

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 47, No. 24

ASHLAND, KENTUCKY, JUNE 24, 1978

WHOLE NUMBER 2177

INFANT SALVATION

By OSCAR B. MINK
Crestline, Ohio

"Jesus called a little child unto Him . . ." (Matt. 18:2).

THE ACCUSED ACQUITTED —
THE ACCUSED ACCOUNTABLE.

Those who believe in the sovereign providence of God are often accused of teaching that all who die in infancy are lost. This accusation is ill-conceived, and intended to cast the exponents of Divine and eternal fixation in a bad light on the stage of human reasoning. A brief and honest deliberation will reveal the contrary to be true, for only those who believe that salvation is wholly of God's pure and free grace, can believe without reservation in the salvation of infants. All those who believe salvation is dependent on human volition, or some other creature-effort, cannot believe in the salvation of infants, for it is agreed by all discerning minds that the fetus in the womb is incapable of entertaining the first proposal, much less giving assent to it; and it is understood that no religious action can be performed by it. Thus, those who

believe a person must perform some mental or physical action before God can save them impugn their own doctrine, oppose



OSCAR B. MINK

themselves, and consign all who die in infancy to damnation.

HEREDITARY DEPRAVITY

While so-called Christendom allows that man with a number of accumulated years becomes partially depraved, they staunchly

deny that infants and small children are in any measure depraved. However, we are not shut up to the vain reasoning of apostate Christendom regarding this issue. The Word of God is the final authority on all matters of faith and religious practices, and the Bible is candidly clear in its teaching on the matter of human depravity.

In resorting to the Scriptures we not only find they teach hereditary depravity of man, but that it is one of the most prominent doctrines in all of Holy Writ. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). There are a number of plain and obvious facts set forth in this text of Scripture, of which we will mention three: 1. Sin entered the human family by one man, the man Adam. 2. Death is predicated of sin. (The Bible knows nothing of death where there is no sin.) 3. Death passed upon all men, therefore, sin is universal.

Adam stood in the Edenic Covenant as the federal representative, and genetical head of the human (Continued on page 3, column 1)

THE STORY OF JOB

JOE WILSON
Winston-Salem, N. C.

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:11).

One of the great and precious ways of studying the Bible is studying the biographies of the men and women of the Bible. The doctrines, promises, warnings of the Bible are illustrated with Bible characters. Let them live before you, speak to you, and warn you, and bless you. Job is a real person. There are those who make this person to be a myth. But Ezekiel 14:14, 16, 18, 20 and James 5:11 surely let us know that he was a real person. The story of this book is a real story. It truly happened just as it is set before us in God's Word.

The Book of Job may well be the oldest of the Bible Books. It does seem fairly clear that Job must have lived before the time of Moses and before Israel became a nation. It is likely that he lived somewhere around the time of Abraham. There is a Job mentioned in Gen. 46:13, but the word there is a different Hebrew word, and this is not likely the same person as in the Book of Job.

Let us look at Job as he is when we first meet him. Read Job 1:1-5. Job is presented to us as a very godly man. God calls him a perfect man. This does not, of course, even imply that he was sinless, but that he was a mature person, well developed in his spiritual life. He was an upright man, walking in right paths. He feared God. Oh, that we might hear the expression today that used to be common among God's people. One would say of another, "He is a God-fearing man." Why do we not hear that more often today? It should be clearly seen in the life of every child of God that he is one who fears God. Job eschewed evil. Surely, one who fears God will eschew evil. He will avoid evil for he desires to please God.

Job was a prosperous man. He had seven sons, three daughters, seven thousand sheep, three thousand camels, five hundred yoke of

oxen, and five hundred she-asses. He was the most prosperous man in his part of the world. God is sovereign in the distribution of material things. He does not often see fit to give great wealth to His



JOE WILSON

children, but at times He does. I do not accept the common theory that a sign of spiritual favor with God in the O.T. was material blessings, but not in the N.T. Or that the O.T. believer looked for earthly blessings while we look (Continued on page 6, column 2)

SUMMARY OF THE CHRISTIAN BELIEF

We believe, that the Holy Bible was written by men divinely inspired; that it is the only sufficient and perfect rule of faith and practice; and that, among others, it teaches the following important truths:

1. That there is only one living and true God, infinite in every natural and moral excellence; and that He has revealed Himself as the Father, and the Son (or the Word,) and the Holy Ghost — the same in respect to divine essence, whatever distinction there may be in some respects, — and supremely worthy to be loved and revered, obeyed, confided in, and praised. See Deut. 6:5; Isa. 44:24; Deut. 32:4; Ps. 36:5; 34:8; John 10:15, 30; 1:1-13; Rom. 9:5; 1 Tim. 3:16; Rev. 1:8; John 14:26; 15:26; Acts 5:3,4; 1 Cor. 3:16; 12:11; Matt. 28:19; Ps. 34:8.

2. That man was created holy, but, by wilfully violating the law of his Maker, he fell from that state; by nature, there is in us no holiness; we are all inclined to evil; and, in that all have (Continued on page 8, column 1)



LARRY J. KILLION

even some true Christians are guilty of this erroneous method of hermeneutics, such as the A-millennial brethren and the followers of Scofield and his universal invisible church theory.

It is this heretical doctrine which we wish to deal with in this article, and we hope to prove by a sound system of logic that the universal

SALVATION . . .

SUBJECTIVE EXPERIENCE v. OBJECTIVE PERSONAGE

ROY SNELL
Charleston, W. Va.

When as a young Christian and for more years than I like to admit, I was appallingly ignorant of the things of the Lord. I knew nothing of church truth and precious little concerning the doctrines of grace. I did know that I had been a vicious, violent and depraved person until the Spirit of God showed me my lost estate and irresistibly drew me to our Lord. Being dull of intellect and so slow to learn, I found myself too often tossed about and cast down as I listened to speakers from various denominational fields, many who had varied and sundry ideas about the salvation "experience."

Now seemingly at last, I have either gained some perspective or I have become too critical of some of the things that are being preached today. Any reader may be the judge. A case in point — Recently I attended an assembly, not my own but supposedly one of like faith and order. They were having revival services and as is usually the practice, the speaker was from another assembly and another town. Again as is the plan of practically all of these visiting speakers, the norm is to preach to the church for one, two, three

invisible church theory is a farce because of the meaning of "ecclesia." It is this Greek word which, when translated properly, shows the church that Jesus built to be a local, visible assembly of scripturally baptized believers called out to do His will.

First of all, let us discuss the word church, which is the word used to translate the word "ecclesia" in our English Bible. We must remember that the word church means many different things to many different people. It could mean anything from a building, to a worship service or a denomination, or all professed Christianity, or something else. Now, all of these various meanings can not be attributed to the Greek word "ecclesia." "Ecclesia" has a much more narrow meaning than all the different ideas that are linked to the word church. It should not be translated in our English Bibles today. It was usually translated as congregation until King James authorized that translation, with rule 3 of his 15 rules stipulating that old ecclesiastical words were to be used, such as church for congregation. Therefore as we study the word "ecclesia" let us keep the word church out of our mind until we find the true meaning. What is an "ecclesia"?

According to every Greek-English Lexicon we have seen, it is an assembly, an organized body, in opposition to a casual meeting. Etymologically, it comes from the word "ekkletos" which means called out, but a distinction should (Continued on page 5, column 2)

or more sessions. The members must needs be revived, re-dedicated, re-committed, resolved, saved or re-saved or whatever the traffic will allow.

This visiting gentleman followed the pattern and soon had everyone looking within their hearts and lives for "subjective evidence" of their calling. In the context of his sermon he used First Corinthians 13:5. He managed to drop the "not easily provoked" and just used the "not provoked" portion of the verse. Then he proceeded to suggest that if you did get provoked with your wife, then you probably didn't love her as you should. The logical reasoning, in context, then followed that if you were prone to get provoked then likely you didn't love the Lord and probably were yet in your sins.

Now I knew full well that we are to search ourselves to see whether we be in the faith and that we are to make our calling and election sure but that seemed to be a bit extreme to me. The problem with forever looking within for evidence is that any honest Christian who has been in the way for awhile, can, under close scrutiny, find enough residue from his old depraved nature to cause him to question his effectual calling. Unless this honest soul is too heavenly minded to be of any earthly use, then he must admit that his depravity has only settled to the bottom, like mud in a pond, there to await until someone throws in a stone or stirs it with a stick. Then wells up that old muck and mire and he finds himself sometimes capable of resentment, wrath, jealousy, doubts, fears and misgivings. No longer the bent of the Christian's life but the proneness is still there. "Prone to wander, Lord, I feel it, prone to leave the God I love." Subjective evidence of salvation has its place but that, too, can be deceiving. The only thing trustworthy is to look away from such "subjective evidence" and to look full upon an "objective Personage," the Lord Jesus Christ.

Moving along in this same vain, I recall recently reading some messages from a really good pastor, now deceased. At one stage he also moved into what I con- (Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE ESSENTIALITY OF BAPTISM

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized with the baptism of John" (Luke 7:30).

The counsel of God toward the Pharisees and lawyers was the solemn admonition by John to repent, to be baptized and to prepare for the Messiah's kingdom. But this generation of vipers rejected the counsel of God against themselves. This does not mean they frustrated God's eternal purpose, for this can never be. It means that they merely violated

His command. The Ethiopic version renders it: "They despised the command of God." By despising His command they rejected His counsel. This they did to their own hurt or detriment.

From this text we see it is the command of God for a penitent believer to be baptized. To despise and disobey this command is to reject the wise counsel of God. He who rejects what God commands, rejects it to his own injury. It will go ill with any penitent believer who despises and disobeys the mandate of Divine Wis-

dom.

RELATION OF BAPTISM TO SALVATION

All the major Christian denominations in the world teach that baptism saves or helps save. They contend for the doctrine of baptismal regeneration. They make baptism essential to salvation, believing the rite is the effectual means by which remission of sins and regeneration are obtained. This view is so wide spread that for one to question it brings him into immediate controversy with (Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

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

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PUBLISHED WEEKLY, except last week
of December, with paid circulation in every
state and many foreign countries.

SUBSCRIPTION RATES

One year \$4.00; Two years \$7.00
Five years \$14.00; Life \$50.00
CLUB RATE: 15 or more each \$3.00

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Entered as second class matter March
4, 1978, in the post office at Ashland,
Kentucky, under the Act of March 3,
1879.

