

The wages of sin are paid right on time.

# THE CHURCH THAT JESUS BUILT

LARRY T. KILLION  
Tacoma, Wash.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Thank God for the church that Jesus built and for men like Roy Mason who took the time in their ministries to publish a book showing the importance of the Lord's Church and its existence in the world. We recommend Bro. Mason's book, "The Church That Jesus Built," to anyone who hasn't read it. In fact, we recommend that they who have read it, do it again, for it truly is a blessing.

The popular idea today is that "one church is as good as another," and the average new convert in Christianity is usually instructed to go and join the church of his choice, without references to the fact that Jesus Christ built a church, and it is only that kind

of a church that He is the head of, and all other churches are imposters and man made institutions which for that reason can not be as good as the Lord's church. It seems fair to believe that the church that Jesus built is the true church, and the church that God would have His people serve Him in. Upon that promise we say that it is better to instruct a new convert to follow his Lord in "scriptural" baptism and become a member of the church of God's choice, the kind that Jesus established during His earthly ministry.

Most people are surprised to learn that Baptists claim identity with the church that Jesus built. The normal first reaction to this truth is to think of the Baptists as arrogant, narrowminded bigots, with over-inflated ecclesiastical egos. But upon a closer examination of the facts, anyone with an open mind and any sense of logic in them at all, can see that if the Scriptures are true and if the

promise of Christ can be relied upon, then His church has been in existence ever since He started it, it is here on earth today, and will continue to be here until He



LARRY T. KILLION

comes back again. A simple comparison of the history, origin and doctrine of all the different denominations against the Baptists and the Bible, will show that the

first church ever organized, the one that Jesus organized in Jerusalem, was what we would call today, a Baptist Church.

The doctrine of Baptist church perpetuity has always been an offensive doctrine to those in other churches and quite naturally so, for if it is accepted that the Baptist church IS the church that Jesus built, then all other groups are automatically placed in a category as rival to those having divine origin. So the question is more than a mere historical one, it is a biblical one. Many today are confused and bewildered as to which church to turn to. In a world filled with so many different kinds of so-called churches, let us ever be faithful to point new converts to a local New Testament Baptist Church, which is the church of the living God, the pillar and ground of the truth (1 Tim. 3:15). But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house

of God, which is the church of the living God, the pillar and ground of the truth.

Some denominations say that the true church has been in existence since the days of the Old Testament. But to say that is to say the Lord's Church is not the true church for it was in the New Testament that Jesus said, "I will build my church." The church that Jesus built IS the true church, and it has only been in existence since the time of Christ.

Some denominations say that the true church was started on the day of Pentecost. But that can not be true for the Lord's Church, which is the true church, was added to on the day of Pentecost. Therefore, it had to have been already in existence prior to that. Furthermore, we have numerous scriptural evidence showing her existence prior to Pentecost: preaching, baptizing, being instructed on church discipline, ob-

(Continued on page 4, column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

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

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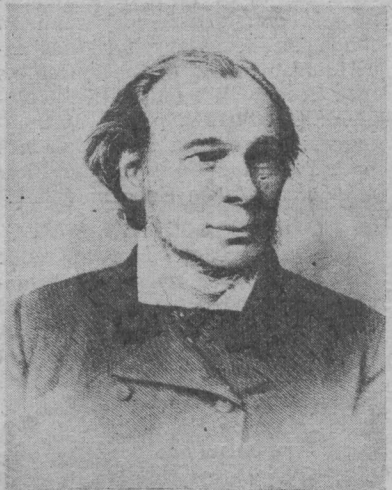
## THE HOLY SPIRIT IN PREACHING

THOMAS ARMITAGE  
1819 - 1896

What should we do if we were sent forth to preach without the four gospels? Yet this is precisely what the Apostles were compelled to do. The truth is, that at the first the written gospels were not needed, as the facts of Christ's life were known to them personally. Even Paul, who had not been with Christ, could tell these facts accurately for all the purposes of preaching, as he did on several occasions. It is a beautiful fact, that, as their missionary work became successful and new wants arose amongst their converts, they began to write the several books of the New Testament; and as those wants continued to develop, they proceeded to send forth book after book, each produced to meet a current demand, apparently having no particular reference to the great future, if we except the Apocalypse.

And strangely enough Paul, the last convert among the Apostles in the order of time, wrote the first New Testament book. The evidence is pretty strong that the first New Testament words which were put to parchment were these: "Paul, and Sylvanus, and Timo-

thy, to the Church of the Thessalonians in God the Father, and the Lord Jesus Christ: Grace to you and peace." This was a totally different pouring out of spirit from that which distinguished him when he is introduced to us, as "breathing out threatening and slaughter to all of that way." At one stroke of the pen these words



THOMAS ARMITAGE

open to us the broad Catholicity of the gospel, as against his former bigotry; for they remind these converted idolaters that, although they had trembled before the terrible gods of the heathen, they were now in God the loving Father, and united to Jesus Christ His Son, as joint possessors of "Grace

and Peace."

Almost all Paul's epistles were written before any one of the gospels, each of which came into existence as a new necessity called for its production; and all the books of the New Testament reach us as the direct fruit of the inspiration of the Holy Spirit. In the preceding lecture, we noticed that the Apostles needed a model in preaching, but not in writing inspired composition; for as preachers Christ was present with them in His literal personal presence during His lifetime; while as authors the Holy Spirit was present with them in essence after Christ's ascension, to teach them what to say and how to give it expression, that the important occasion calling for the book might be met when Jesus had gone hence.

In our Lord's personal ministry, that pungent energy of the Holy Spirit which afterwards attended the preaching of His death and resurrection was not yet granted. As the Son to whom the Father spake, the Spirit of the Lord God was upon Him, and "not by measure" as John says; but His Apostles were not yet brought under the administration of the Spirit. Now, as nothing is more marked in Christianity than the connection of the Holy Spirit with its preaching, it is of the first consequence that all gospel preachers obtain the fullest and clearest

(Continued on page 6, column 1)

## HUSH! HUSH! HUSH!

RAYMOND A. WAUGH  
Midland, Texas

Hush!!!  
Hush!!  
Hush!

Did you look for God this week? Did you find God this week? Did you talk with God this week? Did you listen to God this week?

In I Kings 19:9-18 Elijah stood upon Mt. Horeb after fleeing from Jezebel. We may remember that Mt. Horeb is famous in Hebrew history as the place where Moses saw the burning bush; where Moses struck the rock and water came gushing forth for a thirsty



RAYMOND WAUGH

people; and, also, where Moses caused all of the Israelites to strip off their decorations after they had sinned by worshipping the golden calf. It was on Mt. Horeb, that Elijah watched a great wind storm pass by and uproot trees and caused the mountain to shake. He looked for God in the storm, but God was not there. Then Elijah watched a great earthquake. He again looked for God, but God was not in the earthquake. Finally, Elijah watched a great fire scorch

the earth before him. Again he looked for God, but God was not in the fire.

### FINDING GOD DAILY

Such should raise questions! Questions for each of us! Have we been expecting to find God in the storms of life this past week? Do we plan to look for Him in the storms of life this next week?

Did we look for God "as we jumped out of bed each day this past week in our mad rush to dress and eat our first meal of this day. Did we look for God as we hurried to work, perhaps unnecessarily speeding in the maddening rush of many others who were doing exactly the same thing? Then, did we look for God as we buckled down to the tasks of the day?

Even if we did look, I do not imagine that we found Him in the whirlwinds of our busy lives. I do not imagine that we found God in the top of each day's beginning. Neither do I suppose that we found God in the storms of each day's continuing or ending.

As the days of the past week progressed and the problems began to become more difficult, more onerous, or more boring, did we look for God in the uproar? Did we look for God in the roar of the earthquake which swept across our officers, our jobs, or our places of business? Did you homemakers look for God in the midst of the earthquakes of toddling feet, slamming doors, unholy noises of every possible sort, and the endless and seemingly pointless phoning of the teenagers or the kids who are away at college? Were you able to find God in the dust which billowed from the many tasks and the crashes which followed the earthquakes which beset your lives this past week?

(Continued on page 3, column 1)

## THE CROSS OF CHRIST

By JABEZ BURNS

I mean not the transverse pieces of wood on which the Saviour hung, much less the crucifix of stone, or brass, or gold, or silver, that the superstitious use as the quickener of their devotion. I mean the sacrifice of Calvary, that which formed the efficacious offering for man's redemption. I mean that which is the essence of dying love and atoning virtue. I mean that great mysterious oblation, the price of our salvation: that which is the grand theme of gospel annunciation, the object of the apostle's glorying, and the hope of our fallen world!

Mysterious theme! too deep for the fathoming of angel's minds!

The one main subject of revelation, for to this did Abel's offering, the paschal lamb, and the multifarious rites and sacrifices of ancient dispensation, point.

The one great topic of ancient

(Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## TOTAL DEPRAVITY

"What is man, that he should be clean? And he which is born of a woman that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (Job 15:14-16).

What a description of the total depravity of the natural man! He loves sin as a thirsty man loves to drink water. It is his nature to habitually practice sin as much as it is to drink water. Sin is the constant drink of the unsaved man.

It is natural for him to commit iniquity. Sin gratifies, but does not satisfy, the appetites of the Adamic man. The more he sins the more he wants to sin.

### ITS IMPORTANCE

Total depravity is the foundation doctrine to understanding the scheme of salvation by the free grace of God. He who is wrong on this point is certain to err on all others. A denial of total depravity leads to a denial of unconditional election, irresistible grace, limited atonement, and the perseverance of the saints. Unless

man is totally depraved grace cannot possibly be sovereign. Unless man is completely disabled by the fall there is no necessity for regeneration. Unless man is the victim of total inability, there is no need to preach salvation only in Christ.

Many Bible students would like to either deny or tone down the term "total depravity." They ever seek to soften it to mean some form of partial depravity. Even religious men do not like to face the awful reality of sin.

(Continued on page 2, column 1)

## IS THERE NO NEED TO PREACH?

DILLARD LONGAN  
Oklahoma City, Oklahoma

Is there any need to preach the gospel? Is the gospel, in this modern age of no value? In one verse of Scripture these questions can be answered. "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21). Beloved, God does not change. He is ever the same. His Word is ever the same. As long as our blessed Lord is pleased to leave His people in this world, just that long there will be the need of preaching His Word.

My purpose in writing these few lines is to show the folly of the "American Baptist Association." Brethren, I was with the A.B.A. a number of years. Please do not misunderstand me, I am not saying they all preach heresy. I

(Continued on page 8, column 3)

## The Baptist Examiner

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1879.

## Total Depravity

(Continued from page one)

Due to extensive teaching of  
Pelagianism and Arminianism, sin  
is only lightly considered in the  
religious world today. To many  
religionists sin is a social sickness  
or a mental deficiency. They main-  
tain social reform can cure sin by  
directing man up in the evolution-  
ary process.

