

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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PRAYER AND THE CONDITIONS WHICH RENDER IT EFFECTUAL

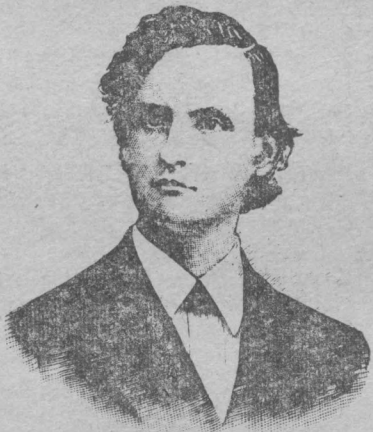
By J. B. HAWTHORNE
(1837-1910)

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7,8).

Prayer in its most general sense is commerce between earth and Heaven. It is infirmity leaning on strength; it is unholiness embracing purity; it is corruption panting for immortality; it is the spirit oppressed by earthly environment escaping to a broader and purer sphere; it is the soul climbing up to God and claiming kinship with realities that lie beyond the stars.

But in this passage the great Teacher is speaking not of prayer in its most general sense, but of that particular kind of prayer which we call petition and which consists not in simple converse with God, but in certain definite requests which we bring to Him. In respect to these requests His promises are absolute. He hints at no exception or qualification. "Ask, and it shall be given you." "Ev-

ery one that asketh receiveth." These words are too plain and positive to admit of any doubt as to their meaning. They mean that every prayer that we offer to God is answered; that to every longing of our souls toward Him there



J. B. HAWTHORNE

is a gracious response. No exegete can deprive these words of the significance which lies out on their surface.

"Yes," you say, "this is just what Christ meant when He said,

"Ask, and it shall be given you . . . every one that asketh receiveth," but I am troubled and confused by the fact that these promises do not accord with my own experience. My prayers are painfully disappointing. In a thousand instances I have asked and have not received."

I do not question your honesty. There are legions of Christians who are in the same perplexity in reference to prayer. They continue to pray, but are dubious about the effect of it and scarcely expect to have their petitions granted. All of us could tell of a thousand things which we have asked of God in vain. Some have been entreating Him for years to give them some special boon which they have failed to receive. Evidently we do not always get what we ask, and we do not always find what we seek. What conclusions shall we derive from these failures and disappointments? Was the Saviour mistaken, or did He purposely delude us with false hopes? No. The very mention of such a thing is irreverent and blasphemous. He knew what He was saying and meant it all. On reconciling the promise of Christ with our experiences, I remark:

1. That God's giving is always wiser than our asking. When we ask we do receive. A failure to receive would discrown the holy Being at whose feet we bow. It would convict Him of deception or impotency. It would prove Him unworthy of the homage of His intelligent creatures. It would disrupt the moral universe. God must, (Continued on page 3, column 4)

600 MEMBERS

Total Membership	600
Non-resident Members	162
Balance left to work	438
Elderly - unable to work	18
Balance left to work	420
Sick and shut-ins	15
Balance left to work	405
Christmas & Easter Members	132
Balance left to work	273
Members too tired and overworked	125
Balance left to work	148
Alibiers	90
Balance left to work	58
Members too busy elsewhere	56
Balance left to work	2
That leaves just YOU and ME!	
There is a lot to do, so WE must get busy!—Copied.	

Where Has Mother Gone?

JOE WILSON
Winston-Salem, N. C.

It is 1:30 p.m. on Thursday, Feb. 2nd. I have just returned home from watching mother die. It is hard to watch a loved one die. But in this case, I can be thankful for two things among others. Mother had a good testimony that she knew the Lord. I know I am saved. We will meet again.

"With Christ which is far better" (Phil. 1:23).

Mother is gone. But that is not the important question or matter. The important question is, "Where has mother gone?" Mother lived nearly seventy-one years. But it is not important how long one lives upon the earth. Mother had a hard life. She was raised poor and lived poor all her life. She did not have much happiness outside the Lord Jesus Christ. But it is not really of great importance what kind of life one has upon the earth. Whether or not one is rich, or famous, or in the best of health, — these things are not the truly important things. The important thing is, "Where has mother gone?"

Mother had a stroke about 12 years ago. Her mind has been bad since that time. She has been unable to walk since that time. She has just sat in a chair most of the time since then. Oh, it grieved me to see mother so. She had been so lively, active, and fun loving. I often wondered why God kept her here those long, twelve, weary years. I still wonder, but I bow to God's sovereignty and leave it with Him who knows best. But those twelve years are not the important thing. The important thing is "Where has mother gone?"

Well, I think I know the answer to this question which is more important than all other questions put together. I can say with thanksgiving to God, that I do not remember a time when mother did not profess to know Jesus Christ as her Lord and Saviour. She failed in some ways. But I

"But the Lord is the true God; he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation" (Jer. 10:10).

All the idol gods in the world are fictitious deities. They are gods in name but not in nature. In opposition it may be said that Jehovah is the true God. He is a God of truth and in truth. The God of the Bible is not a counterfeit or a pretense. Our God is what He claims to be, and those who wor-

ship and serve Him can safely rely upon Him. Never will He deceive His children or His creatures.

The Bible employs two words to express this attribute of the Supreme Being. These are "truth" and "faithfulness." These two words are joined together by the conjunction "and" in the Scripture. Isaiah 25:1 says: "Thy counsels of old are faithfulness and truth." The veracity of God is the foundation of His faithfulness. Because He is a God of truth He

Why Is It So Important To Keep The Canal?

By G. RUSSELL EVANS
Norfolk, Virginia

"Ye made also a ditch . . . but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago" —(Isa. 22:11).

"No people ever had a better right to pride in any national achievement. The Panama Canal is a reflection and embodiment of all that is best in the American character."—Mr. Northrup Buechner, St. John's University.

Our mainline Protestant church leaders are urging their constituents to support the proposed new Panama Canal treaties. These leaders are the elite — not the membership — of the National Council of Churches, the United Methodist Church, the U.S. Catholic Conference, the United Presbyterian Church, the Presbyterian Church U.S., the Episcopal Church and the Church of the Brethren. The membership appears to be moving in the opposite direction.

There are many reasons for never surrendering the ownership and control of the Canal. But there is

one reason which stands out above all the rest: To surrender the Canal is to surrender America's prestige, self-respect and our very right to survive. And this reason is the purpose of this article. But first, a brief update of the current situation.

The U.S. Senate may be voting on the proposed treaties within the next few weeks. Or, it may wait until after the November elections, so as not to endanger the "electability" of many Senators who would like to vote in favor of the treaties but want to escape the ire of their constituents. The timing for the vote depends on the Majority Leader, Senator Robert C. Byrd (D-W.Va.) who will decide the most opportune time. Apparently Byrd was recently "converted" to the treaties after a red-carpet visit to Panama with host-dictator Torrijos.

Public sentiment continues about the same with the vast majority strongly against ratification. But this seems to make little difference to our Senators who, one by (Continued on page 3, column 1)

★ ★ DALE MOODY ★ ★ Rectified And Corrected

By Editor

The February 8 issue of the WESTERN RECORDER carried an article by Dale Moody, professor of Christian Theology at the Southern Baptist Theological Seminary, Louisville, Ky. The article is intended to justify the ordination of Martha Gilmore as hospital chaplain by the Cliff Temple Baptist Church, Dallas, Texas. The article with a very few exceptions is rank heresy, tainted throughout by the use of the Historical Critical Method of interpreting the Bible.

Moody says: "Another place where the AV is not only vague but inconsistent is the translation of qualifications for deacons. The RSV has 'the women likewise' in I Timothy 3:11, a translation that would open the door for women deacons, but the AV has 'even so must their wives.' The italicized words do not appear in the Greek and the word GYNE has been rightly translated woman, or women in the plural, in I Timothy 2:9,10,11,12,14."

Mr. Moody wants his readers to think the AV is in error in translating the Greek word GUNAIKAS as "wives." Moody is correct in observing that word can be translated "women." The AV so translates it 129 times. But Moody is wrong in trying to make the word to be women deaconesses. The AV also translates GUNE as "wife" or "wives" 92 times. The context reveals the meaning is clearly "wife" in some passages (Matt. 1:24; 19:8-9; 22:24; Luke 17:32; I Cor. 7:2-39; Eph. 5:22-23). Note

Luke 14:20: "And another said, I have married a wife (GUNE), and therefore I cannot come."

Let Mr. Moody tell us if GUNE in I Timothy 3:2,12 means wife or woman. Does Paul mean that a pastor or deacon is to be married to one wife, or merely to live without marriage with a woman? Any country boy knows that it means a pastor or deacon is to have one wife. If Moody can see wife as correct in I Timothy 3:2,12, then why can't he see it is so in I Timothy 3:11?

Moody ignores the context. Paul is giving the qualifications of deacons. One of the qualifications of a deacon is that he must be the husband of one wife (I Tim. 3:12). Never does the apostle mention deaconesses who are to be the wife of one husband. One verse tells of the qualifications of deacons' wives. (Continued on page 5, column 2)

GOSPEL CHURCH

By EZRA COURTNEY
(1771-1855)

Beloved Brethren: By a kind Providence we have been permitted to hold another annual meeting, and have reasons to hope not in vain; our souls have been refreshed in meeting with each other at a gospel feast, which affords strong consolation to them that believe to the saving of the soul. That the glorious gospel may abound more abundantly to the glory of God and the salvation of men, it is all important that churches daily live in the exercise of the power delegated to them by God in His Word.

To such a congregation, it may be said, "Ye are God's husbandry, ye are God's building." "They having first given themselves to the Lord, and to one another by the will of God," are called in Scripture, "The church of Christ" and "church of God." Any disposition in such a constituted body, wilfully to fall short or go beyond the rule laid down in God's Word to act by, is criminal; the church having no power but what is delegated to her in His Word, all her acts should be performed with the highest regard to that rule.

The church has power, and is commanded, to receive them that are weak in the faith, but not unto (Continued on page 7, column 4).

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE VERACITY OF GOD

"But the Lord is the true God; he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation" (Jer. 10:10).

