

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2128

BAPTISM AND THE LORD'S SUPPER

By L. A. DuBOISE
Hillsboro, Oregon

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

"Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

The Bible was given, not to mental giants or priests, but God-directed in simple language to the average person, like you and me. Naturally the question comes, cannot a clever person twist the meaning of the Bible and make it mean practically anything? Not to a real Bible student, one grounded and settled in the Word of God. A believer's mind ought to be something like a weather vane, always pointed in the same direction as the Word of God.

First, we wish to remind you of the wide misuse of this term "baptism" today. Some try to make it mean sprinkling, pouring on, and immersion. Beware of those people who stretch some simple Scripture whose meaning seems rather vague the way they use it and build on this shifting sand a doctrine. In the original language of the New Testament "baptizo" means "immerse, dip under." "Rantizo" means "sprinkle," and "ekcheo" means "pour on or out." The New Testament simply has the word for immersion, and beware the person who would argue otherwise. There is always more learning than human learning will ever learn.

Second, there are many today who have come forth with a new thing, maintaining that the old-time Baptists have turned Bible

baptism into church baptism. only one kind of baptism ("baptisma"), water baptism, a visible sign that the person has accepted the other two, namely, one Lord, one faith. The command is of the Word of God, which was given to the "ecclesia" or church (Matt. 28:16,22); and the closing, "Lo, I am with you always, even unto the end of the age" (Matt. 28:20).

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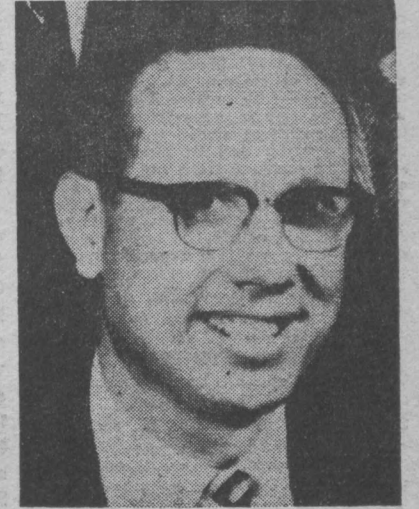
The command is of the Word of God, which was given to the "ecclesia" or church (Matt. 28:16,22); and the closing, "Lo, I am with you always, even unto the end of the age" (Matt. 28:20).

By OSCAR B. MINK
CRESTLINE, OHIO

Your contention for sinless eradication of the flesh caused me to wonder if you handled copperheads and rattle snakes. When the Holy Rollers got rid of their snakes they should have thrown out with them the venomous and deadly heresy of sinlessness in the flesh, also. I have known personally and read after other men who have attained to great heights on the mountains of free grace, but, I have never heard any of them say verbally or in print they could live one day perfectly free of sin. They are not proud to acknowledge this but with shame they confess it.

Honestly, my dear sir, have you not often fallen into sin since you first believed? You said in your

letter, "If we still commit sin it's an evident fact that we are not born again of the Spirit." For support of this supposition, you refer to I John 3:9 which reads, "Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." It seems as if the practice of wresting from its context a verse of



OSCAR B. MINK

Scripture and attempting to make it say something God never intended for it to say will never cease.

By this kind of practice every good rule of Bible study and interpretation is blatantly violated. By the hop, skip, and jump method the Bible says, "Judas went out and hanged himself, go thou and do likewise" (Mt. 27:5; Lk. 10:37). This example is given to illustrate how much damage can be done by taking a verse or part of a verse from its context and misapplying it. In the context of the first Epistle of John, we read, "If we say that we have no sin, we deceive ourselves and the truth is not in us" (I John 1:8). Again it says, "If we say we have not sinned, we make Him a liar, and His word is not in us" (I John 1:10). In these verses of Scripture the Holy Spirit condemns people which say they have no sin.

Read the Scriptural assertion in Ecclesiastes 7:20: "For there is not a just man upon the earth that doeth good and sinneth not." The earth in view in this text is the earth under the curse and man is any person on the sin-cursed earth at any given period this side of glorification excepting the Lord Jesus Christ.

I John 3:9 does not teach absolute sanctification of the flesh. (Continued on page 6, column 4)

Whoops! Mr. Baptist — DON'T MISS THE BOAT!



Calvary Baptist Church's

BIBLE CONFERENCE

Labor Day Weekend

U'R Welcome! U'All Come!

HELD AT MT. VIEW BAPTIST CAMP — MONTICELLO, KY. — SEPTEMBER 2-5, 1977

THE GREAT CONGREGATION

RAY HIATT
Hollywood, Florida

"I have preached righteousness in the great congregation" (Psa. 40:10).

No church of Jesus Christ could ever be considered anything very much less than "great." We do not like to deal in subordinate gradations when regarding Christ's churches but some are obviously more obedient, more spiritual, more attuned to godliness and certainly more learned than others.

"Great," is not a matter of volume alone. This argues against much modern Baptist ideology. "Bigger and Better," is the cry as if "bigger" is automatically and incontrovertibly "better." Neither voluminous size nor volume of noise guarantees greatness. Some churches make loud noises but I am reminded that empty barrels also emit booming sounds. Raucous noise is no guarantee of

either piety or greatness. Some churches expend so much time sounding their own praises in self



RAY HIATT

homage that little energy is left for praising God.

It is not money or political clout

that makes a "great congregation." Many Baptist churches have a plenteous supply of both and are busily acquiring more. God's standards are not those of men. A church of Christ may be constantly poor and devoid of social power and yet be "great" before Christ. A grandiose pose before the world is not indicative of greatness before God.

Mammoth deeds do not necessarily indicate greatness. It is a good thing to preach to thousands and yet, to millions but preaching is not to be all and an end all of itself. A church must not only preach but perform. She must go beyond the outer blandishments of "evangelical Christianity" if she is to please Christ and be great.

She must go beyond "winning souls." She must provide them with their sustenance as well as (Continued on page 3, column 2)

NOT OUR LOVE BUT CHRIST'S

HENRY VARLEY

How very important it is that we should understand that it is not the measure or apprehension of our love to Christ that determines our standing with God, or that furnishes the true ground of our peace, but the apprehension of Christ's love to us.

I confess that I have been ashamed of my love to Christ thousands of times, but I have never once been ashamed of His love to me. I was much impressed, when preaching in my native village three or four years ago, with the remark of an aged man present in the congregation. He was over ninety, and had known me when I was but a very little boy, and he spoke to me, and I asked him this question: "My dear aged friend, do you love Jesus?" His deeply furrowed face was lighted up with a smile that sixty-seven years of discipleship had imparted, and grasping my hand with both his, he said, "Oh, I can tell you something better than that." I ask— (Continued on page 5, column 2)

THE INADEQUATE PASTOR

A pastor could spend twelve hours a day, seven days a week calling on the lost and the unchurched. Or he could spend those hours calling in the homes of members who are sick or inactive. Or he might spend all these working hours doing organization work with the Sunday School or dozens of other organizations that comprise the church. Or he may spend his time ministering to the troubled, distressed humanity that need his message, somehow managing to handle funerals, weddings, and countless other obligations. Or he may spend twelve hours a day in his study with great profit to himself and the church. Other activities and meetings he must work in somewhere.

So a pastor must forever remain inadequate. He can attempt to cover fields of endeavor in part, devoting about twenty per cent of his time to each, leaving each job eighty per cent undone! Hence, the term "inadequate pastor." Inadequate, desperately busy, always behind in his work, yet the preacher thinks his job is the best on earth. Pray for him and bear with him.—Selected.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

SATAN'S CHARACTER AND KINGDOM

"And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" (Matt. 12:26).

The existence of an evil being, who influences the affairs of this world, is a truth which rests on the Word of God. But the errors of superstition and the scepticism of philosophy have distorted the thinking of many concerning the account given of Satan in the Scriptures. Satan is neither a night traveler with horns and hoofs nor a harmless sort of a fellow.

HIS CHARACTER

The Devil is seen in the Bible as a fallen spirit. He is a fallen angel, and angels are spirits (Heb. 1:14). The Devil is called "the spirit that now worketh in the children of disobedience" (Eph. 2:2). In I Corinthians 2:12 he is denominated "the spirit of the world" and in I John 4:3 "that spirit of Antichrist." Because he is a spirit, he passes almost instantaneously to all the different parts of the earth.

INTELLIGENCE

Satan is a master of science. He is the chief of all philosophers. He possesses great knowledge of the secrets of nature. His power of vision is unbelievable for he could show Christ all the kingdoms of the world in a moment of time (Luke 4:5). The intellectual ability of the Devil is demonstrated in the management of his empire and the direction of his temptation. How great must be his knowledge of (Continued on page 2, column 2)

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR
EACH SUNDAY

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

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

The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL --- Editor
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600 ORIGINAL OUTLINES AND BIBLE STUDIES by Hy Pickering. The compiler of this book was an English writer well-known for his sermon and lesson helps. The editor has used this book in its old edition for many years. Now in a new paperback edition it sells for \$1.95.

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THE BAPTIST EXAMINER

JULY 9, 1977

PAGE TWO

THE CHRISTIAN AND FREE-MASONRY by James Payne. This book exposes Freemasonry. It should be read by Masons and non-Masons alike. Price 50c. No discount on this.

Satan's Character . . .

(Continued from page one)

human nature! He suits his temptations to the disposition and circumstances of millions of people at the same time. By the desire of knowledge he deceived Adam and Eve. By hope of plunder he led the Sabeans and Chaldeans against the property of Job. By love of money he excited Judas to sell Jesus Christ. By pride of numerical strength he prompted David to number Israel. By fear of physical death he caused Peter to deny Christ.

