

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 46, No. 35

ASHLAND, KENTUCKY, SEPTEMBER 17, 1977

WHOLE NUMBER 2138

PART II . . .

## IDENTITY OF APOSTOLIC AND BAPTIST CHURCHES

WILLIAM W. GARDNER

### IV. THEY ARE IDENTICAL IN RIGHTS AND PRIVILEGES

As it was manifestly the design of our Lord that His churches should embrace only such as receive Him as their Savior and submit to Him as their Sovereign, so He has intrusted to them the high privilege of self-government, under Himself. The New Testament, which contains the charter, constitution, and discipline of Christ's churches, defines and limits their rights and privileges. In committing the government of His churches to themselves, the Savior has evinced His confidence in their competency, fidelity, and love. And this confidence has seldom been betrayed when the churches were left to themselves. The enormous evils which have cursed Christianity were the legitimate fruits of clerical ambition and domination, as is attested

both by sacred and secular history. 1. The apostolic churches, like the model church, possessed the sole right of discipline, formative and corrective.

This was as reasonable as it is scriptural. Their very nature, as voluntary societies, involved the right to receive or reject applications for baptism and membership; and hence, the New Testament recognizes the right and enjoins the duty upon every church. (Rom. 14:1). The apostolic churches were voluntary compacts, having given themselves first to the Lord and then to one another by mutual consent. All who made a credible profession of faith in Christ were received at once for baptism and admitted to church membership, and afterward taught the way of the Lord more perfectly. (See Mosh. Eccl. Hist. (Vol. I, p. 80).

Accordingly, Lyman Coleman remarks: "The Christian

church derived its earliest form from a small society of believers, who were united together by no law but that of the love which they felt one to another, and to their common Lord. After His ascension they continued to meet in singleness of heart for the mutual interchange of sympathy and love, and for the worship of their Lord and Master. The government, which in process of time the fraternity adopted for themselves, was free and voluntary. Each individual church possessed the rights and powers inherent in (Continued on page 5, column 5)

### PEDO-BAPTISTS CONDEMN THE INVISIBLE CHURCH

M. F. SADLER  
London, England

The visible church is the only one either mentioned, or contemplated, in the Scriptures. In the places where we should most expect it, as I have shown, there is not the least hint whatsoever given of any invisible body to which God has restricted His grace. It is a figment of man's invention, in order to get over a difficulty which the Apostolic writers meet in another way. The difficulty is that man should receive such a thing as the grace of God in vain. Modern Calvinism revolts at this, and insists upon having two churches — one, visible, consisting of the many who partake of outward sacraments; the other, the invisible, consisting of the few who really partake of secret grace, and to all of whom God has vouchsafed perseverance to life eternal.

The Church of England, adhering closely to Scriptures in her Thirty-nine Articles recognizes but one church. In her nineteenth ar- (Continued on Page 8, Column 1)

## THE DIVINITY OF CHRIST

By W. T. BRANTLY  
Baltimore, Maryland

William T. Brantly was born in Beaufort, S.C., on May 18, 1816. He was baptized into the fellowship of the First Baptist Church in Philadelphia in 1834. He graduated with distinction from Brown University in 1840. This same year he became pastor of the First Baptist Church of Augusta, Ga., where he remained until 1843.

After eight years at the University of Georgia as a professor, he went to Philadelphia as the pastor of the Tabernacle Baptist Church. At the beginning of the Civil War, he moved to Atlanta, and was pastor of the Second Baptist Church, 1861-



W. T. BRANTLY

1871. Moving then to Baltimore, he held the pastorate of the Seventh Baptist Church there until 1882.

Elder Brantly was a leader among his Baptist brethren. He edited the Georgia CHRISTIAN INDEX during the latter half of 1886. He was a trustee of Mercer University and was offered the presidency of the school in 1865 but found it necessary to decline. He died March 6, 1882, in Baltimore, Md.

As to some facts respecting Jesus Christ, people of all parties and shades of opinion concur — that He lived on earth at the period mentioned by the evangelists, that He was a man of upright life, that He delivered sundry discourses, some of which are extant in our day, that He was the founder of a religion which now numbers its adherents by millions, and that He was put to death by Pontius Pilate, at the instigation of the Jewish rulers. Whether He wrought the miracles ascribed to Him, indeed whether He performed any miracles at all, whether He rose from the dead after His crucifixion, whether He was a teacher sent from God — these and other inquiries involving super-

human intervention have been constantly agitated; and different conclusions have been reached.

This should not be surprising. For even among those who were brought into personal contact with Him, who listened to His discourses, saw His miracles and observed His daily life, very diverse opinions prevailed respecting Him. "Whom do men say that I am?" He asked His disciples on one occasion. "Some say John the Baptist; some Elias, others Jeremias or one of the prophets," was the reply. They might have added, some call you "a gluttonous man, a wine-bibber, a friend of publicans and sinners; others say you have a devil and are mad; others still, that you are in league with Beelzebub and through your connection with the King of devils you are able to cast out inferior demons." The addition would have been true, for the sacred historians tell us that these opinions were expressed at different times in regard to His character.

As clashing views were held in reference to the person of Christ prior to the completion of His early work and His ascension to Heaven, it might be supposed that after he had left the world, great

(Continued on page 6, column 3)

### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

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

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

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### GOD'S GRACE TO CHIEF OF SINNERS

"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" (1 Tim. 1:15).

The Divine Spirit demonstrates the art of condensation in this text. The sum and substance of the whole gospel is here in a nutshell. Before us in this single verse is one precious drop of essence, distilled from gardens full of fragrant flowers. The true depth of this wonderful text has never been exhausted. It is an ever-gushing fountain of the pure waters of Heaven.

I urge you to listen closely as I speak to you from this great, glorious, gracious text. This one verse has been used by the Spirit to bring many to the Saviour. It is my prayer that God the Holy Spirit will use it to bring salvation to some poor, struggling, judgment-bound soul who lingers on this side of eternity.

#### THE PROVERB — "THIS IS A FAITHFUL SAYING"

There are five of these sayings in the pastoral epistles of Paul (I Tim. 3:1; 4:9; II Tim. 2:11; Titus 3:8). Each of them pre-

## A New, New Low In Anti-Landmark Literature

The July 1, 1977, issue of THE GATEPOST carried one of the most vicious attacks and ludicrous presentations of our views I have ever read. Editor Conrad Murrell has gone all out to prove the universal, invisible church theory of covenant theologians, hyper-dispensationalists, and religious liberals.

He writes: "Landmarkism is the Baptist counterpart of the Roman Catholic doctrine of Apostolic Succession and Papal Authority." Concerning our view of close communion and water baptism he says: "Implied in these is the old Romanish doctrine that the Pope (originally Peter) holds the keys to eternal life and, consequently, the church is the door to salvation. If one does not bow down to the authority of the church he has no access to the grace of God."

Has Conrad Murrell flipped his lid? Does he not know that Baptists are the only people in the world who completely divorce salvation from church membership? For nearly 2,000 years Baptists have been denouncing baptismal regeneration and church salvation. This fight has been carried on by LOCAL churches. It would strain even the imagination of Conrad Murrell to burn an invisible martyr at a literal stake. To accuse the only people in all the world who have taken an uncompromising stand against the church salvation doctrine of teach-

ing this heresy is a new low in anti-Landmark literature.

Landmark Baptists do not teach church salvation. We do not teach the church is the dispenser of the grace of God in salvation. When some new-liter comes along and even appears to teach such a doctrine in our ranks, he is branded a heretic by all true Landmark Baptists. Murrell's statements are a deliberate and premeditated attempt to make Landmarkers look like idiots and fanatics.

He charges that such Scriptures like Ephesians 1:22-23; 2:15; 4:4; 4:12-13, Colossians 1:18, I Corinthians 12:12, and others cannot be confined to a local church. He did not take the time to tell his readers that all of these Scriptures were addressed to a LOCAL CHURCH which existed in New Testament times.

This interesting statement is found in the article: "He (Christ) has only one body, and it is not exhaustively local as the local church is. He is entirely present in His office as Redeemer, King and Head, but as to His complete body, He is not locally present. The church when considered as His body must be viewed as the universal church or all the community of the redeemed every where on earth and in heaven." To prove the latter statement he cites Hebrews 12:22-23.

According to this first statement (Continued on page 3, column 3)

## ELECTION AND ADOPTION

By OSCAR MINK  
Crestline, Ohio

Christ to Himself, according to the good pleasure of His will" (Eph. 1:5).

"According as he hath chosen us in him without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4-5).

"... He (God) hath chosen us (the Ephesians, Paul, and the faithful in Christ Jesus, vs. 1) in Him (Christ Jesus) before the foundation of the world..." (Before Adam had a being, and before the world had a beginning).

Many one word questions which perplex the mind of some who try and oppose the doctrine of divine election are answered in Ephesians 1:4. Questions such as: Who? Where? How? Why? etc. are all put to rest for the student desiring to honor God's Word.

Who did the electing "... He (God) hath chosen us..."

When? "... Before the foundation of the world..." (dateless eternity).

Where? "... In Him" (Christ). How? By His infinite love and mercy "Before Him in love."

Why? "... That we should be holy..."

"Having predestinated us unto the adoption of children by Jesus

There is no firm or rigid distinction between predestination and election. The terms are so close that they can be used interchangeably without losing any measure of what is being conveyed. Example: To say a person is elected for Heaven is the exact



OSCAR MINK

equal of saying the person is predestinated for Heaven. Predestination and election relate to the same eternal decree, and for all practical purposes, are identical. The Scriptural terms, elect, predestinate, foreordain, determine before, are without variance references to the eternal counsel and power of God. Whatever God does in time is an outgrowth of His sovereign and eternal design.

"According to the good pleasure of His will" (v. 5). Human destiny is determined by the will of God, thus Paul says, "... that the purpose of God according to election might stand, not of works, but of Him that calleth" (Rom. 9:11). Election is not based on anything foreseen in the creature, but of the will of the Creator exclusively, and for His pleasure.

#### ELECTION: THE CHIEF OBJECT OF ARMINIAN HATRED

Of all the doctrines hated by Arminians, the doctrine of eternal, unconditional election is the chief object of their undiluted hatred.

When this doctrine is viewed (Continued on page 4, column 4)

This proverb is worthy of credit because God who says it is always faithful to His Word. There is not one bit of error in the forth- (Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL --- Editor

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

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

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

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

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

### SUBSCRIPTION RATES

One year --- \$4.00; Two years --- \$7.00  
Five years --- \$14.00; Life --- \$50.00  
CLUB RATE: 15 or more --- each \$3.00  
When you subscribe for others or  
secure subscriptions --- each \$3.00  
BUNDLES: 10 to 50 copies to one address  
\$20.00 for each 10 yearly; 60 to 100  
copies to one address \$20.00 for each  
10 yearly.

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

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

## Grace . . . Sinners

(Continued from page one)

coming statement of Paul. It was  
a certainty never to be doubted  
or disputed. The apostle was  
fully persuaded of its truth be-  
cause it was attested by miracles.  
It had proved its power upon his  
own heart on the Damascus road.  
This saying was an everyday  
truth to the apostle to the Gen-  
tiles.

The word "faithful" here re-  
veals that the gospel of grace  
displays the faithfulness of God  
in His nature and attributes. It  
reveals how Christ was faithful  
in fulfilling His covenant engage-  
ments with the Father. The gospel  
demonstrates the faithfulness  
of Christ in keeping the law and  
making it honorable. In it we  
see the faithfulness of God's  
Word in His fulfilling His promise  
of a Saviour. Throughout the  
world faithful ministers preach  
this faithful saying faithfully.

