

By MILBURN COCKRELL

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2136

FAITH AND JUSTIFICATION

BENJAMIN KEACH
(1640-1704)

Is it not Christ and His righteousness that which justifies us, or is the matter of our justification? Will you make faith to be a cause, or the condition of our justification before God?

No, by no means; though I know some learned men, and found in the faith, seem to hint as if faith was a condition of our justification. But how that which God Himself gives to us by His free and absolute promises, can be a condition of the covenant, or of our justification, I see not. That which is part of the covenant on God's part, can't be the condition of it on our part. Also they call faith the instrumental cause of justification, which we must leave them to explain (they mean, I think, but as the hand that applies a plaster is a cause of the cure). We must say with a late learned author, faith is no qualifying condition, nor any procuring cause of our justification, though without faith God declares no man a justified person.

Faith does not cause or render the satisfaction of Christ any ways the more satisfactory unto God; for God was as much satisfied in Christ for His elect before faith as after, though the satisfaction,

**BENJAMIN KEACH**

merits and righteousness of Christ, are not applied so as the man is pronounced a justified person until he is united to Christ by the Spirit, and so is helped to believe (Continued on page 3, column 2)

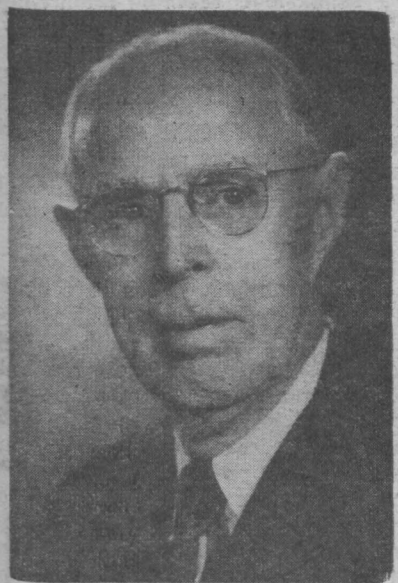
IF GOD BE FOR US

C. D. COLE

(Now In Mansions Above)

"What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

What wonderful condescension that God should be for a single member of the human race! What marvelous grace and mercy that

**C. D. COLE**

the thrice Holy God should dedicate His power and wisdom to the welfare of unholy and vile creatures! Who can understand the love that passed by fallen angels and laid hold of the seed of Abraham! Who can fathom the depths of mercy that contrived the way to save rebellious man? He who can ponder these questions unmoved and without thanksgiving has a terribly shriveled soul.

That God is for men is not a

mere dream of a religious optimist; it is not the imagination of a deranged mind; it is not the myth of bygone days. The statement that God is for men is a fact of Divine revelation. Do away with this revelation, and the hope of all men is eclipsed by the clouds of uncertainty and doubt.

The greatest question that can engage the mind of men is this: "Is God for me?" With this question settled, nothing else should occasion much worry. With this question settled, we should go on our way to Heaven with great rejoicing. It is a characteristic of a fallen race to be concerned about trivial matters, such as eating and drinking, and to ignore the paramount question of the welfare of the soul. Many show more concern about where they are going to spend the next few years than where they are going to spend the next million years after this brief earthly sojourn is over. The masses evidence more interest in what they are going to have for the next meal than they do in what their menu is going to be for eternity. (Continued on page 4, column 4)

FINAL WORD ON CONFERENCE SEPTEMBER 2-5

Our Labor Day Conference will be held September 2-5 at the Mountain View Baptist Camp some miles from the city of Monticello, Ky. Services will begin Friday evening at 7:00 p.m. Please remember to bring such things as mirrors, washbowls, electric razors, sheets, bedding, pillows, towels and soap.

As soon as you arrive at the camp in the afternoon, please come by and let us know you are present. You will be given directions to your cabin and a little card with your name on it. If you are able to come at the last minute and have not sent your reservation of \$15 in to us, just come on any way for we always have room for a few more, you can pay your fee when you arrive. There is no need to send it to us at this late hour. Bring it directly to the camp.

The camp has a rule that there be NO SMOKING and no shorts. I would add NO PANTSUITS, ladies. Please dress casually and enjoy the beautiful mountains of southern Kentucky.

The best way to find the camp is to come to Monticello and to take Highway 200. After this just follow the signs which point to the camp until you arrive.

THE ENEMY WITHIN

"A nation can survive its fools, and even the ambitious. But it cannot survive treason from within. An enemy at the gates is less formidable, for he is known and he carries his banners openly. But the traitor moves among those within the gates freely, his sly whispers rustling through all the alleys, heard in the very halls of government itself. For the traitor appears no traitor; he speaks in the accents familiar to his victims, and he wears their face and their garments. And he appeals to the baseness that lies deep in the hearts of all men. He robs the world of a nation; he works secretly and unknown in the night to undermine the pillars of a city. He infects the body politic so that it can no longer resist. A murderer is less to be feared." — Cicero.

"But sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Pet. 3:15).

According to this verse of Scripture, it is a Christian duty to reverence Jesus Christ as Lord in our hearts. If we truly do this, then it will make us ready at all times to give a defense of the faith we profess in Him and His Word. We must be ready to make a full statement as the circumstance may require of our doctrinal position. If there is reverence for Christ in the heart, the lips must be able to make an oral expression. At no time are we to be unprepared, never timid in stating our views of the teachings of the Bible. This defense must be made in meekness and modesty to men and in fear of our sovereign Lord.

Quite often people ask me, "What kind of a Baptist Church is Calvary Baptist Church?" Others inquire, "What doctrines do you teach and practice?" Still others question us as to why we are not affiliated with any Baptist convention, association, or Bible fellowship. Our critics demand, "What rare breed of Baptists are you?" In the light of 1 Peter 3:15 I feel that necessity is laid upon me to take some time to answer these questions for all concerned.

WHO WE ARE NOT

At times our friends make false assumptions about us, and our enemies misrepresent our views before the world. Because we believe in the doctrines of grace we are accused of being Reformed Baptists. We are not Reformed Baptists. We repudiate the idea of Baptist churches beginning at the time of the Protestant Reformation in 1641. We maintain that Baptists are older than the Reformation. We feel that our origin goes back to Christ and the New Testament. We believe we are as old

(Continued on Page 3, Columns 4 and 5)

THE WAY OF SALVATION

J. A. ROGERS
(1856-1935)

On April 10, 1856, in Tippah County, Miss., a baby boy was born into the home of John D. and Carolyn Berry Rogers. His name was Jeff Anthony.

Elder Rogers married Miss Vada Setzler, a native of Pontotoc County, in 1886. She died four years later. Following her death Bro. Rogers made known his call to preach. In autumn of 1890 he was elected a missionary-colporteur of the old Aberdeen As-

ant Hill, Amory, Troy, Central Grove, Shannon, Shiloh, Scuna Valley, Okolona, Aberdeen, and Holly Springs. One of his richest fields of service was at the Ecru Bible Institute where his strict adherence to the Scriptures brought untold blessings to hundreds of preachers who attended the Institute. He died about 1935 to my knowledge.

Elder Jeff Rogers was a bitter opponent of the mourner's bench. He was the man who "straightened out" (as one old brother put it) Elder A. M. Overton on the mourner's bench.

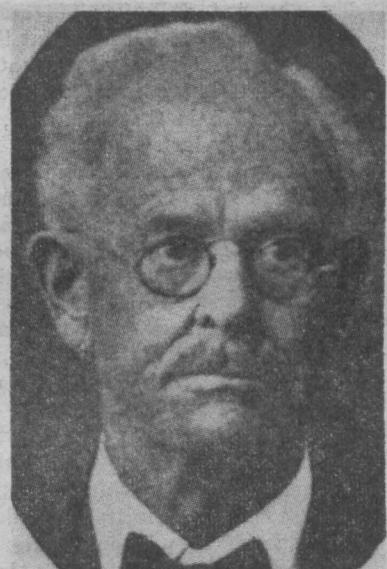
"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1:15-16).

Here the apostle is teaching us the purpose of Jesus' coming to the world, and he tells us that this is a faithful saying — a true saying, and is worthy of all acceptance, and he tells us that he is the chief of sinners. He saved Paul as a pattern to all them that believe in Jesus Christ unto eternal life.

My wife's brother was sick unto death. His mother had my wife wire me that she wanted me to come home and talk to Russell. I received the message just as I entered the pulpit to begin preaching. I had the messenger wire my wife that I would be home that night on the two o'clock train.

The following morning we went up to the home. The young man was sitting up against his pillows. I spoke to him and said, "I am glad to see you able to sit up this way, Russell; I hope you are much better."

(Continued on page 2, column 1)

**J. A. ROGERS**

sociation, comprising parts of the counties of Lee, Pontotoc, Monroe and Chickasaw. He preached his first sermon at Central Grove Church the second Sunday in February in 1891.

In 1892 he was called to his first pastorate in Smithville. He pastored churches in northeast Mississippi. I will give the names of the churches he pastored: Woodland, Smithville, Harmony, Verona, Pleasant Grove, Union Grove, Nettleton, Pleas-

The Baptist Examiner Pulpit

A Sermon by Wm. Gardner

IDENTITY OF APOSTOLIC AND BAPTIST CHURCHES

William W. Gardner was born in Barren Co., Ky., Oct. 1, 1818. He was the eldest son of Richard and Jane Gardner. At the age of 20 he was converted and united with the Mt. Gilboa Baptist Church, Todd County. In 1839 he was licensed to preach and entered Georgetown College where he graduated in 1843.

