

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2156

CHRIST AS AN ADVOCATE IS THERE ANYTHING

JOHN BUNYAN

(1628-1688)

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

That the apostle might obtain due regard from those to whom he wrote, touching the things about which he wrote, he tells them that he received not his message to them at second or third hand, but was himself an eye and ear witness thereof. "That which was from the beginning which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (for the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us:) that which we have seen and heard, declare we unto you."

Having thus told them of his ground for what he said, he proceeds to tell them also the matter contained in his errand, namely, that he brought them news of eternal life, as freely offered in the word of the gospel to them; or rather that the gospel which they had received would certainly usher them in at the gates of the kingdom of Heaven, were their reception of it sincere and in truth. For (saith he) then "the blood of Jesus Christ the Son of God cleanseth us from all sin."

Having thus far told them what was his errand, he sets upon the explication of what he had said,

especially touching our being cleansed from all sin. Not (saith he) from a being of sin; for should we say no, we should deceive ourselves, and should prove that we have no truth of God in us. But by cleansing, I mean a being delivered from all sin, so as that none at all shall have the dominion over you, to bring you down to Hell: because for the sake of



JOHN BUNYAN

the blood of Christ all trespasses are forgiven you.

This done, he exhorts them to shun or fly sin, and not to consent to the motions, enticings, or allurements thereof, saying, "I write unto you, that you sin not." Let not forgiveness have so bad an effect upon you, as to cause you to be remiss in Christian duties, or to tempt you to give way to evil. Shall we sin because we are forgiven? Or shall we not much

(Continued on page 6, column 3)

WRONG WITH THE PLAYING OF CARDS!

By R. L. HALLFORD

Lakeland, Florida

This is written primarily for the benefit of Christians who are honestly asking this question. Therefore, if you are not saved, stop right where you are, realize and acknowledge the truth of God's Word that you are a lost sinner (Rom. 3:23), and receive by faith God's provision for your salvation in the Lord Jesus Christ (John 1:12; Acts 16:31). Otherwise, there is no need for you to read any further, for Satan has blinded you to the truth (I Cor. 2:14; II Cor. 4:4).

Also, this is offered to people whose minds are open to the truth. If your mind on this matter is closed by preconceived ideas and an unwillingness to acknowledge and receive the truth, there is no need for you to read further. The condition of knowing God's will is one's willingness to know it and do it. Cf. John 7:17.

If you have settled the matter of your personal salvation and are willing to believe and accept the truth, let us now see what is wrong with card playing:

First, it caters to the carnal, sinful nature in the believer. The Bible teaches in many places that there are two natures in a saved person: the carnal, which he received at his first birth, the desires and inclinations of which are sinful; and the other is the spiritual nature which he received in the new birth. This nature is the same as that of God, hence we have become "partakers of the divine nature" (II Pet. 1:4). There is a constant strife between these two natures in the child of God. See John 3:6; Gal. 5:17; James 4:1. Which nature is it in you that wants to play cards? Is it Christ in you, or is it the old, sinful nature? If you are honest you will have to admit that it is the latter. You cannot picture Jesus Christ sitting at a bridge table, using gambler's tools. Therefore it must be the carnal, sinful nature which desires to do this. If so, it is sinful, because it disobeys God's Word which says, "Make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

Second, it wastes valuable, God-given time which could be

(Continued on page 8, column 3)

What About Vietnam Aid?

By G. RUSSELL EVANS
Norfolk, Virginia

The agitators are stirring things up again for America to help rebuild Vietnam. Time passes and people forget.

One of the real tragedies of our time has been the ruthless and devastating communist conquest of Vietnam and the other Indochinese nations: the hundreds of thousands of fleeing panic-stricken refugees, and the savage push of the communist armies in total disregard of the so-called Paris Peace Accords for ending the Vietnam War.

One of the boldest proposals of our time has to be the churches' pressure for the U. S. to give reconstruction and economic aid to Vietnam. This amounts to reparations. A number of mainline denominations and the National Council and World Council of Churches have been moving in that direction since mid-1975 — and now, the Washington administration joins them.

This pressure has been building. Just after the communist conquest in 1975, leaders of these church councils, the United Methodists, the United Presbyterians, the U. S. Catholic Conference, the Mennonites and the Disciples of Christ began agitating for the U. S. Congress to exclude Vietnam, Laos and Cambodia from the Trading With the Enemy Act. They were conditioning Americans to pay for rebuilding these communist-ruled countries which had been cruelly invaded and conquered.

The pressure continues. Just recently, Church World Service (CWS), the relief arm of the NCC,

launched a campaign to inform church members about Vietnam and to enlist their help in promoting reconstruction and economic aid. The Executive Director of CWS, Mr. Paul F. McCleary, wants to "identify with the Vietnamese who have chosen the better way to heal the wounds of war" by re-educating individuals in the communist style and by getting the U. S. to keep its promises about rebuilding the country. Right now Mr. McCleary has immediate plans to ship \$2 million worth of grain to Vietnam to be paid for by the members of the NCC.

The Southern Asia director of the CWS is Ms. Midge Meinertz. She reports that the Vietnamese

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE OMNIPRESENCE OF GOD

King Solomon said: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (I Kings 8:27).

There is a description of God in this text which defies human comprehension and stupifies man's wildest imagination. Here is seen a glorious statement of God's omnipresence. This attribute of God leaves man awestruck and amazed. God's presence is not limited to the visible heavens; yea, even

the vastness of the Third Heaven cannot contain the immensity of the infinite Being. He is not to be comprehended and circumscribed to any place, for He is present in all places.

Any attempt to comprehend our text necessitates some knowledge of the immense pattern of the heavens. Astronomers tell us much about the heavens above. They measure stellar distance by the yardstick called a light year — the distance light will travel, going at the speed of approximate-

ly 18,000 miles per second, in a year. A light year is about six trillion miles.

Astronomers tell us that our universe consists of star systems called galaxies, similar to the Milky Way Galaxy of which our solar system is a part. Our earth is a cosmic pebble circling a minor star in one of the trillions of enormous galaxies in limitless space. Astronomers estimate it would take light 100,000 years to travel from one edge of our galaxy to

(Continued on page 2, column 2)

Charles Simeon, whose singular consecration drew down upon him such a storm of ridicule while at Cambridge University, in England, tells very touchingly of the amazement he felt at one time in view of such treatment, and how he wondered why he should be hooted at, and ridiculed by his fellows, when his only offence was that he was trying to lead a holy life. But when, on going to his room, after a severe assault, he opened his Bible to the words, "They found a man of Cyrene, Simon by

(Continued on page 7, column 4).

Dear friends,

Greetings to each of you. Since last writing, I have been privileged to attend a Bible Conference held at the Grace Baptist Church, Stanleyville, N.C. This was held over New Year's weekend. Seemingly, a very good time was had by all who attended. I especially enjoyed the Conference, as it had been a long time since I had attended one back in the states.

While at the Bible Conference, I learned that, although all the preachers there receive TBE, some did not know that I was back home and would be visiting the churches this time. This, no doubt, is due to some not receiving the issues where the announcements were made.

This note is a reminder to each of you, that I intend to visit any and every church this time that desires to have me visit them. I would like to complete my itinerary by the last week of this month, therefore, if you desire that I visit your church please contact me at, Route 1, Box 153, Garrison, Ky. 41141, immediately. Give full address when you write and phone number if available. There are some that I have lost your address; therefore, it is important that you contact me unless you already have.

As of now, I plan to start out about the first of February, providing I can get all the information and complete my itinerary by that time. There is a tremendous amount of work in preparing this and therefore, I urge you to assist me by letting me know just as soon as possible. I look forward to seeing each of you in due time.

Yours by His sovereign mercies,

Fred T. Halliman

PARTAKERS OF CHRIST

By A. J. GORDON

(1836-1895)

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). Such a word as "partaker," while it suggests the intimacy of fellowship with Christ, into which the Gospel brings us, illustrates, at the same time, the inadequacy of human language to express the fullness of that fellowship. To partake is to take part. But the glory of grace is that we take all



A. J. GORDON

that Christ is, and has, when we become united to Him by faith. "Christ is not divided," says an old writer. "He that will have Him in any must have Him in all of His offices." According to the title-deed of faith, "Of his fulness have all we received, and grace for grace." This will appear if we trace out in Scripture the items of our inheritance in Him. We are then:

Partakers of Christ's Sufferings

"But rejoice, inasmuch as ye are partakers of Christ's sufferings" (I Pet. 4:13).

The danger is that in times of peace and prosperity we may lose this token of fellowship with Christ; and instead of rejoicing at being called to suffer with our Master, we may wonder why we are called thus to suffer, as though some strange thing happened unto us. Trial for Christ's sake is certainly the heirloom of every true disciple, and he should not be surprised to find it, sooner or later.

Charles Simeon, whose singular consecration drew down upon him such a storm of ridicule while at Cambridge University, in England, tells very touchingly of the amazement he felt at one time in view of such treatment, and how he wondered why he should be hooted at, and ridiculed by his fellows, when his only offence was that he was trying to lead a holy life. But when, on going to his room, after a severe assault, he opened his Bible to the words, "They found a man of Cyrene, Simon by

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Baptist People

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BRIEF NOTES

On Nov. 20, 1977, the Sovereign
Grace Baptist Church, 9208 Falls
of Neuse Road, Raleigh, N. C.,
held special services for the pur-
pose of dedicating a new meeting
house and ordaining Bro. Titus
Dickerson to the office of deacon.
Elder Leroy Pack, pastor of the
church, brought the charge to the
candidate, and Elder Joe Wilson
of Winston-Salem, N. C., preached
the dedication message.

* * *

On December 16, 1977, the Cal-
vary Baptist Church of Ashland,
Ky., organized a new church near
Piketon, Ohio. Eight members of
our church went into the new
church. Elder Owen Croy read to
the group the New Hampshire
Confession as found in Cobb's
CHURCH MANUAL. The group
covenanted together to keep this
faith, and Moderator Milburn
Cockrell declared them to be a
New Testament Baptist Church.
Missionary Fred T. Halliman
preached the organizational ser-
mon from Matthew 28:18-20. Bro.
Erdie Craze was chosen as pas-
tor of the new church.