### THE PROPOSAL — "WORTHY OF ALL ACCEPTATION"

This faithful saying commands  
our attention. It is good news,  
worthy of being received by all  
sorts of persons; yet not too good  
to be true, for it is a true saying.  
The gospel of Christ is worthy of  
being welcomed by all men and  
by the whole of God unto man. It is  
the power of God unto salvation  
to everyone that believes. Those  
who hear it must believe it to be  
the very truth. They must appro-  
priate it to themselves. This must  
be done for it is worthy of all ac-  
ceptation.

The gospel of Christ is worthy  
of being received by the under-  
standing to which it brings truth.  
It is deserving of reception by  
the will to which it brings the  
freedom of submission. It ought  
to be received by the affections  
to which it brings perfect love.  
Thank God for the gospel of His  
saving grace! For hope it brings  
a certainty to gaze upon. For  
passions it gives a curb; for effort  
a spur and a power. The gospel  
of Jesus Christ gives desired sat-  
isfaction and the whole man heal-

ing and light.

Men are unworthy of the blessing  
of the gospel, but the gospel is  
worthy of the acceptance of all  
men. Not all men will accept it,  
for millions die in unbelief. The  
important question is: Have you  
accepted the Christ of the gospel?  
Are there any reasons why you  
should not receive the saving  
message? Are there any reasons  
why you have not? II Corinthians  
6:2 says: "Behold, now is the ac-  
cepted time; behold, now is the  
day of salvation." To reject the  
Christ of the gospel is an awful  
sin. Jesus Christ said: "He that  
rejecteth me, and receiveth not  
my words, hath one that judgeth  
him: the word that I have spoken,  
the same shall judge him in the  
last day" (John 12:48).

### THE PERSON—"CHRIST JESUS"

Let us meditate on the double  
name of the Saviour. The word  
"Christ" means "anointed of  
God." The One here referred to  
is no mere man. He is the One  
the angel Gabriel called "The  
Son of the Highest" and "The Son  
of God" (Luke 1:32,35). This is  
none other than "Emmanuel,  
which being by interpretation, God  
with us" (Matt. 1:23). In this  
name we are to see the Wonder-  
ful Counsellor, God the Mighty,  
the Father of Eternity, and the  
Prince of Peace (Isa. 9:6). This  
is Alpha and Omega (Rev. 1:8),  
the Ancient of Days (Dan. 7:22),  
the Beginning of the Creation of  
God (Rev. 3:14). He is the Rose  
of Sharon, the Lily of the Valley  
(S. of S. 2:1), the Chiefest among  
ten thousand (S. of S. 5:14), the  
One Who is altogether lovely (S.  
of S. 5:16). He is the Bright and  
Morning Star (Rev. 22:16), the  
Star out of Israel (Num. 24:17),  
the Day Spring from on High  
(Luke 1:78), the Sun of Righteous-  
ness (Mal. 4:2).

The first part of the double  
name speaks of Christ as the pre-

## SPECIAL ANNOUNCEMENT

Beginning on Sept. 12, 1977,  
there will be special classes held  
in the meetinghouse of the Calvary  
Baptist Church to aid in better  
understanding the Bible. These  
classes are especially designed to  
help young ministers of the gos-  
pel, but they are also intended to  
help any Christian. We invite all  
interested to come to the opening  
session for additional details.

Elder Willard Pyle will teach  
Biblical backgrounds using some  
of his own material. Elder James  
Hobbs will teach a course on  
Methods in Sermonizing, using the  
textbook which bears this title by  
Elder A. J. Kirkland. The editor  
will teach Bible Doctrine, using  
the textbook written by Elder J.  
E. Cobb.

Classes will begin at 7:00 p.m.  
and last until 9:10. This will give  
us three class periods of 40 min-  
utes with two five-minute breaks  
between the first two classes.  
There is no charge or fees. The  
student will be expected to buy  
textbooks to be used in two of  
the classes. These can be pur-  
chased through our book store at  
wholesale price. We are doing ev-  
erything in our power to make  
these special classes available to  
all interested persons.

incarnate Son of God. It suggests  
His Divine appointment and prepa-  
ration in the Covenant of Grace  
before the world was. It declares  
Christ to be the One to whom  
prophets and ritual witnessed, the  
One men looked for wearily  
through the ages. The One Who  
was equal with God, was with God,  
was in the form of God, and was  
God from eternity past.

Now look at the second part  
of His name. It is "Jesus." This  
means saviour or deliverer. This  
name tells us of the child born  
in Bethlehem as the Son of man.  
In the name "Christ" we see a  
Son given, and in the name

## THE SPOKEN WORD OF GOD

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

Deluxe edition contains 96 tapes in 8 beautiful  
padded albums.

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

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

\*Kentucky Residents, please add State Sales Tax.

Order From

**Calvary Baptist Church Book Store**

P. O. Box 910 — Ashland, Kentucky 41101

"Jesus" a child born (Isa. 9:6).  
Our Lord was commonly called  
"Jesus of Nazareth." In Luke  
2:11 the angel of the Lord said  
to the shepherds abiding in the  
fields: "For unto you is born this  
day in the city of David a Saviour,  
which is Christ the Lord." This  
verse shows how fitting the name  
Jesus is since He came to be our  
Saviour. We read again in Mat-  
thew 1:21: "And she shall bring  
forth a son, and thou shalt call  
his name Jesus; for he shall save  
his people from their sins."

Men need to hear about Jesus  
Christ the Saviour of sinners.  
Tell them not of politicians, physi-  
cians, preachers, priests, popes,  
professors, and potentates. Tell  
them of Christ and Him crucified.  
Oh, that we would realize the  
need of doing this more each day  
of our life.

One of the last visitors to the  
great missionary, William Carey,  
was Elder Alexander Duff, who  
talked with him of his past life,  
and then knelt down and prayed  
by his bedside. Leaving the room  
Bro. Duff thought he heard him-  
self recalled. He turned back,  
and the dying man addressed him  
in a whisper, "Mr. Duff, you have  
been talking about Doctor Carey,  
Doctor Carey; when I am gone,  
say nothing about Doctor Carey  
— speak about Doctor Carey's  
Saviour."

### THE PLACE — "CAME INTO THE WORLD"

The expression, "came into the  
world," implies His pre-existence  
with the Father. Indeed if "Christ  
Jesus came into the world," then  
He was before He came. His own  
will impelled His feet and brought  
Him to earth. While on earth  
He testified: "I proceeded forth  
and came from God" (John 8:42;  
16:27; 17:8,25). He was the Son  
of man which came down from  
Heaven (John 3:13).

I preached that God incarnate  
came to this planet. Christ left  
the bosom of the Father to come  
to the bosom of a woman. He  
left the fellowship of saints to  
come to the filth of sinners. He  
forsook the adoration of the elect  
angels to come to the antagonism  
of the evil angels. He departed  
the celestial city to come to a  
terrestrial city. He cast off the  
form of God that he might be  
made in the form of a man.

The Saviour came to mix and  
mingle with sinners. The Creator  
came among His creatures. The  
world He came to was not only  
the enemy of God, but it was  
enmity against God. Christ left  
a life of glory and took upon Him-  
self manhood in order to deliver  
His people from danger, disease,  
and death. Such condescension  
is beyond our comprehension. It  
was the love and tender mercy  
of the Father, which sent Christ  
to be the Saviour of His elect, not  
the goodness of men.

Christ Jesus came into the world  
by His lowly birth as a man.  
Philippians 2:7-8 reveals that He  
"took upon him the form of a  
servant, and was made in the  
likeness of men: And being found  
in fashion as a man, he humbled  
himself, and became obedient unto  
death, even the death of the cross."  
Romans 1:3 declares that He "was

made of the seed of David accord-  
ing to the flesh." Galatians 4:4 in-  
forms us: "But when the fulness of  
time was come, God sent forth his  
son, made of a woman." Hebrews  
2:14 declares: "Forasmuch then as  
the children are partakers of flesh  
and blood, he also himself likewise  
took part of the same." Then  
verse 17 of this same chapter  
says: "Wherefore in all things it  
behoved him to be made like  
unto his brethren."

Jesus Christ came as the Son  
of man to mingle with the sons  
of men. He went with the masses  
during His earthly ministry, and  
His delights were with the sons  
of men. Of Him John said:  
"Which we have seen with our  
eyes, which we have looked upon,  
and our hands have handled, of  
the Word of life" (1 John 1:1).  
Peter declared: "We were eye  
witnesses of His majesty." Yes,  
the Christ of God lived among  
men about thirty-three years.

Christ came into the world as  
the eternal Word. He is the Re-  
vealer of the Godhead. Only a  
Being Who is God could come  
forth from the bosom of the Fa-  
ther to interpret and to reveal  
the hidden Godhead. In the Bible  
we read of "Christ, who is the  
image of God" (II Cor. 4:4). He  
is also called "the image of the  
invisible God" (Col. 1:15) and  
"the very image of his person"  
(Heb. 1:3). In the coming of

### FINANCIAL REPORT OF T.B.E.

Balance July 1	\$303.45
Receipts	\$5,714.34
Total	\$6,017.79
Expenditures	\$5,401.76
Balance July 31	\$616.03

Christ into the world the essence  
of God is made clear; in Christ  
the revelation of God's character  
is seen.

What if Christ had not come into  
the world? We would have never  
known the real character of God.  
All the promises given by God  
of a coming Saviour would have  
been broken. Then, worst of all,  
the world would still be looking in  
vain for a Saviour, and you and  
I would be "without hope and  
without God in the world."

### THE PURPOSE — "TO SAVE"

The Redeemer came into the  
world, being sent of the Father,

but not against His will. He came  
voluntarily in the fulness of time  
to this sin-cursed earth to be ill-  
treated by His own nation. He  
came not on a sight-seeing trip.  
He came to save all sorts of sin-  
ners. He came to make an atone-  
ment for His people. He Him-  
self said: "Even as the Son of  
man came not to be ministered  
unto, but to minister, and to give  
his life a ransom for many" (Matt.  
20:28). He came to lay down His  
life for the sheep (John 10:11,17).

Christ repeatedly called atten-  
tion to His mission into the world.  
He said in Luke 5:32: "I came  
not to call the righteous, but sin-  
ners to repentance." Then in  
chapter 9, verse 56, He declared:  
"For the Son of man is not come  
to destroy men's lives, but to  
save them." In chapter 19, verse  
10, He remarked: "For the Son  
of man is come to seek and to  
save that which was lost." In  
John's Gospel, chapter 12, verse  
47, He said: "I came not to judge  
the world, but to save the world."  
He again said: "I am come that  
they might have life, and that  
they might have it more abundan-  
tly" (John 10:10).