Baptism Essential

(Continued from page one)

the masses of water salvationists.
Baptist churches alone repudi-
ates the idea that baptism liter-
ally washes away sins. We deny
baptism is the bath of regenera-
tion. In all ages since apostolic
times our people have taught the
new birth in all cases is essential
to baptism, not baptism essential
to the new birth. We teach that
baptism is the first act of obedi-
ence on the part of the saved soul.
We hold it is an outward expres-
sion of an inward work of grace
which has already taken place in
the sinner's heart. We maintain
it is God's appointed way to pro-
fess repentance exercised, faith
possessed and regeneration en-
joyed.

Baptists do not make too little
or too much of baptism. We have
ever occupied the middle ground.
We have never sympathized with
those who make baptism every-
thing, nor with those who make
it nothing. Baptists have given
their blood in rivers at a martyr's
stake because they believed bap-
tism was an institution of Heaven.
We were called Anabaptists (re-
baptizers) from post-apostolic
times until the time of the Protes-
tant Reformation. Since that time
we have been known as Baptists.

As Baptists we do believe that
the ordinance of baptism is of the
utmost importance. We teach
that it is of the greatest dignity.
We affirm it is essential to obedi-
ence and acceptable worship of
God. Today I want to list some
of the things we believe baptism
is essential to for the born-again
believer.

CONFESSION OF SINS

We believe it is essential to the
confession of sins. Matthew 3:5-6
declares: "Then went out to him
(John) Jerusalem, and all Judea,
and all the region round about
Jordan, And were baptized of him
in Jordan, confessing their sins."
John the Baptist preached that
men should repent of their sins
and believe on the coming Mes-
siah (Acts 19:4). All who gladly
received these words were bap-
tized in the Jordan River. This
baptism had a view to the confes-
sion of sins.

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JUNE 24, 1978

PAGE TWO

This is true of Christian bap-
tism today. It is a confession and
acknowledgment of sins. The can-
didate pictures how the wages
of sin are death, and how Jesus
Christ died for sinners. In bap-
tism we represent the sufferings
and death of Christ for our sins.
The performance of this sacred
obligation declares we are dead
to sin by the atonement of Jesus
Christ.

Care should be taken on the
part of the church to see none
are admitted to this ordinance but
such as have been brought to a
humble and hearty acknowledg-
ment of sin. Before baptism a
person must acknowledge his own
sins before God. Taking the
whole blame upon himself, laying
nothing to the charge of God or
man. This is true repentance.
Only when he takes the blame
upon himself can he look to God
for mercy and salvation. When he
realizes Christ has forgiven his
sins, it is his duty to be baptized
because of the remission of his
sins (Acts 2:38).

FULFILL ALL RIGHTEOUSNESS

Jesus Christ told John the Bap-
tist: "Suffer it to be so now; for
thus it becometh us to fulfill all
righteousness" (Matt. 3:15). The
Lord of Heaven insisted that John
baptize Him. He looked upon
baptism as a righteous act that
must be fulfilled. Baptism in
water was a part of the Father's
will which He came to fulfill.

The Saviour said: "It becometh
us," meaning Himself and all who
would be His disciples. It be-
came Christ to be baptized, and
it behooves us to go and to do
likewise. Our Lord received the
baptism of a servant that His
servants might gladly receive the
baptism of the Lord. By submit-
ting to water baptism Christ put
the greatest honor upon this
holy ordinance.

By receiving baptism Christ did
not actually fulfill all righteous-
ness. Rather He prefigured His
coming death, burial, and resur-
rection by which He would ac-
tually fulfill all righteousness
(Luke 12:50; I Cor. 15:1-5; Gal.
3:1). Our Lord was baptized with
a view to His coming death and
resurrection. Christ actually ful-
filled all righteousness for the
elect at Calvary, which was sym-
bolized in His baptism.

Jesus Christ commands us to
fulfill all righteousness in the same
way in our baptism. Penitent sin-
ners must believe in Christ, who is
"the Lord our righteousness"
(Jer. 23:6) and who is made right-
eousness unto us (I Cor. 1:30).
After doing this we are to be im-
mersed into the faith that Christ
is our righteousness (Rom. 4:5).
Such a baptism symbolizes our
faith in Christ's vindication of the
righteousness of the law and re-
deeming us from its curse. Bap-
tism is a public profession of union
with the redemptive benefits of
the death, burial and resurrection
of Christ.

To prescribe baptism as a means
of obtaining the righteousness of
Christ is to pervert the whole
gospel and attempt to make the
symbol the savior. Baptism is a
righteous act to be submitted to
by a person who has already ob-
tained the righteousness of God by
faith. You cannot perform a right-
eous act until you are born again.
Acts of righteousness are the evi-
dence of spiritual life, not its
cause. The Apostle John said:
"If ye know that he is righteous,
ye know that every one that doeth
righteousness is (not shall be)
born of him" (I John 2:29).

THE PROFESSION OF FAITH

Christian baptism is the profes-
sion of our faith in Christ to be
our Saviour. In Mark 16:16 it is
written: "He that believeth and
is baptized shall be saved; but he
that believeth not shall be
damned."

Faith precedes baptism, yet it
is the next thing to follow after
faith in Christ to be your Saviour.
"He that believeth" is the per-
son who has come to Christ as a
poor perishing sinner. It is the
person who has come feeling no
merit and relying completely upon
Christ to save his poor lost soul.
By faith he has committed his soul
to Jesus Christ, expecting life and
salvation by none other than the

Saviour.

He who has such a faith ought
to make a profession of it by being
baptized. Baptism must follow
faith in Christ. In New Testa-
ment times after a man believed
he was almost always baptized
to profess his faith in Christ.
Faith and baptism are the begin-
nings of the Christian life; faith
in Christ the means of inward sal-
vation and baptism the profession
of faith before men. Baptism is
the first and natural results of be-
lieving. Faith receives Christ in-
wardly and baptism declares this
reception outwardly to the world.
In Mark 16:16 baptism is put for
the external sign of the inner
faith of the heart, just as confess-
ing with the mouth is in Romans
10:10.

Jesus did not say in Mark 16:16
no man could be saved without
baptism. But He strongly implied
that where it is neglected by those
who know it to be Christ's com-
mand, we may well doubt that
they have the faith of Christ. The
proof of faith in Christ is seen in
our obedience to His commands.

Baptism is not essential to sal-
vation for the thief on the cross
went to Paradise without it, and
Simon Magus went to Hell even
though he believed and was bap-
tized (Acts 8:13). Baptism is the
natural results of faith. It is es-
sential to the profession of our
faith; yea, this act is the profes-
sion of our faith before the world.

SYMBOLIZES UNION WITH CHRIST

The act of Bible baptism is
essential to symbolizing our spiri-
tual union with Christ our Redeem-
er. To the Romans Paul said:
"Know ye not, that so many of
us as were baptized into Jesus

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Christ were baptized into his
death? Therefore we are buried
with him by baptism into death;
that like as Christ was raised from
the dead by the glory of the Father,
even so we also should walk
in newness of life" (Rom. 6:3-4).

The death of Christ was the
means by which sin was destroyed,
and His burial the proof of His
death. He arose to declare He
had put away our sins and justi-
fied all who believe in Him. All
true believers had a co-death, co-
burial and co-resurrection with
Christ their representative. Bur-
ial in water baptism is the declara-
tion in the world that Christ's
death and resurrection was our
death to sin and resurrection to
eternal life. Paul said: "We are
buried with him by baptism into
death." The waters roll over us
to show our sins are buried in the
grave with Christ. We are raised
from the water grave to declare
we share the resurrection life of
Christ.

In Romans 6 Paul makes bap-
tism a burial. He never speaks
of it as a birth as does modern
water salvationists. Dipping in
water is a figure of burial and
not dying. The Pauline idea is
that those baptized are already
in union with Christ. He distinct-
ly says: "... buried with Him,"
not in order to find Christ in the
water. They are buried in bap-
tism as proof that they are al-
ready dead to sin by the death
of Jesus Christ.

By faith in Christ we are dead.
But in baptism this truth is ex-
hibited in a figure. To be bap-
tized into Jesus Christ imports
being baptized into the faith of
His death as our substitute. The
death in baptism is a figurative
death, founded on the real death

by faith in His blood. The believ-
er has a real death, burial and
resurrection with Christ by faith.
Baptism presents by a striking
figure the union of the believer
with Christ in His death, burial
and resurrection.

Baptism portrays our death with
Christ, but it in no wise brings
about death. If we have not died
with Christ by faith at Calvary,
there is no meaning to baptism.
Such a baptism is a sham and a
fraud; it is a symbol without a
substance. Let us never ascribe
any saving efficacy to the waters
of baptism, for this ordinance dis-
claims all human merit. It is
designed to manifest that we as
awful sinners died with Christ.
Baptism is the cross translated
into symbol. We are to see in the
waters of baptism our standing
in union with our risen Head be-
yond the executed sentence of an
injured law, our complete securi-
ty in Christ's redemption, and
our righteous duty to rejoice ever-
more in this grace.

"There is no moral force or
power in the simple act of bap-
tism to bring about the death of
sin. Its highest office, in this
respect, as an emblem of burial,
is to symbolize or declare a pre-
existing moral conformity to the
death of Christ. In respect of
Christ's death, it affirmed 'He
died unto sin once' (Rom. 6:10);
'and was buried' (I Cor. 15:4),
in testimony of the truth of his
death" (THE DESIGN OF BAP-
TISM by James A. Kirtley, pp.
49-50, 1873 edition).

PUTS ON CHRIST

The Bible teaches that baptism
is a means of putting on Christ. I
say a means because it is not the
only means as can be seen in
Romans 13:13-14. In Galatians
3:26-27 we are told: "For ye are
all the children of God by faith
in Christ Jesus. For as many of
you as have been baptized into
Christ have put on Christ."

In these words the apostle re-
veals that those who are the chil-
dren of God by faith in Christ's
death and resurrection are fit sub-
jects to be baptized. He does not
make baptism the means of people
becoming children of God, for
faith, which comes before baptism,
is the means of sonship. Paul says
that baptism is a means by
which the children of God put on
Christ before the world.

The Galatians had symbolically
put off Moses and put on Christ.
They had divested themselves of
their righteousness, which came
by law-keeping, and had been
clothed upon with "the righteous-
ness of God which is by faith of
Jesus Christ unto all and upon all
them that believe" (Rom. 3:22).
In putting on Christ in baptism
they symbolically represented put-
ting on the relationship of sons
of God. By this act they showed
they had put on Christ's righteou-
ness, sentiments, opinions, char-
acteristics, and traits — like a
man would put on a new suit of
clothes. Baptism is the Chris-
tian soldier putting on the uniform
of Christian service.

