

# The Baptist Examiner

**Baptist Is Our Middle Name**

*Paid Circulation In All States And In Many Foreign Countries*

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

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WHOLE NUMBER 2180

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CALVARY BAPTIST CHURCH

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## DID CHRIST DIE FOR EVERYONE AND WHAT IF HE DID?

By JOE WILSON, SR.

Winston-Salem, North Carolina

*"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep"* (John 10:15).

The doctrines commonly called "The Doctrines of Grace" are glorious and precious truths of the Word of God. These doctrines are easily remembered by taking the word T U L I P and let each letter stand for one of the doctrines of grace. T stands for total depravity: that all men are depraved in every part of their being and are sinful exceedingly, and utterly unable to save or help save themselves. U stands for unconditional election: that God, of His own sovereign will, without considering any condition in man or to be performed by man, elected from eternity a number that no man can number and predestinated them to be the recipients of His saving grace. L

stands for Limited Atonement: that Christ died for, only for, and savingly for the elect of God. I stands for irresistible grace: that the Holy Spirit effectually and irresistibly draws the elect to repentance and faith in Jesus Christ. P stands for the Perseverance and Preservation of the saints: that those elected by the Father, and redeemed by the Son, and called by the Spirit will be eternally kept by the power of God.

These doctrines are very important and very precious to the Spirit-taught child of God. They set forth the way in which God saves His people. And they set forth the only way God saves His people. Now I do not doubt that many are saved who do not believe these doctrines. But I do strongly insist that they were not saved in the way they teach, but were saved in the way set forth in the five doctrines of grace. No doubt, some Arminians



JOE WILSON, SR.

are saved. But they were not saved in the way taught by Arminians, but were saved in the way taught by sovereign grace. Jesus is the

only Saviour, and He saves by sovereign, unconditional, effectual, and eternal grace and in no other way. And let me add that when saved Arminians get to Heaven they will no longer be Arminians. They will then know the truth and will give all the glory of salvation to the sovereign grace of God.

Now these doctrines of grace constitute vital doctrines and there is a great and vital difference between Arminianism and sovereign grace. We need to know this. We need to declare this. We need to take a strong and utterly uncompromising stand for the truths of sovereign grace and against the heresies of Arminianism. Let us note that the atonement of Jesus Christ is at the heart of the doctrines of grace. There is no salvation apart from the death of Jesus Christ. The election of the Father and the calling of the Holy Spirit would not save one soul apart from

the death of Christ atoning for the sins of that one. Of course, election guarantees that Christ will die, and the death of Christ procures and guarantees the effectual call. But again let it be said that there would be no salvation apart from the precious death of our blessed Lord.

Now most people teach and teach vehemently that Christ died for everyone: for every individual who ever has, does now, or ever will live. That He died as much for one as for another. That there is no special reference to any individual in the death of Christ. And they teach this insistently and strongly. They give no quarter on this point. They can become quite aroused and often angry if this doctrine of theirs is denied. They often speak quite harshly of those who preach differently from them on this point. Now, note that these teach an un-

(Continued on page 3, column 1)

## ABOUT THE SUFFERINGS OF CHRIST

CHRISTMAS EVANS  
(1776-1838)

*"Who his own self bare our sin, in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye are healed"* (I Pet. 2:24).

What great encouragement is given to the followers of Jesus, to bear, patiently, the afflictions of the present life, by contrasting the shortness of the season of endurance with the eternal weight of glory, and the glorious enjoyment reserved for them in Heaven! How forcible the argument employed by the apostle to urge Christians to



CHRISTMAS EVANS

lead a life of holiness, in this world, drawn from the fearful, certain and near approach of another! What a vivid and terror-inspiring description does he give us of the dissolution of nature at the great consummation!

While you read, imagine that you see Heaven and earth enwrapped in flames, and hear the sound of the inextinguishable and victorious fire, melting the elements to the center of the globe! You see on high the elements rent asunder and rolling together like a scroll. The beauty and glory of the magnificent palace fades away, and becomes lost to your vision in the smoke of its burning, and while your ear is saluted, your soul is horrified with the tremendous crash of its final fall!