The Father sent His Son to save  
those He had chosen to grace and  
glory. "For God sent not his Son  
into the world to condemn the  
world; but that the world through  
him might be saved" (John 3:17).  
"God sent his Son, made of a  
woman, made under the law, to  
redeem them that were under the  
law, that we might receive the  
adoption of sons" (Gal. 4:4-5).  
The Apostle John wrote: "And we  
have seen and do testify that the  
(Continued on page 3, column 1)

## BRIEF NOTES

The Pilgrims Hope Baptist  
Church of Memphis, Tenn., and  
Pastor Charles Souder will host  
a Bible Conference Sept. 30 thru  
Oct. 2. The services will be held  
in the church building which is  
one block north of Overton Cross-  
ing on 3084 Woodrow Road in  
Frayser. Speakers on the program  
are as follows: Charlie Buford,  
Gladwin, Mich.; Charles Higgs,  
Oklawaha, Fla.; Ray Bennett, Ith-  
aca, N.Y.; James Hobbs, McDer-  
mott, Ohio; A. B. Graham, Ran-  
dieman, N.C.; Wayne Lemons,  
Buffalo, Mo.; Mack Hall, Kings-  
port, Tenn.; F. P. Wolfe, Green-  
ville, Miss.; Leonard Buttram,  
Roseville, Calif.; E. G. Cook, Bir-  
mingham, Ala.; Glen Tweet, Se-  
attle, Wash.; Jimmy Davis, Ful-  
ton, Miss.; and Don Morrow, of  
Birmingham, Ala.

If you desire further informa-  
tion on motels and the program,  
please contact Pastor Souder, 2153  
Burnham Cove, Memphis, Tenn.  
38127 or call 357-9846 or 357-0215.

In the August 27, 1977, issue we  
listed the price of the book "The  
Millennial Issue" by Elder G. E.  
Jones for \$1.50. This was an error.  
The true price is only 50 cents. If  
we charged you too much, let us  
know and we will refund your  
money.



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By  
I. M. HALDEMAN

408 Pages

\$6.95

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

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



## Grace . . . Sinners

(Continued from Page Two)  
**Father sent the Son to be the Saviour of the world** (I John 4:14).

Some miss the mark in regard to the mission of Christ into the world. They say that He came to be our example, to show us how to obey the law and to be saved. This false idea did not originate in Heaven, but in Hell. The Holy Spirit never put such a dogma in the minds of men. This erroneous notion was hatched up in Hell, and it is preached by "the enemies of the cross of Christ."

He Who preached the greatest sermons ever delivered did not come into the world primarily to preach. He Who gave sight to the blind, hearing to the deaf, and speech to the dumb did not come primarily to heal. He Who exercised power over death, disease, and demon did not come into the world just to demonstrate His power to frail man. He Whose lofty ideals and principles radiated from a sinless heart and a flawless character did not come into the world only to establish an example for conduct. He Who organized His church and decreed that the gates of Hades should never overcome it did not just come into the world to organize an institution which would have perpetual existence. He Whose fidelity in life and courage in death will forever be incomparable did not come into the world merely to teach men to live honestly and to die bravely. These attributes, however commendable and worthy, are insufficient to tell the motive which moved Him from realms celestial to regions terrestrial.

In the life of Jesus Christ there was one momentous accomplishment that surmounts all others. What is it? Spirit-prompted, Heaven-sent, faithfully recorded, the text says: "Christ Jesus came into the world to save sinners."

As a preacher Christ excelled; as a teacher He predominated; as a philosopher He was unequalled; as a man He was unsurpassed. Yet His prime glory lies in none of these virtues. We dare not minimize the effects of His code of ethics in elevating society. We dare not slight His ability to inspire us to planes of holy principles and hallowed conduct. We dare not belittle His philosophy of love toward God and fellow man that would give us a blessed world to live in. We dare not ignore the perfect pattern of His life, exciting men to strive for all that is noble and good. But more important than all these is His coming to bear our sins that we might be made the righteousness of God in Him (II Cor. 5:21).

How wonderful is the expression that Christ came to save. It implies that the gospel I preach brings effectual deliverance. He

came to save sinners, not try to save them. Not to half save them. Not to make them savable. Not to help them save themselves. Not to save them because they kept the law. But to save them wholly and effectually from their sins by His atoning blood. He will not fail in the saving of so much as one soul which was given to Him in the Covenant of Redemption.

### THE PEOPLE — "SINNERS"

The Son of God was called the "friend of sinners" (Matt. 11:19). He came to save and help those who could not save and help themselves. Jesus Christ witnessed to sinners, ate with them, healed them, slept with them, taught them, prayed for them, and died for them. As the Head of the church, He has commissioned His churches to preach the gospel of peace to lost sinners. He is in Heaven at the right hand of God pleading for sinners.

Paul went on to say "of whom I am chief." What a statement! This is the man who said "touching the righteousness which is in the law, blameless" (Phil. 3:5). Now he says he is the chiefest of sinners. Paul in his unconverted state was a blasphemer, a persecutor, an injurious person. He breathed out threatenings and slaughter against the disciples of the Lord. By receiving the gospel of grace Paul has become the chiefest of pardoned sinners. The chiefest of sinners was made to become the chiefest of saints, for Paul was not a whit behind the chiefest of the apostles (II Cor. 11:5).

### CONCLUSION

Our text teaches the evil of sin. The proof of the fatal effect of sin is seen in what God had to do to stop it. The wound of the fall in Adam was not a small, superficial cut, for it took the pierced hand and bruised head of Jesus Christ to heal it. Measure the intensity of the danger of sin by the cost of deliverance. Judge how grave are the wounds for healing of which stripes had to be laid on Him! The Saviour died for our sins so sin would not destroy us.

Like the Apostle Paul, I can say Christ saved a Hell-deserving sinner like me. Millions of others in ages past and living at present would gladly join chorus with Paul. My experience cannot be your certitude. But if you are suffering from the same disease that I once had — the disease of sin, then let me tell you of the cure that I experienced. Jesus Christ can and does save sinners. He saved me. Why can't He save you?

There has never been one who claimed Christ as Saviour and was disappointed. No one has ever called the gospel a sham who really believed it with all his heart.

## IS "THAT" IN THE BIBLE?



Question:

**"WHAT KING CONSULTED A SPIRITUALISTIC MEDIUM AND WAS PUNISHED BY DEATH?"**

Answer: Saul, First Samuel 28:7; First Chronicles 10:13-14: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her . . ." "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

There is no one who can say, "I asked Christ to forgive me and He has not. I asked Him to cleanse me and He has not." This can never be for Christ says: "Him that cometh to me I will in no wise cast out" (John 6:37).

Perhaps you are saying, "I know all this is true, but I can do nothing." Yes, I know, you think that there is a missing link. The gospel does ask sinners to do what they cannot do. Our Lord's words are emphatically true: "Without me ye can do nothing." Yet again the Bible says: "For when we were without strength, in due time Christ died for the ungodly." Believe this until it perfumes all your thoughts and makes you rejoice even though you are without strength, seeing the Lord Jesus has become your strength and your salvation. If you will believe this truth, your faith will save you and you can go in peace.

Will you not believe a saying so sure? Will you not accept a truth so glad some? Will you not come to a Saviour so suitable? Remember that Christ Jesus came into the world to save sinners. If you are a sinner, be assured that Christ came to save you.



## A New Low In . . .

(Continued from page one)

In this quote he believes the real church of Christ is the universal, invisible church. The local church is secondary and of little importance. If the universal, invisible church is the real church, then there is no need for the local church. And Conrad Murrell said Christ "has only one body." Then why, Conrad, do you preach in local churches and solicit support from them for your work? If they are not churches of Christ and Christ does not dwell in them, why do you bother with them? If Christ has only one body — the universal church, why do you teach He has two? Do you not know the difference between one and two? Yes, Conrad, Christ does have only one body in this age — a local church. Landmarkers believe what Christ said in Ephesians 4:4, and we know the difference between one and two.

Again he says, "If this be true and it also be true that the church only exists as a visible assembled local group and that it cannot exist unless assembled, then God works and functions only during those few hours a week in which the church is assembled. Otherwise His hands are tied and He is out of business."

We as Landmarkers do teach that God has commissioned His churches, and His churches only,

to preach, baptize, and teach all things He commanded. We do not teach that God goes out of business on Sunday night until the next Sunday morning. Those who are members of His churches have much Christian service to render during the week. Not all Christian service is limited to a public worship service of the church. Being a good father, offering prayer to God, observing the laws of the land, and reading the Bible may be done without being in a church service.

But a church cannot exclude someone without being assembled (I Cor. 5:4-5). It cannot transact church affairs without being gathered in one place (Acts 15:22). It cannot hear a missionary report as a church without being congregated (Acts 14:27). It cannot have the Lord's Supper as a church unless it is assembled (I Cor. 11:18,20).

Mr. Murrell further comments: "Now if a local church can be rightfully considered to exist even though unassembled, what is to prevent ecclesia from being properly applied to the unassembled people of God everywhere? Nothing, I think, except Scriptural and spiritual ignorance, sectarian prejudice, and an overreaction against the universal claims of the Roman church."

A local church exists even though it is not assembled, but it cannot function as a church until it is assembled. A Congressman is still a Congressman even though Congress has adjourned, but the Congressman cannot make motions and get laws passed until the next session of Congress. The Congressman is a part of the Congress even when not in session, but one Congressman does not make a Congress. The same is true of a church. A baptized believer in good standing with his church is a part of the church, but he is not the church. There is present a church only when the baptized believers come together in a given place.

But he insists that we must apply the term church to his supposed universal, invisible church. But, Mr. Murrell, the spooky church you believe in has never assembled one time yet. Some of its members are not yet born. You cannot honestly call it an assembly until it assembles. You admit in your article that the word church means "a called out assembly." Then why do you call something which has never assembled an assembly?

Dear friend, would you believe me if I told you there was a big universal Congress which is invisible? Would you believe that this Congress can make laws and transact business even though some of its members are not yet born? Would you dare believe that the local Congress in Washington is secondary and of little importance, and that the real important thing is this big universal, invisible Congress? Would you ever be con-

vinced that our American Congress has "so isolated themselves from the rest of the body" that they "become" lopsided, stunted, spiritually deformed monstrosities. All ears, lacking hands." If you cannot bring yourself to believe such, then do not get angry with me for not believing such about your spooky church.

Conrad Murrell then says, "One reason for this has already been stated. The church as the body of Christ cannot be confined locally since the body is one." But it most certainly can be confined locally if the one body is a local church. In I Corinthians 12:27 Paul says to the church at Corinth: "Now ye are the body of Christ, and members in particular." The first clause is a statement of what they are collectively as baptized believers. The church at Corinth is the body of Christ. Thus Bro. Murrell and Paul disagree.

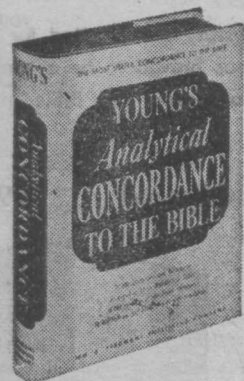
Then a number of times he stresses that Christ cannot be locally present in an assembly in a given place. He insists that Christ only indwells the whole universal, invisible church. Again our brother has erred. Again the Apostle Paul told the Corinthian Church: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). He does not say "we" but "ye." The apostle makes the Corinthian Church the temple of God which is indwelt by the Holy Spirit.

Mr. Murrell has some trouble explaining how the Holy Spirit indwells all believers. He warns against making too much of this by saying: "But men should not imagine that there is a 'little Jesus' bodily dwelling in him, nor a miniature Holy Spirit dwelling in him . . . But the fullness of the Godhead does not indwell each person. He indwells the whole church."

Isn't it strange that God can indwell all believers, but He is unable to indwell the assembly of baptized believers? Isn't it remarkable that our brother believes some things are too hard for the Lord? I affirm that the fullness of Christ can be in each believer and each local church. There is nothing too hard for the Lord. If "the fullness of the Godhead does not indwell each person," then our brother must believe that each believer has "a little Jesus" in him.