CHURCH MEMBERSHIP

Baptism is essential to mem-
bership in the body of Christ.
Only persons baptized in water
can be added to the church. In
New Testament times men were
added to the church by a vote
of the congregation and by the
act of baptism. Acts 2:41 says:
"Then they that gladly received
his word were baptized; and the

same day there were added unto
them about three thousand souls."
The Holy Spirit, who led us to
faith in Christ, also leads us to
receive water baptism by which
we enter the assembly of Christ:
"For in one Spirit were we all
baptized into one body" (I Cor.
12:13 ASV).

The church is not a place for
the unregenerate, nor for unsaved
souls seeking salvation. The
church has no authority from God
to receive a child of the Devil
and hope by baptism to trans-
form him into a child of God.
A New Testament Baptist church
is for the saved, and only the
saved can be added to the Lord's
church (Acts 2:47). "Men come
through Christ to the church, and
not through the church to Christ.
Only those who are first in Christ
can be in the church — and of it.
Baptism demands this end, guards
this great doctrine, and insists
upon its practice" (THE MORAL
DIGNITY OF BAPTISM by J. M.
Frost, p. 131).

TO PARTAKE OF THE LORD'S SUPPER

Baptism is a prerequisite to the
Lord's Supper. Baptism always
preceded the memorial supper
the Bible, for it was the first of
two ordinances which Christ in-
stituted. There is no record in
the New Testament where an un-
baptized person partook of the sup-
per. All the eleven apostles who
were present and partook of the
supper when it was instituted were
baptized by John (Matt. 3:11).
All the members of the Jerusalem
church in Acts 2:41-42 were bap-
tized. All the Corinthian church
had been baptized (I Cor. 1:13;
12:13). Hence there is no scrip-
tural authority for inviting or ad-
mitting the unbaptized to the
Lord's Supper.

TO DECLARE FAITH IN THE RESURRECTION

Christian baptism is essential
to declaring our faith in the future
resurrection of the body. "For
if we have been planted together
in the likeness of his death, we
shall be also in the likeness of his
resurrection" (Rom. 6:5). As bap-
tism is a picture of Christ's resur-
rection, it also foreshadows the
future resurrection of the believer
in the likeness of Christ. By the
act of water baptism the believer
says, "I believe the Lord is com-
ing again and my body will be
raised from the grave as it is now
being raised from the water."

This truth is seen in I Corin-
thians 15:29: "Else what shall they
do which are baptized for the
dead, if the dead rise not at all?
Why are they then baptized for
the dead?" A believer is bap-
tized upon his faith in the future
resurrection of his body at the
coming of Christ. To prove the
resurrection of the dead Paul is
asking: "If the dead rise not at
all, why are believers baptized
for the dead?" If the dead rise
not, then baptism is an unmean-
ing and an absurd ordinance.
This proves the symbolic relation
of baptism to the future resurrec-
tion of the dead.

Baptism symbolized a threefold
resurrection: The resurrection
of Christ, the spiritual resurrection
of the believer, and the future lit-
eral resurrection of the believer's
body at the coming of Christ.

THE ANSWER OF A GOOD CONSCIENCE

I Peter 3:20-21 declares: "Which
sometime were disobedient, when
(Continued on page 4, column 3)

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Infant Salvation

(Continued from page one)

family. In his loins was the element from which every terrestrial man would be born, and had he remained faithful to the covenant conditions, his children would have been born in the Edenic paradise as innocent as their father. Adam was innocent until he transgressed the covenant stipulations (Gen. 2:15-17, 3:6), which resulted in forfeiture of his innocence, and expulsion from the garden. Since all are born this side of expulsion, all are born in the likeness of fallen Adam, and in fallen Adam, "all die" (I Cor. 15:22). Adam, by sinning, sowed the seed of universal death, and the corruption he suffered in his rebellion against God has flowed down to all of his posterity on the river of heredity. "All have sinned" (Rom. 5:12) is in the perfect tense, and shows the action complete. All have sinned in their covenant head, Adam. Universal death ensued, and seeing all men are not physically dead, it is to be understood that moral and spiritual death is what the inspired writer refers to.

It is to be further understood that this death is not a respecter of age. The uniform teaching of Scripture is that death is the inevitable result of sin, "The wages of sin is death" (Rom. 6:23). "... Sin entered into the world, and death by sin" (Rom. 5:12). "Sin... bringeth forth death" (James 1:15). In view of this absolute and undeviating rule, Job asks, "Who can bring a clean thing out of an unclean?" And he answers his own question with awesome finality, "Not one" (Job 14:4). The human family sinned in Adam, and that without a cause, so all deserve to die, and that without mercy.

INFANTS TOTALLY DEPRAVED

David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). He further says, "The wicked are estranged from the womb; they go astray as soon as they be born speaking lies" (Ps. 58:3). Solomon says, "Foolishness is bound in the heart of a child" (Prov. 22:15), and the apostle Paul says, "We were by nature the children of wrath the same as others" (Eph. 2:3). Man's religion will not allow God to save apart from some human contribution, knowing that infancy and childhood could not make this necessary contribution, and seeing that the mortality tables do not except infants and children; so, in an effort to keep their salvation-by-works scheme intact, they invented the infant-innocence theory. In so doing, one lie begets another lie, by which a dangerous disservice is done unto children.

Roman Catholic affusion, Protestant sprinkling and the freewill Missionary Baptist age of innocence for children, are all inventions of men. These inventions cannot save, nor help save the newest infant. The Roman priest says a few words of mumbo-jumbo and their infants born dead are in Limbo. Someone asks, where did

the Catholics get Limbo? The answer is from the same can of heretical religious stew that the Protestants got pedobaptism and the Arminian Baptists got the age of accountability doctrine. As witness against the age of accountability theory we call a number of men to the stand.

First, we hear from King David. His testimony is, "Verily every man at his best state is altogether vanity" (Ps. 39:5). Is not vanity sinful? And is not man at his best state when he is as yet in his mother's womb? Will he not, according to David's testimony (Ps. 58:3), as soon as he be born go astray speaking lies?

Next, we call earth's meekest son of Adam, Moses. He says, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Viewing this text from the context it is readily seen that Moses uses the term "man" in the generic sense, meaning both sexes and their children. Moses speaks of the heart of man, and says, "His heart was only evil continually." That is, from the first day of his state in nature, until he is given a new nature every thought emanating from the seat of his emotions and desires is continually evil. "The imagination of man's heart is evil from his youth" (Gen. 8:21).

We hear from our third witness, "For I know that in me (that is in my flesh) dwelleth no good thing" (Rom. 7:18). Paul, in the context, reveals not only that there is no good thing in man's fallen nature, but that man, as he is, in nature, is antagonistic toward all that is good and holy. He that knoweth the hearts of all men, said, "That which is born of the flesh is flesh" (John 3:6). And Paul said, "So then they that are in the flesh cannot please God" (Rom. 8:8). The pronoun "they" is plural and includes Adam and all of his posterity irrespective of age. Christ said, "... No man cometh unto the Father, but by Me" (John 14:6). It is obvious that Christ uses the term "man" in the generic sense in this text, meaning man in the womb, or man hensive, and covers all places, on the moon. Yea, it is all comprehensions and periods of time.

The simplicity of childhood is in great degree effective in restraining the overt sinning of children, but we err when we confuse simplicity with innocence. The youngest infant has in its bosom the elements which are capable of producing a Herod or a Hitler, and God sees the whole man in the infant. Speaking of the heart, Jeremiah says, "It is deceitful above all things, and desperately wicked." In light of this fearful truth is it any wonder there is so much space in Scripture exhorting parents to train up their children (Deut. 31:12-13; Prov. 22:6; 22:15; 29:17; Eph. 6:4, etc.).

Apart from the operations of grace all of Adam's posterity are defiled. To argue against this truth is to try and overturn the



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

For July 2, 1978

II Thessalonians 1:5-10.

Intro.: We must always keep in mind that God is holy and righteous and therefore He will not overlook sin. This is vividly brought out at the cross. Our lesson shows the consummation of those who were saved from their sins and in contrast those who died in their sins.

Verse 5

"Which is a manifest token of the righteous judgment of God." As we consider this verse with Phil. 1:27, 28, we are made to realize that the sufferings of God's people at the hands of wicked men is indicative of the salvation of the one and the perdition of the other. It further brings out the correctness of God's dealings with both. The judge of all the earth will do right. This will be and, even now, is publicly demonstrated for all to see. However, temporarily it appears on many occasions the wicked are prospering and the righteous are losing. But this will all change (Psa. 73:3-19; Luke 16:19-26). The judgment of God has to do primarily with the consummation of all things, both for the righteous and the wicked.

"That ye may be counted worthy of the kingdom of God." Fitness for the kingdom of God, which is a kingdom of righteousness, is based on a new birth and, in consequence, a new life. The entrance and enjoyment of the kingdom of God is dependent on this (John 3:1-8). So the saints will be proven to be fit subjects for the kingdom. Assuredly, this birth and this life are of God (John 1:12, 13; Phil. 2:12, 13).

"For which ye also suffer." The saints bowing to the sceptre of the King of the kingdom, and their readiness to serve and to suffer for His cause are evidences of their worthiness (Acts 5:41). The man who doesn't take Christ's yoke upon him only manifests he is yet a rebel (Matt. 11:8-30).

Verse 6

"Seeing." Perceiving or understanding that truly it is a righteous thing for God to judge the wicked for their opposition to the saints. We are made to understand that not only does God take the activities of the lost and make them work together for good to the saved (Rom. 8:28), and thereby further the gospel of Christ (Phil. 1:12), but that He will call them into account for their sins proving them to be responsible.

So, "it is a righteous thing with God to recompense tribulation." God never has and never will deal

irrevocable law which states "Like Begats Like," or "Kind brings forth after its kind" (Gen. 1:24-25). Infants are the offsprings of a corrupted stock and are therefore corrupted by nature, and later by practice. Adam's sinful nature is propagated by ordinary generation, for it is said that he "begat a son in his own likeness after his image" (Gen. 5:3). God's indictment of Adam was an indictment of the human race, including infants, therefore, all need a Saviour.

People who believe the Bible, believe in salvation by the pure grace of God, apart from works. People who believe in salvation by grace have no trouble believing in the regeneration of infants, for they believe God has the power and ability to save whom HE will.

"For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:15, 16). "Of His own will (Continued on page 4, column 4)

unjustly with any man. What a man sows that will he also reap (Gal. 6:7). The saved are not saved because they deserve it, for we were all by nature the children of wrath (Eph. 2:3) and were as guilty as the rest (Rom. 3:23), but it was because of the grace of God (Eph. 2:8; Titus 2:11). So if God had not appointed us to obtain salvation, (I Thess. 5:9) we too would have had tribulation poured out upon us.