In 1844 he was ordained to the pastorate of the Baptist Church at Shelbyville, Ky. In 1847 he became pastor at Mays Lick Baptist Church in Mason County and served 10 years. From 1857 to 1869 he was pastor of the church at Russellville and Professor of Theology in Bethel College. He later pastored at Glasgow, and then he returned to Russellville.

Elder Gardner wrote BIBLE INSPIRATION (1886); CHURCH COMMUNION, AS PRACTICED BY THE BAPTISTS EXPLAINED AND DEFENDED (1869); HISTORICAL SKETCH OF ELK CREEK BAPTIST CHURCH FOR 100 YEARS, 1794-1894; MISSILES OF TRUTH (1874); MODERN DANCING IN THE LIGHT OF SCRIPTURE AND FACTS (1893). This series of articles to follow in

our paper were taken from his MISSILES OF TRUTH.

1. THEY ARE IDENTICAL IN CONSTITUTION

Our Lord Himself organized and taught His first church as the pattern after which all His other churches were to be modeled to the end of time. On His return from the scene of His temptation in the wilderness, John the Baptist stood with two of his disciples, and, looking upon Jesus as he walked, said: "Behold the Lamb of God!" And the two disciples heard him speak, and they followed the Saviour to His place

of temporary abode. One of the two was Andrew, Simon Peter's brother; and he first finding his own brother Simon, said unto him: "We have found the Messiah," and he brought him to Jesus. That the other disciple was John, the brother of James, can scarcely admit of a doubt. And here and now, in some rude hut on the banks of the Jordan, was Christ's first and model church constituted of these three pious fishermen, A.D. 30; for, says Dr. Smith, "those three already formed the Christian Church" (New Test. (Continued on page 2, column 3)

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BRIEF NOTES

Elder Don Tooley was ordained by the church in Goose Creek, S. C., and Pastor Lee Williams on July 31, 1977. Bro. Tooley while in the military service has served as an evangelist in Alaska and Germany with some success.

Recently Bro. Tooley and his wife visited the editor and his family. I was impressed with his well-rounded Bible knowledge and his missionary spirit. I would also add that I admire his Christian character and good manners.

Elder Tom Sollosi wants to obtain the two volume set of THEODOSIA ERNEST by A. C. Dayton. He seeks these for republication. He does not want the condensed one volume book. If you have such, please write directly to him about this matter, not us. His address is Rt. 3, Box 10, Glennville, Ga., 30427.



Way Of Salvation

(Continued from page one)

He answered in a very weak voice, "I am not better. I know I am going to die and there is no hope for me."

I referred him to an old friend of whom years before the doctor had said it was impossible for him to live. Yet in spite of the doctor's prediction, he recovered and is still living.

But he began to cry and said, "But there is no hope for me; I can't get well."

I said, "Well, if you do die, what about your eternal welfare?"

Weeping, he said in a voice barely above a whisper, "I am sure I am going to Hell."

I said, with a smile, "Well, I have good news for you, Russell," and I quoted: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

He shook his head and cried, saying, "But Mr. Rogers, I have been such a great sinner!" His father put his hand on his head

and shoulders and said, "Son, don't say that! You have been a good boy — a good son." He pushed his father's hand away and said, "Go away, papa, you don't know."

I said, "That is right, Russell, your father doesn't know, but you know and I know that you have been a great sinner, but I still have good news for you." Then I quoted the whole verse: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." I continued, "Now Paul said he was the chief of sinners — that is, the biggest of sinners — because he tried to destroy the church. If he could save Paul, the chief, he can save you." "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life eternal."

He lay quietly for a moment and his countenance began to relax and change expression, and he looked upward and raising his hands, said, "Jesus, lover of my soul, let me to thy bosom fly." Then he said, "Sing!" We sang the two first stanzas of that blessed old hymn and before we had finished, he was rejoicing. He died three days after that and they buried him.

Allow me now to give an account of my own experience in learning the way of salvation. For three summers I went to the mourner's bench, believing that the church could persuade Jesus to save me. Every time I had an opportunity at any kind of meeting, I went for prayer.

I was sick when our meeting began the third summer. The uncle with whom I lived, learned from the doctors that they thought I would live to get over that spell but that I would never live to get grown.

There was a cousin about my age who was to stay with me that day. She had no better judgment than to come and tell me what the doctors said. I was very greatly disturbed. I knew that I was lost and if I died in that condition, I was eternally lost.

I took my testament and went back into the northwest corner of the house to a room seldom used. I pulled a quilt off the bed and a pillow and lay down on the quilt and opened the Testament at random. The first thing I saw was John 6:47: "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

I went back to see who it was speaking. I found it was Jesus talking. I knew He told the truth, couldn't make a mistake, and I knew that if I could only believe, I would have everlasting life, but I did not know how to believe. I turned over on my face, my face down in the open book, and I said, "Lord, I don't know how to believe. If I did I would believe right now, but as far as I am concerned, this matter is settled right now, and I will leave it all in your hands. If You send me to Hell when I die, I know you will do right. You will not do an unjust thing. I know I deserve to go to Hell, but, Lord, I am going to try to honor You in Hell for what You have done for other people."

I lay quietly for a little and this question came into my mind, "Would Jesus, who loved you well enough to leave Heaven, come down to earth and suffer as He did for your sins, now send you to Hell when you trust Him that way?" My heart said, "No." There was but one answer to that.

Then this question came into my mind, "What is it to believe on Him, anyhow?" My heart answered, "One thing is to believe what He says." What did He say? That I have everlasting life. There has never been a question in my mind from that day to this about Jesus keeping that promise to me. From my childhood my friends have been kind enough to say that I have

lived outwardly a right life. What caused that? Fear of Him or love for Jesus? Reader, you can answer that.



Identity Of Apostolic

(Continued from page one)

Hist. p. 208). On the following day, Philip and Nathaniel were added to their number. (See John 1:35-45) Thus they were gathered together in Christ's name.

After a hasty visit to Galilee, our Lord and His chosen disciples attended the Passover at Jerusalem, and again retired to the vicinity of the Jordan, where He tarried and baptized. John was now baptizing in Enon near to Salem, and he seized this opportunity to bear explicit testimony to Christ and his infant church, saying: "He that hath the bride, is the bridegroom; he must increase, but I must decrease" (John 3:29,30). And as "Jesus made and baptized more disciples than John," his young bride or church grew and multiplied rapidly. (See John 5:1-3).

Some of these disciples had already been called to become "fishers of men" and hence had been employed to baptize for Christ; but it was not until the

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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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 prophetic 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 life."

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following year that he formally set apart "the twelve" to the apostleship, "that they should be with him, and that he might send them forth to preach, and to have power to heal sickness and to cast out devils" (Mark 3:13-21).

These disciples now formed a complete church, under the Shepherd and Bishop of Souls; and during all the time that "The Lord Jesus went in and out among them," they were receiving instructions preparatory to the great work assigned them as apostles and as a church. They were an organized body of baptized believers, voluntarily associated together in the faith and fellowship of the Gospel, and subject only to Christ as their Head and Lawgiver.

Accordingly, Dr. Smith remarks: "In this assembly on the shores of the lake of Galilee, we see at length all the elements of the visible Church of Christ separated from the World; and now He proceeds to provide the teachers who were to guide them, and the doctrines which they were to teach and the people to receive" (New Test. Hist. pp. 255, 256).

Now, this first church, gathered and instructed by Christ himself, was unquestionably designed as the model of all other churches to the end of the world. The apostles so understood it, and hence they fashioned their churches after this Divine pattern. As the inspired founders and instructors of the churches, they provided for their wants as occasion required. Accordingly, when deacons became necessary, they directed the model church to select suitable men to fill the office (Acts 6:1-6); and when pastors were needed, they prescribed the requisite qualifications, and then set apart the persons chosen

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by the churches to instruct and watch for their souls as under shepherds (Acts 14:23; Titus 1:5-9; Heb. 13:17; I Pet. 5:1-4). Under the guidance of the Holy Spirit, the apostles explained and enforced all things whatsoever Jesus had commanded them, and taught every church to exercise a watchful and wholesome discipline over its members (Matt. 18:15-21; I Cor. 5:3-7; etc.).

That the apostolic churches were modeled after the church at Jerusalem, is admitted by the ablest Pedobaptist writers. For example, Giesler, in his Church History, says: "The new churches everywhere formed themselves on the model of the mother church at Jerusalem" (See Cunningham's Trans. Vol. 1, p. 56). And Mosheim adds: "Since all these churches were constituted and formed after the model of that which was planted at Jerusalem, a review of the constitution and regulations of this one church alone will enable us to form a tolerably accurate conception of the form and discipline of all these Christian assemblies" (De Rebus Christ. Saco. I, 87).

Such, in brief, was the constitution of the apostolic churches, modeled after the pattern furnished by the Saviour. And such is the constitution of all regular Baptist churches formed after the same Divine pattern. Every Baptist church is an assembly of baptized believers, voluntarily associated together in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws, and exercising the gifts, rights, and privileges vested in them by His Word. All the constituent elements of apostolic churches are found in Baptist churches, and they are identical in their constitution.

II. THEY ARE IDENTICAL IN MEMBERSHIP

The apostles acted under the broad commission of Christ, and wherever they made and baptized disciples, they immediately organized them into local congregations, after the model of the first church at Jerusalem. Hence, we read of "the church" in a particular city, village, or private house, and of "the churches" of certain regions, but never of a church embracing a plurality of congregations confederated together as one grand church or

hierarchy (See Acts 8:1; 13:1-4; 15:41; Rom. 16:1,5; I Cor. 1:2; 11:20; 14:23; 16:19). These are the only churches known to the New Testament. There is no trace of any other kind of church, diocesan, national, or presbyterian. Like the model church, they were composed exclusively of persons who had been baptized on a credible profession of their faith in Christ, and gave satisfactory evidence of being born again.