### ITS DEFINITION

Bro. Frank Beck well defined  
the meaning of the term total de-  
pravity by saying: "We mean by  
this doctrine . . . that man is  
thoroughly crooked, wicked, and  
sinful by nature in himself, and  
by position before God. This cor-  
rupt nature he received in Adam's  
fall into sin, and from Adam, and  
is evidenced in every man's choice  
and practice of sin, in which he  
is like Adam" (FIVE POINTS OF  
CALVINISM, p. 4).

Bro. T. P. Simmons declared:  
"Total depravity means that sin  
has permeated every faculty of  
man's being just as a drop of  
poison would permeate every mol-  
ecule of a glass of water. Sin  
has warped every faculty in man,  
and thus it taints every act" (A  
SYSTEMATIC STUDY OF BIBLE  
DOCTRINE, p. 167).

Since the term is often misun-  
derstood, I believe it is necessary  
to state what it does not mean.  
First, it does not mean man is as  
bad as he can become, nor that  
there is an equality of sinfulness  
in every man. The Bible speaks  
of the increase of wickedness (II  
Tim. 3:13) and different degrees  
of sin (Gen. 15:16; John 19:11).  
Total depravity is not what the  
sinner does, but what the sinner  
is. Depravity is a tendency. Man  
left to himself tends to go down-  
ward. This total depravity de-  
velops more in some than in  
others.

Second, we do not mean that  
man is devoid of a conscience.  
The Bible speaks of every man  
having a conscience which excuses  
or accuses him (Rom. 2:15). The  
accusers of the adulterous woman  
were "convicted by their own con-  
science" when Christ challenged  
their sinlessness (John 8:9).

Third, we do not mean the un-

saved man is totally destitute of  
qualities pleasing to men. He may  
perform works that are even ex-  
ternally in harmony with the law  
of God. He may refuse to lie, to  
steal, to commit adultery and to  
murder. He may love his family  
and humanity. He may even per-  
form outward deeds of charity and  
moral goodness. But all such  
works are not done for the glory  
of God, but for the selfish honor  
and praise of the doer.

Fourth, we do not mean man  
is not responsible for his conduct.  
The universal testimony of the  
Scriptures recognized man's liabil-  
ity to punishment for his desires  
and deeds. Man's nature is such  
he cannot cease from sin. Never-  
theless, when a man sins, he does  
so of his own choice, freely, with-  
out any divine compulsion.

### IT IS BAPTIST DOCTRINE

When a Baptist minister preaches  
on the subject of total depravity  
he is sometimes accused of being  
a follower of John Calvin or Saint  
Augustine. Such charges reveal  
ignorance of church history and a  
deep-seated prejudice toward  
God's truth. Baptists taught the  
doctrines of grace long before  
Augustine and John Calvin. Total  
depravity, as well as the other  
four points of the doctrines of  
grace, are Bible doctrines and,  
therefore, Baptist doctrines.

In 1508 the Waldenses presented  
a confession of faith to Ladiflaus  
King of Bohemia. Article IV says:  
". . . men ought to acknowledge  
themselves to be conceived and  
born in sin, and so to be sinners  
forthwith and naturally from the  
womb . . . it is necessary all  
should consider and know their in-  
firmity, with their extreme want,  
and the mischiefs into which they  
are fallen for their sins, and that  
they can no way save or justify  
themselves by any works or en-  
deavours of their own, nor have  
any thing to trust unto but Christ  
alone, whereby to redeem and free  
themselves from sin, Satan, the  
wrath of God, and eternal death.  
As also, that there is nothing in  
man whereby one may help an-  
other before God, seeing all are  
equally void of the righteousness  
of God, and obnoxious to his wrath  
by sin" (THE CHURCHES OF  
THE VALLEY OF PIEMONT). This  
confession was put forth one  
year before John Calvin was born  
and twenty-seven years before he  
wrote his INSTITUTES OF THE  
CHRISTIAN RELIGION.

The Particular Baptists of the  
Midlands in 1655 published their  
confession of faith. Article 8 reads:  
"That all until they are quickened  
by Christ are dead in sin and  
trespasses, and therefore have not  
power to believe savingly of them-  
selves, but faith is the free gift  
of God and mighty work of God  
in the soul even like the raising  
of Christ from the dead. Thus we  
consent not with those that hold  
that God has given power to all  
men to believe to salvation" (AS-  
SOCIATION RECORDS OF THE  
PARTICULAR BAPTISTS OF  
ENGLAND, WALES, AND IRE-  
LAND, Part I, p. 19).

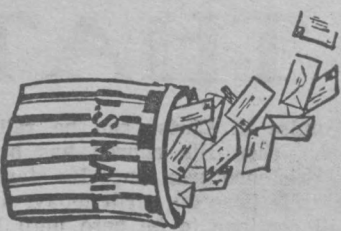
The Second London Confession  
of Baptists in England in 1677,  
Chapter VI, Section 2, says: "Our  
first parents by this sin, fell from  
their original righteousness and  
communion with God, and we in  
them, whereby death came upon  
all; all becoming dead in sin, and  
wholly defiled, in all the faculties,  
and parts, of soul and body." Sec-  
tion 4 reads: "From this original  
corruption, whereby we are utterly  
indisposed, disabled, and made  
opposite to all good, and wholly  
inclined to all evil, does proceed  
all actual transgressions." The  
same is found in the confession of  
the Philadelphia Baptist Associa-  
tion adopted in America, Sept. 25,  
1742.

The Sandy Creek Baptist Associa-  
tion of North Carolina, the third  
oldest in America, adopted a con-  
fession of faith in 1816. Article III  
declares: "That Adam fell from  
his original state of purity, and  
that his sin is imputed to his pos-  
terity; that human nature is cor-  
rupt, and that man, of his own  
free will and ability, is impotent  
to regain the state in which he  
was primarily placed."

### MADE SINNERS IN ADAM

The Bible teaches God imputed

## OUT OF BOX 910



Dear Sir:

Enclosed is \$4.00 with which to  
renew my subscription.

I enjoy the Baptist Examiner  
very much. It has been a source  
of great spiritual blessing over the  
years. And appreciate the oppor-  
tunity of having it in my home.

W. P. H.

Springfield, Ore.

\* \* \*

Dear Pastor:

I am writing for information and  
maybe you can help.

In the April 8th BAPTIST EX-  
AMINER, in the WE GET LET-  
TERS page, a man with the ad-  
dress in Mutuan City, Philippines,  
was asking for a year free sub.

If you have the name and ad-  
dress, I would like to send this  
party a five year sub. I am a life  
member and I was saved through  
the BAPTIST EXAMINER.

Try to locate this party and  
send the five year sub to this  
party.

J. C. W.,

Louisville, Ky.

Note: We sent this party a six  
year subscription.

\* \* \*

Dear Sir:

I do not know how my name  
became a part of your mailing list,  
but I would appreciate having it  
removed. That will save you  
mailing costs, which are constant-  
ly increasing.

Thank you for your assistance.

H. P. L.

Naples, Fla.

(A Lutheran pastor)

\* \* \*

Dear Sir:

I would like to subscribe to your  
weekly paper "THE BAPTIST  
EXAMINER." Enclosed is a  
check for \$4.00 for the one year  
subscription.

A friend recently gave me a few  
issues and I was amazed at my  
own ignorance. I had never even  
heard of limited or unlimited  
atone ment (the controversy, I  
mean). I read with avid interest  
the article "One Body," and was  
very surprised to learn that some  
Baptist churches are practicing  
closed communion. As you may  
have guessed, I am a baby Chris-  
tian and your paper holds much  
that I need to know to establish  
me in my faith.

R. M.

W. Palm Beach,

Fla.

the sin of Adam to all his pos-  
terity: "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). Romans  
5:18 says: "Therefore, as by the  
offense of one judgment came  
upon all men to condemnation." Verse  
19 says: "For as by one  
man's disobedience many were  
made sinners."

All the human race was in the  
loins of Adam their federal head.  
In Adam's free act the whole race  
revolted from God and the nature  
of the race corrupted itself. The  
nature we now have is the same  
nature that corrupted itself in  
Adam. As a result of that origi-  
nal sin all who descend from  
Adam possess a nature destitute  
of love to God and prone to evil.

Since death came through sin,  
then all who die are sinners. The  
reign of death proves the reign of  
sin over Adam's posterity. This  
means even infants are sinners in  
Adam. We know that some in-  
fants die in the womb who have  
not committed acts of sin. This  
could not be unless they were  
guilty creatures by Adam's sin.  
The Bible ascribes sin to infants  
like this only in the sense that  
Adam acted as their representa-  
tive.

### A SPIRITUAL STILL-BORN

Total depravity is the theological  
description of what the Bible calls  
"death." The inspired Word pre-  
sents the sinners as spiritually

dead. Ephesians 2:1 says the sin-  
ner is "dead in trespasses and  
sins." These words from Paul  
make it plain the unregenerate  
man is a living corpse, alive physi-  
cally but dead spiritually (I Tim.  
5:6). This is explicit proof of  
depravity. The language is strong  
and presents a true picture of the  
condition of the alien sinner. The  
lost sinner is destitute of all spiri-  
tual life.

"Physical death is a condition  
in which the functions of physical  
life have ceased; spiritual death is  
that where the functions of the  
spiritual life are no longer active,  
and indeed, apart from the inter-  
vention of divine grace, are no  
longer possible" (Justin Smith).

How fearful to contemplate the  
word "dead"! As to spiritual life  
the sinner is like a dead man in  
regard to the objects around him.  
A corpse cannot see, hear, feel,  
touch, or smell. Beautiful music  
does not arouse him. Shouts of  
alarm from his friends do not  
awaken him. The beauty of flow-  
ers and the landscape do not im-  
press him in the least. This is the  
sinner's condition in regard to the  
spiritual world. He cannot hear  
the gospel call. He is not im-  
pressed with the dying love of the  
Saviour. Heaven and Hell mean  
nothing to him. He feels no more  
concern for salvation than a dead  
man does the world around him.

It is the worst sort of foolish-  
ness to argue about how dead the  
sinner is. If I told you a man  
had died today would you be so  
stupid as to ask, "How dead is  
he?" Then why ask the same  
question about man whom the  
Bible says is in a state of spiritual  
deadness? Divine revelation dis-  
closes that man is incapacitated  
in the spiritual realm. There is  
not a spark of spiritual life in any  
faculty of his being. He is dead  
in Adam (I Cor. 15:22), dead in a  
spiritual state, and dead in law  
like a condemned criminal.