"To them that trouble you." The wicked have always stood in opposition to the righteous, beginning with Cain onward (Gen. 4:8; I John 3:12). We see this in Gal. 1:7 and Acts 15:24. The Bible warns us even now are there many anti-Christians in the world (I John 2:18).

Verse 7

"And to you who are troubled." Some of the saints had been reached by the fiery darts of the wicked. Like Elijah, they were discouraged and perplexed. This seems to be a weak point in most saints. Therefore, we need to heed the admonition in John 14:1, "Let not your heart be troubled."

"Rest with us." How we need to learn to "wait on the Lord" for "in due season we shall reap if we faint not." Yes, we "have need of patience." Both Paul and the saints at Thessalonica, like John and those to whom he wrote, were companions in suffering.

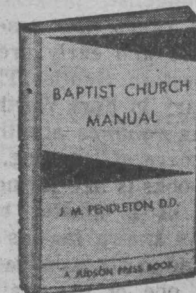
"When the Lord Jesus shall be revealed from heaven." This unveiling, this manifestation, this appearing, is in relation to the judgment of God on the wicked. This appearing is to be distinguished from the one we read of in I Thess. 4:13-18. Here Jesus comes not as a bridegroom, but as a mighty warrior, a conquering King, a righteous Judge. In I Thess. 5 it was referred to as sudden destruction coming on the wicked. This has to do with the great tribulation, but also at the end of the millennial reign and at the white throne judgment. This is brought out in the book of Revelation in specific detail.

"With His mighty angels." Angels will be associated with the rapture and also with the revelation. Angels are ministering spirits sent forth to minister to the heirs of salvation (Heb. 1:14). Truly they are caretakers of the saints. However, they are also associated in the punishment and the judgment of the wicked. This is seen throughout the Word of God, but especially in relation to the final judgment of the wicked. They will gather the tares in bundles (Matt. 13:40-42).

Verse 8

"In flaming fire." Jesus Christ will literally come in person to

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administer literal judgment which results in literal suffering. Yes, we are dealing with literal events. So we have words of comfort in relation to the rapture and words of warnings in relation to the revelation.

"Taking vengeance." The purpose of the revelation is spelled out in regard to the lost. Christ will come rendering a just recompense of reward. Jesus comes in the air to take us up, but He comes back to this earth in judgment taking vengeance.

"On them that know not God, and that obey not the gospel of our Lord Jesus Christ." How many are there who are like Pharaoh when he said, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:2). Surely "the fool has said in his heart there is no god." Those who look out on the universe and don't recognize there is a creator are without excuse (Ps. 19:1,2; Rom. 1:20). And then to think there were those in Thessalonica who not only could see the creation, but had seen the Creator Himself, and had not bowed to His authority, or at least had heard the gospel preached. Sad to say this is true today. Very few know the God of the Bible, nor have believed the true gospel (Rom. 10:1-4).

Verse 9

"Who shall be punished." "They shall not escape" (I Thess. 5:3). "And in hell he lift up his eyes, being in torments" (Luke 16:23-25, 28). There shall be "weeping and gnashing of teeth" (Matt. 13:42). "With everlasting destruction." The immensity and the extent of the punishment is appalling. The duration is unending, and the agony is beyond imagination.

"From the presence of the Lord." When Jesus cried out on the cross, "My God, My God, why hast thou forsaken Me," this is what the lost will experience forever in hell. Try to think what it would mean to be forsaken of family, friends, all comforts, and you get some small idea of this. Compare what happened to Cain (Gen. 4:11-16).

"And from the glory of His power." When I think of the wicked, who enjoy the beauties of God's universe, who practically worship the sun, mountains, flowers, rivers, etc., I am compelled to remind them, all of these will be gone in Hell! No, His presence and His power will not be seen or felt in Hell!

Verse 10

"When He shall come to be glorified in His saints." Thank God we are now waiting for the manifestation of the sons of God (Rom. 8:19). I believe part of the punishment of the wicked will be to see the saints exalted and enjoying eternal bliss. When Jesus Christ rules and reigns on this earth He will be glorified in His saints and that is only the beginning.

"And to be admired in all them that believe." There is now, to some extent, and there will be admiration, adoration, and exaltation among the saints of God concerning the Lord Jesus Christ (Rev. 1:5,6; Rev. 4:9-11; Rev. 5:9-12).

("Because our testimony among you was believed). This had special meaning to the saints at Thessalonica and to all other true believers. Does it include you?

"In that day." What a day that will be for the saints, but how solemn in regards to the lost!

CONCLUSION: How is it with you? In which category are you?

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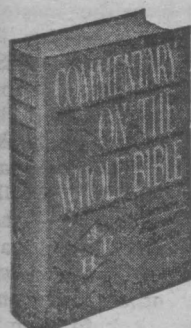
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PAGE THREE

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SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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What are the seven spirits in Rev. 1:5?

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Just as there is one Father and one Son, so there is just one Holy Spirit. There are only three persons in the Godhead. But there are seven functions of the Holy Spirit. In Isaiah 11:2 we find six of these functions. In this verse the Spirit of the Lord is said to be "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." Here we have six of the functions of the Holy Spirit. There in John 16:8 we read, "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." The word "reprove" in this verse comes from the Greek word ELENCHO which also means to convict. So it should read, And when He is come, He "will convict the world of sin". And, of course, the world here is the elect world. Those who make up the non-elect world are never convicted of their sins. They love and enjoy them from the cradle to the grave.

So when we add the Spirit of conviction to the six functions of the Spirit of the Lord found in Isaiah 11:2 we come up with the seven Spirits in Revelation 1:4.

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John to the seven churches which are in Asia: "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne."

I have read a few commentaries on this passage and most of them take the position that the number seven represents completeness or perfection and that it actually means the entirety of the Holy Spirit. In other words the seven Spirits actually mean the Holy Spirit.

I am inclined to believe that we must take the Bible literally as much as possible. If the number

seven means one here then the number seven in the first part of the verse would mean one in reference to the churches. The next two chapters, however, prove otherwise as we see seven different churches described. Frankly, I think the seven spirits are just that, seven spirits that serve God before His throne.

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The Greek word commonly used for "spirit" is "pneuma," and is often used of evil spirits or demons (Mt. 8:16; Lk. 4:33; etc.). But this is not the case here, note the capital "S" in the spelling of the word "Spirit" in this text. This is of some significance, for it shows that the KJV translators did not accept it as a reference to evil spirits. References to evil spirits are always spelled with a small "s". There are many evil spirits, but only One Holy Spirit.

"The seven Spirits which are before His throne." "Spirits" as used here is an allusion to the Holy Spirit in a sevenfold manifestation, and has to do with His manifold agency as the Vicar of Christ in the world. The number seven is the Biblical number of completion, and as used in this text denotes the diversity and perfection of the Holy Spirit in all of His operations.

He is to the Lord's people, and more especially to the Lord's churches what He was to ancient Israel; that is, 1. He is the Spirit of the Lord, 2. Of wisdom, 3. Of understanding, 4. Of counsel, 5. Of might, 6. Of Knowledge, 7. And He is the Spirit of the fear of the Lord (Isa. 11:2).

The seven Spirits being before God's throne designates the fact that the blessed Holy Spirit is ever ready to be sent forth in the plenitude of His power to accomplish the perfect will of God for the peoples of the earth: "Which are the seven Spirits of God sent forth into all the earth" (Rev. 5:6). The chief purpose of the Holy Spirit in this age is to empower the Lord's churches, and it is through His indwelling that they shall be ushered into glory without blemish and without spot. Over and against this truth are the false churches indwelt by the spirit of error in its infinite manifestations, doing all they can to prevent the glorifica-

tion of Christ by the Holy Spirit in the true churches of God.

Wherefore, we are admonished to "try the spirits whether they, are of God" (I John 4:1).

Baptism Essential

(Continued from Page Two)

once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us. (Not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Noah and his family were saved by the ark, a type of Christ. The water of the flood floated the ark, declaring they were safe. The water saved the eight souls from perishing by bearing up the ark. The same may be said of Christian baptism. It is an act which declares by symbolism we are saved by Jesus Christ.

Peter makes it plain that baptism is the antitype of the ark. The construction of the ark was God's command, even so is water baptism. The going into the ark represented a burial, and the going out of the ark was a picture of a resurrection from the dead. Those who went in the ark were already saved, even so baptism is for those already saved by Christ. The flood waters lifted up the ark, just as baptism lifts up Jesus Christ. That is why Peter adds: "... by the resurrection of Jesus Christ." Baptism is a figure of the resurrection of Christ.

That which saves in a figure can save in no other way, and Peter says baptism saves in a "figure." To make the figure the saviour is a terrible perversion of the Scripture. Any person who does not know the difference between the picture of a man and the real man has no business in the pulpit. Peter plainly says baptism does not "put away the filth of the flesh," yet some affirm the verse teaches the very reverse. Such persons have missed the meaning of this verse as far as the east is from the west.

Peter made baptism something which a conscience made sensitive and pure relative to the will of God requires. A good conscience requires an unqualified submission to Christ's authority and will. Baptism, being a positive and righteous command, is the requirement of a good conscience toward God. A good conscience rightly educated will neither neglect this ordinance nor substitute anything in its stead.

The qualities of "good" and "evil" are ascribed to the conscience in the Scriptures. An "evil conscience" pertains to an evil heart of unbelief (Heb. 3:12). It is "the unbelieving" whose "mind and conscience is defiled" (Tit. 1:15). On the other hand, the believer has his heart "sprinkled from an evil conscience" (Heb. 10:22). The Scripture says it is "the blood of Christ" which purges our conscience from the unholy and evil bias of sin (Heb. 9:14). A good conscience pertains only to a regenerate or believing heart.

A person with a good conscience makes request for baptism. It becomes such before baptism, which implies the subject had already been regenerated before baptism. This good conscience is owing to "the resurrection of Jesus Christ." A good conscience feels it is a duty to picture the death and resurrection of Christ

before the world. It desires to confess its faith with a pure conscience in baptism.

CONCLUSION

If you know you have been saved already by the death, burial and resurrection of Christ, then it is your solemn obligation to follow the Lord in baptism. You ought to be a member of a New Testament Baptist church and faithful to Christ in that church.

Baptism is the command of Christ (Matt. 3:15; Acts 2:38). To penitent believers it is the counsel of God. Those who refuse it have rejected the counsel of God. They are living in a state of disobedience to the command of Christ who said: "Ye are my friends, if ye do whatsoever I command you" (John 15:14). How can you call Him Lord and do not the things which He commanded. Do you believe that Christ saves rebels who despise His Divine authority? If you believe in Christ, then why do you not believe what He said about baptism?

