaten.

Neto, ruler of Angola, has announced over the radio his intention of closing all churches and punishing all priests and pastors. The American Senate who blocked aid to forces which fought for freedom in Angola must bear the blame for the mass murders which will follow.

The average U.S.A. church member gives \$1.75 a year for missions (only 17 cents for missions in Communist lands), though one-half of the population of the globe has not yet heard the gospel. Each week a million people die without having known about Jesus Christ. The world's population increases at the rate of 47,000,000 each year.

LONDON (EP) — Britain's major Free Churches collectively lost 85,422 members in the 1975-76 year, according to the 1977 Free Church Federal Council directory just published here — but much of the loss is a technical one.

The directory records in 1976 a total of members as 1,203,085, compared with 1,288,507 in 1975. The biggest loss shown covers the Salvation Army which recorded 149,820 members in 1975 and only 81,405 last year, but a spokesman of the Council explained to Religious News Service that the Army had introduced a different method of recording members, making a distinction between members and adherents.

Nevertheless, some of the other

major Free Churches showed disappointing declines in membership. Thus, the Baptist Union of Great Britain and Ireland had 181,798 members last year, compared with 187,066 in 1975, and the United Reformed Church had 181,445 members last year, compared with 187,408 in 1975.

William Cate, president-director of the Church Council of Greater Seattle, has predicted that "consciousness raising" about alternatives to Trident "is going to be the top priority of the Seattle religious community in the coming year."

Raymond G. Hunthausen, Roman Catholic archbishop of Seattle, sent a letter to priests in the archdiocese urging their support for non-violence and disarmament.

John Nelson, a Lutheran minister, compared the Trident submarine to the "beast of the Apocalypse."

Why do religious leaders want to disarm America? Is it to prepare America for a Communist takeover.

After eight years of intensive work, a team of archaeologists has reported they have uncovered a settlement from King Saul's time (11th century B.C.), with a num-

ber of buildings and deep wells. One of the most interesting discoveries at Beersheba was a horned altar with traces of sacrifices still discernible.

tries has held its meetings frequently in Atlantic City.

But members have voted to cancel all future plans to return to the coastal city to register its opposition to gambling recently authorized in this seaside resort.

NEW YORK (EP) — A Unification Church member who says she has been "in hiding" for 15 months after escaping from "de-programmers" has filed a \$9 million suit here against five well-known deprogrammers.

Billy Graham concluded a five-day crusade in South Bend, Ind., attracting the largest crowd ever assembled on the Notre Dame University campus for a non-football event. An estimated 45,000 attended the closing meeting in the stadium.

It was Mr. Graham's first full-scale crusade on the grounds of a Roman Catholic institution. In 1967 he did preach twice in one day on a Roman Catholic school's soccer field in Zagreb, Yugoslavia. Mr. Graham publicly acknowledged the hospitality of the university and its president, Theodore Hesburgh, and termed the occasion "historic."

Hesburgh, a Roman Catholic priest, and Mr. Graham had a private luncheon meeting mid-way through the series. The Notre Dame president sent a representative to officially welcome Mr. Graham and the stadium congregation at the closing rally. The evangelist responded by describing Hesburgh as "one of the greatest of all living Americans" and said he thought it was "good for some Baptists, Pentecostals, Methodists, and Presbyterians" to come to the evangelistic meetings on the Roman Catholic campus.

What a great opportunity Mr. Graham had. He should have preached an expository sermon on Revelation 17:1-18. Or he could have spoken on the timely theme of "Fifty Million Baptist Ghosts." Mr. Graham forgot to preach on either of these subjects.

MADISON, Wisc. (EP) — A constitutional amendment to provide textbooks and other instructional materials for students in private and parochial schools will be introduced in the Wisconsin State Assembly.

WASHINGTON, D. C. (EP) — The Baptist World Alliance (BWA) said here that the rising Baptist membership of the last decade in South America has apparently "slowed to a halt."