Every son of Adam comes into  
the world "alienated from the life  
of God" and "having not the  
Spirit" (Jude 19). Ephesians 2:12  
declares the sinner has "no hope"  
and is "without God in the world."  
But despite the clear teaching of  
the infallible Word, some affirm  
like Robert L. Summer: ". . . our  
Lord draws every man sufficient-  
ly and enlightens every man as  
much as necessary for that in-  
dividual to make a decision of his  
own free will" (AN EXAMINA-  
TION OF TULIP, p. 4). If Sum-  
mer is right, then the sinner has  
both hope and God, yet the Bible  
says otherwise in Ephesians 2:12.

### NOTHING GOOD IN MAN

The Lord from Heaven said:  
"Even so every good tree bring-  
eth forth good fruit; but a corrupt  
tree bringeth forth evil fruit. A  
good tree cannot bring forth evil  
fruit, neither can a corrupt tree  
bring forth good fruit" (Matt. 7:  
17-18). Again He declared: "A  
good man out of the good treasure  
of the heart bringeth forth good  
things; and an evil man out of  
the evil treasure bringeth forth  
evil things" (Matt. 12:35).

A comparison of the two pass-  
ages makes known the evil and  
good trees are a reference to evil  
and good men. The evil tree rep-  
resents a man governed by the  
basic principles of an evil nature.  
Jesus said that this corrupt man  
could not bring forth good fruit.  
Virtue can never come from a  
heart incurably full of vice (Jer.  
17:9). Hence there exists in man

no power to act in the realm of  
spiritual good. The sinner out of  
evil treasures can bring forth only  
evil acts, words, and deeds.

It is said of man in the time of  
Noah: "And God saw that the  
wickedness of man was great in  
the earth, and that every imagina-  
tion of the thoughts of his heart  
was only evil continually" (Gen.  
6:5). What a declaration of innate  
human depravity! It does not say  
some of his thoughts were evil,  
but it says "EVERY imagination  
of the thoughts" were evil. It  
does not say that every imagina-  
tion was sometimes evil, but "that  
every imagination of the thoughts  
of his heart was only evil CON-  
TINUALLY." This is not partial  
depravity; it is total depravity!

"There was no good to be found  
among them, no, not at any time;  
the stream of sin was full, and  
strong, and constant" (Matthew  
Henry). They were such all the  
days of their lives without inter-  
mission. ". . . this was not only  
true of the men of the old world,  
but of all mankind; the same is  
said of men after the flood as be-  
fore, and of all men in general  
without any exception, Gen. 8:21;  
Ps. 14:1-3; Rom. 3:9-11" (John  
Gill).

There is no good in the regen-  
erate man except what comes  
from God (John 3:27). There is  
nothing good in the carnal nature.  
Paul said: "For I know that in me  
(that is, in my flesh,) dwelleth no  
good thing; for to will is present  
with me; but how to perform that  
which is good I find not" (Rom.  
7:18). The inclinations and de-  
sires of the Adamic nature are  
wholly evil. If there is nothing  
good in a regenerate man, then  
there is much less in the unregen-  
erate man. If there is a will in  
the regenerate man to do good  
without the power to perform spiri-  
tual good, then much less the un-  
regenerate man.

The Bible teaches that every  
act of righteousness is so defect-  
ive that man is unacceptable to  
God. Isaiah 64:6 says: "But we  
are all as an unclean thing, and  
all our righteousnesses are as  
filthy rags." The best deeds a  
man can perform look like men-  
struous rags" (Hebrew reading).  
Man is wholly polluted and de-  
(Continued on page 4, column 2)

## BRIEF NOTES

The Pinehaven Baptist Church of  
Columbus, Miss., and Pastor Elvis  
Gregory will have a summer meet-  
ing with Elder J. E. Huffman from  
Bray, Okla., doing the preaching.  
The time is July 9-14.

The 1977 bound volumes of TBE  
are now ready for sale. They are  
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know where you can get more Bat-  
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## Hush! Hush! Hush!

(Continued from page one)

God doubtless seemed far away! Then, as the days of the week wore on and the fires of tempers were kindled by a thousand insignificant details, were we able to find God in the midst of the angers which erupted? Were you able to find God in the midst of the angry crew which works for you? Were you able to find God in the anger which your boss showed because of someone's mistakes? Were you able to find God in the midst of the angers which swept over your youngsters as they tried in various ways to attain a degree of maturity or adulthood on their own? In the midst of the turmoil, I imagine that God seemed quite distant. Many of you who are Christians doubtless wondered why.

### FINDING TIME FOR GOD

The truth is, we are a lot like Elijah!

We look for God where we do not really expect to find Him. We expect God to enter our lives at the busy times as the unwanted Guest! We stay on the move. By our actions, we are saying, "God, if you want to talk to me, you'll just have to do it while I'm about my own business." We also say to God by our everyday actions, "God, if you want to talk you'll have to catch me because my business is more important than any conversation that I might have with you."

If we can remember our text, we can know that God would not speak to Elijah when he was running from Jezebel. God would not interfere with Elijah when he was hunting for a place of security in this world. Further, God would not invade the privacy of Elijah's heart and speak to him while the welcome mat was removed from Elijah's heart's-door.

Then and now, God dramatizes for us the truth that though He has made us, He respects us as individuals! This is the happy truth that Adam learned in that hour when he heard, "Adam . . . where art thou?" (Gen. 3:9). Again, for those of us who live in the Church Age, God reemphasizes this truth with, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Is it not a marvel for mortals beyond compare that God should employ His Book of Beginnings and His Book of Conclusions to demonstrate His concern and respect for individuality in a world of men who do everything in their power to destroy it?

If we can understand Elijah's words in his moment of fleshly weakness, we can know that he wanted God to do his bidding. In that moment, Elijah was as Jonah had been when God spared Nineveh. Rather than desiring that God should show them mercy if they repented, Jonah wanted God to destroy Nineveh in accord with his rather dramatic presentation of God's message. Jonah had come to the place in his walk with God where he could say, self-righteously, we might note, "I thank thee that I am not as other men . . ." (Luke 18:11). He was going, as it were, with David's, "As the Lord liveth, the man who hath done this thing shall surely die . . ." (II Sam. 12:5), rather than with Paul's, "All have sinned and come short of the glory of God" (Rom. 3:23), or Isaiah's, "All we like sheep have gone astray, we have turned every one to his own way . . ." Isa. 53:6).

Both Elijah and Jonah had closed their minds to the will of God, the plan of God, and even the mercy of God in those moments of fleshly weakness. Their desire was for their own personal perpetuity and preeminence. Egoism, perhaps, was having "its" day in their lives.

Are we like Elijah?

Are we like Jonah?

Are we on the move so much that God cannot get close to us? Are we dedicated only to our own personal interests and welfare? Are we running from poverty and penury with such fervor that all of our days are filled with busyness, business and programs? Are we running from boredom and monotony with such zeal that our frivolous variety is precluding God getting through to us or our "finding God"?

Are we rushing to such lengths in order to establish our position in this world that the world cannot observe that we have any interest in another world? Are we so busy in the business of our worldly lives that God would have to come as an intruder or an unwelcome guest? Are we, in the busy rounds of our family, business, and religious lives, calling on God to do our bidding, rather than abounding in the desire to know and do His will?

The Psalmist, in a moment of great inspiration, recorded God's true delight, "Be still and know that I am God" (Ps. 46:10). Our Lord Jesus wonderfully echoed this heavenly truth, "Consider the lilies how they grow. They toil not, they spin not; yet I say unto you that Solomon, in all his glory, was not arrayed like one of these" (Luke 12:27).

### FINDING GOD FINDS US

Thankfully, Elijah was in touch with the Spirit of God. He learned his lesson well. For "After the fire a still, small voice" (I Kings 19:12) was his.

In quietness, in the depths of the cave, Elijah waited upon God. In Elijah's quietness, God read an invitation. God spoke with Elijah!

Perhaps we need to make inquiry of ourselves!

Have we submitted a quiet, un-



For July 9, 1978

II Thessalonians 1:11, 12; 2:1-3.

There is no more blessed subject than the Second Coming of the Lord Jesus Christ, and yet there is no subject any more perverted and abused. May we tread softly as we cover this sacred ground.

### Verse 11

"Wherefore also we pray always for you." Every minister should sow the seed with prayer and endeavor, desiring the proper application in the lives of those to whom he is ministering. In this verse Paul again relates the intensity of his desires for the saints of Thessalonica. He carries them in his heart to the throne of grace. So every preacher should pray before he preaches and after he preaches. It is always scriptural to commit our flock into the hands of the Almighty God, praying His will be done.

"That our God would count you worthy of this calling." What a holy desire. To be among those who would participate in Christ's coming to be glorified in His saints. Only those who have had a holy calling will be in this number (Rom. 8:29,30; II Thess. 2:14; I Peter 2:9). Salvation is by choice and by calling; God's choice and God's calling. In this way we are accounted worthy and made meet.

"And fulfill all the good pleasure of His goodness and the work of faith with power." Similar to the desire in I Thess. 5:23 in which Paul prays for the total sanctification of the saints and in relation to Philip. 1:6 where he has confidence that "He which hath begun a good work in you will perform it unto the day of Jesus Christ." This is the request and desire here. Yes, the saints from beginning to ending are the workmanship of God (Eph. 2:8-10).

### Verse 12

"That the name of our Lord Jesus Christ may be glorified in you." The name of a person identifies him. The Lord's name identifies Him as to His Person and characteristics. His name is exalted in His ministry for His elect (Philip. 2:5-9). This should produce praises and thanksgiving among the saints which resounds to the glory of God (II Cor. 4:15).

"And ye in Him." When the Head is exalted, it results in the exaltation of the body. Jesus

encumbered invitation to God within the past week? Have we done so today? Or do we plan to do so in the days and weeks ahead? Have we stopped in the middle of our busyness and our business — whether it be at home, on the job, or at church — and invited God into the inner sanctity of our hearts and our lives?

Have we cleansed our minds of the problems of the day and the exigencies of the hour in order that God might speak to us? In our praying, have we been so verbose, long, and boisterous that God has no opportunity to "get through to us"? Can we not realize that without quietness and a welcome in our hearts and our lives, even in our praying and our worshipping, we give God no opportunity to enter into our lives or our living?

In the midst of Elijah's running from Jezebel and his seeking for a place of worldly security, he stopped! He waited! God then spoke to him in "a still, small voice" (I Kings 19:12)! God did not judge Elijah for running from Jezebel. He did not judge Elijah for seeking security. God, however, did make it known to Elijah that there was a much better reason for running. God let Elijah know that he could exercise himself much more profitably by running to do God's business.

(Continued on page 5, column 4)

# The Baptist Examiner

## BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

prayed for this in John 17:20-26. Since the elect are joint heirs with Christ, they will share in His glory (Rom. 8:17, 18).

"According to the grace of our God and the Lord Jesus Christ." You can never separate our blessings, benefits, and gifts from the grace of the triune Godhead (James 1:17).