Infant Salvation

(Continued from page three)

The Apostle Paul's unwavering devotion to Christ was not due so much to Paul's apprehension of Christ, as it was to Christ's apprehension of Paul (Phil. 3:12). Victorious living by the saint is not so much by knowing God as by being known by Him (Gal. 4:9), and the infant in the womb is not hidden from God. While they know not God, and cannot stretch forth their hands unto Him, they all are known of God, and He reaches forth with His quickening hand toward all those who die in infancy. The Almighty asks, "Is my hand shortened at all, that it cannot redeem?" (Isa. 50:2). Nay, the same regenerative grace which wrought a willing heart in that haughty, highminded, and stubborn Pharisee, Saul of Tarsus, can plant a new nature in the soul of an infant.

When the roll is called up yonder, it will be discovered God predestinated "For there is a time to be born, and a time to die" (Eccl. 3:2) many of His elect to die in infancy.

The inquiring mind asks, how or by what means does God save infants? It has never been a question with those who believe in the absolute sovereignty of God whether God can save His elect apart from means, for they know God can and does do everything He pleases (Ps. 115:3). Yet, it appears from the Scripture record, God has not been pleased to save any apart from the gospel. The Word of God is that grand and glorious instrument which the holy Spirit uses in implanting life and light in the dead souls of God's elect. While hardshellism and skepticism, say the idea of dead souls hearing the Word of God is ludicrous, Christ says, "Marvel

not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth" (John 5:28-29). There can be no resurrection apart from dead bodies hearing the Word of God, and there can be no quickening of dead souls apart from the hearing of God's Word. He that created the universe with His word, can and does create anew by His word and Spirit the dead souls of all His elect.

All men, by nature, including infants and intellectuals are incapable of coming to Christ (John 6:44-45). Native reasoning does not extend to a correct discernment of the Word of God (I Cor. 2:14); therefore, if any man is to be saved there must be brought to bear on the soul the supernatural application of the gospel, wherein and whereby repentance and faith are given. While God is pleased to proclaim His gospel through the medium of faithful men, their call must ever fall upon dead faculties apart from the accompaniment of the Holy Spirit. Knowing God is not bound to logical proceedings, we cannot force a chronology in the Spirit's regeneration of the soul. Man does not understand the natural process of birth (Eccl. 11:5) and he knows infinitely less about what transpires in the soul at the time it is regenerated. Thus, there is no problem with which came first, a hearing of or a believing of the gospel; seeing God is all sovereign He can make hearing the Word of God and believing it a simultaneous experience in the soul of the elect. It would be a difficult task for those who believe God must work according to logical proceedings to force a time element in Lazarus' hearing Christ's call to "come forth" from the grave, and his believing and obeying the call (John 11:43-44).

The elect, this side of infancy, are outwardly called by the gospel, and at the time appointed of God the Holy Spirit takes that gospel and makes a visitation to the soul. The soul, thus visited, is caused to quit reasoning as to how this was done, and is caused to repose in the fact it is done. In a word, he is caused to quit doubting and start depending on the merits of Christ's finished work. In essentially the same way infants who die are saved, the Holy Spirit carries the gospel directly to their soul, and they are brought to repentance and faith by the supernatural application of the Word by the Sovereign Holy Spirit (John 17:23; I John 5:20). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

All the elect of God including all who die in infancy were in the covenant of redemption eternally justified, and eternal justification presupposes the granting of faith. (Continued on page 5, column 4)

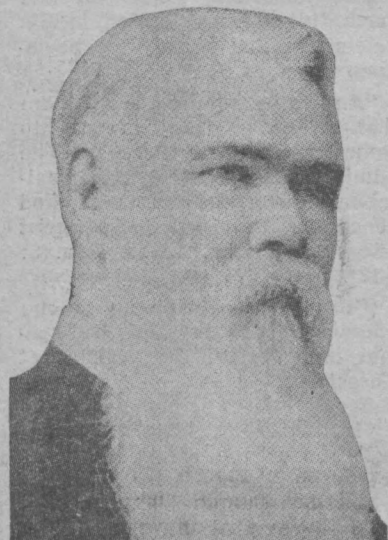
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ELDER W. A. JARREL

THE BAPTIST EXAMINER
JUNE 24, 1978
PAGE FOUR

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

PRACTICING CHRIST'S PRESENCE

NELLIE MASON
Aripeka, Florida

Since you, Christian girls were saved, does God seem a very close personal friend, ready to hear your prayers and give comfort and sympathy in whatever trials may beset you? Do you tell Him about your joys as well, as you would share your happiness with your dear parents or a close friend? He wants you to feel close to Him, and He watches over you lovingly every step of the way. If thorns and briars and sadness come to you at times, it doesn't mean He is indifferent and uncaring, but He permits such things for your good, to develop character, and to draw you to Him for the comfort and help only He can give. Any fish can float downstream with no effort at all, but it takes a strong fish to buck the tide and currents of life and come out victorious.

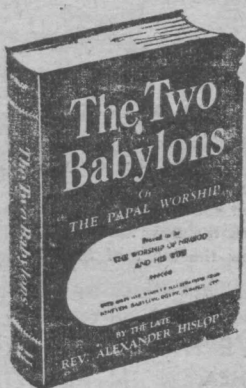
I heard of a pastor who once counseled with a member of his church who found it difficult to sense God's presence when praying. He seemed so far away that he wasn't even sure his prayers were heard, and he greatly desired closer fellowship with his Heavenly Father. The pastor advised him to think of the Lord riding beside him in the car, or sitting next to him in an empty chair at the table. As he took the pastor's advice, he acquired the sense of God's presence as he never had before. Later, in his terminal illness, he always wanted an empty chair beside his bed, and would turn that

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way whenever he talked with the Lord, as if God was seated right there beside him, listening to his words. One morning as his wife entered his room, she found that he had died during the night, and his hand was resting on the chair, palm up, as if he had rested it in the hand of the Lord in his final moments.

Let's all try to acquire the same nearness to our heavenly Father that this man had, so we can converse with Christ as "friend with friend." Practicing the presence of Christ will revolutionize your life and make fellowship with Him more intimate and blessed.

Meaning Of Ecclesia

(Continued from Page One)

be maintained between the etymology of a word and its meaning. Some times they are the same but many times they are quite different. To say "ecclesia" means the called out is not correct. Prior to, and during New Testament times, it meant an assembly or called out assembly.

In 285 B.C. seventy Jewish scholars got together in Alexandria, Egypt, and translated the Hebrew Old Testament into Greek. This work is called the Septuagint. It is not unlikely that the writers of the New Testament would be influenced in some degree by the usage of "ecclesia" in the Septuagint. There are two words used in Hebrew for the gathering together of the people of Israel. These two words are "edhah" and "qahal." "Edhah" is used in the niphol state or simple passive, in the sense of being gathered together whereas "qahal" is their actual meeting together. "Ecclesia" is used about a hundred times in the Septuagint. It translates the word "qahal" which is the assembly or congregation. It never translates "edhah" which could refer to Israel assembled or unassembled. The Old Testament and Jewish literature never used "ecclesia" where it may fairly be called some kind of a "spiritual Israel."

"Ecclesia" has been shown to mean an assembly according to classical Greek and according to the Septuagint. We believe it meant the same in the mind of the New Testament writers. It appears one hundred and fifteen times in the Greek text. Among the one hundred and fifteen uses of "ecclesia" in the New Testament, we can see three different kinds of assemblies, namely: the Greek assembly referred to three times in Acts 19, the Jewish assembly referred to in Acts 7:38, and the Christian assembly referred to every other time.

Among the uses of "ecclesia" for the Christian assembly it is used in the plural thirty-five times. Twenty-two times it has the location indicated in the immediate context. Eight times in I Corinthians the context clearly makes it refer to the Corinthian assembly. Seven times in Acts its use refers to the assembly at Jerusalem. Four times "ecclesia" is used in a context which mentions coming together. Three times it is used in conjunction with the words every or no, which obviously refers to local assemblies. Two times it is used in Matthew 18:7, again obviously referring to a local assembly and one time in Acts 15:3 it is used in reference to the assembly at Antioch. In James 5:4, I Timothy 3:5, I Timothy 5:16 and three times in III John "ecclesia" is used where the

common ordinary meaning of assembly is also most logical.

Of the one hundred and fifteen times "ecclesia" is used in the New Testament we have seen that ninety-two, undeniably and without a doubt, have reference to local assemblies. ALL scholars accept this to be true.

Before we continue our discussion on the remaining twenty-three uses of "ecclesia" in the New Testament, let us pause briefly to state a very fundamental rule for sound interpretation, which states that the common meaning of a word must take precedence when it makes good sense. Here again, ALL scholars agree.

Alas! As we survey the remaining few verses where "ecclesia" is used, we find to our dismay that many would tell us that it takes on a completely new and strange meaning. We do not believe so. Let us not depart from the rules of sound interpretation. The question is not what can "ecclesia" be made to mean, but what does it mean.

Let us here insert another important principle. A word may be used generically. In other words, a noun can be used in the singular and yet not refer to one thing of its kind but rather all the things of that kind. For example, we say that the apple pie is a tasty treat. We may not be referring to a particular apple pie but to apple pie in general. At any rate, the word meaning does not change. Every one still knows what an apple pie is. We believe that the word "ecclesia" is used generically many times in the remaining twenty-three places.

We will close with a discussion of one of these so-called problem passages, which happens to be one of our most favorite verses of Scripture, Matthew 16:18. This is the first time Jesus uses "ecclesia" in the New Testament. This is also the only time out of twenty-three that there is any question by some of its meaning. Before this time the only meaning we know for the word is assembly, an idea that involves visibility and locality where people are concerned. If that meaning makes good sense, it must stand and any new idea must fall. A quick examination shows that the common meaning of a local visible assembly does make sense and, therefore, the new idea of a universal, invisible church must be discarded.

Salvation . . . Versus

(Continued from page one)

sidered to be an extreme approach to the gospel of salvation. He spent a good, long and wordy paragraph describing an outstandingly fine and exemplary person, a church member, a tither, faithful in attendance, Bible reader, one who prayed, taught a Sunday school class, witnessed, devoted to his family and a prince to his neighbors. "But he ain't saved." Then this writer moved to the other side of the ledger and spent another long and wordy paragraph describing in detail precisely what mental anguish, emotional orgasms, doubts, hopes, fears, wonderings, anger, remorse and various other "feelings" that one should have in order to be saved.