All the idol gods in the world are fictitious deities. They are gods in name but not in nature. In opposition it may be said that Jehovah is the true God. He is a God of truth and in truth. The God of the Bible is not a counterfeit or a pretense. Our God is what He claims to be, and those who wor-

ship and serve Him can safely rely upon Him. Never will He deceive His children or His creatures.

The Bible employs two words to express this attribute of the Supreme Being. These are "truth" and "faithfulness." These two words are joined together by the conjunction "and" in the Scripture. Isaiah 25:1 says: "Thy counsels of old are faithfulness and truth." The veracity of God is the foundation of His faithfulness. Because He is a God of truth He

must do what He plans and promises. These two words signify almost the same thing, but for clarity's sake I will deal with them separately.

TRUTH DEFINED

God is true in and of Himself. In Him the outer expression and the inward reality always correspond. The God I serve truly exists as "a God of truth and without iniquity" (Deut. 32:4). He is truth in a metaphysical sense, in an ethical sense, and in a logical (Continued on page 2, column 1)

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The Veracity Of God

(Continued from Page One)

sense. God sees things as they
are. To be false and insincere is
to act contrary to His nature.

Truth may be ascribed to the
entire Godhead. The Father is
called "the only true God" (John
17:3). The same is said of the Son.
I John 5:20 calls Jesus Christ "the
true God." I John 5:6 says: "The
Spirit is truth." The Father is not
truth to the exclusion of the Son
and Spirit, nor the Son to the ex-
clusion of the Father and Spirit,
nor the Spirit to the exclusion of
the Father and Son. Truth is as-
cribed of each Person in the God-
head.

This virtue removed from God's
nature all impurity and sinfulness.
The Scriptures refer to God as
"he that is holy, he that is true"
(Rev. 3:7; 6:10). This perfection
eliminates all lying and falsehood
in the Sovereign of the universe.
"God is not a man, that he should
lie" (Num. 23:19). I Samuel 15:
29 declares: "And also the Streng-
th of Israel will not lie." The Bi-
ble describes Him as a God "that
cannot lie" (Tit. 1:2). The Lord
always speaks the truth. There
are no circumstances under which
He will ever depart from this prac-
tice. All forms of deception are
contrary to His nature; hence, it
is impossible for God to lie (Heb.
6:18). He can neither deceive nor
be deceived.

All mathematical, mechanical,
and medical truth in the world is
from God. All scientific and spiri-
tual truth is derived from Him. He
is the first cause of all truth. All
truth is from the God of truth and
the Spirit of truth, who leads into
all truth as it is in Jesus Christ.
All lies and deceptions in the
world are from Satan and sinners.

TRUE IN HIS WORKS

God's veracity is displayed in all
His works: "Now I Nebuchadnezzar
praise and extol and honor
the king of heaven, all whose
works are truth, and his ways
judgment: and those that walk in
pride he is able to abase" (Dan.
4:37). Whatever God does in the

work of providence is exactly ac-
cording to the rules both of pru-
dence and equity, and no fault is
to be found with Him. All the Lord
does is done in accordance with
the true nature of things. It is not
based on a false estimation of
things as is so often the case with
man. Too many times the best
acts of men are based on some
false estimation of things. God
sees things as they actually are
and accurately knows what should
be done in every case.

"For the word of the Lord is
right: and all his works are done
in truth" (Ps. 33:4). The word and
the work of God go together. In
all His works of creation, provid-
ence, revelation and redemption
there is no sham or deceit. God's
works are like Himself true and
righteous altogether. Jehovah gov-
erns and disposes of all things
according to truth and righteous-
ness. Psalm 25:10 reads: "All the
paths of the Lord are mercy and
truth." Revelation 15:3 says:
"Lord God Almighty; just and
true are thy ways, thou king of
saints."

TRUE IN HIS WORD

Jesus Christ said: "Thy word
is truth" (John 17:17). This means
that the whole of the written re-
velation is "the Scripture of truth"
(Dan. 10:21). The God of truth
inspired the writers of the Holy
Book; therefore, we must receive
it, "not as the word of man, but
as it is in truth, the word of God"
(I Thess. 2:13). Those who receive
them as such are not following a
set of cunningly devised fables put
forth by some religious enthusiast.
We trust in a book of unerring
certainties supernaturally attest-
ed by revelation from the one liv-
ing and true God.

David expressed these words:
"O Lord God, thou art that God,
and thy words be true" (II Sam.
7:28). These words disclose that
David believed what God said was
always truly, punctually, and
faithfully performed. God never
forgets, never falters, never fails,
never forfeits His Word.

In Psalm 19:9 it is written: "The
judgments of the Lord are true
and righteous altogether." This
may be said of both the Old and
New Testaments. God's judgments
all together, or each of them
apart, are grounded upon unques-
tionable truth. The Sacred Writ-
ings are a correct representation
of the reality of things. They are
not arbitrary, but they are in ac-
cordance with what is right. The
books of men contain some truth,
yet all that is in the Bible is true.

FAITHFULNESS CONSIDERED

Because the God of the Bible is
true He is always faithful to His
purpose and promise. Faithfulness
is one of His outstanding attri-
butes. Moses called Him "the faith-
ful God" (Deut. 7:9). The Holy
Writ makes "faithfulness the gir-
dle of his reins" (Isa. 11:5). Faith-
fulness is round about Him as a
garment (Ps. 89:8). The Apostle
Paul wrote: "God is faithful" (I
Cor. 1:9).

In Psalm 36:5 it is written: "Thy
faithfulness reached unto the
clouds." Far above all compre-
hension is the faithfulness of God.
His faithfulness does not change
with the weather, for it reaches
to the sky. All the malice of men
and demons in the lower region
cannot defeat God's promises and
threatenings. Jeremiah well said:
"Great is thy faithfulness" (Lam.
3:23).

The faithfulness of God chiefly
lies in the performance of His
word. Hebrews 10:23 informs us:
"For he is faithful that promised."
God's promise is backed by an
oath and by His covenant, and by
both is it impossible for Him to
deceive. What He has promised
He shall be sure to perform:
"Faithful is he that calleth you,
who also will do it" (I Thess. 5:
24). We can be assured there is
no falseness nor fickleness in God.

FAITHFULNESS SEEN IN CHRIST

Never was there a plainer dis-
play of the faithfulness of God
than was seen in the life and la-

bors of Jesus Christ. How the Sa-
viour demonstrated this Divine at-
tribute to fallen man when on
earth! Christ is faithful in His
threefold office. In His prophetic
office He was "the faithful wit-
ness" (Rev. 3:14). In His present
priestly office He is the "faithful
high priest" (Heb. 2:17). In His
kingly office faithfulness will be
the girdle of His reins (Isa. 11:5).

God promised a Saviour in the
Old Testament who would be born
of a virgin from the house of Da-
vid (Isa. 7:14). Centuries rolled on;
time grew gray with old age; then
"when the fulness of the time was
come, God sent forth his Son,
made of a woman" (Gal. 4:4).
Mary was told she would give
birth to Emmanuel by an angel
of God. Her cousin Elizabeth told
her while the babe was still in her
womb: "For there shall be a per-
formance of those things which
were told you from the Lord"
(Luke 1:45).

EXAMPLES OF FAITHFULNESS

It is absolutely certain that God
will always be faithful to His
promise. Joshua told the Israel-
ites: "Ye know in all your hearts
and in all your souls, that not one
thing hath failed of all the good
things which the Lord your God
spake concerning you; all are

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come to pass unto you, and not one
thing hath failed thereof" (Josh.
23:14). King Solomon told the con-
gregation of Israel: "Blessed be
the Lord, that hath given rest unto
his people Israel, according to all
that he promised: there hath not
failed one of all his good promises,
which he promised by the hand
of Moses his servant" (I Kings
8:56).

Thousands of years ago the faith-
ful God promised the stability of
the seasons: "While the earth re-
maineth, seedtime and harvest,
and cold and heat, and summer
and winter, and day and night
shall not cease" (Gen. 8:22). The
variation of times and seasons are
not to be regarded as merely fixed
by nature's ordinance, but as
an outgrowth of God's specific
promise. While the world stands a
God who cannot lie will cause the
wheel of nature to keep its course.
The year that is past furnishes a
fresh witness to the faithfulness
of our God.

Following the flood upon the
earth God promised: "And I will
establish my covenant with you;
neither shall all flesh be cut off
any more by the waters of a flood;
neither shall there be any more a
flood to destroy the earth" (Gen.
9:11). I do not deny that there
have been floods in some places
in the world in different ages, but
I do affirm that there has never
been a world-wide flood since the

days of Noah. We who live today
can praise God for being faithful
to His word.

The Lord told Abraham: "Sarah
thy wife shall bear thee a son"
(Gen. 17:19). After some time it is
written: "And the Lord visited
Sarah as he had said, and the
Lord did unto Sarah as he had
spoken" (Gen. 21:1). Here again
we see God performing His prom-
ise.

By prophecy God foretold the
Egyptian bondage years before it

FINANCIAL REPORT OF TBE

Balance Jan. 1	\$1,146.79
Receipts	5,497.74
Total	6,644.53
Expenditures	6,350.72
Balance Jan. 31	293.81

happened (Gen. 15:13-14). Like-
wise He foretold their deliverance
out of Egypt. Exodus 12:41 re-
veals: "And it came to pass at the
end of the four hundred and thirty
years, even the selfsame day it
came to pass, that all the hosts
of the Lord went out from the
land of Egypt." Once again we
see that God was faithful to His
promise.

FAITHFUL IN THREATENINGS

Time after time in the Bible
God makes it known He hates evil
and will punish it. The Lord
threatened Adam with death for
violation of the Adamic covenant.
The father of the human race
transgressed the covenant and fell
into sin and ruin. Faithful to His
promise of judgment, God depriv-
ed Adam of happiness and pro-
nounced death upon him. God
threatened the old world with a
flood by Noah, and finally sent a
flood to drown them all. He threat-
ened Israel and Judah with cap-
tivity for disobedience. They did
not repent and turn to God. There-
fore the Lord brought judgment
upon them.

Today by the ministry of the
Word God threatens impenitent
sinners with the burning of the
world and its works (II Pet. 3).
He warns that he that believes not
shall be damned to Hell-fire (Mk.
16:16). There is no greater cer-
tainty of perdition than is found
in the fact that God, Who cannot
lie, has said it shall be so.