### Chapter 2, Verse 1

"Now we beseech you, brethren." Paul here begins to correct a false idea concerning the day of Christ, which had been put forth by false brethren who claimed divine authority. He does so with meekness and gentleness, but also with firmness and authority. We should never treat error or false doctrine with indifference or lightness.

"By the coming of our Lord Jesus Christ." That is because of the absolute certainty of the coming of Christ personally and bodily. This He had already spelled out in no uncertain terms in I Thess. 4:13-17 and again in II Thess. 1:7.

"And by our gathering together unto Him." His descent means our ascent. We shall rise to meet Him in the air. As the storm clouds gather to break on this ungodly world, the saints shall be gathered under His wings and "so shall we ever be with the Lord." We not only are saved from "the wrath to come" by the blood of Christ and by being "translated out of the kingdom of darkness and into the kingdom of His dear Son," but also by being caught up to meet the Lord in the air.

### VERSE 2

"That ye be not soon shaken in mind, or be troubled." How quickly Peter lost sight of the Lord Jesus as he was overwhelmed by the winds and the waves. This is true of Elijah as he listened to the voice of Jezebel. Paul marveled at the Galatians being so soon removed from the Lord Jesus unto another gospel. This seems to be a common failure among the saints. How we need to be rooted and grounded in the truth that we be not tossed to and fro.

"Neither by spirit." In contrast to the Holy Spirit. Again, we need to try the spirits. How people need to know there are seducing spirits!

"Nor by word." It doesn't matter how logical a man may seem to be, we need to test his words by the Word of God.

"Nor by letter." Not all written documents are true regardless of whose name they carry. Even at this time there were spurious letters in connection with the Word of God. How much more is this true today! One of the

Devil's chief means to deceive is by counterfeiting the things of God. He has done this from the Garden of Eden until now. Therefore we have false bibles, false preachers, and false churches, and even false christs.

"As that the day of Christ is at hand." The problem here was some believed that the day of the Lord was then present and that they were still on the earth. Therefore there was much confusion and consternation. Yes, they were shaken and troubled. They had lost sight of the Words of comfort (I Thess. 4:18). They felt they were about to enter the awful period of tribulation and therefore were almost in despair.

### VERSE 3

"Let no man deceive you by any means." Satan's ministers transform themselves into angels of light or ministers of righteousness (II Cor. 11:14-15), so are most appealing. Notice what Paul says in Gal. 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Therefore we must always be on guard (I Pet. 5:8).

"For that day shall not come except there comes a falling away first." Paul in order to disprove the fact that the day of the Lord was then present states it "shall not" come except two things specifically take place. First is the "falling away," the apostasy or departure. So we must determine the departure from what? Keep in mind that this portion of scripture, like many others is most controversial; therefore, it is wise to be careful not to build your doctrine of the second coming around it exclusively, but like all other doctrines, compare scripture with scripture.

We must be truthful and acknowledge that most believe it is the departure from the faith, and the Bible does teach in the "latter times some shall depart from the faith," (I Tim. 4:1) and as a result perilous times shall come (II Tim. 3:1) and "the time will come when they will not endure sound doctrine" (II Tim. 4:3). Also, iniquity shall abound like the days of Noah (Matt. 24:37). This will be brought about by the many antichrists who are in the world (I John 2:18) which will bring us to the final Antichrist or the man of sin. He will head up the final attempt to overthrow God.

Now it would seem, at least to me, that which holds back the complete apostasy would be the churches empowered by the Holy Spirit contending for the faith. At the rapture of the saints the restraint will be removed. So in reality the departure of the saints from this earth is involved in the revelation of the Antichrist. Therefore, the departure of the professors, so-called Christians, and churches from the faith, and the departure of the true children of God from this earth will usher in the appearance of the Antichrist. Both prepare the way for an open field of activity.

"And that man of sin be revealed, the son of perdition." I believe most assuredly there will be a personal Antichrist, who will be the exact opposite of Christ. Although he will be the master deceiver and counterfeiter. Christ was God manifest in the flesh. The Antichrist will be Satan personified in nature and characteristics. Therefore, the Antichrist is well described the man of sin, the son of perdition.

How God's churches need to prepare themselves and to heed the admonition in Ephesians 6:10-18.

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**THE BAPTIST EXAMINER**

JULY 1, 1978

PAGE THREE

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"What about the term 'my goodness' in Psalm 144:2?"

E. G. COOK  
701 Cambridge  
Birmingham, Ala.



PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.

I am unable to see how anyone can study this verse in the light of verse one and still have any doubt that "my goodness" here refers to the Lord. Most certainly the Lord was David's goodness. And He is your goodness and mine if we have any goodness.

When it comes to using these terms lightly, they fall under the curse of God. In Matthew 12:36 our Lord says, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." The word "idle" here comes from ARGOS which means inactive or unfruitful. Ephesians 5:4 teaches us that we are to refrain from foolish talking or jesting. We just may have more to account for when we stand before the judgment seat of Christ than we think. However, we find the remedy for it in I John 1:9 where we read, "If we confess our sins, He is faithful and just to forgive us our sins." That would be better than having to face a lot of silly, frivolous talking in that great day that just may very well be just around the corner.

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Yes, I believe the phrase "my goodness" in Psalm 144:2 refers to the Lord. The Lord is not only good to His people, but He is also their chief good. All the names, titles and references to God should be used with the utmost reverence. All Bible references to God should have special status with His saints, and should never become general. Therefore, to use these Bible references to God loosely or unthinkingly, is at best to make them second rate.

In the absolute sense, God alone is holy, but there are instances where the word "holy" is used to things sanctified by the Lord, including some people, places and

things. Of course it is to be understood that these things have no inherent holiness in themselves, but are holy in the sense that they are dedicated to sacred use. It should follow then that such things sanctified by the Lord should be treated with due reverence, and never put on a par with the common or ordinary.

The believer's speech should always be with grace, seasoned with salt (Col. 4:6), and not with the slang expressions of the world, such as "holy" cats, cows, Moses, etc.

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Yes, the term "my goodness" is referring to the Lord just as the terms, "my fortress," "my high tower," "my deliverer," "my shield," and "He in whom I trust" refers to the Lord. Many times we find descriptive phrases such as this used in reference to our Lord (Ps. 18:2; Ps. 19:14).

As to your question concerning such expressions for everyday use, my answer is, under no circumstances should we use such terms. "My gosh, heck, lawsey mercy, my goodness, gee, gee whiz, holy cow," etc., are all terms that are either curse words or blasphemous words. They are derivatives of the actual words. Many saved people use such terms as substitutes for the real cuss words and are just as guilty of cursing as if they used the regular word.

The English language has plenty of proper words without resorting to vulgarity. I have always said that the man who cannot speak without using vulgar or blasphemous words is showing his ignorance.

## Total Depravity

(Continued from Page Two)  
praved. His prayers, sacrifices, alms, and praise are filthy rags fit to be cast to the dunghill. Seeing all his outward acts of righteousness are filthy rags, pray tell what do his sins look like to God?

### UNABLE TO PLEASE GOD

Apart from saving faith man cannot render any acceptable work before God: "But without faith it is impossible to please God" (Heb. 11:6). Romans 14:23 declares:

"For whatsoever is not of faith is sin." Faith is the foundation of all virtues, and nothing is acceptable to God which does not flow from this principle implanted by the Spirit of grace.

Paul wrote to the Romans: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom 8:7-8). The carnal mind in its nature is totally averse to God and opposes His law. The moral law is the revelation of God's nature, but the carnal nature is hostile to holiness. Subjection to the law of God is impossible, for sin cannot be in subjection to holiness. Because the carnal nature is free to choose only evil, there is no possibility of it ever pleasing God.

### RULED BY SATAN

All unsaved men are "the children of the wicked one" (Matt. 13:38). They resemble Satan as a son does his father. They bear the Devil's image and do his work. They have the nature of children of wrath (Eph. 2:3). The sons of Satan can do nothing but imitate their father: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

Satan works in these sons of disobedience: "The prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). The word "prince" in this verse means one first in authority and power, or a supreme ruler. It is applied here to Satan who rules supremely over the children of disobedience. Little do wicked men realize what master they serve, and the fearful consequence of obedience to him!

If the sinner is a son of Satan, is he not totally depraved? Could he get any worse than this? If Satan is totally depraved, then so are all his sons. Of every unregenerate man it may be asked: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). To suppose a son of Satan who is "full of all . . . mischief" and "the enemy of all righteousness" will ever desire to become a holy son of God is a grave error. One might as well expect the Devil to desire salvation, or a son of God to desire to be a son of Satan. Unless such a person is by sovereign grace turned "from the power of Satan unto God," he is certain to die a son of Belial.

### A SLAVE TO SIN

Man by his depraved nature is a slave to sin: "Whosoever committeth sin is the servant of sin" (John 8:34). The sinner is imprisoned under the guilt of sin and subject to its power. He serves a hard master. The worst tyrant a man can serve is his own selfish heart. This is a condition of hopeless slavery!

In Romans 6:16-17 it is written: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or to obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you."

Before conversion the Romans were slaves to sin. Being "the servants of sin," they obeyed its lusts, for a servant must obey his master. They were "the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage" (II Pet. 2:19). The terms "servants of sin" and "the servants of corruption" are

strong expressions which imply the unregenerate are slaves of sin. When a change of servitude occurs it is God who is to be thanked. No one but Jesus Christ can emancipate a slave of sin from his bondage (John 8:32).

### HIS WILL IS UNWILLING

Due to the fall in Adam, man's will is free only to willingly turn to evil. He is totally void of an holy volition. He has a free will only in the sense that it is not controlled by any force outside of himself. He is even free to come to God but not able to do so. His will is controlled by a totally depraved nature which is a slave to Satan. How can he repent of sin which he loves (Jer. 13:23)? How can he come to God when he hates Him? How can he submit to God when he is the willing captive of the Devil (II Tim. 2:26)?

The man who is a slave to his own depraved nature has no will to come to Christ for salvation. Jesus said: "And ye will not come to me, that ye might have life" (John 5:40). Romans 3:11 says: "There is none that seeketh after God." These verses teach the total inability of the sinner to come to Christ apart from sovereign grace.

This total inability does not destroy the sinner's responsibility. A man is responsible to keep the moral law of God, yet none of us keep it to perfection. A person is responsible to pay his debts even when he is unable to do so. God is not responsible for man's inability which is the consequence of the fall. Man lost his ability to will to do good in Adam.

In the light of total depravity I affirm that the salvation of any sinner is wholly and solely by redeeming grace (Rom. 9:16). Coming to Christ is a spiritual act. No man can act in the spiritual realm until he is given spiritual life (John 3:3,5). This new birth is not owing to the free will of man (John 1:13), but due to the good will of the sovereign God (Jas. 1:18).