Some questions please: Was it a little Jesus Who dwelt in the tabernacle and temple in the Old Testament? Did Jehovah dwell in the tabernacle and temple in one place or not? If He could dwell in one place in the Old Testament times, why can't He dwell in a local church? Did all the fullness of the Godhead dwell in Jesus Christ when He assumed a human body on earth (Col. 2:9)? If the fullness of God could dwell in the human body of Christ confined to one place, why can't the Spirit of (Continued on page 5, column 2)

MASTERPIECE — INVALUABLE — SERVICEABLE



## YOUNG'S CONCORDANCE

118,000 References not found in other Concordances

**\$15.95**

Plain

Indexed \$18.95

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

Indispensable — Informative — Analytical

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101



## WORD STUDIES

By

MARVIN R. VINCENT

4 Volumes

over 3200 pages

**\$29.50**

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

Rare combination of scholarship and simplicity.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

SEPTEMBER 17, 1977

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"The Bible says: 'In Adam ALL Die.' If we rightly understand the doctrine of total depravity can we assume that babies are saved eternally? It would be a comfort, but do we have sufficient Scripture provided to make such an assumption?"

PAUL  
TIBER

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



First of all, it is poor Bible interpretation to "assume" anything having to do with eternity — in fact, it really is not interpretation at all. Mountains of error have been built upon such logic and human desire.

This question has been asked before. I believe that the Bible is vague on this subject. The only Scripture that I know of, which might offer some hope is where David exclaims that he will go to be with his dead infant son (II Sam. 12:23).

Personally, my impulse is to believe that David was making a pronouncement regarding his son's eternal destiny — but then, I as others, want to believe it — a poor basis for comfort!

Our real comfort should (and must) be in the outright, undisputable claim that our gracious and sovereign God makes no errors.

"He doeth all things well." Hallelujah!

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphie  
Baptist Church  
Birmingham, Ala.



"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the Word of the law" (Deut. 29:29). After many years study on the subject, I have become fully convinced that the destiny of infants who die is one of those secret things that belongs unto the Lord our God. We readily admit that their destiny is in His hands. And who of us would want it any other way? I, for one, feel perfectly satisfied to trust Him to do the right thing concerning them. And if He in His marvelous wisdom saw fit to keep their destiny a secret, it was His prerogative to do just that. And in that case it is none of our business.

Since they do die in infancy, were shaped in iniquity and conceived in sin (Psa. 51:5), and since they were born spiritually dead

(Eph. 2:1), it goes without saying that they are totally depraved. Still they do not fit in with that motley crowd in Revelation 20:13. And since they have not done any building on the foundation which is Jesus Christ they do not fit in with us in I Corinthians 3:11-15. And since they have done no works to be judged by, they do not fit in with us in II Corinthians 5:10.

I readily admit that it would be a comfort to me if I could be assured by the Scriptures that my two sisters and my granddaughter who died in infancy would spend eternity with my Lord. Some of my very dear brethren seem to find that assurance in the Scriptures. But I must admit that I am not able to do that. However, I am greatly comforted to know that those dear ones are in the hands of a great and wonderful God who does all things well. What more should I ask?

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlieka, Florida



In answer to this question, I would say that I believe very strongly that there are Scriptures that warrant us in believing that babies who die before they reach the period of accountability, go on to be with the saved. I am quite sure that I could find a number of Scriptures to justify this belief. To me, one adequate Scripture is sufficient, and to me, such a Scripture is found in II Samuel 12:23. David's baby died, and his servants were afraid to tell him, until he asked them the plain question, "Is the child dead?" Their reply was, "He is dead." When this knowledge was given him, those around him were amazed at his behavior.

In II Samuel 12:20, we read, "Then David arose from the earth and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped; then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while he was alive, but when the child was dead, thou didst arise and eat bread. And he said, While the child was yet alive I fasted and wept, for I said, Who can tell whether God will be gracious to

me that the child may live. But now he is dead, wherefore should I fast. Can I bring him back again? I SHALL GO TO HIM, BUT HE SHALL NOT RETURN TO ME."

When David said, "I shall go to him," he certainly did not mean that he would go to Hell. Rather, he meant that the child had gone into the place of eternal happiness, and that he was expecting to go and be with the child in the place of eternal bliss to which he had gone.

We accept the many Psalms of David as inspired, and Jesus quoted them as divinely inspired. If this be true, then what David said about the eternal future of his child is likewise true.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



This is a question that has been asked over and over again. Many people have problems over this, personally, I don't. I accept the Scripture as it says and I do not worry about how God intends to do it.

In your question, you asked if there is sufficient Scripture provided. I am not sure I know what you mean. As far as I am concerned, one verse of Scripture on a subject is enough. Sometimes God gives us several verses, other times He only gives us one. Whether we have one or a dozen, if God tells us something we should accept it, believe it, and obey it. For instance, God only tells us once that a man should not have long hair (I Cor. 11:14) or that a woman should not wear men's clothing (Deut. 22:5), but that is all we need. The result is that any man who wears long hair or any woman who wears men's clothing is guilty of disobeying God. My answer is, yes, we have sufficient Scripture referring to the death of a baby.

Many people try to figure out how God does it. Why? If God teaches us that He will do something, then be glad that He will. Rest assured He will not go contrary to His prescribed plans in doing it. Perhaps we, in our limited understanding, do not know how He will do it, but some day we will see it and understand it.

I am sure that most of you know the account of David and Bathsheba. The child that was born as a result of their sinful actions was taken from them. While the baby was ill David mourned and fasted, but after he died David broke his fast. When the people questioned him about it, his answer tells us what we need to know about the question at hand. "And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I SHALL GO TO HIM, BUT HE SHALL NOT RETURN TO ME" (II Sam. 12:22,23). Please note that the statement — made under the inspiration of God — was a very positive statement. "I SHALL GO TO HIM." As far as I am concerned that tells me that when a baby dies he goes to Heaven. I believe that God has prede-

termined what babies will die. This is all just as much a part of unconditional election as anything else.

## Election, Adoption

(Continued from page one)

through Holy Spirit anointed eyes, it is seen to be no harsh or hateful doctrine, but is seen to be a glorious truth which bespeaks the love, kindness, mercy, and grace of God; for without election there would be no salvation.

God is the eternal Arbiter, and His purpose eternally fixed, and His will unalterable. The immutability of God's will applies not only to His justice and wrath, but also to His love, mercy, and grace. Thus it is, God says to Jeremiah, "... I have loved thee with an everlasting love ..." (Jer. 31:3). God does not love the elect more after they are saved than He does before they are saved.

The Arminian charge wherein they say predestinarian Baptists make salvation the result of a cold, impersonal, mechanical decree is a manifestation of their ignorance of God's Word, and Baptist doctrine. Neither is the elective decree born of blind fatalism, but is the product of divine love and wisdom. The infinite counsel and grace of God are manifested by the elective decree, and God is magnified by the execution of His purpose, bringing many sons to glory. When these great truths are compared to the Arminian doctrine of the freewill of man, it is with the least deliberation seen, that Arminianism is the means whereby God's infinite counsel, power, and grace suffer diminution. Yea, the Arminian scheme makes grace to be no more grace and causes the man that willet and runneth to be author of his salvation. Paul says, such doctrine is to make Christ's death of none effect (Gal. 5:4).

## CHOSEN IN CHRIST

The saint needs to ever remember he was "chosen in Him" (Christ). The covenant of election has for its ground the vicarious death of Christ. The Father's choosing would never know fruition apart from the Son's redemptive death, and the Holy Spirit would have no gifts that procured the covenant blessings. The elect are doubly assured — they were chosen in Christ, and in regeneration Christ indwells the believer, thus it is, Paul says, "... Christ in you the hope of glory" (Col. 1:27).

## ETERNAL AND IMMUTABLE CHOICE

God's choice is eternal and immutable. His choice was made "before the foundation of the world" (vs. 4). It was made be-

## MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT

\$17.95

This book was first printed in the Dutch language in 1660. It was translated into English in 1745. The book contains over 1,000 pages and tells of over 4,011 people who died a martyr's death for their faith.

The book is what it claims to be: "The story of fifteen centuries of Christian martyrdom from the time of Christ to A.D. 1660." It ought to be called "The Book of Baptist Martyrs."

All of those who are interested in Baptist church history will want to purchase this great book. It is well-bound and neat in appearance.

## CALVARY BAPTIST CHURCH BOOK STORE

P. O. Box 910

ASHLAND, KENTUCKY 41101

fore time was conceived in the womb of eternity and prior to the first creative fiat of God (II Thes. 2:13). Nothing can come to pass in time that can, in any measure, cause God to alter His determination to save and keep His people. "But He is in one mind, and who can turn Him? and what His soul desireth even that He doeth" (Job 23:13).

## THE PURPOSE OF ELECTION IS FOR GOD'S GLORY

The purpose of election is for God's glory. God never acts except to glorify Himself. Many of the old confessions of faith contain these words, "Man's chief end is to glorify God, and enjoy Him forever." We do not oppose the Arminian contention that election is unto holiness. It is the ultimate folly for a person to think he is one of God's elect while he neglects the pursuit of an holy character. Then, too, it is folly to think a person is chosen to holiness without having been first chosen to salvation. "God hath from the beginning chosen you to salvation" (II Thes. 2:13). God has chosen a number of Adam's posterity to salvation and holiness and from the human side, this is the order of experience. God did not choose them because of any foreseen holiness in them, nor because He saw they would be holy, but His choice included His determination to make them holy. "Chosen ... that we should be holy" (v. 4). GOD HAS DESIGNED THAT HIS people should be holy and without blame, which are but the two sides of the same robe, our robe of righteousness. All who are elected to wear the bridal gown (Rev. 19:7-8) are appointed to holiness as the means. The elect's salvation and sanctification is the result of the infinite counsel and everlasting love of God. I John 4:10: "Herein is love, not that we loved God, but that He loved us" (Continued on page 5, column 3)

## BOOKS FOR BOYS AND GIRLS

### HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT

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

Over 750 pages, clothbound ..... 8.95

### MARIAN'S BIG BOOK OF BIBLE STORIES

By MARIAN SCHOOLLAND

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

345 pages, clothbound ..... \$5.95

Order From

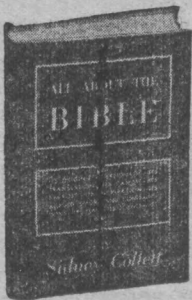
CALVARY BAPTIST CHURCH BOOK STORE  
ASHLAND, KENTUCKY 41101

## ALL ABOUT THE BIBLE

By  
SIDNEY COLLETT

324 Pages

\$5.95

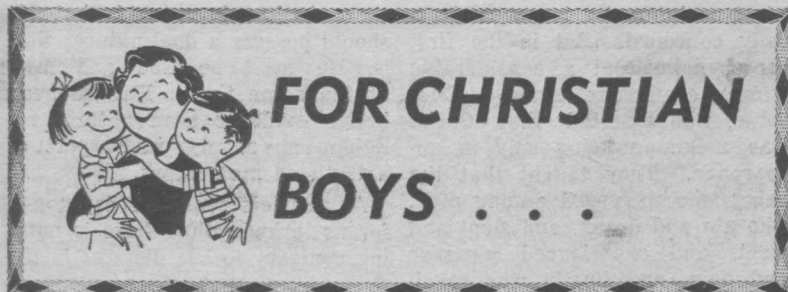


This little book is one of the most popular volumes of its kind of all time, having gone through several editions. The author traces the Bible from its origin, through its many translations down to our present day.

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

THE BAPTIST EXAMINER  
SEPTEMBER 17, 1977  
PAGE FOUR





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

By GREG COMPTON  
Lucasville, Ohio

"Restore unto me the joy of thy salvation and uphold me with thy free spirit" (Psa. 51:12).