PRACTICAL POINTS

What a thrilling doctrine this is!
How it brings comfort and conso-
lation to troubled saints! First,
since God is faithful we can be
certain He will preserve His peo-
ple. II Thessalonians 3:3 says:
"But the Lord is faithful, who
shall stablish you, and keep you
from evil." Our God cannot alter
the things which go out of His
mouth. When once He makes a
promise, the performance is sure
and certain. Men may be faithless
and failures, but God "abideth
faithful: he cannot deny himself"
(II Tim. 2:13).

Second, Jehovah is faithful in
afflicting His disobedient children.
The psalmist said: "I know, O
Lord, that thy judgments are right,
and that thou in faithfulness hast
afflicted me" (Ps. 119:75). Afflic-
tion is not owing to God's careles-
sness or unfaithfulness, but just
the reverse is true. It is the faith-
fulness of God which brings the
chosen under the rod. The Al-
mighty is faithful to send these
afflictions, not for our hurt, but
for our help. Chastisement is an
expression of the attribute of faith-

BRIEF NOTES

Calvary Baptist Church elected
Elder Oscar Mink of Crestline,
Ohio, to succeed Elder Roy Mason
on TBE Forum. Bro. Mink is no
stranger to our readers. The edi-
tor feels Elder Mink is well-quali-
fied to serve in this capacity.

Beginning March 5, 1978, the In-
dependent Baptist Hour will cease
to be heard on WCMI in Ashland
and will move to WCAK of Cat-
lettsburg, Ky. The program will
be aired on Sunday morning from
8:30 to 9:00. This is an FM station
with 3,000 watts of power found on
92.7 on the dial. The station has
a range of about 50 miles and will
give us better coverage in the
local area.

On December 9, 1977, the Reho-
both Baptist Mission of Dryden,
Va., was organized by the Mans-
field Missionary Baptist Church of
Mansfield, Ohio, into a New Testa-
ment Baptist Church. The newly
organized church elected to con-
tinue their former name with the
change from "mission" to
"church."

The new church extended the
pastoral call to Elder Edmond
Dempsey and he accepted. Elder
Dan Phillips, pastor of the New
Testament Baptist Church of Bris-
tol, Tenn., preached the charge to
the church.

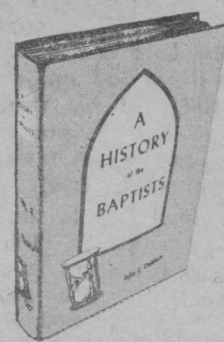
On Dec. 10, 1977, Elder Dempsey
was ordained by the Rehoboth
Baptist Church. Bro. Hiram Jones
questioned the candidate, and Eld.
Oscar B. Mink preached the
charge to the pastor.

The church meets each Lord's
Day at 10:30 a.m. and welcomes
all visitors in their services. The
church is presently meeting in the
Old Orr Store building on Skaggs
Hill, but they plan to build a new
building in the near future. For
further information about the
church contact Elder Edmond
Dempsey, 515 North Gilmer Park,
Johnson City, Tenn. 37601, or by
phone at 615-928-4775. Or Bro. Hir-
am Jones, P.O. Box 78, Dryden,
Va. 24243, or by phone at 703-546-
3277.

fulness in God (Ps. 89:32-33).

Third, those who know and be-
lieve this truth should make it
known unto men. The psalmist
said: "With thy mouth will I make
known thy faithfulness to all gen-
eration" (Ps. 89:1). Again he said:
"It is a good thing . . . to show
forth thy loving-kindness in the
morning, and thy faithfulness ev-
ery night" (Ps. 92:1-2). Clouded or
clear, moonlit or dark, calm or
stormy, any time is an ideal time
to make known the faithfulness of
God. It is a topic for all seasons
and under every circumstance. If
we will be faithful in declaring it
to men one day we can say: "I
have declared thy faithfulness and
thy salvation" (Ps. 40:10).

Fourth, true faith in this per-
fection of the Divine Being would
eliminate worry and murmuring.
When our eyes are dimmed with
tears and our faith sorely tried,
we should recall the Scripture
which says: "God is faithful" (I
Cor. 10:13). When the whispers of
Satan fill the air and earthly
friends have failed, let us think
upon the "everlasting covenant,
ordered in all things and sure"
(II Sam. 23:5). When our plans
(Continued on page 4, column 3)



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Panama Canal

(Continued from page one)

one, are falling in behind President Carter. It is amazing to see the political ploys and maneuvering for lulling the public into accepting surrender. The news media and a number of famous columnists, authors and commentators are helping to condition the people.

Millions of words must have been written on this subject. Here we have a small nation, about half the size of the state of Iowa and with a population of about one-half the city of Detroit, rising up to demand U.S. property and preparations for taking it over. And, in effect, our leaders are cowering, bowing and scraping, and falling all over themselves to comply.

There are convincing reasons for never surrendering the Canal: It is legitimate U.S. territory, so ruled by the Supreme Court. It is vital to the economic and military interests of the U.S. It is perhaps the most strategic waterway in the world, and surrendering it to Panama simply means Communist control and operation in a very short time. Panama has benefited enormously by the Canal, without which it might still be a backwater jungle province of Colombia.

After the elaborate signing ceremonies in Washington last September, President Carter sent the proposed treaties to the Senate for ratification. But his brief message of transmittal contained several inaccuracies and deceptions. He by-passed history and even common sense when he said the treaties are consistent with our heritage, protect U.S. interests better than the 1903 treaty, and promote foreign relations and our long-term interests in the Canal. These presidential opinions are 180 degrees out of phase with reality and the truth.

Why? Because America's heritage and greatness were not won by weakness and giving in to threats of violence. Because the 1903 treaty provides ownership and sovereignty in perpetuity over the Canal, and there is just no substitute in war or emergency for ownership of territory — no matter how many pieces of paper one has!

The old argument that the U.S. took advantage of Panama in 1903 is simply false. It was a good bargain for both countries. Panama had tried about fifty times to gain independence from Colombia and in 1903 saw another chance. The treaty with the U.S. ceded the Canal Zone for \$10 million and guaranteed U.S. support for Panama's independence. The U.S. was negotiating for a canal through Nicaragua at the time, but quit when Panama offered a better deal. Some argue that the 1903 treaty was not even signed by a Panamanian. That's right, but it was signed by her legally designated representative, the Frenchman, Phillip Bunau-Varilla. Perhaps Panama's new Secretary of State at the time was a bit miffed because he did not sign the historic document — but this was all Panama's doing.

The proposed new treaties are presented to us against a very interesting background: A near-bankrupt Panama, led by the illegal dictatorship of Omar Torrijos, who stands accused of drug trafficking into the U.S. and of secret overseas bank accounts. Torrijos allows only the Communist Party to operate in Panama, is a close friend and admirer of Cuba's Castro who, in turn, is Moscow's man in the Caribbean. Is there any doubt as to who will end up owning the Canal?

Treaty negotiators for the U.S. were Ambassador Ellsworth Bunker and Sol M. Linowitz. Linowitz's record shows serious conflicts of interest, considering his connections with banks which made loans to Panama and with Latin American organizations whose aims include surrender of the Canal to Panama. President Carter appointed Linowitz as a six-months negotiator, thereby avoiding Senate investigation of his background.

No matter what the promoters say, they cannot deny that the proposed treaties prohibit unilateral action by the U.S. on any substantive matter relating to the Canal. For example, enforcement of neutrality and defense of the Canal require Panama's concurrence. Panama could decide unilaterally at any time that the Canal needed neither neutralizing nor defending. Where does that leave the U.S.? The second of the proposed treaties is the so-called "Neutrality Treaty" which is supposed to become effective after the year 2000 — but nowhere does the word "guarantee" appear anywhere in this document.

A number of Senators, including Howard Baker and Robert C. Byrd are working themselves into a box. They call for what amounts to cosmetic changes in the treaties, such as: Let the U.S. defend the Canal when it is threatened; give U.S. ships priority in wartime; and allow the U.S. to build another canal. When some of these cosmetic changes are tacked on, the Senators will be obligated to vote for the treaties. Then there's no out — they are committed.

Are they forgetting the most important reason for holding onto our Canal: Our national pride, our right to exist? Mr. M. Northrup Buechner of St. John's University calls it the right of the United States to keep her values and her achievements in the face of overwhelming opposition. He points out that a country, like a man, cannot survive without values and that at issue is the right of the United States to survive.

This, says Buechner, is the real reason the American people op-

IS "THAT" IN THE BIBLE?



Question:

"WHOSE 'BOWELS BOILED'?"

Answer: Job's, Job 30:27: "My bowels boiled, and rested not: the days of affliction prevented me." RV has: "My heart is troubled."

pose the new treaties. They see the Canal surrender as a step toward surrendering America's right to her life and values.

It is disgraceful and absurd to imply to the American people that we could not defend and hold the Panama Canal. When our own Joint Chiefs of Staff fail to dismiss Torrijos' veiled threats of guerrilla war, they contribute to the atmosphere of shame. These gentlemen hold their posts at the pleasure of Mr. Carter whose policies they are bound to support. Interestingly, among senior retired military officers, who are now free to speak their own judgments, the vote is 343 to 3 against the treaties.

Our political leaders worry about good relations with the Latin American countries. Does giving away our possessions gain respect

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and honorable relations? Such surrender earns contempt, despoliation, disrespect and ridicule; and brings into sharp focus "the tragic failure of our leadership to be worthy of the American people."

Some argue American colonialism in Panama. This is totally false. A colony, by definition, is a settlement of people administered for the economic benefit of the mother country. The Canal is an engineering enterprise — produced and operated by the U.S. The U.S. has never had a colony anywhere in the world.

Some argue that we stole the Canal. The exact opposite is true. We produced it.

Professor Buechner concludes his powerful article "Why We Must Keep the Canal" (Washington Report, December 1977) with the question: Why do they want the Canal? He tells us!

The answer is found in the motive behind the burning of American consulates, the attacks on American diplomats, the expropriation of American property, the attacks against us in the UN — all accompanied by demands for more money and the right to a share of our wealth.