This personal Devil possesses a good understanding of the doctrines of the Bible. He said to Christ during His temptation: "If thou be the Son of God, cast thyself down: for it is written, He will give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matt. 4:6). Here it is seen Satan is well acquainted with the Scriptures, and can quote them freely. He even understood the Old Testament prophecies about the Messiah.

SUBTLETY

The subtlety of this evil creature appears in Genesis 3:1. Satan assumed the body of a serpent in tempting Eve because it was more subtle than any beast of the field. The Apostle Paul discloses how "the serpent beguiled Eve through his subtlety" (II Cor. 11:3). From that day until now Satan has been called "that old serpent," for he is as cunning as a serpent. He comes forth as an angel of light and a wolf in sheep's clothing.

FALSEHOOD

This great fallen angel is a liar and the father of it. Christ said: "He was a murderer from the beginning, and a bode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Notice there is "no truth in him." There is nothing in him to confide in, nor can we believe anything he says or does. The notions he propagates concerning good and evil are false and erroneous. His proofs are lying wonders. His oracles are lying oracles. His prophets are lying prophets.

The Devil told the first lie in the history of the world in Genesis 3:4. Eve was seduced to believe that God's threat would not be ex-

FINANCIAL REPORT OF T.B.E.

| | |
|-----------------|-----------|
| Balance, May 1 | \$ 550.92 |
| Receipts | 5,419.42 |
| Total | 5,970.34 |
| Expenditures | 5,608.79 |
| Balance, May 31 | 361.55 |

ecuted. The bulk of this world today still believes God will not be as severe as His Word. Satan causes his subjects to believe God is a liar. By lies he "deceiveth the whole world" (Rev. 12:9). By "strong delusion" he causes "them that perish" to "believe a lie" and "be damned" (II Thess. 2:10-12).

ACTIVITY

A brief reflection of the history of Satan reveals he is given to unceasing activity. I Peter 5:8 says that "the devil, as a roaring lion, walketh about, seeking whom he may devour." Job 1:7 and 2:2 discloses he is constantly employed on earth in promoting the interest of his kingdom. While the servants of Christ sleep, the Devil is busy sowing tares among the wheat (Mt. 13:25). He is very industrious to be able to manage such a complication of affairs among so many souls. Although not omnipotent, this fallen spirit passes to every part of the earth with a rapidity which far exceeds human concep-

tion. One man was accused of being able to say something good about everybody. One day they asked him what he could say about the Devil. He quickly replied, "He is very industrious."

MURDERER

According to John 8:44, Satan is a murderer. He has been such since the time of his fall. This seducer murdered the whole human race in Eden. He fomented the murder of Abel by Cain (I John 3:12). The Devil moved Pharaoh to kill the male Hebrew babies. He prompted Herod to slaughter the infants in the time of Christ. It was the evil spirit who stirred up the Jewish mob to crucify Christ. The Prince of Darkness was responsible for the murder of Antipas (Rev. 2:13). Back behind the murder of 50,000-000 Anabaptists during the Dark



Elder William J. Crider, retired pastor of Tabernacle Baptist Church for 32 years, died June 1, 1977, at the age of 79. Bro. Crider served as an ordained Baptist minister for 49 years. At the time of his death he was a member of the Grace Missionary Baptist Church of Tulsa, Oklahoma. We extend our deepest sympathy to the family and friends of our dear deceased brother.

Agony was this murderous spirit. Satan has planned and promoted every murder in the history of the world.

The Destroyer rules in the empire of death. The world has known many cruel tyrants who have given the world a bloodbath. But none of these have ever come close to the atrocities of this malignant foe. Satan is the author of all wars, persecutions, poverty, cruelty, and suffering since the beginning of time. The malignity of the Devil is seen in the suffering of Job. No measure of anguished cries nor duration of misery satisfies the malice of his wishes. His greatest gratification is seeing human misery (Mark 9:17-22; 5:5).

Satan has his own political system in our day — Red Communism. This bloody creature was behind the bloodbath of 60,000,000 people when the Communists took over China. To the Devil may be charged the rivers of blood which were shed in Vietnam, Cambodia, Angola, Russia, Cuba, and all other countries where totalitarianism tramples upon the rights of humanity. The Communist butchers and brutes are the servants of Satan. Both Communism and Satan are the same color — blood red!

TEMPTATION

The Devil is the arch-tempter. He fears none and tempts all. He even dared to tempt Jesus Christ. Matthew 4:3 tells us Christ was "tempted of the devil." Satan can tempt like no other being in the universe. To tempt men he uses a trinity of temptations — the lust of the flesh, the lust of the eyes, and the pride of life (I John 2:16). The Wicked One employed these on Adam and Eve, and they became his victims. He tried the same threefold temptation on Christ, but the Saviour was the victor.

The Tempter watches for the

appropriate time to tempt us. When we become weak or let down the bars of self-control, he strikes in full force. In I Corinthians 7:5 Paul speaks of Satan who tempts of our incontinency. We must be on guard against Satan. Paul told the church at Thessalonica: "I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain" (I Thess. 3:5). The apostle greatly feared what the unwearied Tempter might do to these young believers.

SATAN'S KINGDOM

In Matthew 12:26 Jesus made reference to Satan's kingdom. The Devil is the head of the whole apostasy of angels and men. He has them all united into one body which is ruled by one head. The unity and strength of these distinct societies of separate governments are of greater strength than all the governments where men rule. There is concord among them because they all have the same supreme sovereign.

The kingdom of Satan extends to the stratosphere, for Ephesians 2:2 calls him "the prince of the power of the air." According to Ephesians 6:12, his kingdom consists of principalities, power, age rulers of darkness and wicked spirits in heavenly places. Acts 26:18 speaks of the "power of Satan" and Colossians 1:13 mentions "the power of darkness." These expressions suggest the power which Satan exercises as the Prince of Darkness.

The kingdom of the Devil extends to the world systems. Revelation 2:13 discloses that Satan's throne was on the earth in the city of Pergamos in John's day. Of the kingdoms of this world Satan told Christ: "For that is delivered unto me, and to whomsoever I will give it" (Luke 4:6). Our Lord did not question the truth of his assertion. I read in I John 5:19 of Williams' Translation: "We know that we are children of God, and that the whole world is under the power of the evil one." The "whole world" here is not just the world of the unsaved, but its entire constitution, its entire economy, its lusts and principles and motives, and its course and end. All that is not of God lies in the power and under bondage of the Wicked One.

The Evil Spirit has fallen spirits who control certain nations on earth. It was probably the angel Gabriel who said to Daniel: "But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

This Prince of Persia was an evil spirit, for no man could withstand one of the elect angels. This fallen spirit was one of Satan's princes. He was a part of Satan's organization who had been placed over Persia. Doubtless, the Devil has his princes stationed over every nation on earth. Through these evil spirits he rules every nook and corner of the globe.

In Isaiah 14 Satan is said to "weaken the nations" and to have "made the earth to tremble."

In the same text he is said to have "shaken kingdoms" and "made the world a wilderness." All of these expressions point to Satan ruling the world systems.

The Satanic world system is presented to us in the New Testament by one Greek word, "kosmos" which is translated 186 times by the English word "world." This word refers to the sphere of Satan's influence and authority. The New Testament conception of "the world" is that which is opposed to God. The world is the order which conforms to Satan's ideals, aims, and methods. It is the sphere in which man lives. It is literally "kosmos diabolikus." This is the reason why the born-again Christian is to separate from the world system (Jas. 4:4; 1:27; I John 5:4; Rom. 12:2).

HIS SUBJECTS

Who are the subjects of Satan's kingdom? First, there are the fallen angels who rebelled with him. Revelation 12:7 and Matthew 25:41 mention "the devil and his angels." Psalm 78:49 reveals the existence of "evil angels." Probably about one-third of the angels fell with Satan (Rev. 12:4). These angels are the despots of darkness.

Second, there are the demons. These are always called "devils" (Jas. 2:19) in the King James Version. Demons are "the familiar spirits" and "wizards" of the Old Testament period. These creatures are spoken of in the New Testament as "wicked spirits" (Matt. 8:16; 12:43-45), "unclean spirits" (Matt. 10:1; Mark 1:23-25; Acts 8:6-7), and "dumb spirits" (Mark 9:17,25).

The world is filled with demons who are always seeking a habitation. (Continued on page 3, column 1)

BRIEF NOTES

The Flint Branch Baptist Church, Jesup, Ga., and Pastor David West will conduct revival services July 11-17. Services will be at 8:00 p.m. each evening with Elder Gerald Price of Griffin, Ga., as the speaker. The church invites anyone within driving distance to attend these services.

We have just reprinted 1,000 of the little booklets on "The Master of the World." These are for free distribution. Write and request the amount you may prayerfully use. Postage appreciated.

In a few days we will also have "Baptized In the Spirit" by Elder B. H. Carroll. This is an excellent booklet on a timely subject. Request as many as you may prayerfully use for free distribution.

Don't forget our Labor Day Conference September 2-5! Have you sent in your camp fee of \$15 for each person attending? The church will be paying the insurance fee of \$2 for each camper again this year. This fee covers the meals from Friday evening to Monday noon. This is the amount which our church must pay for each person. The \$15 is designed to permit each one to pay his own way.

THE SOVEREIGNTY OF GOD

By
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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

CALVARY BAPTIST CHURCH
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Satan's Character . . .