A drop of 23,375 in Brazilian membership resulted in a net loss of 8,134 throughout the continent although most other countries in South America reported increases.

Summary statistics revealed a total of 521,616 Baptist members in the 12 South American countries and areas where there are Baptists. There were 67 Baptist bodies or groups, 4,122 Baptist churches

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and 13,932 preaching places (including churches) in early 1977.

The total Baptist "community" was 1,330,121, including church members, others under pastoral care, and those expressing "Baptist preference."

NEW YORK (EP) — After the Vatican issued a special declaration against women priests the proportion of Roman Catholics favoring admission of women into the priesthood rose sharply, three Gallup polls indicate.

The percentage went up from 31 per cent in mid-February to 41 per cent in March.

HUNTINGTON BEACH, Calif. (EP) — The government of Chad and the University of Nairobi in Kenya have signed agreements with the Summer Institute of Linguistics (Wycliffe Bible Translators' academic arm) allowing members to begin linguistic and translation work.

DALLAS (EP) — Cost of utilities at the largest Baptist church in the world are expected to climb to more than \$1,000 a day by 1981.

In a brochure mailed to the 18,500 members of the First Baptist Church of Dallas, Deacon Chairman George L. Shearin warns, "Our nation's energy problem is a rising tide of modernism." (Continued on page 8, column 5)

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On April 28, the Archbishop of Canterbury, Donald Coggan, said in a sermon in Rome that the time had come for official sanction to be given to joint communion service for Anglicans and Roman Catholics.

The Pope described the meeting as a joyful occasion and said, "At such moments it is natural to think of full communion between our churches."

WASHINGTON, D. C. (EP) — Twenty-two of the United Methodist-sponsored 107 colleges and universities will have to close, merge or find new sources of major financial support or they will be closed, a commission within the denomination has announced.

ATLANTIC CITY, N. J. (EP) — In previous years, the United Methodist Board of Global Minis-

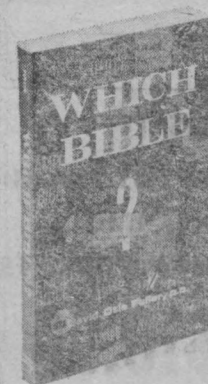
THE BAPTIST EXAMINER

JUNE 18, 1977

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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.

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Freewill Baptists

(Continued from page one)
first Freewill Baptist church.

Like all new sects, terms of reproach were used in describing them. They were called Randal-lites, General Provisioners, New Lights, and Freewillers, the last of which has clung to them, and which they have accepted, being known now as Freewill Baptists (RAYS OF LIGHT FROM ALL LANDS, pp. 505-507, 1895 edition).

Editor's comments: This article above did not come from a Baptist book, but it contains very much truth as to who the real Baptists are in America. It proves the early American Baptists were Calvinists, not Arminians. Both Freewill Baptists and the Old School Baptists are dissenters from the old line of Baptists.

It is interesting to note that Benjamin Randall was saved under the preaching of a Calvinistic Methodist, and he was excluded from a Calvinistic Baptist church.



Saul's Conversion

(Continued from Page Six)

God, and flashed forth afterwards in the proclamation of the faith which he once persecuted. He might have been justly included in the term Boanerges, for like James and John he was indeed a Son of Thunder; and had Jesus ever enjoyed the opportunity to speak of him, as He did of John the Baptist, He might have asked a similar question, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment?" And there would have been in His words the same irony, and He would have added, "But what went ye out for to see? A prophet? yea, I say unto you and more than a prophet" (Matt. 11:7-9).

For I do believe that if there

is any man in whom God takes interest and through whom God can accomplish His purposes, it is the man of will — the man whose character has in it both fervor and strength. I don't wonder John Calvin accomplished what he did, when I study this side of his nature. You remember that his coat of arms had upon it this significant illustration, a hand offering a burning heart unto God. Such was Saul, the Pharisee, in birth, in education, and in character.