Now, that the apostolic churches were local assemblies of baptized believers, formed by mutual consent, and designed for religious purposes, is evident from the addresses of the epistles. As it is written: "Paul, a servant of Jesus Christ, to all that be in Rome, beloved of God, and called to be saints . . . Therefore we are buried with him by baptism into death" (Rom. 1:1,7; 6:4). "Paul, unto the church of God at Corinth, sanctified in Christ Jesus, called to be saints . . . Were ye baptized in the name of Paul?" (I Cor. 1:2-13). "Paul, an apostle of Jesus Christ, unto the churches of Galatia . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ" (Gal. 1:2; 3:26,27). "Paul, to the saints which are at Ephesus, and to the faithful in Christ Jesus . . . One Lord, one faith, one baptism" (Eph. 1:1; 4:5). "Paul, to the saints and faithful brethren in Christ which are at Colosse . . . Buried with him in baptism" (Col. 1:1; 2:12). Thus all the apostolic churches were addressed, and the whole tenor of the epistles clearly proves that the members had been baptized on a credible profession of their faith, and were regarded as saints.

The same is equally true of Baptist churches. They are composed exclusively of such as profess faith in Christ and have been baptized. None can enter a Baptist church except those who give satisfactory evidence of repentance, and have been immersed on a credible profession of their faith. Nor are we alone in this view of the subject. Protestant Pedobaptists generally, infant baptism aside, admit the correctness of our practice. For instance, Dr. Smith, in his Eccl. Catechism, p. 80, says: "Only those who make

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Identity Of Apostolic

(Continued from Page Two)

a credible profession of their faith in Christ can be admitted as members of the church of Christ, because its privileges, by their very nature, are intended only for those who, in the judgment of charity, are disciples of Christ." And Dr. Neander, a learned Lutheran, remarks: "Faith in Jesus of Nazareth, the Saviour of the world, and union with Him a participation in that salvation which cometh through Him — this is that inward principle, that unchangeable foundation, on which the Christian church essentially rests" (Introd. to Coleman's Prim. Ch. p. 14).

Now, if these views be correct, it is evident that there is no place in a church of Christ for such as do not or can not profess their faith in Christ. Hence, infants are excluded by the very constitution of Gospel churches. Upon the same principle they are excluded from baptism, since the ordinance is the appointed method of professing faith in Christ. Such, then, were the apostolic churches, and such are Baptist churches; and they are identical in membership.

III. THEY ARE IDENTICAL IN FAITH AND PRACTICE

The apostolic churches, like the mother church at Jerusalem, "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). They held to salvation by grace through faith without works, and were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). Justification by faith without the deeds of law was a fundamental article of their creed, and none were received into fellowship except those who professed to hold this doctrine. With them there was "one Lord, one faith, one baptism," and they stood fast in the liberty wherewith Christ had made them free, and were not entangled with any yoke of bondage. They were constituted and maintained upon a purely voluntary principle, and acknowledged Christ as their only Head and Lawgiver.

They were not only sound in faith, but correct in practice. They were living epistles of Christ, known and read of all men. They were steadfast, unmovable, always abounding in the work of the Lord, knowing that their labor was not in vain in the Lord. All were practical missionaries, "holding forth the word of life," both at home and abroad.

They made even their deep poverty abound unto the riches of their liberality, and prayed the apostles with much entreaty to receive their benefactions (II Cor. 8:1-9). They did good unto all men, but especially to the household of faith. The love of Christ constrained them, and they lived not unto themselves, but unto Him who died for them and rose again. Yet, they were, imperfect and liable to err, and hence, needed timely cautions,

exhortations, and warnings.

Now, the same may be truly said of all regular Baptist churches. They are identical with the apostolic churches, both in faith and practice. They hold the same doctrines and observe the same ordinances, as all admit. They acknowledge the same divine Head and Lawgiver, and stand fast in the same liberty. They possess the same spirit of missions, and labor and pray for the spread of the Gospel at home and abroad. If not equally liberal and pious, it is owing to the want of proper instruction and training, and not to any difference of faith and practice. In the Providence of God, Baptists have taken the lead in most, if not all, the great schemes of modern benevolence, which have for their object the glory of God in the amelioration and salvation of our lost race; and their example has provoked others to love and good works.

Accordingly, all Protestant denominations recognize the Baptists as evangelical Christians, and regard our churches as true churches of Christ, sound in the faith and practice of the Gospel. Hence, it is that Baptists in good standing in their own churches can join any other church in Christendom without the slightest change of faith or practice, which is not true of members of any other denomination. None object to what we do believe and practice, but concede that we are right and scriptural as far as we go; they merely complain of what we do not believe and practice, and insist that we should indorse the commandments of men. Thus all practically admit that the apostolic churches and Baptist churches are identical in faith and practice.

Editor's Note: This is the first in a series of articles on this subject.

Faith, Justification

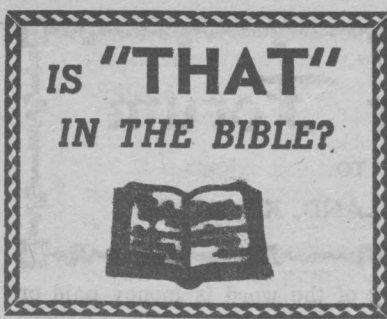
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on Him, faith being the hand that receives, or that apprehends Jesus Christ.

The Holy Spirit in our union with Christ, puts upon us the robe of righteousness, which was not upon us before we obtained that spiritual union; it is offered "unto all," but it is "upon all them that believe" (Rom. 3:22).

All our Orthodox Divines agree with us, that faith, neither as a habit, or grace, or as an act, much less in respect of the fruits thereof, justifies us. When therefore it is said we are justified by faith, it intends not any moral or physical causality in faith as a qualification, but only by virtue of the Object it apprehends. Mr. Bradford, that Holy Martyr, said, "Not the action itself of believing, as it is a quality in man, doth so deserve, but because it taketh that dignity and virtue from the Object, Jesus Christ."

We do not mean that faith by itself, and of itself, justifies us, which is only as an instrument



Question:

"HOW MANY DECKS WERE THERE ON NOAH'S ARK?"

Answer: Three, Genesis 6:16.

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." Moffatt has, "also put three decks in it," in place of the last phrase.

whereby we apprehend Christ who is our justice. Faith was accounted to righteousness, not the action by which, but that which he did believe; or faith not in respect of itself apprehending, but in respect of the Object apprehended. Faith justifies a sinner in the sight of God, not because of those other graces that do always accompany it, or of good works, which are the fruits thereof, nor as if the grace of faith, or any act thereof were imputed to him for justification; but only as an instrument by which he receives and applies Christ and His righteousness. For any to say otherwise, is to render faith to be part of our reconciliation or satisfaction to God, which is to lessen the merits of Christ, and take the crown from His head, and make justification not to be by grace alone, or by Christ alone. Faith, we know, is the creature's act, though given of God, or a grace bestowed upon us, by which we are helped so to do, yet "with the heart man believeth."

The doctrine of some men about faith justifying the sinner tends to bring in a new covenant of works, that is, a mild law of faith and sincere obedience instead of the severe law of perfect obedience, and plainly renders the satisfaction and righteousness of Christ defective or insufficient; as if faith was part of our justifying righteousness, or as if we were not fully reconciled to God by the death of His Son, but that he was only reconcilable; and that it is faith and sincere obedience indeed, which completes the reconciliation.

Faith, I say again, is said to justify us only in respect of the Object, Jesus Christ, whom it apprehended; and it is no part of the matter which does justify us (the righteousness of Christ being alone the material cause of our justification) nor does faith add anything to Christ's satisfaction, or to His righteousness which alone is imputed to us to our justification before God. Though we say that righteousness is not imputed to the actual personal justification of any man until he has actual union with Christ, yet I deny that faith in order of nature is before union (or at least before the reception of the Spirit in order to union) though not as to time, for Christ takes hold of us before we can take hold of Him. Also faith is a fruit of the Spirit, and sure the seed must be sown before there can be fruit. We are passive in regeneration, but not in the act of faith. But when a poor sinner receives the Spirit, then it is that he in his own person is declared and pronounced righteous. He being in Christ is pardoned, and actually acquitted and discharged from the legal guilt, or from that obligation he lay under to condemnation in the first Adam, the sentence being then taken off, and he loosed from those fetters and (Continued on page 4, column 3)

"WHO ARE YOU?"

(Continued from Page One)

as the Christian religion. Christ's church does not need reforming so long as it stays with the teaching of the Bible. We differ with these people on ecclesiology and eschatology.

We are not Primitive or Old School Baptists. These people separated from the old line of Baptists under Daniel Parker in 1832. Unlike us, they are in the main anti-missionary and oppose Christian education. Unlike us, many of them do not know if they are saved, and some of them deny Baptist succession.

WE ARE INDEPENDENT BAPTISTS ON CHURCH COOPERATION

To us a convention, an association, and a Bible fellowship are extrascriptural organizations which lord over the local churches. We do not believe the mission of a Baptist church is merely to be a collecting agency for some man-made religious society. We teach that the churches of Christ on earth are Divine organizations which are responsible to Christ in the work of preaching the gospel, baptizing believers, and teaching God's Word (Matt. 28:19-20). The local church is the highest ecclesiastical authority on earth, and the only organization with a Divine commission from Heaven.