(Continued from Page Two)
tion in a human body or beast. They stir up rebellion, they try to kill God's elect before they get saved, they hinder the awakened sinner from coming to Christ. These evil creatures are so numerous as to make Satan practically omnipresent. The demons who spoke to Christ in Mark 5:1-13 said: "My name is Legion: for we are many." A legion of soldiers in the time of Christ was 6,000.

Third, Satan's kingdom is composed of every unsaved person on earth. By seducing our first parents to join in his apostasy, Satan extended his empire over the human race. All men are represented as naturally his children and subjects. They continue so till they are delivered from his power through faith in the blood of Christ (Acts 26:18). The Devil governs all men, but Christians, as any other king governs his subjects. The only difference is, he governs spiritually and uses no force to give effect to his authority. He rules through the hearts and lusts of his subjects.

The connection between Satan and the ungodly is so intimate that they are called his children, and he is called their father. Jesus Christ told a group of unsaved people: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). Our Lord called the tares among the wheat "the children of the wicked one" (Matt. 13:38). Barjesus, the sorcerer, was dubbed by Paul as a "child of the Devil" in Acts 13:10. I John 3:10 speaks of "the children of the Devil."

The Bible makes it plain that some are of the seed of the Serpent (Gen. 3:15; I John 3:12), and they are called in the Bible "a generation of vipers" (Matt. 3:7; 12:34; 23:33). They are the captives of Satan (II Tim. 2:26), and they "walk according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

When Adam and Eve ate the forbidden fruit, the whole human race in our first parents became the children of the Destroyer. By believing his lie against the God of truth, they lost their Divine image and their relation to God as a father. Our first parents became the friends of Satan and the enemies of God. They gave themselves over to love of iniquity and to being the willing subjects of Satan.

This lamentable fact is exhibited in striking language in Ephesians 2:2-3: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Believers, as well as others, are naturally the children of wrath before they come to the knowledge of the truth.

CONCLUSION

I trust by this time you are beginning to realize that Satan is the arch-enemy of God and man. He is not just the "Boogie Man" or "Josh Tootus." He is not a big bad man to scare children with when you want them to do something. Neither is he a big red man with horns, forked tail and a pitchfork, going about to pitch people in Hell, if they fail to live a certain type of life. Nor is Satan in Hell, riding in a boat across the lake of fire. These notions about Satan are the figment of man's imagination, and they have no root in the Word of God. Their origin goes back to the Father of Lies.

Man's ignorance of the Devil's character reminds me of a little story I once heard of a dying person. This person, when asked by his pastor to renounce the Devil, replied: "But I do not like to make

enemies unnecessarily." You and I do not have to make the Devil our enemy, for he already is by his own choice. The Prince of Darkness knows no grace, kindness, or love. His wrath is raging against man.

Sinner, are you under the power of God, or the power of the Prince of Darkness? Have you come to know Christ by which you can escape the pollution of the Satanic world system? Christ is the Saviour of those who repent of sins and believe in Him. He saves from sin, self, and Satan!



Great Congregation

(Continued from page one)

the word of their salvation. She must be the spiritual milieu where the souls of men can find ease for their burdens, labor for their Lord, fellowship for their loneliness, and food for their souls. She is to be a benevolent Argus in watchful care of the souls of men and the cause of Jesus our Lord.

If she is to be a "great congregation" there must be a discernable difference between herself and the churches at large in the world. I do not refer to doctrine alone. A "great congregation" shall be different in her operations as well as her theology.

The very antithesis of "great" is PETTY. A "great congregation" shall not be PETTY. What concerns your church and occupies her time and energies? Is it great things and great themes or is it PETTINESS? Baptist churches in these latter days are spending their time in wordy quarrels that have as their end the exquisite dissection of insignificant minutia. Many Baptist churches waste more time, verbiage and brain power over the petty syntax of unimportant themes than they do in preaching the gospel and elevating Christ before the world.

When a church declares itself to be "great" and yet, its outlook and operations are PETTY, then it has created an unworkable antilogy. If the vision and focus of your church is restricted to petty, mundane things then she is not a

The Holy Vessels and Furniture of the Tabernacle

—By—
HENRY W.
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IS "THAT" IN THE BIBLE?



Question:

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Answer: Paul and Peter, First Timothy 2:9 RV, "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, . . ." First Peter 3:3 RV, "Whose adorning let it not be the outward adorning of braiding the hair . . ."

"great congregation" by her own operational identification.

A church of Jesus should shun all shades and degrees of PETTINESS if she is to be truly great. Possibly the most common transgression against greatness is the inordinate affection of church artifacts. We say that the Roman church is the grand worshipper of artifacts. True enough. But while Baptist churches do not bow down to artifacts the members frequently seem quite content to slay each other over them.

There have possibly been more wars in Baptist churches over the color of the carpet and the placement of the pews than there have ever been over doctrine. PETTINESS. Baptist churches have been turned into charnal houses on many occasions by fearful dissensions over whether to buy a piano or an organ and over who was to play the thing when they got it. PETTINESS. A church is better off without a carpet, pews, a piano or an organ or any other artifact if they become a point of blood letting and turmoil.

Pettiness looks backward quite often. I have heard of churches that were cutting throats over whether or not they should keep or dispose of some artifact that was donated to the church 100 years ago. I do like old things. I like old paintings, old books, old buildings, old furniture, old music, old sermons and old saints of God that instruct me into the way of God more perfectly. However, old things are not to inhibit a church's service for Christ TODAY. We are not to revere something simply because someone donated it to the church, yea, many years ago. In its time and its place it might have had some value. However, let the dead bury their dead and let the things that were valuable in yesteryear serve their time and their purpose and have done with them.

Grandmother Jones may have been a fine Christian lady in the ante bellum days before the Civil War. However, just because she donated a vase, a doily or a piano to the church doesn't mean that a church cannot now dispose of it in favor of something more appropriate.

We must be steadfast on the truth of the Bible without variance or change. However, a church is a living body and a living body that grows must of necessity CHANGE. The change is not to be theological but practical and operational.

The church must be able to meet the needs of her ministry TODAY. Horses and buggies were fine tools in 1850 but they lack something of efficiency today. The gifts that Grandmother Jones was kind enough to donate might have answered the needs of 50 or 100 years ago, but today they might just be in the way and a hindrance. I have heard of ancient pianos that are rotting unplayed in Baptist as-

sembly halls and are encumbrances. However, they are not removed because some dear saint donated them in another epoch of the church. I have known of cases where a church will become convinced that pictures of Christ are wrong, but they will yet retain a huge picture of Christ in their assembly hall. Reason? Some dear old saint had painted it and they just couldn't bear to part with it. This is what I mean by having an inordinate affection for artifacts.

A church is not to seek change just for the sake of change. That becomes foolish and hurtful. However, a church as a living body has inherent change within it. That is simple biology. A church that never changes (I do not refer to doctrine or theology) is a dead or dying church. A church either progresses or regresses. It never stands totally still.

A word of personal testimony. When I left the fine church in Hazard, Kentucky, some months ago, this very sermon was the last one I preached. My family and I expended four years of labor there among those dear saints. By God's grace we built a church from nothingness. However, before we left for Florida I told those dear saints, "If you want to offer me the greatest possible insult after I am gone then begin to say, we cannot do this or that or we cannot change this or that BECAUSE BROTHER HIATT DIDN'T DO IT THAT WAY. That is the greatest insult you could offer me. Change what you feel is necessary to further your ministry. When Brother Hiatt leaves, forget him except in your love and affection and follow your new pastor.

FOR GOD'S SAKE DO NOT DO SOMETHING A CERTAIN WAY SIMPLY BECAUSE BRO. HIATT DID IT THAT WAY. Do not change your doctrine. NO, NEVER. But, progress for Christ's glory." This is what I said then and this is what I say now.

When I left Hazard it mattered not to me if the church changed the building and everything in it. It mattered not to me if the pews, the piano, the pulpit and the song books were cast aside in favor of something else. It still doesn't. WE ARE TO WORSHIP NEITHER ARTIFACTS NOR PASTORS LONG GONE OR LONG DEAD. That is pettiness and unprofitable. Let former pastors and former donors remain in our memories and in our love but not to the degree of inhibiting the ministry of the church TODAY. We are not to be as the Cynics, the Stoics and the Iconoclasts and cast things aside wantonly but we must be careful where our adulation lies.

If a church dwells on petty thoughts, petty things and pettiness in general it cannot fit the definition of a "great congregation." However, remember that petty things are not totally unimportant. It takes pennies to make dollars and grains of sand to make a desert. However, there are things we should major on and things we should not. A study of a course in International Politics tells us that every nation in her

dealings in geopolitics has INTERESTS that concern her but that she is NOT willing to go to war over. However, a nation's VITAL INTERESTS are what she is prepared to fight for. God grant that the VITAL INTERESTS of His churches are not to be petty things.

A GREAT CONGREGATION SHALL BE CLOTHED IN LOVE. "And above all these things put on charity" (Col. 3:14). The context here speaks of clothing the body of the church as with apparel. The outer covering is to be a cloak of charity. Since it is the outer covering it is the first seen just as the outer covering of the Tabernacle was of badger skins and the first seen. The outer covering of a Christian or a Christian church is a covering of love.