Now it seemingly isn't as prevalent as it once was but I concur that some do know of a deep, pungent and soul shaking conviction. I have been there but to insist or to infer that this must be the rule of thumb is to do a great disservice to many. In fact, if I used the above as a must criterion, then I would be prone to doubt the effectual call of the Ethiopian eunuch, the Phillipian jailer, many of the original apostles and even of Paul himself. The eunuch was simply reading Isaiah when he was joined by Phillip who explained that Isaiah was writing of the Christ who had by now already given His life blood for the elect. The black man believed and was baptized, thus proving his own election.

Further, we have no record that the Phillipian jailer and his entire household were undergoing emotional turmoil before that memorable midnight when he believed and was baptized, he and all his. Still yet, many of the apostles simply quit what they were doing and "followed" Jesus. And that prince of preachers, Paul, gives no evidence that he had any desire to be a follower of our Lord until he was blinded and cast down into the dust of the Damascus road.

So, gentlemen, it might be well not to try to cast everyone into our personal method mold of conviction-conversion. It sometimes seems that we are prone to look at some whose travail in birth did not closely parallel that of ourselves. If the gospel is faithfully presented and one indicates that he has consented to the written Word and has received the Living Word, then let us so receive such a one. Admittedly some tares will be missed — they might even seem to grow and thrive and flourish with the wheat but what is that to thee? In that day the Harvester, the Righteous Judge, will separate His elect from the impostor. And the Lord has said that His Word would go out and accomplish that which pleases Him. Rest upon it, the one whom this Word touches will surely come to the cross. Possibly by sundry and various paths but wasn't it Spurgeon who said that it was not so important how a man came to Christ, but rather that he did come. We can never fathom all the workings of the Spirit so it behooves us to let Him do His office work and not try to improve on His ways.

In closing, a final word about subjective experiences. If you and I had stood near Peter as he warmed himself by the fire of the enemy and cursed and denied our Lord, in all probability we would have said — "But he ain't saved."

Infant Salvation

(Continued from page four)

And so, we hear Christ say, "He that believeth on Him is not condemned" (John 3:18). The portals of glory are closed to all who do not have faith in the merits of Christ's atoning blood, but bless God, He gives that faith to all of His elect ere they leave the fleeting scenes of time. The foregoing facts should serve to relegate to eternal silence the question of doubt, which asks, how about infants who die in heathen lands where the gospel has never gone? Let us remember, God is omnipresent, and that distance and darkness doth not hinder Him. Certain geographical locations attract man, but it is election that attracts the Holy Spirit.

INFANT SALVATION ILLUSTRATED

Two all important and irresistible conclusions taught by the Word of God and reiterated in

the forepart of this message are:

1. All men are born in sin. They do not become sinners at a so-called age of accountability, but are sinners at every age.

2. God is able to place His saving grace in the souls of infants as well as adults. This truth is illustrated in the experience of Jeremiah the prophet, John the Baptist and others.

In the case of Jeremiah, one Scripture text honestly interpreted will shut the mouths of all who doubt God's ability to save WHEN and WHERE He pleases. "Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5). There is no room to debate the contention that this is a reference to the eternal and infinite counsels of God concerning Jeremiah, yet it is plain that the eternal decree began its function in time by placing Jeremiah in the womb of his mother, (which all minds must allow) and by sanctifying him while he was yet in the womb. The frame of reference includes sanctification in time as well as eternity, and Jeremiah's sanctification in time was experienced by him in his mother's womb. Which sanctification presupposes regeneration, and includes the setting apart of Jeremiah to the prophetic office.

John the Baptist leaped for joy in the womb of Elizabeth at the salutation of Mary the mother of Christ (Luke 1:15 and 44). What precise words Mary used in her salutation is unknown, but it is clear from Scripture the salutation included the announcement that the fruit of her womb was the long-awaited-for Messiah. "And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?" (Luke 1:41-43). John leaped for joy in the womb of his mother on the occasion to Mary's announcement, and Elizabeth addressed Mary, as "The mother of my Lord."

The skeptic might sneer and say, Elizabeth was wrong in thinking the baby in her womb leaped for joy, the baby probably just kicked unusually hard. Well, the Scriptures state, "Elizabeth was filled with the Holy Ghost," and the recording of her words by the Holy Spirit prove she was speaking by the prompting of the Holy Spirit. At the salutation of Mary, the prophecy, wherein the angel said John would be "filled with the Holy Ghost, even from his mother's womb," was fulfilled (Luke 1:15 and 41). John, while in the

(Continued on page 6, column 1)

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Infant Salvation

(Continued from page 5)
womb of his mother heard "the joyful sound" and leaped for joy. Will any be so crass as to deny the salvation of one who is filled with the Holy Ghost? Surely not. So, cannot God reach into the womb, the cradle, the playpen, or the kindergarten class and pluck His elect children who die from the curse? Amen, He can and does.

The children of Matt. 18:1-6 were converted children or born-again children. From verse six we learn they believed in Christ, "these little ones which believe in me." They were young and tender Christians.

Verse three, which reads, "Except ye be converted and become as little children," has been used by the age of accountability advocates since they first arrived on the theological scene to try and prove that little children are without sin and need not to be converted. You can prove any notion of Scripture if you wrest verses from their context, and interpret them alone. The child whom Jesus sat in the midst of the disciples on that day was a believer. He had been saved!

In verse ten of the context we discover that "these little ones" had a guardian angel watching over them, and we learn from Psa. 91:9-11 it is only those which have made God their refuge which have good angels watching over them. In Matt. 18:14, Christ says, "Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish." Thus, they must have already repented, for Christ says in another place, "I tell you, Nay; but, except ye repent, ye shall all likewise perish" (Luke 13:3).

David said of his dead child, "... I shall go to him, but he shall not return to me" (II Sam. 12:23). David, by faith, looks beyond the grave to the time when his soul would be reunited with that of his departed son.

Job says, had he died in his mother's womb, he would have been at rest (Job 3:11-12). Paul says, it is believers that enter into rest (Heb. 4:3).

I CORINTHIANS 7:14

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

This text is often forced into use (actually MIS-use) by the school that contends for infant innocence, but an honest and unprejudiced study of the text and context will prove conclusively this text gives no credit to their theory. In this entire chapter the Apostle is dealing with marital questions, showing the insoluble nature of the marriage relationship (Rom. 7:2). This same Apostle says in another place in the Scriptures, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4). God has set up ministers (civil authorities) to administer moral statutes. God is pleased to use these civil magistrates as a restraint against man's depraved nature (Rom. 13:1-4). Man honors the civil law when he buys a marriage license from the county court house, that is, if his motives are honorable. And in this sense "Marriage is honorable in all."

Especially is this true, seeing that marriage is the greatest weapon against the atrocious crimes of adultery and fornication. It is by marriage God propagates the human family. To come together as husband and wife, apart from official marriage, is to go contrary to God's plan as revealed in His word, and exhibited with our first parents in

the Garden of Eden. The Apostle is showing in this chapter the moral legality of husband and wife before they are called effectually by the Holy Spirit unto salvation. For the believer to divorce the unbeliever is to say, "We made a mistake in the first place, and should never have been married." Such action gives the enemy an occasion to blaspheme by placing the same stigma on the believers born out of wedlock. Paul in using the words "unclean" and "holy" is referring to children before and after one of the parents is saved. He is not referring either to the innocence or guilt of the children before God.

What he is showing is, the disadvantage the children of the believer would suffer by the action of the believer in getting a divorce from the unbeliever. For the believer to stay with the unbelieving mate is to spare the children the odium of a profane world, and to keep them clean in the eyes of those governed by moral restraint.

There is no such thing as child sinlessness. The clear testimony of Scripture is, "For all have sinned, and come short of the glory of God," (Rom. 3:23). To you saved parents which have had children to die, I say, Look up and trust the "Judge of all the earth to do right," for He has said "Suffer the little children to come unto me" (Mk. 10:14).

The Story Of Job

(Continued from page one)

for spiritual and heavenly treasures. Many O.T. saints were perplexed almost to despair over seeing the prosperity of the wicked, while they themselves had so little of material things. Most of God's elect family are chosen from among the poor of this world.

Job's godly living formed a part of his family relationship. We see his concern about his children serving God. We see him exercising his authority in the family in calling his children to religious services. Oh, as long as our children are under our roof, we must exercise our authority as best we can in seeing that they live decent lives and are regular in attendance at church services. And when they are out on their own, we should pray much for them and do all we can to influence them

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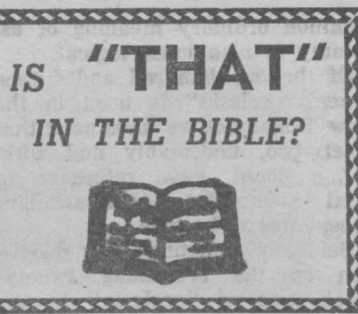
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WHAT MEN HAD FACES LIKE LIONS?

Answer:

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for spiritual good. Yes, Job was a good and godly man.

Then we hear a conversation between God and Satan relative to Job. We see another one in ch. 2:1-6. As we are let in on this conversation we learn many things which we can profit from though we will not discuss them all at this time. I do want to make it very clear that Job's great trials originated in the counsels of God. Now I do not mean in the conversation between God and Satan, but rather the eternal counsels of God. We must realize that the Devil did not talk God into doing something to Job which God never thought of or which God would not have done if Satan had not talked Him into it. No! No! God had purposed from eternity to allow this great time of trial and suffering to come into Job's life.

Satan was not the originator of these things. Rather, Satan was a tool in the hands of God, used by God in the performing of God's eternally predestinated purposes. God would set forth an example of His sovereignty in the sufferings of men, even of His own. God would set forth an example of the duty of His own to submit to Him and trust Him in all things. God would set forth an example of His power to keep His own no matter what the circumstances, and of His eternal blessing and rewarding of His own. Know of a certainty, that the things which came upon Job were what God had appointed for him from eternity and not a whim on God's part, and not just the working of Satan.

Let us notice the great losses and sufferings of Job. He lost the sum total of his material wealth. He lost all ten of his children. These losses came upon him in a few moments of time. While one was telling him of a loss, another came to inform him of further loss. Think of the loss of all ten children in one hour. Oh, what dreadful news was this! But do notice that when Job had lost all this that he bowed and worshipped before a sovereign God. Then Job lost his health and was afflicted with horrible looking and terribly painful boils all over his body. See him there on the ash heap. All wealth gone. His children gone. His health gone. Suffering great pain. Then Job lost the fellowship of his wife in spiritual things. Oh, what a loss was that. If you do not have this in your marriage, what do you have? Oh, young men and women. Seek a life companion with whom you can have spiritual fellowship. If she is pretty, that's nice. If she is very intelligent, that's nice. If her folk are rich, that's nice. But all these things are as nothing at all compared to her spiritual character. What men call love is truly great, but it is nothing apart from fellowship in spiritual things. If a man and woman can not fellowship together about the things of God, their marriage is poor indeed. Job lost this.