We, who are saved by the grace of God, do well to remember the joy that is ours concerning our salvation. Yes, as it says in Ephesians, chapter two, we were made alive in the knowledge of this great salvation. We have so much to be happy in. The fact that God chose us in John 15:16; the truth about the early churches in the book of Acts; the carrying on of the teaching of God's counsel in the epistles — all are important to the well-being of a sound Baptist.

Sometimes I wonder about our joy when we seem to grumble and complain about each other or some other church, or even become discontent with our own church. It seems we have lost our joy, or at least, have let it become overshadowed with worldly cares. I don't doubt that many are afflicted and have burdens that are difficult to bear. But, let's be sure that we prevent ourselves from becoming so "burdened" or "afflicted" that we become hardened or indifferent toward the needs of others round about us.

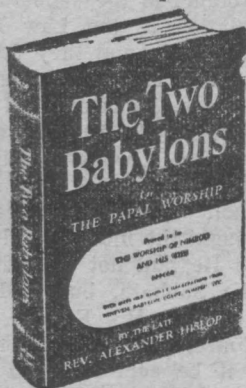
We who know Jesus as Saviour can call on God to restore the joy of our salvation. As mentioned in starting, we have a wonderful joyous event that has happened in our lives revealed to us by hearing the Gospel. Now we owe a debt of love to our Saviour to present

A BOOK WHICH SHOWS THE  
HEATHENISM OF EASTER, Etc.

## THE TWO BABYLONS

OR PAPAL WORSHIP

By  
Alexander  
Hislop



330 Pages  
\$5.25

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

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

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

— Order From —

CALVARY BAPTIST CHURCH  
BOOK SHOP

### "JOY"

the wonderful truth of the Gospel to others. "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:1,2).

We sometimes expect lost, ungodly people to joy in our salvation. If so, it must be realized that where there is no salvation, there is no joy of salvation. It is the responsibility of God's people to present the Gospel in love to the lost. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We should carry this out with joy, expecting to see people saved. But we must realize that not all people will hear our words and be saved. "He (God) hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them" (John 12:40). Knowing this we must still carry on with the work our Saviour has left us to do.

You know, the joy of salvation is known by others besides the one who is saved. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). I think we are happy for the one who is saved all right; but, how much happier might we be if we knew God had used us to bring the Gospel to the one we see saved. If we were just one of many God used to witness to a person we still can be happy knowing that we were obedient to our Master.

What am I saying? I am saying a knife that is left unused may get rusty and a Christian not at work for the Lord will get in "sad" shape, too. So let's strive to fulfill the work at hand; spreading the Gospel and teaching those who have received the truth in their hearts. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:20).

May God bless His people with His words and may we be happy observing them.

### A New Low In ...

(Continued from page three)  
Christ dwell in a local church?

Our critic says, "All the authority of Christ is in the church, not the local church but in the universal church. It is in the local church in a limited sense but not exhaustively for Christ does not dwell completely in one local church. He has given Himself to the entire church." He further says: "Nor does Christ's authority exist in a body of men as elders or in the entire congregation except as that body of men and the congregation are gifted."

Dear brother, if all the authority of Christ is in the universal church, then it cannot be in the local church. If there is a local church, then it does not have Christ's presence or authority. Remember according to your belief there is a vast difference in the local church and the universal, invisible church. You believe in two bodies, but we believe Christ has one body as to kind. If you really believe the local church

has either no authority or a limited authority, you have stripped the local church of its Divine right to operate for Jesus. To follow your view to its logical end would destroy all local churches or reduce them to necessary evils.

Who received the Great Commission? Was it a local congregation of baptized believers or the invisible church? Were any of the people in Matthew 28:18-20 invisible? Was this commission carried out by the universal, invisible church, or by the Jerusalem church and the churches which sprang from it?

What are the facts about Bro. Murrell's universal church? It has never assembled, yet he calls it an assembly. It has no ordinances whatever, for these are for local churches. It has no organized existence. It has, and exercises, no earthly authority. It has no periods of worship, hence it never prays, praises, or preaches. It has no mission in the world; no message for the world. It has no house of worship. It cannot be opposed or persecuted. It cannot carry out the Great Commission. It takes up no collection nor pays it pastor, since it has none. It never sends out missionaries to preach the gospel. It cannot receive nor exercise discipline. It never holds any revival meetings nor witnesses to anyone about Christ.

Years ago Elder Edward T. Hixcox said of Bro. Murrell's spooky church: "It represents a conception of the mind, having no real existence in time or place, and is not a historical fact, being without organization, without action, and without corporate being."

The late J. B. Moody remarked about the invisible church: "An immense, immaterial, imaginary Imp; an immodest, imprecachable, impracticable, Imbecile; an impetuous, implacable, imperious, impertinence; an impossible, impecunious, imperiling Imposter; an incredulous, inconsistent, insensible Incertitude; an impalpable, improbable, impractical Impossibility; an insane, inappropriate, inconceivable Incubus; an indefinite, injudicious, inscrutable Insanity; an injurious, intolerant, indictable Infliction; an indistinct, indescribable, intrusive Incantation; an invidious, invalid, invisible Invention; an intrusive, intrepid, entrenched Intrigue."

Spreading out into Shallowness,  
Enlarging into Littleness, and  
Increasing into Nothingness."

### Election, Adoption

(Continued from page 4)  
loved us, and sent His son to be the propitiation for our sins" (i.e. Rev. 13:8).

The design and end of election is holiness of life, and regeneration is the initial work of the Holy Spirit in conforming the elect unto the ultimate image of Christ. It is true, the elect are chosen to go to Heaven, but it is equally true, they are to travel the highway of holiness while enroute. Many people want Heaven beyond the grave, but they do not want holiness this side of the grave. Yet, these people are without excuse for the Bible plainly states without holiness "no man shall see the Lord" (Heb. 12:14).

"Without blame" (v. 4) speaks of the sanctifying work of the Holy Spirit wrought in the elect whereby they are "conformed to the image of His Son." "Without blame" is a sacrificial term (Ex. 12:5), which, in type, spoke clearly of the Lamb of God who was to take away the sin of His people (Mt. 1:21). And Peter says, "Elect ... ye know ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb

without blemish and without spot" (I Pet. 1:2,18-19).

The cause of election is God. The ground of election is Jesus Christ, and as the harvest of election is brought in from the field (world) we see that salvation is the first fruit, holiness of life in the elect's earthly pilgrimage is the second fruit, and finally, standing before God blemishless, and a co-heir with Christ. Thank God for election!

### ADOPTION

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:5).

Adoption embraces more than our relationship to God as children. In regeneration the elect person is made aware he is a child of God (I John 5:13). Our relationship as children of God is brought about by the new birth, but our sonship in God speaks of maturity. The word adoption literally means a "placing as sons." Thus, in adoption the child receives a place as an adult son, his days as a minor are past. His swaddling clothes are no longer needed.

Adoption, like election, is eternal in its nature. Those given to Christ in the eternal covenant of election were predestinated to the adoption of children before the foundation of the world (Eph. 1:4-5). We need to highlight the eternal aspect of adoption to show that our new birth, and sonship have their origin in the free grace of the Sovereign Adopter. Therefore, adoption in no way relates to human merit.

There is a doctrine connotated "Adoptionism" which teaches that Jesus of Nazareth became son of God by adoption (Webster's Dictionary — Adoptionism). This is essentially what the so-called Jehovah Witnesses teach regarding Jesus. They allow that he was a son of God, a creature of God. This is rank blasphemy, and ought not to be given a moment's hearing (II John 7-11). The word "adoption" is nowhere in Scripture used to refer to Jesus Christ. In fact, Paul is the only one of all Scripture writers to use the term, it is peculiar to him. And in every place where it is used, it is used to refer to the privileges of the elect which are theirs through Divine adoption. The complete manifestation of our adoption and the full realization of its privileges are yet future: "... Waiting the adoption (when we are literally, or experientially set before God as sons), to wit; the redemption of our body" (Rom. 8:23).

In this earth as it is, we will never be recognized as sons of God, simply because this present world does not own the existence or authority of the true God. But one day, after a while, when election brings forth its ultimate fruit, and we are clothed in the exact likeness of Christ, for this mortal must put on immortality, and when the earth is brought back from the curse, then will all

men know, we are "sons of God."

The blessings which flow from Divine adoption are too numerous to mention, but suffice it to say, they are eternal and according to the good pleasure of His will.



### Identity Of Apostolic

(Continued from page one)

an independent popular assembly; and the entire government was vested in each church, and was exercised by the members of the same, in connection with their overseers and teachers" (Prim. Ch., p. 25. See Neander's Apost. Ch., Vol. I, chap. 1).

Now, the fundamental principles of corrective church discipline are laid down in Matthew 18:15-20. Our Lord here prescribes the course to be pursued with an offending brother, and designates "the church" of which he is a member as the tribunal of ultimate appeal. What, then, is "the church" here mentioned? Jesus answers the question: "Where two or three are gathered together in my name, there am I in the midst of them." This is "the church" to which the Savior alludes, though it consists of but two or three members. It is gathered together in His name, governed by His laws, and blessed with His presence; and is, therefore, fully competent to decide all questions involving the character and conduct of its own members. The New Testament recognizes no higher tribunal on earth. Its decisions are final, and can be reversed only by itself. And it is worthy of remark that the officers of the church are not even mentioned here, because they are not necessary to the validity of its actions.

Among the apostolic churches, the case of the Corinthian church is decisive. Here was a case of gross immorality, demanding prompt and severe discipline, and yet even Paul did not dare to interfere with the rights of that church. As an inspired founder and instructor of the church, the apostle first rebuked the members for the neglect of discipline, and then commanded them, "in the name of our Lord Jesus Christ," when they were gathered together as a church, "to deliver such a one unto Satan (i.e., excommunicate him) for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus." "Purge out, therefore," says he, "the old leaven, that ye may be a new lump" (I Cor. 5:1-7, 13). The faithful exercise of discipline in this case resulted in good, both to the church and the offender; and, in his second epistle, Paul earnestly besought the church to restore the penitent man to her fellowship (II Cor. 2:6-11). This view of the subject is confirmed by the instructions given to other churches (See Rom. 16:17; II Thess. 3:6,14,15).

Accordingly, Lyman Coleman observes: "The discipline of the apostolic churches was administered by each body of believers (Continued on page 6, column 1)

## MORNING AND EVENING

By

C. H. SPURGEON

744 pages

\$6.95



This devotional classic has never grown old nor out of date. This edition of the book is complete and unabridged, published just as Spurgeon wrote it. Each devotion is one page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year — one for the morning and one for the evening.

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

SEPTEMBER 17, 1977

PAGE FIVE



## Identity Of Apostolic

(Continued from page five)

collectively; and continued to be under their control until the third or fourth century. About this period the simple and efficient discipline of the primitive church was exchanged for a complicated and oppressive system of penance, administered by the clergy. But the church itself possesses the only legitimate authority for the administration of discipline. Its members form a voluntary association. They have the right to enact their own laws, and to prescribe such conditions of membership with themselves as they may judge expedient and agreeable to the Word of God. The right to administer ecclesiastical discipline was guaranteed to the churches from their first organization under the apostles; but was finally lost by the usurpation of the priesthood under the Episcopal Hierarchy" (Prim. Ch., p. 87).