The global hostility against the U.S. comes from two related sources: First, the undeveloped countries of the world are almost all dictatorships, and their fear and hatred of the United States has a purely practical element:

"We are the last, best, shining example of the kind of life that is possible to man on earth when he is left free. We are the unavoid-

able proof that the brutality, torture, terror, and death they have imposed on their people are unnecessary."

But the most basic cause of their opposition is envy. Envy in its most vicious virulent, destructive sense, characterized by Ayn Rand as "hatred of the good for being the good."

Buechner writes: "The Canal is a hatred symbol all right, but not of a non-existent American colonialism. What the Canal really symbolizes, and what the value-baters want symbolically to wipe out by making us give it up, is the overflowing abundance of energy, efficacy, and pride of a free people."

"That is the most important reason for keeping the Panama Canal. If there were no other reason whatever, that would be sufficient to hold onto it for dear life."

There is no legitimate, logical or moral reason to give up the Canal. We are being confounded by vicious and envious global opposition which seeks to destroy us through our own weak and inept leadership.

The Senate is going to be voting very soon — and then will run for cover. It is still not too late to change some minds if we are willing to get involved in what could be one of the most important issues of a lifetime: Send petitions and letters — and get friends to do the same. Use letters to the editor, talk shows, and radio and TV programs when possible.

The issue is not just giving away United States property. It is our right to hold on to our values and our self-respect! It is our right to survive!



Prayer... Conditions

(Continued from page one)

God does graciously respond to every prayer that goes up from a human heart. We always receive, but not always, exactly, what we ask. The end of prayer is not to get our every wish gratified, but to get our real needs supplied.

There is a vast difference, my brother, between what you need and what you wish. You know what you wish. If you are sick you wish to be well; if you are in danger of bankruptcy you wish for money; if you are persecuted, you wish to be relieved of the persecution. Your knowledge of what you wish is infallible, but not one time in a hundred do you know what you need. God only knows at all times and perfectly what you need. When your child is sick it wishes and asks for many things that it does not need and that would only aggravate its disease, retard its recovery and perhaps endanger its life. You respond to the wishes and requests of your sick child, not by giving it just what it asks, but other things which you know to be better suited to its condition.

We should magnify the wisdom and the mercy of God, which withhold from us many of the things we ask Him to bestow. What a fool's paradise this world would be if God should gratify the wish of every man in it. If every man could get from God everything that he covets, prayer would be a curse and imperil every interest of his being. God loves us too well to make Himself the servant of our whims. He compassionates our ignorance too much to allow it to override His wisdom.

We are nowhere told that He will grant just what we ask. You pray for prosperity in business and it does not come. You buy a hundred shares of railroad stock and pray that the price may advance that you may realize a good profit on your investment, and the stock goes down. You build a beautiful home. You pray God to preserve it against every destroying element, but, by and by, it is struck by lightning and consumed by fire. You are smitten with disease; you pray for immediate restoration, but you linger on your bed for weeks and months, groaning and writhing with pain. You pray for the recovery of your sick child and it dies.

What, then, becomes of the divine promise, "Ask, and it shall be given you?" Does it fail? No. No promise of God has ever failed. You do receive. Your prayer is answered. If you do not get the particular thing for which you ask you will get something better. God invariably gives, but not invariably what you have set your heart upon. In giving He regards not your wish, but your need.

Three times Paul prayed that the thorn might be removed from his flesh. It was not removed, and yet his prayer was answered. God's response to his cry was, "My grace is sufficient for thee." God saw that he needed strength and patience to endure more than the removal of the affliction, and that grace He gave him.

Jesus prayed, "Let this cup pass from me," but it did not pass. That cup was the red wine of God's indignation against sin. It was necessary that Christ should drink it, and He did drink it to its very dregs in the awful tragedy of the crucifixion. But that prayer was answered. God gave Him the grace of absolute submission to His will, and then the angels came and strengthened Him. The answer to that petition in the garden was the heroic and triumphant spirit which He manifested through all the subsequent stages of His suffering — a spirit which constrained even those who crucified Him to say, "Surely that was the Son of God."

Sometimes God gives us exactly what we pray for. Melancthon was supposed to be fatally ill; his family, friends and physicians had despaired of his recovery. Martin Luther went to his bedside and (Continued on page 4, column 4)

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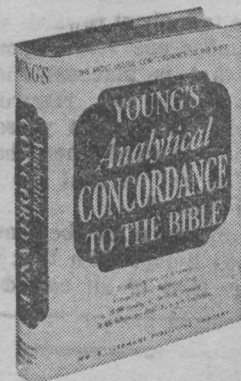
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"Will there be any rewards for those saved outside the Baptist church? What about the Old Testament saints?"

PAUL
TIBER

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



First of all, it should be understood that there is no such entity as the "Baptist Church." There are Baptist churches certainly, but they all do not comprise into one super church.

Furthermore, not all which bear the name "Baptist" are Scriptural churches.

The primary New Testament teaching regarding rewards is directed toward a church (I Cor. 3:8-15); too often this fact is ignored. It certainly is possible to perform something which is valid at one place or time, but which becomes invalid when performed out of place or time. The preaching of the Word, is a good thing, but when self-appointed evangelists and preachers without church authority embark on their own course, compromises of all sorts creep in so that a good thing (preaching the Word) becomes invalid because it is performed outside of church authority.

It is fairly evident that Old Testament saints performed their good works within the framework of God's Authority. Israel was established as a unique people through which He would get glory — so is a New Testament Church such a place (Eph. 3:21).

No, I do not believe there will be rewards for those saved outside a Scriptural church because such actions will bring Him no glory in His church.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



I fail to find any connection between rewards and where a person is saved. In I Corinthians 3:11-15 we find that the only foundation is Jesus Christ. Then we find that the works of those who build upon this foundation are to be tried by fire (God's Word). In verse 14 we read, "If any man's work abide (stand the test of God's Word) which he hath built thereupon, he shall receive a reward." There is nothing said here about where he got on the foundation, that is, where he was saved. In II Corinthians 5:10 we read, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Any one who tries to make the word

"we" in this verse mean everybody shows utter disregard for the context. It is the same we that we see in the first nine verses. And again there is nothing said about where we were saved.

The "we" in the above verse means every born-again person who has ever lived, whether in Old Testament times, or in this age. We need to remember that we are neither Catholics nor Campbellites. Salvation is not in the church, but in Jesus Christ. It makes no difference where we are saved. However, I feel that I stand a better chance of receiving a reward for works done in the Lord's church than I would if I did the works in some other man's church. I am not saying that a person will not be rewarded for works done in John Calvin's church, but I would be afraid to risk it.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



CERTAINLY! There will probably be tens of millions of such, and I hate to think of the large number of people inside Baptist churches who will discover that they are just about devoid of all rewards, despite the fact that they have been Baptists for years. This would be a good time to ask the question, "Have you ever tried to win anybody to Christ?" Have you spent as much on the things that pertain to the Lord's cause as you have spent on chewing gum and candy bars? A second question is raised here. That question is: "What about the Old Testament saints?" The questioner evidently means will Old Testament saints be rewarded. Certainly they shall be rewarded. In the Old Testament many rewards are mentioned. We have such instances as this . . . "Verily there is a reward for the righteous. Verily he is a God that judgeth in the earth."

JAMES
HOBBS

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McDermott, Ohio

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Kings Addition
Baptist Church
South Shore, Ky.



Before we talk about rewards we must remember one very important thing, that is that salvation and Heaven are not rewards. Many people speak of a person going to their reward when they die. Salvation and eternal life is a gift not a reward.

Rewards are given for obedience and righteous living. With that in mind, let us first of all consider

the question about Old Testament saints. The Old Testament speaks of rewards. Let us notice just a few verses. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12). "Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psa. 19:11). "So that a man shall say, Verily there is a reward for the righteous: verily He is a God that judgeth in the earth" (Psa. 58:11).

"... to him that soweth righteousness shall be a sure reward" (Prov. 11:18). "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Prov. 25:21,22). See also Isaiah 48:10 and Isaiah 62:11.

Any Old Testament saint that was obedient to the Lord and served Him properly will receive rewards. There was no church or church-connected commandments in those days. New Testament teachings of rewards are similar to the Old Testament.

Christ said: "For the Son of Man shall come in the glory of His Father with His angels; and then he shall reward every man according to his works" (Matt. 16:27). After talking about building of the foundation of Christ, Paul said: "If any man's work abide which he hath built thereupon, he shall receive a reward" (I Cor. 3:14).

Knowing the teaching of rewards as seen in both the Old and New Testaments we must conclude that all rewards are given for obedience to the commandments of God.

We are taught in Romans 10:10 that we must confess before men that we have been saved. This confession must be followed by baptism as an act of obedience because we are saved. "Then they that gladly received His word were baptized . . ." (Acts 2:41). Before Christ was baptized He said: "... thus it becometh us to fulfill all righteousness . . ." (Matt. 3:15). If we "fulfill all righteousness" by being baptized, then obviously one cannot begin to be obedient if he does not submit to one of the first things we can do after salvation. For that reason, I do not believe that there are rewards for those who are not in the Lord's church, excluding, of course, those who were God's people before the church was in existence.

The Veracity Of God

(Continued from Page Two) are thwarted and the outworking of grace is obscure, let us remember "the truth of the Lord endureth for ever" (Ps. 117:2).

Fifth, unfaithfulness is one of the great sins of our time. Man's word in most cases is worthless. People pay no attention to the oath of marriage or of civil office. Preachers promise the ordaining council they will preach the truth, then turn out to preach Satan's lies. No man on earth is completely trustworthy. None are completely faithful to both God and man. Oh, how wonderful to know a faithful God in this faithless world. "Let God be true, but every man a liar" (Rom. 3:4).

Sixth, those who share in the revelation of the true God should realize that this is a blessing of grace. It is something we did not

deserve. Jacob said: "I am not worthy of the least of thy mercies, and of all the truth, which thou hast showed unto thy servant" (Gen. 32:10). Can we not say the same?

Seventh, there are encouraging words to seeking sinners in this attribute of the Supreme Being. You cannot keep your soul against sin, self, and Satan. Sinner, by nature you are untrustworthy. It is not within your power to keep your soul from eternal torment. It behooves you to commit the keeping of your soul "unto a faithful Creator" (I Pet. 4:19). Come to Christ with your sins in repentance and faith and you will find Him "faithful and just" to forgive and forget our sins (I John 1:9).