Then Job lost the comfort, strength, and help of his three closest friends. Friends are a great blessing. What a strength this is! But Job lost even this. See him now. Oh, what a pitiful sight. Suffering as probably no mere man ever has since that

(Continued on page 7, column 3)

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

Radio-television evangelist Herbert W. Armstrong, founder of the Worldwide Church of God, will return to broadcasting within one month, according to a spokesman. Earlier this month, the 86-year-old Armstrong announced he would resume full leadership of the church and Ambassador College, which he founded.

At the same time, his 48-year-old son, Garner Ted Armstrong, was removed from executive responsibility of both the church and the college.

If you want to know the cold facts about why all of this is being done, then order the AMBASSADOR REPORT from our book store. The price is \$5.95. After reading "In Bed with Garner Ted" on page 36 of the book you will understand that he is America's Playboy Preacher. The magazine also shows how the Armstrong Cult received \$2.5 million in a federal handout. Supply limited and no discount to anyone.

FORT WORTH (EP) — The chairman of the Southern Baptist Historical Commission warned here that the practice of baptizing preschool children, which is being done by some SBC congregations, appears to "put us precariously close to the practice of infant baptism."

Richard D. Patton, who is also pastor of First Baptist Church in Portland, Tenn., sounded this alarm in an address to the joint meeting of the Southern Baptist Historical Commission and Historical Society, at Southwestern Baptist Theological Seminary.

He reported that "the total percentage of children baptized under eight years of age in 1976 was 35,562, or almost 10 per cent of the total number of baptisms reported."

Mr. Patton quoted Kenneth L. Chafin, pastor of South Main Baptist Church in Houston and former evangelism director for the Southern Baptist Home Mission Board, as having said several years ago that "if this trend continues, it will not be an unusual thing for preschool children to be joining churches on transfer of letter."

DACCA, Bangladesh (EP) — About 70,000 people, most of them Muslims, have fled into Bangladesh from Burma in recent weeks, according to official sources here.

Some of the refugees brought tales of torture, rape and robbery at the hands of Burmese forces, who they alleged drove them from their homes at gunpoint.

The Burmese government said that all those fleeing the country were Bengalis (from Bangladesh) who wanted to escape from offi-

cially investigating illegal immigration.

Dacca sources maintain that Muslims have been living in what is now Burma for generations, going back to the period when the region was part of the British colonial empire.

The majority of Burmese are Buddhists.

What are the fruits of sex education in the Congo since 1960? Schoolmasters have left in a family way a number of girls 13 and 14 years of age and a medical check-up has just found that 80 per cent of the pupils are afflicted with syphilis. America, please take warning!

WASHINGTON, D. C. (EP) — For every 1,000 persons who are married and living with their spouses there are 84 divorced persons, according to the Bureau of the Census, U. S. Department of Commerce.

Since 1970, the bureau reported, the divorce ratio increased by 79 per cent, compared with an increase of 34 per cent during the decade from 1960 to 1970.

Most of the increase has been among younger couples. The report also noted that from 1960 to 1977, the ratio for divorce among blacks rose by 160 per cent and among whites by 136 per cent.

NEW YORK (EP) — Roman Catholics now comprise 23 per cent of the population of the United States, with a total of 49,836,176 reported for the year 1977 by the Official Catholic Directory for 1978, just issued here by P. J. Kennedy & Sons.

The total represents an increase of 510,424 over the 1976 figure.

NEW YORK (EP) — The Lutheran Church in America's "Strength for Mission" program has received its minimum goal of \$25 million with a month remaining for solicitation, LCA officials announced here.

SAN BERNARDINO, Calif. (EP) — During eight years outside the U. S. as a Black Panther fugitive from the law, Eldridge Cleaver said he studied the alternatives and declared to 235 editors of the Evangelical Press Association: "There is no competition for Christianity."

In his keynote address for EPA's 30th convention May 8-10 at Arrowhead Springs, he said that in Jesus Christ he has found "a satisfaction which I wonder if most Christians share."

"What I'm worried about is a lack of enthusiasm among Christians in America," he said. Clea-

ver warned the editors not to wield their power to demolish people when they attacked ideas. He said he held no animosity toward any who might have criticized him too harshly or been suspicious of his conversion.

WASHINGTON, D. C. (EP) — Some 15 per cent of mothers (Continued on page 8, column 3)

The Story Of Job

(Continued from page six) time. Remember that Job had no Bible. Not a written promise from God's Word to sustain him in this. Job did not know what we know from reading the Book. Stay awhile and weep with this poor afflicted child of God.

Let us think awhile of Job and his three friends: Eliphaz, Bildad, and Zophar. These three had made an appointment to come together to visit Job and to comfort him. They were so utterly shocked at the sight of Job and his awful condition that they sat down with him for seven days without speaking a word. It is certain that they came for a good purpose. Yet it seems that the terrible shock of Job's condition, and the discussion they later had with him turned them until Job called them physicians of no value and miserable comforters.

Job made a speech lamenting his birth and desiring death. Then there were three cycles of speeches. One of the friends would speak and Job would answer. Then another friend and Job's answer. This happened three times except that Zophar did not speak in the cycle and Job gave a long speech closing these cycles.

These speeches ended in a deadlock with neither Job or his friends giving in as to their position. These speeches deal with the question of suffering. Especially of God's people suffering. Specifically as to the reason of Job's great sufferings. The three friends approach the question from slightly different viewpoints. But they all agree as to the main point. They believe that such suffering as Job's is because of great sin. That Job must be a great sinner and a hypocrite.

Now these friends fail to consider some things. They themselves are sinners and they are not suffering greatly. Oh, the audacity of a man who will look at the sufferings of another man and say that it is because the man is such a sinner. I might and I do when I enter some suffering or trial examine myself and pray as to whether this is because of sin in my life. That is proper for the individual. But I do not look at the other man in his suffering and feel that God has caught up with him and that he is suffering because of great sin. Brothers, we are all too great sinners to be hasty in judging another man in his hour of trial and suffering. These friends forgot to take into account that great sinners often prosper in this world. They forgot that God does not always even things out in this life. It is a very dangerous thing to set ourselves up as judges and to judge a man's inward condition by his outward prosperity or lack thereof.

Now Job does not deny that he is a sinner. No good and godly man could ever do that. One thing we all know is that we are sinners in need of daily mercy from God. Job did deny that he was such a sinner as would explain why he was suffering in such a terrible way. He insisted throughout that this was no explanation for his suffering. Job continually appeals for comfort and pity from his friends, but did not get it. Job seeks for and cries out for an answer from God as to why he suffered so. He did not get that either. But Job never gave up his trust in God. His faith is sorely tried, and may have weakened at times, but it never dies. Job even cries out that though God slay him, still he will

trust in God.

Now we meet a young man named Elihu. He had stood by and listened to the conversation between Job and his friends. He had kept his place as a young man. Not butting in on the talk of older folk. Quiet, patient, courteous: Oh, for more of this among young people today. Now that the older men had finished, Elihu speaks out. He makes a few speeches and Job does not answer him. Elihu takes a different attitude and a different position from the three friends. Elihu speaks kindly of and to Job. He seems to have a higher knowledge of God. Elihu points out that suffering is not always a punishment for sin, but is often for training, growth, development, maturity, and blessing. Oh, what a more exalted and true view is this! See the fruitful vine (such as Job already was). Here comes the husbandman with a sharp knife. He prunes the fruitful branch. Ouch, Oh, that hurts says the little branch. Why is the husbandman cutting on the fruitful branch? To punish it, to cause pain? Oh, no, not at all. The husbandman is pruning it that it might bring forth more fruit. This is a ministry of suffering to the blessing and good of the child of God.

The young man thinks he is desperately in love with fair lady. He wants her for his wife so badly. But God does not let him have her. Why? Just to be mean and cause the young man to suffer? No, not at all. It might be that God has someone and somethings much better for the young man. Oh, let us trust in God. He is all-wise, all-loving, and all-powerful. He does not needlessly afflict His own. If we are in manifold heaviness through suffering it is because He sees a "need be" in our life for such.

Elihu does not accuse Job of suffering because of past sin. But he does warn Job of the danger in sinning because of present suffering. He warns Job of failure to trust and to submit to the chastisement of the Lord. He appeals to Job on this basis.

Now the Lord comes on the scene. He enters the story, though He had been a part of it all along. Please notice that God does not explain to Job as to why he was suffering. All my life I have heard of how God explained it all to Job. God did no such thing. I suspect that Job understands now that God has told Job all about it by now. But He did not then and there. God did not submit Himself to be cross examined by man and put to the test as if God must explain all His actions to man. No, God did none of this. God made some speeches. He set forth Himself in such a way as to magnify Himself before Job and to show Job his own nothingness compared with the greatness of God. God spoke of His creation of all things; of His sovereign control of all things; of His great wisdom and power. God asked Job questions to show Job his littleness. Where was Job when God did all these great things? What does Job know compared to God's knowledge? What can Job do compared with what God can do?

Job is convicted. He realizes who and what he is. He sees God. He sees himself. Oh, when we see ourselves in the light of God's person, how little, how vile we seem. No man can see self aright until He sees God aright. Job repents. Job has been pruned. Things that hindered his spiritual development to more fruitfulness

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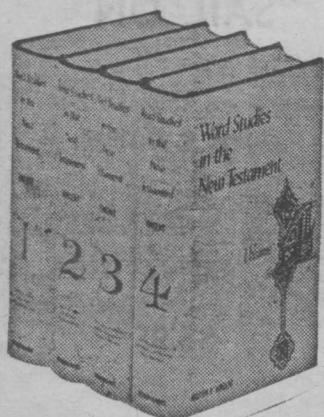
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have been dealt with and Job is now come through the fire and comes out as fine gold. God vindicates Job before his three friends. Job prays for his friends. And why not? Should we hold grudges and refuse to pray for friends who have wronged us? Of course not. Job is blessed greatly. That was a part of the purpose of the suffering. To produce blessing. We might call the book of Job "Blessing Through Suffering."