When a visitor comes to our assemblies if he does not FIRST perceive an outer demeanor of love and kindness then we are clothed in dowdy and questionable apparel. A visitor will perhaps not readily see nor appreciate our doctrine. Perhaps the sermon of the day will not consider the beauties of election or predestination. However, he should be able to perceive an outward aspect of charity toward himself and between the membership. If he does not, he perhaps shall not return and who can blame him. A "great congregation" loves Christ, the lost, and has love in its midst. This should be automatic. "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another" (I Thess. 4:9). If the outer aspect of the church is of malice, belligerence or hostility, we will repel people from our midst. Orthodoxy accompanied by an unkind spirit will deface any church.

A church that is to be great in love must be peopled by the "great" folk described in Matthew 20:25-28. GREAT PEOPLE MAKE GREAT CHURCHES. Unless each saint is willing to take the place of a servant the church will have some difficulty being great.

A "great congregation" cares about strangers because Christ our Lord cares about strangers. All of the elect were once strangers in the land of Egypt. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). Here the religion of Jesus Christ differs from every religion of man. A Christian does not have what I call the "me and mine syndrome." A Christian cares for something and someone other than himself and his own things. Likewise so do the "great congregations" of the Lord.

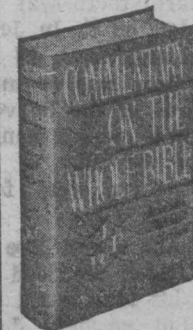
An abysmal tragedy of our day is that many identified Sovereign Grace Baptist Churches are really practicing "Hardshells." A Sovereign Grace Baptist Church that is not missionary in operation, in desire, in zeal, in love and in its day by day practice is "missionary" only in name and theology but is Hardshell in practice.

If our practice does not agree (Continued on page 4, column 3)

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THE BAPTIST EXAMINER
JULY 9, 1977
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Does the Bible permit a Christian to practice birth control?"

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
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South Shore, Ky.



I know of only one Scripture that speaks of birth control being practiced. "And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. AND THE THING WHICH HE DID DISPLEASED THE LORD: wherefore he slew him also" (Gen. 38:9,10). If there are any others I do not know of them.

The Bible also speaks of children. "Lo, children are an heritage of the Lord and the fruit of the womb is his reward" (Psa. 127:3). Time and again the Bible speaks of the barren womb as being either hated or a disgrace.

From these thoughts it appears that birth control is not acceptable.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



So far as I know or have been able to find out, the Bible is silent on this question. Please understand that I am not including abortion. The Scripture that says, "Thou shalt do no murder," certainly applies to abortion, for it is the act of putting to death a life that has been started.

I am quite sure that someone says, "I know of one plain Bible instance in which the Lord killed a man for practicing birth control." Reference there is to the case of Onan, mentioned in Genesis 38. The thing that made this wrong was the fact that this act of his was in violation of a regulation that obtained among the Israelites. They, as members of different tribes, owned certain portions of land — a sacred land that God had given them. If a man died without heirs, his brother married the widow with a view to

provide the dead brother with an heir to inherit his land. That is the background of this story of Onan. His brother was a very evil person, and it is possible that Onan didn't want to provide an heir for him. Anyhow, regardless of Jewish laws and regulations, he sought to nullify his marriage.

I don't think that birth control in the regular sense of the term is referred to here. If the Lord should slay all who practice any form of birth control, a good portion of the human race would perish in a hurry.

PAUL TIBER

PASTOR,
NEW TESTAMENT
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272 Euclid-Chardon
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The entire argument against birth control has as its premise that lawful sexual intercourse must only be for the purpose of procreation. This is not a valid premise because the Bible teaches that such intercourse has another purpose as well.

Paul's letter to the church at Corinth states it most succinctly—"the wife does not have the authority of her own body, but the husband; and likewise the husband does not have the authority of his own body but the wife. Withhold not your bodies from one another except by mutual consent only for the purpose of fasting and prayer and then give your bodies to one another again" (I Cor. 7:4,5).

A sound and happy marriage requires the man and woman experience the physical enjoyment of one another purely for the sake of the satisfaction that it gives.

Certainly, sex in marriage is valid for the sake of the act itself, even apart from pro-creating considerations; therefore birth control is permissible.

"Marriage is honorable in all, and the bed undefiled" (Heb. 13:4).

E. G. COOK

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Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



In Genesis 1:28 God told Adam and Eve to "be fruitful, and multiply and replenish the earth." In Genesis 9:1 He told Noah and his sons the same thing. One meaning of replenish is to fill again. When God utterly destroyed the pre-Adamite earth there was not a single man left on it. In Jeremiah 4:25 Jeremiah says, "I beheld, and, lo, there was no man, and all the birds of the heavens were fled." These verses cannot be speaking of the time of the flood, because there were four men.

So God told Adam and Eve to refill the earth. After the flood He told Noah and his sons to fill the earth again. But nowhere do I find where God told anybody to overflow it. We cannot apply Genesis 1:28 and Genesis 9:1 to any-

one today simply because the earth has already been refilled. So as far as I am able to know nothing is said in the Bible on the subject before us. There is one thing we can be sure of, and that is that no effort at birth control will keep one of God's elect from being born on schedule. And who wants any of the other crowd? Again, I want to stress the fact that as far as I know the Bible says nothing either way about birth control. God controls the birth of His elect in spite of any effort on the part of man to prevent it.

Great Congregation

(Continued from page three)

with our doctrine we had best beware for hypocrisy lies at the door. Many Sovereign Grace Baptist Churches are so engaged in a self-elevating soliloquy of their own soundness that they have no time to witness to the lost. Sir Francis Bacon once said, "The less people speak of their greatness the more we think of it."

A GREAT CONGREGATION DOES NOT RUN IN A RUT. A great congregation is seldom if ever dull. I am not speaking of falsely generated excitement but

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if a church is not constantly excited about Christ and His cause, then I question not only their greatness but their very reason for existence. Dead, dull formalism and ritualism was a curse to Israel and it serves the churches of Jesus no better. There is no particular virtue in just going through the motions of religious orthodoxy if our love for Jesus is not the motive force.

Baptist churches are so afraid of being identified as "holy rollers" that they are afraid to smile or appreciate the joy of their salvation. Therefore, they sink themselves into such a moribund rut of lassitude that you almost have to shake them to see if they are alive.

I do not believe in excitement for the sake of excitement any more than I believe in change for the sake of change. Yet, I do question the validity of Baptist churches that operate in such an austere rut that they are only excited by the benediction at the close of the service. We are not to get involved in modernism or modern church methods of plays, parties and the pampering of the proud. Yet, I cannot believe that the stagnation and languor of many Sovereign Grace Baptist Churches is very much better than this. The enervating regimen of the rut is a weakening influence on any body, and particularly the body of Christ. Some Baptist churches by their inertia have become so seemingly dead or asleep that someone should have the common decency to either wake them up or bury them for they encumber the ground.

A "great congregation" has Christ as its head in a manifest way. Christ IS the head of each

of His churches but when some one or some group provides the leadership and impetus of the church we have some reason to wonder if it is truly Christ's church. When the body has been truncated and the headship has been assumed by a clique, the women, the youth, the deacons or by an outside power group of some sort, then we wonder. We wonder.

A "great congregation" is one in basic unity. If your church is diffracted into small segments, then you have reason to question its greatness. If your church is a dis-jointed mass of illicit parts, then it is not "great" and certainly not productive for Christ. The very disunity can be adduced as evidence of your lack of greatness.

Greatness is a matter of degree and possibly of opinion. What of your church, dear reader? Can it qualify as a "great congregation?" Yes, we would say that all of Christ's bodies have a greatness about them simply because they belong to Him. But, we are dealing here in degree and relativity. What of you, dear pastor? Is the church you pastor a "great congregation," in love, in sharing, in unity, in its themes, in its leadership, in its lack of pettiness and in its excitement about Christ? I trust so. I would hope that all of Christ's churches would increase their greatness by increasing their loving labor for Christ.

We know that there will be at least one of Christ's churches here upon His return. God grant that it is a "great" church as we have described greatness.

Baptism Supper

(Continued from page one)

the world," puts the believer ever in the present tense. We are just as bound to keep the Word of Christ today as the disciples were in their day. Therefore, Bible baptism must be through His churches to be valid.

Acts 19 contains one example of baptism that would be taken today by any group accepting alien immersion. To fill you in, one zealous follower of John the Baptist had gone out preaching mightily the first coming of Christ and baptizing many people. But when the Apostle Paul came along, these people, to follow Christ in all fullness, had to be rebaptized.

Why? We don't have to be a theologian to see this, just a serious reader of the Word, for the Scriptures always add up true. Go back to the Gospel of John 3 and 4, where we see that though John was instructed to baptize, he was not given authority to pass the ordinance to others. The Pharisees came to John's disciples about this, saying that while John personally did all his own baptizing, yet Jesus (to whom John had borne testimony) had

His disciples baptizing. "What's the matter, fellows, doesn't this John trust YOU?" they were literally asking.

The Baptist gave them answer, "A man can receive nothing, except it be given him from heaven" (John 3:27). No, John had no instructions to pass it on. Therefore those people who knew only John's baptism handed down through one of his disciples had to be rebaptized to meet Scriptural standards. Why? Paul aptly sums it up in Ephesians 4:5: "One Lord, one faith, one baptism." Are there many Lords? Are there many faiths? Just so, there are many baptisms. But we here cling to the whole Bible (Eph. 4:5).

