

## "Re-Baptism" Religious Persecution In N.G.

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear friends:

Greetings to each of you in the name of our Lord Jesus Christ.

It is good once again to be able to write a few lines and tell you of the work here in Papua, New Guinea. We continue to enjoy the marvelous blessings of the Lord from both a physical and a spiritual sense. We do not boast when



FRED T. HALLIMAN

we say that we would expect this, for has He not promised to be with us and to never leave nor forsake us, to supply our every need, to give us what we ask for when we pray according to His will and many other promises.

If you are failing to claim the promises of the Lord, don't blame Him. Many people never win a race or a game. Why? Because they never play according to the Rule Book. God has given us a Rule Book and if you play according to the rules in this Book, you

can expect to win every time. The game is not always easy and the rules hard to believe sometimes, but never hard to understand. Because they are so easy to understand, but hard to believe, sometimes we find many people trying to change them and would, in vain, try to write a new book with a complete new set of rules to suit their own desires, but please be reminded of the words of the Master, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

The revival meetings continue among the churches with marvelous visible results. Seldom is (Continued on page 7, column 4)

## The Fatal Shot

Here's a story about Satan's attack upon a Christian. First, he shot a poisonous dart at his heel; but the Christian was unharmed because he had his feet shod with the preparation of the Gospel of peace.

Satan's next attempt was at his loins; but the Christian repelled this because he had his loins girt about with the truth.

Unsuccessfully, the devil tried a shot at his breast, for there was the breastplate of righteousness to protect him.

The Christian knocked away another shot with his shield of faith, and his helmet of salvation repelled another arrow.

But the devil, not being easily discouraged, slipped around behind the Christian and shot him in the pocketbook and killed him dead! —Copied.

## Anonymously To Elder James Whitsitt

ELDER JOHN LELAND  
(1754-1841)

If Christ died for all the human family, with one and the same view, why is it the greater part of them live and die, without ever hearing of His name? If hearing of it is not necessary to salvation, why should so much time, expense, and affliction, be imposed on the world? If Christ has suffered all that is necessary to make reconciliation to God, what has chilled His love, that, either by withholding the means for men to use to save themselves, or by limiting the displays of regenerating grace, by which He saves them, He should not save with ease, those who cost Him pain and blood? If Christ has not died for all, those for whom He did not die,

have no more cause to complain than the felon has, because no other appears to die for his crimes; and yet, to a spectator, this looks like a respecting of persons.

The law of eternal right, will always be binding on rational beings, as long as the perfections of God, and the faculties of men exist. This law enjoins on all men to believe all that God reveals, and do all that He commands. That God revealed the true Messiah, and the Messiah gave infallible proofs



JOHN LELAND

that He was the anointed, is certain; therefore, all who saw Him and His works, and did not believe in Him gave God the lie; and, all who do not believe the record that God has given of His Son, make Him a liar. It is, moreover, true, that all who do not believe shall be damned; are condemned already. The light is not the condemnation, only by exposing the evil deed, of breaking the law.

To believe that men will be condemned for simply not believing that Christ died for them, is pre- (Continued on page 6, column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 46, No. 26

ASHLAND, KENTUCKY, JULY 16, 1977

WHOLE NUMBER 2129

## WHY DO WE PREACH?

By LARRY J. KILLION  
Clarksville, Tennessee

Why preach?

Mark 16:15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Jesus has commissioned His church to go into the world and preach the gospel. No

one else has the authority to do this job. Only those of us who are truly born again by the sovereign grace of God and have followed our Lord in "scriptural" baptism (I will by-pass the urge to preach a four point sermon here) have the right to make claim to this divine commission. Nevertheless, this is not to be our main reason for preaching.

I am afraid that the majority of the preaching that is done today

to every creature." I was asked one time, "Does that mean we should preach to a dog or a cat and things like that?" I chuckled at this question as you may be doing now, but think for a moment about why we should preach, and let me share something with you (Continued on page 6, column 2)

## History Of Missouri Baptists

WILLIAM CATHCART  
(1826-1908)

The first Christians of any denomination, save Catholic, that ever set foot upon the soil of Upper Louisiana, now the State of Missouri, were Baptists. So far as we have been able to learn, Thos.



WILLIAM CATHCART

Bull, his wife, and her mother, Mrs. Lee, were the first to come. They settled in Cape Girardeau County in 1796. The following year they were joined by Enos Randall and wife, and Mrs. Abernathy.

At that time Missouri was under the dominion of Spain, and the Roman Catholic was the established church. In 1799, Eld. Thomas Johnson, of Georgia, visited these pioneers, preached the gospel to them and their neighbors, and baptized one woman. This was the first administration of baptism west of the great river, and Elder Johnson was the first Baptist minister of the regular order who ever visited the Territory.

Elder David Green removed from Kentucky and settled in Cape Girardeau County in 1805, and commenced at once to gather together the Baptists. He organized, in 1805, the Tywappity Baptist church, in Scott County, of eight or ten members. For want of succor it soon became defunct, but reorganized in 1809.

The Bethel church was the first permanent church organization in the State. It was formed with fif- (Continued on page 8, column 1)



LARRY J. KILLION

is done for the wrong basic motives. It is a good thing to be obedient and to accommodate a sense of duty within us, but preaching should be done not only because of duty but because of desire. There should be a desire in every God-called preacher to accomplish something when he preaches, but it must be for the right motive.

The text says "preach the gospel

## PARADISE RESTORED

I. M. HALDEMAN  
1845-1933

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:19-21).

When man fell creation fell. It fell because creation in respect to this earth was headed up in him. God placed a ban upon it, a restraint of its fruitfulness.

Instead He gave liberty to thorns and briars and poisonous, creeping things.

You may plant your garden, you may plant your orchard, set your vines and sow your fields. You may go to sleep and rest and think your work is done, that nothing remains but to awake again

and receive the looked-for fruit and harvest.

When you do awake you will find the poisonous, creeping things have climbed over your wall and fence, have glided in among the good seed, flung their tentacles



I. M. HALDEMAN

of death about them and are slowly, surely strangling the life out of them.

If you would have your garden to grow, your orchard to yield its fruit, your vineyard to hang out its purple clusters, your harvests to ripen in the kiss of sun and developing touch of caressing winds, then you must rise early (Continued on page 7, column 2)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE POWER OF SATAN

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

Satan is "the prince of the power of the air." Acts 26:18 speaks of "the power of Satan," and the Scripture informs us that he has "the power of darkness" (Col. 1:13). The Devil is a fallen angel, and angels are "powers" (Rom.

8:38; Eph. 3:10; 6:12; Col. 1:16; 2:15). It behooves all serious students of the Word to acquaint themselves fully with the power Satan is privileged to exercise by the permission of God.

HIS GREAT POWER

Theologians tend to give Satan either too much power or too little. The Devil is second to God. Christ called him the strong man (Matt. 12:29). His strength surpasses that of the mightiest man on earth and is as great as that of Michael the archangel (Jude 9). Peter

compares Satan to a lion, the king of beasts (1 Pet. 5:8). The power of the Devil is such as will excite the wonder of all who study the display of it in the Bible. It is great enough to excite the caution of all who fear God.

Men in general have no adequate conception of the greatness of the Devil's power. Were he permitted to exercise his natural powers according to his pleasure, the sons of men could not a moment withstand him. He would destroy all (Continued on page 2, column 1)

TUNE IN TO  
THE INDEPENDENT  
BAPTIST HOUR  
EACH SUNDAY

WGM! — Ashland, Ky.  
8:00 - 8:30 a.m.

WFTQ — Fulton, Miss.  
1:00 - 1:30 p.m.

1976

BOUND  
VOLUMES

NOW READY!

Price \$10.00

Supply Limited

Calvary Baptist Church

P.O. Box 910

Ashland, Kentucky 41101



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL --- Editor

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

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

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

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

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

### SUBSCRIPTION RATES

One year --- \$4.00; Two years --- \$7.00  
Five years --- \$14.00; Life --- \$50.00

CLUB RATE: 15 or more --- each \$3.00

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

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

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

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

## Power Of Satan

(Continued from page one)

flesh and derange the whole ma-  
terial universe, for he is the De-  
stroyer.

### HE CAN AFFLICT

That the Devil possesses the  
power to afflict a believer is dem-  
onstrated in Job 1:13-19. The  
power he exercised to effect his  
evil purpose against Job is aston-  
ishing. God gave the house of Job  
into the hands of the Prince of  
Darkness. Satan destroyed the  
household of this righteous man by  
his own power through the instru-  
mentality of his servants and the  
agency of natural causes.

The Devil displayed a sort of  
providence in the ordeal of Job.  
"And there was a day when his  
sons and his daughters were eat-  
ing and drinking wine in their  
eldest brother's house: And there  
came a messenger unto Job, and  
said, The oxen were plowing, and  
the asses feeding beside them:  
And the Sabeans fell upon them,  
and took them away; yea, they  
have slain the servants with the  
edge of the sword; and I only  
am escaped alone to tell thee" (Job  
1:13-15).

Satan planned and executed this  
whole evil affair. The Sabeans  
acted purely from avarice and not  
to serve the Devil. But why did  
they come at this particular time?  
Satan must have regulated their  
journey, bringing them to this  
place, and exciting their covetous-  
ness. Why did the Sabeans kill  
the servants and preserve one?  
Evidently, the Devil intended the  
survivor to be a messenger of evil  
tidings, but the Sabeans had no  
such intentions.

When permitted by God, the  
Prince of Darkness can unload  
the artillery of Heaven. "While  
he was yet speaking, there came  
also another, and said, The fire  
of God is fallen from heaven, and  
hath burned up the sheep, and the  
servants, and consumed them;  
and I only am escaped alone to  
tell thee" (Job. 1:16).

Doubtless the lightning had  
often flashed over the flocks of

the servants of Job, but now it  
strikes and destroys. Satan is  
seen here using the power of na-  
ture to bring destruction to men  
and beast. By a remarkable provid-  
ence the Prince of Darkness  
spared one servant to carry the  
doleful message to the victim of  
his malice.

In pursual of his afflictive pur-  
pose, Satan influences the minds  
of his subjects by the gratifica-  
tion of their own propensities and  
lusts. "While he was yet speak-  
ing, there came also another, and  
said, The Chaldeans made out  
three bands, and fell upon the  
camels, and have carried them  
away, yea, and slain the servants  
with the edge of the sword; and  
I only am escaped alone to tell  
thee" (Job 1:17).

Who suggested this to the Chal-  
deans? Why at this particular  
time? Why did they kill the serv-  
ants and spare one? Why did  
each surviving servant come to  
Job in succession? The answer  
is Satan works in his afflictive  
power. Unless Satan was re-  
strained by God, the civil powers  
would afford little protection to  
the righteous. It is a constant  
miracle that depraved murderers  
by the thousands do not take the  
lives and property of God's people.  
Many saints sleep in safety be-  
cause God makes a hedge about  
them.

Acting with Divine permission,  
Satan can direct the very winds  
of Heaven. "While he was yet  
speaking, there came also another,  
and said, Thy sons and thy daugh-  
ters were eating and drinking wine  
in their eldest brother's house:  
And, behold, there came a great  
wind from the wilderness, and  
smote the four corners of the  
house, and it fell upon the young  
men, and they are dead; and I  
only am escaped alone to tell thee" (Job  
1:18-19).