His wealth returns by God's providence. He now has twice the material wealth he had before. He has children again. The same number as before — seven sons and three daughters. You ask why not double the children. Well, I take the position that the dead children were saved children. Therefore they were not lost to Job. His property had been lost and now restored double. But his children had not been lost, they had only gone on before and were waiting for him on the other side. And if God by grace would be pleased to save these ten children, then in Heaven Job would have double the number of children he originally had.

Look at this wonderful story. See God's sovereignty over all things. Praise God for His sovereignty. In the dark hours of the night, on the hard part of the journey, in the terrible storms that come, praise God that He is sovereign over all things. See that Job's sufferings began in the eternal counsels of a sovereign God. See that they produced great blessings. And it is not over yet. Job is still being blessed. And on and on it goes. And it will never end. Oh, praise God for salvation which is the beginning of good things that get better all along the way and that will never end. God bless you all!



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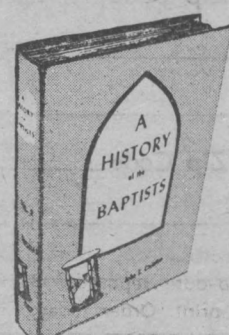
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JUNE 24, 1978

PAGE SEVEN

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WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
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.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Christian Belief

(Continued from page one)

sinned, all are "children of wrath," justly exposed to death and other evils, temporal, spiritual and eternal. See Gen. 1:27, 28, 31; Eccl. 7:29; Gen. 2:16, 17; 3:16; Rom. 5:12; Eph. 2:3; Ezek. 18:19-20; Rom. 7:18; Jer. 17:9-10; I John 1:8.

3. That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus Christ, the eternal Word, who miraculously assumed our nature, or became incarnate, and "whom God hath set forth to be a propitiation through faith in his blood," having "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See John 1:14; Luke 1:26-35; Acts 14:12; Rom. 3:20-26; John 3:16.

4. That all who truly obey the gospel, "were chosen in Christ before the foundation of the world," by Him who sees "the end from the beginning"; and that, in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever repent and believe, as every one ought to do. See Eph. 1:4; Isa. 46:10; John 3:6-8; 1:12-13; I Pet. 1:2; John 16:9; 3:18-19; Acts 17:30; Rev. 22:17.

5. That nothing can separate true believers from the love of God; but they will be "kept by

the power of God, through faith, unto salvation," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ, till the close of life. See I Pet. 1:5; John 10:27-29; I John 2:19; Matt. 24:13.

6. That the only proper subjects of baptism and the Lord's Supper, are professed believers; that baptism is really and validly administered only by immersion; and that it is, by scriptural example, a prerequisite to communion at the Lord's table. See Matt. 3:6-12; 28:19-20; Acts 8:12, 37; Rom. 6:1-13; Col. 2:12; I Pet. 3:21; 2:9; Acts 2:37-42.

7. That, according to the example of the apostles and earliest disciples, sanctioned by the repeated presence of Christ Himself, after His resurrection, the first day of the week is to be observed as the Lord's day or Christian Sabbath. See Mark 2:28; John 20:19, 26; I Cor. 16:1, 2; Acts 20:7; Rev. 1:10.

8. That there will be a resurrection of the just and the unjust; and that the Lord Jesus Christ will come to judge both the living and the dead; when those who shall have continued or died impenitent and unreconciled to God, will be sentenced to endless punishment, according to the desert of their sins; and those who shall have truly repented and turned to God, relying solely on the merits of Him who suffered "the just for the unjust," will be completely delivered from the dominion of sin, and be admitted into the holy

and heavenly mansions with fullness of joy; so shall they be forever with the Lord. See John 5:28-29; Acts 17:30-31; John 8:21, 24; Matt. 25:46; John 14:2-3; I Thess. 4:14-17; Rev. 20:12-13; Rom. 2:4-16; II Cor. 5:10; II Pet. 3:7-14.

THE CHRISTIAN REVIEW, Vol. I, pp. 528-530, 1836 edition).

What's Happening

(Continued from page seven) whose infants died in 1967 had no prenatal care, according to a study of the District of Columbia's high infant mortality rates.

Infant deaths here in 1976 occurred at the rate of 24.9 per 1,000 live births, compared with 14 deaths per 1,000 nationwide. Among the district's black mothers, the rate was 27.7 per 1,000. For whites, it was 7.5 deaths per 1,000.

The study, prepared by Dr. Armand Pulcinella with funds from the Robert Wood Johnson Foundation, revealed that teenage pregnancies contributed only a small percentage of the infant mortality.

SALT LAKE CITY (EP)—World membership of the Church of Jesus Christ of Latter-day Saints (Mormon), now estimated at more than 4 million, grew by an average of 611 persons daily during 1977.

Membership has increased by 223,251 to a total of 3,966,000 and projected growth since the beginning of 1978 places the current world membership estimate at more than 4 million.

NEW YORK (EP) — Church World Service (CWS) has been notified that it will receive no wheat from U. S. government sources for shipment to India during 1978 nad 1979.

The National Council of Churches' relief agency said the government's decision was made because of an investigation into India's recent loan of 400,000 metric tons of wheat to Vietnam.

LANSING, Mich. (EP) — Capital punishment; vouchers that could be "cashed in" at private schools to finance education; limiting parole for convicted felons; and hiking the drinking age to 21 are among proposals that may be on Michigan's election ballot in November.

BUFFALO, N. Y. (EP) — "A god is a mythical character. Mythical characters are imaginary, they're not real. People make them up."

So goes a new illustrated book for seven to eleven years-old from Prometheus Books of Buffalo, N. Y. "What about Gods?" by Chris Brockman.

A press release from the publisher describes it as "a book designed to develop a child's understanding of agnosticism."

Drawing a parallel with mythical figures, the book says, "Dragons and fairies are two of many mythical characters people have made up. They are not real. Gods are made up by people, too. They are imaginary. They are not real."

The book is the first of its kind, according to the editor of Prometheus Books, Paul Kurtz, who also edits The Humanist, official magazine for the American Humanist Association.

Israel's population, as the country celebrates its 30th anniversary, stands at 3,677,000. Of this total 581,000 Israelis belong to religious faiths other than Jewish.

In May 1948, when Israel was proclaimed, the country had a population of 650,000 of which 156,000 were non-Jews. Over the past 30 years the 2,445,000 increase in the Jewish population was due

to excess of births over deaths and the so-called "net immigration-emigration ratio." Thus, 1,112,000 Jews were added to the population by natural increase, and another 1,333,000 through the excess of immigration over emigration.

When Israel became a state only 36 per cent of the Jewish population were native-born. Today an estimated 53 per cent of Israel's Jews as "sabras."

In May 1948 there was only one population center — Tel Aviv — with more than 100,000 inhabitants. There were nine more communities with 10,000 or more. Today there are eight cities with more than 100,000 residents, and 57 localities with populations exceeding 10,000.

President Carter's chief marijuana advocate and personal advisor is spending the taxpayers' money traveling about the country advocating legalizing marijuana. Since Dr. Peter Bourne started his campaign, marijuana smoking has increased 35 percent among young people.

The Catholic Church's New York Archdiocese either through outright purchase or by the assumption of \$10 in debts has acquired control of the New York Medical College and the Flower and Fifth Avenue Hospital. The Flower facility included an "abortion clinic."

When a new board was installed on February 1 under the control of the Archdiocese the Flower Hospital eliminated its abortion clinic facility, but it now offers abortion on demand through a so-called "independent" obstetrical association.

The Catholic Church teaches that abortion constitutes the taking of a human life. Thus the "independent" obstetrical association is contrary to their own church doctrine.

Did you know the Soviet Union is constructing a nuclear submarine pen on the southern coast of Cuba at Cienfuegos, according to a report in the March issue of the LONDON DAILY TELEGRAPH? This is not denied by Deputy Secretary of Defense Charles Duncan Jr., although he says there is no hard evidence to avoid national panic. This pen is to be only 90 miles off the coast of the U.S.

This information comes at the time when Admiral John S. McCain, the old sailor who directed major South Pacific actions against the Japanese in World War II, has predicted war with the Soviet Union "in five years and we aren't ready." Admiral McCain made this statement following his speech at the Army-Navy Club in Washington on May 11.

The Mt. Vernon Baptist Association of Arkansas withdrew fellowship from the Sovereign Grace

Baptist Church (formerly Brookwood Baptist Church) at Helena in their quarterly meeting April 29 which convened at the County Line Baptist Church at Marvell. There were 13 churches represented with 37 messengers. The motion to withdraw fellowship was approved by 25 to 9 with three abstaining.

This church was "kicked out" for preaching the doctrines of grace. Bro. Hal Brunson is its pastor. It is a sad day in the history of Baptist churches when a church is kicked out for believing what the Bible teaches, and what true Baptists have always taught.

David R. Berkowitz, the former postal clerk who has pleaded guilty to six murders in the "Son of Sam" case, has reportedly become involved with Christianity and wants to go to prison so that he can preach the gospel to other inmates.

He calmly admitted each murder, saying that he was "an excellent shot" with his .44-caliber revolver and that he fully intended to kill each of his victims. He showed no remorse over the six murders. Here is a modern "born again" Christian. Berkowitz needs to go to prison for his crimes, and I doubt if he has any gospel to preach to the inmates there.

Mary Berry is Assistant Secretary for Education in the Department of Health, Education and Welfare. After visiting Red China she urged the U.S. education system be revamped to conform to Peiping concepts of education. She said that the Red Chinese "have set the pattern for the world to follow."

Who writes the textbooks your children study in the classroom of our public schools? Who really controls the educational system of this country?

CHICAGO (EP) — Sears, Roebuck & Company announced here that it will not advertise on four television series which it says are excessively violent or sexually explicit.

Under pressure from the National Federation for Decency (NFD) a Tupelo, Miss., organization which monitors sex and violence on television, Sears said it would withdraw its advertising from "Charles' Angels," "Three's Company," "Six Million Dollar Man," and "Barnaby Jones."

WICHITA, Kans. (EP) — Wichita voters voted overwhelming endorsement of a referendum resolution calling for abolition of the city's homosexual rights ordinance. The vote was 47,246 to 10,005.

Ron Adrian, a Baptist minister who had charged that the law condoned immoral behavior, led the campaign for repeal here.

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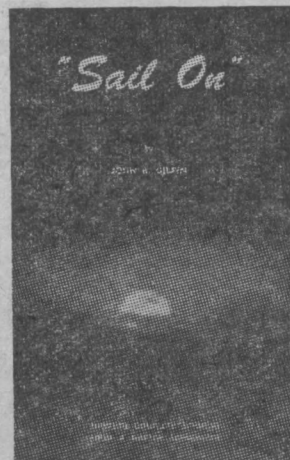
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