Each church in New Testament times was a sovereign, autonomous, independent body. There is no example in the Bible of the subordination of a church to an organization outside of itself. Each particular church was absolutely independent in the exercise of its churchly rights, privileges, and prerogatives. It was separate from all other churches, individuals, and bodies so far as authority and control were concerned. Christ was its only head and lawgiver (Eph. 1:21-23). No church delegated to another body the right and function Christ committed to it.

Since Christ left ecclesiastical affairs entirely in the hands of His churches (Eph. 3:10,21), it is safe to trust His arrangement. It is unsafe to depart from it. The Divine plan is the best plan with the fewest evils and the most advantages. It has served Baptists well for well over a thousand years. Let others do what they will. We will stay with the New Testament order.

Our enemies sometimes accuse us of being too independent, but we do not believe it is possible to be independent in the Bible sense. We are not isolationists. While each church is independent and sovereign in its locality, it also realizes its interdependence upon other churches of like faith and order. Our churches voluntarily cooperate with each other in missions, Christian education, benevolence, Bible conferences, fellowship meetings, revival work, and publication work. All church cooperation is absolutely voluntary and free from any authoritative or dictatorial control.

WE ARE LANDMARK BAPTISTS ON THE CHURCH

Our people steadfastly maintain that a New Testament church is a local and visible congregation of baptized believers (Acts 2:41-47). Every true church is the body of Christ in its locality (I Cor. 12:27). The church did not begin with Adam, or on the first Pentecost after the resurrection of Christ, nor at the time of the Protestant Reformation. The New Testament church was organized by Jesus Christ during His personal ministry on earth out of the material prepared by John the Baptist (Matt. 16:18). Since the days of Christ, the world has never been without a true church. We teach that the principles and practices of the New Testament continued even during the Dark Ages because the gates of Hell never prevailed against the church (Matt. 16:18).

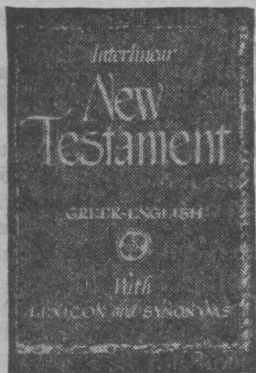
Our people detest and despise the Protestant doctrine of a universal, invisible church. This false theory began in post-apostolic times among spiritualizers of the Scriptures. It was popularized at the Protestant Reformation. It has gained ascendancy in our time by means of the Scofield Reference Bible, Fundamentalism, and the New Evangelicalism. Despite its worldly popularity, to us the universal, invisible church theory is an inconceivable conception, an unsupposable supposition, and an unspeakable superstition.

WE ARE PARTICULAR BAPTISTS ON THE DOCTRINES OF GRACE

Our people earnestly contend for what some call "the tulip doctrines." A Tulip Baptist is one who believes in total depravity (Eph. 2:1; Rom. 7:18-19; Psa. 51:5), unconditional election (Eph. 1:4; II Tim. 1:9; II Thess. 2:13), limited atonement (Matt. 20:28; John 10:15), irresistible grace (Eph. 1:19-20; John 15:5), and the perseverance of the saints (John 10:28; Job 17:9). Those who believe these are not followers of John Calvin, but believers in the teachings of the Bible. These truths were believed and taught long before Calvin or Augustine were born. Old confessions of faith of our Baptist fathers reveal that they held to these precious truths.

We teach that there is no salvation apart from the free, sovereign, distinguishing grace of God and the work of the almighty Holy Spirit upon the dead sinner (John 16:8-10). Salvation is by free grace, never by free will. Believing these truths, we oppose Arminianism and all of its kindred evils.

(Continued on page five, column 4, 5)



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SEPTEMBER 3, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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"What does the Scripture in I Timothy 5:17 mean? Does double honor mean double pay for a pastor?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



I am fearful that all too many preachers are paid more than they are worth. But this verse seems to mean that the elder who is faithful to the Lord, and to His Word is worthy of double pay. However, that does not mean that he should hold out for that double pay. In fact, it does not necessarily mean that he should receive double pay. The elder who is too much concerned about amassing great material wealth may forget that he is an heir of God and a joint heir with Jesus Christ. There are other ways of honoring a faithful elder. A church certainly should not worship their pastor, but if he is faithful in all things he should be honored as an elder.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



The passage reads like this: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine, for the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward."

I had always supposed that this meant that such elders as described here were worthy of being looked upon as particularly honorable, but this question has led me to examine this Scripture more carefully. I find that most translators of this passage hold to the belief that it relates to bigger salaries. For instance, today's English Version gives this translation: "The elders who do good work as leaders should be considered worthy of receiving double pay." The New English Bible translates — "Elders who do well as leaders

should be reckoned worthy of a double stipend." And I could go ahead giving other examples. One good reason for thinking that extra salary is referred to, is that the Scripture shifts to the laborer and his reward (v. 18). I don't know for sure that "double honor" means double pay. Neither do I know that pay is not referred to. I would express the opinion that reference here is to extra pay. My Forum Brethren may not agree on this, and if so, I will admit that they may be right.

PAUL TIBER

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



We use the word "Honorarium" to describe remuneration to someone who has lectured or spoken to a banquet.

The elders who have the oversight of the flock are worthy of double the pay of those elders who do not. There can be no question that payment for work is meant here, all one needs to do is read the verse which follows (v. 18).

Your pastor is worthy of your honor (respect) or he should not be your pastor — and your honoring him should extend to paying him a respectable wage.

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

The Greek word "TIMA," according to Strong's concordance, means: "a value, i.e., money paid, or valuables: by anal. esteem (espec. of the highest degree), or the dignity itself: — honour, precious, price, some."

As you can see the actual mean-

ing of the word is money paid or remuneration. Personally, I believe that this verse is saying that if you have a pastor who works hard in teaching you the precious truths of the Word of God, one who leads you in the way that you should go regardless of the opposition, you should respect and honour him in every way and show it by giving him extra pay. I have known people who, when they were especially blessed by the preaching, have given the preacher a gift of money when shaking his hand. I believe they were showing him double honour.

Frankly, I do not believe that a church can pay its pastor too much. I do not have any sympathy at all for the person that does not believe in paying the pastor. That person is, of course, in opposition to, and rebellious with, the clear teaching of the Bible.

Faith, Justification

(Continued from page three)

chains by which he was before bound. This, therefore, is no doubt more than simply justified in his own conscience.

For though Christ as our Surety when He rose from the dead, received a full discharge for us, yet until we are united by the Spirit unto Him, by which faith is wrought in our souls, and our eyes are enlightened, we have not this great blessing made over to us. Notice that passage of the Apostle: "By whom we have not received the atonement" (Rom. 5: 11).

Now the case is altered; now we are in Christ Jesus. Brethren, we have not the portion until we have the Person; now the law's sentence and condemnation can no more reach us; now that husband is dead, that cruel husband, and we are married unto another; now we are actually acquitted, or not until now personally justified.

Some add justified "Foro Dei," or in God's sight, but so expressing it, I fear has clouded the matter, because known to God, before Him, or in His sight were all His works from everlasting. Justified before God may be taken two ways. (1) In distinction from that before men, or in a man's own conscience; if they mean that, I grant it. (2) In respect had to that sight he hath of things; who calls things, and seeth things that are not, as if they were.

As Abraham is called the father of many nations, when he was not then the father of one Isaac. God saw us in the first Adam condemned, and in the second Adam justified, at one and the same time, even from eternity, but will it follow that we were both actually condemned and actually justified from eternity? Yet Abraham was the father of many nations in God's sight, or before him, who, as Paul adds, "quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4:17). Will any say, as to matter of fact, that thing is, when God's Word it is not? How they affirm this, because it was so to God, or before Him; who beholds things long before they are, or do exist, or have a being.

So then the controversy (if there be any) lies not in the case of justification, in respect had to what a sight God had of it, or how matters are before His eyes, before whom or in whose sight all things were done from eternity, which were not actually done until

things, and persons, in time did, or do actually exist. But it lies in this, when or at what time a sinner is pronounced a righteous person, being actually pardoned, acquitted, and discharged from condemnation, or personally justified as to matter of fact.

That righteousness by which we are justified is called a gift. Do we receive the righteousness of Christ before we receive Christ Himself? Moreover, certainly no man received Christ until he receives the Spirit of Christ. Now the Apostle declares expressly, that when we receive grace (at leastwise in the Seed) then also we receive the gift of righteousness. "They which receive abundance of grace and of the gift of righteousness" (Rom. 5:17).

From the whole it is evident that until we do receive Christ, and have union with Him, we receive not His righteousness, or are not personally justified, but are under the condemnation of the law.—(CHRIST ALONE THE WAY TO HEAVEN, or JACOB'S LADDER, pp. 21-26, 1698 edition).

If God Be For Us

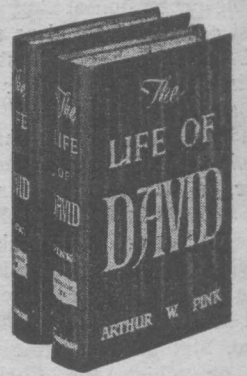
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How many there are who are more interested in what they wear on a single day than in what their dress will be throughout eternity. Most everybody tries to learn the language of this earth, but alas, how comparatively few are interested in the language of the heavenly Canaan. I know a man who once said he'd rather his children were in Heaven learning the alphabet than in Hell studying Greek. What evidences we have of moral and spiritual insanity and degeneracy in the things to which people give the preeminence in their thought and conduct.

Let me warn against presumption. God is not for everybody. Such a thought precludes the punishment of anybody, and lands us in the camp of universalism. God is against some people, and the direst woe and most indescribable doom is to be their portion forever. If God is for us, there is no danger ahead of us — no real danger — for "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). If God is for us, there will be internal evidences that He is acting on our behalf, and unless you have those evidences, you have no right to say that God is for you — it is nothing more than fatal presumption.