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness; not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in

all manner of conversation. Pass the time of your sojourning here in fear, showing forth the praise of Him who hath called you out of darkness into His marvelous light. Labor, by the grace of God, to glorify His name in life, that you may die in peace, your eyes seeing the salvation of the Lord. We are further exhorted to follow

the footsteps of Christ, and to suffer according to the example that He has left us, but not in all things, for the same end. The blood of the martyrs was not the blood of the atonement, but the blood of Christ, who bore our sins in His own body on the tree, is the great propitiation.

(Continued on page 6, column 3)

## RIGHT & WRONG BAPTISM

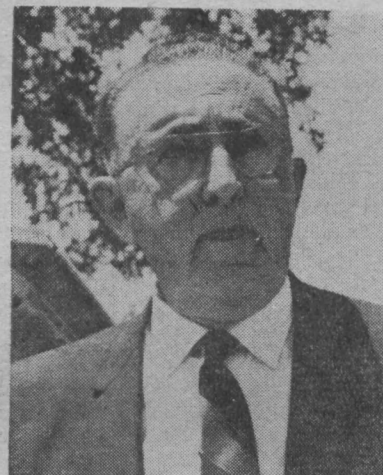
By ROY MASON  
(Now in Glory)

Baptists from earliest times have placed great emphasis on the ordinance of baptism, and have insisted that it should be observed in accordance with the instructions of the Bible. For that reason, they have borne the name of "Baptists." Centuries ago, Baptists were usually called Ana-baptists, (or re-baptizers) because they insisted that people who had been baptized by other religious groups should be baptized over again.

The authority to baptize is a part of the Great Commission. (See Matt. 28:19,20). Quite properly, this could be translated "immersing them in the name of . . ."

The Devil has counterfeited every doctrine of the Bible, and he certainly has not failed as regards baptism. One of the counterfeits shows itself in the WRONG FORM OF BAPTISM. Instead of immersion, they sprinkle or pour a little water on the candidate. This is in

clear violation of the Scriptures. In the Bible we read about persons "Going down into the water and



ROY MASON

coming up out of the water." Sprinkling and pouring distorts the meaning of real baptism. Jesus died, was buried, and arose. The

(Continued on page 7, column 3)

## AUTHORITY TO BAPTIZE

By J. W. PORTER

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"* (Matt. 28:19).

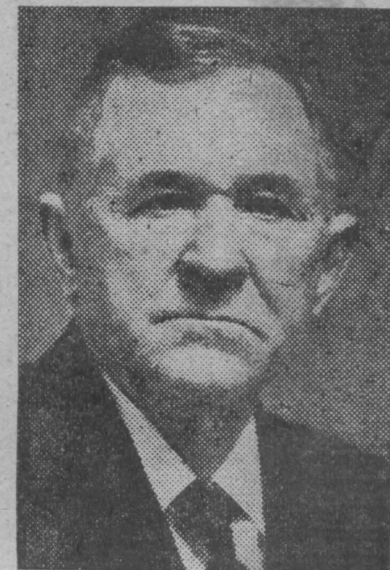
*"One Lord, one faith, one baptism"* (Eph. 4:5).

That the authority to baptize was given by Christ to someone, will be admitted by all. The only question, then, to be determined is, To whom was this authority given? The proper answer to this question is not only desirable on its own account, but for the peaceful and permanent settlement of other questions that have logically grown out of it. On these questions, excellent brethren of equal faith and learning have differed, and at times, to the disturbing of our brotherhood.

The speaker believes, and the more he has studied the question, the more strongly he believes that the commission to baptize was delivered to the church, and should therefore be restricted to the church. And this raises the question as to what constitutes a Scriptural church. Many will agree that the authority to baptize was given to the churches, reserving to themselves the right to define a church. It will be admitted, if the various denominations are all true churches of Christ, they have a perfect right to administer the ordinances. If the church branch theory is true, the question of alien baptism can never arise, as the baptism of each of them would equal the baptism

administered by the other.