Total depravity is not a cold dogma of some theological school. It is the truth of the infallible Word. By the sovereign working of the Spirit of grace the elect sinner is brought to see himself as worthless, corrupt, depraved, incapable of doing good. With tear-filled eyes he sees the cross of Christ and the blood-spattered tree. Only then can he see the wonder and the infinite splendor of the love of God. Seeing the wonder of Divine grace, his heart arises in a doxology of praise and glory to the God of His salvation!

## The Church That . . .

(Continued from Page One)  
serving the Lord's Supper, and having a business meeting.

Also, let us note that if the church did not exist prior to Pentecost, then the Great Commission was given only to the Apostles and is, consequently, no longer binding.

Some say that the true church is invisible and is made up of all

those who are saved. But that is saying that the Lord's Church is not the true church for the church that the Lord established in Jerusalem was a visible assembly of professed believers who had been immersed by a Baptist preacher with authority from Heaven, after showing fruits meet for repentance.

Some say the true church is not a separate, local, independent body, but one great all-embracing worldwide organization, with its headquarters in some place like Rome or Salt Lake City. Even the Protestants repeat the apostles' creed, and affirm belief in the "Holy Catholic Church". Remember at this point that true Baptists don't claim to be Protestants, but rather, they claim to be the Church that Jesus built.

However, the most commonly relied upon theory used by professed Christians to justify their existence outside of a Baptist church is the universal, invisible church theory. But as we have already seen, the church that Jesus built was local and visible.

The Baptist claim of local church truth stands or falls according to the meaning of the Greek word "ecclesia" in Matthew 16:18, and other passages of the New Testament. To make this word mean anything other than a local, visible assembly is to attach a meaning to the word utterly foreign to its natural use. The only kind of an assembly that can exist is local and visible.

The common accusation against true Baptists who are dogmatic on the local church truth is that they teach that one must be a Baptist in order to be saved. Not so! Not so! We believe just the opposite. One must be saved in order to be a Baptist! The reason for the misunderstanding can be blamed on the popular teaching that being saved is equal to being in the church, which is a man-made theory without Bible proof. True Baptists recognize every saved person as a brother or sister in Christ, but we do not recognize them as members of the Lord's church until they have been scripturally baptized.

This can be more easily seen when one begins to understand that the Family of God, the Kingdom of God, and the Church of God are three separate and distinct things. Without going into detail, let us simply say that the Family of God are all those in Heaven and on earth, who have been born again, and adopted by God. The Kingdom of God are all those who profess Christ on earth at any given time. There is a one thousand year period of time coming in the near future which Bible scholars call the Millennium. That point in time can truly be called the Kingdom of God, for all the earth will be put under the rule of Christ. The Church of God is a local assembly of scripturally baptized believers who are banded together to do the will of Christ. Boyce Taylor has a chapter on this subject also in his little book let, "Why Be A Baptist."

When the divinely inspired writ-

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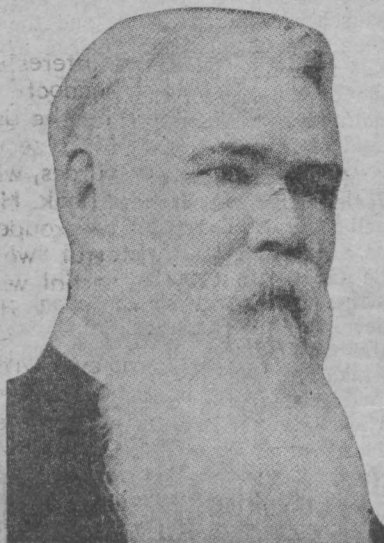


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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and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

### "THOUGHTFULNESS AND GOOD MANNERS"

SHARON R. HAYNES  
Chardon, Ohio

"Practice what you have learned and received and heard and seen in me, and model your way of living on it, and the God of peace — of untroubled, undisturbed well-being — will be with you" (Phil. 4:9AMB). "Let no one despise or think less of you because of your youth, but be an example (pattern) for the believers, in speech, in conduct, in love, in faith and in purity" (1 Tim. 4:12).

What is it which first impresses you when introduced to a stranger? Is it her looks, her dress, or something else? With me it is her manners, or lack of manners. How refreshing it is to have a young person greet me warmly with a handshake, a smile and some kind words. I go away feeling: "Here is youth with maturity, someone who really cares."

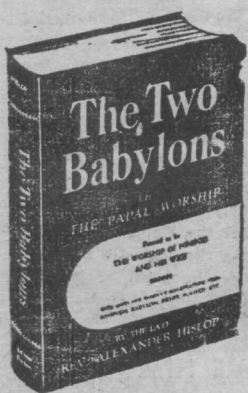
The Apostle Paul told the Philippians to model their way of living after that which they had learned from and seen in Him. He also instructed young Timothy to be an example for believers in the things he would say; his daily actions, and other manners; so that he would not be despised or thought less of because of his youth.

It seems we often only show good manners to those we wish to impress or win-over; others we thoughtlessly ignore. This will gain us a "NAME," but not one which will bring glory to God. The way in which we serve our

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Lord and treat others, is the way in which we build our reputation, or make for ourselves a "NAME." Solomon tells us in Proverbs 22:1, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Don't we all desire the "loving favour" of others? This can be earned rather easily with good manners and thoughtfulness. A hand that's always quick to help; don't hesitate or the opportunity will pass. Help that older lady with her coat. Offer to take the the fussy baby to the nursery for the mother who rarely gets to sit through a service. Call or write a note to the one who hasn't been to church lately. It makes no difference if they be older or younger. Thoughtfulness and good manners have no age difference.

Young girls, pray for God's help to live henceforth as an example to your peers and as a blessing and inspiration to your elders; so others may see and take on the needed attribute of "thoughtfulness and good manners." Then we'll all be a little more like our Lord.

### The Church That . . .

(Continued from page four)

ers of the New Testament spoke of baptized believers in an area too large to be a local church, they always said churches. There was no confusion about it to them back then. Why the confusion today? Jesus only has one kind of church in the world today and it is the same kind He started back then, a local assembly of baptized believers. It is through this kind of a church only that God gets glory. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

It is a fact that none but the Baptists make claim that their church is the church that Jesus built. The only other denomination that comes close to this claim is the Roman Catholic Church. But even a superficial look at this organization reveals it to be an idolatrous mixture of paganism and legalistic Judaism, bearing the name of Christianity. The seeds of this system are of ancient origin, Babel, but the organization as we know it today was made possible by Constantine in 325 A.D., and officially established by Gregory the Great in 590 A.D.

As can be seen by these dates, this cannot be the church that Jesus built. We could go on and list the founders and beginning dates of various other denominations, but there is no need, for the majority of them sprang out of the Roman Catholic Church, which we have already shown to have been established a few hundred years too late to be the true Church.

On top of this, it is common knowledge among reputable church historians that the Baptists are the only people who can bring forth evidence from history of existence in every age back to Christ. Thus by means of the historical test, we can see that the Baptist Church is the church that Jesus built. Even the leaders of rival denominations admit to the perpetuity of the Baptists. We cannot resist using the famous quote from Cardinal Hosius, the president of the Council of Trent, 1554 A.D., quoted also by J. M. Carroll in his booklet, "THE TRAIL OF BLOOD." "Were it not that the Baptists have been grievously tormented and cut off with

the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers."

Many other quotes "could" be given from great men of all other denominations about the Baptists, who were also called Anabaptists and other nicknames by those who hated them, but for sake of brevity we will let this one suffice. It was made by one of our bitterest enemies and most severe persecutors dating the Baptists from A.D. 1554 all the way back to A.D. 354. What a shame that so many Baptists today are so ignorant of their heritage that they sometimes claim to be Protestants. Even our enemies know better than that. None of the Protestants were in existence until the 1500's, but the Baptists began under the ministry of the Lord Himself.

Not only does the historical test prove the Baptist church to be the church that Jesus built, but so also does the doctrinal test. What we mean by the doctrinal test is simply a comparison of beliefs and practices of the denominations today with those of the churches in the New Testament. Without going into detail on things like church government, authority of Scriptures, soul liberty, etc., let us quickly narrow the discussion down to two main doctrines, namely, the way of salvation, and the way of baptism. We believe these to be the most critical of all the doctrines in the Lord's church. A church may be in error on some other things but if she begins to

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teach the wrong way of salvation or accepts the wrong kind of baptism, it is fatal.

The New Testament teaches that the only way of salvation is by grace through faith in the shed blood of the Lord Jesus Christ alone. No other way of salvation has ever been taught by true Baptist churches. Only the Baptists deny saving merit in baptism. Some Baptists have been weak on certain points of the doctrines of grace, but when they deny the total depravity of man or say you can be saved today and lost tomorrow, they have lost the right to claim the name of Baptist, for if they are wrong on these two points they have no doubt failed to recognize that salvation is one hundred per cent of the Lord. If they are strong on these two points then consistent logic should show them the truth of unconditional election, particular redemption and the effectual call also. Let those who are stronger deal prayerfully and tactfully with those who are weaker.

As to the way of baptism, the New Testament churches practiced only believers baptism. Baptist churches today are the only churches on earth who without exception require a profession of faith before the pictorial act of immersion and church membership. All others either mix infant baptism (?) with believers baptism or teach baptismal regeneration. True Baptists can not accept anyone into their membership unless they are first saved and then scripturally immersed in water under the authority of the kind of church that Jesus built (Baptist), picturing His death, burial, and resurrection; not in order to get salvation but because they already have it.

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Some say the Baptists cannot trace their history back to Christ because of irregularities among those we claim kin to, but we reply that one counterfeit bill does not make void all the genuine bills. We have some heretics claiming our name today that we do not recognize as true Baptists, no matter how much they may boast to be.

In conclusion, we simply say that Jesus built His Church during His earthly ministry and promised it perpetuity until His glorious appearing. All other religious groups, except the Baptists, can be traced to a human founder other than Christ, and their date of origin is other than the time of His personal ministry. At the risk of being called liberal, we have narrowed the doctrines of the Lord's New Testament Church down to two in number, but even at that only the Baptists can be seen standing for those truths since the time of Christ. If the reader of these lines has never been saved, we point you to Jesus Christ, the only true Saviour. If you are saved but have not had scriptural baptism, we point you to the Baptists and the church that Jesus built, the only true church. It is not a matter to be left to your conscience or anything else; it is a matter of loyalty and obedience to Christ. You can be saved and die and go to Heaven without being a Baptist, but when you get there you will wish you would have been. It is a matter that affects your rewards. Be saved or be lost. Be a Baptist or be ashamed.

### Hush! Hush! Hush!

(Continued from page three)

Jonah, too, learned this lesson! Then, Jonah spoiled his personal victory and his fellowship with God! He did so by forgetting he was in God's business — not his own personal business. He did so by presuming his word was truth, rather than recognizing a truth Isaiah learned well, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9).