Those who live in the area are
urged to visit the new church.
Those desiring more information
about the church should write to
David Darragh, Rt. 1, Box 439,
Piketon, Ohio, 45661.

* * *

The Belaire Baptist Church,
Starkville, Miss., is seeking a pas-
tor. The church membership is
small, but they would like to hear
from anyone interested within a
reasonable distance of Starkville.
Anyone interested may contact
Bro. William B. McCormick, 205
Arrow Drive, Starkville, Miss.,
39759, or phone 323-0908.

* * *

Some have written the editor
asking him to republish the little
pamphlet, "Who Are We?" They
suggest that I leave out all per-
sonal reference to my church and
leave the front blank so any
church can stamp its name on it.
This would permit any church of
like faith and order to use it.

THE BAPTIST EXAMINER

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PAGE TWO

The editor will be happy to do
so if enough people are interested.
Those wanting a large order could
have their names printed on the
little booklet. If you are inter-
ested, let me hear from you.

Omnipresence . . .

(Continued from Page One)

the other and trillions of years to
go to other far off galaxies.

Our text says that God is great-
er than the inconceivable universe
He made. This profound depth of
space is called merely the tent
of God. "To whom then will ye
liken God? or what likeness will
ye compare unto him? . . . It is
he that sitteth upon the circle of
the earth, and the inhabitants
thereof are as grasshoppers; that
stretcheth out the heavens as a
curtain, and spreadeth them out
as a tent to dwell in" (Isa. 40:18,
22). God is the cause of space and
is therefore not subject to it. Our
God exceeds all the bounds of
space by His infinity.

OMNIPRESENCE DEFINED

By the omnipresence of God I
simply mean that God is every-
where present at the same time.
A broader theological definition is
that perfection of the Divine Be-
ing by which He transcends limi-
tation of space and fills every
part of the universe with His
whole Being. We generally use
the terms "immensity" and "om-
nipresence" to refer to this attri-
bute of God. By "immensity" we
mean that He fills every part of
space with His entire Being.

In our pursuit of the omnipre-
sence of God we must ever avoid
the error of Pantheism. The Pan-
theists claim God is the sum total
of all life that exists — the soul
of the universe. But this is not
true for God is distinct from the
world which He created and must
never be identified with it. Like-
wise we must avoid the Socinian
doctrine that God's essence is in
Heaven and only His power is on
earth. To circumscribe God's es-
sence within any boundaries, how-
ever wide and extended, would be
to conceive of God as similar to
His creatures.

Some would ask, "If God is ev-
erywhere, how is there any room
for us?" To this question I would
answer that God is a spiritual Be-
ing, not a material being. His
omnipresence does not exclude
finite existence but rather makes
such existence possible.

The Scriptures teach that God
is present at the same moment in
all places. The totality of His
essence, without diffusion or ex-
pansion, multiplication or division,
penetrates and fills the universe
in all its parts. In the smallest
atom there is God in all His at-
tributes. If God is not everywhere,
He is not a true God anywhere. A
local god is no god at all.

GOD'S NATURE DEMANDS IT

The exercise of His attributes is
not restricted to a certain locality.
The Bible says God upholds all
things by the word of His power
(Heb. 1:3). If this be true, then
His power must be everywhere.
God's understanding is infinite
(Ps. 147:5), hence "the eyes of
the Lord are in every place, be-
holding the evil and the good"
(Prov. 15:3). God is said to abound
in goodness in the Bible (Ps. 86:5).
The Bible goes on to tell us that
God's goodness knows no bounds
or limits: "The earth is full of the
goodness of the Lord" (Ps. 33:5).

GOD FILLS ALL

In Ephesians 1:23 it is written
that Jesus Christ as God "filleth
all in all;" that is, the universe in
all its parts. Our Saviour is omni-
present, He pervades all things.
There is no place He does not fill
with His universal agency. Men
and angels are restricted to a
given place. If they are here, they
cannot be there. Men and angels
occupy some part of space, but
God is not subject to the law of
space. He is not in space, but
space is in God. Space commenced
its existence with God's creation.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"VAIN"

"Except the Lord build the
house, they labour in vain that
build it: except the Lord keep the
city, the watchman waketh but in
vain"—Psa. 127:1.

When I began to think in terms
of this text and a related text in
Ecclesiastes 1:2, which says,
"Vanity of vanities, saith the
preacher, vanity of vanities; all
is vanity." I knew there was a
relation between the words "vain"
and "vanity," but I didn't know
exactly what the meaning of either
was.

I was impressed particularly, as
I looked in some three dictionaries
to get a compendium of opinion
as to the word "vain." I find that
there are four words that might
be used that are synonyms of the
words "vain": "empty"; "worth-
less"; "fruitless"; "futile." I think
the last of these is probably the
outstanding one. Therefore, I wish
to talk to you from the standpoint

of things that are futile — just
worthless — empty — fruitless —
positively futile.

My text cites two instances of
futility. If a man builds a house,
and the Lord isn't in it, it is fu-
tile.

That is true of your own per-
sonal home. Certainly it would be
true in the case of a building that
was built in the name of the Lord
for a church building. If the Lord
were not in it, it would be a futile
thing.

My text also says, "Except the
Lord keep the city, the watchman
waketh but in vain," as if to say
"Here is a watchman waking ev-
ery hour of the night, checking
to see what the conditions are,
and he may shout, 'Twelve o'clock
and all is well!' 'One o'clock and
all is well!' 'Two o'clock and all
is well.' On through the hours of
the night, he announces that all is
well, but if the Lord doesn't keep

the city, "the watchman waketh,
but in vain," as if to say to us
that God is back of all things. God
has to keep and protect and guard
the city, or else what the watch-
man says means nothing.

I say to you, your house that
you live in, the church that we
worship in, unless the Lord is in
it, and unless God built it, it
means nothing. It is vain. It is
futile.

Furthermore, concerning a wall-
ed city, unless God guards, guides
and watches over that city, it
would be futile for a watchman
to announce anything relative to
their security or their safety.

With this definition in mind, may
I show you some half-dozen things
that are purely futile and vain.

I

**OUR LIVES, GENERALLY
SPEAKING, ARE VAIN.**

We read:

(Continued on page 3, column 1)

Billy Graham's Blunder

By THE EDITOR

Evangelist Billy Graham has
once again disclosed his new lib-
eral ideas. The January, 1978,
issue of McCALL'S tells the story.
During the interview Mr. Graham
had with James Beam the evan-
gelist stated, "I used to play God,
but I can't do that any more. I
used to believe that pagans in far-
off countries were lost — were
going to hell — if they did not
have the Gospel of Jesus Christ
preached to them. I no longer be-
lieve that. I believe that there
are other ways of recognizing the
existence of God — through na-
ture, for instance — and plenty of
other opportunities, therefore, of
saying 'yes' to God."

Graham goes on to say that the
Jews do not need to be converted
to Christianity. He says, "If a
person wants to convert to Chris-
tianity, that is his own freewill de-
cision. I would never go after
someone just because he is a Jew,
which is why I have never sup-
ported Jewish missions."

Billy concedes, "I am far more
tolerant of other kinds of Chris-
tians than I once was. My con-
tact with Catholic, Lutheran and
other leaders — people far re-
moved from my own Southern
Baptist tradition — has helped me,
hopefully, to move in the right
direction. I've found that my be-
liefs are essentially the same as
those of orthodox Roman Cath-
olics, for instance. They believe
in the Virgin Birth, and so do I.

MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGT

\$17.95

This book was first printed in the
Dutch language in 1660. It was trans-
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contains over 1,000 pages and tells
of over 4,011 people who died a mar-
tyr'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.

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They believe in the blood atone-
ment of the cross, and so do I.
They believe in the Resurrection
of Jesus and the coming judg-
ment, and so do I. We only dif-
fer on some matters of later
church tradition."

These statements are enough to
make the hair rise up on your
head. It is hard for me to be-
lieve the most famous Southern
Baptist evangelist in the world
has uttered such unscriptural and
anti-Baptist views. If South-
ern Baptists let these statements
go unchallenged, then total apos-
tasy has taken over the conver-
sion.

If men can be saved without
hearing about Jesus Christ, then
all missionaries should come home
and go fishing. If men can be
regenerated by studying nature,
then Graham should cease imme-
diately his world-wide evangelis-
tic tours and play more golf with
corrupt politicians. It would seem
the evangelist should have enough
sense to know that if the Jews
do not need the gospel, then neither
do the Gentiles.

Mr. Graham declares there is
essentially no difference between
his beliefs and those of Roman
Catholics. He claims only to dif-
fer with them on "some matters
of later church tradition." Mr.
Graham, since when did regenera-
tion by the Holy Spirit and salva-
tion by the grace of God become
a matter of later church tradition?
Since when did the absolute neces-
sity of the new birth become a
late church tradition? Billy should
know from reading his Bible that
these are cardinal doctrines of the
Word of God.

What Roman Catholics essential-
ly believe is found in the creed
of Pius IV, issued after the Coun-
cil of Trent, with some additions
after that of the Vatican. It is as
follows:

"I, N. N., with a firm faith
believe and profess all and every
one of those things which are con-
tained in that creed which the
holy Roman Church maketh use
of."

Then follows the Nicene creed:

"I most steadfastly admit and
embrace apostolical and eccles-
iastical traditions, and all other
observances and constitutions of
the same church."

"I also admit the holy Scrip-

(Continued on page 8, column 1)

"Vain"

(Continued from Page Two)

"Surely every man walketh in VAIN show"—Psa. 39:6.

This would tell us that the way we walk, the way we talk, the way we dress and what we do, are worthless. It is a vain show. I am surely reminded of that view of some other texts within the Word of God. Listen:

"For who knoweth what is good for man in this life, all the days of his VAIN LIFE which he spendeth as a shadow?"—Eccl. 6:12.

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away"—Jas. 4:14.

My life and your life is no more than the fog of a morning, that appears for a little while and then vanishes away.

Beloved, life is a mighty vain, empty, worthless, fruitless, futile thing at best. We spend so much time on our bodies, trying to make ourselves not so offensive to other individuals. We spend so much money on our clothes. We spend so much money relative to our houses and our living. Then, in the final analysis, in seventy years' time we lie down to die.