Baptists, generally, hold that baptism is a church ordinance, and therefore is to be administered by Baptist churches. Our practice also is in perfect conformity with our faith, as every candidate for baptism at our hands is voted upon, and if accepted, his or her baptism is authorized by the church. If baptism is a church ordinance, then the authority to administer it must be restricted to the church, for, if taken beyond the church, it ceases to be a church ordinance. If, to the



J. W. PORTER

contrary, it is not a church ordinance, then all our churches have long been engaged in the sinful practice of usurping authority, and should at once cease to exercise this authority, and never again, under any circumstances, authorize the baptism of anyone. It is, or it is not, a church ordinance. If it be a church ordinance, let the churches alone exercise it; if it be not, let them cease to claim or practice it. Churches should not be held responsible for the preservation of an ordinance not controlled by them.

If the authority to baptize does not rest with the churches, with whom does it rest? If the authority to baptize has been committed to the preachers, then they alone should authorize and administer it, and in turn the churches should cease to usurp the preacher's authority. Why should a pastor recommend a candidate to the church for baptism, if the pastor has the right to pass on the candidate's fitness for baptism?

(Continued on page 5, column 5)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE LIMITED ATONEMENT

*"I lay down my life for the sheep"* (John 10:15).

The central theme of all the Bible is the atonement of Jesus Christ. The types and shadows of the Old Testament pointed to it. The two ordinances of the New Testament look back to it. True believers in all ages gazed upon it as the true source of their salvation. The atonement is the theme of the gospel and the ground of all Christian hope.

It is regrettable that this weighty theme has been the center of such unrelenting controversy across the

centuries. Christians cannot agree as to what the design of the Saviour's death was. Such questions arise as: What was accomplished by the sacrifice of Christ? Did He offer Himself for every individual man without exception, or all men without distinction? Did the Saviour make the salvation of all men possible, or did He render certain the salvation of the elect of God?

There exist today two primary views of the atonement of Christ. There is what is called a limited atonement and unlimited atonement, or sometimes said to be a

definite atonement and an indefinite atonement. Some call the two ideas particular redemption and universal redemption.

Those who hold Christ made an atonement for the whole human race without exception believe in a universal atonement. This theory has Christ making a general atonement and leaving the application of it in the hands of man. Those who teach a limited atonement believe Christ died for the elect only and that He in no sense died for the non-elect who perish. This view

(Continued on page 2, column 1)



## The Baptist Examiner

THE BAPTIST PAPER FOR THE  
BAPTIST PEOPLE

MILBURN COCKRELL --- Editor  
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## BRIEF NOTES

Elder O'Neal Richmond, Rt. 1,  
Box 101, Smithville, Ark. 72466, is  
available for pastoral work where-  
ever the Lord may lead.

Elder Ray W. Sexton has resign-  
ed the Castle Road Baptist Church  
of Valley Station, Ky., and is avail-  
able for pastoral work wherever  
the Lord may lead. You can con-  
tact him by writing him in care of  
Addyston Baptist Church, 112  
Church St., Addyston, Ohio 45001.

The Castle Road Church is with-  
out a pastor. Any interested elder  
should contact the pulpit commit-  
tee in care of Bro. Tom Masterson,  
12800 Castle Road, Valley Station,  
Ky., or call 1-502-267-7925.

The Kings Addition Baptist  
Church of South Shore, Ky., and  
Pastor James Hobbs will have a  
revival meeting Aug. 13-19. Bro.  
Don Pennington of Covington, Ky.,  
is the speaker. Services are at  
7:30 p.m. The pastor and church  
invite you to attend these serv-  
ices.

Elder Fred T. Halliman has re-  
turned to New Guinea after his  
visitation among the churches. By  
the time you read this he will be  
back on the field there.

## Limited Atonement

(Continued from page one)  
makes the atonement beneficial to  
all for whom Christ died.

The term "limited atonement"  
could be applied to Arminians as  
well as Calvinists. Arminians limit  
the power of the atonement. They  
have Christ dying for a great mul-  
titude who shall perish. In limiting  
the application of the atonement  
to the believer, they, too, are guilty  
of preaching a limited atonement  
— a doctrine they profess to hate.  
Calvinists do not limit the power  
of the atonement, for we believe it  
is efficient for all for whom it was  
made. We limit it in extent but  
not in power.