In the passage before us, salvation is revealed as a series of acts on the part of God, beginning in His foreknowledge of us, and ending in His glorification of us. Salvation in its most comprehensive sense is a succession of steps taken by God in our behalf. Of course, there is a human side to salvation, but that is not what is before us

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in our text. We are now to be occupied with those steps God takes in the salvation of men. The work is begun in eternity past, and is consummated in eternity before us. And it is blessed to know that His purposes are not thwarted, nor His plans frustrated. The context tells of five things God does for us in the work of salvation. God is for us:

1. In foreknowledge. The first thing God did for us was to foreknow us. Much heresy has been built upon a perversion of the foreknowledge of God. We need to be warned against depending upon popular opinion, or human dictionaries for the meaning of Bible terms. Scriptural usage determines the meaning of Bible words. The word "foreknowledge" is never used in the Old Testament, but "know" occurs often. When applied to God, the word often means to regard with favor, denoting not a mere cognition, but an affection for the one in view. "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos 3:2). In the New Testament the word "know" is often used with the same meaning. "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7: 23); "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14); "But if any man love God, the same is known of him" (I Cor. 8:3); "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). (Continued on page 5, column 2)

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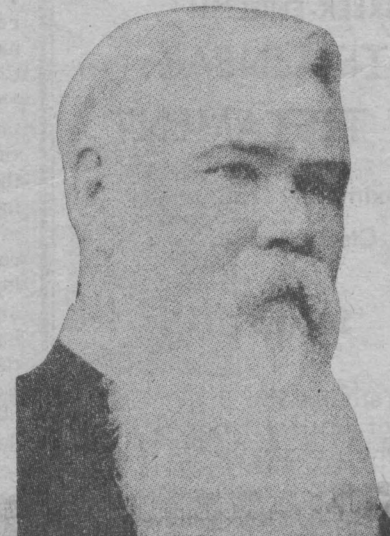
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and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

"THE GREAT HIGH PRIEST"

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24-25).

A little boy, who was educated in one of the London Hibernian schools in the county of Roscommon, was seized by sickness, and confined to his bed. In a few days his dissolution seemed to be near. The parents of the boy being Roman Catholics, sent immediately for the priest, to have the rites of their church administered, which, in their estimation, was the needful preparation for Heaven.

On the arrival of the priest, the boy seemed much confused, and astonished at his coming. "Your visit," said the boy, "was altogether unnecessary; I have no need of your help or assistance: I have a great High Priest at the right hand of the Majesty in the heavens, able to save to the uttermost all that come unto God by Him. He lives forevermore, to make intercession; and He is such a Priest as I require."

The priest, perceiving it to be in vain to reason at such a time, and knowing the boy to have been made acquainted with the Bible, went away.

The child requested his parents to send for his schoolmaster, who

stated that he never witnessed such a scene; it was altogether unexpected. The boy was always silent; though he was attentive to the instructions given at school, he never once hinted a change in his sentiments. In the course of the conversation he was asked if he was afraid to die.

"No," replied the boy, "my Redeemer is Lord of the dead and living; I love Him for His love to me, and soon I hope to be with Him and see His glory."

Young man, if God required your soul today, would you be ready to go out into eternity? Would you have the bright prospect of this young lad? Or would there be great uncertainty about the condition of your soul? "I love them that love me; and those that seek me early shall find me" (Prov. 8:17).

If God Be For Us

(Continued from page 4)

These passages show us the distinction that must be made between knowing about persons and knowing persons. The word "foreknowledge" occurs about five times in the New Testament. It is never used to refer to events but to persons. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23); "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. 8:29-30); "God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets and digged down thine altars; and I am left alone, and they seek my life" (Rom. 11:2,3); "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Pet. 1:2); "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you" (I Pet. 1:20).

2. In predestination. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5). To predestinate is to determine from the start what shall be the outcome. When God foreknew His people, that is when He set His love and choice upon them, He purposed that they should ultimately become like His only begotten Son. This is the reason given why all things work together for good to them that love God.

3. In calling. This is the first internal operation of a Christian experience. It is the beginning of the good work in us. It is that which produces repentance and faith in us. It is that which Peter exhorts us to make sure of.

4. In justification. Justification is God's judicial declaration of righteousness on the ground of the finished work of Christ. "Who was

delivered for our offences, and was raised again for our justification" (Rom. 4:25).

5. In glorification. This is the last step in our deliverance from sin. It is the blessed goal to which we look with sighs and hopes. It will be the end of all conflict and struggle with indwelling sin. It will be the end of all pain and sorrow and death. Tears will be wiped away and never again will they flow from burning eyes upon our scalded cheeks. It will be the end of all disappointment and discouragement. There will be no more strife and envy and hate where the redeemed are. Love will flow in a steady stream from heart to heart. We will be ushered into God's presence, never more to roam. From this time on, we will be like Christ, but He is to have the pre-eminence, for He is to be the first-born among many brethren.

We would now turn our message into practical account by asking, with Paul, "What shall we then say to these things?" What kind of a feeling do these truths excite in your breasts? Do you love or hate these doctrines? Do you highly value them or do you despise them? Your heart's attitude towards them is a good index to your spiritual condition. To the saved and spiritual, these doctrines will excite:

1. Humility. As we follow the footprints of His acts from foreknowledge to glorification, and ask the reason for such benevolence, our hearts will humbly confess that it was not for anything good within us by nature.

2. Gratitude. As we follow the footprints of His love and behold the wondrous workings of His grace, the stream of gratitude, so prone to go dry, swells and irrigates the land of man-soul. (Spurgeon).

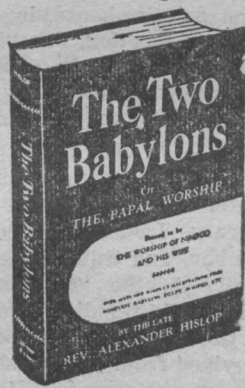
3. Security. These truths give a sense of security to God's people which supports them under a sense of their own weakness. If there (Continued on page 8, column 5)

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"WHO ARE YOU?"

(Continued from Page Three)

We resist modern decisionism, hour-long invitations, graveyard stories, praying through on the mourner's bench, high pressure tactics in evangelistic meetings, worldly entertainment to give aid to the power of the gospel, and gimmicks and stunts to draw a crowd. Such things are useless in the salvation of sinners, for God has promised to bless the gospel only (Rom. 1:16).

WE ARE MISSIONARY BAPTISTS ON EVANGELISM

Our firm stand on the doctrines of grace does not make us anti-missionary nor non-progressive. We are missionary in profession and practice. Our missionaries are sent out under the authority of a local Baptist church. These missionaries are supported by the home church and other churches of like precious faith. Even at this present hour God is raising up many to go to the foreign fields from among our churches.

To us there is no need of a mission board. Whatever work a mission board can do the local church can do — and do it with a Divine commission. Such boards lord over the churches who have little say in what goes on and are permitted only to pay the bills. In our opinion it is worse than foolish to boast of church authority and then attempt to delegate missionary work to a missionary society.

I do not set my church up as an ideal example, but I will state a few facts about it. We have a missionary in New Guinea who has organized 40 Baptist churches and baptized about 6,000 people. We are considering sending out another to the Indians. We recently organized a mission from us into a New Testament church in the State of New York. We have another mission in Piketown, Ohio. In addition to this we support other missionaries who are church-sent. We send forth weekly an 8-page paper into fifty states and twenty-five foreign countries. Our distribution of Christian literature is in the multiplied thousands. Our Sunday radio program is broadcast in two states.

WE ARE ANABAPTISTS ON BAPTISM

Our people contend that there are five things essential to Bible baptism. First, there must be Divine authority as given to Baptist churches (Matt. 28:19-20). Second, there must be a Scriptural administrator — an ordained Baptist minister (Acts 13:1-3; I Cor. 1:16). Third, there must be a Scriptural actor — a born-again believer in Jesus Christ (Acts 16:31-33). Fourth, there must be a Scriptural action — a complete immersion in water (Rom. 6:4). Fifth, there must be a Scriptural aim — not in order to be saved, but because you seek to declare salvation already obtained by faith in Christ (Gal. 3:26-27).

Our people totally reject pedo-baptism. We do not receive alien immersion from Pedo-Baptists or apostate Baptists. Neither do we receive letters from Pedo-Baptists or so-called Baptists who have denied the faith. Because of this practice our people have been dubbed by our enemies for over a thousand years "Anabaptists;" that is, "rebaptizers."

WE ARE STRICT BAPTISTS ON THE LORD'S SUPPER

We hold that the Lord's Supper is a memorial ordinance in which the members of one local church, by means of unleavened bread and wine, show forth the Lord's death till He comes. This supper is restricted to each local church who alone has the responsibility of disciplining its members (I Cor. 5:6-13).

The Bible restricts the Lord's Supper as to place (I Cor. 11:18-20), the motive (I Cor. 11:21-22), the purpose (I Cor. 11:27-29), the baptized (Acts 2:41-42), those in the faith (II John 9-11), the orderly (I Cor. 5:11-13), the elements (Matt. 26:26-29), the design (I Cor. 11:23-26), and a united church (I Cor. 11:26-27).

We do not believe in the practice of open communion. It is a terrible act to offer the Lord's Supper to the unsaved and unbaptized. Such a practice is unbaptistic and unscriptural. We deplore the idea that the Lord's Supper is a sacrament.

WE ARE HISTORIC BAPTISTS ON THE WOMAN'S PLACE IN THE CHURCH

Our people take serious the words of I Corinthians 14:34: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." In our church business meetings the women keep their mouths shut. No woman is permitted to teach in a mixed assembly which contains men. Neither does she lead in public prayer when men are present.