Why did the tornado strike this  
particular house? Why was the  
shield of protection placed over  
one servant? The answer is sim-  
ple: Satan loosed the whole of

### NOW READY!

## ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

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

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

### CALVARY BAPTIST CHURCH BOOK STORE

P. O. Box 910

ASHLAND, KENTUCKY 41101

his artillery against one man in  
succession in a moment of time.  
The servants of Satan work with  
the exactness of the motions of  
an army. What power the Em-  
peror of Darkness has over his  
subjects! The mightiest of earth-  
ly monarchs and feeble when  
compared to him!

### BRINGS SICKNESS

The Prince of Darkness can af-  
flict an elect soul with disease.  
"And the Lord said unto Satan,  
Behold, he is in thine hand; but  
save his life. So went Satan forth  
from the presence of the Lord,  
and smote Job with sore boils  
from the sole of his foot unto his  
crown" (Job. 2:6-7). This pas-  
sage reveals Satan can cause sick-  
ness only by Divine sufferance.

In Luke 13 there is mention of  
"a woman which had a spirit of  
infirmity." Christ distinctly said  
this daughter of Abraham had  
been disease-bound by Satan for  
eighteen years (Luke 13:16). When  
Christ healed her, He broke the  
power of the Devil who caused  
the disease.

Acts 10:38 is pertinent on this



## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



### "TRUST IN THE LORD WITH ALL THINE HEART"

"Trust in the Lord with all  
thine heart; and lean not unto  
thine own understanding. In all  
thy ways acknowledge him, and  
he shall direct thy paths" (Prov.  
3:5,6).

I don't know whether you real-  
ize it or not, but you never find  
the word "faith" in the Old Testa-  
ment. The word "faith" is a New  
Testament word, whereas the word  
"trust" is an Old Testament word.  
They are synonymous, and when  
Solomon writes this third chapter  
of Proverbs and calls upon the  
people to trust in the Lord with  
all their heart, it would be equiva-  
lent to Solomon saying that we are  
to have faith in God, and believe  
in Him with all of our heart.

I have thought a great deal  
about this matter of trust, and  
I am sure that while each of us  
would say, "I trust the Lord  
Jesus Christ for my salvation,"  
there are mighty, mighty few of

us who really, actually, and truly  
trust the Lord for the events of  
life from day to day.

In fact, I wonder how exceed-  
ingly far short we come in the  
matter of trusting God as to the  
events of life every day. If you  
will be honest, you will admit  
that you are trusting in your  
friends, your relatives, your ac-  
quaintances, and your business  
associates more than you trust  
in God. I am afraid that is true  
with most of us — that we show  
an exceedingly small amount of  
trust in God, or faith in God's  
providences.

I would like to show you some  
few ways whereby we certainly  
ought to trust the Lord.

### WE OUGHT TO TRUST HIM WHEN WE WANT KNOWL- EDGE.

God may have endowed you  
with a good many talents, and

you may be deeply grateful to  
God for the many talents that  
He has thus given unto you, but  
you'll never understand much  
spiritually unless God gives you  
spiritual perception. As I have  
often said, you may be able to  
understand material things, but  
you certainly can't understand  
spiritual things unless God gives  
you faith that you can trust Him.

We read:

"If any of you lack WISDOM,  
let him ask of God, that giveth  
to all men liberally, and upbraid-  
eth not; and it SHALL BE  
GIVEN HIM. But let him ask in  
faith, nothing wavering. For he  
that wavereth is like a wave of  
the sea driven with the wind and  
tossed"—James 1:5,6.

We have a remarkable ex-  
ample in the Bible of the in-  
dividual who asked for wisdom  
and it was granted to him of  
(Continued on page 3, column 1)

subject: "How God anointed Jesus  
of Nazareth with the Holy Ghost  
and with power; who went about  
doing good, and healing all that  
were oppressed of the devil; for  
God was with him." Here the  
healing of lunatics and epileptics  
by Christ is viewed as relief from  
Satanic oppression.

The Apostle Paul had a thorn in  
the flesh. Some say that it was  
poor eye sight (Gal. 4:15; 6:11).  
Others believe it was a speech im-  
pediment (II Cor. 11:6). Still oth-  
ers feel Paul was a weak and ugly  
person (II Cor. 10:10). Regard-  
less of what this physical afflic-  
tion was, one thing is certain: it  
was "a messenger of Satan" who  
was responsible for the problem  
(II Cor. 12:7). Satan meant this  
bodily malady for evil, but God  
meant it for Paul's good.

### THE POWER OF DEATH

When allowed by God, Satan can  
inflict corporal death: "Foras-  
much as the children are partakers  
of flesh and blood, he also him-  
self likewise took part of the  
same; that through death he  
might destroy him that had the  
power of death, that is, the devil" (Heb. 2:14).

He is said to have the power  
of death, not because he can kill  
at his pleasure (Job 2:6) but be-  
cause he was a murderer in Eden.  
The author of sin is the author  
of its consequence. Death reigns  
over sinful man since his fall  
which Satan brought about. Satan  
acquired this power over man by  
God's law which requires death  
as the penalty of sin. Death is  
the executioner of sin, and Satan  
has the power of death. He is  
the monarch who rules in the  
kingdom of death, wielding his  
tyrannical scepter over man.

By the authorization of Heaven  
Satan may destroy the flesh of a  
regenerate person. Concerning  
the incestuous man Paul told the  
Corinthian church: "To deliver  
such a one unto Satan for the de-  
struction of the flesh, that the  
spirit may be saved in the day  
of the Lord Jesus" (I Cor. 5:5). It  
is very unpleasant to contemplate  
dying in the Devil's slaughter-  
house. When God grants the right,  
Satan has the power to destroy  
the bodily nature of one whose  
"spirit may be saved in the day  
of the Lord Jesus."

### FILLS MEN'S HEARTS

"But Peter said, Ananias, why  
hath Satan filled thine heart to lie  
to the Holy Ghost, and to keep back  
part of the price of the land?"

(Acts 5:3). The question of Peter  
shows that he believed Ananias  
had criminally entertained the  
suggestion of Satan. The lie was  
conceived in Ananias's own heart,  
but he had permitted the Father  
of Lies to fill his mind. Satan  
had great power over Ananias. He  
had power to completely fill his  
heart with evil. It is a sorry house  
when the Devil keeps the key.

### INFLUENCES THE SAINTS

The Devil influenced Peter to  
dissuade Christ from dying for His  
people: "From that time forth  
began Jesus to show unto his dis-  
ciples, how he must go unto Jeru-  
salem, and suffer many things  
of the elders and chief priests and  
scribes, and be killed, and be  
raised again the third day. Then  
Peter took him, and began to re-  
buke him, saying, Be it far from  
thee, Lord: this shall not be unto  
thee. But he turned and said unto  
Peter, Get thee behind me, Satan:  
thou art an offense unto me: for  
thou savourest not the things that  
be of God, but those that be of  
men" (Matt. 16:21-23).

Even the apostles of Christ did  
not live uninfluenced by the Evil  
One. Here the Apostle Peter spoke  
Satan's language and is seen being  
a mouth-piece for Hell. The Tem-  
pter delights in sending temptation  
by the unsuspected hands of a  
friend. Christ called Peter Satan  
because his suggestion came from  
the Devil. It was a whisper from  
Hell to move Christ from His pur-  
pose to suffer.

### CASTS INTO PRISON

The message of Christ to the  
church at Smyrna was: "The devil

shall cast some of you into prison"  
(Rev. 2:10). In this expression  
is seen the source of religious per-  
secution. Kings magistrates, and  
popes are the instruments of Satan  
who was a murderer from the be-  
ginning.

Prison has been the lot of more  
than a few of God's saints. Min-  
isters of the gospel have not been  
exempt from Satan's power in this  
respect. Joseph was put in prison  
in the Old Testament, and Paul  
and Silas in the New Testament.  
Simon Peter was confined to jail,  
and on another occasion both  
Peter and John were put in prison.  
It was the Devil who kept John  
Bunyan, the famous Baptist  
preacher of England, in the Bed-  
ford jail for 12 years. The Prince  
of Darkness has Georgi Vins,  
leader of the underground Bapt-  
ist churches, in prison in the  
Soviet Union this very day. The  
Evil One would put all preach-  
ers and parishioners in prison to  
slow down the spread of the Gos-  
pel, if God would only give him  
the right to do so.

### BECOMES AN ANGEL OF LIGHT

The Prince of Darkness can  
transform himself into an angel of  
light. The Apostle Paul wrote to  
the Corinthians: "And no marvel;  
for Satan himself is transformed  
into an angel of light" (II Cor.  
11:14). In Eden long ago he trans-  
formed himself into a serpent in  
order to tempt Eve. It would  
seem he has power to assume  
almost any form or shape in order  
to promote his kingdom of dark-  
ness. He does not always appear  
(Continued on page 5, column 5)

## THE SOVEREIGNTY OF GOD

By  
ARTHUR W. PINK  
320 Pages

Cloth \$6.95

Paper Back \$1.95

If you are looking for a book that really gives you the  
"meat" of God's Word on the doctrines of election, predestina-  
tion, 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

P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

JULY 16, 1977

PAGE TWO



## Trust In The Lord . . .

(Continued from Page Two)

God. Long, long ago, Solomon came to the throne after David had died. One day, God appeared unto Solomon and said, "Solomon, ask what you will and it shall be given unto you."

I am wondering what kind of request you would make unto God, if God would say to you, "Make a request, and whatever request you ask for, I will grant it." To be truthful, wouldn't you be ashamed for God to give you a blanket invitation like that? I'll be frank and say that I think the reason why God doesn't deal with us that way is because God knows too much about us. But suppose God would tell you that you could have anything you want—to just make a request and He will give it to you. I think some people would say, "Lord, if it isn't too much trouble, I'll take a pink Cadillac for Monday, and I'll take a nice Buick for Tuesday—oh, just a few little things like that, Lord, would be perfectly all right with me."

Then I wouldn't be surprised if some of you would say, "Lord, if I could have anything I want, I saw the most darling hat up the street in the window. I would like to have that new hat."

Then some would say, "Lord, if it is all right with you, let me get my hands around the neck of my enemy, and let me squeeze his neck until the cider runs out of his Adam's apple."

I am afraid that that is about the way that you and I would ask, if God were to give us a blanket promise like He did Solomon.

God said, "Solomon, you name it, and whatever you ask, I'll give it to you." It is remarkable the answer that Solomon gave unto the Lord, for we read:

"And now, O Lord, my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. GIVE THEREFORE THY SERVANT AN UNDERSTANDING HEART to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?"—I Kings 3:7-9.

Solomon asked for wisdom and God granted that prayer. God said, "Solomon, because you did not ask for a long life, because you didn't ask for wealth and riches, because you didn't ask for victory over your enemies, but because you asked that you might have wisdom to be the right kind of king, I am going to give you what you asked for, and I am also going to give you the things you didn't ask for." God kept His promise.

Beloved, I say to you, we ought to trust the Lord when we want knowledge.

I have a feeling that you and I don't know very much as far as this world is concerned, especially about the things of the Lord. As far as our work is concerned, we don't know how we are going to carry it on. There isn't a day that goes by that I don't come face to face with this fact: "Lord, I don't know how to run my business. Lord, I don't know how to edit THE BAPTIST EXAMINER. Lord, I don't know how to pastor a church. Lord, I don't know how to spiritually witness for you." I tell you, beloved, we need to cry out to Him in faith, and by trust, believe that God will give us knowledge. So I say that we need to trust the Lord when we want knowledge.