Prayer . . . Conditions

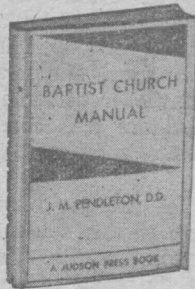
(Continued from Page Three) told him that his death would be an irreparable loss to the cause of the Reformation, and that he would fervently pray for his speedy restoration. He fell upon his knees and cried to God to glorify Himself by the rescue of His servant. Melancthon recovered and lived and labored for many years.

The apostle says, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Many years ago, at a prayer meeting in Montgomery, Alabama, I was discussing that passage and emphasizing the words, "In everything." I declared that it was our privilege to bring our minutest troubles to God in prayer. In the midst of my discourse a young lady in the congregation discovered that she had lost, in coming to the church that night, a precious jewel that had long been an heirloom in the family. Immediately she lifted her heart to God and said, "Lord, if I may bring everything to Thee in prayer, help me to recover this treasure." After the service her brother procured a lantern, and as they journeyed home the light from the lantern fell upon the jewel in the center of the street, and her prayer was answered.

But God does not invariably give us just what we covet and ask. He more frequently bestows upon us some favor which we do not seek, and that is always better than the thing we ask for. If God had removed the thorn in Paul's flesh he would never have grown to such colossal proportions in the kingdom of Christ.

Carey and his few sympathizers in England prayed that his Baptist brethren might give him the means for prosecuting his mission in India. The funds which they coveted and asked for were not contributed, but the prayer which they offered was answered in the favor which Carey found with the English government in India. By his own brain and hands, in government service, he made a half-

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million of dollars, turned it into the missionary treasury, and with it laid the foundation of a work that will endure to the latest generation.

After a happy and successful ministry of nearly forty years, I was smitten with disease. It lingered with me to this day. The words have yet to be coined that will express the agony — the harrowing, distracting anguish which I sometimes experience. Not more fervently did Paul pray for the removal of the thorn in his flesh than I have besought God to cure me of this distressful and terrible ailment, and yet it abides with me. But that this discipline of suffering has brought me into more intimate communion with God, given me a deeper experience of His grace and a profounder appreciation of the solemnity and magnitude of the work of preaching the unsearchable riches of Christ, I am absolutely confident. I can say with David, "It is good for me that I have been afflicted." Far better for me is the faith which can say, "Though he slay me, yet will I trust in him," than exemption from any human ill.

2. God's gifts yield to persistence. "Seek, and ye shall find." Seeking implies earnestness, strong desire, perseverance. These are elements of successful prayer. Prayer is not the expression of a momentary wish or whim. It is the utterance of a deep, growing and unwearying desire. If you want a prayer answered you must go on praying. God wants you to prove the genuineness, depth and strength of your longing.

The disciples who broke through the roof of a house and let down a diseased man in the midst of the company to which Jesus was preaching were earnest. They demonstrated the intensity of their desire for Christ's blessing upon that man by overcoming difficul-

WORD STUDIES

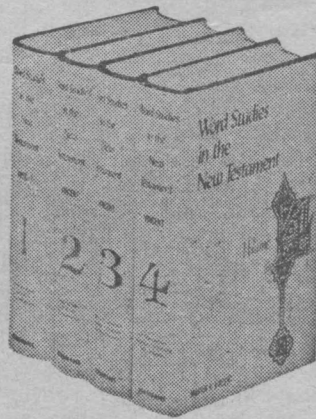
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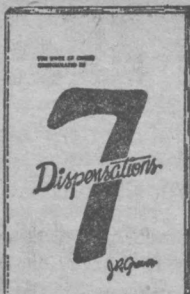
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THE BAPTIST EXAMINER

MARCH 4, 1978

PAGE FOUR



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

"HOW TO USE THE BIBLE"

BEVERLY PACK
Raleigh, North Carolina

Many seem to hold the opinion that because the Bible is a sacred Book we should never mar it by marking or writing in it. I was influenced in this direction as a child and it was years before I began to mark my Bible. But notes I have made in it over the years have been such a blessing to me as I made them and again and again as I refer back to them or run across them in reading or studying.

What a blessing to have access to a Bible that belonged to a departed Christian relative or other loved one and to learn as we read the notes written by that dear hand in years gone by, how he was comforted by this Scripture in a particular time of need (perhaps even a need of which you were aware of at the time) and encouraged or convicted by that one.

I would encourage any young Christian who has not already done so, to begin to neatly and prudently write in cross references, comparisons, applications or anything that clarifies the Scripture for him as he hears it preached or taught, as a result of private study, daily experiences or any other means the Lord may use.

I am reminded of a man who had fallen heir to his Mother's Bible and who commented how

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By
Alexander
Hislop



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

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

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

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precious to him were the dough marks on it. Sometimes in the midst of making bread for her family, his mother had felt the need to refer to a particular Scripture right away and had gone to her Bible, which she always kept "handy."

While I would not advocate purposely marring your Bible, I could not emphasize too strongly the fact that we should USE it. It is our weapon: **"Thy Word have I hid in mine heart, that I might not sin against Thee"** (Psa. 119:11) as it was our Saviour's (Matt. 4:4,7,10).

And after all, what other tangible thing do we have that is eternal? **"For ever, O Lord, Thy Word is settled in heaven"** (Psa. 119:89).



Dale Moody

(Continued from page one)

es (I Tim. 3:11). If an official class were intended in verse 11 we should expect something more specific than GUNAİKAS without the article.

Professor Moody does not bother to tell his readers that the apostolic instructions of Acts 6:3 forbid women as deacons. **"Wherefore, brethren, look ye out among you seven men of honest report . . ."**

"Men" here is the Greek word which means "an individual male, husband, man, sir." Did Paul contradict the other apostles? I suppose Moody would say this is one of the errors in the Bible. But those of us who believe in verbal inspiration know better.

Mr. Moody does not bother to inform his readers that the word GUNE is never used in the New Testament to denote deaconesses. The Greek word DIAKONOS is not applied to a woman in the whole Book of I Timothy. Professor Moody, if Paul meant deaconesses rather than deacons' wives, why did he not use the word DIAKONOS? The reason is that Paul meant deacons' wives.

Also Mr. Moody fails to try and reconcile his idea with the qualifications of a deacon in verse 12: **" . . . ruling their children and their own houses well."** Tell us, Mr. Moody, is the husband or the wife to rule the home? He should read Ephesians 5:23 and then give us the answer.

By this time I can hear Mr. Moody as he says, "What about Phebe in Romans 16:1? Do you not know that the word 'servant' applied to her by Paul is the Greek word DIAKONOS?"

But note that the translators rendered it "servant" in the AV. Moody will ask why they did not render it deaconess. I reply that they so translated it because it has the meaning of "servant" six other times in the New Testament (Matt. 22:13; 23:11; Mark 9:35; John 2:5,9; 12:26). Will Moody affirm that the accounts in the Gospels refer to deacons or deaconesses? Will he contend for such when he knows that there was not yet even the office of deacon in the New Testament church? The office of deacon originated in Acts 6 after the ascension of Christ. In the light of Acts 6:3 and I Timothy 3:12 Phebe could have only been a servant of the church, not an ordained deaconess as Moody affirms.

In the article Moody urges Baptists to become Presbyterians and Campbellites in church government. He says: "Not until New Testament practices on the orders

of virgins (I Cor. 7:25-35), widows (I Tim. 5:9-16) and deacon (Rom. 16:1) for women and the orders of bishop, elders and deacons for men (I Tim. 3:1-13; 5:17-22) are restored to the modern church is it possible to discuss the place of women in the New Testament church order.

"Would it not be better to restore some if not all of the New Testament orders? For example, would it not be better to elect elders rather than to change the function of deacons from 'table servants' who look after the collection and communion to 'ministering deacons' who try to function as both deacons and elders? Presbyterians have no monopoly on the office of elder as taught plainly in the New Testament. Would it not be better to have bishops guiding the work of associations rather than shifting from such titles as field worker, associational missionary, superintendent of missions to directors of missions?"

Mr. Moody is not content to stay with the New Testament order of pastors and deacons (Phil. 1:1). He joins the Presbyterians and Campbellites in having bishops, elders, and deacons. In the New Testament the terms of bishop and elder are employed of the same person. It is strange that a Baptist professor does not know this.

There are four good reasons for rejecting Moody's new theory: First, the terms bishop and elder are used interchangeably to designate the same office (Acts 20:17, 28; Tit. 1:5-7). Second, the qualifications and duties are the same (Tit. 1:5-9; I Tim. 3:1-7). Third, both require ordination (Tit. 1:5; I Tim. 4:14). Fourth, the same work belongs to both (I Tim. 3:2, 4-5; Tit. 1:9; Acts 20:20-21, 28, 35; Heb. 13:7; Eph. 4:11).

Moody is completely out of the ball park in urging Southern Bap-

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tists to embrace the Presbyterian form of church government. Most Southern Baptist churches have exalted the deacon to a position of eldership. The board of deacons has forced the pastor to be an errand boy for them. The associational missionaries fill the office of a modern bishop well in that they run the churches, assisted by the Grand Board of Elders in Nashville, Tenn. If Moody had any respect for the teachings of the New Testament, he would call Southern Baptists back to the congregational form of church government.



Prayer . . . Conditions

(Continued from page 4)

ties, and they were rewarded according to their faith and fervor. The blind man who stood by the roadside crying, **"Thou son of David, have mercy on us"** was not only earnest but persistent, and Jesus regarded his cry.