How then was this baptism to be passed on? We find precept by example here. In John 4:2 (the same scene the nitpickers were jawing about in 3:26-27) we see that the Lord Jesus made and baptized more disciples than John. John 4:2 tells us, "Though Jesus himself baptized not, but his disciples." There you have it, beloved: a proper authority, a proper subject, a proper mode — one Lord, one faith, one baptism. Only Jesus, the matchless One, could properly designate authority to baptize (John 3:27; Matt. 28:18-20). Our God is a God of exactitude. Amen.

Suppose we get down to the nitty-gritty on the word "baptize." Where did it originate? In Matthew 3:2 John the Baptist came on to the scene preaching, "Repent ye: for the kingdom of heaven is at hand." Further, in John 1:33 the same John bears record about whence came baptism, "And I knew him not: but he that sent me to baptize with water . . ." What could be clearer?

Water baptism is an ordinance unto obedience (not salvation), providing a first step for the born-again. Water baptism is the God-instructed entrance into the New Testament covenant of faith for believers on earth. Properly administered, water baptism portrays for each convert the death, burial, and resurrection of his Saviour, Who suffered and bled in his stead at Calvary. Under the law, man suffered; under grace, God paid the penalty. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Now about the Greek word "baptizo," which means "immerse, dip under." There is argument by some that other ancient people, namely the Essenes, used immersion before John the Baptist. But almost any Bible student should see that the ceremonial rites of the Essenes would stem from the order of entry into the priesthood, found in Exodus 29:4, "And Aaron (Continued on page 5, column 3)

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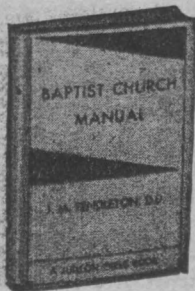
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THE BAPTIST EXAMINER
JULY 9, 1977
PAGE FOUR

FOR CHRISTIAN BOYS . . .

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.

"HOW ARE WE SOLDIERS OF JESUS CHRIST"

By DAVID GOETZ
Marietta, Oklahoma

"Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:3-4).

If we are born again according to His grace, we are soldiers of Jesus Christ. Soldiers of the world oftentimes are drafted against their will and made to do things against their will. But as a soldier of Jesus Christ, we are made willing according to effectual working of His power. By the grace of God He hath quickened his soldiers in trespasses and sins. All who are led by the Spirit of God become soldiers of Jesus Christ. There are none that the Spirit loses. There are none that come on their own; it is not of him that wills or him that runs, but of God Who shows mercy. We became soldiers, not of blood, nor of the will of flesh, nor will of man, but of God.

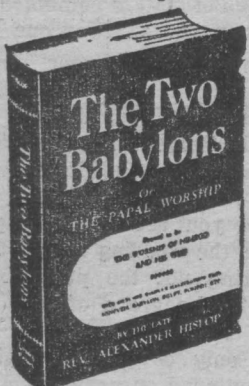
God didn't elect His soldiers because they had the most training, more intelligence, or greater strength. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are

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despised, hath God chosen, yea, and things which are not, to bring to nought things that are" (I Cor. 1:27-28). By His good pleasure are we soldiers of Jesus Christ. God does with us what He wants, when He wants and how He wants.

Let us not forget God's love for His soldiers. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). "Who shall separate us from the love of Christ?" Is it anything that this world has to offer, or world to come? No person or angel or things that are around us can separate us from the love of God that is in Christ Jesus. God loves us in Christ Jesus. When God looks upon us He sees us in Christ Jesus. We stand before God in protective covering that Jesus Christ has provided for us in His righteousness.

Let us look and see why we are soldiers of Jesus Christ. We can get the answer by removing the last three letters, and we have the word "sold." Everyone of God's elect has this tag hanging from them. The tag says, "sold." Did somebody say, "With what price?" I say with the precious blood of Christ without blemish and without spot, Who was verily foreordained before the foundation of the world. The blood of Christ was the price. His name is Jesus, for He shall save His people from their sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Not Our Love . . .

(Continued from page one)

ed him, "What is that?" "Oh! sir," he said, "He loves me." The old man was right; it is the love of Jesus; and Jesus asks us to continue in His love — that love which is everlasting, that love which is boundless, that love which reaches on and on throughout eternity of the future.

In order to enjoy the love of Christ, and to have it rule in us, two things are needful, viz.: that we should know one thing, and that we should do one thing.

The one thing to know is this: "As the Father hath loved me, so have I loved you."

I ask you, Where is the line that can gauge that? Stand and pause. Let the Master's sweet voice reach us, and the Spirit of God strengthen us, that we may understand it. "As the Father hath loved Me, so have I loved you." Is that the measure? "Oh! ineffable love of God to Thine only begotten Son! And dost Thou, Jesus, love me like that?" Then let me take Thy measure, and not look at the little I know of it.

A dear child in London went with his father for the first time to Brighton; and when the little fellow came home, he said to one of his school-mates, who was in the house, "I have seen the sea." The little boy was pleased with what he had seen; but his father, overhearing him, thought: "How little of the sea my boy has seen; just to the sky-line round there, that was all." Some of us who have crossed to Australia, when a hundred days out of sight of land,

could say we have seen the sea; and I think that when, by faith, we get out of the shallows, where we lose sight of land, calmly riding on the bosom of the mighty heights and depths and lengths and breadths of the love of Christ, we then have seen the sea of that love "that passeth knowledge."

The thing for us to do is this, "Abide in My love." Here is our rest. I wish Christians would let alone the miserable talk about trying to love Christ. There is no husband who would not be pained to his heart's center — I know I should — if he had been absent from his wife for a week or ten days, and she should say to him on his return, "I have been trying to love you since you went away." Love is not a force-pump; you cannot get it up that way. Then let us have done with trying to love Christ, and abide in Him, until the generous glow of His love begets the generous return tide of our own. This will bring us into the right state to worship and enjoy Christ; for, as one has said, "Worship, in its highest sense, is this: the heart filled with God's goodness, and hence, filled with His love and power, until we cannot hold that which we have, and we send the overflow back again to the Eternal."

And as with love, so exactly, with joy, which is the fruit and outflow of love. Notice Christ's words: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." Here, again, see how Christ maintains the same order. It is not your joy that increases — it is Christ's joy in you; and that joy comes by simply remaining in Christ.

Suppose I were to look at a splendid cluster of grapes, and say, "How did you ever come into that beautiful condition? What ripeness! What fullness! How luscious! How beautiful is the bloom upon you! How fair you look! How did you come into this fruitful state?" The cluster might be supposed to answer: "Oh! I simply abided in the vine." "And how is that; did you not go out into activities?" "Oh! no; I simply abided in the vine and out of the reach of the frosts; it was by virtue of my place in the vine that attained to activity and fruitfulness."

No thanks to ourselves. We are passive before we can be active. Our only praise is of Him whose virtue we have received until we have come to the condition in which you see us. 'Tis ever thus, O fruit-bearer. As He says: "Without me ye can do nothing." Would God that we might form the solemn resolution, "Jesus, Thou sayest, 'Without Me ye can do nothing,' and I will enter into my side of that contract: and that is this—Lord, I will do nothing without Thee; it shall be Thy love, Thy sympathy, Thy strength — not I, but Christ living in me."

(THE WATCHWORD, April, 1879).

Baptism Supper

(Continued from page 4)

and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." The Essenes sought for perfection in the highest order, and this washing would be expressed in the Greek as the washing word "louo," which means wash thoroughly with water or bathe. When either the priests of the temple or the Essenes came to John the Baptist, did John take their washing? No. Read Matthew 3:5-7.

"Buried with him by baptism into death" (Rom. 6:4). You cannot go to any older religious order that has maintained its faith through the centuries and enter on your previous baptism. Try

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Mrs. R. L. Pierce

joining, say, the Lutheran or Catholic Church without accepting its baptism. For Baptists, we offer a statement made in 1524 by Cardinal Hosius (Catholic), president of the Council of Trent: "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the Reformers" (Hosius, LETTERS, APUD OPERA, pp. 112-113).

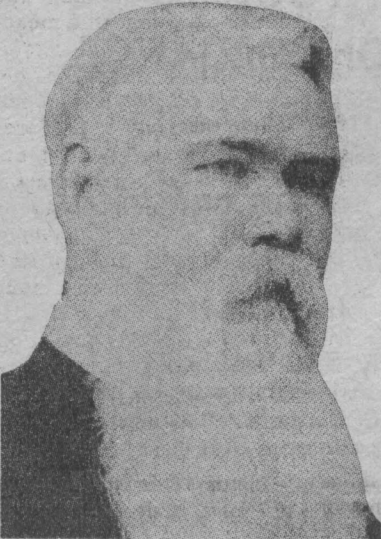
Of these Baptists, Presbyterian historian R. H. Bainton records that in Switzerland in 1500 they were called Anabaptists, meaning Over-again-baptizers, but that they simply called themselves Baptists. Bainton verifies that these Baptists taught water baptism as initiation into the Lord's body on earth. (Even fraternal orders still demand self-initiation). Because the Baptists held to the original faith about church ordinances, they were driven from their places of worship and met secretly in fields and forests. These early Baptists also insisted that church and state should be separated and that every person should have the right to choose his own belief (The Church of Our Fathers, Scribner, 1941, p. 147).

Another witness of Baptist perpetuity comes from two Dutch reform church scholars in their history written in 1819: "The Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all the ages" (see Christian's History of the Baptists, pp. 95-96).