WE OUGHT TO TRUST THE LORD WHEN WE HAVE ENEMIES.

You say, "Should a Christian

have enemies?" I don't know whether he should or not, but most Christians do. I have often said that when the Apostle Paul left a town, he usually said to the brethren, "When you want to get in touch with me, you can get me in care of the city jail." Now he may not have said that in so many words, but it was actually true, because that is where he usually went, when he got to the next town.

Yes, beloved, a Christian has his enemies. You can't live in this world apart from making enemies with the world.

There are two remarkable examples in the Bible of individuals who trusted God in the face of their enemies.

We find in I Kings how Elijah said to a servant of Ahab, "If you will tell Ahab to meet me out on Mount Carmel, we will end this 3½ years drouth. We will have a showdown to see which God is the Lord. The servant of Ahab said, "Just as soon as I go to tell him, you will leave, and when I come back, you won't be here. If I bring Ahab out to Mount Carmel where you said the meeting shall be held, you will not be there." Elijah said, "I'll be there because I want to face Ahab in person."

When they came together on Mount Carmel, Ahab put on a prayer-meeting look, and with a sanctimonious whine that could be heard for three blocks, he said, "Art thou he that troubleth Israel?" Elijah said, "I have not troubled Israel; but thou, and thy father's house, in that you serve Baal and have turned from the living God. You are the ones that are causing Israel to suffer."

I am sure that Elijah must have looked that sin-cursed Ahab through and through with a look that was as penetrating as an X-ray, and I am sure it was with a voice of thunder that he passed judgment upon Ahab and said, "It is you and your father's house that have caused trouble for all of Israel."

I can see this man Elijah as he met with Ahab on Mount Carmel. It seems wonderful and re-

## The Holy Vessels and Furniture of the Tabernacle

—By—  
HENRY W. SOLTAU



148 pages

\$5.95

This comes from the pen of a very able Bible scholar and should be a special help to every Bible student who is interested in the study of the tabernacle with its typical meaning. If you have been amazed at the detail of the tabernacle furniture, we are sure you will find this book most helpful as it very accurately treats this subject. There are ten full color illustrations which add greatly to the value of the book making it actually a classic in its field.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

## IS "THAT" IN THE BIBLE?



Question:

WHERE IS AN EXCELLENT WORD-PICTURE OF A DRUNKEN MAN?

Answer:

Proverbs 23:29-30, 33-35 — "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine . . . Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, thou shalt say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again."

markable to me how Elijah said, "If God is God, then serve Him; if Baal is God, then serve him." The people said, "It is well spoken; we will find out which one is God."

Oh, how Elijah put him to a test when he said:

"Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under; And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken"—I Kings 18:23,24.

Elijah said, "You go first, because there are 450 of you, and I am just one by myself. Which-ever God sends fire, then we will know that he is the God that is to be worshipped."

All day long that crowd of people called upon their god in a monosyllabic tone, "O Baal, hear us. O Baal, hear us." At noontime, Elijah mocked them. Baal was a sun god and at noontime when the sun was shining its brightest, he ought to be more on the job than at any other time. We read:

"And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them"—I Kings 18:27,28.

The Word of God says that finally, when they were hoarse from their praying and shouting, and when they were exhausted from their exertions, and when they were covered with blood and dust, they admitted that their god was a powerless god. It was then that Elijah stepped forward and prayed that little prayer of 63 words and the fire of God fell out of Heaven and burned up the altar, the stones of the altar, the wood on the altar, the bullock on the altar and the water that had been poured around the altar. All of it was consumed before God. I say to you, this is proof of a man that trusted God.

You can't tell me that Elijah wasn't a human being—a man of like passions, who was just as cowardly as we are. You can not tell me that Elijah didn't have

some fear when he met Ahab. You can't tell me that Elijah didn't have fear when he stood there in the presence of Ahab and those false preachers, but Elijah trusted in the Lord in the face of his enemies, and God brought him safely through the difficulty.

Another example in the Word of God was the experience of Moses when he was leading the children of Israel. When they came to the Red Sea, can't you see that impossible barrier rolling before them? Can't you see the sun glistening upon the harness and above the chariots of the Egyptians? Can't you see Moses how horror stricken he is? Can't you see the people as they express their fright with an impossible barrier before them and with an army coming behind? I can hear Moses as he said:

"Fear ye not, stand still, and see the salvation of the Lord"—Ex. 14:13.

God said, "Wait a minute, Moses. You have given the wrong command. Let me call the signals today. Let me direct the parade. Let me tell you what to do. Say to the children of Israel that they go forward, and you shall see the Egyptians no more forever." In other words, God said to Moses, "You just go forward and let me take care of the Egyptians."

When Moses did as God commanded, all that was left of the Egyptians was the corpses of horses, corpses of Egyptians, and the wreckage of their chariots and instruments of war, for the Red Sea that was opened up to Israel, became but a mire and quicksand to the Egyptians. God kept His word when He said, "You go forward and let me take care of the Egyptians."

I say to you, the greatest encouragement that has ever been mine in life is to read this passage of Scripture and know that God—this same God that said to Moses, "You go on and I'll take care of the Egyptians"—this same God is saying to us today, "You just go on and serve me and let me take care of your enemies."

I look back across my own experience. There has been time after time that I could have handled my enemies, I think, myself. There has been time after time I would have liked to have handled them my way. There has been time after time it would have been a little bit of joy to me to have handled my enemies as I thought best. But you know, beloved, I have always remembered this passage of Scripture, how God took care of the Egyptians. I have a very definite conviction that that is exactly what God wants you and me to do. God wants us to go forward and leave our enemies entirely in His hands.

III

WE OUGHT TO TRUST THE LORD WHEN WE HAVE A HARD TASK.

Do you have any hard jobs? Do you have any big tasks? Is there anything that God has called on you to do and it looks like it is a super-abounding difficulty up before you? Beloved, I say to you,

when you have a hard task, that is the time to trust the Lord.

Take Moses, for example, Moses stood beside that burning bush on the backside of the desert when God called him to lead the children of Israel out of the land of Canaan. Moses looked at that burning bush that burned, yet wasn't consumed, and as he stood there and gazed at the bush, God gave a commission. Moses threw up his hands and said, "God, not me! First of all, I can't talk, and in the second place, my family is a very, very weak family. Lord, send anybody else but me."

It was a hard task, I grant you, for between Egypt and Canaan was a wilderness. Between Egypt and Canaan was a desert. There wasn't any water out there. There were the Amalekites and plenty of enemies to be met. The children of Israel had not been trained as far as warfare was concerned. Moses was given the task of leading them over into Canaan.

Where are they going to get food? Where are they going to get clothing? Where are they going to get water? How are they going to protect themselves from their enemies? How are they going to learn which way to go? It was a task, but God took care of every step of the way. The enemies, God handled them. The water supply, God gave them that out of a rock. The food came down out of heaven every day. As for direction of how they were to go, all they had to do was to look up into the sky and see the cloud, and move as it moved. Beloved, I say to you, when you have a hard task, just trust in the Lord. The same God that led Moses in his hard task, is the God that directs us today.

You say, "Moses had an easy time." Somehow I doubt that Moses had an easy time. He had food given to him. He had water given to him. He had clothes that didn't wear out for forty years. He didn't have any doubt which way to go because when he looked in the sky, as the cloud would move, he would move. I tell you he really had a task, but he trusted the Lord.

Isaiah likewise, went out to do a job of work for the Lord, and he knew he was going to fail from the start. One day Isaiah was in the temple worshipping, and he saw the Lord, high and lifted up. He saw a remarkable vision of an exalted God, and he cried out:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts"—Isa. 6:5.

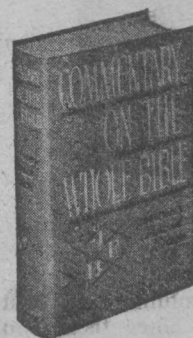
Then God cleansed his lips, and Isaiah said, "Here am I; send me." Listen to the commission that God gave Isaiah:

"Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be (Continued on page 4, column 4)

## Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$15.95



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

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

CALVARY BAPTIST CHURCH

P.O. Box 910—Ashland, Kentucky 41101

THE BAPTIST EXAMINER

JULY 16, 1977

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Is the gift of tongues still for the churches today? If they ceased with the apostolic age, why?"

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH  
9272 Euclid-Chardon  
Road  
Kirkland, Ohio



We do not consider the gift of tongues to be viable today because:

a) It is a phenomenon which has as its primary attribute, sensationalism.

b) Its attraction produces no superior spirituality — in fact, I have observed some people who have the "gift" of tongues to be very carnal, bordering on ungodliness.

c) All of its defenders and adherents are completely Arminian in their doctrine and practices which is of itself contrary to the Word of God.

d) It is not practiced, within the framework of scriptural churches, in fact, mostly it is like wildfire — under no one's control.

Tongues did cease with the apostolic age because the last human contributor to the New Testament Scripture was the Apostle John. When he died all revelation was completed so that the old Scriptures were complimented by the new — the revelation of God to man was perfected — that which is perfect has come (I Cor. 13:10) — negating the necessity of prophecy, tongues and further revelation (I Cor. 13:8).

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



If the gift of tongues is still in force today I must have missed the boat. In my younger days I taught Latin and French. But it required much study on my part. God gave me some ability for learning those languages, but He sure did leave it up to me to apply myself to the study of them.

Though the King James version is the best translation of the Bible that we have, still the translators of this version played into the hands of old Satan when they translated DIALEKTOS as tongue in references like Acts 1:19 and 2:8. In Acts 2:6 they translated this same word correctly as language. It is also puzzling to know why they translated GLOSSA as tongues in so many places, and especially, in I Corinthians 12 and 14. It seems that I can just see the old devil having a picnic as they do that. And then when they imposed the italicized word "unknown" upon us I am sure he went into a fit of ecstatic joy. This italicized word opened the door for him to fool myriads of people, even many who claim to be Baptists. If you visit some of the modern day cults, even among some who claim to be Baptists, you just might be able to hear him having a heyday.

The gift of speaking in a foreign language without having to study

that language, like the miracles, ended in apostolic times because it was no longer needed. If you won't believe the apostles did that on the day of Pentecost, you would not have believed had you been there, and had you heard them that day. God has never given anybody the gift of jabbering like frustrated jay birds. They get that gift from the other fellow.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



For the life of me, I can't see how people get this movement of speaking in some unintelligible gibberish out of the Bible. It doesn't take but a little study to see that the "tongue" as described in the Bible is talking about other languages.

Any time the word "tongue" is used, it is speaking of a definite language. "By these were the isles of the Gentiles divided in their lands; everyone after his TONGUE, after their families, in their nations" (Gen. 10:5). Again we read in Revelation 7:9: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne . . ." It cannot be denied that these verses are speaking of languages.

The Greek word that is translated tongues in Revelation 7:9 is the one used in I Corinthians chapters 12 and 14 that people use for their ungodly speaking in unintelligent sounds. The Greek word "GLOSSA" which simply means a language is used in all these passages.

When Peter and the apostles spoke in tongues on the day of Pentecost, it is perfectly obvious they spoke in a language that everyone understood. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). It is clearly shown in verse 11: "Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

Anytime the word "unknown" is used in connection with tongues,

we see it in italics which means that it was not in the original Greek. In fact, the clear teaching is that if a person speaks in tongues it should not be unknown.