So brief, so fleeting are our lives, that those lives can be likened to the fog of the morning. It appears for a little while and then passes away. Surely life is a mighty vain thing.

When you consider the fact that you are going to live on forever, and that you are only going to live here in this world for seventy or eighty years, then I ask, what difference does it make what the world thinks about us? What difference does it make as to what the world's opinion of us may be. I were to live here forever, it might be a different story, but in view of the fact that I am only allotted, at best, eighty years of life, surely life is too vain, too fleeting, and too futile for us to consider it seriously.

THE OFFERINGS WE MAKE SOMETIMES BECOME VAIN.

The prophet Isaiah says: "Bring no more vain oblations."—Isa. 1:13.

Notice that He refers to the offerings, the oblations, that the Israelites were bringing to Him, as "vain oblations." If you will read the context, the verses that come before and the verses that come after, God says that He is weary of their sacrifices, their oblations. He tells these Jews that as a result of their sin, He wants more; as if to say to this group of people, "Your sacrifices, your oblations, are an abomination to me, because when I look upon them, I am compelled to see beyond, and thus see the sins of your life. Therefore, your sacrifices are vain."

I am wondering how many times this might be true of every one of us. We might even make sacrifices to the causes of Christ, but our lives are so filled with the things of this world, and our lives are so given over to sin, and we are so prone to live like worldlings, I am wondering how many times God says of our offerings, our oblations, and even of our tithes, that it is a vain thing in His sight.

OUR CUSTOMS BECOME VAIN.

God says that sometimes our customs become vain, and it is very interesting to notice the one custom that He singles out. Listen:

"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not"—Jer. 10:3,4.

I ask you to read this very, very closely, especially if you are inclined, in spite of all that I have preached through the years, along in December, to cut a green tree and deck it with gold and silver, and fasten it with nails and with hammers. If that is your custom, I ask you, what kind of tree does this call to your mind?

Somebody says, "Brother Gilpin, you are preaching on Xmas and it is only January." I haven't mentioned Xmas at all. I am just allowing you to assume for yourself.

He says that the customs of the people are vain, and then mentions one custom in particular—the custom of cutting down trees, decking them with gold and silver, nailing them with nails and hammers, so that they can't move. He says that is a vain thing.

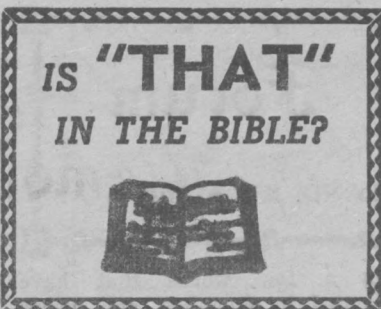
Brother Gilpin didn't say one thing about Xmas this morning, or about Santa Claus, or about you hanging up your stocking. He didn't say one word about you giving gifts. He has just read to you what God says about cutting down trees, and nailing them to the floor, and putting gold and silver on them, and decking them. If you want to think of it as Xmas, you will be doing some pretty good thinking. He said that is a vain custom—worthless—useless—foolish—futile.

OUR PRAYERS MIGHT BE VAIN.

We read: "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking"—Mt. 6:7.

Notice that it says: not to use vain repetition. I'll give you an illustration of that from the Old Testament.

The children of Israel, in the days of Elijah, had a great drought. God sent a drought over all the land, to the extent that



WHO MADE LIME FROM A KING'S SKELETON?

Moab, Amos 2:1 — "Thus saith the Lord; for three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime:" that is, the Moabites did, for in chapters one and two Amos sonifies the neighboring tribes in order to make vivid his condemnation of them.

there wasn't any rain for three years and six months.

One day Elijah met the prophets of Baal on Mount Carmel, with the yellow, burned-up plains of Jezreel stretching out before them for miles. He proposed to the people that they halt no longer between two opinions; either accept Baal as their god, or accept Jehovah; make a decision between one or the other.

When the people agreed to Elijah's proposal, their leaders were to put their offerings on an altar, and call on their God to send down fire, and whichever God sent down fire, they would know that was the true God.

These prophets of Baal, 850 of them in all, put their bullock upon the altar and called on their god, Baal, all morning, to send down fire. "O, Baal, hear us! O, Baal, hear us!" All morning long, in that monosyllabic tone, they called on their god to help them. Of course he didn't answer them. He was a dead god. He couldn't answer them.

At noontime, Elijah mocked them, and said, "Maybe your god is taking a nap, or maybe he has gone on a journey, or maybe he is out hunting. You had better call a little louder."

The Word of God tells us that all afternoon those prophets of Baal kept crying, O, Baal, hear us! Though they cried, there was no answer. They cut themselves with lancets, which was a sure way to make the blood come, but still there was no god that sent down fire.

Finally, late in the afternoon, when they were hoarse from their shouting and covered with dust and blood from their exertions, they admitted that their god had failed. There had been vain repetition all day long. They had repetitiously called upon their god, "O, Baal, hear us!" but Baal hadn't heard them.

Beloved, Jesus said that when you pray, don't use vain repetitions. I say this is a good illustration of vain repetition.

Let me give you some examples that are apparent as far as we are concerned.

Haven't you been in church services, or even in school functions, when a leader would say, "We'll all stand and say the Lord's Prayer." Everybody gets up and says, "Our Father, which art in Heaven . . ." and they start quoting what is supposed to be the Lord's Prayer. It doesn't mean a thing. That prayer given in Matthew 6 was only given as an example to teach the disciples how to pray. It was never given as a prayer to be prayed, and when it is prayed as such in unison by a congregation of any kind, it becomes nothing but vain repetition.

Here is another example: How many times I have heard preachers and laymen in church services close the prayer by saying, "And finally, in Heaven save us." What is it? Vain repetition. It does

not mean a thing. In the first place, it is praying for God to do something, if they are saved, that has already taken place. It becomes nothing but a vain repetition.

Here is another illustration: I was in a hospital some time ago, visiting an individual, and in the bed next to the person I was visiting, was a man lying there who had a chain of black beads around his neck. He was fingering each of those beads. I needn't tell you that he was a Catholic. I needn't tell you that as a Romanist, he was counting the beads of his rosary, and that he was saying a prayer on each of those beads. The prayer that he was saying was some memorized prayer. It wasn't something spontaneous from his heart. It wasn't that he was praying from his own soul. He was merely quoting something that he had learned. As he counted each bead, he would move from one to the other and say, doubtless, some prayer that he had memorized.

Beloved, that is nothing but vain repetition.

I like to see people pray. I like to see them pray long. I like to see them pray many times for the same thing. The Lord Jesus Christ prayed three times that the cup pass from Him in the Garden of Gethsemane. Paul prayed three times, in the book of Corinthians, that the thorn in the flesh might be taken from him. We wouldn't say that that was vain repetition because Jesus prayed three times for the same thing and Paul prayed three times for the same thing. If they had prayed all night about it, it wouldn't have been vain repetition. But it is vain repetition when it doesn't come from the heart, and when it does not reflect the mood of the soul.

What I am trying to say to you is, when you pray, be sure you pray what is in your heart. Don't pray something that you have heard somebody else say over and over again, but pray as God puts the matter into your heart, and as God puts the words upon your lips.

SOME WORSHIP IS VAIN.

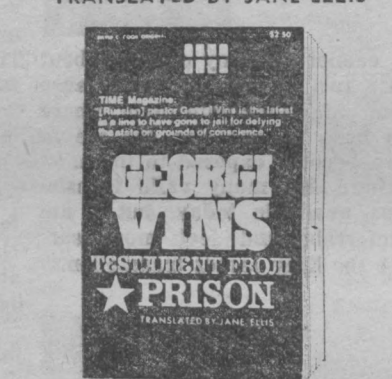
Our worship sometimes is nothing but vain worship. Listen:

"But in vain they do worship"

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me, teaching for doctrines the commandments of men"—Mt. 15:9.

When is our worship vain? When the preacher preaches for doctrine the commandments of men. In other words, if I stand up here this morning and preach to you that which is a commandment of men and palm it off on you as though it were a doctrine of God's Word, that is nothing but vain worship.

I'll give you some illustrations. Here is a Campbellite preacher who preaches salvation by water. He says you have to be immersed in order to be saved, that you meet the blood of Jesus Christ in the water, and it is through the water that you are saved. Beloved, I challenge any man to take the Word of God and give me one verse of Scripture that will, when correctly interpreted, justify such a doctrine.

Instead, I find that the Lord Jesus Christ said, "Thy faith hath made thee whole." I find that Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." I find that Jesus Himself said:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life"—John 5:24.

There is not a hint in the Word of God, in any verse, when sanely interpreted, that that verse means that a man is saved by water baptism, and whenever a Campbellite stands before a congregation and tells that congregation that they are saved by meeting Jesus in the water, and that they are saved by baptism, I say it is nothing but vain worship.

Here is a Catholic priest who tells his congregation on Sunday that if you want to get to Heaven, you want to be sure that you pray to Mary. There is not a word said about praying to Jesus Christ, but to be sure to pray to Mary. When you drive along the highway, you'll see a sign, announcing the fact that there is soon going to be a prayer, and when you read it, it doesn't say "Lord Jesus" but it says "Hail Mary." You thus read the "Hail Mary" as you ride along the highway, there on a bulletin board.

Beloved, I say to you, there is not one hint in the Word of God that would indicate that God would ever hear a prayer like that. Instead, when a Catholic priest tells you that salvation can come to you by the Virgin Mary, or through a priest, what that individual is preaching to you is but vain. It is the commandment of men. No truth of it is to be found in the Word of God. I say it is nothing short of vain worship.

A Methodist will tell you that your salvation can be had through the Lord Jesus, but watch out, for tomorrow you may lose it. In contrast, the Lord Jesus said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one"—John 10:28-30.

Beloved, whom are you going to believe, the Lord Jesus Christ or the preacher that preaches falling from grace? Jesus said that once you are saved, you are saved forever. The preacher who preaches falling from grace says you can be saved today and lost tomorrow. I say that such a man is preaching that which is contrary to the Word of God, without any Bible foundation, and as such, is preaching a commandment of man, instead of the doctrines of God. Therefore, he is carrying out nothing but vain worship in the sight of God.