In all our ranks there is not one woman missionary, preacher, or deacon. Neither do we have any future plans of ordaining any like our liberal brethren in conventions. A lady wears a hat in our church services as a symbol of subjection to her husband. Our churches oppose the E.R.A. amendment and the women's liberation movement.

WE ARE PRE-MILLENNIALISTS ON ESCHATOLOGY

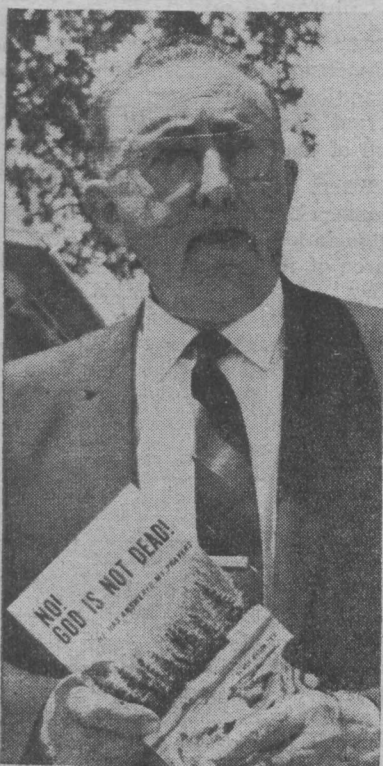
In the main our people maintain the doctrine of pre-millennialism and believe it to be the historic position. A-millennialism is a Catholic and Protestant belief. We teach that Jesus Christ will come and rapture the saints to glory for the Judgment. (Continued on Page 6, Columns 4 and 5)

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HISTORY OF THE

NEW JERSEY BAPTISTS

WILLIAM CATHCART
(1826-1908)

A goodly number of those who came to the early settlements in the New England colonies held our views of Bible doctrine. They found on their arrival that freedom of conscience was only for Puritans. Persecutions led them to desire a better country, and they warned their friends in Europe to steer for another destination. When Lord Berkeley and Sir George Carteret obtained possession of "Nova Caesarea," or New Jersey, about 1664, they formed a "Bill of Rights," by which "liberty of conscience to all religious

seem to have come from end of Long Island, and there is a strong probability that some of them were connected with the people who were dealt with in Massachusetts for Baptist sentiments about 1642, and took refuge at Gravesend, Long Island. Tradition states that they consorted for mutual edification, but there is no church record previous to 1688, when they "settled themselves into a church state," after consultation with the brethren at "Pennepek," Pa., who had just taken that course. There were several gifted brethren among them, of whom John Brown, James Ashton, and George Eaglesfield are mentioned.

Thomas Killingsworth was at the constitution of the church, but there is no evidence that he became its pastor. Obadiah Holmes, who was whipped at Boston, Mass., for his Baptist sentiments, was one of the patentees of Monmouth County, but it is not known that he ever resided here, though his son Jonathan did, and in 1668 was a member of Assembly.

Very little is known of the church during the first generation of its existence, except that an unhappy division occurred, which resulted (in 1711) in each party excommunicating the other, and the silencing of two of their gifted preachers—John Bray and John Okison. They agreed to call a council of neighboring churches, which met May 25, 1711. The ministers who convened were Messrs. Timothy Brooks, of Cohansey; Abel Morgan and Joseph Wood, of Pennepek; Elisha Thomas, of Welsh Tract, and six elders. The office of elder, in distinction from pastor, is referred to frequently as existing among the old churches in the State.

It may be interesting to read the findings of this first council probably in New Jersey, convened in a case of church difficulty. Advice was given (1) "to bury their proceedings in oblivion and erase the record of them." This was done, and four leaves are torn out of the church book. (2) "To continue the silence imposed on the two brethren the preceding year." (3) "To sign a covenant relative to their future conduct." Forty-two signed this, and twenty-six did not, though many of them came in afterwards. The first forty-two were declared to be the church to be owned by sister churches. Another direction of the council was, "That the members should keep their places and not wander to other societies." Peace and prosperity followed, and the gospel soon spread over a wide territory.

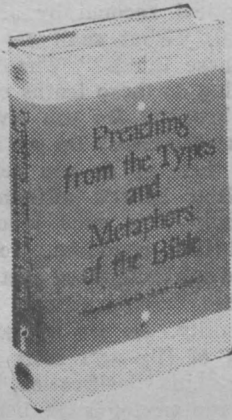
Piscataway, a large tract on the

east side of the "Rarinton" was bought of the Indians in 1663. Among the first settlers were people from Piscataqua (now Dover, N.H.), then in the province of Maine). It is claimed that of these early settlers at least six were Baptists. (Hanserd Knollys preached Baptist sentiments in Piscataqua, N.H., as early as 1638). These six were constituted into a gospel church by Elder Thomas Killingsworth in 1689.

Three of the constituents — John Drake, Hugh Dunn, and Edmund Dunham — were lay preachers. Mr. Drake was ordained pastor at the constitution of the church, and

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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

His books were for a long time found only in used book stores. We are happy to offer his book on the parables in a new printing by Kregel Publications.

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continued until his death, fifty years afterwards. His descendants are numerous and influential.

The first meeting-house, by order of the town meeting, was "built forthwith as followeth: dimensions, twenty-foot wide, thirty-foot long, and ten-foot between joints."

Cohansey — in 1683 a company of immigrants, members of Cloughketin church, in the County of Tipperary, Ireland, landed at Perth Amboy, and traveled across the country to the "Cohansick" Creek. In 1685, Obadiah Holmes (son of Obadiah who was persecuted) arrived from Rhode Island. His influence was soon felt. He became judge of the Court of Common Pleas for Salem County, and preached acceptably, though he was never ordained.

In 1688, Elder Elias Keach, of Pennepek, administered baptism to three persons. Thomas Killingsworth having moved into the vicinity, united with the nine males in constituting the church, and he became the first pastor, continuing nearly nineteen years, until his death. He was appointed judge of the court, and served honorably, while he preached faithfully and successfully. He was succeeded by Elder Timothy Brooks, who died after serving the church six years, and his successor, a young man of much promise, passed away after a two years' pastorate.

The church records for the first hundred years were burned, but Mr. Kelsay, a subsequent pastor, preserved some minutes, among them the following:

THE BAPTIST EXAMINER

SEPTEMBER 3, 1977

PAGE SIX

"WHO ARE YOU?"

(Continued from Page Five)

ment Seat of Christ (Rom. 14:10-12; II Cor. 5:10-11) and the Marriage of the Lamb (Rev. 19:1-9). At the end of Daniel's Seventieth Week the glorified saints will return to the earth with Christ for the battle of Armageddon and the Judgment of the Nations (Rev. 19:11-21). Israel will be regenerated and restored as a nation (Isa. 11:11-12; Ezek. 37:1-28), and Christ and the saints will reign over the earth a thousand years (Rev. 20:1-6). After the Millennial Reign Satan will be loosed and judged (Rev. 20:7-10), and the unsaved judged and cast into the lake of fire (Rev. 20:11-15). Then Christ and the saints will reign for ever on the renovated earth (Rev. 22:5).

We have little time to spend with those who teach the a-millennial tradition. We detest its spiritualizing system of the interpretation of the prophecies of the Bible. We believe all Bible prophecy has a literal fulfillment, and even the prophetic symbols contain literal truths. The popularity of a-millennialism among Catholics, Protestants, and religious liberals is enough to convince us once for all it is not of God.

WE ARE CONSERVATIVE BAPTISTS ON MORALS

We do not teach that a Christian can live a sinful, wicked, worldly life (Rom. 6:1-22). We preach and teach a high standard of morality. Disorderly church members are excluded from the assembly of the saints (I Cor. 5:9-13). Such excluded members are restored only upon repentance and amendment of life (II Cor. 2:3-7). Growth in grace is expected, but we do not believe it is possible to attain sinless perfection in the flesh (I John 1:8,10). This awaits the coming of Christ (Phil. 3:20-21).

We totally reject the teaching that a person can habitually make a practice of sinning and be truly a child of God (I John 3:1-10). We do not believe in falling from grace, but we do believe that a saved person will live different from an unsaved person (I Cor. 6:9-11). We denounce as heresy the "new-lite" teaching of some that there is no sin but a doctrinal sin. To us those who do not strive for a holy life are the children of the Devil.

WE ARE LIBERAL BAPTISTS ON GIVING

Our people have a good record in giving to the cause of Christ through God's storehouse, the local church (I Tim. 3:15; Mal. 3:8). In the main our churches preach tithing and our members practice it. We are not much for pledges and high-pressure tactics. We believe people should give out of love for Christ (II Cor. 5:14; 9:6-7) and in obedience to His command (Matt. 23:23; I Cor. 16:1-2).

Many of our churches pass no offering plates. This is hard for some to believe, but it is no brag — just facts. Usually there is an offering box placed near the back of the church (II Chron. 24:8-9) where the members put their tithes and offerings.

WE ARE BIBLE BAPTISTS ON ALL MATTERS OF FAITH AND PRACTICE

Our creed is not found in a confession written by some man. Our creed is the Bible and the Bible only. We are the people of a book, the Holy Bible. We believe in the complete verbal inspiration of the Bible (I Tim. 3:15-17). If it is in the Bible, we believe it; if it is not in the Bible, we reject it (Isa. (Continued on Page 8, Columns 4 and 5)

"In 1710, Timothy Brooks, with his company, united with the church. They had come from Swanzy, in Plymouth government, about 1687, and had kept a separate society for twenty-three years, on account of difference in opinion relative to predestination, singing of Psalms, laying on of hands, etc.; the terms of union were bearance and forbearance."