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine . . . So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air" (I Cor. 14:6-9).

In Genesis 11:1-9 God confused the tongues, so that everyone spoke in different languages. When Christ gave His church special power in the early days He gave the apostles special gifts of speaking in the languages so that the separation by tongues might be seen to be fused together once again. Certain men today have the gift of tongues, but not in the same way as in the early days. A missionary learns the tongues of the people with whom he is working and God gives him the gift to learn it. We do not all have that gift, but those who have it must learn to use it wisely. If God gave me the gift of speaking in the language of some other people, it would be foolish for me to speak to my church here in that language. The church would not be edified.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlbeka, Florida



I do not believe that the gift of tongues is for the church today. Let us get the truth in our minds, that when people spoke in tongues on the day of Pentecost they spoke in actual tongues. In Acts 2:6 we read: "The multitude came together and were confounded, because that every man heard them speak in his own language." "Tongues," in the sense that they are spoken of usually today, constitute an incoherent jabber that no one understands. I have known people to get mixed up in holiness meetings, and to go to jabbering. They didn't understand what they were saying, and nobody else understood. A display of that kind of tongues is of no use to anybody.

I served as a missionary to Brazil during the earlier part of my life. Different holiness groups, who were strong on "tongues" were located there. All of them, without exception, had to study language in order to talk to those people. In not a single case did any such receive the gift of the Portuguese language such that they didn't have to do language study. I have never heard of those who believe in tongues being endowed with the supernatural ability of "tongues," such that no language study was necessary.

The questioner asks, "If they ceased with the apostolic age, why?" The Scriptures (I Cor. 13:8) say, "whether there be tongues, they shall cease." Tongues were given at the start of the apostolic age to verify Christianity, and to start it off with a big start. Acts 2:8-12 mentions Israelites of a whole string of countries. People speaking these languages understood the Gospel that was preached to them, and many of them went back to win others to Christ. Then when the question arose as to whether or

not Gentiles could be saved, the gift of tongues made it plain that a Divine work had been done. Read the story in the early part of Acts concerning how the apostle Peter was led to preach to Cornelius and his household. When the Holy Spirit was poured out on that Gentile group, it became very evident that salvation was for Gentiles as well as Jews. Remember that none of the New Testament had been written. It is very clear that tongues vanished as time went on.

The question of tongues seems to have troubled only one church, and that was the church at Corinth. They had more problems than most any church, so tongues was certainly not a mark of spirituality. Read the 14th chapter of I Corinthians. You will find that the word "unknown" tongue is an incorrect translation. The word "unknown" is not in the original at all. Paul says that if anyone in a church service wants to speak in a tongue, there must be somebody present who can interpret, and if there isn't, he is to keep silent.

## Trust In The Lord . . .

(Continued from page three)  
healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" —Isa. 6:9-11.

Notice the commission that God gave Isaiah. He said, "You go out and preach, but just remember this: the people are going to hear, but they are not going to understand. I am not going to let them understand anything that you preach. I am going to let them see, but they are not going to be able to perceive what they have seen. Isaiah, by your preaching, you are to make their ears heavy. You are to cause the people to shut their eyes, and you are to keep the people from understanding." Isaiah said to God, "If that is my job, how long is it going to last?" God said, "Isaiah, it is going to last as long as there is a man in the land."

I ask you, if God were to give you a call to preach, and if in calling you to preach, God said, "You are to preach, yet nobody is going to hear you; you are to preach, but nobody is going to listen to you; you are to preach but those that do listen aren't going to be able to understand; you are to preach but those that can see won't be able to perceive." You say "Lord if that is my task, how long is it going to last?" God says, "Just as long as there are people here in this world, but there still won't be anybody saved under your ministry." If this were your experience, I ask you, how many of you would be willing to take

one step in God's service with a commission like that?

Isn't it true that all of us like to see results? If a man goes out to sell something — a door-to-door salesman — he likes to see results. If a man stands up to preach, he likes to see results. If a man teaches, he likes to see results. Everyone of us like to see some results come from our ministry, but Isaiah knew the day he was called that his ministry was going to have to be absolutely barren — absolutely devoid of results. I want to tell you, it is time to trust the Lord when you have a hard task, like Isaiah did.

There was a man named Abraham that had a hard task given to him. God said, "Abraham, I want you to take your son Isaac out on Mount Moriah and offer him as a sacrifice unto the Lord." When Abraham took his son Isaac out to the mountain, it was with a heavy heart. I can see Abraham as he and his son journeyed toward Mount Moriah. As they went along, the son said, "Father, here is the wood and here is the fire for the burnt offering, but where is the lamb? We have forgotten to bring the lamb for the burnt offering." Abraham said, "My son, God will provide a lamb." When they got to Mount Moriah, Abraham put his son on the altar to make a sacrifice of him. You remember, of course, how God intervened and Abraham offered a ram instead of his son. But Abraham in his heart actually offered his son Isaac as a sacrifice. Why did he do it? Because God made a revelation to him that he was going to raise Isaac from the dead. Beloved, that is trust.

I remember a man in the New Testament who had a hard task. It was the man Ananias who was told by God to lay his hands on Saul, that Saul might receive his sight. Listen:

"Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; And here he hath authority from the chief priests to bind all that call on thy name" —Acts 9:13,14.

God is saying to Ananias, "Saul is over there praying, and he is expecting you to come see him. He is expecting you to put your hands on him, and he is expecting thereby to receive his sight." Saul's record and reputation had gone as far as 500 miles, and Ananias says, "Lord, don't ask me. I don't want the job." God says:

"Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" —Acts 9:15.

The Word of God indicates that Ananias went to Saul, and laid his hands on him and said, "Bro. Saul." Can you tell me why Ananias did it? He knew that Saul had come there with the thought in mind to kill every Christian (Continued on page 5, column 2)

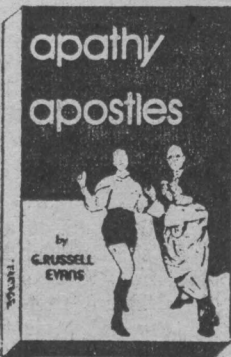
## APATHY, APOSTASY AND APOSTLES

By G. RUSSELL EVANS

Here is a hard-hitting, highly documented and penetrating exposure of radical and communist-type programs of the National Council and World Council of Churches — all supported by the collection plates of member churches.

### FORTY MILLION PROTESTANTS

of 32 denominations (including Methodist, Presbyterian, Episcopalian) are helping in financing communists and terrorists, rioters and Angela Davis; condemnation of America; promotion of world government; forced busing; total amnesty; civil disobedience — to name a few of the 101 facts in this shocking book.



The author, a retired Coast Guard Captain, spent three years research and has come up with a complete and up-to-date analysis —concise and easy to read. Findings and conclusions are related to the Holy Scriptures.

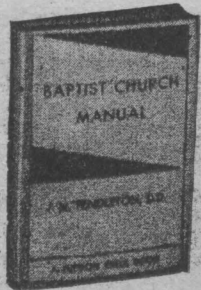
If you like these activities of the NCC and WCC, you are in good company. If you don't, find out WHAT YOU CAN DO to combat these threats to America and Christianity. Hard cover, 144 pages, \$4.50 pp.

CALVARY BAPTIST CHURCH BOOK STORE

P.O. Box 910

Ashland, Ky., 41101

## J. M. PENDLETON'S BAPTIST CHURCH MANUAL



182 Pages

\$3.95

This little volume was first issued in 1867. Since then, two hundred and fifty thousand copies have been printed. It is the most popular church manual available today.

— Order From —

CALVARY BAPTIST CHURCH  
BOOK SHOP  
ASHLAND, KENTUCKY

THE BAPTIST EXAMINER

JULY 16, 1977

PAGE FOUR





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

### "LOOK-A-LIKES"

MRS. I. FARNHAM  
Zionsville, Indiana

In our area, there have been several "Look-a-Like" contests. Several months ago, all the fellows had the 'Fonz' hair cut and were trying their best to look like him. One of the young girls in our town won the Farrah Fawcett-Majors 'Look-a-Like' contest. It would seem there is a stampede to look like someone — anyone — except ourselves. Some girls will wear slacks, shorts, halters, etc., no matter how terrible they look in them. Why is this? It's because everyone else is doing it. They want to look like all the other girls. Perhaps they don't dare to be different. Perhaps they don't have the self-confidence to be an individual.

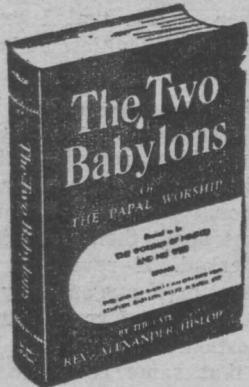
Every truly great person has been an individualist. They have dared to stand alone, if necessary. Where would science be today if every scientist had been content to be just like the one before him. The same could be said of education, medicine, transportation, etc. It is not difficult to follow the crowd. It takes no talent, no imagination, no intelligence. But it does take a special kind of person to be an individual.

"Thou shalt not follow a multitude to do evil" (Ex. 23:2). Those of us who love the Lord Jesus do have someone we can follow. Someone we can pattern our lives after. Yes, someone we can

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

## THE TWO BABYLONS OR PAPAL WORSHIP

By  
Alexander  
Hislop



330 Pages  
\$5.25

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

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

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

— Order From —  
**CALVARY BAPTIST CHURCH BOOK SHOP**

'Look-a-Like.' Elijah asked the question, "How long halt ye between two opinions? If the Lord be God, follow Him" (I Kings 18:21). The writer of Hebrews encourages us thusly, "That ye be not slothful, but FOLLOWERS of them who through faith and patience inherit the promises" (Heb. 6:12).

If we must follow someone, let it not be the heathen, the immoral, the ungodly. But rather let us follow the Lord. Follow Him in faith, baptism, and godly living. Dare to stand alone if need be — but stand. Don't be deceived in thinking you will be the only one. Multitudes of women have followed Jesus down through the ages. "And MANY women were there beholding afar off, which FOLLOWED Jesus from Galilee, ministering unto Him" (Matt. 27:55).

### Trust In The Lord . . .

(Continued from page 4)

that he could find. He knew that Saul had come there solely to put an end to every child of God that he could find in the city of Damascus. Then tell me why Ananias went to him and said, "Brother Saul?" I'll tell you; because he was trusting in God to take care of him.

#### IV

**WE OUGHT TO TRUST THE LORD WHEN TEMPTED TO DOUBT CHURCH PERPETUITY AND BAPTIST AUTHORITY FOR BAPTISM.**

Every once in a while some preacher will say to me, "Brother Gilpin, there may be so many breaks in the chain back down the line between here and the church that Jesus built, how can we be sure that the church that Jesus built is still here within the world today, and that we are within that line? How can we be sure of link chain perpetuity and succession of Baptists? How can we know for sure that Baptists have the authority to baptize?" To me, that has never been a problem, for the simple reason that I accept it, like everything else, by faith. Jesus said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the GATES OF HELL SHALL NOT PREVAIL against it"—Mt. 16:18.

Beloved, I know that Jesus Christ doesn't lie, and I know that the Son of God said that His church is going to be here forever. I have this assurance that He has kept His promise.

The Apostle Paul re-states that same promise, for we read:

"Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, world without end. Amen"—Eph. 3:21.