The phrase "limited atonement"  
has been criticized because it  
seems to imply a shortage in the

death of Christ. Because of this  
criticism some have substituted  
such words as "particular" or  
"definite." But any of the terms  
are acceptable to me for all three  
mean Christ died for the elect of  
God and for them only.

Those who teach particular re-  
demption do not lessen the value of  
Christ's redemption. The value of  
the atonement is to be measured  
by the dignity of the Person mak-  
ing it. Since Christ suffered in the  
Divine human Person the value of  
His sufferings is infinite. We be-  
lieve the atonement is unlimited in  
its power to save all the elect,  
and that it is limited only in the  
sense of being for particular per-  
sons.

### WHAT ABOUT IT?

Dear friend, do you believe Jesus  
Christ died for all men without  
exception? If your answer is,  
"Yes," then I would ask you,  
"Why are not all men saved by  
it?" You would probably reply,  
"Because they do not believe." But  
if Christ died for all the sins of  
all men, did He not die for the  
sin of unbelief? If Jesus Christ  
died for the sin of unbelief, then  
why must the sinner be punished  
for being guilty of this sin?

There are only three possible  
answers to my last two questions.  
First, believing Christ died for all  
the sins of all men without excep-  
tion — even unbelief, you could  
declare all men will be saved with-  
out exception. While this view is  
consistent with your profession  
about the death of Christ, you  
know it is not according to Bible  
truth. The Bible makes it plain  
some will perish in their sins and  
suffer in Hell (John 8:24; Rev. 21:  
8). Therefore, the first possible an-  
swer is unacceptable.

Second, you could declare that  
Christ died for all the sins of all  
men except unbelief. Peradventure  
you take this position you have  
become guilty of limiting the at-  
onement and proving Christ did  
not die for all the sins of all men.  
You now allege He did not die for  
unbelief. But if Christ did not die  
for unbelief, then this sin can  
never be forgiven. Since the Bible  
says God concluded all in unbel-  
ief (Rom. 11:21), you have repro-  
bated all men to Hell. This view is  
very unacceptable since it leaves  
all to perish in unbelief.

Third, you may agree with me  
that Christ died for all the sins  
of the elect — even the sin of un-  
belief. This view is logical and  
consistent with the Scriptures. This  
is to take the position that Christ  
died for all men without distinc-  
tion but not all men without excep-  
tion. This is the historical view of  
our Baptist forefathers.

### HISTORY SPEAKS

In 1655 the Particular Baptists of  
the Midlands said in their confes-  
sion: "That Christ Jesus was in the  
fulness of time manifested in the  
flesh being born of a woman and  
being perfectly righteous gave  
Himself for His elect to redeem  
them unto God by His blood."

The London Confession of 1644,  
Article XVII, reads: "Touching  
His Priesthood, Christ being con-  
secrated, hath appeared once to  
put away sin by the offering and  
sacrifice of Himself, and to this  
end hath fully performed and suf-  
fered all those things by which  
God, through the blood of His cross  
in an acceptable sacrifice, might  
reconcile His elect only . . ."

The Second London Confession of  
1677, Chapter VIII, Sections 5 and  
6 reveals their belief in a limited  
atonement. "The Lord Jesus by  
His perfect obedience and sacri-  
fice of himself . . . procured recon-  
ciliation, and purchased an ever-  
lasting inheritance in the kingdom  
of Heaven, for all those whom the  
Father had given unto Him. Al-  
though the price of redemption was  
not actually paid by Christ, till  
after His incarnation, yet the vir-  
tue, efficacy, and benefit thereof  
were communicated to the elect in  
all ages successively . . ." The  
same is found in the Philadelphia  
Baptist Confession in 1742.

The Articles of Faith of the Mis-  
sissippi Baptist Association of 1807  
set forth this doctrine, Article 7  
reads: "We believe there is one  
Mediator between God and men,  
the man Christ Jesus, who by the  
satisfaction which He made to law  
and justice, in becoming an offer-  
ing for sin, has by His most pre-

cious blood, redeemed the elect  
from under the curse of the law,  
that they might be holy and with-  
out blame, before him in love."