SAUL, THE PERSECUTOR

When one studies this man's youth, he is somewhat surprised to find him in the business of killing Christians, and naturally asks wherein they had offended him.

First of all, he was offended by the egotism of this "New Way." Every Pharisee supposed himself to be the special custodian of true religion; and to find one preaching or teaching who did not belong to his sect, was an offense greater than that which high churchmen feel toward dissenters; yea, greater even than that which Romanists entertain against Protestants. You may remember that Jesus once healed a man who had been blind from his birth, and when this man was brought to the Pharisees, they asked him how he received his sight, and he told them plainly what Jesus had done. And when they reviled him, he answered, "Why, herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes: * * * since the world began, was it not heard that any man opened the eyes of one that was born blind. If this Man were not of God, He could do nothing" (John 9:30,32,33). To this argument the Pharisees answered and said unto him, "Thou wast altogether born in sin, and dost thou teach us? And they cast him out."

That was Saul's grievance that

these plain, unlettered men should assume to be spokesmen for God, and prophets of a true faith. And that offense is not wholly passed away to this hour. There is many a man with a smattering of knowledge who would never consent to give attention to any Christian who knew less of science than himself, or employed poor English. He puts to all such the question, "Dost thou teach me?" and casts them out. And yet the big brained Henry Drummond followed Mr. Moody all about England; hung upon every word that passed his lips; paid little or no attention to his poor English, because he recognized in him God's prophet and realized that the words he uttered were charged with Divine wisdom.

Henry Ward Beecher was one of the most versatile men of his day. So liberal was his intellect and generous his range of thought that he won for himself the title of "The Shakespeare of the Modern Pulpit." Yet Henry Ward Beecher, in one of his sermons, tells us that he learned more of the grace of God from the lips of an ignorant black man than was taught him by all the instructors of his youth beside. Ah, beloved, grammar is no test of God's prophet; knowledge in science is no sufficient measure. Does he know the Word? Are grace and truth in his lips? Answer me that question before you pronounce him an egotist and turn him persecutor.

Again Saul was angered by the dogmatism of this "New Way." This sermon of Stephen's has in it no uncertain sound. He shows a wonderful familiarity with the Old Testament history; and when he comes to interpret that history, he cuts those who hear him to the heart, by charging them with resisting the Holy Ghost, with persecuting the Prophets, and with having slain the just One (Acts 7:1-53). Then it was that they cried out with a loud voice and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him (Acts 7:54,ff).

Plain, positive preaching has never been popular with a great part of the world. They dub it dogmatic and then pretend to be seized with a horror of the dogmatism. But Christianity is nothing if it is not dogmatic. It has no reason for its existence if it be not positive. If it is only one of many religions, if it has no claim above its competitors then it has no claim at all.

It is only a few years ago that Dr. Behrends was departing from the Baptist denomination. At that time he thought our creed too strict, and our emphasis of truth over-wrought. But after having plunged himself into something of liberal thought, and having swung around the circle of criticism, he returned to the faith of his fathers, and before he died wrote his book, "The Old Testament Under Fire." This was a noble defense of dogmatic teaching.

In that volume he says, "In much of our current literature I miss definiteness. There is more and better rhetoric than in Jonathan Edwards, but there is much less and much poorer logic. There is more fog than light. The outlines are shadowy, and the substance vanishes when hands are laid upon it. The fathers are freely criticized, but empty speeches are substituted for their solid structures. I am sure that this cannot last; and many a volume now praised as a valuable contribution to theological thought will drop out of sight before its author has become invisible. I want clear thinking. The Church and the world want it. And the very first evidence that we have ploughed through the fog which has settled down upon us, will be books in

which things are said that the reader can understand, and pulpits that will preach the old Gospel with the old incisiveness. It is high time that this work were begun. For myself, I must confess that I should starve if I had only the theologians of the last decade. I am glad the old are with me and that the New Testament is in my hands. And I am afraid that the people in the pews are starving because there is no clear-cut theology in the pulpit."