How long did he say that the church was going to last? "Throughout all ages, world without end." There is not a doubt in my mind but that the church that Jesus built and established in the first century is still here in the world today. I have to believe it if I believe God's Word. I may not be able to see every church in God's creation, nor in every century. It may have been crowded from our view in the darkness of the Dark Ages. But I believe such has been here, because Jesus said that it was to be here.

I can illustrate it like this: Sup-

pose I go back miles and drop a chip into a stream, and I can see that chip floating around on top of the water until it comes to an underground cavern. Then it passes out of my sight and I can't see it for a long period of time. After a while, it comes out of the darkness over on the other side. I look at it; it is the very same chip that I dropped in the water on the other side. It is the very same chip that I saw back yonder. What was I to think about its existence as it passed through that underground cavern in the darkness. Beloved, I think that its progress was continuous all the time.

That is exactly the way I feel about the church that Jesus built. I can see it, as He spoke of its existence. I can see it as it progressed for a period of time. Then it passed out of sight in the Dark Ages, and I can't see it, but when the Dark Ages is over, I can see that church again? What am I going to think about that time from 500 A.D. to about 1500 A.D.? I am going to think that Jesus' church has been progressing right along day by day, week by week, and year by year, for the thousand years in the Dark Ages.

I say to you, whenever you are tempted to doubt church perpetuity or to doubt that God has kept His promise about His church, or whenever you are tempted to think that maybe Jesus' church has gone out of existence — whenever you think that the Baptist Church isn't the church that God started out with, and that Baptists do not have the authority to baptize — whenever you are tempted to believe that, just remember this, "trust in the Lord with all thine heart; and lean not unto thine own understanding."

#### V

**WE OUGHT TO TRUST THE LORD WHEN WE DON'T UNDERSTAND.**

Do you understand every step that you have taken down through the past? Do you understand all the problems that you have been confronted with, down through the years? Do you understand all of the problems that you are confronted with today? What are you to do? You are to trust in the Lord with all thine heart. Even when we don't understand we are to trust Him.

I look at Job as a remarkable example of trust. First of all, Job was smitten with the death of his children, the death of his cattle and sheep, and the destruction of his camels. Then Job was smitten by a faithless wife who, when he was suffering, said, "If I were you, I would curse God and die." She didn't mean to blaspheme, but she meant to renounce God and die. Then Job was smitten with sores from the crown of his head to the soles of his feet. Then he was smitten with faithless friends who blamed him for everything, and said, "Job, you are just getting what is coming to you. If it were not for your sin, you wouldn't be suffering like you are." But Job suffered through it all, and the Word of God tells us:

"Though he slay me, yet will I trust in him"—Job 13:15.

In other words, Job is saying, "I don't understand why my sheep had to be burnt up with fire from Heaven. I don't understand why the Chaldeans carried away my cattle and camels. I don't understand why you destroyed the house where my sons and daughters were feasting. I don't understand why my wife has turned her back upon me. I don't understand why I have these sores from the crown of my head to the soles of my feet. I don't understand why my friends have accused me of sinning. But, Lord, though you slay me, I am still going to trust you."

Beloved, that is trusting the Lord when you are in darkness.

I often remember the incident that took place over in Scotland

one night. Just at the close of the sermon, the pastor announced the hymn and then the lights went out. It so happened that it was a hymn that wasn't familiar, and one of the men spoke up and said, "Pastor, I don't think we can manage that hymn in the dark, but we can sing 'The Lord is My Shepherd.'"

Can we do as well? When it is dark all about us, and we don't understand, when things have gone contrary to us, and we wonder what shall be the results, can we say, "The Lord is my Shepherd and I shall not want?" We ought to trust the Lord when we don't understand what the future holds for us.

I like to think about Hezekiah when Sennacherib had his army drawn up outside the city and the Israelites shut up, and said to them, "You might as well surrender, because every place we have gone, we have destroyed the cities. There is not a king or a kingdom yet that has survived. When Isaiah the prophet tells you that your God will take care of you, just remember that your God isn't any different to the rest of the gods that we have dealt with, and these other people haven't been protected by these gods. So don't let Isaiah tell you that your God is going to take care of you."

What would you do in a situation like that? What would you do when everything about you is so dark that you don't know which way to turn, and a man is standing there telling you not to trust in your God? The Bible says that Isaiah went into the temple, and put the matter before God. He took it to God in prayer. He trusted in the Lord when he couldn't see daylight. He trusted in God when it looked like Sennacherib and his army of 185,000 soldiers was going to be able to batter down the walls and destroy everybody in the city. He trusted in God despite all the darkness, and what was the result?

The next morning they looked out and they could see the flags flying in the breeze, for that was the only sign of life in the camp of Sennacherib. There wasn't a horse in the camp that was moving. There wasn't an individual in the camp that was stirring. When they went out to inspect the camp, they found that death had come over all the animals and over all of those 185,000 soldiers, all of which had died in a night's time. Why? Because a sovereign God determined that it should come to pass, and as Isaiah prayed, the thing happened.

What are we going to say about Isaiah? What are we going to say about Hezekiah? They trusted in the Lord, when they could not understand what was coming to pass.

God wants us to do the same,

I don't know what God has in store for us and the church. I don't know what God has in store for you as an individual. I don't know what God has in store for your home. I don't know what God has in store for THE BAPTIST EXAMINER. I just don't know anything about the future. But I know one thing: the same God that lived in Isaiah's day, is alive today; the same God that Job trusted when he didn't understand, is on the throne today. It is our business to trust in Him, and as my text says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

May God help you and me to trust Him, and depend upon Him. May God help you and me when we need knowledge, when we have enemies, when we have a hard task before us, when we are tempted as to church perpetuity and Baptist authority for baptism, and when we don't understand — may God help us to trust in Him and say, "Come what will; come what may; Lord, we will believe in you, and like Job, we say, 'Though you slay me, yet will I trust in you.'"

May God bless you!

### Power Of Satan

(Continued from Page Two)  
in the same fashion.

#### ENTERS MEN

The Devil, being a fallen spirit, can literally possess an unsaved person. It is written of Judas Iscariot: "And after the sop Satan entered into him" (John 13:27). These are solemn words. In verse 2 of this chapter we learn Satan put it in Judas's heart to betray Christ. Now we learn Satan has entered the bosom of this vile villain. The Prince of Darkness has possessed the body and mind of Judas.

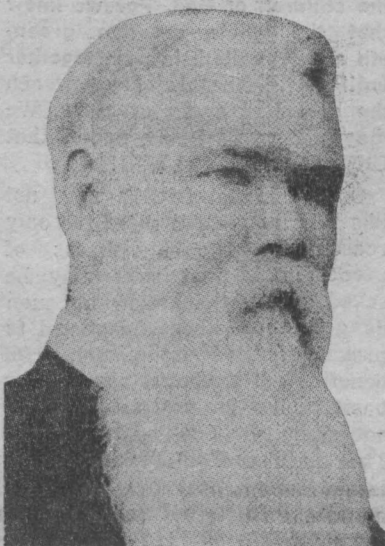
Sometime prior to this occasion, the Saviour said: "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve" (John 6:70-71). Christ may have said this in anticipation of Judas' coming betrayal. But at the betrayal Satan entered more manifestly and more powerfully into Judas than at other times.

The Devil is destined to exert unbelievable power through this mysterious person in the seven year tribulation at the end of this present age. He will possess all the power the Devil can bestow upon a sinful man. With reference to this future event the Apostle Paul wrote: "Even him, whose coming is after the working of Satan with ALL POWER and signs and lying wonders" (II Thess. 2:9). Revelation 13:2,4 reveals

(Continued on page 6, column 1)

### AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

These six volumes are the fruit of many years of teaching. Studying these books is like sitting in the classroom of a master teacher. Carroll was known for his practical, down-to-earth application of the Word, one of the traits that made him so popular as a preacher.

These books are an unusual and rare blend of paraphrased portions of Scripture, concise and readable introductions, word studies, character studies, model sermons, pertinent illustrations, brief expositions, and much more. They are newly reprinted and offered to the public once again. Price \$75.00.

**ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE**  
336½ - 13TH STREET P.O. BOX 910 ASHLAND, KY. 41101

**THE BAPTIST EXAMINER**  
JULY 16, 1977  
PAGE FIVE



## Power Of Satan

(Continued from page five)

how Satan will give "his power" to this coming political dictator. The ten kings of the revived Roman Empire receive power for a brief time from Satan, and these ten kings "give their power unto the beast" (Rev. 17:12-13). The Man of Sin will have power to make war with the saints and prevail against them (Rev. 6:4; 13:7). The Antichrist is to receive the world powers which Satan offered Jesus Christ: "And POWER was given him over all kindreds, and tongues, and nations" (Rev. 13:7).

The False Prophet, the co-worker of Antichrist, will have Satanic "POWER to give life unto the image of the beast" (Rev. 13:15). This Devilish person has all the Satanic power which the Antichrist possesses (Rev. 13:12). The Apostle John said of him: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by means of those miracles which he had, POWER to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live" (Rev. 13:13-14).

### SATAN'S LIMITATIONS

The Devil is a supernatural being with great power, yet he has his limitations because he is a finite being. While he is much wiser and stronger than man, his power is under the restrictions of the Almighty: "There is no power but of God: the powers that be are ordained of God" (Rom. 13:1). He can exercise no power except by the permission of God. This is seen in Job chapter 1 and 2. Satan does possess vast power when permitted to employ it, but he is not omnipotent. He and his imps cover the world, yet the Devil is not omnipresent. He has power over nature, but he cannot create or employ God's creation other than as God decrees. Satan will never defeat God, or destroy the Bible, or kill the church. The knowledge of these limitations are a comfort to the born-again believer who takes seriously his conflict with the Prince of Darkness.

The Devil can tempt, sift, buffet, afflict, and grieve a child of God, but he cannot hurt the Divine life in the believer. The Apostle John said of the believer in Christ: "That wicked one toucheth him not" (1 John 5:18). The Devil could only touch Job after God delivered him over to Satan's power (Job 1:12). Satan does not touch God, and neither can he touch the person who receives God's nature in the new birth.

The Evil One can suggest evil, but he cannot coerce the will of another creature. He can spread snares and devices to ruin the children of men, yet he cannot compel any being to sin against God. Too many times today a man blames Satan with the sinful act he commits. Eve did this in Eden. The mother of all living said in substance, "The Devil made me do it" (Gen. 3:13). The truth of the matter is that Satan tempted her, and she ate the forbidden fruit of her own volition. God held her responsible for her conduct as He does all men.

A person ought never to say, "The Devil made me do it." People ought not to blame their sins on the Devil. It would be far more in keeping with Scriptural teaching to say, "The Devil did not make me do it. My depraved nature made me do it."

John Thomas, the Baptist missionary to India in the 1700's, was one day, after addressing a crowd of natives on the banks of the Ganges, accosted by a Brahmin as follows: "Sir, don't you say that

the Devil tempts men to sin?" "Yes," answered Elder Thomas. "Then," said the Brahmin, "certainly the fault is the Devil's, the Devil, therefore, and not man ought to suffer punishment."

While the countenances of many of the natives disclosed their approbation of the Brahmin's inference, Elder Thomas, observing a boat, with several men on board, descending the river, with that facility of instruction for which he was so much distinguished, replied, "Brahmin, do you see yonder boat?" "Yes," "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat — who ought to suffer punishment? I for instructing them, or they for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought to be put to death together." "Ay, Brahmin," replied Elder Thomas, "and if you and the Devil sin together, the Devil and you will be punished together."