Have we been as Elijah and Jonah in their moments of running and busyness apart from God this week? Or have we quietly awaited "a still, small voice" (1 Kings 19:12) as Elijah, or "prayed unto the Lord" (Jonah 2:1) out of the deathly quietness of our problems and our troubles as Jonah? Have we walked and run to do God's will only to spoil our victory and our fellowship by expecting God to do our bidding?

How will it be tomorrow? Will our concern be God's Will or ours?

It may be that most of the religious emphases and most of the church activities in our land and in others have ceased to have any relationship whatever with God, His Word or His Will! It is highly probable that most religious leaders and most religious people in all

denominations and in all sectarian efforts have ceased having any concern whatever for the Word and the Will of God. Busyness and the busy business of religious and church activities preclude the entry of God, His Word, and His Will into our lives in week days or worship days!

### FINDING TIME TO HEAR GOD

After the quietness, it was not long until Elijah had an ear for the Lord's Word and time for the Lord's business. Elijah quit running from Jezebel! Elijah quit seeking for worldly security! Then, it was, he could hear the voice of God. Then he was able to accept God's orders for service.

After Elijah found time to listen to God, he then ran to anoint the future kings of Syria and Israel, Hazael and Jehu. Then, he ran to anoint his successor, Elisha, and made his prophetic office sure. God accepted Elijah's quiet invitation to talk, and Elijah was the beneficiary. He gained the assurance of eternal security and a chariot ride to glory!

The world, of course, will never wilfully cease its clatter and endless din. Thus, we can know that the world will never hear the "still, small voice," of God. The question of eternal import for us, however, is, will we hear the "still, small voice" of God? Can we hear the "still, small voice" of God? Are we so involved in our own busyness and business — calling it, perhaps, the business of God, though He has no part whatever in it — that we have no interest in hearing the "still, small voice" of God?

During World War II, a young lad who would die in the fray wrote home of leading a buddy to Jesus in a quiet moment, in the lull of battle. Still, his words cried out, almost with anguish, that it seemed God had left "the gory mess of war to the men who were fighting it." Those of us who have been in the midst of the battle know that the men in the midst of the fray are too busy fighting and dying to invite God into their hearts. Then, tragically, when there is a lull in the battle, for most there is no thought of God. Only a desire to indulge and satisfy the lusts of the flesh.

Some may tell you, there were no atheists in foxholes! Let me assure you, there were many of them! As it is prophesied for the last days, "And the rest of them who were not killed by these plagues yet repented not of the works of their hands; that they should not worship demons . . . neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20-21), so it was in the tragedy and the gore of war!

Quite obviously, men who cannot know the sovereignty of God can never know His grace! Men who cannot know "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the best of men" (Dan. 4:17), understandably spurn His election with

(Continued on page 7, column 5)

### THE MEANING AND USE OF BAPTIZEIN

By T. J. CONANT

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## The Holy Spirit

(Continued from page one)

views of the inseparable relation which Christ has established between the Holy Spirit and their work. Let us examine this point with some care, for all that is grand in our ministry hangs upon it.

Now, concerning redemption, the doctrine of the Trinity reveals to us three persons in its manifestation of God. The Father is ever spoken of in the Bible as the originator of redemption, while its securing cause centers in the Son, and the absolute dispenser of its blessings is the Holy Spirit. In the indivisible unity of redemption, we have, therefore, the indivisible unity of the Godhead; and the office of each person is a manifestation of the one by the other. The person of the Father became visible in the mission of the Son; for He bare testimony of the Father, not of Himself; and in turn the Spirit bears testimony of the Son by demonstrating the efficiency of His mission. Before His ascension Christ gave His verbal pledge that the Spirit should come as the result of His own departure. Then this verbal promise was accompanied by a symbol from His material breath; for He breathed upon them and said, "Receive the Holy Spirit."

As an essence, as the breath of the Almighty, the Spirit had been felt in all the history of our race; but now He was to come as a personal presence "to abide" forever as the Guide of believing souls, to fill the earthly place of the incarnate Son after He had departed by ascension. The coming of the Paraclete, then, was to be the advent of the third person in the Trinity, as the birth of the Son had made God manifest in the flesh. It is with this bearing, that Augustine calls Pentecost the day of nativity of the Holy Spirit. And so His presence in the visible and regenerated Church of Christ, His body mystical, has become the incarnation of His eternal person. This secures the perpetual plenitude of His saving operations in the Church of Christ, throughout all ages. As the Father shone forth from between the cherubim of the old Temple first, and afterwards Tabernacled in Christ, making Him the "image of the invisible God"; so the Spirit dwells in His spiritual house, the gospel church, as the Illuminator and Sanctifier thereof.

Of necessity then, the Spirit in administering the truth of the Son, must have most intimate associations with the faithful men who proclaim that truth. On this ground the Apostles were specially inducted into the Dispensation of the Holy Spirit. Already they had been the light of the glory of God in the face of Jesus Christ; and with their knowledge of His words, works, and personality, He now referred them for further illumination to the reign of the Spirit. Endowment from Him was henceforth to be their highest qualification for preaching His Word. During the lifetime of Jesus they had never departed far from Him in their preaching, that He might guide them at each step; and now He delivers them over to another Guide. The Spirit was to take Christ's place and perform, by an invisible medium the same offices for them that Christ had discharged when bodily present with them as their Master and Head.

We never read in the Old Testament of the Holy Spirit fitting the priests for their work at the altar. But the first provision which the Redeemer made for His ministers was enlargement of their powers to comprehend His truth, deliverance from all mental bondage by the removal of their prejudices and unbelief, and power to cope with other fettered minds by a supernatural agency. This transfer from His special guidance to the supremacy of the Spirit was indispensable for them. To them our Redeemer's work stood out with such bold prominence at that time, that He was obliged to give

them to understand that there was no way by which they could render His work effectual but by the Spirit. Hence they must wait till He "endowed them with power." This led them to see that had not the Father ordained and accepted the oblation of His Son, mediation could not have been perfected; and aside from the agency of the Spirit, this perfected redemption would have been of little avail. They were, further to see that the removal of condemnation must be the work of the Son, but deliverance from spiritual death must be the work of the Spirit.

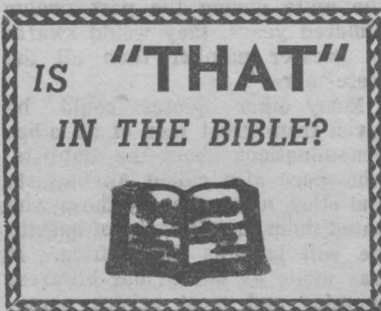
If Christ was the Truth, had brought the truth from God in His person, and revealed it to men, it naturally fell into the realm of the "Spirit of truth" to vindicate that truth and give its application. The Spirit was to throw light upon every prediction of the Old Testament to open each mystery in the preaching of the Redeemer Himself, and to be the indwelling Agent who should lead men through all the mazes of error into experimental gospel truth; or to use a figure, Jesus having built the temple of truth, the Spirit was to throw open its portals, reveal its vast dimensions, light up its towering dome, exhibit its massive pillars, and perfume its holy atmosphere. Christ was its Builder and Maker, the Author and Finisher of the Faith; therefore, within its holy precincts the Spirit does not speak of Himself as propounding a new doctrine, as revealing a new truth in the gospel. "He shall take of mine and show it unto you." He "shall bring all things to your remembrance, whatsoever I have said unto you." His work, then, was not to open a new gospel, but to bring home all the benefits of Christ's mission, and so to be a substitute for Him on earth; and to complete the saving scheme that He would have executed had He remained here to give it experimental application.

It was not expedient that the Son and the Spirit should reside on earth together. There must be but one visible and acknowledged administration in the church militant at one time, otherwise her weak faith would have been distracted from the Son to the Spirit as the cause of salvation: or from the Spirit to the Son in the effects of salvation. Had their joint personal presence been granted to the Apostles themselves, the stay of Jesus with them would have outweighed in importance the stay of the Comforter. So, then, the Holy Spirit could not consistently enter upon His earthly office till that of the Son was fully closed.

We see, therefore, that the Spirit is covenanted to the universal spread of the gospel as it was completed by Christ; for the cross and the Comforter are inseparable in their earthly mission, so long as Jesus shall sit in intercession at God's right hand. The cross never could and never has applied redemption to any human heart without the Holy Spirit; and the Spirit is entirely dependent upon the finished work of the Son upon the cross for His moral power to renovate and save our fallen race.

If the above presentation is worthy of trust, by gospel standards; then the bond of unity between the office of the Holy Spirit and preaching becomes a vital question to every true preacher. The most satisfactory way to determine that question will be to go back to our Lord's original teaching on the subject. We find this chiefly in the tenth chapter of Matthew, forming the first commission to His Apostles, given in the first year of His ministry; and, in His last conversation with them at the Supper Table, on the night before His death. This is recorded from the fourteenth to the seventeenth chapters of John, inclusive. These two forms of instruction should be considered together, in order to understand their full scope and oneness.

The first general thought which we gather from these teachings is, that the character and calling of preachers were to be made up more from moral than social or intellectual elements. Edward Irving touches this thought with a master's hand, as follows: "He



Question:  
AT WHOSE DEATH DID AN EARTHQUAKE OCCUR?

Answer:  
Jesus', according to Matthew 27:50-53 — "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Buddhists likewise believe that there was a great earthquake at the death of Buddha.

forbade them a purse, and so cut off the power of money; — while He forbade them a scrip, and thereby forbade them accumulating property; — while He stunted them as to raiment, and thereby abridged their comforts; — while He withheld a staff, and thereby prohibited all recreations of sense by the road; — while He cautioned them against salutations and greetings in public, and thereby redeemed their time from the formalities of life. While He cut them asunder from all those incentives to enterprise, and motives to success, He did not leave their minds in a vacuum state without hope; but filled all the chambers of their souls with assurances of His favor. What He took from sense He gave to faith; what He took from sight He gave to feeling. He gave them this declaration, which put them on a footing with Himself, 'He that receiveth you receiveth me and he that receiveth me, receiveth him that sent me.'

Again, many things in their ministry were left to their own judgment; but in the manner and subject-matter of preaching, they must possess the influences of the Holy Spirit, or their mission would be a barren errand. He doubly emphasized this conviction, when He required them to abide in Jerusalem, after His resurrection, till they were endued with the Spirit's power. The history of the Acts of the Apostles is chiefly a narrative of the preaching of the two great preachers — Peter and Paul — the first the Apostle to the Jews, and the second the Apostle to the Gentiles. But the difference in their choice of gospel themes and their style of treating those themes cannot be sufficiently accounted for either by the different circumstances in which they found themselves placed, or the diversity in the cast of their minds and mental caliber.