### SCRIPTURAL PROOF

Baptists have always believed in  
the limited atonement because the  
Bible teaches this doctrine. Jesus  
Christ said: "I am the good shep-  
herd: the good shepherd giveth his  
life for the sheep" (John 10:11).  
In verse 15 He said: "As the father

### FINANCIAL REPORT OF TBE

Balance, May 1	\$ 495.96
Receipts	\$5,819.89
Total	\$6,315.85
Expenditures	\$6,040.62
Balance, May 31	\$ 275.23

It would appear bad financial  
times are ahead for our paper.  
While our offerings have shown  
slow growth the inflation and pos-  
tal increases have more than taken  
up this money. We ended May in  
the black because we took \$800 out  
of our book store funds to pay  
what we owed. We are ending the  
month of June about \$1500 in the  
red. There are no funds left in the  
book store to pay this indebtedness.  
This problem is due to the postal  
increase and the summer slump  
in support which happens each  
year at this time.

It costs about \$1300 to \$1400 each  
week to operate our paper. We  
pay \$800 each week to have the  
paper printed, and our printer has  
asked for an increase due to rising  
labor cost. About \$150 goes for  
postage, and something like \$400  
goes to pay our employees. All em-  
ployees are paid \$2.75 an hour for  
their work. The editor receives NO  
income from TBE. His entire in-  
come is from Calvary Baptist  
Church for pastoral duties.

Without a good increase in our  
support we will be forced to take  
measures to stay within our in-  
come. I am asking our church to  
increase our offerings to TBE. Any  
church or individual who can do  
likewise is asked to do so. I know  
that both churches and individuals  
have been hit by inflation. Some  
will not be able to do this. Others  
perhaps can and will.

Based upon your response and  
the prayerful consideration of our  
church, we will soon be taking  
steps to reduce our debt and to  
operate in the black. This may  
mean the termination of TBE as  
a weekly paper, or the reduction  
of its size or pages.

knoweth me, even so know I the  
Father: and I lay down my life for  
the sheep." The Latin Vulgate Ver-  
sion reads "for my sheep" as does  
Wickliff's Version of 1380 and  
Rheims of 1582. The Ethiopic Ver-  
sion renders it: "I lay down my life  
for the redemption of my sheep."

The Greek preposition "for"  
(Greek HUPER) in John 10:11,15  
means "in behalf of" or "in the  
place of." This language means  
Christ died in the place of the  
sheep. This is an actual substitu-  
tionary atonement. He gave His  
life that all His sheep would have  
eternal life.

Seeing Christ laid down His life  
for the sheep, then we see the aton-  
ing character of His work was for  
a particular people. It was for  
those the Father gave Him (John  
10:29). It is the sheep who are  
given eternal life (John 10:2) and  
who follow the good Shepherd  
(John 10:27). Do all men have et-  
ternal life and follow Christ? Certain-  
ly not! Hence not all men are  
sheep. Jesus said: "But ye believe  
not, because ye are not of my  
sheep." Don't try to reverse the  
order of Christ's words. He did not  
say as some would like for Him to  
have said: "Ye are not my sheep  
because ye believe not." He said:  
"Ye believe not, because ye are  
not of my sheep," showing that  
only the sheep He died for will be-  
lieve. Since Christ died for the  
sheep, then it follows that Christ  
did not die for all men without ex-  
ception.

### DIED FOR THE ELECT

The Bible makes it plain Christ  
died to deliver the elect from the  
condemnation which their sins de-  
served: "Who shall lay any thing  
to the charge of God's elect? It is  
God that justifieth, Who is he that  
condemneth? It is Christ that died"

(Rom. 8:33-34).

Those for whom Christ died are  
here called "God's elect." These  
in virtue of His death are free  
from condemnation. The sentence  
of condemnation which their sins  
deserved was executed in their  
Substitute. His death made a full  
pardon for our sins. It would be  
inconsistent with the justice of God  
for one of the elect to be condemn-  
ed for whom Christ died.