To people other than Baptists who may read this writing, I am not trying to make you a Baptist. It is a Christian principle that if you truly love the Lord, you will love those who love the Lord, regardless of race, color, or denomination. The reason I stress the ordinances is that what many million people have died martyrs to preserve should not be so lightly cast aside by this present Baptist generation. In this day of grace and ease, believers every-

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PAGE FIVE

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Baptism . . . Supper

(Continued from page five)
where should prove and turn once again to a "Thus saith the Lord" with a toughness akin to the Rock.

The Northwest Baptist Convention has adopted a statement of faith which reads on this wise about the two ordinances, baptism and the Lord's Supper: "... Immersion upon the authority of a New Testament Baptist Church, of those who profess faith in Christ, and as a prerequisite to fellowship in the church, and to the Lord's Supper . . ." (taken from 1975 NWBC Annual, p. 26).

How could this statement differ from the Scriptures we have just been quoting? As a matter of fact, friends, here is the real reason Baptists have churches in the Northwest. When Baptists from both North and South came to the Northwest, they found Baptists churches here, most of which accepted alien immersion and practiced open communion — Baptists only in name. These early immigrant Baptists wanted churches that squared with the Word, regardless of what others would think or say. The Bible, that is where the wording of the Northwest statement came from. As we treat the Word of God, so God will treat us.

LORD'S SUPPER

Now we come to the second New Testament ordinance, the Lord's Supper. If the law was a shadow (picture or image dimly seen) of things to come (Heb. 10:1), we hark back to Exodus 12:48-49, "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised . . . for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." What could be fairer? No racial discrimination here. Remember, it was God Who made this thing a family affair, not I.

Beloved, try going to some group organized before this modern age of excusing and grabbing, which would not accept your baptism, and try taking the Lord's Supper with them. You might just get a little instruction. Our Roman Catholic friends teach that communion means complete unity. On this doctrine of separation the Roman Catholics have not changed to tradition.

Oh, but in Exodus that was the law, you might protest. Well, have you never heard that every New Testament precept has an Old Testament forerunner? This is why we say that the Old Testament is the New Testament concealed, and that the New Testament is the Old Testament revealed. Please turn to the introduction of the Lord's Supper as found in Luke 22:15, where Jesus said to His disciples, "With desire

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I have desired to eat this passover with you before I suffer."

If these same rules were not to apply on through time, why would the Apostle Paul use them in I Cor. 11:23-25? "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

Same rules, same kind of people, in communion. "Can two walk together, except they be agreed?" (Amos 3:3). As oft as you keep this ordinance, do it as the Lord left example. Verse 28 tells us we should examine ourselves to see that not only is the memorial preserved as God commanded, but that also we ourselves are in Spirit and in fellowship of the saints unto the Lord; for where the Lord is not, there is no light.

Some pastors today, following the pattern of old-time pastors, reach down to a silver plate containing a long thin loaf of bread or several thin sheet loaves, according to the number of people present; quote Matthew 26:26; and, while breaking the bread, recall the words of Matthew 5:23, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift . . . and go thy way; first be reconciled." These pastors make sure they have adequate time to admonish each one present who has differences or difficulties to go and "be reconciled." Or if he owes a debt of thanks, at this time to pay it, that he might come to the table of the Lord with a clean heart. When this is rightly done, the penitent person who seeks forgiveness is really pleading the blood of Jesus.

The church I was baptized into, established before this century began, still held to the once-a-quarter Lord's Supper at 2:30 p.m. Baptists from the Dakotas and Carolinas were the first constituents. So few, they held neither

the Northern nor the Southern preferences, but adhered to the practices of the old-time General Missionary Baptist Convention, organized in 1814 by the great majority of American Baptists. This admonition from Matthew 5:23, about leaving one's gift at the altar until he was reconciled, was still given while the pastor was breaking the bread. Many a teary reunion of members I have witnessed. What a sweet fellowship was in that church, and I thank God for its influence on my life.

Now let us come to today's usual practice. Instead of breaking bread, which is certainly a Scriptural precept, the pastor removes

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the top of a tiny barrel and empties into the plate a large quantity of tiny loaf-shaped pellets (this procedure would make any of the apostles cringe). If you do not believe the pellets are loaf-shaped, take a magnifying glass and examine them. Then the pastor asks a deacon to lead in prayer, and the pellets are passed. It takes quite a pinch to get one pellet. You wonder why the stinginess of bread here, if America can feed the world.

I speak here as one who has participated in both manners of services and have no wish to be rude. I deliberately go along with the rest until time to protest. And now is time. Brethren, this is not the Lord's Supper, it is a travesty. Where is the debt paying, the precept of breaking bread? Truly Paul says to the Corinthian church, "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30). People hostile to each other may become loving brethren through the right use of this ordinance. If Christ died for the church, He certainly gave the ordinances for the edification of the church (Eph. 4:11-13). "Let all things be done unto edifying" (I Cor. 14:26). Not one verse in the entire Bible promises a blessing for disobedience.

Preacher, if you believe in "precept upon precept" (Isa. 28:10), yet for convenience's sake do not break the bread, why do you insist upon immersion for baptism? That is why some sprinkle, for convenience's sake. Are we immersing merely because of Baptist tradition, or because of the Scriptures? "Whosoever therefore shall break one of these least com-

mandments . . . shall be called the least in the kingdom of heaven" (Matt. 5:19). "Why call ye me, Lord, Lord, and do not the things which I say?" Is the Lord's precept, example, worth anything?

Brethren, these Baptist distinctives, ordinances, if rightly kept, project Jesus Christ better than you or I could possibly do in our poor ways. It is always, What saith the Lord? Not, What is the opinion of men?

Paul thus judged himself, "Christ Jesus came into the world to save sinners; of whom I am (present tense at the date of writing) chief" (I Tim. 1:15). What God intended for us to see in I John 3:9 is not sinless perfection in the flesh, but, God is telling His people that sin should no longer be the reigning principle in their lives. The redeemed soul is eternally secure having experienced renewing by the Infallible Spirit wherein the new nature has been imparted. This new nature is the "Seed" of I John 3:9 which eternally remains with the believer guaranteeing that the blood-bought child of God shall overcome death and arrive at His Heavenly destination dressed up in the suit of immortality.

There are many more things which could be said proving the preservation and perseverance of the saints. But, time will not permit any further exposition on the subject at this writing. I trust you will read the tract which I have enclosed in this letter which deals with the subject.

BAPTISMAL REGENERATION?

Your contention for water baptismal regeneration is certainly not a novel doctrine. This heresy is as old as Roman Catholicism and Roman Catholicism has been around at least 1,500 years longer than Campbellism.

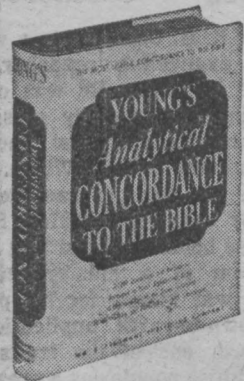
Alexander Campbell's water salvation doctrine is a counterfeit copied from Rome's counterfeit with but a minor deviation which was not an improvement. All counterfeits are designed to deceive and the more subtle they are, the more abominable are they in the sight of God. A counterfeit can be detected when subjected to the genuine. People of this hour which fall victim to the Campbellite heresy of baptismal regeneration are dupes three times removed from the truth: First, by Roman Catholicism, second by Campbell, and finally, in themselves.

When a people commend themselves to God on the basis of their good works, they are dangerously deceived for no amount of so-called good works can atone for the least single sin. So it is when people commend themselves to God on the basis of their water baptism. The Catholics pouring and the Protestants sprinkling cannot save nor even help to save, neither can Campbellite immersion save a soul. When the motive is wrong the amount of water involved is insignificant. All the oceans of waters combined together cannot wash away one sin.

After reading your nine page letter written on both sides and seeing that you did not use the words "grace" nor "blood" once, a heaviness of spirit overwhelmed me. I became fearful and wondered if you are not attempting to enter the wedding hall of the King wearing not the prescribed garment. The grace of God supplies the truly penitent with the one and only covering acceptable to

(Continued on page 7, column 4)

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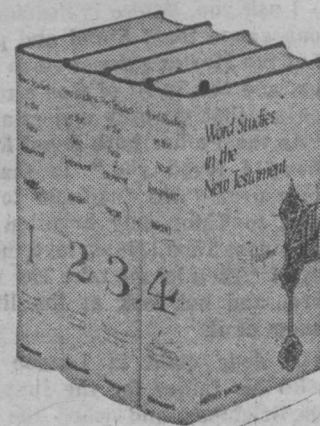
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

A new Ebla tablet refers to "Ur of the Chaldees," reopens the discussion of where Ur of the Chaldees, Abraham's birthplace, was located. The Biblical evidence is conclusive in placing Ur of the Chaldees in the Urfa-Haran region of south central Turkey, near the Syrian border, rather than in southern Mesopotamia where it is located on so many maps of the Bible lands.

Genesis 11:31 relates that Haran was en route from Ur of the Chaldees to Canaan. By no stretch of the imagination would anyone go from Sumerian Ur (in southern Mesopotamia about 1,000 miles from Haran) to Canaan via Haran. The Sumerian Ur is never mentioned as "Ur of the Chaldees" in any of the numerous references to Ur in the cuneiform tablets.

About an hour's drive from Haran is the city of Urfa which was called Orhai in Syriac Christian literature. Local tradition insists that Urfa is where Abraham was born. While the exact site of Abraham's birthplace may never be determined in this life, it was doubtless somewhere in the Urfa-Haran region.