Mr. Kelsay says that Mr. "Brooks was a useful preacher, of a sweet and loving temper, and always open to conviction."

Cape May — among some who came over in 1675 were two Baptists — George Taylor and Philip Hill. Taylor held Bible readings and expositions at his own house. After his death, in 1702, Mr. Hill continued the meeting. Mr. Keach visited the place and preached as early as 1688, and others labored with success. Most of the converts went to Philadelphia for baptism. In 1712, by advice of the pastor and two deacons of Cohansey, thirty-seven persons constituted themselves into a church, under the pastorate of Nathaniel Jenkins, one of their own number.

Before 1707 there was no Association in America. We find, however, an institution called a yearly meeting, which fostered communication. From one end of Jersey to the other pastors and devoted brethren went by Indian trails and rough roads to these

immense gatherings. There are traditions concerning these fraternal "great meetings" that are full of tender, touching memories.

When, at the suggestion of the Pennepek church, the Philadelphia Association was formed, in 1707, three of its first churches were in New Jersey, viz., Middletown, Piscataway, and Cohansey. There are no extended early records of the Association, but the usual heading of the earliest is "The Elders and Messengers of the (Continued on page 7, column 4)

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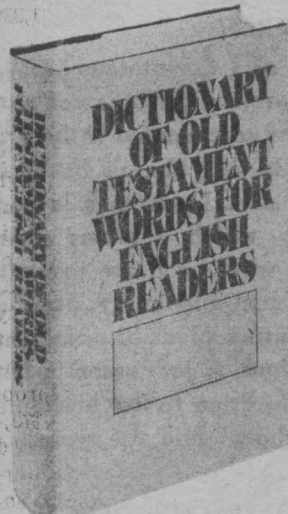
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If there were as many idle parts in an automobile as members in the church, the automobile couldn't run down hill.

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

Out of every \$100 put in the offering plate in a Southern Baptist church on the average only \$8.83 is channeled through the Co-operative Program. Of the \$8.83 of each hundred dollars collected in churches channeled through the Cooperative Program on the average \$5.81 remains in the state and \$3.02 goes to the Southern Baptist Convention.

Following the \$3.02 to its destination, \$1.47 goes to foreign missions, \$.55 to home missions, \$.68 to their six seminaries, \$.14 to radio and television work and \$.18 to the rest of Southern Baptist Convention ministries.

These are official figures which appear in the WESTERN RECORDER for August 10, 1977. I wholeheartedly agree with editor Daley when he says these records "are really nothing to boast about."

Governor Meldrim Thomson of New Hampshire has written a letter to President Carter asking him to remove U.N. Ambassador Andrew Young before the opening of the next United Nations session on Sept. 20. The governor observes that "Young is actually representing the socialist and Marxist nations of the 'third world.' He's on their side and not ours."

Wallace D. Muhammad of Chicago, national leader of the Black Muslims, has issued a statement decrying the psychological damage done to blacks by white images of Christ.

Hameed Uthman, a Muslim leader, stated that Christian pastors and ministers will be asked to remove images of Christ as a Caucasian from their churches.

Communist China is doing well smuggling drugs into America. Senator Barry Goldwater estimates she makes an annual income of \$500 million annually.

The First Presbyterian Church of Schenectady, N. Y., both in its congregation and session, voted to leave the United Presbyterian Church U.S.A., because they disagreed with the denomination's social and political actions. The case was taken to the Northern

District Court of New York, and the church's petition was refused.

When will people learn that folks in an ecclesiastical organization have no more liberty than a frog in a snake's belly—they can move around on the inside but they can't get out.

Officials in Bolivia have granted permission to use the Bible in the schools. The national minister of education declared: "I believe that the placement of the New Testament in schools will not only be for the moral up-building of the youth, but also the secret to the spiritual needs of Bolivia."

COLORADO SPRINGS, Colo. (EP) — A new book on the religious life of Abraham Lincoln says he became a Christian after his address at the Civil War battlefield at Gettysburg.

The book, A Heart That Yearned For God, was written by Frederick Owen, a retired evangelist and biblical scholar.

Owens quotes Lincoln as telling friends after the Gettysburg address, "When I buried my son, I was not a Christian. But when I went to Gettysburg and saw the graves of thousand of our soldiers, I then and there consecrated my life to Christ."

The idea that Lincoln was an atheist apparently arose out of a campaign smear in the 1846 Congressional race, Dr. Owen said. Although Lincoln made a prompt rebuttal, the reputation pursued him throughout his career, he added.

The Arabia Baptist Church and Elder Austin Fields withdrew her spiritual support from the Maryville Baptist Church, Maryville, Ill., on June of 1977. Elder Fields gives the reason for this, saying that the Maryville church has "departed from the faith." Bro. Fields further declares that the "Arabia Baptist Church does not believe or teach the doctrine that the Maryville church is advocating."

The editor commends the Arabia church for this long overdue action. I would further plea with Elder Fields to look carefully at the results produced by leading Elder Burnett to spiritualize the Scriptures. I sincerely pray that Bro. Fields would give more serious thought to his teaching that there is no sin but a doctrinal sin and that a child of God can commit the unpardonable sin.

AUSTIN, Texas (EP) — Madalyn Murray O'Hair finds the motto on U. S. money unfair to atheists, and she plans suits to erase mentions of God from national symbols.

The controversial plaintiff in the 1963 Supreme Court ruling against prayer in public schools announced her new initiatives at the formal opening of the \$1 million American Atheist Center here.

Mrs. O'Hair, 58, said her organization will challenge the motto "In God We Trust" embossed on U. S. coin and currency, and seek relief from pledging allegiance to a nation "under God."

In high spirits as the center was opened, Mrs. O'Hair said atheists intend to pressure the U. S. Department of Health, Education and Welfare to enforce the ban on prayer in schools and withhold federal funds for "continuing violations of state church separation," including prayers offered at PTA meetings.

She claimed that President Carter, because of his statement on being "born again," is good for the atheist movement. "He keeps smiling and putting his foot in his

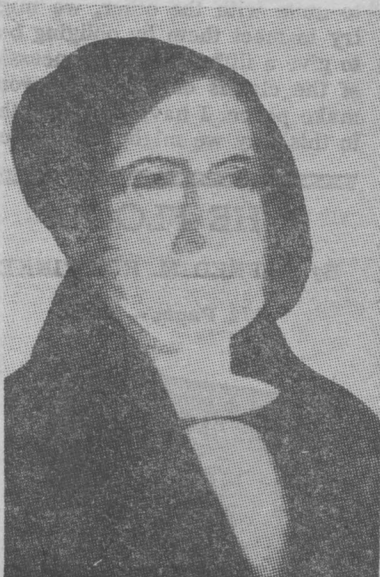
SOLUTION OF . . .

THE GREAT PARADOX

ALEXANDER CARSON
(1776-1844)

When Jehovah declared His character to Moses, He proclaimed: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

These words are well known and often repeated for the encouragement of repenting sinners; but they are very generally misunderstood. Upon first sight they appear a paradox, and few venture to quote them without some qualifying epithet to reconcile the appar-



ALEXANDER CARSON

ent contradiction. How is it that the different parts of this seemingly inconsistent character can be viewed in harmony? If God clears not the guilty, how does He forgive iniquity? If He forgives iniquity, must He not clear the guilty? Which of these attributes shall we limit or modify to make it consist with the other? Shall we lower the claims of both, and find a union by a compromise?

Let us try the first. It is said that Jehovah clears not the guilty. Now, as all men are more or less guilty, consequently, if we should understand the word in a strict sense, no one could be saved. What if we should suppose that the word guilty means those who are egregiously guilty. The meaning, then, will be a very comfortable one for the bulk of mankind, who, though they cannot plead entire innocence, are in their own eyes far from enormity of transgression. It will import that though God will forgive iniquity to a certain extent, this is not to be understood as an encouragement for heinous sins. People of tolerably good moral conduct have no reason to fear on account of a few slips; but let not adulterers, murderers, and reprobates of that description, dare to shelter themselves under the wings of divine mercy. This seems to agree very well with the hopes of many, whose language

mouth and quoting those idiocies, because the Bible is an idiotic book," she said.

ALBANY, (EP) — New York has become the ninth state to decriminalize possession of small amounts of marijuana.

Signed by Gov. Hugh Carey, the law makes possession of up to 25 grams (about 7/8 of an ounce—enough for 20 to 30 cigarettes) a violation (not legally a crime) with a penalty of up to \$100 in fines. A second offense can bring a fine of up to \$200; a third of up to \$250 and/or 15 days in jail.

Safe and possession of larger amounts are classed as misdemeanors or felonies.

CHICAGO (EP) — The General Board of the Christian Church (Disciples of Christ) has endorsed proposed explorations of union possibilities with the 1.8 million-member United Church of Christ.

intimates that they expect this sort of leniency from God. He is not very exact in counting the sins of men. He marks no little sins; if they can answer for one of a thousand of their transgressions, they are not far astray.

Aye, but there is one thing spoils this comfortable scheme of divinity. Like Des Cartes' words, it is the invention of human wisdom, not the plan of Jehovah. It looks admirably well in theory, but if we bring it to the test of truth, it is annihilated by a touch. Guilty cannot mean merely guilty in excess, but must apply to every degree of guilt. Whatever be the nature or magnitude of the crime with which a criminal is charged, if it is proved, he is found guilty. Punishment is, indeed, proportioned to guilt; but a criminal is brought in and sentenced as guilty, as well

(Continued on Page 8, Column 1)

New Jersey Baptists

(Continued from Page Six)

Baptized Congregations in Pennsylvania and the Jerseys."