And this persecutor was impelled by a sense of duty. Speaking of his experience after he says, "I was a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. 1:13). The most savage man and the man capable of doing the most dreadful things is the man who is at once conscientious and criminal in his conduct.

But this blasphemer, this persecutor, and this injurious man whose name was Saul, suddenly became the peerless preacher we have long called Paul.

PAUL, THE PEERLESS PREACHER

Breathing out threatenings and slaughter against the disciples of the Lord, he was journeying to Damascus to bring thence the disciples, when suddenly there shined roundabout him a light from heaven, and he fell to the earth (Acts 9:1-5). A moment more he was asking, "Lord, what wilt Thou have me to do?" (vs. 6).

His conversion was sudden but sure. One moment ready to slay the Lord's disciples; in the next he declares himself among them. And yet I do not believe the whole change came in that short time. My opinion is that the impression made by Stephen's sermon never departed from this man's mind. At the time the sermon was delivered, Saul resented its every sentence, but what matter? "The Word of God is sharper than a twoedged sword, dividing asunder even the joints and the marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). And when this light broke over Paul, it was of a piece with the light that had played about him when Stephen spake.

I have preached to men who have gone out of the house in anger, anathematizing my words solely because they had felt the point of the Sword of the Spirit. A young woman came near breaking up one of my meetings and necessitated a reproof, and afterward penitently confessed that her bad behaviour was solely due to her disposition to escape the impressions the Word was making upon her mind.

His conversion was attended with a call to preach. The text is, "He is a chosen vessel unto Me, to bear My Name before the Gentiles" (Acts 9:15). If any man is going to succeed in the min-

istry, his call to preach must be definitely Divine, and divinely definite. There are too many trials and too many temptations, too much of discouragement, too much of difficulty in the way of a Gospel work for any man to attempt it who does not have beneath him an unshakable conviction that God has commissioned him.

His success was through the power of the Spirit. Few men ever more clearly apprehended the office of the Holy Ghost than the Apostle Paul; and no man ever enjoyed the guidance of that same Spirit into the truth as it is in Jesus Christ more definitely than he. It was the consciousness of Jesus' love and the clear appreciation of Jesus' character and commission that kept him in the straight way, until he could say, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). Through all his tribulations, all of his anguish, all of his persecution, famine, nakedness, perils, stripes, imprisonments, he, like Job of old, never lost his hold upon God.

And there are few things more pathetic and fewer still more beautiful than to listen to this man, whose family have cast him off, whose nation regards him as a renegade, whose faithfulness to the Truth has brought him to every possible hardship — to penury, persecution, imprisonments, stripes, and even death, saying, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38,39).



What's Happening

(Continued from page seven)
lems have come to rest at the very doorsteps of our homes, businesses and institutions.

"In 1973, utility bills of the church amounted to \$100,000. By 1976, they ballooned to over \$200,000. On a present use basis, utility costs are conservatively projected to climb by 1981, to almost \$400,000 . . . equivalent to that of 546 typical homes in the Dallas area."

* * *

VANCOUVER, B. C. (EP) — Eldridge Cleaver, the former Black Panther militant who has become an evangelical Christian, was charged with being a "turncoat fink" and "front man" for a CIA-related religious group — and received a pie in the face to emphasize the point.

Two Vancouver men in their twenties were caught by police after the incident, but Mr. Cleaver refused to press charges.

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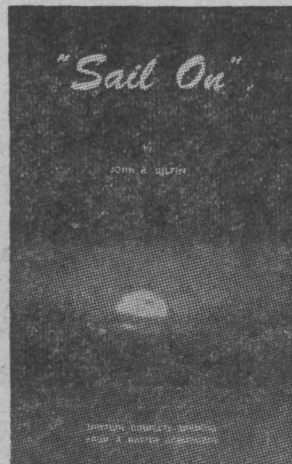
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