The Syrophenician woman who went to Him on behalf of her afflicted daughter, pleaded as if she were pleading for her own life, and would take no denial. She not only asked but sought, and such seeking never fails. That man gets nothing from God who takes a first refusal, God knows even bet-

**THE BAPTIST EXAMINER
MARCH 4, 1978**

PAGE FIVE

MARANATHA! Or "The Lord Cometh"

*Maranatha! we are waiting
For the first bright golden ray.
Maranatha! we are watching
For the dawning of the day.
In our hearts, the day-star springing
Is the glory now begun;
For redemption's song we're singing,
And the prize will soon be won.*

*Maranatha! let's be waking,
For the Bridegroom is at hand;
Quickly lamps and girdles taking
On our watch-tower let us stand;
For the Kingdom is appearing,
And the nuptial day is nigh,
Halleluia! on, how cheering!
We shall gather soon on high.*

*Let the royal proclamation,
Like a mighty chorus, roll,
Till the Church's expectation
Is aroused from pole to pole;
Till the graves — and Heaven's portal —
Shall be opened at His word,
And the saints in life immortal
Shall be ever with the Lord.*

*Maranatha! Come in glory
Is our heart's response to Thee;
O Thou Christ of sacred story,
In Thy presence we would be;
In Thy presence, where the mystery
Of this dark world stands resolved;
In Thy presence, where the history
Of our little life is solved.*

James Smith

ter than we know that he who is content to ask once or twice and not again is not much set on having. Nor will he prize it if he obtains it. The great Father keeps us waiting often because it is good for us to come often to His feet. Every time we come we touch Him and receive some virtue, though the one thing we ask for is withheld. **"Pray without ceasing;" "Ask, and ye shall receive;" "Seek, and ye shall find;" "Knock, and it shall be opened unto you."**

3. No seeking, no striving, no agonizing is required to get from God that which puts us in the way of salvation. Salvation is of grace; it is God's free gift; it is neither bought nor fought for. God offers it without money and without price, and we simply receive it.

The mourner's bench, once in vogue even among Baptists, to which persons were invited to come and mourn and struggle and agonize before God, was the outgrowth of the Roman dogma of penance. No effort, no labor, no struggle can secure the gift of the Holy Spirit which makes us new creatures in Christ Jesus.

"Ask, and ye shall receive." That is the beginning of your Christian life and growth. That is only the babyhood of faith. There are thousands who never get beyond that state.

The new life is God's free gift, but the fruits of the new life come only to those who resolutely and perseveringly seek, strive, and pray for them. There is not a single Christian virtue which grows without patient, persistent

and arduous effort. There is not a single element of our depravity that is eradicated without earnest, protracted and importunate prayer.

Thirty years ago an envious and selfish man attempted to alienate me from a church with which I was happily located. He utterly failed, but for a long time I was resentful and revengeful. The result was spiritual darkness and unrest. I knew that the feeling which possessed me was displeasing to God and utterly incompatible with the work which He had given me to do. After months of anguish and effort and prayer I reached the state where I could say with an honest and penitent heart, "Lord, I forgive him, as Thou hast forgiven me." Not only did I forgive him, but years afterwards, when he was subjected to a bitter and cruel persecution, I rendered him a service which won from him expressions of imperishable gratitude. A few weeks ago he died, and when I saw the announcement of his departure I thanked God that he went out of the world knowing that I had forgiven him.

All the personal righteousness that we get in this world we must win. All the spiritual power that we get we must pant and strive and labor for. Unless you are going to be mere driftwood in the kingdom of God — imperceptible and uncounted factors among the Christian forces of the world — you must grapple and overcome the evil that is in your own nature (Continued on page 8, column 1)

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THOU ART THE MAN; OR PREACHING THAT IDENTIFIES THE TRANSGRESSOR

By J. B. HAWTHORNE
(1837 - 1910)

"And Nathan said to David, Thou art the man" (II Sam. 12:7). "Ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

In reading ethical philosophy I have been impressed by the fact that nothing in it is personal. It deals with man rather than persons, and with nations, races and ages rather than individuals. This accounts for its unproductiveness. The men who read it never imagine that it is addressed to them. They do not measure themselves by its standards and therefore have no sense of condemnation.

The men of the Bible, whom God anointed to teach morality, addressed themselves to individuals and classes more than to the world at large. Nathan identified the perpetrator of the double crime of adultery and murder when he said to David, "Thou art the man." Peter located the parties responsible for the murder of Christ when he said to the Jews on the Day of Pentecost, "Ye have taken, and by wicked hands, have crucified and slain."

Jesus Christ was the ideal preacher. "Never man spake like this man." He always addressed the conscience, and the closer we follow His example in this respect the more we shall find ourselves dealing with individuals in our applications of divine truth. No man could hide himself in any multitude to which Christ preached. He was made to feel that the eye of the preacher was upon him and that His words, whether to promise or condemnation, were addressed directly to him.

I have heard sermons against Mormons when there was not a Mormon in a thousand miles of the preacher. I have heard sermons to young women where the youngest woman present was scarcely under forty-five. I have heard sermons to agnostics where there was scarcely a human being who had the faintest conception of what Agnosticism was. Christ's preaching was always suited to the occasion. His sermon on the Sadducees was preached to the Sadducees; His sermon on the Pharisees was preached to the Pharisees; His sermon on covetousness was preached to the covetous.

There were some who heard Jesus on many occasions before they began to see and feel the personal bearing of His preaching. When He spoke of wolves in sheep's clothing and white sepulchres, the Sadducee said within himself, "That's a true picture of the Pharisee"; at the same time the Pharisee said to himself, "What a terrible arraignment of

the Sadducee." The Jews imagined that His fierce denunciations were aimed at the Romans, and the Romans were delighted because they supposed them to be buried against the Jews.

It is just as true now as it was in the days of Christ that many people hear the gospel for years before they awake to the fact that it is addressed to them. You hear a sermon on the tale-bearers, or the scandal-monger, and take no part of it to yourself, but look across the congregation at your neighbor and smile as you think of its fitness to him. You hear a sermon on the love of money and are reminded of the old mammon-worshipper who lives next door to you, when the truth is that there is nothing on the earth or above the earth so precious in your own eyes as silver and gold. When the man in the pulpit is depicting the moral coward, you think of all the weak-kneed church members in the community, but never of your own cowardice in failing to antagonize the worst social evils of your day. You applaud him when he smites the hypocrite, without having one pang of conscience for your own hypocrisy in hiding from the world your real character.

You are a poor judge of your own moral portrait and very slow to recognize it when it is especially accurate and lifelike. The truth is you have no sincere desire to know yourself. You are a Baptist and delight in seeing held up to public gaze the superstitions and vices of the Romanist, but you have no relish for a sight of your own. Your eyes are clear and keen when the faults of your neighbor are depicted, but they are absolutely blind when your own moral obliquities are set before you. Hearing, you do not hear, and seeing, you do not perceive that God has a controversy with you.

I have shot my weight in lead at game which I never killed. A Baptist deacon once loaned me his gun for a deer hunt, which he said had killed ninety-six ducks at one shot. I was put on a stand with that gun, which carried eight drams of powder and fifty-six buckshot. When the deer appeared I fired, but in what direction I know not. I only remember that when I had partially recovered from the rebound of the gun and brushed the blood from my face the deer was invisible.

I stand here today to plead guilty to the charge that I have done much shooting from the pulpit that was as indirect and ineffective as that. Have we not come to a time when very few of the messages of God's ministers reach the hearts and consciences of the people who hear them? The Lord

knows that in these closing years of my ministry it is my heart's desire and prayer that my preaching may be so direct and personal that every man and woman who hears me may cry out as each of the disciples did at the Last Supper, "Lord, is it I?"

My friends, the conviction sinks deeper and deeper into my soul that the worth of any sermon depends upon the application which we make of it to ourselves. Oh, let us rescue ourselves from the mass; let us disentangle ourselves from our social environment; let us shake off the tyranny of the crowd and realize our personal relation to God, His truth and His kingdom.

It is a fact which our observations and experiences will not permit us to deny, that occasions come in the life of every man when the personal bearing of truth is realization. While David was King of Israel and was so conscious of his regal power, popularity and glory, he was overtaken by sin. He was caught in the snare of the tempter. In yielding to temptation he despoiled a bright home of its purity and happiness. Then, to avoid detection, he added to that sin the crime of murder.

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Amid the pleasures, pomp and splendor of his court he was not conscious of his guilt. But when Nathan, the man of God, came to him and looked into his face, and said, "Thou art the man," David's eyes were opened to his awful condition. In Nathan's indictment he heard a voice from the throne of God, and in response to it he exclaimed, in the bitterness of the deepest remorse, "I have sinned against the Lord!"

The Jews who had caused the crucifixion of the meek and innocent Messiah returned from the scene of His execution to their homes, businesses and pleasures, pleased with their triumph and without one regret for their crime. But when Peter stood before them on the Day of Pentecost, and in the name of the Lord God charged them with the murder of Christ, they were "pricked in their hearts." They were smitten with an aching sense of their terrible guilt and cried out, "What shall we do?"

When Jesus was arrested and led away to the court, where He was condemned, His disciples, demoralized by fear, forsook Him and fled. Peter more than any other disciple had reason to be ashamed of his cowardice—a cowardice which culminated in a base denial of his Lord. But he was not made conscious of his disgrace until his manacled, outraged and condemned Master passed by him and looked sorrowfully into his face. Then he realized the baseness and infamy of his conduct; then with almost maddening remorse he went away and wept bitterly.

The Jews arrested a defenseless woman who had been detected in the act of adultery, dragged her into the presence of Jesus and asked if she should be stoned to death, according to the law of Moses. He fixed His eyes upon them, and said in a voice as solemn as doom, "He that is without sin among you, let him first cast a stone at her." The truth smote them and they knew themselves accused. It crashed through all barriers, penetrated all disguises, exposed all sophistries, silenced all prevarications, and, as by a lightning flash from Heaven, revealed to them the blackness and baseness of their own hearts. The evangelist says, "Being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last." That last man in the retiring procession was the last to move out, because he was the most stupid, the most ignorant, the most deluded and the most hardened of them all. But the truth spoken by Jesus finally reached his conscience, and with bowed head and blushing face he retired, knowing himself to be a cowardly and guilty wretch.

When Jesus said, "Ye whited sepulchres," the hypocrite knew that he belonged to the class designated by this epithet. When He said, "Ye must be born again," the religious formalist — the man who had relied upon his fasts and feasts and forms of worship to save him — knew that he belonged to the class which needed the new birth. When He said, "Ye are in danger of hell fire," the presumptuous and God-defying man saw himself at the very entrance to the flaming pit. When He said, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be," the sensualist, the man living for the pleasures of the passing day, was smitten with conviction. He found himself arraigned at the bar of his own conscience. He saw God in the person of the preacher. All nature seemed to him to be bearing witness to the truth of the message. Every sentence seemed to be carved into earth and sky; the sun and stars seemed to be only the letters of the flaming words that fell from his lips. He was Heaven's king sitting on his judgment throne, and the convicted man imagined himself putting on the black cap to receive the death penalty.