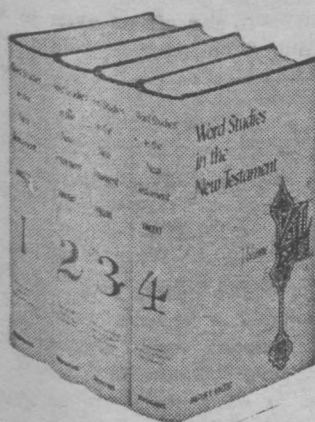
We are coming to that season (Continued on page 4, column 3)

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THE BAPTIST EXAMINER

JANUARY 28, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"What is your opinion of the New American Standard and the New International translations?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



I have a very good opinion of the New American Standard, and this has come through long periods of reading and study. I prefer this version to the various new translations, such as Phillips and revised standard versions. There are a number of versions that are worded very attractively, but they are more in the nature of paraphrases than translations. One of these entitled "The Living Bible" is a very apt and attractive paraphrase.

There are those who want to blame the Greek text for the heresy found in some of the different versions. But I am persuaded that we should put the blame on the heretic who sets himself up as a translator. For instance, Robert Bratcher in his so-called Good News for Modern Man mistranslates the Greek word HAIMA as death some fourteen times when he knows that HAIMA means blood. The Greek word for

has a few words that have changed in meaning, and words that could have been translated a little clearer, it still is the best we have.

"Vain"

(Continued from page three)

of the year when there are going to be lots of little babes taken into the church — those that have been born within the last year, and on so-called Easter Sunday morning they are going to be sprinkled and become members of the church. When they come into the Easter Sunday service, there will be thousands upon top of thousands of little innocent babies that will be baptized, not according to their will, but contrary to their will, and they will become members of such-and-such a church organization thereby.

Beloved, I hold up my Bible and I ask you to take it and read it from Genesis 1:1 to Revelation 22:21, and see if you can find anything whatsoever that would indicate that babies are to be sprinkled, or that babies are to be put into the church. I ask you to do so, and if you find it, I'll not only thank you, but I will apologize publicly a thousand times to all the crowd that I have insulted through the years about this matter. But I say that you will not find it, because it is not in the Word of God. It is a man-made doctrine. It is vain worship. The preacher that leads his congregation in this manner, is thus leading them in vain worship.

The fact of the matter is, we are coming to that season that I referred to a moment ago as Easter. It is a variable date in that calendar of churches from the standpoint that it is held one year in March, the next year maybe in April, and the next year in May. It varies considerably; it all depends upon the moon. It is not taught in the Word of God. There is not a reference to it in the Word of God in any wise at all by a Scripture that is sanely interpreted, and everything that has to do with Easter and the bunny rabbit, and with cornstalks and silks and flowers and new hats and new dresses on Easter Sunday morning is a commandment of man and is not a doctrine of God. The man who preaches it is presenting vain worship.

VI

MAN'S RELIGION IS VAIN.

We read:
"If any man among you seem to be religious, and BRIDLETH NOT HIS TONGUE, but deceiveth his own heart, this man's religion is vain"—James 1:26.

Let's just think. There is an individual who claims to be saved, but who has never learned to bridle his tongue. God says that man's religion is vain.

What do you use your tongue for?

I heard a woman talking sometime ago, and she said, "I set the cat on her." I suspect she did—maybe the dog, too.

Sometime ago, I heard another say, "I told her enough to last her a month of Sundays." I suspect she did. Maybe two months.

God's Word says you had better have a bridle on that tongue. If you don't, then your religion is vain.

I contend, beloved, that if you don't control your tongue so that your tongue is used for the glory of God, then your religion is in vain. It is a worthless, futile thing, and means absolutely nothing.

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death is THANATOS. Robert Bratcher knows that, but he wanted him a Bible that suited his fancy. So he made him one. Let's put the blame on him and not on the Greek text.

I am fully persuaded that the safest thing for us to do is just to stick with the King James version. Some whom I once thought were my close friends no longer want to read what I write simply because I refuse to agree with them that the KJV is perfect. The original Bible was perfect in every way. There could be no contradiction in it at all whatever. But I would like to have someone show me how Eccl. 1:4 and II Pet. 3:10 can be made to agree. We must remember that translations are the work of men. And then we must remember that men are so imperfect. The King James is the best version we will ever have in our language. In fact, it is so good it does not need Billy Graham's recommendation in order to sell.

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TIBER

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Cincinnati, Ohio



I cannot give my opinion about these two issues, simply because I am unfamiliar with them. There has been no occasion for me to have become exposed to them.

There are many valid translations available today, but I am comfortable and feel most safe with the King James translation.

JAMES
HOBB

21, 2, Box 182
McDermott, Ohio



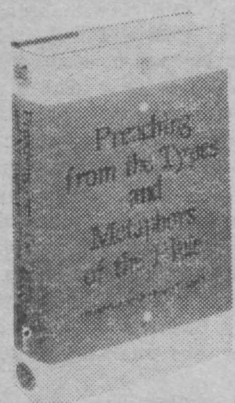
I cannot give an opinion of those translations as such because I have never seen them.

I have found that all modern translations seem to leave out certain scriptures or very important words. (For example — Virgin, blood, etc.)

Personally, I feel that the King James Version is fine. While it

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

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VII

VAIN REDEMPTION.

The Bible talks about vain redemption. Actually, it isn't redemption, but what the world thinks of as redemption. Listen:

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

Peter says that some people think they are redeemed with corruptible things. He mentions silver and gold, and he says that you receive such a teaching by vain conversation. It comes to you through the tradition of your fathers, to the extent that you think you are saved by silver and gold. Peter says, in contrast, that it is "with the precious blood of Christ, as of a lamb without blemish and without spot."

I say to you, beloved, no man is ever saved in any way except through the blood of Jesus Christ. If you are depending upon your church membership or your baptism, or if you are depending on the fact that you are a good boy or a good girl, or depending upon the fact that your mother or your father brought you up right in the church — if you are depending upon that, you are lost. Rather, there is only one way to be saved, and that is "with the precious blood of Jesus Christ." Oh, how precious it is! The more I think about Jesus, the more I remember how precious His blood is to me. There is nothing else that will wash away sin. As the old song says:

"What can wash away my sin?
Nothing but the blood;
Nothing but the blood.

What can make me whole again?
Nothing but the blood;
Nothing but the blood.

What can pay sin's old back debt?
Nothing but the blood;
Nothing but the blood.

What can make me a Christian yet?
Nothing but the blood;
Nothing but the blood."

Beloved, if you are thinking in terms of anything else that has been handed down to you by your father or your mother, it is nothing but a vain redemption that has come to you. It won't redeem you. There is no redemption to it. It is a futile redemption that has been presented to you.

Beloved, I wonder if you realize that our redemption is purely, simply, and solely, through the blood of the Lord Jesus Christ. Would to God that you would lay aside all that you have been taught. Would to God that you would be able to lay aside everything that you have ever heard or thought of in the past, and just say, "Lord, I come to you, depending upon the shed blood of Jesus Christ — the pre-

cious blood of Jesus Christ. I'll have no more vain redemption. I want nothing except that which is worthwhile — that which is mine through the blood of the Lord Jesus Christ.

CONCLUSION

All of these things that I have mentioned to you are but vain. All of them, I say, are nothing short of vanity. There is only one thing that can be said to be permanent and enduring. Listen:

"Jesus Christ the same yesterday, and to day, and for ever"—Heb. 13:8.

Beloved friends, lay aside all of the vain things of this life and cling to the cross of Calvary, to Jesus Christ Himself, knowing that He is the same yesterday, and today, and the same tomorrow.

May God bless you!

Omnipresence . . .

(Continued from Page Two)
to answer by saying, "Present." If there was no answer, the teacher would say, "Absent." But call the roll when you will, and you will find that God is always present — never absent at any time.

GREATER THAN HEAVEN AND EARTH

Isaiah 66:1 says: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" The third Heaven is the throne of God's glory and the seat of His government. There He sits high and lifted up and His presence fills the whole Heaven. He treads upon the earth below at His disposal. God is not limited to the earth below or the Heaven above. He is present in every part of both in all His glory.

God's residence can never be confined to one place such as a church building. It is not possible to shut up God inside the meeting house of a Baptist church and let Him out on the Lord's Day. "Who found favor before God, and desired to find a tabernacle for the God of Jacob? But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?" (Acts 7:46-50).

A GOD AT HAND

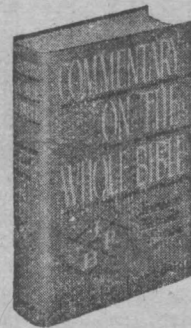
The Omnipresent One raised some questions by the pen of Jeremiah the prophet: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:23-24).

God not only rules Heaven and earth by His power and providence, but He fills Heaven and earth by His essential presence. No place can either include or exclude His presence. Our God is never so far off as even to be (Continued on page 5, column 2)

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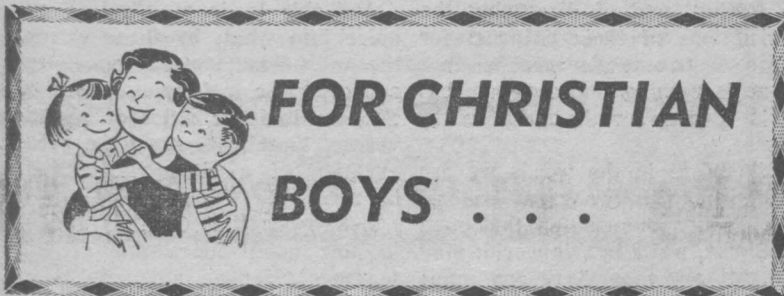
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SCHOOL DAYS

RAY HIATT
Hollywood, Florida

"Take my yoke upon you, and learn of me" (Matt. 11:29).

"Readin' Ritin' and Rithmitic," have been lost in a morass of technologies and disciplines. Academic learning is no longer much fun and perhaps shall never be again.