The Association fellowship led to greater interest among the ministers and churches, an increase of doctrinal strength, and a spreading of Bible sentiments, which took deep root, and in the succeeding half-century brought forth abundantly.

The New Jersey Baptists have had in their ranks some of the strongest men among the early Baptists of this country, and among them have arisen brethren to whom the whole denomination is indebted.

Oliver Hart performed a work of the highest importance in South Carolina; James Manning, the first president of Rhode Island College, laid all Baptists under lasting obligations to himself for his services to general and ministerial education; Abel Morgan was a man of learning, and of immense influence for good over the Middle States; Hezekiah Smith, of Hopewell, N.J., was settled in Haverhill, Mass., and was blessed with great success in winning souls to Christ; John Gano, the most eloquent preacher among the Baptists of his day, and a man greatly

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honored of God in extending his kingdom, was a native of New Jersey; our first institution of learning was located in New Jersey, and worthily conducted by Isaac Eaton, at Hopewell. Quite a number of distinguished men have been identified with the Baptists of New Jersey.

For a long period the New Jersey churches belonged to the Philadelphia Association. Their representatives in that body exerted such an influence that they had no desire to sunder the ties that united them to it until their great growth compelled them.

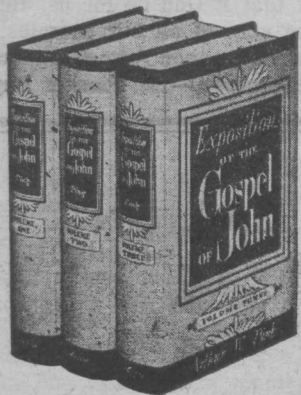
Their first Association was formed in 1811; it consisted of fourteen churches, and was called the New Jersey Association. The Central New Jersey Association was formed in October, 1828, by the representatives of seven churches. The Sussex Association was formed in 1833, by four churches. The Delaware River Association was constituted in 1835, by Old-School, or Anti-Missionary Baptists; its members were less than five hundred when the Association was organized, and they have not increased since that time. The East New Jersey Association was established in November, 1842, by fourteen churches. There are at present in New Jersey the following five Associations: the Central, East, North, Trenton, and West, representing 178 churches, with 31,936 members.

From their early history the Baptists of New Jersey have been the intelligent and generous friends of education, and at present they have two seminaries of a high order, with spacious and beautiful buildings, known as Peddie Institute and South Jersey Institute, the former with 10 instructors, 125 students of both sexes, property worth \$125,000, and an endowment of \$1000; the latter with 10 instructors, 150 students, and a property moderately estimated at \$75,000. These institutions are owned by the denomination in New Jersey. In addition to the money invested in Peddie and South Jersey Institutes, the New Jersey Baptists gave liberally to Hamilton and Lewisburg.

THE BAPTIST EXAMINER
SEPTEMBER 3, 1977
PAGE SEVEN

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BY. A. W. PINK



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The Great Paradox

(Continued from page seven)
for petty larceny as for murder or high treason. The word guilty, then, must apply to every sin, and to every degree of sin.

Since the term guilty is so very stubborn as not to bend to our system, what if we should try the effect of some explanatory epithet? Instead of guilty, let us suppose the phrase to be impenitently guilty, and we will have a meaning admirably to our purpose. In confirmation of this explanation, besides the invincible necessity of the thing itself, we have then the authority of almost all divines. This description of the divine character is scarcely ever heard from the pulpit in any other sense. To repeat the passage without supplying this necessary modification, might frighten sinners too much, and drive them to despair. For, if God does not clear the guilty, what comes of sinners?

The admirable moral tendency of this explanation is also a very strong recommendation; while it leaves hope to poor penitents who have abandoned their sins, and who, though not positively virtu-

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ous, are doing all they can by their prayers and tears to supply the deficiency. This view cannot countenance sin, because it gives no hope to the sinner till he finds himself a penitent. It gives no unnecessary discouragement to sinners, because there is mercy enough for them, if they are only willing to quit their sins. Surely, then, we have at last hit upon the true theory that will reconcile all inconsistencies and avoid all extremes.

The whole fabric is not only proportionable, but strong in every part but the foundation; but as that happens to be entirely on a running sand, it will tumble as soon as assailed by wind and water. Were the word impenitently to be recognized by the Scriptures, nothing could overturn our system. But the misfortune is, the authority of God is opposed to that of the divines, and our fair scheme, with all its advantages, vanishes into air. We have no more warrant to say impenitently guilty, than we have to say innocently guilty.

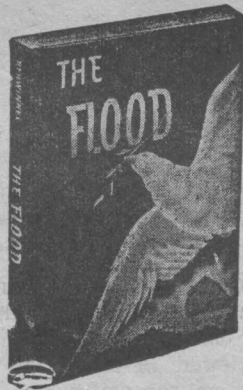
If neither of the opposite parts

of their character will bend so as to unite with the other, we might try to meet them by obliging both to give a little. A small concession of the claims on each side would make peace. I have no doubt that in this way we might form a very

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pretty theory; but as it would be subject to the same unfortunate objections, we shall spare ourselves the trouble.

Since we can make nothing of this passage by our own wisdom, let us try to exhibit it in the light of revelation. Let us see if there is not a view in which the opposite parts of this character are perfectly reconcilable with each other. If the word of God shows us how God can pardon sin without clearing the guilty, then there is a sure refuge for sinners; then the wisdom of God will appear as much superior to the wisdom of men, as Heaven is higher than the earth.

The Scriptures declare that God not only pardons sinners, but even the chief of sinners. The plan by which He effected this without clearing the guilty, is manifested in the atonement of His Son Jesus Christ. He gave His Son a sacrifice and a ransom, that He might suffer the punishment of sin, and that whoever believeth in Him may not perish but have everlasting life. Jesus Christ took on Him the sins of His people, and in suffering under them, was esteemed virtually guilty. The sins, therefore, of believers have been atoned

"WHO ARE YOU?"

(Continued from Page Six)

8:20; Acts 17:11). Every doctrine must be established by a "Thus saith the Lord."

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CONCLUSION

We are not a perfect people, nor are our churches infallible. We are what we are by the grace of God. We do have our problems. But we are bold to say that we worship a perfect Saviour, and we preach an infallible Book, the Holy Bible. God is blessing our efforts, and our future is bright. We are as able to meet the challenge of our time as our God.

We do not condemn to Hell those who are not in agreement with us. We leave them to the Lord who will judge all by His Word. We hold to the priesthood of the believer and feel that every man has a right to worship God according to the dictates of his own conscience. We will forever defend the right of any man to follow his religious convictions, and we reserve the right to do likewise.

Our people are called by various names in different sections of the world. We in the main are content to be called just "Baptists." We believe that true Baptists have always held to the doctrines and practices which we maintain. Let the world call us what they will. We desire only to follow Christ and His Word in every detail. By the grace of God we will continue to walk in the old paths and keep to the old landmarks until the glorious day of His appearing.

for to the utmost extent of their desert. When Jesus became the sinner's surety in the eye of law, those for whom He suffered are innocent. In pardoning them, God does not clear the guilty. As guilty, they have been punished in the death of their substitute. When their guilt has been purged away, they must, of necessity, be declared clear. Whoever, therefore, has had his sin atoned for in the death of Christ, will stand before the tribunal of God as spotless as an angel. Now, God declares to the whole world, that whoever believeth in the Lord Jesus Christ shall be saved. As all who have their sins atoned for by Christ shall be cleared on the day of judgment, so all who believe, and they only, are declared to have their sins thus cancelled. Faith in the divine message, that proclaims Jesus as coming into the world to die for the guilty, is the medium through which sinners become interested in His atonement.

Is not this plan of salvation truly divine? Could ever such a way of harmonizing the divine attributes in saving the guilty have occurred to the mind of man? Sinners, abandon every refuge of lies, invented by delusion and forced on the word of God by constraint. Believe the truth, and ye shall be pardoned in such a way as will clear you. Submit to the gospel of Christ. All perversions of the word of God will be found at last to be refuges of lies. No scheme of salvation ever invented by men,

can show the consistency of the divine character. In the death of Jesus alone can we find a plan that will consist with the whole word of God. Notwithstanding the death of Christ, it still remains true that God does not clear the guilty. All whose sins are not atoned for in the death of Christ must suffer the full retribution of their demerit. Let none dream of mercy and of escaping through Christ, while they continue to neglect the gospel. The same authority that declares, that whosoever believeth shall be saved, declares also, he that believeth not shall be damned.

If God Be For Us

(Continued from page five)

were nothing to guarantee our perseverance except our own resolutions, we might indeed despond; for how could we ever arrive at Heaven's gate? But the passage before us shows that all things are secured by God, and that in His almighty hands are all the links of the chain that connects us with Heaven. The truth is this: that although we have innumerable enemies, and are ourselves utter weakness, yet if God be for us, nothing can be so against us as finally to do us injury. Paul is not affirming that we have no enemies, but that if God be for us, He will take care of all our enemies, and that no weapon formed against us will prosper.—The Pioneer Baptist.

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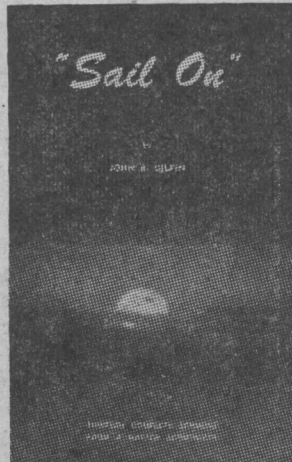
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