Emerson says, "We have no poets now, but scores of poetic writers. We have no Columbus, but hundreds of ship captains with telescopes and barometers; we have no Demosthenes, but any number of clever forensic debaters." When I read this I was tempted to add, "We have no preacher now like the Man of Galilee; we have no Peter, no Paul,

no Chrysostom, no Luther, no Knox, no Jonathan Edwards. We have hundreds and thousands of clever and entertaining pulpit speakers. But have we any man who speaks with a prophet's fire and a prophet's voice?" Have we any man full of truth and God that hypocrites unmask themselves in his presence? Do self-righteous men confess their uncleanness? Do worshippers of fashion and pleasure confess their satanic delusions, and stubborn rejectors of Jesus Christ see themselves sinking into a rayless perdition and cry to God for mercy and help under the preaching of any living man?

True preaching — the preaching in which every class of sinners sees the personal bearing of divine truth — is followed by diverse results. In some it begets a resentful and vindictive spirit. Matthew tells us that when the Pharisees heard a certain parable from Jesus, "they perceived that he spake of them," and sought to lay hold on Him. The real cause of their offense was that He had told them the truth concerning themselves. This was the secret of all of their opposition to Him. They wanted Him crucified, not because they believed Him to be a blasphemer, and a conspirator against the Roman government, but because he had looked into their faces and told them the truth about themselves.

The same feeling often follows the preaching of the gospel in our day. Guilty men get angry with the preacher instead of getting angry with themselves. A few years ago a liquor-seller heard me speak of the awful account that drunkard-makers must face in the day of final judgment. He went away angry with me and declaring that he would never hear me again. Should he have been angry with me, or with himself? Should he have condemned me, or his own conduct? Was it not kindness in me to warn him of his danger?

In my early ministry a young woman who had forfeited her religious influence by a career of worldliness, reproached me for preaching against "the pleasures of sin." Should she have reproached me, or herself? A gentleman of this city is displeased with my preaching because he thinks I am after him when I emphasize the vital importance of a public profession of Jesus Christ. Should he be displeased with me, or with himself?

The average man does not like personal preaching unless it is addressed to someone a thousand miles away, and who will never hear of it. A million of sermons addressed to men beyond the range of the preacher's voice would not make a single convert to Christ. Only personal preaching and preaching directed to those who are present and hear it will accomplish God's purpose in the institution of the Christian ministry. (Continued on page 8, column 5)

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THE BAPTIST EXAMINER

MARCH 4, 1978
PAGE SIX

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

PARIS (EP) — The leadership of the Roman Catholic Church, in France, has called for abolition of the death penalty.

The appeal to civil authorities was contained in a document that represented the culmination of a six-year study by a six-member commission of the French Catholic Bishops' Conference. The document was published at the request of the entire episcopate.

WASHINGTON, D. C. (EP) — The U. S. Postal Service disclosed here that it is looking into current fund-raising practices of the Roman Catholic Pallottine order, whose former chief fund-raiser was recently indicted in Maryland on 60 counts of misappropriating the order's funds and one count of obstructing justice.

Paul Coe, assistant chief of the Postal Inspection Service, said "we have an open case regarding the mail practices of the Pallottine Fathers. We are taking a strong look at their current campaign to see what they are doing with the money they are raising."

The Pallottines say they are raising \$6 million a year and have changed their direct mail campaigns from appeals featuring photographs of children in overseas mission areas to appeals for support of work in U. S. inner city apostolates.

SACO, Maine (EP)—David Corbett is a preacher and a police officer who says that "if God is going to be a loving God, He also has to be a punishing God."

He is both a full-time patrolman here and pastor of the 30-member non-denominational Union Church in nearby Biddeford.

Mr. Corbett, 26, says "I would have no problem shooting anybody. I've never shot at anybody, but many times I've drawn the gun. I've taken people at gunpoint, no problem. God talks about capital punishment. In fact, the Word of God advocates capital punishment. The penalty in the Old Testament for murder is death."

In his police work, he relates, "I don't believe in excessive force whatsoever. But I use the amount of force necessary to overcome the problem, whether that means with my fist, mace, or my gun."

At the controversial National Women's Conference in Houston, Texas, women's lib forces passed out newspapers with huge headlines reading: "God is female."

This conference was funded with \$5 million of your tax dollars, and it goes without saying that most of us are not willing to assign

female characteristics to God.

It is also strange that in 1975 the IRS granted the National Organization of Women (NOW), the women's lib group, the privilege of maintaining its tax-exempt status despite its deep involvement in politics.

Louis Jennings, chairman of the Department of Bible and Religion at Marshall University, Huntington, W. Va., has severely attacked the Book of Revelation.

Jennings believes the Book of Revelation is based on the pagan prophecies of Zoroaster written about 600 B.C. He further believes that John was not prophesying about the end of time, but that he was sending secret messages to persecuted Christians.

This religious liberal has only a short time to hold to such foolishness. Before long Christ will take the saints out and leave Mr. Jennings to endure the horrors of Revelation chapters 6-18.

A reader in Florida sent me a copy of the paper called NATIONAL CHRISTIAN NEWS, published in Ocala, Florida. She asked my opinion of it.

It is anti-Negro and anti-Semitic. On page one of the paper it says: "You cannot fight Communism without fighting Judaism!" On page four they advertise a book called THE HITLER WE LOVED.

I suggest that this paper is a good piece of material to start a fire with on a cold morning.

In Romania Baptist pastors lead the protest against religious repression. Because of their stand their homes have been searched, and they have been subjected to daily interrogations. Confiscations and beatings are common. One group was fined for being in a room which had Bible verses on the walls. These were deemed to be contrary to what the government calls, "the rules of decency."

Persecution makes Baptists strong and numerous as history proves. Reports state that, despite all their persecution, the 180,000-member Romanian Baptist Church baptized 10,000 converts in 1976.

Drilling at Alma II, near A-Tur, in Sinai, clearly indicates that the oil output there is potentially twice as great as Israel's needs. This means that Israel can not only satisfy all her oil requirements, but she can export some to America to obviate the problem we have.

An attractive young woman whose career necessitated a good

deal of traveling was asked if she was ever bothered by uninvited male attention. "Never," she answered. "I just say three words and immediately I am left alone." "What are the three words," she was asked.

She replied, "I smile at him and ask, 'Are you saved?'"

RICHMOND, Va. (EP)—Faculty and students at Southern Baptist-related University of Richmond who support Robert S. Alley are urging that he be returned to his position as head of the religious department.

The educator had been transferred to head a new area studies program after a controversy that arose when he told a gathering of atheists that Jesus "never really claimed to be God or to be related to Him."

A group of students marched to the home of university president E. Bruce Heilman and had a question-and-answer session with him from his front steps for about 30 minutes.

A faculty resolution, passed on a voice vote, has called on the university trustees to reinstate Alley.

MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT

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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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ley as head of the religion department. Students are circulating petitions on campus with the same demand.

NEW YORK (EP) — The Egyptian ambassador to the U.S. delivered the Sabbath sermon at a synagogue here, in what rabbis described as a dramatic and historic evening.

"Enough is enough, one should say at a certain time. And the time has come," Ambassador Ashraf Ghorbal told some 500 people attending the service at Temple Israel in Manhattan.

In his 25-minute speech, briefly interrupted by hecklers, the ambassador spoke of reconciliation and expressed the hopes of his country for peace in the Middle East. No new information about negotiations was revealed.

ARGO, Ill. (EP) — A teenager who refuses to take coed swimming classes on religious grounds of modesty may find herself without a high school diploma.

Students are required under state law to take four years of physical education to graduate from high school, unless there is a substantial medical reason, according to district superintendent J. F. Connelly.

He said that unless the girl, Cynthia Forrest, 13, "can come up with actual, legitimate, religious tenets, she will have to participate in our physical education courses" at Argo High School.

Miss Forrest's family belongs to the People's Missionary Baptist Church in Justice, a suburb south of Chicago.

Karen Forrest, Cynthia's mother, said "We simply believe that it is wrong to show your body. The Bible states that you must wear 'modest' apparel. Myself and

my church say that your body must be covered, particularly in the presence of the opposite sex. We would not go to the beach. We don't wear bathing suits or short skirts. We dress modestly."

NEW YORK (EP) — Nadezhda Vins, wife of imprisoned Soviet Baptist leader Georgi Vins, has told friends in the West that "our liberty and our lives are in danger."

She spoke by telephone from her home in Kiev with personnel of an organization called Mission Behind the Iron Curtain. That agency, based in Oslo, Norway, relayed the information to Religion in Communist Dominated Areas, a research group based here.

Mrs. Vins said that her son, Pyotr, who had been arrested on a train en route from Kiev to Moscow in December, was released January 8 but was told that he might be arrested again. He had been going to a demonstration and vigil held in observance of Human Rights Day, Dec. 10.

Mrs. Vins expressed gratitude to learn that telegrams and letters appealing for her son's release had been sent from Norway. "Letters from the West always help us," she said. "You must continue to send as many letters as you can to us and to the authorities."

Billy Graham's visit to Hungary was reported in the Hungarian Church Press, a news service sponsored by the Communist-oriented church in Hungary. They report that he said "that his conviction has been confirmed that Christians have a social responsibility in whatever social system they may live. Hence it is natural and right and even inevitable — said he at a press conference in reply to the question of a newsmen — that churches become engaged in the problems of social and political life . . ."

The report goes on to say that Evangelist Graham believes that "disarmament must be realized." Did the Communists use Billy's visit to promote world Communism? What do the facts indicate?

It seems that we should consider the Neo-Evangelicals now a part of the ecumenical movement. An article by Carl F. H. Henry in the January 25 issue of THE CHRISTIAN CENTURY tends to confirm this. Neo-Evangelicals are giving up the concept of the purity of the church and the commands of the Bible to separate from unbelief.

Gospel Church

(Continued from page one)

doubtful disputations; and to exclude disorderly members from her communion; to hear confessions, and restore such as have gone out of the way. The church can judge especially whether a person is a heretic or no, and is commanded to reject all such characters, as dangerous to the well-being of her peace and growth.