Luke expressly tells us, that Peter and his brethren at Pentecost were "filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." And Paul as expressly tells us of himself: "My speech and my preaching were not with persuasive words of man's wisdom, but with demonstration of the Spirit and of power." "Our gospel came not to you in word only, but in power, and in the Holy Spirit, and in much assurance."

Here He most emphatically carries the persuasion, that had it come in "word only," though that word had been clothed with all the "excellency of speech and wisdom" which His powers and attainments could command, it would have been weak and ineffectual. This is not said concerning either of them as authors, but as preachers.

The first of these passages relates to an occasional sermon at Pentecost, and an extraordinary occasion; and carries with it the statement of miraculous endowment by the Holy Spirit for the

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

ALTENAU, West Germany (EP) — A Lutheran mission specialist reported here that about 10 per cent of the population of Addis Ababa, Ethiopia, is living behind prison bars in "appalling conditions."

Johannes Hasselhorn, mission secretary of the Evangelical Lutheran Church of Hanover, said he found on a recent visit to Ethiopia that the country's rulers were employing torture and that "even priests and other church workers are hunted down like dogs."

According to Pastor Hasselhorn, the Evangelical Mekane Jesus Church in Ethiopia is unable to make plans "even five minutes in advance," because its members never can predict "what might happen tomorrow."

NEW YORK (EP) — More than 400 million Scriptures were distributed worldwide in 1977, according to the annual report of the American Bible Society.

Statistics released here in connection with the organization's 162nd annual meeting indicated a total of 410 million Scriptures were distributed last year — a gain of 80 million copies and an increase of 24 per cent over 1976.

The total consisted of 9 million complete Bibles, 11 million New Testaments, and 390 million smaller Portions or Selections of Scripture.

WASHINGTON, D.C. (EP)—Reports from various sources indicate that marijuana use among teenagers has risen sharply since 1975, and that many refuse to view "pot" as a harmful drug.

A University of Michigan survey based on a national sampling of students from 125 high schools reveals that one of 11 seniors smoked marijuana daily.

A study showed that the percentage of American high school seniors who smoked pot daily was 6 per cent in 1975 — about the same rate as the 5.7 per cent who were daily users of alcohol.

The percentage of regular alcohol users has remained relatively unchanged, rising to 6.1 per cent in 1977. But the percentage of daily marijuana smokers has increased sharply to 9.1 per cent in 1977.

The Baptist World Alliance met April 5 to 9 in the Indiana Convention Exposition Center with a seating capacity of 10,600. The BWA expected 5,000 persons in attendance, but they ended up about 1,000 or less.

The Soviet Baptist Church and the All-Union Council of Evangelical Christian Baptists have joined the BWA at the urging of the Communist government of Russia. These people are not Baptists since they have compromised all their basic Baptist beliefs in order to please the Communists. They have ceased all missionary efforts and stopped all youth work.

It is hard to see how the AUCECB can qualify for BWA membership, seeing the Moscow Baptist church is officially made up of a number of sects, cults, and denominations, such as Methodists, Mennonites, Pentecostals, Seventh Day Adventists, Jehovah's Witnesses, etc. This church in actuality is an ecumenical congregation — a far cry from a true Baptist church.

The true Baptists in Russia are known as The Council of Evangelical Christian Baptists, whom the Communists and BWA refuse to recognize. These brethren refuse to surrender their Baptist beliefs to the atheistic-Communist state. These persecuted souls are in prisons and insane asylums; others exiled in frozen Siberia. The BWA has been circulating a gross falsehood about these true

Baptist churches in Russia.

The Southern Baptist Convention and the American Baptist Convention are staunch supporters of the BWA. The SBC supplies the lion's share of the financial support and literally underwrites all BWA expenditures. This is from the Lord's tithes given into SBC churches. In other words, Southern Baptist money is being used to promote the Communists in Russia and to persecute the true Baptists over there.

It is strange indeed that the leaders of the SBC can sit together on the councils of BWA with atheists and Communists who masquerade as Baptist preachers

### ALL DAY FELLOWSHIP SATURDAY, JULY 1

Grace Baptist Church of Rome, Ohio, will be having an all-day fellowship service on Saturday, July 1, beginning at 9:30 a.m. The theme of this fellowship will be "Lessons For Spiritual Growth From The Minor Prophets." We cordially invite you to attend this time of fellowship and feasting upon the Word of God. A dinner meal will be served by the sisters of the church.

The following is a list of the speakers and their subject:

Elder James Hobbs — JONAH  
South Shore, Ky.  
Elder Willard Pyle — AMOS  
Chesapeake, Ohio  
Elder Paul Tiber — MICAH  
Burton, Ohio  
Elder Oscar Mink — NAHUM  
Mansfield, Ohio  
Elder Floyd Jester — JOEL  
Strongsville, Ohio  
Elder Dan Stepp — HABAKKUK  
Goshen, Indiana  
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from Russia! Worst yet, they elect these false prophets to positions of authority — like Michael Zhidkov, elected to the high office of the vice-president of the BWA, and Aleksei Bychkov (a KGB man) to the powerful executive committee (the governing board) of the BWA.

The WESTERN RECORDER (5-78) has an interesting article on homosexuality written by Henlee Barnett. The writer makes suggestions for a Christian ministry to homosexuals in Southern Baptist churches.

The third suggestion goes like this: "Should practicing homosexuals be admitted to church membership? Yes, if they meet the criteria applied to any other prospective member and seek to be circumspect in their sex life as demanded of any church member."

The eighth suggestion is: "It is the moral responsibility and task of the churches to work for the civil rights of all persons regardless of sexual preference. It is incredible that the Southern Baptist Convention which stresses separation of church and state, democracy and freedom of religion would call for the denial of the basic civil rights of a minority group on the basis of sexual orientation."

The modernists in the Southern Baptist Convention will no doubt admit homosexual members and finally ordain them to the ministry. These liberals may do all this and more, but be assured that God will not let homosexuals into the kingdom of Heaven. I Corinthians 6:9-10 teaches that "abusers of themselves with mankind . . . shall not inherit the kingdom of God."

NEW YORK (EP) — Statistics compiled by the Episcopal women's Caucus show that 73 of 113 women Episcopal priests are serving church-related positions. The statistics reflect the status of women clergy from Jan. 1, 1977, when the first woman was ordained a priest under the 1976 Canon, through the end of April, 1978. In a related statistic, there are 256 women clerics in the Epis-

copal Church's eight domestic provinces residing in 74 dioceses. Nineteen of the church's 93 U. S. dioceses reported no women clerics.

SANTIAGO, Chile (EP) — The stories in the American media about religious oppression in Chile under the current regime are completely untrue, according to Mr. and Mrs. Bruce Manning, Assembly of God missionaries.

The Mannings, involved in the Morris Cerullo Santiago Crusade, stated there is greater religious freedom in Chile under the military regime than there is in the United States. School children receive an hour's instruction each week in either the Roman Catholic or evangelical faith, they stated. The Mannings have been in Chile 15 years.

CARSON CITY, Nev. (EP) — Henry Furman, 38, convicted of manslaughter for strangling his wife during a 1975 exorcism ritual, has been paroled by the Nevada Parole Board.

A condition was made that Mr. Furman continue psychiatric treatment and receive religious counseling in Sumter, S. C., where he intends to make his home.

Mr. Furman was minister of the New Jerusalem Apostolic Church in Henderson, Nev., when he strangled his wife, Clara LaVerne, with a belt. Court records state he was trying to rid her of demons.

SAN DIEGO (EP) — United Presbyterian church must include baptized children at the Lord's Supper and may have the sacrament administered by lay persons in certain circumstances, if actions taken here by commissioners to the 190th United Presbyterian Church General Assembly are ratified by the denomination's presbyteries.

### The Holy Spirit

(Continued from page six)

specialties to be met on that occasion, and by this extraordinary gift in preachings. The second refers to those ordinary relations which the Holy Spirit bears to the regular ministrations of the gospel as they were manifested at Corinth; where Paul "reasoned" and "persuaded" every Sabbath, and where he continued "a year and six months, teaching the Word of God." Yet he says that his everyday preaching at Corinth was with the demonstration of the Spirit.

It is not a little remarkable that our Lord had made ample provision for the spirit's aid both on ordinary and extraordinary occasions, as well as by ordinary and extraordinary gifts. He forewarned the Apostles that men would deliver them up to "councils," and would "scourge" them in the synagogues, alluding to their persecutions among the Jews. Then he adds: "And before governors also and kings will ye be brought for my sake for a testimony for them and to the Gentiles. But when they deliver you up, take not thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaks in you." This promise of the Spirit is a speciality, and limits itself by its own terms to the "hour" of persecution — the hour when they were "delivered" up.

Such an hour as that when Peter and John were summoned before the Sanhedrin, "and Peter, filled

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with the Holy Spirit," delivered that wonderful sermon, commencing with, "Rulers of the people, and elders of Israel," in Acts, chapter four; such as that "when all Jerusalem was in an uproar," and the Jews "dragged" Paul "out of the temple" and sought to kill him," when he made that wonderful "defense" before the chief captain of the band; and such as that when he preached before Festus, Felix, and Agrippa. In these and many other such dark

(Continued on page 8, column 4)

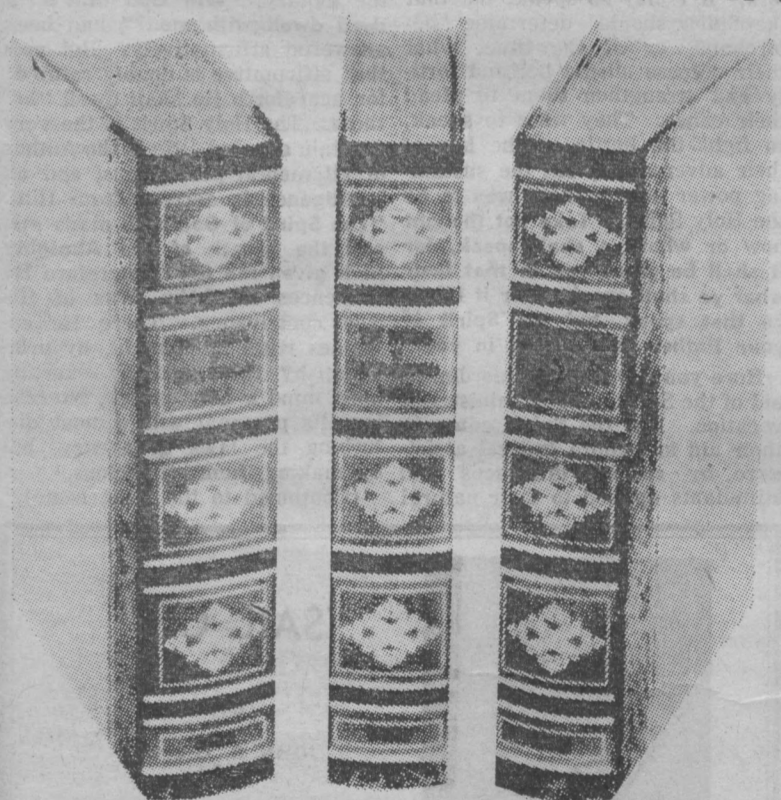
### Hush! Hush! Hush!