It is demanded of you that you learn and learn you must or be swept aside by society's advance. Our world demands knowledge. Knowledge demands education and education demands grades. Our educational system has been turned into one panting quest for grades. This diminishes quality and our system is producing very few truly educated people. "A" students in our system are not necessarily intelligent nor are they necessarily very well educated. When grades are made gods and become the sought-for end, then the end is scarcely worth seeking for.

Learn. I encourage you to learn, but in all your learning, LEARN OF CHRIST. If the Bible is the least read of your books, then you have a confused priority. Academic knowledge will desert you. Only knowledge of the Saviour will sanctify and uplift.

We are now busily graduating students from our schools who are functional illiterates. In the interest of social equity we have developed a system of reinforced mediocrity that reduces the strong down to the level of the weak. Students are automatons in the game of social-cultural experimentation.

Sadly there are many functional illiterates among the people who identify themselves as the people of God because of the simple lack of learning of Christ.

It is not sufficient to memorize a creed or a statement of doctrine. There must be that constant learning of the Saviour that will cause you to grow spiritually as the schools are supposed to help you grow academically. I am convinced that many of our people have simply memorized a doctrinal statement of our Baptist position (this can be done in less than an hour) for many seem

to lack a real, vital knowledge of the things of Christ.

In your involvement with books do not forget that there is ONE book which is Holy Writ. It contains stimulation for your intellect, food for your soul, solace for your pain, wisdom for your life, and peace for your heart. However, it cannot be ingested second hand. If you are to benefit from it, you must STUDY it for yourself. A closed, unstudied Bible is merely decorative and will not benefit you.

Your school days are perhaps the most blessed days of your life. Learn of Christ during these busy days and the knowledge of Him will enhance and enrich your other learning. Education prepares you to live and function in this difficult world. However, as you prepare yourself to function in this world do not neglect the world to come. If you have a desire to KNOW then first KNOW OF CHRIST. "The secret of the Lord is with them that fear him," Psalm 25:14.



Omnipresence . . .

Continued from page 41

near. He is always a God at hand, a God in all places at all times.

The God of the Bible is as near one place as another. What a comforting thought this is to the child of God. He is a present help in the time of trouble any place we may be in the world. He is a God at hand to hear our cries and to grant our petitions. He is by our side to deliver us from our enemies. Our God is always present to bless His people. How it thrills my soul to know that I serve a God at hand!

DIFFICULT PASSAGES

Some sincere people have trouble reconciling the omnipresence of God with certain other Scriptures in the Bible. For instance, in Genesis 4:16 it is written: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Was God not present in the land of Nod? We know the omnipresent God was. A close examination of the verse reveals Cain departed from the place of worship at the East of the garden of Eden. He forsook the place where God revealed Himself.

Of Jonah we read: "But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord" (Jonah 1:3).

This merely means Jonah withdrew from the service of God. The Lord had told him to go and preach to Nineveh, but he fled from standing before God as His servant and minister. Jonah renounced his office. This was a very foolish act, yet an act often repeated by God's backsliding people. God told him to go north-east from his home, but he instantly fled in the direction of the far west. Some how he believed by going beyond the sea he could escape from God and avoid his duty. It was not long before Jonah realized that God was on land, sea, and even in the belly of a fish.

In Genesis 11:5 the Lord is said to come down to see the tower of Babel. Genesis 18:21 says God went down to see Sodom and Go-

morrah. This does not deny the omnipresence of God. The meaning is that God intervened and took the situation into hand. The anthropomorphic expression Yahweh "came down" is a vivid way of stating that God interposed in judgment. In Exodus 19, verses 18 and 20, the Lord is said to descend on Mount Sinai. This merely means He manifested His presence to Israel in a special way. Other Scriptures speak of God coming down to deal with men and their meaning is similar to those already discussed (Ex. 3:8; 19:20; 34:5; Num. 11:17,25; 12:5; 17:22; 35:13; 1 Kings 8:17).

There are passages which refer to God's departure from men. It is said "that the Lord was departed from" Samson (Jud. 16:20). The meaning is that God withdrew the mighty bodily strength which the Spirit had imparted to Samson in former times. King Saul told the Prophet Samuel: "God is departed from me" (1 Sam. 28:15). This was God leaving Saul to his fears and depriving him of success in war.

When Israel disobeyed God Moses told them: "The Lord is not among you" (Num. 14:42). Moses did not mean that God was not omnipresent. Moses meant that God would not bless Israel while in a state of disobedience. The backslider is denied God's presence in the sense of fellowship (Ps. 10:1; 51:11; 80:14).

PRACTICAL POINTS

First, the doctrine of the omnipresence of God is of great comfort to God's poor and afflicted people. We are never out of God's sight or presence. This thought should sweeten our every condition. When we are naked and hungry God is with us. In a dark dungeon and exiled from our country we are not alone. In sickness and affliction He is a God at hand and not a God afar off. At home or abroad we have a Friend and Protector. The voice of thunder and the fury of the tempest announce His gracious presence. He is ever by our side and always presides over all events and elements of nature. Men may do what they will unto us, but when they have done all that mortals can do, they can never take away our God.

Second, this great doctrine should encourage us to pray to God. "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). By secret prayer we give God the glory of His universal presence. On the land, at sea, and in the air the believer can approach God. Prayer must not be confined to church services, for God assures us that He is present with us to hear our prayer and present everywhere in the world to answer our prayer. Oh, may we pray without ceasing to our omnipresent God.

Third, this truth should make us more keenly aware of God's gracious presence in His churches. Every church of Jesus Christ has just as much of Christ as every other, and each has the whole Christ in the presence of the Holy Spirit. Jesus Christ said: "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). To speak as some do of a little Jesus in the local church and a big Jesus in the universal, invisible church is blasphemous.

A parish priest of austerity climbed up in a high church steeple to be nearer God so that he might hand His Word down to the people. And in a sermon script he daily wrote what he thought was sent from Heaven, and he dropped it down on the people's head two times one day in seven. In his old age God said, "Come down and die." The priest cried out from the steeple, "Where art thou, Lord?" The Lord replied, "Down here among my people."

Fourth, this teaching shows that

JUST A GLIMPSE OF JESUS

Just a glimpse of Jesus,
Makes me fall at my Master's feet
And praise Him for the sacrifice,
So perfect and complete!

Just a glimpse of Jesus,
As they led Him to Calvary,
And knowing with assurance in my heart,
He wore the crown of thorns for me.

Just a glimpse of Jesus,
As blood from His hands and feet did flow
No one ever suffered like Jesus,
No one else could love me so.

Just a glimpse of Jesus,
Looking upon His smitten face,
What agony He must have suffered
Because of His love, mercy and redeeming grace.

Just a glimpse of Jesus,
With body lifeless, bruised and torn,
Wrapped in fine white linen
As to the tomb He was borne.

Hallelujah, He is risen!
He is not among the dead.
He is not here, the angels uttered;
He is risen, as He said.

Just a glimpse of Jesus now,
But some glorious day: face to face,
Changed at once to be like Him,
Oh, what matchless, infinite grace!

ELLA VALENCOURT
(A Blind Woman)
Ashland, Kentucky

God is an ever-present Helper and Guide. The psalmist said: "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory" (Ps. 73:23-24).

Fifth, the very thought of this should restrain the evil impulses of men. God is an eyewitness to all the sinful acts of men all over the world at the same time. There is no escape from His presence. The Lord says to the wicked: "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence

shall be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:1-10).

Aid To Vietnam

(Continued from page one)

brand of communism is fine, that it emphasizes the importance of the individual and the family in their "free and independent society," and that it shows respect "for individual human dignity." Ms. Meinertz says that the church is expected to contribute to the stability of the new society. (NCC Chronicle, Fall, 1977).

This is all very interesting. But what planet are they on? And what Vietnam did they visit in their two-weeks tour? Certainly, the communist government wants all the aid it can get, and what better source than the gullible Americans, especially their "leaders"? Never mind that the communist rulers would take the aid and use it for whatever purpose they choose — especially for tighter controls over the people. "Re-education" of the people means murdering the former enemy soldiers and government employees and their relatives, raping their womenfolk and indoctrinating the rest in communism to support the rulers — or else! Evidence of these outrages is widespread and unchallenged, and is available from thousands upon thousands of refugees. Unfortunately, the liberal press and TV networks have largely ignored these incredible atrocities.

The reports of "freedom of individuals" and "respect for human dignity" are simply false. To use these terms is a little insulting to human intelligence! Hundreds of thousands have been mass-marched from the population centers to the countryside. The aged, weak and sick died along the way and their bodies were discarded into the ditches and jungles. Barbaric, macabre and savage are polite words for the gruesome inhuman treatment given to the conquered South Vietnamese. Similar treatment, and worse in some (Continued on page 6, column 1)

Mabel Clement

By J. M. Sallee

This is an old Baptist book that has lived for many, many years, telling the story of a young girl who was converted from Campbellism. The book has been instrumental in leading a number of people from Campbellism to Christ. It gives a thorough and convincing refutation of Campbellite errors and distortions of Scripture.

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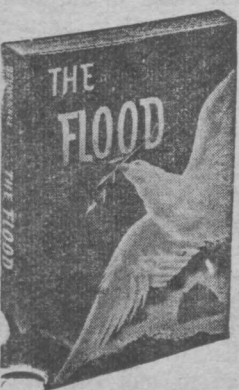
Calvary Baptist Church
Ashland, Kentucky

will I command the serpent, and he shall bite them: And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good" (Amos 9:2-4).

Sixth, the omnipresence of God should remind sinners that Jesus Christ is an ever-present Saviour. "Who shall ascend into Heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou

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Aid To Vietnam

(Continued from page five)

cases, was given to those conquered in Cambodia and Laos. (Human Events, April 30, 1977, and Conservative Digest, September, 1977).

The book "Murder of a Gentle Land" by John Barron and Anthony Paul describes many sickening atrocities in the communist "purification" of the land. One example: Doctors, nurses and all patients (including the convalescing and the dying) were literally driven out of a large hospital to join an evacuation march. One man carried his son whose legs had just been amputated. Bandages on both stumps were red with blood. Another example: 200 former enemy officers were led to an ambush, where they were murdered with mines and hand grenades. Their bodies were pushed into heaps with bulldozers and left to rot in the tropical sun.