It is with the church to say who

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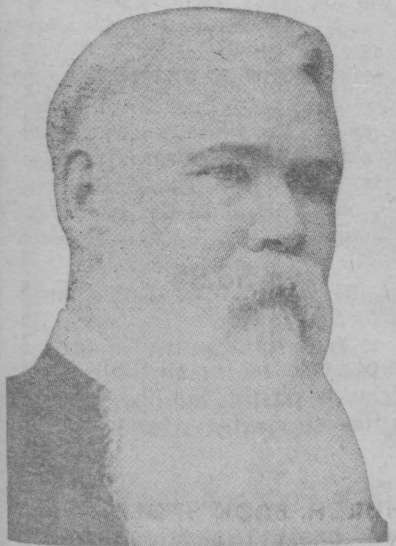
she will have to minister in word and doctrine. From the church the authority must come, for a man has no right to claim the high office of a minister of Christ. God has been pleased to give His church directions on this subject, so that she may approve of them. He has qualified, and reject those that are unworthy. No church should suffer herself to make up an opinion hastily; but should continue a candidate for some time in a probationary state, giving him every opportunity to make full proof of his ministry.

In the meantime, the church should be all the assistance to him that is in her power, by giving advice and counsel. If he is subject to speak unguardedly, or have unbecoming gestures, let aged brethren advise and caution him in love. It would be very desirable if a candidate for the ministry could have the privilege of studying with a suitable person in the ministry. If the candidate is without a proper knowledge of his own language, the church should, without fail, assist him in that point, for he whose work consists in giving proper ideas must have proper words to do it with; otherwise, he cannot be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

The church has strong claims on her minister. As the angel of the church, he must not shun to declare the whole counsel of God, and as a watchman on her walls, (Continued on page 8, column 3)

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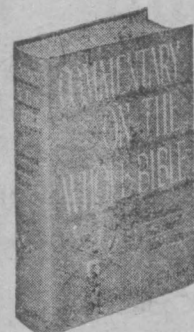
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WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:00-12:30 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Prayer . . . Conditions

(Continued from page five)

and you must put on the armor of God and wage an uncompromising warfare against all that is evil in the world about you.

4. The last clause of the text expresses the culmination of spiritual struggle — "Knock, and it shall be opened unto you."

Many years ago my wife and I were journeying in a private conveyance through a sparsely settled country. Several hours before we reached our destination night overtook us, and with the night came a tempest, the fierceness and terror of which I had never seen surpassed. The blinding flashes of lightning, the horrid bursts of thunder, the furious winds uprooting trees and hurling them across the highway, and the roaring of the rapidly swelling torrents almost paralyzed us with fear.

We made our way slowly, patiently and persistently, overcame obstacle after obstacle, until, finally, we saw before us a light in a window. No object was ever more welcome to human eyes. Instantly it kindled hope in our drooping spirits and we began to thank God for the prospect of shelter. We moved on toward it until we came to a country home. We knocked at the door. All within were asleep. We knocked again. In response to this signal we heard someone approaching the door. We knocked again and an-

nounced our names. The door was opened, and we saw there the face of a dear friend who was more than happy to receive us and to lavish upon us the hospitalities of his home. The whole family arose, the house was lighted, and the fires were kindled, the table was set, a wholesome meal was prepared, and as we sat at that table, surrounded by loving friends there came over us a sense of rest, the memory of which will linger with us to our dying day.

There comes at last to every man and woman who labored, prayed, fought the good fight and breasted the manifold storms of life, a sense of rest — a rest like that which one feels when he escapes from the terrors of a raging tempest into the peace and comfort of a hospitable home — a rest like that which a child feels when held fast in the strong and loving arms of a parent.

There is a great, sweet trust in God which brings peace. We walk with Him; we feel that we are overshadowed by His presence and that nothing can separate us from His love. We feel that He is everywhere waiting about us and that He will overrule all things for our good. We have no fear; we have no doubts. He has opened to us and we are quiet, hopeful and happy. That is the summit of Christian life in this world. Out yonder at the end of our mortal career stands our Father's house of many mansions. We nightly pitch our tents a day's march nearer to that

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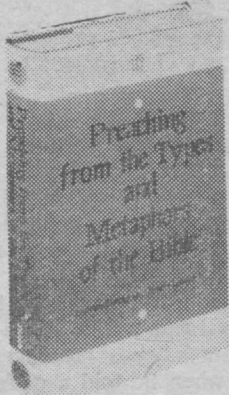
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final refuge. "There shall be no night there." "They need no candle, neither light of the sun."

"Infinite day excludes the night, And pleasures banish pain."

Gospel Church

(Continued from page seven)
faithful at his post day and night, especially in the night or time of declension, when "false teachers in sheep's clothing" are going abroad.

As a principal light in the church, he must give himself to reading, to exhortation, to doctrine for if his mind be in ignorance and darkness, how fatal it must be to the body.

The minister has just claims on the church. If his character is assailed falsely, or the truths delivered by him in the pulpit denied or injuriously stated so as to lessen his usefulness, she must stand by him and defend what is right on his part. The Scriptures authorize him to expect to be remembered in the prayers of the church, and that they should exercise Christian prudence when speaking of him. He has a claim on the church in temporal things, in order that he may give himself up continually to prayer and the ministry of the Word. In order that he may meet the claims of the church, she must faithfully discharge her duty to him. It is to the church and the congregation that he must look for his support; he cannot be a farmer, nor a merchant, nor anything else; his whole time, soul and body is required as a minister of the gospel.

To believe that if a preacher will be faithful in his office then, in that case, the Lord will provide for him, is unscriptural and absurd. God has commanded the church to pay him his wages, not to muzzle or let him go wayfaring alone; but as a preacher of the gospel he shall live of the gospel. God has authorized him to look to the church, and nowhere else; and should she deceive him, he must suffer, unless he has funds of his own, or leaves his ministry and follows some other occupation for support. What greater injustice can a church be guilty of than that of requiring

a man to give his time to her and the public, with the necessary expense of traveling, and not make provision for him? It is a breach of God's command; it is a breach of common justice. No such church can say that she loves Christ more than these temporal things.

Dear brethren, it is a great blessing to the community, to the church and the minister. When all do their duty to one another, with pure motives, when God's glory and man's good is the main spring of action, the church will increase in numbers, grow in a knowledge of divine things, and live in love.

(Circular Letter of Mississippi Baptist Association in 1831).

Where Has Mother . .

(Continued from page one)

earth. I believe the Bible. I believe this is true. I believe that mother has gone to be with Christ and is far better off than ever upon this earth. Today is a sad day for those left behind. But is it a sad day for mother? Oh, no. It is a glad and gladsome day. It is the best day she has ever had. She has been gone now for four hours and fifteen minutes. I do believe that she has experienced more joy in that time than in nearly seventy-one years upon the earth. I believe that.

How pale and thin and badly she looked as she lay dying! But, oh could I see her now among the saints in glory with the Saviour—how blessed and glorious she would appear! Will I miss her? Yes. Would I want her back like she was the last while, or even in her best days? No, I would not deprive her of the joy that is now hers to have her back upon the earth again.

Aunt Bertha is there. Aunt Hesia is there. Grandmother is there. Little sister Margaret is there. Now, mother is there. Oh, what a glorious reunion these last few hours must have been! My oldest son Steve is there. They have already met again. Oh, God is my witness just now. As I think of the glad joy that is going on this day in glory, I find a longing in my heart to join in. Oh, how much I am missing here of what they are having there. I could surely wish myself among them. Even so, come Lord Jesus.

Well, let them rejoice with a joy that shall never end or even abate. I envy them for this, but I do not wish to deprive them of it. It is mine, too. It has been bought for me by the precious blood of Jesus. I shall have it also. By way of the rapture, or by way of the angel band. Either way, it cannot be but so long until I shall join them there and be with them and others, and best of all with Jesus forever and forever. Some day you, too, must go. Where will you go? Believe on the Lord Jesus Christ and thou shalt be saved.

Thou Art The Man

(Continued from page six)

try. A man claiming to be a minister of Jesus Christ who preaches against the sins of the church or of the world merely to gratify a disposition to distress the guilty, or to punish someone against whom he has a grudge, is a moral monstrosity, and is neither a Christian minister nor a Christian. He is an ecclesiastical fraud; he is a wolf in sheep's clothing; he has stolen the livery of the court of Heaven to serve the devil in. Behind the personal preaching of the true minister there is a benevolent motive.

Oh, friends, cease to be angry with the preacher; be angry with yourselves. Forsake not God's house, but forsake your sins. Quarrel not with the lighthouse which warns you of the hidden rocks on which many a mariner on life's sea has suffered shipwreck. Quarrel not with the physician who tells you of the loathsome disease with which you are smitten, for he tells you not to harrow your feelings but to save your life.

But, thanks be to God, often the result of personal preaching is sincere repentance in those who hear. When the servant of God came to David and said, "Thou art the man," David was made conscious of his guilt, and exclaimed, "I have sinned against the Lord." How pathetic and penitential is the psalm in which he says, "Against thee, thee only have I sinned." God responded to his tears, and his cry for mercy and washed his soul from all iniquity. In the company to which Jesus gave the gracious invitation, "Come unto me all ye that labor and are heavy laden," there was an unblushing harlot who had invited the noonday to witness her shame. In these tender words she heard the voice of God speaking directly to her guilty soul, and the result was that she came and fell at Jesus' feet and bathed them with her tears, and then went away with the divine benediction, "Thy sins, which are many, are all forgiven thee."

Peter's sermon on the Day of Pentecost was heard, perhaps, by fifty thousand people, but only three thousand of them applied it to themselves. Only they inquired the way of life, gladly received the word, and promptly confessed the Christian ordinance of baptism.

Young man, young woman, or anybody in this congregation whose sins are unforgiven, to you, to you I repeat the warning of Christ, "Except ye repent, ye shall perish." To you, to you I repeat His promise, "Him that cometh to me I will in no wise cast out." Regard that warning and accept that promise today and you will leave this house with a redeemed and renovated soul and with the knowledge that your name is registered forever in the "Lamb's Book of Life."



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