(Continued from page 5)

curled lips. Thus they must be blind to His sovereignty and His grace! Such men, of course, cannot hear for they have never learned to listen. As some of another day, This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at anytime they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Mt. 13:15).

Whether on the battlefield where death may ride on the next bullet or shell or bomb, or whether in the din of everyday civilian life where death may be coming by some lingering illness, a momentary final attack of some disease, or in a tragic, unexpected, or unplanned accident of some sort, the world has no time for God. Time does not seem to be of much real import for those of the world. Rather, it is the momentary pleasure which occupies and exacts most of their efforts. For the world, the time never comes when those of the world will heed God's request, "Be still and know that I am God" (Ps. 46:10).

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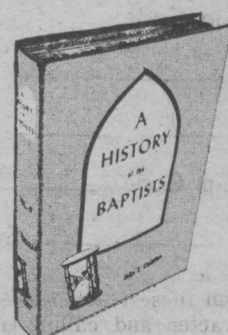
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*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

## The Cross Of Christ

(Continued from page one)

seers, for to this all prophets witnessed — of the Saviour's sufferings, and the resplendent glory that should follow.

All the mystical events pertaining to the Saviour's life referred to this. For this He clothed Himself without humanity. For this He lived a life of sorrow in our world. To this He hastened, impelled by a strong desire to bruise the head of Satan, and free mankind from his accursed dominion.

His ears the sentence heard without alarm; His eyes beheld the wood, and freely did He bear it toward Calvary's summit. He allowed His hands of true beneficence, His feet of journeying mercy, to be transfixed. He lingered on it mid shame, and ignominy, and anguish, past all utterance. At length He bowed His sacred head and, mid the startling phenomena of rended rocks, and sable noon He yielded up the ghost.

How marvellous, that innocence unsullied, and spotless purity, and the mortal part of enshrined Deity should thus expire!

But hearken, and the prophets will the apparent enigma resolve. All we, like wandering sheep, had gone astray; each had forsaken truth, and holiness, and God; each had become exposed to righteous judgment and eternal death.

But Jesus undertook our rescue; He gave Himself to suffer in our stead, and, by His dying blood, to bring us back to happiness and

God.

Our chastisement He bore; our ponderous weight of guilt was laid on Him, and He did bear it, as our surety on the cross.

Thus, from His humiliation, honours take their rise. His wounds yield balm y virtue. His groans bring songs of melody and joy to men. His ignominy and agony, heavenly immunities and bliss. His death throws open wide the gates of immortality and endless life.

Well, well may mortals glory in the cross! Without it we had sunk beneath the accumulated weight of guilt and wrath, lower and lower in the lake that burns with fire for ever.

Besides, the cross the triumph gained o'er hellish powers. It threw the rays of hope around our world, shot its morning beams of glory through the sombre tomb.

The influence of the cross, who shall declare it! How marvellously it told on Jewish hearts within Jerusalem's gate. There, with the memory of Calvary's tragic scenes still fresh and vivid, did it bow to penitential sorrow five thousand spirits.

And from Jerusalem it spread its saving virtues far and wide. Its themes amazed the wise philosophers, the ancient poets and legislators. Its trophies, numerous and mighty, were gathered from all climes, and lands, and tongues of men. Barbarians it made tender, wise, and holy; the sensual, chaste; the ambitious, humble; the avaricious, generous; the polluted, clean.

Established rites of mad idol-

atry, and schemes of vain philosophy, are rooted up; and scattered far and wide the gracious principles of love and mercy.

As a tree of life its leaves gave forth healing to all nations.

As a stream of pure benignity and grace, it flowed through desert lands and made the wilderness to blossom as the rose.

As the standard of the host of God's elect, it spread its victories throughout the world.

As the basis of the hope of man, it became the rock of joy and exaltation to untold myriads. And, as the moral magnet of heavenly dignity, it shall attract, and gather into one, all tribes of human beings, and raise them to the bliss and glory of the heavenly state.

Oh, mighty cross! thy power shall bow the universe to God's authority and will.

Oh, gracious cross! thy sweet and saving influence mould again the hearts of hosts unnumbered, into purity and love.

Oh, victorious cross! through every clime and every land, with conquering majesty, shalt thou go forth; and thy triumphs, so bloodless, pure, and blessed, shall be sung in rapturous strains by all the ransomed hosts that crowd the upper temple of the skies.

(THE BAPTIST RECORD, Vol. II, pp. 319-321, 1845 edition).

## No Need To Preach?

(Continued from page one)

know many fine Christian people in the A.B.A. I know some people in A.B.A. churches that believe the doctrines of grace. It was several years after that I was saved before the Lord revealed to me the wonderful doctrines of grace, election, predestination, etc. I will always thank God for the church doctrine I was taught while in the A. B. A. churches.

This past week I received in the mail the Schedule of Activities for the National A.B.A. meeting to be held this coming summer. And I was made to wonder why that in a three-day meeting there were only two scheduled sermons to be preached! What a great opportunity so many preachers are missing! There will be several hundred people attend these meetings. Many of them are religious but lost. Many of them know not what it means to have "Experimental Salvation." Think of the hours lost in this three-day meeting with all the other activities, when this time could be used in the preaching of the Word. Beloved, this is a shame. This should cause God-fearing men and women everywhere to be much in prayer for the A.B.A. churches. Oh, that God would raise up a man among them that would speak out against the A.B.A. mess!

However, in reading the schedule, I was glad to know that the preacher scheduled to bring the annual sermon was a man that I know personally. He is a man that believes in the doctrines of grace. Oh, that our Blessed Lord may be pleased to use this man in a mighty way. Oh, that this man might have before him the fear of God, and that he might remember "That the fear of man is a snare." That Christ may be exalted, and man abased.

Beloved, it grieves me to see the great distance so many Baptist have gone from the Word of God.

This past Sunday I visited in an A.B.A. church, one that I had worked with when she was a mission. I was saddened to see the dullness and the coldness of that church. Just a little sermonette, man exalted much more than the Lord Jesus Christ. Brethren, I believe that there are many of the Lord's people in A.B.A. churches. I believe that Sovereign Grace Baptists should pray for these people. Our God has the power to save. Surely He has

the power to awaken those God-fearing people that are caught up in the A.B.A. mess. Surely He has the power to take away their blindness and enable them to see the truth in the doctrines of grace.

I know that there will be many A.B.A. people read this article. It is my prayer that God will use this short message to cause some of them to see the folly of the A.B.A. May they be given grace to leave that monster and unite with a people where the "whole counsel of God" is preached. May God bless you.

## The Holy Spirit

(Continued from page seven)

hours, it was not they who spake, but the Holy Spirit who spake in them. Men in authority charged them with all sorts of plots and evil designs under the guise of preaching, and put the strong arm of ecclesiastical and civil power upon them. Then it was that the Spirit put words into their mouths which they could not have commanded otherwise. Men said all manner of evil against them falsely for Christ's sake; and the Holy Spirit was their "Advocate" in the absence of their Lord and all other gracious defenders.

Our Lord made special provision for this extremity in the promise — "I will not leave you orphans," defenseless. "I will send you another Paraclete" to vindicate your innocence when you are accused. The word "Paraclete" has a far deeper significance than that of Comforter. It expresses the sense of the Latin "advocatus"; and designates one who assists by counsel and presence, as well as comfort. It resembles the English word "solicitor," one who acts for a client by preparing his case for trial, by giving legal advice and support; as distinguished from the "barrister," who argues causes in open court. This order of counsellor fully prepares the case beforehand, thus fitting the client to make a just and strong defense, while he does not actually plead his cause for him after its preparation.

This aid represents the office of the Paraclete, as our Lord promised him to His Apostles. He meant that they should plead their own case, — be their own "barristers," if I may so speak; but that the Spirit should determine beforehand, or at the time, what their defense should be, and fortify and strengthen them to plead their cause. They were to speak, to fight the battle at the bar of their adversaries; but the sustaining power behind them was to be the Holy Spirit. "Take not thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaks in you."

Here you have the extraordinary aid of the Spirit in their ministerial vocation. But the Spirit came to their aid in a more general assistance, by special influences and stimulants applied to their natural

faculties, as expounders and proclaimers of the gospel message.

Their judgment was to be strengthened and made clear; for the first promise of their Master to them was — "He shall guide you into all truth." That is, in convincing them of His actual Messiahship, and in illuminating them against all error concerning Him of whom all the lines of prophecy testified — "He shall teach you all things" concerning Me.

Their memory was to be refreshed and invigorated. "He shall bring all things to your remembrance, whatsoever I have said unto you." Then, their perception was to be made keen and accurate: "He will show you things to come." Great insight and foresight were to be afforded them. The Apostle Paul himself says that what eye had not seen, nor ear heard, nor the heart conceived, "God hath revealed unto us by his Spirit." This joint-power, to detect falsehood and perceive truth, was not the skill of human reason, nor the might of human wisdom — it was not an attainment of man's power, "but by my Spirit, saith the Lord of Hosts."

Their will was to be invested with indomitable courage. They were to tarry till they were "endued with power from on high." In their alarmed and scattered condition on the death of Christ, they were powerless; and to "wait" was power in itself. In whatever way this power acted upon them it was the phenomenon of the day of Pentecost; a sound from Heaven like the movement of a sweeping blast. It was the mysterious breathing of God's essence into the stillness of death. Without form or shape, it forced access to the souls of these trembling men to sinew them with omnipotence. It was a living infinite force, a conscious afflatus, penetrating and pervading every faculty; a voluntary will, having no relations to space, excluded from no part of their nature, and included in none. Its broad generalness is indicated in the words, "He dwelleth with you," and its individual specialness is set forth in the pledge: "He shall be in you."

This is the evangelical watchword which draws the line between both the Jewish Dispensation and the earthly ministry of our Lord. Up to the hour of this promise, the inquiry, "Will God in very deed dwell with men?" had been answered affirmatively. But now that affirmative is doubly ratified; for henceforth He shall dwell "in" them. The Holy Spirit is the very fountain of mind. He is the Author of all mental perceptions, and all intelligence is derived from Him. "The Spirit of God hath made me, and the breath of the Almighty hath given me life"; therefore He influences mind by laws of His own contrivance. There He enshrines truth by thought, by principle, by fact; and by exerting upon mind a holy energy, exercising His personal will without disturbing the laws of agency, but by making them efficacious.

(Continued to the Next Issue)

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