## Why Do We Preach?

(Continued from page one)

that God has given me.

I originally had a three-point sermon thought for this message, but as I began to meditate more and more about it, I came to realize that there can only be one basic reason for preaching the gospel. If we were preaching to accomplish that one motive or goal, it matters not who our congregation is, God will be pleased.

Brethren, let us preach so that CHRIST BE EXALTED! Dare we preach when it seems as if no human ear can hear? Why not? Who knows but that some invisible angelic being may learn from us. Who knows but that the four living creatures from round about the throne are not waiting to hear the gospel preached just one more time for the right motive, that they might give glory and honor and thanks to Him that is seated on the throne. Who knows but that the twenty-four elders are not ready to fall down before Him that is seated on the throne and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things and for Thy pleasure they are and were created." Brethren, once again, let us preach so that CHRIST BE EXALTED!

My pastor tells the story how that years ago when he was still on the farm he used to preach to the mules for practice while he was plowing. Did it do the mules any good? I don't know. I doubt it. But I do know this: "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." The text says preach the gospel to every creature. We may ask why? I say again, that CHRIST BE EXALTED!

Our Arminian friends may not like this motive. To them the only reason for the foolishness of preaching is that men may be saved. Well, I thank God that men do get saved when the gospel is preached. This is a wonderful benefit, but it should not be our basic reason for preaching. I care not what John, Jack or Jerry says. The main goal in preaching the gospel is not that the LOST BE EVANGELIZED but that CHRIST BE EXALTED!

Our hardshell friends may not like this motive either. To them, the only reason for preaching is for the purpose of teaching the

## CHRISTIAN GREETING CARDS

**CHECK OUT OUR FINE LINE OF CHRISTIAN GREETING CARDS.** We have just added a number of new selections to the ones which we had. Also, check the prices of our cards in comparison with what you would pay for individual cards. You will find that our prices can save you money. We consider these to be some of the most beautiful cards available today.

**TOUCH OF NATURE** — The serenity of the great outdoors is captured in these beautiful photocards. Each full color photo is set against a soft pastel border and each has a warm greeting inside. Sixteen cards, envelopes, six different designs. Available in All Occasion, All Birthday, All Get Well, all with Scripture text ----- \$1.50

**BIBLE GREETINGS** — Brighten someone's day by sending them one of these cheery, colorful cards with heartwarming verse and Scripture text. The 6 1/4 x 4 1/4 inch single fold cards come in 6 different designs, 18 cards per box. Available in All Occasion, Birthday, and Get Well ----- \$2.00

**BABY CONGRATULATIONS** — Bright and cheerful pictures make these cards perfect to send to the proud parents of that new bundle of joy. Warm messages of congratulations express your sentiments in the 4x6 1/4 inch single fold cards. The cards come in 5 different designs, 10 cards per box, with Scripture text ----- \$1.25

**MASCULINE** — Bold, color photography highlights these cards, just right for sending to the man in your life. The simplicity and sincerity of the greeting will express your sentiments in a personal way. The 4x6 1/4 inch single fold cards come in 5 different designs, 10 cards per box, with Scripture text. Available in Birthday and Get Well ----- \$1.25

**BOUQUETS AND BASKETS** — Sunny greetings are relayed to friends and loved ones when you send these cards. Decorated with raised baskets of brightly colored flowers, the inner messages are friendly and cheerful. The 6 1/4 x 6 1/4 inch French fold cards come in 5 different designs, 17 cards per box with Scripture text. Available in Birthday, Get Well, and All Occasion ----- \$2.50

**REGAL ROSES** — The eye-catching roses of these cards are so vividly depicted that they appear to be real. And the meaningful verse within amply conveys your feelings to those you care about. The 4x7 inch single fold cards come in 6 different designs, 18 cards per box with Scripture text. Available in Birthday, Get Well, and All Occasion ----- \$2.00

**DELUXE FLORALS** — Beautiful full-color floral arrangements of roses, daisies, etc., on a black background with appropriate verse and Scripture text. Sixteen single fold cards, 5x7 inch, six different designs. Available in Birthday, Get Well, and All Occasion ----- \$2.00

**SYMPATHY CARDS** — Assorted with appropriate sentiments and Scripture text. Box of 12, six different designs, with envelopes ----- \$1.50

**FAITHFUL GREETINGS** — Soft, pastel beauty of full-color artwork sets a reverent tone for the sincere greetings expressed in verse and Scripture text. Box of 12, six different designs, with envelopes. Get Well cards only ----- \$1.50

**CHRISTIAN GREETINGS** — Delicate artwork and a verse of Scripture combine to make these cards truly heart warming. Box of 16, six different designs, with envelopes. Available in Get Well and Birthday ----- \$1.75

**THOUGHTFUL GREETINGS** — Beautiful pictures inside a circle on a delicately embossed card with appropriate verses and Scripture text. Box of 18 cards, eight different designs, with envelopes. All Occasion only ----- \$2.00

**LITTLE NIFTIES** — Just perfect for sending to the little ones on those special occasions. Parchment paper with pictures of small children drawn and colored to enhance the beauty of these cards. With appropriate verse and Scripture text, the box contains 16 cards with eight different designs for all occasions, with envelopes ----- \$1.25

### ORDER FROM

**Calvary Baptist Church Bookstore**

P.O. BOX 910

ASHLAND, KENTUCKY 41101

elect, thinking that while they are in this process, if God sees fit to send by one of His lost sheep and he gets quickened, well, it was predestined anyway. This may be fine and true, but don't you see what's missing? John Gill is one of my favorite writers but if some of the slanderous things I've heard about him are true, I'm sad to say he preached for the wrong goal. We are to preach — not that the SAINTS BE EDIFIED, but that CHRIST BE EXALTED!

What this world needs is some men who will go out and preach the gospel to every creature, regardless of who listens or what human results are seen. Brethren, I believe that if we will only be faithful to earnestly do this in such a way that Christ be exalted, all these other things will fall into their proper place. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." If our preaching exalts Christ, it will evangelize the lost.

Jesus said, "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me."

If our preaching exalts Christ it will edify the saints. Need I say it again? Brethren, let our preaching EXALT CHRIST!

## Eld. James Whitsitt

(Continued from page one)

posterous; and, if He did not die for them, it would condemn them for not believing a lie. If a prince falls in with a family of vicious habits, and marries one of them, and frees her from her debts, and reclaims her from her vices; does this deliver the rest of the family from the restraints and penalties of the law? Can they justify themselves, by pleading that the prince has married one of the family? That men were made good at first, is clear; and, that God requires them to be as good as He made them; and, in case they have relapsed, to cast away all their sins, make themselves new hearts, and renew right spirits within them, is also clear; but, from this, does it follow, that men are bound to be better than Adam was, to possess eternal life — the unction from the Holy One — new covenant blessings, which came not by Adam,

Abraham, or Moses, but by Jesus Christ?

A question here arises, whether a destitution of the Holy Spirit, of the grace of eternal life, is a sin? That men will be condemned for their sins without it, is certain; but, will they be condemned because God has not granted unto them repentance unto life, and given unto them the water that springs up to eternal life?

### A WORD OF EXPERIENCE

In the years 1772-73, etc., when my mind was so solemnly impressed with eternal realities, as to turn me from the power of Satan, unto the living God; whether from the Bible I read, the preaching I heard, the teachings of the Holy Spirit, or some other cause, I did as firmly believe the following articles, as I believed that Jesus Christ was the Saviour of sinners:

1. That all men were guilty sinners, and that God would be just and clear, if He damned them all.
2. That Christ died, before the foundation of the world, predestinated a certain number of the human family for His bride, to bring to grace and glory.
3. That Jesus died for sinners, and for His elect sheep only.
4. That those for whom He did not die, had no cause to complain, as the law under which they were placed was altogether reasonable.
5. That Christ would always call His elect to Him while on earth, before they died.
6. That those whom He predestinated, redeemed and called, He would keep by His power, and bring them safe to glory.
7. That there would be a general resurrection, both of the just and the unjust.
8. That, following the resurrection, judgment would commence, when the righteous sheep would be placed on the right hand of Christ, and admitted into life eternal; and the wicked on the left hand, doomed to everlasting fire.

In the belief of those articles, and what was collateral therewith, I began my ministerial career in 1774, with but very little thought how many and weighty the consequences of these premises were. But, now, after an experiment of fifty-seven years, and after going over the ground thousands of times, with all the research and candor in my power, I dare not pull up stakes and make a new start. Many uncertainties arise in my mind, many questions spring up that I cannot answer; but, every other system that I explore, has greater difficulties, and worse conclusions.

Sometimes a query arises in my mind, whether a gracious God could not have revealed His designs in a manner so clear, that there could be no doubts or disputations about them. But, here I am checked. If revelation were otherwise, or if my capacity were so enlarged that I could solve every question that ere arose in my mind, that same enlargement of mind would unfold ten thousand more questions, which, as yet, I have no stretch of thought to conceive of. There would be no getting through the dark place, unless creatures should be omniscient.

The doctrine of the trinity is too profound for my intellect. That there are three that bear record in Heaven, God has said, and I believe; and that is all. The Holy Ghost, in some places, seems to take the lead of the Father; see Phil. 4:20; Col. 1:8; 2:2; 3:17. Why should not the Arians, from this, believe that the Father was appointed by the Holy Ghost to do what He does? That Christ is the first — God over all — Ubiquity itself, I believe; and, I have wished that those who deny that Jesus is Jehovah, would begin at the beginning of the Christian alphabet, and tell how a virgin could conceive and bear a child; if they can do that, they will as easily understand how the same child can be (continued on page 7, column 3)



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

On June 22, 1977, the Congregational Union of Australia, the Methodist Church of Australia, and the Presbyterian Church of Australia were united in a body called the Uniting Church of Australia.

Margaret Sue Reid, Kentucky's first Episcopal woman priest, said recently during an interview: "Perhaps if Jesus were coming to earth now, perhaps God would have come in the form of a woman today, but 2,000 years ago that was not possible."

Such a statement is blasphemous. Anyone knows from the account in the Bible of Christ that He came as "the MAN Christ Jesus" (I Tim. 2:5). The Lord of glory is getting ready to return to earth, but when He does He will come as "the Son of MAN" (Luke 21:27).

Margaret believes there are some things God does not have the power to do — He did not have the power to come as a woman 2,000 years ago. It is certain that He did not come as a woman and never will, but to say He did not have the power is blasphemous. The Bible says: "With God all things are possible" (Matt. 19:26). I would suggest that this lady spend more time reading her Bible and less time reading books on women's lib.

WASHINGTON, D. C. (EP) — Baptists in North America reached a total of 29,016,036 in the past year, representing an increase of more than 250,000, according to figures released here by the Baptist World Alliance (BWA).

The figures show 28,773,731 Baptists in 99,053 churches in the United States, 195,085 in 1,704 churches in Canada, 43,547 in 468 Mexican churches, and 3,673 members in 20 churches in Bermuda.

Although Baptists in North America continued to lead the rest of the world in membership figures, they are behind other regions in their outreach ratios.

Sally Carter will become the first woman chaplain of Sweetbriar College in Virginia on September 1. She has been ordained to the ministry by her home church, Waldrop Memorial Baptist Church, Columbus, Ga., a Southern Baptist Church.