2. The apostolic churches possessed the right of electing their own officers.

The evidence of Scripture on this point is clear and conclusive. We read of the election of an apostle, and of deacons, elders, and messengers by the churches. The first instance on record is the appointment of an apostle to fill the place of Judas Iscariot (Acts 1:15-26). If the apostles had felt themselves authorized to act on their own responsibility in any case, certainly it would have been in this case, when a vacancy was to be filled in their own body. But they committed the choice, under God, to the hundred and twenty disciples, or first church: "And they gave forth their lots (or votes), and the lot fell upon Matthias, and he was numbered with the eleven apostles." Thus the principle of popular election to office was settled at the outset.

In Acts 6:1-6, the election of the first deacons is recorded. We read that "the twelve" called together "the multitude of the disciples," and instructed them to select "seven men" of suitable qualifications for the diaconship. "The whole multitude," or church, united in the choice of Stephen and others, and set them before the apostles for prayer and the imposition of hands. Hence, it is evident that, in the judgment of the apostles, the right to elect to office was vested in the church. And this view of the subject is confirmed by the fact, that the churches appointed messengers to travel with the apostles in conducting missions. (See Acts 15:22-29; II Cor. 8:19).

Accordingly, Neander observes: "It is evident that the first deacons, and the delegates who were authorized to accompany the apostles, were chosen by the churches themselves. From

these examples we may infer that a similar method was adopted in the appointment of elders" (Planting and Training of the Apost. Ch., p. 703).

These instances are sufficient to show that the apostolic churches possessed the right to elect their own officers. They are clear and explicit, and must, therefore, determine the meaning of all equivocal cases. These remarks are applicable to the appointment of "elders" mentioned in Acts 14:23. "And when they (Paul and Barnabas) had ordained them elders in every church," etc. Now the doctrine of popular rights is clearly implied in the original word here translated ordained, which literally means to choose or elect by holding up the hands. (See Coleman's Apost. and Prim. Church, pp. 58-62). In this sense the word is used in classic Greek, and was so rendered here by Beza, Erasmus, Grotius, Robinson, and many others. The obvious meaning of the passage is, that the churches elected their own elders or pastors, and the apostles formally inducted them into office.

In a succinct history like the Acts, it is not to be expected that details would be given in all cases. It is sufficient that we have clear and unmistakable instances of election to office by the churches; and, according to an established principle of Biblical interpretation, obscure cases must be understood in harmony with these plain examples. Hence, when it is simply said that Paul and Barnabas "ordained them elders in every church," it is necessarily implied that they acted merely as a presbytery in setting apart to office those whom the several churches had chosen to be their pastors and teachers.

Accordingly, says Wm. Tyndal: "We read only of the apostles constituting elders by the suffrages of the people (Acts 14:23)." (Rights of the Church, p. 358). This indeed is evident, not only from the Scriptures, but also from the very nature of the pastoral relation, which can be properly formed only by mutual consent, like the marriage union.

The truth of this position is confirmed by standard historians and writers of all denominations. For example, Mosheim, speaking of the apostolic churches, remarks: "In those primitive times, each Christian church was composed of the people, the presiding officers, and the assistants or deacons. These must be the component parts of every society. The principal voice was that of the people, or the whole body of Christians; for even the apostles, inculcated by their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the brotherhood. Acts 1:15; 6:3; 15:4;

21:22. And this mode of proceeding, both prudence and necessity required in those early times. The assembled people, therefore, elected their own rulers and teachers, or by their free consent, received such as were nominated (or recommended) to them. They also, by their suffrages, rejected or confirmed the laws that were proposed by their rulers in their assemblies; they excluded profligate and lax brethren, and restored them; they decided the controversies and disputes that arose; they heard and determined the causes of presbyters and deacons; in a word, the people did every thing that was proper for those in whom the supreme power is vested" (Mosh. Eccl. Hist. by Murdock, Vol. I, p. 68).

And Mosheim adds: "This power of appointing their elders continued to be exercised by the members of the church at large, as long as primitive manners were

His true humanity is now universally conceded. But in the first century, we find a considerable number of persons, known as Docetae, who asserted that Christ was a human being only in appearance. They taught that the being who sojourned among men, who ate and drank, and slept and wept, and experienced pleasure and pain, and finally was crucified, was only the phantom of a man. Absurd as such an opinion appears to us, it would seem that the Apostle John regarded it as sufficiently serious to demand a refutation. The existence of this heresy explains the apparent repetition and tautology with which he emphasized the humanity of our Lord when he speaks of "what he has heard, what he has seen with his eyes, what he has looked upon, what his hands have handled of the Word of life."

Three hundred years later comes Arius denying the proper divinity of Christ. In his view, Jesus was superior to man, above angels, more exalted in rank and dignity than any intelligence in Heaven, but nevertheless a creature — there having been a time when He did not exist. This doctrine for a time enlisted many adherents. Indeed for several centuries all the leading nations of Europe appear to have been largely under its influence.

Coming down to more recent periods we reach the days of Faustus Socinus, who in the fifteenth century declared that no religious doctrine should be received which could not be explained by rational methods, and as he could not understand how Christ the Son could be equal with God the Father, he rejected the doctrine of three persons in the Godhead. He believed that Christ was a good man, that His teaching was invested with divine authority, and that He suffered death as a martyr to the truth of His teachings. Socinus died in 1604. But his views are still held by many persons in our own country and in Europe. Unitarians (though we do not admit their exclusive right to the appellation) is the name by which they elect to be called. But their views are essentially the same as those of Lellius and Faustus Socinus, who uttered them in the latter part of the fifteenth century.

But during all the years in which these discordant opinions have prevailed, respecting the character of our Lord, there have always been those who have been in full agreement with Simon Barjona, when he said, "Thou art the Christ, the Son of the living God." And were the Saviour now to ask, as He did at the coast of Caesarea Philippi, "Whom do men say that I am?" — whilst the answer might be, "Some say that thou art a human being and no more," it would also be "Millions believe in thee as the being who was 'in the form of God, thought it not robbery to be equal with God.' They believe that thou wast God manifest in the flesh; and they are looking for salvation through thy name because they believe that thou art 'able also to save them to the uttermost,' all that come to God through thee."

But why do we hold these views of Jesus Christ? Those who believe Him to be God should be ready to give a reason for the faith that is in them. For whilst it is true that if He be divine, and we refuse Him the homage to which He is entitled, we are guilty of a robbery which imperils our salvation; it is also true that if He be only a creature, we are obnoxious to the charge of idolatry if we render Him the homage due to God only.

When we claim Deity for Jesus Christ, we must rely on divine revelation to substantiate the claim. We have no other source of proof. Some persons have said that natural religion suggests the necessity of a mediator between God and man. Granted the necessity, reason teaches fur-

ther: it has been said that He should possess a dual nature; that is, He must be God and man at the same time. But we need better evidence than natural religion can supply, in support of a truth so momentous.

As respects reason, it is enough for us to know that there is nothing contrary to her dictates in the declaration that there may be God the Father and God the Son also. For though she may not comprehend how this can be — since "great is the mystery of godliness" — she must admit that it is more reasonable to believe what revelation teaches to be true, than to trust her own uncertain light. It is not contended that the Scriptures teach with irresistible clearness (to every class of inquirers), the divinity of Jesus. They do not, indeed, present any important doctrine so strongly as to defy resistance. The Scriptures — any of them — may be wrested.

Our conduct in the pursuit and reception of truth, it has been well said, "is a part of our probation." Whilst the meek and honest inquirer may be able to discover the truth, the self-sufficient seeker, filled with prepossessions for which he is mainly seeking confirmation from the Scriptures, will be left to wander in ignorance and error. If we appeal to the sacred oracles, with teachable and devout minds in quest of the truth on this vital question, I think we shall find the following propositions to be true:

I. The Scriptures declare that Jesus Christ claimed for Himself a divine nature. It is natural to suppose that if Jesus had been truly God, He would have asserted this prerogative for Himself, whenever it was proper to set forth His divinity. Had He made no such claim on any occasion, though the evidence for His Deity from other sources would still be conclusive, objectors would be ready to say that a superiority should not be awarded to Christ, which, by His silence, He virtually disclaimed. But the words of our Lord, on such occasions, as well as the construction placed on His language by those best qualified to judge, constrain us to believe that He declared His own true divinity.

1. See what occurred after the healing of the impotent man at the pool of Bethesda. The miracle was performed on the Sabbath day. The enemies of our Lord, always in quest of some vulnerable point at which they might strike the object of their hate, assail Him as a profaner of the Sabbath. By His violation of the Law He is guilty of death, and they determined to take His life. Aware of their designs, Jesus excused Himself, saying, "My Father worketh hitherto, and I work." But this language, we are told, only awakened their fiercest displeasure. They sought the more to kill Him, because He had not only dishonored the Sabbath, but said also that God was His Father, making Himself equal with God. Should it be said that the Jews misapprehended the Saviour when they charged Him with claiming equality with God, it may be replied that our Lord would not have permitted such a construction of His answer to pass in silence, had it been incorrect. His non-repudiation, His acceptance of their interpretation, attests its correctness: and in His case it is equivalent to the assertion of the claim for Himself.

The truth is, His language can have no other meaning; and it is plain, in our view, that He intended it to convey just the meaning which they accepted. It is as if He had said, "My Father worketh hitherto on the Sabbath day in His providence; He heals the sick on this day; He makes His sun to rise and set; He sends the rain on this day; He makes the grass grow and the flowers to bloom on this day; and I, Who am His Son, work also in the same manner, and with the same authority, (Continued on page 7, column 2)

### SPECIAL ISSUE ON THE SECOND COMING OF CHRIST

This was a special paper, setting forth the Biblical and Historical faith of Baptists on the general theme of the second coming of Christ. All of the writers are giants of Baptist history and the statements contained herein are from our greatest defenders of the faith.

Extra copies of this paper may be ordered at the following rates:

Single copy	10c
20 copies	\$1.00
100 copies	\$4.50

Order from:

Calvary Baptist Church  
P.O. Box 910  
Ashland, Ky. 41101

retained entire; and those who ruled over the churches did not conceive themselves at liberty to introduce any deviation from the apostolic model." "Neander also asserts, that this mode of election by the whole body of the church, remained unimpaired in the third century" (See Coleman's Apost. and Prim. Church, pp. 60, 69).

Accordingly, Mr. Barrow observes: "In ancient times there was not any small church which had not a suffrage in the choice of a pastor" (See Reynold's Church Polity, p. 81).

Now, it is scarcely necessary to state, that the apostolic churches and Baptist churches are identical in this particular. All intelligent persons must know that every Baptist church claims and exercises the exclusive right to elect its own officers, and that all the members enjoy equal privileges in the choice of a pastor and deacons; nor can any association, convention, or council deprive the smallest church of her inalienable right. Wherever even two or three Baptists are gathered together as a church in the name of Jesus, doing business according to His laws, and seeking His presence, its acts are Scriptural and valid, and no power but its own can reverse its decisions. A Baptist church, like the apostolic churches, is the highest ecclesiastical authority on earth.

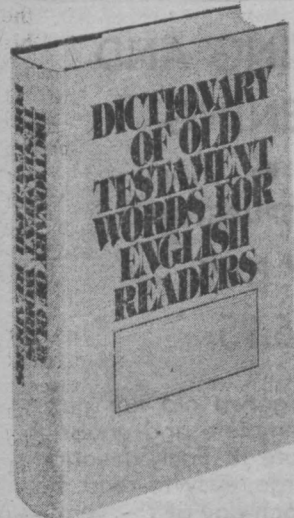
### The Divinity Of Christ (Continued from page one)

diversity of opinions would continue to prevail respecting Himself and the work He had performed. Such, accordingly, we find to be the case. He had scarcely disappeared from the earth before controversies sprung up respecting His character and His teachings. In our day it is generally the divinity of Jesus which is denied.