Estimates range between two and three million victims murdered by the conquering communists in Southeast Asia. Even the pro-Hanoi liberals and doves of the war years now are alarmed at the communists' gross abuse of civil liberties; and have accused them of grievous and systematic violations of human rights. The accusers are Hanoi's former friends: folk-singer Joan Baez; Roger Baldwin of the ACLU; Paul O'Dwyer of the New York City Council; poet Allen Ginsberg; and many others. The fact is that there are no human rights in Vietnam. This is the regime which brutally tortured American POWs and now refuses to account for the missing in action. Even considering financial aid is immoral. (Alan C. Brownfeld in Human Events, April 30, 1977).

Many sources, too numerous to identify, have described in heart-breaking terms the barbaric outrages committed by the communists in Southeast Asia; Chhang Song, former Cambodian minister of information; reporter Ernest W. Lefever; special correspondent Eddie Adams; reporters Smith Hempstone and Pranay Gupta; and Colonel Mao Chhay, former Cambodian judge — to name just a few.

The report that the Vietnam churches support the stability of the new society needs little explanation. It means, as it does in all communist countries (Dr. Billy Graham's recent Hungarian report notwithstanding) that the church must promote and support the communist regime — or else! Communism is atheistic and godless — and Christianity and communism cannot co-exist openly in the same country. This is no mystery.

What are some of the political and church leaders saying? Andrew Young, U. S. Ambassador to the U.N., warmly welcomed communist Vietnam into the U.N., whereas the official U. S. position was supposed to have been a great deal less than Young's enthusiastic reception. The U. S. position was to have been simply not to oppose entry.

Sam Brown, President Carter's director of ACTION in early October in New York City attended an evening of anti-American speeches, said he was deeply moved and committed to urging the President "to aid the Vietnamese in their reconstruction."

Phillip A. Potter, secretary general of the WCC, also likes the communist take-over in Vietnam, calling it the "most dramatic manifestation of the hope of the people."

Guess who said this? "The communists were the good guys in the Vietnam War . . . most people would be better off (under the communists) than they were under Saigon . . . the outcome of the struggle was a victory for

something honorable in the human spirit." Mr. Hendrick Hertzberg said it in May, 1976. He is now a speech writer for President Carter!

Ms. Pat Patterson of the UMC's Board of Global Ministries returned last May from a two-weeks visit to Vietnam "overwhelmed with the attempt the Vietnamese are making to be conciliatory toward their own people." She was part of a delegation of Friendshipment, a coalition of American religious and peace groups. Of course, these people were given the red-carpet showcase treatment because they had potential "gifts" for the communists. Would these people be interested in the brutalities taking place just down the road and out of sight? Apparently not! Nothing was said about unpleasanties. Only great admiration for the wonderful communist programs and abject horror at America for "refusing to provide aid after we inflicted such incredible destruction" (Methodist Christian Advocate, May 24, 1977).

As a point of interest, the head of Friendshipment is the militant activist Ms. Cora Weis who was leader of the pro-Hanoi "Committee of Liaison" which harassed families of U. S. POWs during the Vietnam War. This is the woman who seeks church money to give to the torturers of America's sons who obeyed their country's orders.

What are the church groups doing? During the war the NCC denounced America at regular intervals for its involvement, calling it "an offense against humanity." But not a peep out of the NCC during the communist slaughter and rape of Vietnam in April, 1975! Now, this church group, being supported by over 40 million Protestants of most of the mainline denominations, is in the forefront to get reparations for the communist government in Vietnam.

The WCC has subscribed \$10.5 million for reconstruction in Vietnam and Southeast Asia. The UMC has already paid over \$900,000 into this fund.

Edward W. Doherty of the U. S. Catholic Conference says O.K. "We cannot turn our backs on Indochina, and absolve ourselves of any responsibility for its rebuilding."

Donald J. Wilson, representing the United Presbyterian Church, has a little different angle on economic aid to Vietnam. In effect, he said that to hinder this aid would constitute "an infringement on the free exercise of religion."

Let us ask these gentlemen a question: What do you really know about what has happened and is happening in Southeast Asia?

The liberal church and political leaders use three main arguments in trying to get America to rebuild Southeast Asia: (1) We helped rebuild Europe after World War II, so let's do the same in Indochina. (2) Let's remember Gethsemane and reconcile with the Indochinese nations. (3) We pledged in the peace agreement to contribute to post-war reconstruction in Indochina.

The answers to these arguments are pretty obvious. First: America won World War II and helped maintain some world order for the time being. If Hitler had won, would we have helped him Nazify Europe? The purpose of the Marshall Plan at the end of World War II was to revive a working economy in the war-torn nations so as to "permit emergence of political and social conditions in which free institutions can exist." (Emphasis added). Institutions in communist Southeast Asia, where America lost the war, are not free. To help them is to help international communism for world domination, including the demise of the U. S.

Second: Gethsemane represents the betrayal and agony of Christ. Are we to understand that Christians are betraying these commu-

nist governments which originated the war for the purpose of conquest? Do we need this kind of reconciliation with the ruthless communist leaders who completely ignored the peace agreements? Christian love calls for forgiveness and humanitarian aid for the oppressed people, but not for the support of atheistic and satanic leaders!

Third: America's agreement to help rebuild was a part of the peace terms, but the communists totally disregarded these terms and moved in with armies to pillage and conquer the rest of Indochina. With such flagrant and premeditated violations by the communists, America could hardly be held to an entirely different situation. In effect, it became a new war!

The tragedy of the people of Southeast Asia presents a kind of dilemma to Christians. Certainly

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these people deserve food, grain, medicine, clothing and hospitals. But the communists do the distributing — no outside supervision! The "help" goes to the government which does anything it pleases. Furthermore, this humanitarian aid relieves the communists of their responsibility for feeding and caring for those whom they enslaved; and permits tighter control on the slaves and more input to their military machine. Who denies this?

This may be a hard decision for Christians — but shouldn't our aid go to the equally needy in the free world? And shouldn't we keep on letting our church and political leaders know this? Let them know that we know, and tell them to quit propping up communist failures!

Christ As Advocate

(Continued from page one)

matter what manner of lives we live, because we are set free from the law of sin and death? God forbid. Let grace teach us another lesson, and lay other obligations upon our spirits.

"My little children," saith he, "these things, I write unto you, that ye sin not." What things? Why, tidings of pardon and salvation, and of that nearness to God to which you are brought by the precious blood of Christ. Now, lest also by this last exhortation, he should yet be misunderstood, he adds, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." I say, he addeth this to prevent desponding in those weak and sensible Christians that are so quick

of feeling, and of discerning the corruptions of their natures; for these cry out continually, that there is nothing that they do, but it is attended with sinful weaknesses.

Wherefore in the words we are presented with two great truths.

1. With a supposition that men in Christ, while in this world, may sin. "If any man sin:" any man; none are excluded; for all, or any of the all of them that Christ hath redeemed and forgiven are incident to sin. By may, I mean not a toleration, but a possibility; "for there is not a man, not a just man upon the earth, that doeth good and sinneth not" (Eccl. 7:20; I Kings 8:46).

2. The other thing with which we are presented, is an Advocate. "If any man sin, we have an Advocate with the Father, in Jesus Christ, the righteous."

Now, there lieth in these two truths two things to be enquired into. As, 1. What the Apostle here means by sin? "If any man sin, we have an Advocate." There is ground to enquire after the first of these; because though here he saith, they that sin have an Advocate, yet in the very next chapter he saith, such are of the devil, have not seen God, neither know Him, nor are of Him. There is ground also to enquire after the second, because an Advocate is supposed to be of use to them that sin: "If any man sin, we have an Advocate."

1. For the first of these, namely, what the Apostle here means by sin. "If any man sin."

I answer, since there is a difference in the persons, there must be a difference in the sin. That there is a difference in the persons is shown before; one is called a child of God, the other is said to be of the wicked one. Their sins differ also in their degree at least; for no child of God sins to that degree as to make himself incapable of forgiveness: "But he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). Hence the apostle saith, "There is a sin unto death" (chapter 5:16), which is the sin from which he that is born of God is kept.

The sins therefore are thus distinguished: the sins of the people of God are said to be sins that men commit; the others are those which are counted sins of devils.

First, the sins of God's people are said to be sins that men commit, and for which they have an Advocate, though they who sin after the manner of the wicked one have none. "When a man or woman (saith Moses) shall commit any sin which men commit, they shall confess their sins — and an atonement shall be made for them" (Numbers 5:5-7). Mark, it is when they commit a sin which men commit; or as Hosea has it, when they transgress the commandment like Adam (Hos. 6:7). Now these are the sins under consideration by the apostle, and do deliver us from which "we have an Advocate with the Father."

But for the sins mentioned in the third chapter, since the persons sinning go there under another character, they also must be of another stamp, namely, a making head against the person, merits, and grace of Jesus Christ. These are the sins of devils in the world; and for these there is no remission. These are they also that are of the wicked one committed, and therefore sin after the similitude of Satan, and so fall into the condemnation of the devil.

2. But what is it for Jesus to be an Advocate for these? "If any man sin, we have an Advocate."

An Advocate is one that pleadeth for another at any bar, or before any court of judicature; but of this more in its place. So then we have in the text a Christian, as supposed, committing sin, and a declaration of an Advocate prepared to plead for him: "If any man sin we have an Advocate with the Father."

And this leads me first to enquire into what, by these words, the apostle must of necessity presuppose. For making use here of the similitude or office of an Advocate, thereby to show the preservation of a sinning Christian, he must,

1. Suppose that God, as Judge, is now upon the throne of His judgment; for an advocate is to plead at a bar, before a court of judicature. Thus it is among men; and forasmuch as our Lord Jesus is said to be "an Advocate with the Father," it is clear, that there is a throne of Judgment also. This the prophet Micah affirms, saying, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand, and on his left" (I Kings 22:19-20); sitting upon a throne for judgment; for from the Lord, as then sitting upon the throne, proceeded the sentence against King Ahab, that he should go and fall at Ramothgilead; and he did go, and did fall there as the award, or fruit of that judgment. That is the first.