There are between 20 and 30 women preachers ordained by Southern Baptist churches.

The state of California is the world's capital of child pornography, according to Daryl Gates, deputy chief of the Los Angeles Police Department. As many as 30,000 children in the Los Angeles area are involved.

The 16,000 messengers at the 120th annual Southern Baptist Convention overwhelmingly adopted a resolution condemning homosexuality to support singer Anita Bryant's crusade against equal rights for homosexuals. Billy Graham, the ecumenical Southern Baptist evangelist, refused to support Anita's crusade, saying, "I do not feel God has called me to go out and participate in movements. I am battling the sin that is the root of all sins."

The convention closed with each messenger swallowing a small packet of salt and hearing Billy Graham's exhortation that Southern Baptists are "the salt of the earth."

In his sermon, Graham predicted a forthcoming "Satanic backlash" against evangelical Christianity — "the likes of which we have not seen in many generations. Christians in America will not escape" torture and humiliation because of their faith. Graham is seen in this statement teaching the

post-trib doctrine of the neo-evangelicals. The Southern Baptist evangelist has changed his pre-trib position to enjoy greater acceptance among religious liberals in the National Council of Churches and the leaders of neo-evangelicalism.

WASHINGTON, D. C. (EP) — A bill to limit the jurisdiction of the U. S. Supreme Court and lower courts to enter any judgment, decree or order denying or restricting the exercise of "free religious expression or the saying of voluntary prayer" in any public school or other public building has been introduced in the Senate.

Sen. William V. Roth, Jr., (R-Del.) said, on submitting the legislation, that it "seems incongruous that this nation, whose birth certificate invoked the blessing of our God upon its struggle for freedom, should not outlaw prayer — even voluntary prayer — in the public schools."

"School prayer can never be an effective substitute for parental guidance or religious training" he conceded. "However, the return of school prayers would help restore a sense of individual morality that at times seems forgotten."

The purpose of his measure, he said, is "to reinstate the legal right of the states to make their own decision with respect to prayer in public school." It has been referred to the Senate Judiciary Committee.

## Paradise Restored

(Continued from page one)

and toil late. For every acre of worthwhile land you must crown your brow with the sweat of unceasing and exacting toil.

The earth is in bondage. It is held in the close, the gripping and relentless bonds of corruption. Everywhere and in all things is the corruption of the dead.

The very air you breathe is dust from the mingled bones of the dead. The earth is crammed with the dead of man and beast. The grain that is reaped and the flowers that bloom grow forth from the fatness of the grave and the impulse of corruption, watered by tears distilled from the heartache of the generations old who have sorrowed above that grave and wept and hoped in vain.

Put your ear to the bosom of old mother earth and you will hear a moaning and lament like unto women in travail who seek to bring to the birth.

I am told the whole creation groaneth and travaileth in pain together until now; that it is on the tiptoe of expectation with neck and head stretched out waiting for the Coming of the Son of God and all the sons of glory.

O yes! creation in all her borders is crying out for the Son of God to come.

It is crying out from all its rivers, from the moan of the sea, in the shiver of earthquake and the rush of the lava tide from the red throat of the flaming volcano. It is crying out in the heat of burning deserts, in every pain that is felt, in every tear of anguish that stains the face and speaks the agony of the heart, in every clod that falls with its accent of woe upon the coffin lid, in all the bitterness, the shame and tragedy of a sin-smitten and Devil-hurt world; everything in nature from rock and worm to man is crying out: "Come, Lord Jesus, and build again this broken and ruined earth of thine."

He will hear the cry. When He comes He will take off the ban. He will deliver from corruption. The earth will no longer shiver

as an aspen. Fear will no longer walk forth like a tyrant and set the pulses beating or hold them strangling.

Briars and thorns and fiend-like weeds and smothering, choking things that have kept the earth in barrenness where Eden-like gardens should have bloomed, and, thank God, all graves, will disappear. The desert shall bloom as the rose, the earth shall be renewed, made beautiful, and all creation loosened from its prison bonds shall sing and echo with unending harmonies in every freely fruiting and growing thing throughout all its delivered and happy borders.

For a thousand golden years under a new heaven and beneath a pure sky where the air shall flow round it as a river of crystal from the throne of God, the earth will roll onward to the music of its sister spheres keeping time in the great diapason of the universe (Continued on page 8, column 4)

## Eld. James Whitsitt

(Continued from Page Six)  
the mighty God and everlasting Father.

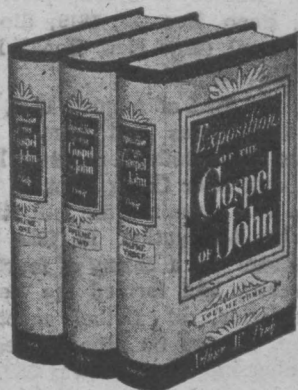
The doctrine of redemption by the blood of Christ, is the only foundation for the hope for pardon that I have; and yet, in all its ramifications, it absorbs me. Why should God admit of a vicarious atonement in the Christocracy, and forbid it in the Theocracy, and indeed in all civil governments? Is it possible for the guilt of criminals to be transferred to one who is innocent? If Christ had no guilt, in what did His sufferings consist?

The principle of universal atonement and limited grace, which is now very popular, gives no relief to but one hitch of the mind. When the mind is burdened with the thought, "why does God love Jacob more than Esau," to answer, "a general atonement is made for all alike," may ease the first thought; but, when we are told that many will gain nothing by the atonement but an aggravated curse, the heart sickens to think that God would be at so much expense to get a pretense to condemn men.

In the 8, 9, 10, 11, of Romans, Paul rests the subject logically. He vindicates the sovereignty of God with the hand of a master; but, when he undertook to wade into the goodness and equity of Jehovah, he found the waters swell from the ankles to the knees — to the loins — to the heart; and, rising to the chin, before his mouth

## The Gospel Of John

BY A. W. PINK



Now Printed In One Volume

\$14.95

This is perhaps the best of Bro. Pink's writings. You will find these books almost inexhaustible in setting forth the meaning of the Gospel of John. As was Pink's custom, he has put much time and study into the preparation of this set.

We highly recommend this commentary. It is written in such a way that it is easy to read and understand. If you have been looking for the best on John's Gospel, we suggest that you get this set.

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

was stopped, he cried out, "Oh! the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." And there he has left me to grovel still.

Notwithstanding I find myself at great loss about many things, yet, in one point of light, I rejoice that the ministration of life is hidden from the wise and prudent, and many of its essentials, or stronger points, from the saints of God. Sin has sunk men into such guilt and pollution, that any scheme which human minds can understand, would be utterly incompetent to restore. It requires a plan, formed in infinite wisdom, and executed in infinite wisdom and love, to meet the sinner's wants, and relieve his woes; and, if thus founded and executed, how incompetent the limited wisdom of man must be to comprehend it. In this view of the subject, if I could comprehend the gospel system, I should not dare to trust in it.

I have personally known more than one thousand Baptist preachers in my life; nearly one-half of them have gone the way of all the earth; but few remain who have been in the ministry as long as myself; and the time of my departure is at hand. Soon I must test the reality of the religion I have preached to others, and feebly labored to possess myself. My only hope of acceptance with God, is founded on the mercy of God, flowing through Christ. Unless my soul and my services are washed in the blood of the Lamb, and perfumed by the intercession of the great High Priest, they will — they ought to be rejected.

Farewell, my friend; we are strangers to each other; nor do I expect to see your face in this world. Should we both be so favored of the Lord as to be admitted into Paradise, perhaps some friendly angel or kindred spirit may point you out to me, and say, "This is James Whitsitt;" or will the knowledge of disembodied spirits be so intuitive, that they will know each other without introduction?

Many things have crowded into my mind while I have been writing, which I have entirely suppressed; and, those articles that I have touched upon, have been so concisely handled, that I find, by review, they are left obscure; but, I never copy off, but trust to the original draught.

In unknown regions days and dates are unknown.

Ask not after my name, seeing it is secret. (THE WRITINGS OF JOHN LELAND, pp. 624-627).

## "Re-Baptism" In N.G.

(Continued from page one)  
a meeting held, but what several people are saved and the churches are always strengthened. Several of the churches have either already had or have their second meeting scheduled since I have returned in late October of last year. Lots of people have been baptized. I do not report every individual baptizing now as they happen quite frequently.

There are several people coming over to the Baptist now from some of the Protestant Missions and this causes much ill feeling on their part towards us, for while we are only administering Scriptural baptism to them, we are charged with "re-baptism." This term, of course, is a misnomer and unchurches them, which is also a misnomer, for they have never at anytime in any sense of the word been in a church. However, it is not always easy to convince a religious heretic. Fact of the matter is, it is utterly impossible to teach an unregenerated person anything from a spiritual nature. "But the natural (unrenewed) man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because

they are spiritually discerned (understood)" (I Cor. 2:14).

I am not making the charge that all Protestants are lost, but I do not hesitate to say that those of them that are saved have been so in spite of what they teach for salvation and not because of it. I do say, however, without any hesitancy, that not a one of them are in the Lord's churches.

We held a baptismal service about a week ago where there was promise of much controversy. There are several candidates for this baptizing that had come from one of the Protestant Missions and the leaders of this opposing group had promised to break up the service if we attempted to "re-baptize" the people from their Mission. The service had gotten under way on schedule and I was almost through preaching when several of the leaders from the Protestant group walked up and forced their way to the front of the audience. Some of them began acting and speaking in a contumely manner when I called for a moment of silence. I simply and calmly informed those that had come for troubles, that Baptists never attempted to take matters of this nature in their own hands, but informed them in no uncertain terms that this was a religious service and that the laws of the government protected any religious service, and if any further disturbance was observed that we would quietly retire and promptly report their actions to the proper authorities. So, thus it was so, and has been on several other occasions that we could only continue our services under the protection of the government. We do not know, however, how much longer this will last as there is continual pressure from several sources here to force all religious groups to unite in one "Big Church." If this ever does become law here, we Baptists, of course, will never join with the rest and will have to go underground like our Russian Baptists are forced to do today and like our Baptist forefathers did in Europe hundreds of years ago. We do not look forward to such times, but are prepared to pay whatever price is necessary to uphold the truth.

As I write this, we will be holding another conference in three days time. This one is to be held across the mountains from our Mission Station. We are expecting all the preachers to be there and are looking forward to a good time of fellowship with each other, as well as some good preaching. One of our preachers, Yote, the man that is almost blind from serious burns, is presently doing mission work in an area almost a half day's drive from the Mission Station and early on Monday morning I will drive to the area where he is and bring him back to the place where the conference is to be held.

It is just one week now until voting here in Papua, New Guinea, starts to elect a new House of Assembly. This is the third election to be held and is by far the hottest contested election to date. In one area, there are 18 candidates running for the same office. The other two elections were very calm, with little or no excitement, but this one is far different with verbal fights on every corner. Last Saturday, I was in Koroba and several candidates were assembled at the local market place with loud speakers and as many as three were trying to talk at the same time, each trying to talk above the other two — you can imagine the net results. There is one Baptist man trying for the office in this area, he is the only quiet one in the bunch. We feel that at this point, he has a good chance of winning. The Lord bless you.