THE BAPTIST EXAMINER  
SEPTEMBER 17, 1977  
PAGE SIX

## DICTIONARY OF OLD TESTAMENT WORDS For English Readers

By AARON PICK



Every English word in the Old Testament is here alphabetically arranged, and under the English word is given every Hebrew word, which is so translated, with its literal English meaning, plus every Bible reference where the English word is used.

The English reader who searches the Old Testament diligently, but lacks knowledge of the Hebrew language, will be enriched by using this book. It is designed for students without a knowledge of Hebrew. Apparent contradictions are readily explained and eliminated by the real meanings.

PRICE \$12.95 — ORDER FROM:

Calvary Baptist Church Book Store

P. O. Box 910

Ashland, Kentucky 41101



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

Reports of a sudden increase in the number of carrion-eating buzzards in the north part of Israel are coming out. A new breed of vultures is flocking and the birds are multiplying at three times their normal rate. Reports are that the female scavengers are laying and hatching four eggs in place of the normal one at a time.

Students of the Scriptures know that this is happening because of a well-designed plan revealed in the Bible centuries ago. Both Ezekiel (Ch. 39:17-23) and John (Rev. 19:17-18) mention the fowls eating the fools at the Battle of Armageddon.

A unique ceramic vessel of the late Iron Age discovered in tomb excavations at Tel Halif near Beersheba last month has strengthened the theory that the site is the Biblical Rimmon. The vessel, a shallow bowl ornamented in the center by a single raised pomegranate ("rimmon" in Hebrew) has no parallel.

Rimmon is mentioned in Joshua 19:7 as part of the inheritance of the tribe of Simeon. It is probably the same as Rimmon found in I Chronicles 6:77.

American and Israeli archaeologists have unearthed the site where Samson is said to have courted Delilah and to have killed a lion. The site, near Beit Shemesh about halfway between Tel Aviv and Jerusalem, revealed the remains of a Canaanite city that was destroyed by fire near the end of the Bronze Age, about 1,200 years before the birth of Christ.

The city of Timnah bordered ancient Philistia and Judea and its importance is chronicled in the Bible and it is mentioned in the account of Assyrian King Sennacherib's campaign through Philistia in 701 B.C.

Remains of Timnah, identified with Samson in the Book of Judges, were discovered on the ruins of the Canaanite City. Floors, ovens, silos and Philistine pottery were found, the reports said.

The Central Committee of the World Council of Churches, meeting in Geneva, has revealed that 2.64 million dollars have gone to the World Council's program to combat racism, and that they appropriated an additional half million dollars to the fund. This is the fund that has supported and financed the Communist guerrillas that took over Mozambique, Angola, and which is being used in a substantial way to finance the forces that are seeking to destroy Rhodesia and all of Southern Africa.

One hundred and twenty-five thousand dollars is going directly to the Communist liberation group in West Africa, Southwest Africa's Organization which is based in Namibia.

According to this latest report, in the neighborhood of three million dollars has been gathered from church sources to be used in violence, guerrilla warfare, terrorism, and the bringing of Communists to power (CHRISTIAN BEACON, 8-77).

What our people need to realize is that 44 million Americans are in the World Council of Churches, and these funds are coming from the pockets of Christian people.

The highest in per capita income of the nations of the world is Kuwait with an average income of \$12,000. Kuwait sits atop of the biggest, richest oil fields in the world. The figures of other nations look like this: Switzerland \$9,300; Sweden \$9,000; Canada \$8,000, and U.S. trails with \$7,800.

The reason why America is so

low: too many government hand-outs and paying people not to work. II Thessalonians 3:10 says: "If any would not work, neither should he eat." When will this Christian (?) nation accept what the book of Christians says?

All North American Protestant and Baptist mission board's missionaries number 36,950. The Mormons have 25,000 plus.

COLOGNE, Germany (EP) — The number of Moslems in the German Federal Republic (West Germany) has risen from 1.2 million in 1975 to 1.4 million in 1976, reports the Ecumenical Contact Office for Non-Christians here.

The Turks are the largest Moslem minority group — there are altogether around 1.06 million of them in the country. They are followed by the Yugoslavians (110,000), the Moroccans (26,000), Persian Moslems (18,000), Tunisians (17,000) and Jordanians (10,000).

MELBOURNE (EP) — Former Archbishop of Canterbury Michael Ramsey has proposed that the Pope should be the leader of any united church of Anglicans and Roman Catholics. Ramsey said over the past 20 years there had been great growth in relations between the two churches.

"My idea of the goal is the Anglican Communion not absorbed into the Roman Catholic Church but in communion with it," Ramsey said in an interview with The Age newspaper. "In this union the Pope would be accepted not as infallible but as president bishop," he said.

When he was Archbishop of Canterbury, Ramsey met Pope Paul in Rome in 1966 and their discussions led to the formation of the Anglican Roman Catholic International Commission, which has worked on the theological basis for re-union of the two churches.

WASHINGTON, D.C. (EP) — A House of Representatives subcommittee claims it has "reliable information" charging that Sun Myung Moon, head of the Unification Church, has "operational ties" with the Central Intelligence Agency of South Korea.

A report from the House Subcommittee on International Organizations, issued in a press release described as "vague" by the Washington Post, said the Park government in South Korea may have been involved in Mr. Moon's campaign opposing impeachment proceedings against former President Nixon.

The announcement was made by Rep. Donald M. Fraser (D-Minn.), chairman of the subcommittee. He reported that Daniel Fefferman, leader of the Unification Church's Illinois breach, had refused to respond to questions on Moon ties to the South Korean CIA.

## The Divinity Of Christ

(Continued from Page Six)

being Lord of the Sabbath as He is." Thus the language involves equality with the Father, and if equal to Him, He must be divine.

Accepting the character ascribed to Him by His enemies, our Lord proceeds to assert His equality in an extended discourse. He tells them that "as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Surely He who can call back to life, from the repositories of the dead, any person whom He wills thus to summon, may without robbery think Himself equal with God. Being thus equal, He declares that the Father hath commanded that all men should honor the Son, even as they honor

the Father.

Is it the will of the Father that all men should believe in Him as God? Then it is His will that they reverence the Son likewise. Is it the will of the Father that all men should worship Him? Then it is His will that they worship the Son also. Is it the will of the Father that all men should obey Him? Then it is His will that they obey the Son likewise. Such is the union between them that no man can truly honor the Son, without at the same time honoring the Father. The more we exalt Jesus, the more do we honor Him who says of His Son, "This is my beloved Son; hear him." This is the teaching of our Lord respecting Himself. It is apparent that throughout the discourse He is vindicating Himself from the charge of arrogant blasphemies, and asserting His divine nature. The language fairly and obviously understood, represents Him as claiming true Deity.

2. A similar claim is made in that striking declaration, "And I and my Father are one." I am aware that Socinians teach that in this Scripture our Lord is setting forth that between Himself and the Father there is a unity of sentiment and action. They deny that it teaches any essential unity of nature. But if the Socinians are right in their interpretation of the expression, would the Jews, on hearing it, immediately have taken up stones to stone Him? They surely understood Him to affirm that He was one with God. For when He interrogated them as to the reason of the assault — inquiring for which of the good works He had shown them their anger was excited — they promptly replied, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

Now, if the declaration of our Lord had been misapprehended by His hearers, He would not have permitted them to be misled on a point so important. Common honesty, to say nothing of true benevolence, would have quickly corrected the mistake. But so far from disclaiming the construction placed on His words, He accepted their interpretation of His meaning, and then, as on a previous occasion, He continued His discourse, exhibiting at length the intimate relation between the Father and Himself.

3. In the memorable prayer offered on the eve of His crucifixion, our Lord claims divinity for Himself, when, addressing the Father, He says, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." What is the glory to which reference is here made? It can be nothing less than the homage which is paid to divine beings. God was the object of angelic worship long before the foundation of the earth were laid. This it seems was shared by the Son before He became "God manifest in the flesh"; and can we suppose that God, who never gives His glory to another, would have been glorified with anyone who did not, like Himself, possess a divine nature, who was not God equal to Himself? The prayer manifestly implies the claim of divinity on the part of Christ.

And so, when Philip asked that he might see the Father, the reply from Jesus implies a like claim. "Show us the Father, and it sufficeth us. Have I been so long time with you and yet hast thou not known me, Philip? After all that you have heard from me, after having learned from me that I and my Father are one, are you still in doubt as to who I am? Let me tell you again, Whoever has seen me has seen all that it is possible for mortal man to see of the Father."

Such was the claim of Jesus. That He was a good man none have denied who believe in His existence at all. The Docetae who ignored His person, and the Arians

who called Him a pre-existent creature, and the Socinians who deny His divinity, all admit that He was a good man. And if this be His character then He will certainly speak the truth; and we must receive His testimony respecting His own Deity as absolutely true.

II. Whilst Jesus Christ asserted His own proper divinity, He sustained His assertion by performing works which could only be wrought by the power of God. It might be said that the mere claim of anyone to a character proves nothing. An impostor may claim to be a king of the realm. Even a good man, through the imperfections of his judgment, may claim for himself prerogatives to which he has no just title. It is admitted that one claiming a divine nature should be prepared to furnish the world with sufficient reasons for such a claim. If Jesus, like Mohammed, had produced no miracles in attestation of high claims, we should be as unwilling to believe in His Deity as to recognize the assumptions of the great Arabian impostor to be the prophet of God.

But His Deity was demonstrated by an impressive exhibition of the most unquestionable miracles. When the disciples exclaimed, on the Sea of Tiberias, "What manner of man is this?" they felt most profoundly that the Being who could tranquilize the angry elements with a word, was something more than man. He who could take a few small loaves and fishes, which a lad had brought with him, probably a lunch for his own use, and so multiply them as to satisfy the appetites of ten thousand people (for if we include the women and children, there were probably so many), and then gather up a larger amount of fragments than the original supply, showed Himself equal to a work which is one of the most indisputable proofs of divine power — we mean creation. The young man who rose from the bier on which the attendants were bearing him to the tomb, and Lazarus, who returned to life, after decomposition had proceeded to such an extent as to be offensive, proclaim a present Deity as manifestly as did the water at the marriage of Cana in Galilee, which at its Lord's bidding, "blushed into wine."

I know it may be said that this argument for the divinity of Jesus proves too much, since it would prove Moses, who wrought stupendous miracles in Egypt; and Elijah, at whose word the widow's son came back to life, and whose meal and oil were multiplied; and Peter and Paul who healed the sick and raised the dead, to have been divine also. Not so. These men never wrought miracles as Jesus did. They acted with a delegated authority which they never failed to recognize. Moses and others of the Old Testament saints worked miracles only as they were acting under divine command. When Paul requires the spirit of divination to come out of the damsel, he asserts his order "in the name of Jesus Christ," thus attesting his own weakness, and the power of the Lord Jesus. "Eneas," says Peter, "Jesus Christ maketh thee whole." Here Peter in like manner attests at once the divinity of Jesus and his own subordination. But Jesus acted in His own name and on His own authority. He had but to say, "I will, be thou clean," and immediately the cleansing followed. With authority and power He commanded the unclean spirits and they obeyed Him. The seventy came back to him saying, "Lord, even the devils are subject unto us through thy name." Well then has it been said that "although miracles may be performed by mere men, that is, through their instrumentality, and so cannot by themselves be proofs of the Deity of those who, in this instrumental sense, performed them; yet as the miracles of Christ were performed in His own name, by His undisputed word, according to His will and

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



FRED T. HALLIMAN

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

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

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

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN  
Sovereign Grace Baptist Mission  
P.O. Box 19, Koroba, via Mendi  
Papua, New Guinea

for His glory, they plainly prove Him to be divine."