2. The test also supposeth that the saints, as well as sinners, are concerned at that bar. For the apostle saith plainly, that there "we have an Advocate." And the saints are concerned at the bar, because they transgress as well as others, and because the law is against the sins of saints, as well as against the sins of other men. If the saints were not capable of committing sin, what need would they have of an advocate? (I Chron. 21:3-6; I Sam. 12:13-14). Yea, though they did sin, yet if they were by Christ so set free from the law as that it could by no means take cognizance of their sins, what need would they have of an advocate? None at all.

If there be twenty places where there are assizes kept in this land, yet if I have offended no law what need have I of an advocate? Especially if the judge be just, and knows me altogether, as the God of Heaven does. But here is a Judge that is just, and here is an Advocate also, an advocate for the children of God, an advocate to plead, (for an advocate is such, is not of use, but before a bar to plead); therefore here is an offence, and so a law broken by the saints as well as others. That is the second thing.

3. As the text supposeth that there is a Judge, and crimes of saints, so it supposeth that there is an Accuser; one that will carefully gather up the faults of good men, and that will plead them at this bar against them. Hence, we read of the Accuser of the brethren, that accuseth them before God day and night (Rev. 12:10-12). For Satan doth not only tempt the godly man to sin; but having prevailed with him, and made him guilty, packs away to the court, to God the Judge of all, and there addresses himself to accuse that man, and to lay to his charge the heinousness of his offence, pleading against him the law that he has broken, the light against which he did it, and the like.

But now, for the relief and support of such poor people, the apostle by the text presents them with an Advocate; that is, with one to plead for them, while Satan pleads against them; with one that pleads for pardon, while Satan by accusing seeks to pull judgment and vengeance upon their heads. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." That is the third thing.

4. As the apostle supposeth a Judge, crimes, and an Accuser, so he also supposeth, that those herein concerned, (namely, the sinning children), neither can nor dare attempt to appear at this bar themselves, to plead their own cause before this Judge and against this accuser. For if they could or durst do this, what need have they an Advocate? for an Advocate is of use to them whose

(Continued on page 7, column 3)

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

Here is more on how Baptists suffer in Russia under Communism: "... they had gathered in the house of Sister Helen Siusa. Thirty policemen rushed in, most of them drunk, jumped on the believers and ruthlessly beat everybody, old people as well as women and children.

"When the policemen tried to arrest the preachers, who had been in prison before, the children cried, 'We will not give up our fathers.' Their tears were heart-rending, but not to the policemen who kicked them with their boots and shouted, 'You are enemies of the people! You should get no work and no food. You should all be strangled. There is no law to protect you.'

"The Christians were not afraid. That same afternoon they had their worship service in the same house again" (BULLETIN OF THE RELATIVES OF EVANGELICAL BAPTIST PRISONERS, 4-2-77 via JESUS TO THE COMMUNIST WORLD, 12-77).

A panel of religious infidels, meeting at the Interchurch Center in Manhattan, New York, agreed that it was imperative to remove the sexist language found in the Bible.

Beverly Harrison, a professor at Union Theological Seminary, urged the panelists to pray, "Our Mother which art in Heaven."

William Holladay, a professor at Andover Newton, agreed that there was "an irreducible bias" in the original documents, but he said that he disagreed with Prof. Harrison. He said that even to reconcile differing points of view, he could not go along with "Our Parent which art in Heaven."

Religious infidels who corrupt the Scriptures had better keep cool for the present, for it will be warm where they will spend eternity.

When the press asked W. A. Criswell, pastor of the largest Southern Baptist church in the world, about his stand on the ordination of women, he said that it was not found in the Bible. "It is a repercussion from the world, the women's libbers and feminists... not God," he added.

Liberals (oops! I liked to have said Communists) in our State Department told the Immigration Service to grant Wilfred Burchett, an Australian touring the U. S., a three-month visa to lecture and raise funds for Communism.

Burchett is posing as a touring newsman, but he has been identified as an agent of the KGB. He has been identified as an inter-

rogator and torturer of American and allied prisoners of the Korean War. He is listed by the U. S. Immigration Service as "ineligible" for a travel visa because of his membership in the Communist Party.

Near Rushinga (Rhodesia) a black man Chiriwa with 13 of his children were crammed by the Communist guerillas into a hut. It was then set alight. The youngest child was two. The Communists clubbed and burned to death even sheep and hens.

A message of the Communists was found at the scene of the slaughter: "You are dogs, pigs and baboons. You are going to see how bad we can be" (JESUS TO THE COMMUNIST WORLD, Dec., 1977).

VATICAN CITY (EP)—"Christ-mas is not only a backward glance at the birth of Jesus in the Crib. It is a look forward to the new and future glorious coming of Christ who will judge the living and dead."

That was Pope Paul's theme as he addressed thousands of pilgrims and Romans at his weekly general audience.

WASHINGTON, D. C. (EP) — Non-public schools are not entitled to be reimbursed for expenses incurred under state regulations which have been ruled "unconstitutional," the U.S. Supreme Court held here.

In a 6-3 decision, the high court dismissed the claim of Cathedral Academy of New York City, a Roman Catholic parochial school, which for five years has sought reimbursement for state-mandated expenses during the 1971-72 school year.

A 1970 New York law authorized payment to parochial schools for a number of educational services, including testing, maintenance of enrollment and health records, and personnel qualification records. The Supreme Court declared that law unconstitutional, however, in the spring of 1972.

In response to the 1972 decision, the New York state legislature enacted a new law authorizing reimbursement to non-public schools for expenses incurred in anticipation of state funds. This second law, after lengthy proceedings in lower courts, has now been declared similarly unconstitutional.

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL

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

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Eldon McCorkhill, 33, who provided the gun for her "experiment."

Police said the student might be charged with aiding and abetting a suicide rather than with murder.

PHOENIX, Ariz. (EP) — The head of the Congressional subcommittee rewriting communications legislation told Christian broadcasters here that radio could probably be deregulated, with only a minimum of government control.

But television indicated U. S. Rep. Lionel Van Deerlin (D.-Calif.), requires a different approach.

Christ As Advocate

(Continued from page six)

cause themselves neither can nor dare appear to plead. Thus Job prayed for an Advocate to plead his cause with God (Job 16:20-21). And David cries out, "Enter not into Judgment with thy servant, O God, for in thy sight no man living shall be justified" (Ps. 143:2). Wherefore it is evident that saints neither can, nor dare venture to plead their cause.

Alas! the Judge is the Almighty and Eternal God; the law broken is the holy and perfect rule of God, in itself a consuming fire; the sin is so odious, and a thing so abominable, that it is enough to make all the angels blush to hear it but so much as once mentioned in so holy a place as that is, where the great God doth sit to judge. This sin now hangs about the neck of him that hath committed it, yea, it covereth him as doth a mantle; the adversary is bold, cunning, audacious, and can word a thousand of us into an utter silence in less than half a quarter of an hour. What then should the sinner (if he could come there) do at this bar to plead? Nothing, nothing for his own advantage. But now comes in his mercy; he has an Advocate to plead his cause. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." That is the fourth thing. But again,

5. The Apostle also supposeth by the text, that there is an aptness in Christians, when they have sinned, to forget that they have an Advocate with the Father. Wherefore this is written to put them in remembrance. "If any man sin, (let him remember), we have an Advocate." We can think of all other things well enough, namely, that God is a just judge, that the law is perfectly holy, that my sin is a horrible and abominable thing, and that I am certainly thereof accused before God by Satan.

These things, I say, we readily think of, and forget them not. Our conscience puts us in mind of these; our guilt puts us in mind of these; the devil puts us in mind of these; and our reason and sense hold the knowledge and remembrance of these close to us. All that we forget is, that we have an Advocate; "an Advocate with the Father;" that is, one that is appointed to take in hand in open court, before all the angels of Heaven, my cause, and to plead it by such law and arguments as will certainly fetch me off, though I am clothed with filthy garments.

But, this, I say, we are apt to forget, as Job, when he said, "Oh that one might plead for a man with God, as a man pleadeth for his neighbor!" (Job 16:21). Such a one Job had, but he had almost at this time forgot it; as he seems to intimate also, where he wisheth for a daysman that might lay his hand upon them both (Chapter 9:33). But our mercy is, we have one to plead our cause, "an Advocate with the Father, Jesus Christ the righteous," who will not suffer our soul to be split and spoiled before the throne, but will surely plead our cause.

6. Another thing that the apostle would have us learn from the words is this, That to remember and to believe that Jesus Christ is an Advocate for us when we have sinned, is the next way to support and strengthen our faith and hope. Faith and hope are very apt to faint when our sins in their guilt do return upon us; nor is there any more proper way to relieve our souls than to understand that the Son of God is our Advocate in Heaven. True, Christ died for our sins as a sacrifice and a Priest, He sprinkled with His blood the mercy-seat; aye, but here is one that has sinned grievously, so grievously that his sins are come up before God; yea, are at this bar pleaded against him by the Accuser of the brethren, by the enemy of the godly. What shall he do now?

Why, let him believe in Christ. Believe, that is true; but how now must he conceive in his mind of Christ, for the encouraging him so to do? Why, let him call to mind that Jesus Christ is an Advocate with the Father, and as such he meeteth the Accuser at the bar of God, pleads for this man that has sinned, against this accuser, and prevaileth for ever against him. Here now, though Satan be turned lawyer, though he accuseth, yea, though his charge against us is true, (for suppose that we have sinned,) yet our Advocate is "with the Father, Jesus Christ the righteous."

Thus is faith encouraged, thus is hope strengthened, thus is the spirit of the sinking Christian revived, and made to wait for a good deliverance from a bad cause and a cunning adversary; especially if you consider,

7. That the apostle doth also further suppose by the text, that Jesus Christ, as Advocate, if He will but plead our cause, let that (Continued on page 8, column 3)

Partakers Of Christ

(Continued from page one)
name: him they compelled to bear his cross," the truth flashed upon him with great power, that another Simon might expect to have Christ's cross laid upon him, if he was found walking close to his Lord. And from the words of Scripture we ought all to come to a like conclusion.

Partakers of His Holiness
"For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Heb. 12:10).