THE BAPTIST EXAMINER

JULY 16, 1977

PAGE SEVEN



## Missouri Baptists

(Continued from page one)

teen members, July 19, 1806, near the town of Jackson, Cape Girardeau Co. Elder Green was the first pastor of these churches. For some years the Bethel church was an aggressive missionary body, and greatly prospered. It afterwards opposed missions, and as a consequence withered, and finally died. From it sprang, directly or indirectly, all the churches that formed the first Association.

Five other churches originated prior to the date next to be mentioned, and together with the two first named, met at the Bethel meetinghouse, near Jackson, on the last Saturday in September, 1816, and organized the Bethel Association, the first in the Territory. The constituent churches were Bethel, Tywappity, Providence, Barren, St. Francois, Bellview, Dry Creek. The ministers present were Henry Cockerham, John Farfar, Wm. Street, and James P. Edwards. Bethel Association adopted the appellation of "United Baptists."

In 1796 and 1797 a number of Baptist families removed from North Carolina, South Carolina, and Kentucky, most of whom settled in the present limits of St. Louis County. Among them we notice the names of Abraham and Sarah Musick, Jane Sullens, Sarah Williams, and R. Richardson and wife. They came in the face of Catholic restriction. The law said, "Liberty of conscience is not to be allowed beyond the first generation; the children of emigrants must be Catholics." And further, "No preacher of any religion but the Catholic must come into the province."

John Clark, a Baptist in sentiment, though not a member, and Thomas R. Musick visited and preached in Missouri in these times of proscription. Clark's first trip was made in 1798; Musick's not

long after. Clark was, we presume, the first Protestant minister that ever preached the gospel west of the Mississippi River. Musick settled in the St. Louis district in 1803 or 1804 — the first minister other than Catholic to locate in the Territory. He organized the Fee Fee church, the first in St. Louis County, in 1807, of eighteen members, and became its pastor. This is now the oldest church in the State. Cold Water, the next church in the county, was organized by Musick in 1809.

In November, 1817, at the house of Thomas R. Musick, the Missouri (now St. Louis) Association was formed with the following as constituent churches, viz.: Fee Fee, Cold Water, Boeuf, and Negro Fork, in St. Louis County; and Femme Osage, St. Charles County, and Upper Cuiver in Lincoln County; the aggregate membership of which was 142.

In the autumn of 1817, Elds. John M. Peck and James E. Welch, missionaries of the Baptist General Convention, arrived in St. Louis, then a little French village on the west bank of the Mississippi River. St. Louis is now the fourth city in the Union, extending some fifteen miles up and down the river, with a breadth of three to four miles. Messrs. Peck and Welch organized the First Baptist church of St. Louis, Feb. 8, 1818, with a membership of eleven persons.

Mingled with the tide of emigration westward we find Baptists. Nineteen persons formed a Baptist church near Loutre Island, in Montgomery County, in 1810. Joseph Baker was their pastor. The war of 1812-15 soon afterwards broke out, and most of the membership took refuge in the forts of Howard County.

Mount Pleasant church was the first in the upper county. It was organized by Elders Wm. Thorp and David McLain, near old Franklin, Howard Co. Few meet-

## THE FIVE POINTS OF CALVINISM

By FRANK BECK

This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

Most people have only heard biased attacks on Calvinism — from its impassioned critics; why not order this booklet and pass it on to those who have not heard the positive side of these doctrines?

\$1.00 Per Copy

— Order From —

### CALVARY BAPTIST CHURCH BOOK SHOP

ings for business were held during the war. Thorp and McLain preached to the people in the forts. When the war was over the people began again to hold meetings.

The Mount Pleasant Association was formed July 25, 1818, at the old Mount Pleasant meeting-house. The constituent churches were Mt. Pleasant, Concord, Cooper Co., organized May, 1817; Bethel, Boone Co., formed June, 1817; and Mt. Zion and Salem; their aggregate membership was 161. Ministers present, David McLain, Wm. Thorp, Luke Williams, Ed. Turner, and Colden Williams. In less than five years this associational community had extended its limits as far west as Clay and Lafayette Counties, and an average of 25 miles on either side of the Missouri River.

At its meeting in 1823 it divided its territory, and formed the Fishing River Association, in Clay County, and Concord Association, in Cooper County, in the autumn of that year. Seven churches and six ministers were set off to organize the former, and seven churches to the latter. This left Mount Pleasant with seventeen churches. In 1827, the Mount Pleasant Association again divided for convenience and the formation of the Salem Association the same year was the result. The new Association took thirteen churches, with 513 members, leaving the old Association with 16 churches and 734 members.

The Cuivre Association was formed in 1822, of churches in St. Charles, Lincoln, and Warren Counties, eight in number, most or all of which had been dismissed from the Missouri Association for the purpose.

The gospel was early preached in Pike County by Leroy Jackson, J. M. Peck, and Davis Biggs. Churches were organized as follows: Ramsey's Creek, prior to 1818; Peno, Dec. 25, 1819; Stout's Settlement (now New Hope) Lincoln Co., in 1821.

On the 23rd of August, 1823, the three churches last named, together with Bethlehem, New London, and Beer Creek, met on Big Peno and organized the Salt River Baptist Association. In 1834 this body sent out a colony of fourteen churches, and formed the Bethel Association, at Bethel meetinghouse, Marion Co., the aggregate membership of which was 589. By churches gathered mainly by Elders Lewis and James Williams, situated mostly in Franklin, Washington, and Jefferson Counties, the Franklin Association was organized in 1832, at the house of J. C. Duckworth.

The Cape Girardeau Association, a daughter of the Bethel, was organized in 1824, at Hebron Church. We now pass to Western Missouri. In 1834 the Fishing River Association embraced all the churches west of a line indicated by Grand River. This year it was divided, the Missouri River being

made the line, and the ten churches south of the river met in the following October at Little Snibar and organized the Blue River Association. Their total membership was 384.

The twelve Associations now named embraced, in 1834, nearly 200 churches, with a membership of some 7000, scattered over a vast extent of country from St. Genevieve County on the south to Lewis County on the north, from two to three counties deep west of the Mississippi River; and on either side of the Missouri River one to three counties deep, from the eastern to the western boundary of the State.

The General Association for missionary purposes was organized in 1835. This was made the occasion of a fierce and strong war upon boards and benevolent institutions by the anti-missionary party.

In the contest on missions in Missouri the anti-missionaries refused absolutely to fellowship under any circumstances those who favored the missionary enterprise. At the time of the division the regulars numbered over 5,000, and the anti-missionaries upwards of 3,000. The present strength of the former in the State is 90,000, and of the latter about 6,000.

The Missouri Baptists are warm friends of education.

(BAPTIST ENCYCLOPEDIA, pp. 804-806, 1881 Edition).



## Paradise Restored

(Continued from page seven) that owns and celebrates the glory of God; then, at last, it will pass through gates of fire and come forth into that new orbit, as that new earth wherein is no more dividing sea, storm swept and full of the wrecks of ships, of greater wrecks of hopes, and tiled with the white bones of the dead; that new earth where there shall be no more night with its hidden evil and its long and darksome hours in which the sufferer yearns for morning light, no more tears, nor sorrow, nor pain, nor anymore that black and ever-multiplying horror they call death; that new earth that shall be no longer the footstool, but the exalted and special throne of God — the center of the universe.

Into this new and perfect earth the Church shall descend — a company of redeemed, blood-washed, immortal sons of God.

The Son of God and God the Son Himself shall descend and dwell there. Then for the first time shall the children of God behold in Him the full lineament of their Father's face; for, though He be the eternal Son He shall be seen and known as the "everlasting Father," or "the Father of the everlasting age."

The onlooking worlds as they swing in their chorus of adoration about this radiant and omnipotent

center will learn and proclaim the immense truth that this earth was created, not merely as an expression of the wisdom, genius and might of God in His function as a creator, but as the arena of redemption, as the spot whence in all the wide empire of His power might be known and felt the pulse beat of His heart. As the innumerable hosts of Heaven sweep around this center of grace and redemption, as they behold beings who once were lost in sin, wrecked and ruined beyond human hope or angelic aid, now immortal, holy, happy sons of God, they will break forth in ever-increasing songs of adoration and shall say as they sing till the universe shall repeat it again and again:

"Behold, the glory of God is not alone in His majesty and might, in His holiness and omnipotence, but in His love."

They shall take up that marvelous passage in John 3:16 and cry it aloud so that it will ring with accumulating praise to Him who first uttered it:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And all the host of Heaven shall proclaim:

"God is love. God is love."

All this consummation is to find its initial at the Second Coming of our Lord Jesus Christ.

And because I want to see this earth freed from the stain of sin, the torture of pain, the accents of sorrow, the terror of tears, the hour of dying, the black and shameful grave, the trench of corruption and the Devil's ministry of death; because I want to see a worth-while world where no longer the earth shall turn from night to morn and then from morn to disappointing night again, but shall glow forever in the light of an endless morn; because I want to see a world where the purposes of God in love, in benediction and unfailing grace are no longer seemingly contradicted by untoward events and conditions, by problems that with the best apologies for the divine character no human genius can solve or balance, but are written in high and lifted testimony brighter than the stars of any night and stronger shining than any sun of day; because I want to see a world where man shall be the enthronement of God and shall glorify Him as such, and where every atom of earth shall be full of His love and redolent with His praise, and where life shall be only another name for joy and the unending and the ever new unfoldment of it, the actual joy of unreserved, unlimited living; and because this desire in all its full accomplishment can come and the first notes of infinite triumph alone be struck and the Son begin by the coming of our Lord Jesus Christ — I preach His Second Coming.

## At Least Five People To Whom You Can Send TBE

- \_\_\_\_\_ (A SINNER)

Address \_\_\_\_\_

\_\_\_\_\_ Zip Code \_\_\_\_\_
- \_\_\_\_\_ (A PREACHER)

Address \_\_\_\_\_

\_\_\_\_\_ Zip Code \_\_\_\_\_
- \_\_\_\_\_ (A SUNDAY SCHOOL TEACHER)

Address \_\_\_\_\_

\_\_\_\_\_ Zip Code \_\_\_\_\_
- \_\_\_\_\_ (A CHURCH MEMBER)

Address \_\_\_\_\_

\_\_\_\_\_ Zip Code \_\_\_\_\_
- \_\_\_\_\_ (A YOUNG PERSON)

Address \_\_\_\_\_

\_\_\_\_\_ Zip Code \_\_\_\_\_

Enclosed \$ \_\_\_\_\_ for \_\_\_\_\_ Subs \_\_\_\_\_

Your Name \_\_\_\_\_

Address \_\_\_\_\_

### YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

# 5 SUBS . . . . \$10.00

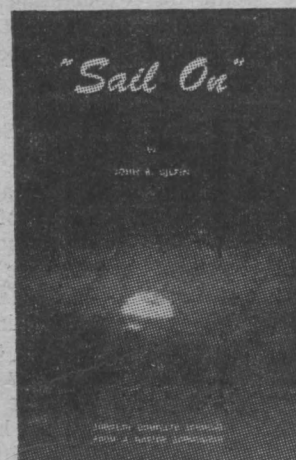
Have This Paper Delivered Every Week — For a Whole Year!

GIVE US READERS  
We Will Give Them The Truth

THE BAPTIST EXAMINER

JULY 16, 1977

PAGE EIGHT



## "SAIL ON"

BY

JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

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

Rare combination of Bible truth and simplicity.

LIMITED EDITION — ORDER TODAY!

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