III. The Deity of Christ is further manifest in the declarations made of the fact expressly, or by fair implication, by God the Father. If God should send His Son into the world, it is quite reasonable to suppose (if His Son were a divine being) that the attention of men would in some way be drawn to the fact. This is just what we find to be true. At the commencement of His ministry, we hear the Father introducing Him to the multitude, assembled at His baptism, with the announcement, "This is my beloved Son, in whom I am well pleased."

It is true that good men are often called sons of God in the Scriptures; but it is always with such qualifications, or under such circumstances as to indicate the limited sense in which he intended the expression to be understood. But when, on the banks of the Jordan, we hear the voice of the Father miraculously proclaiming the august character of the candidate who had just received baptism at the hands of John, and mark the Spirit descending in the form of a dove, such facts indicate unmistakably that the object of such honor could be none other than the equal Son — even "God manifest in the flesh."

And as at the beginning, so as He was entering on the last scenes of His ministerial life, the voice of the Father is heard in the Holy Mount reaffirming the utterance at Jordan, saying, "This is my beloved Son; hear ye him." Is it possible, if the Son had not been divine, He could have been the recipient of such renewed commendation of the Father, after He had asserted His equality with God, had repeatedly allowed divine homage to be paid Him, and had, in fact, declared that He and His Father were one?

But we have something stronger than implication on this important point. The Father bears witness to the divinity of the Son, when He commands both angels and men to worship Him. Speaking of Jesus in his letter to the Philipians, the Apostle tells us: "Where-

(Continued on page 8, column 2)

THE BAPTIST EXAMINER

SEPTEMBER 17, 1977

PAGE SEVEN



A lot of people spend six days sowing wild oats, then go to church on Sunday praying for a crop failure.

## Pedo-Baptists . . .

(Continued from Page One)  
ticle she calls the "visible" church the "Coetus fidelium": "fidelis" being, of course, the translation of the Greek "pistos," or believer, taken in its wide and ancient acceptation, as opposed to infidel or heathen — and not in its narrow and modern sense, as opposed to nominal Christian.

In the twenty-sixth article she asserts, respecting the same visible church, that in it "the evil be ever mingled with the good." Not one word is there of "the good" being an invisible church by themselves.

And when we look to the strict meaning of the word "church," we see the absurdity of calling true Christians an invisible church.

They are not a "church," because there is no possible way of gathering them together. If we are to believe Paul (I Cor. 12), the church is a body, and, as such, an organization, now true Christians are not yet an organized body. They are scattered throughout the church in all parts of the world. They are separated from one another, and every attempt to make them act in concert breaks down. There is no password, no shibboleth, whereby they can infallibly recognize one another.

And not only is there no invisible church considered as a church, but there never will be. The time of the church's final purgation will be the time of the "manifestation of the sons of God." The righteous will then shine forth as the sun in the kingdom of their Father. The church will be purged of hypocrites, and the righteous only will remain in it, but it will still be a visible church.

It is of the very essence of a church to be visible, gathered together, assembled, organized.

It is really as absurd to talk about the invisible church if you really attach to it any idea of a

church, or build any doctrine upon its separate existence, as it is to talk of an invisible appearance, an unorganized organization, an unassembled assembly, a scattered gathering together. I believe, as strongly as any man can do, that the whole visible church is for the sake of the true elect, but these true elect ones are not yet a church, and any attempt for doctrinal purposes to treat them as at present a separate body is to go counter to the intention of God in having established a visible kingdom of grace, and instituted visible signs and tokens whereby we may know that we and our fellow Christians are in this kingdom and partakers of its grace. — (THE SECOND ADAM, AND THE NEW BIRTH, pp. 161-163, 1867 edition).



## The Divinity Of Christ

(Continued from page seven)  
fore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Now says our Lord, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Is not then the fact that God commands rational beings on earth and in Heaven — beings everywhere — to worship Him, a testimony of God the Father to the divinity of the Son? In like manner when the Apostle, in the first chapter of the Epistle to the Hebrews, citing the language of the Psalmist in the 45th Psalm, "Thy throne, O God, is for ever and ever," as the very language addressed by God the Father to God the Son, what room can there be to question the Father's recognition of the equality of

the Son? Watts' theology is at once scriptural and comforting in the familiar verse:

"So strange, so boundless was the love  
That pitied dying men,  
The Father sent His equal Son  
To give them life again."

IV. The Deity of Christ is directly affirmed in repeated instances by the sacred writers. The testimony of these writers to the Deity of Christ derives all its value from the fact that they were divinely directed in their testimony. If you suppose that they were ordinary witnesses, liable to the frailties and errors of fallible men, their testimony upon the point would be of little value. But guided as they were by an unerring hand, we may depend on what they have said. Do they distinctly declare the Deity of the blessed Lord? Let the prophetic Isaiah answer, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Hear the beloved disciple, "In the beginning was the Word, and the Word was with God, and the Word was God." Who was this Word? The same that afterwards was "made flesh and dwelt among us." "Of whom," says the Apostle Paul, "as concerning the flesh Christ came, who is over all, God blessed for ever." Can language be more explicit than this in regard to the divinity of Jesus. "Who, being in the form of God," says the same Apostle, "thought it not robbery to be equal with God." And if He, wise and good as He was, thought it not robbery, there was none, and He was equal with God.

Again says the same Apostle, "In him dwelleth all the fulness of the Godhead bodily." And yet again, "The first man is of the earth, earthy: the second man is the Lord from heaven." "Hereby," says the inspired John, "perceive we the love of God, because he laid down his life for us" — thus fulfilling His own words — "I lay down my life for the sheep." But we need not multiply this testimony. It is more than complete; it is abundant. The sacred writers, it would seem, seek to establish this vital truth by irresistible proof.

V. The worship paid to Jesus Christ, on earth and in Heaven is another evidence of His Deity. We know that Christ was often addressed as Lord when He was on earth. We know that He was often worshipped and that prayers were constantly offered to Him. Here comes the leper worshipping him and saying, "Lord, if thou wilt, thou canst make me clean." Peter says to Him, "Depart from me; for I am a sinful man, O Lord." Thomas cries out, "My Lord and my God." The dying thief prays, "Lord, remember me when thou comest into thy kingdom." After His resurrection, the disciples come calling Him Lord, saying, "Lord, wilt thou at this time restore again the kingdom of Israel?" After His ascension, these same disciples "worshipped him and returned to Jerusalem."

Now, what would you think of anyone, not divine, who would allow himself, through the ignorance of others, to be worshipped as God? You remember on one occasion, Cornelius fell down at the feet of Peter and worshipped him, but Peter disclaimed the homage. He would not for a moment suffer Cornelius to remain under the delusion that he was entitled to any such honor. "Stand up; I myself also am a man." So when John fell down to worship one improperly he was immediately corrected. "See thou do it not: I am thy fellow servant;

worship God." Can anyone suppose for a moment that the Lord Jesus would have received worship which was not His due?

Perhaps someone may say just here, the fact that these men worshipped Jesus proves nothing, since it shows rather their opinion of His person than His true character. This would be true, but for what we have just seen — that our Lord allowed Himself to be so worshipped. But more than this, He not only received this worship, but actually commended it. "Ye call me Master and Lord; and ye say well; for so I am." "I am your Master"; it is as if He had said, "I have a right to lay my commands upon you. More than that, I am your Lord. I give you rest, I forgive your sins, and when you die, I am He that will raise you up at the last day." Then, too, the Scriptures teach us that He who permitted Himself to be worshipped on earth is receiving homage in Heaven.

The dying Stephen called upon Him after He had ascended on high, crying, "Lord Jesus, receive my spirit." "I beheld," says John in Revelation, "and I heard the

are constantly affirmed of our Saviour, Jesus Christ. I could show you that works which God alone could perform were wrought by Jesus Christ. It could be shown that the names applied to God are also applied to Jesus — that the Deity of Christ is recognized in the prayers which were constantly addressed to Him by Paul and the other apostles — that when Christ commanded His apostles to baptize in the name of the Father, Son and Holy Ghost, His equality with the other persons of the Godhead was asserted — that the benediction pronounced on Christian congregations is an act of worship rendered to Christ in connection with the Father and the Holy Spirit. But enough.

The discussion of the subject is closed. We have proved, we think, most conclusively, from the only authorized source, that the man who was born in Bethlehem of Judea, was indeed, "God manifest in the flesh" — very God of very God. Who can think even superficially that the God of glory should thus humble Himself for sinners; should for the guilty and lost consent not only to this act of humiliation, but to a whole life of suffering, shame and sorrow, and finally to an ignominious death upon the cross, without having His soul stirred to its lowest depths? What shall we say to such love? What words of gratitude can express the obligation we owe to such a benefactor? What devotion can adequately characterize the obedience which is His due? We can only summon our poor souls to stand still, and praise and wonder and adore.

We say with the Apostle, "Thanks be unto God for his unspeakable gift." But how cold and unworthy is that word "thanks," viewed in connection with the gift? Still let us rejoice that, poor as it is, we can speak it. Let us love to speak it every day. Let the earliest consciousness of every morning find our hearts swelling with grateful emotions to the God-Saviour. Let the last thoughts of the evening hour be of Him Who, God though He was, gave Himself for us. Let our whole lives attest by appropriate deeds, the sincerity of our thanks. And let us look forward to the skies as the place in which we may repeat and continue evermore the praises begun on earth. For, after we have dwelt for ages on the theme, we cannot express all that ransomed sinners owe to such a Divine Deliverer.

"O for this love, let rocks and hills  
Their lasting silence break,  
And all harmonious human  
tongues,  
The Saviour's praises speak.

Angels! assist our mighty joys,  
Strike all your harps of gold—  
But when you raise your highest  
notes  
His love can ne'er be told."

1976

## BOUND VOLUMES

NOW READY!

Price \$10.00

Supply Limited

Calvary Baptist Church

P. O. Box 910

Ashland, Kentucky 41101

voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, Amen."

May we not call Him God who accepted worship from men on earth, and who now receives the homage of saints and angels in Heaven?

Need I multiply proofs from the sacred oracles in support of this cardinal article of our Christianity? It would be easy to do it. I could show you that attributes properly predictable of Deity only,

"Sail On"

JOHN R. GILPIN

"SAIL ON"

BY

JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

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

Rare combination of Bible truth and simplicity.

LIMITED EDITION — ORDER TODAY!

CALVARY BAPTIST CHURCH BOOKSTORE

P. O. BOX 910 — ASHLAND, KENTUCKY 41101

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

1. \_\_\_\_\_ (A SINNER)

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

2. \_\_\_\_\_ (A PREACHER)

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

3. \_\_\_\_\_ (A SUNDAY SCHOOL TEACHER)

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

4. \_\_\_\_\_ (A CHURCH MEMBER)

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

5. \_\_\_\_\_ (A YOUNG PERSON)

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

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

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

Address \_\_\_\_\_

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

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

5 SUBS . . . . \$10.00

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

GIVE US READERS  
We Will Give Them The Truth

THE BAPTIST EXAMINER

SEPTEMBER 17, 1977

PAGE EIGHT