Genesis 24:4,7,10,29 reveals that Abraham's birthplace was in Aram-Naharayim where Laban lived. From there the Euphrates had to be crossed to reach Gilead (Gen. 31:21). The Sumerian Ur is west of the Euphrates and does not have to be crossed to reach Gilead. Thus Ur of the Chaldees must have been in northern Mesopotamia (now Turkish territory), not the Sumerian Ur far to the south.

Religious freedom for non-Orthodox Jews is in danger now that the Likud is in power, the League Against Religious Coercion in Israel says.

WASHINGTON, D. C. (EP) — Two U. S. Senators are urging their colleagues to retain the ban on the use of federal funds for abortions.

Sen. Richard S. Schweiker (R-Pa.) and Sen. Thomas F. Eagleton (D-Mo.) have addressed their comments to the Senate through a letter to Sen. Warren G. Magnuson (D-Wash.), chairman of the Senate Labor-HEW Appropriations Subcommittee which is expected to consider the Fiscal 1978 Labor-Health, Education and Welfare Appropriations bill in the near future.

"There is a strong feeling among our constituents opposed to abortions," the Senators wrote, "that they do not want their tax dollars used for what they strongly believe is the killing of innocent human beings. We respect that belief."

The Senate last year voted to retain the so-called Hyde amendment prohibition on federally-funded abortions in the 1977 Labor-HEW Appropriations bill. That prohibition was ruled unconstitutional and is currently under appeal before the U. S. Supreme Court.

The Christian Peter Stalmakov, from Poletaev, region Tcheliabinsk, str. Potchtovaia 6, who has four children between the ages of two and 16, is fined every month up to 50-70 per cent of his salary because he opens his home to Baptists for common prayers. Last year he paid 775 rubles as fines (the average yearly income of a worker is 1200 rubles). Would you go to prayer meeting at such a cost?

The police, led by Captain Belkin, intruded in Stalmakov's apartment and took the names of all those present. They tore hymn-books and Bibles from the hands

of believers. All were mistreated, arrested and driven to the police station in a van, including even the children. They all were sentenced. The same thing has also happened in Omsk and many other places.

Bro. Peter Serebrennikov, 76, has been sentenced the fourth time to five years of prison and has had all his property confiscated. His old wife is not allowed to receive any visits (JESUS TO THE COMMUNIST WORLD, 6-77).

This is a good example of the treatment our Baptist brethren daily receive in the Soviet Union. Let us pray that God will be with His suffering churches in Russia.

It has been discovered that Medicaid payments given by New York State to the Queen of Peace Residence in Queens Village have been used for the celebration of mass and for travel expenses to Montreal, Boston, and Baltimore. Over \$90,000 in state disbursements were disallowed by the auditors for 1971 and 1972. In addition, \$99,492 for 1973 and 1974 have also been disallowed.

New York State now demands repayment from the Little Sisters of the Poor, the religious order which runs the nursing home.

The fourth annual pastor's conference of the New Orleans Baptist Theological Seminary will be July 11-15. William E. Hull, pastor of the First Baptist Church of Shreveport, La., will lead studies in the New Testament.

Mr. Hull is known for his infamous sermon "Shall We Call the Bible Infallible?" In this sermon he lists four reasons why he believes the Bible contains errors.

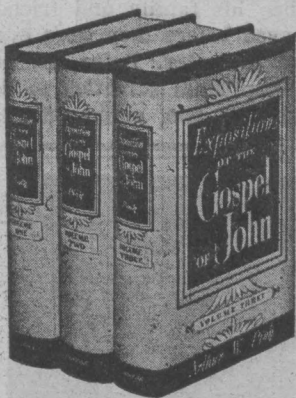
"Dr. Hull believes that the Bible contains serious errors. He states that there are hundreds of verses in the Bible that are in question," reports THE SOUTHERN BAPTIST JOURNAL (5-77).

MIAMI (EP) — By a margin of more than 2 to 1, citizens of Dade County overturned a controversial ordinance in the city that prohibited discrimination against homosexuals.

The unofficial final vote was: 202,319 for repeal (69.3 per cent); 8,562 against repeal (30.6 per cent).

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The victory was a resounding victory for Anita Bryant who had campaigned hard against gay rights.

Officials of the Planned Parenthood Federation of America report that 1.1 million unborn babies were killed by abortion in the United States in 1976. Some 70 to 80 per cent of the nation's public and private hospitals still do not perform abortions.

Alex Haley, the author, told 2,500 Army recruits at Fort Dix, N.J., that his best-selling book, "Roots," which traces his ancestors back to Africa, "obviously" was great and ranked with the Bible and Homer's "Iliad" and "Odyssey." (ARKANSAS GAZETTE, 4-28-77).

Mr. Haley is very foolish in attempting to put his book on the same level with the Bible. When all the Haleys are dead and gone, the Bible will still be "The Book."

A Southern Baptist congregation in Gravel Switch, Ky., may be removed from membership in its local Baptist association because

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

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it ordained a woman to the ministry earlier this year.

The woman, 24-year-old Suzanne Coyle, was ordained last February by the Beech Fork Baptist Church, her home congregation.

But last month the South District Baptist Association instructed the Beech Fork church to rescind the ordination or face a vote that could force the congregation out of the association.

The pastor of Beech Fork church, Mike Jamison, has said his church will ignore the ultimatum. He further added: "We will not rescind Suzanne Coyle's ordination."

The church has until October to comply with the association's directive. This action of the South District Baptist Association is one of the first tests of fellowship over the ordination of women in the Southern Baptist Convention.

A number of North Carolina Baptists have suggested that the denomination break all ties with Wake Forest University in the wake of a student group presenting its "Man of the Year Award" to Larry Flynt.

Flynt, a native of Kentucky, is publisher of Hustler magazine and other sexually explicit periodicals. Earlier this year, he was convicted on obscenity charges in Cincinnati.

MERRIFIELD, Va. (EP) Following complaints that Creative Christian Libraries has failed to deliver prepaid goods and to respond to customer correspondence, the federal government is investigating the religious book house, according to Eternity magazine.

The mail-order firm is based in

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JULY 9, 1977
PAGE SEVEN

Delaware, but uses a Merrifield, Virginia address. Eternity calls the elusive business part of "an obscure network of similar discount book houses, including firms known as the Patrician Press and Literature Discovery."

The phone of Creative Christian Libraries' president, Carl Smith of New Castle, Delaware, is unlisted. Smith is a previous employee of Religious Book Discount House (RBDH).

Previously, Creative Christian Libraries (as well as RBDH) was under the direction of Jay Greene, Jr., of Wilmington who left the firm last February just before the controversy developed. Greene served a prison term in Kent Co., Mich., for "attempting to fraud or cheat with a bogus check."

Greene has since been released, Eternity reported. His father, Jay Greene, Sr., who filed for bankruptcy in Michigan in 1972, is presently director of RBDH.

The Internal Revenue Service, the Division of Consumer Affairs, the Attorney General's office in Delaware, and the postal authorities are investigating.

ST. PAUL, Minn. (EP) A total of 14,124 abortions was reported to the Minnesota Health Department in 1976, 34 per cent more than the 10,565 reported in the previous year.

Almost 40 per cent of the women who had abortions last year were under age 20. Also, 67 per cent were single and more than 80 per cent were white.

SAN FRANCISCO (EP) — San Francisco's school board, by a vote of 7-0, approved a resolution which includes the study of homosexual life styles in the education curriculum.

Reply To Campbellite

(Continued from Page Six)

God. That is, the robe of righteousness which is imputed to every believer on the basis and merit of Christ's shed blood. Every legalist will experience the eternal wrath of the Lamb. Their rocks and mountains of good works (?) will not serve to cover them from the face of Him that sitteth on the throne.

Your treatment, or more correctly stated, your mistreatment of Acts 2:38 is but the sewing of an old patch on the already threadbare system of Campbellism. In Acts, chapter two, Peter is preaching to Jews, "There was dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (Acts 2:5). In Acts, chapter ten, Peter is preaching to Gentiles, Cornelius, a devout man and his kinsman and near friends. Peter on both occasions was preaching in the Spirit. Now, we are sure Peter preached the same gospel on both occasions, for the Holy Spirit does not use double standards. Campbellism teaches that Acts 2:38 literally translated reads, "Be baptized everyone of you in the name of Jesus Christ in order

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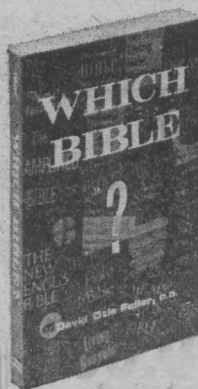
to obtain the remission of sins."

I can do no better here than to quote from the book entitled, "Campbellism, its History and Heresies" by B. L. Ross. "The Greek word 'eis,' translated 'for' in Acts 2:38 does not support the Campbellite view. Campbellite preachers usually avoid telling their hearers that the Greek preposition in Acts 2:38 is the word 'eis.' They much prefer to stick with 'for' and play on the ignorance of the people. (They also depend upon ignorance when they deal with the words 'baptized into.' 'Into' is the same Greek word rendered 'for' in Acts 2:38, yet Campbellites give 'for' the meaning of 'in order to' and they define 'into' as putting the sinner into Christ. But the Greek word is the very same!)