Here is the end and object of participation in Christ's sufferings—that we may be holy, as He is holy. Of course, no chastening poured out upon the unregenerate nature can produce holiness. Holiness is the fruit of the divine nature in us; chastening is the pruning of the husbandman, in order that we may bring forth more fruit. It is not suffering in order to regenerate us, but suffering because we are regenerate, and as such ought to bring forth the fruits of holiness. Hence, the words of Scripture: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:7).

Partakers of the Holy Ghost
Of course, if we have been made partakers of the divine nature, we have been made partakers of the Holy Ghost, since it is He who regenerates and communicates to us the divine life. But here, as everywhere, our sin is that we take a little part, when we ought to be "filled with the Spirit." We labor so much in the energy of the flesh, instead of seeking supremely to have the power of the Holy Ghost resting upon us. Instead of going forth to our Master's work with reliance on our energy or eloquence or zeal, how much we need to tarry in prayer, until we are "endued with power from on high"! If partakers of Christ, why not take what He has for us? Better than weeks of self-

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preparation is one hour with Jesus, if, at its close, that shall be done for us which was done for the disciples, when "he breathed on them, and saith unto them, Receive ye the Holy Ghost."

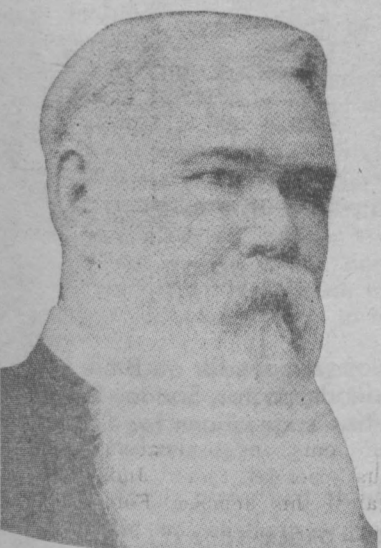
Partakers of the Heavenly Calling
"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).

A calling means sometimes one's earthly business, e.g., I Corinthians 7:20. Here it may mean one's heavenly business—a business done on earth, indeed, but having its commission and authority from above. Hence, it is called the "high calling," "holy calling," etc. Very beautiful is the illustration of the authority of such a calling, which we have in the early life of Christ. Reasoning with the doctors in the Temple, his mother said to him, "Behold, thy father and I have sought thee sorrowing." "Wist ye not," He answered "that I must be about my Father's business"? Subject unto his parents, and, perhaps, following the calling of His father as a carpenter, the business of His Father in Heaven was, nevertheless, first and supreme in importance. Would that it might be so with us all!

Partakers of the Inheritance
"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). It is all an inheritance, from beginning to end. God does not give us single blessings merely—the Spirit, holiness, the divine nature, etc.—but He gives us Christ, "in whom are hid all the treasures of wisdom and knowledge." And in Him and through Him we get all these blessings. The inheritance of the saints in light is partly ours already; it will be wholly ours hereafter. Our proper portion now is suffering for Christ, our portion beyond, is the glory: "A witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (I Pet. 5:1).

(THE WATCHWORD,
January, 1879)

THE BAPTIST EXAMINER
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Billy Graham Blunder

(Continued from page two)
tures, according to that sense which our holy mother the Church has held and does hold to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though, to all for every one — to wit: Baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"I protest, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood which conversion the Catholic Church calls transubstantiation. I also confess that under each kind Christ is whole and entire, and a true sacrament is received.

"I firmly hold that there is a purgatory, and that the souls

therein detained are helped by the suffrages of the faithful.

"Likewise, that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us; and that their relics ought to be venerated.

"I most firmly assert that the images of Christ, of the Mother of God, and also of the saints, ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ to the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy Catholic Apostolic Roman Church for mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles and vicar of Jesus Christ on earth.

"I also undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican; especially concerning the Primacy of the Roman Pontiff and his infallible teaching authority; and I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized by the Church.

"This True Catholic Faith, out of which none can be saved. I now truly profess and truly hold. And I, N—, promise to hold, and profess the same whole and entire, with God's assistance, to the end of my life. Amen."

Please read and study the Catholic creed carefully. Then remember that Mr. Graham said his beliefs are essentially the same as those of orthodox Roman Catholics.

Playing Of Cards

Continued from page one)
profitably used in things worth while. So many people give as their reason for card playing, it "passes off the time." We have no right "just to pass off the time." There is too much which needs to be done, and there is too little time in which to do it. God wants us to use precious time in a profitable manner. He has not told us to "pass off the time," but He has told us to "redeem the time," i.e., buy up the opportunities (Eph. 5:16). Card playing is one of the most worthless ways of spending time, therefore it is a sinful waste of this precious, God-giving possession.

Third, it violates God's command to His people in II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Cards are gamblers' tools, and as such are considered "unclean things" in God's sight. Christians should not even handle or touch the instruments of sin which are used by Satan's children in carrying on his hellish practices.

Fourth, it breeds gamblers. I know that someone will raise the objection that mere card playing is not gambling. Why not? If a person uses gamblers' tools and goes through the same actions that a gambler goes through when he is gambling, I would say he is gambling, wouldn't you? At any rate, the person who never plays cards will never become that kind of a gambler, whereas many of those who start out "just playing" end as hardened gamblers. Remember, too, that the issue at stake is the principle which is involved not the size of the bet or prize.

Fifth, it hinders the testimony of a Christian. Could you give a real testimony for Christ at a card table? If you could, do you suppose that it would have the desired effect on those with whom you were playing? You know it would not. They would react thus in their minds: "You hypocrite! You are no better than we. What do you mean, talking to us about Jesus Christ as your Saviour, when you do the same things we do?" You see, it keeps your witness for Christ from having its desired effect upon your friends. Anything which hinders the testimony of a child of God is sin. There, my fellow Christian, "Come out from among them, and be ye separate" (I Cor. 6:17), dare to be different from the crowd, keep yourself pure and Christlike, that you may be the means of drawing others to Him.

Christ As Advocate

(Continued from page seven)
be ever so black, is able to bring us off, even before God's judgment-seat, to our joy, and the confounding of our adversary. For when he saith, "We have an Advocate," he speaks nothing, if he means not thus. But he doth mean thus, he must mean thus, because he seeketh here to comfort and support the fallen. Has any man sinned? We have an Advocate. But what of that, if yet he be unable to fetch us off when charged for sin at the bar, and before the face of a righteous Judge?

But He is able to do this; the apostle says so, in that He supposes a man has sinned, as any man among the godly ever did; for so we may understand it, and if He giveth us not leave to understand it so, He saith nothing to the purpose neither. For it will be objected by some, "But can he fetch me off, though I have

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done as David, as Solomon, as Peter, or the like?" It must be answered, Yes. The openness of the term "any man," the indefiniteness of the word "sin," doth naturally allow us to take Him in the largest sense: besides, He brings in this saying as the chief, most apt, and fitted to relieve one crushed down to death and Hell by the guilt of sin and a wounded conscience.

Further, methinks, by these words the apostle seems to triumph in his Christ, saying, My brethren, I would have you study to be holy: but if your adversary the devil should get the advantage of you, and besmear you with the filth of sin, you have yet, besides all that you have heard already, "an Advocate with the Father, Jesus Christ the righteous;" who is, as to His person and worth, in interest with God's wisdom, able to bring you off to the comfort of your souls.

Let me, therefore, for a conclusion as to this, give you an exhortation to believe, to hope and expect that though you have sinned, (for now I speak to the fallen saint,) that Jesus Christ will make a good end with thee. Trust, I say, in Him, and He shall bring it to pass. I know I put thee upon a hard and difficult task, for believing and expecting good, when thy guilty conscience doth nothing but clog, burden, and terrify thee with the justice of God, and the greatness of thy sins; those burning torments are hard and sweating work. But it must be. The text calls for it, thy case calls for it, and thou must do it, if thou wouldst glorify Christ. And this is the way to hasten the issue of thy cause in hand; for believing daunts the devil, pleaseth Christ, and will help thee beforehand to sing that song of the church, saying, "O Lord, thou hast pleaded the causes of my soul, thou hast redeemed my life" (Lam. 3:55-59).

Yea, believe, and hear thy pleading Lord say to thee, "Thus saith the Lord, the Lord and thy God, that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again" (Isa. 51:22).

I am not here discoursing of the sweetness of Christ's nature, but the excellency of His offices, and of His office of advocacy in particular, which, as a lawyer for His client, He is to execute

in the presence of God for us. Love may be where there is no office, and so where no power is to do us good: but now, when love and office shall meet, they will surely both combine in Christ to do the fallen Christian good. But of His love we have treated elsewhere; we will here discourse of the office of this loving One.

And for thy further information, let me tell thee, that God thy Father counteth that thou wilt be, when compared with this law, but a poor one all thy days; yea, the apostle tells thee so, in that he saith there is an Advocate provided for thee. When a father provides crutches for his child, he doth as good as say, I count that my child will be yet infirm: and when God doth provide an Advocate, He doth as good as say, My people are subject to infirmities.

Do not therefore think of thyself above what, by plain texts and fair inferences drawn from Christ's offices, thou art bound to think. What doth it bespeak concerning thee that Christ is always a priest in Heaven, and there ever lives to make intercession for thee (Heb. 7:25) but His, that thou art at the best in thyself, yea, and in thy best exercising of all thy graces too, but a poor, pitiful, sorry, sinful man, a man that would (when yet most holy) be certainly cast away, did not thy High Priest take away for thee the iniquity of thy holy things. The age we live in is a wanton age. The godly are not so humble, and low, and base in their own eyes as they should be, though their daily experience calls for it, and the priesthood of Jesus, too.

But above all, the advocateship of Jesus Christ declares us to be sorry creatures; for that office does as it were predicted, that some time or other we shall basely fall, and by falling be undone, if the Lord Jesus stand not up to plead. And as it shows this concerning us, so it shows concerning God, that He will not lightly or easily lose His people. He has provided well for us; blood to wash us in, a priest to pray for us, that we may be made to persevere; and, in case we foully fall, as Advocate to plead our cause, and to recover us from under, and out of the danger that by sin and Satan we at any time may be brought into.

(BUNYAN'S PRACTICAL WORKS, Vol. VI, pp. 141-151, 1851 edition)

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