To the discomfort of the Campbellites, however, we wish to call attention to the fact that 'eis' will not often bear the Campbellite 'in order to' notion. 'Eis' is used in the Bible nearly 1,700 times. No Greek lexicon (to the writer's knowledge) ever gives 'in order to' as the primary or secondary meaning of 'eis.' Only a very few give this meaning at all, with Mr. Thayer, a baptismal regenerationist, being one of those eminent lexicographers who does not. A lexicon investigation on 'eis' (Continued on page 8, column 4)

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"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

Brethren, the heathen are perishing, and there is but one way of salvation for them, for there is but one name under Heaven among men whereby they must be saved. God in the glorious unity of His divine nature is calling for messengers who shall proclaim to men the way of life. Out of the thick darkness my ear can hear that sound mysterious and divine, "Whom shall I send?" If ye will but listen with the ear of faith ye may hear it in this house today — "Whom shall I send?"

While the world lieth under the curse of sin, the living God is seeking for heralds to proclaim His mercy; He is asking even in pleading terms for some who will go forth to the dying millions and tell the wondrous story of His love — "Whom shall I send?" As if to make the voice more powerful by a threefold utterance we hear the sacred Trinity inquire, "Who will go for Us?" The Father asks, "Who will go for Me and invite My far-off children to return?" The Son inquires, "Who will seek for Me My redeemed but wandering sheep?" The Holy Spirit demands, "In whom shall I dwell, and through whom shall I speak that I may convey life to the perishing multitudes?" God in the unity of His nature crieth, "Whom shall I send?" and in the trinity of His persons He asketh, "Who will go for Us?"

When a man is prepared for sacred work it is not long before he receives a commission. We come then to think of the Divine call. I feel in my soul, though I cannot speak it out, an inward grieving sympathy with God, that God Him-

self should have to cry from His throne, "Whom shall I send?" Alas, my God, are there no volunteers for Thy service? What, all these priests and sons of Aaron, will none of these run upon Thine errand? And all these Levites, will none of them offer himself? No, not one.

Ah, it is grievous, grievous beyond all thought, that there should be such multitudes of men and women in the church of God who nevertheless seem unfit to be sent upon the Master's work, or at least never offer to go, and He has to cry, "Whom shall I send?" What, out of these saved ones, no willing messengers to the heathen! Where are His ministers? Will none of these cross the seas to heathen lands? Here are thousands of us working at home. Are none of us called to go abroad? Will none of us carry the gospel to regions beyond? Are none of us bound to go? Does the Divine voice appeal to our thousands of preachers and find no response, so that again it cries, "Whom shall I send?"

Here are multitudes of professing Christians making money, getting rich, eating the fat, and drinking the sweet, is there not one to go for Christ? Men travel abroad for trade, will they not go for Jesus? They even risk life, amid eternal snows, are there no heroes for the cross? Here and there a young man, perhaps with little qualification and no experience, offers himself, and he may or may not be welcomed, but can it be true that the majority of educated, intelligent, Christian young men are more willing to let the heathen be damned than to let the treasures of the world go into other hands? Alas, for some reason or other (I am not going to question the reasons) God Himself may look over all His church, and, find no

volunteers, may utter the pathetic cry, "Whom shall I send, and who will go for Us?"

Now, brethren, if at any time the mission field lacks workers (it is a sad thing that it should be so, but yet so it is), should not that fact make each man look to himself and say, "Where am I? What position do I occupy towards this work of God? May I not be placed just where I am because I can do what others could do?" Some of you young men especially, without the ties of family to hold you in this country, without a large church around you, or not having yet plunged into the sea of business, you, I say, are standing where in the ardour of your first love you might fitly say, "Here am I."

And if God has endowed you with any wealth, given you any talent, and placed you in a favourable position, you are the man who should say, "Perhaps I have come to the kingdom for such a time as this; I may be placed where I am on purpose that I may render essential help to the cause of God. Here at any rate I am; I feel the presence of the glorious God; I see the skirts of His garments as He reveals Himself to me, I almost hear the rush of seraphic wings as I perceive how near Heaven is to earth, and I feel in my soul I must give myself up to God. I feel in my own heart my indebtedness to the Christ of God; I see the need of the heathen, I love them for Jesus' sake; the fiery coal is touching my lip even now; here am I! Thou hast put me where I am; Lord, take me as I am, and use me as Thou wilt." May the Divine Spirit influence some of you who greatly love my Lord till you feel all this.

Then you observe that he makes a full surrender of himself. "Here am I." Lord, I am what I am by Thy grace, but here I am; if I am a man of one talent, yet here I am; if I am a man of ten, yet here I am; if in youthful vigour, here I am; if of mature years, here I am. Have I substance? here I am. Do I lack abilities? Yet still I made not my own mouth, nor did I create my infirmities; here I am. Just as I am, as I gave myself up to Thy dear Son to be redeemed, so give I myself up again to be used for Thy glory, because I am redeemed, and am not my own, but bought with a price. "Here I am."

Then comes Isaiah's prayer for authority and anointing. If we read this passage rightly we shall not always throw the emphasis on the last word, "me," but read it also thus "Here am I, send me." Here is willing to go, but he does not want to go without being sent, and so the prayer is, "Lord, send me. I beseech Thee of Thine infinite grace qualify me, open the door for me, and direct my way. I do not need to be forced, but I would be commissioned. I do not ask for compulsion, but I do ask for guidance. I would not run of my own head under the notion that I am doing God service. Send me then, O Lord, if I may go; guide me, prepare me, and strengthen me."

There is a combination of willingness and holy prudence—"Here I am; send me." I feel certain that some of you are eager to go for my Lord and Master wherever He appoints. Keep not back I pray you. Brother, make no terms with God. Put it, "Here am I; send me — where Thou wilt, to the wildest region, or even to the jaws of death. I am Thy soldier; put me in the front of the battle if Thou wilt, or bid me lie in the trenches; give me gallantly to charge at the head of my regiment, or give me silently to sap and mine the foundations of the

enemy's fortresses. Use me as Thou wilt; send me, and I will go. I leave all else to Thee; only here I am, Thy willing servant, wholly consecrated to Thee." That is the right missionary spirit, and may God be pleased to pour it out upon you all, and upon His people throughout the world.

To me it seems that if a hundred were to leap up and each one exclaim, "Here am I; send me," it would be no wonder. By the love and wounds and death of Christ, by your own salvation, by your indebtedness to Jesus, by the terrible condition of the heathen, and by that awful Hell whose yawning mouth is before them, ought you not to say, "Here am I; send me?"

The vessel is wrecked, the sailors are perishing; they are clinging to the rigging as best they can; they are being washed off one by one! Good God, they die before our eyes, and yet there is the

preach it to the Gentiles in Acts ten. Peter preached salvation was by the free and unmerited favor of God in both sermons.

Acts 10:43: "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins." Faith in Christ is one of the Divine prerequisites leading to Scriptural baptism, for faith is the evidence of Holy Spirit regeneration. "But without faith it is impossible to please Him" (Heb. 11:6). Paul, by Divine inspiration says, "Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). This text certainly implies that a person having the Spirit of Christ is His.

Now, note what Peter says concerning Cornelius and company: "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" (Acts 10:47). Here is an undeniable fact: Cornelius and others which heard Peter preach received the Holy Spirit BEFORE they were baptized in water. The gospel of Christ is not in water. It is not good news to a sin-sick soul to tell him that Jesus was baptized in the Jordan River. The glorious gospel is that Christ came into the world to save sinners, and that not by His baptism, but, by His death, burial and resurrection. Peter says again, "Who His ownself bare our sins in His own body on the tree" (1 Pet. 2:24). It is on the cross of Calvary that Jesus bore His people's penalty. It is here He suffered the curse wrought by their sin. The atonement was not wrought in Jordan, but on Calvary.

Water baptism is symbolic of the work performed by Christ in redeeming His people from their sins. The Holy Spirit shall infallibly apply the benefits of Christ's atonement to every person for whom it was made. Baptism is a testimony to the world that the one being baptized has already received (not in order to) the chief benefit, namely, the forgiveness of his sins "Without shedding of blood is no remission" (Heb. 9:22).

In the last question of your letter you say, "There are many more truths hidden in the gospel, are you willing to receive them?" From the tenor of your letter I believe you mean to ask, "Are you ready to receive what I deem to be gospel truth?" If what you had to offer in your first letter as truth is an example of the balance of your suppositions, I must answer with an emphatic NO, I AM NOT WILLING TO RECEIVE THEM.

This letter is not intended to be an assault upon you personally, especially since you claim to be saved, but I urge you to reexamine your foundations of hope.

A sinner saved by the free and unmerited grace of the sovereign Lord of Heaven and earth.

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lifeboat stanch and trim. We want men! Men to man the boat! Here are the oars, but never an arm to use them! What is to be done? Here is the gallant boat, able to leap from billow to billow, only men are wanted! Are there none? Are we all cravens? A man is more precious than the gold of Ophir.

Now, my brave brethren, who will leap in and take an oar for the love of Jesus, and you dying men? And ye brave women, ye who have hearts like that of Grace Darling, will not ye shame the laggards, and dare the tempest for the love of souls in danger of death and Hell? Weigh my appeal in earnest and at once, for it is the appeal of God. Sit down and listen to that sorrowful yet majestic demand, "Whom shall I send, and who will go for Us?" and then respond, "Ready, aye ready; ready for anything to which our Redeemer calls us." Let those who love Him, as they perceive all around them the terrible token of the world's dire need, cry in agony of Christian love, "Here am I; send me."

Reply To Campbellite

(Continued from page seven)
would be suicide for Campbellism." (pages 87 and 88).

In Acts ten it is plain to see that Cornelius, his family and friends were saved before they were ever baptized in water. Peter did not preach baptismal salvation to the Jews in Acts two, neither did he

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