This passage has no meaning if  
Christ died for any that He shall  
some day condemn in judgment.  
Hence Christ died for none except  
those who escape judgment. In  
these verses it is plain that none  
for whom He died can be condemn-  
ed. If condemnation be forbidden  
by His death, then that condemna-  
tion must be prohibited with re-  
spect to all for whom He died.  
Since His death made satisfaction  
for their sins, both accusation and  
condemnation are rendered impos-  
sible!

### JUSTIFIED BY HIS DEATH

Those Christ represented in His  
death are said to be justified —  
not offered justification but given  
justification by His death. Of Christ  
Isaiah said: "By his knowledge  
shall my righteous servant justify  
many; for he shall bear their in-  
iquities" (Isa. 53:11). Here we see  
the same persons Christ bare the  
sins of are also justified. The writ-  
er adds in verse 12: "He bare the  
sins of many." Christ justified  
"many" since He died for "many."  
"Many" is a great multitude, but  
"many" is not all men without ex-  
ception.

In Matthew 26:28 Christ declar-  
ed: "For this is my blood of the  
New Testament, which is shed for  
many for the remission of sins." Hebrews 9:28 informs us: "So  
Christ was once offered to bear the  
sins of many." The "many" Christ  
died for are the "many" ordained  
to eternal life (Acts 13:48). The  
"many" who receive the gift of  
grace (Rom. 5:15), the "many"  
brethren of Christ (Rom. 8:29),  
the "many" who receive eternal  
life (John 17:2), and the "many"  
sons Christ engaged to bring to  
glory (Heb. 2:10).

Every person Jesus Christ died  
for will be justified. Of the Re-  
deemer Paul said: "Who was de-  
livered for our offenses, and was  
raised again for our justification"  
(Rom. 4:25). Observe "our of-  
enses" is connected with "our  
justification." The same persons  
are under consideration in both  
cases. The elect are "justified  
freely by his grace through the  
redemption that is in Christ Jesus"  
(Rom. 3:24). Romans 5:19 de-  
clares: "By the obedience of one  
(Christ) shall many be made right-  
eous" (Rom. 5:19). The death of  
Christ did not make justification  
possible, it secured the actual jus-  
tification of those for whom He  
died.

(Continued on page 4, column 3)

## LETTER TO THE EDITOR

Dear Brother Milburn:

In the current issue of the Bap-  
tist Examiner I noticed with inter-  
est one particular article which is  
of great interest to my children,  
wife, and family. The article with  
which I have reference is the one  
concerning the methods available  
to us for the purposes of our chil-  
dren's education. You considered  
it public vs. private education.

My wife and myself have two  
children, James M. Carpenter, III,  
age 12 and Miriam Louise Carpen-  
ter, age 10, and ever since both of  
our children were five years old  
they have been students of the  
Lima Christian Academy here in  
Lima. Our children have been stu-  
dents in this school because of our  
conviction that we are fully con-  
vinced that this is the school in  
which the Lord would have them  
enrolled. The Lima Christian Acad-  
emy is a school which is run by the  
Calvary Bible Church of Lima,  
Ohio. The church which runs the  
school is an independent-fundamen-  
tal type of religious organization.

The issue at hand is not an issue  
of public vs. private education. You  
see, Bro. Milburn, there is no such  
an animal in the good old U.S.A.  
known as public education. The  
proper name which should be given  
to the educational facilities which  
are paid for by our tax dollars is  
not public but rather government  
education. The public or the indi-  
vidual citizens have absolutely no  
say whatsoever when it comes to  
what takes place in the taxpayer-  
supported, government-controlled  
educational facilities over the na-  
tion.

Yes, I will admit that the school  
with which our children are enroll-  
ed knows absolutely nothing of the  
precious assembly which OUR  
LORD JESUS CHRIST established  
in Jerusalem during His earthly  
ministry and how that assembly  
has perpetuated itself from assem-  
bly to assembly until this day.  
Praise God, you and I are both  
members of the churches with  
which OUR LORD JESUS CHRIST  
promised divine authority to as  
one of His churches. Also, the  
school does not teach Divine Elec-  
tion, Particular Redemption, and  
Irresistible Grace, however, it does  
teach security of the individual who  
is saved. One thing must be ad-  
mitted, however, that the persons  
who are on the staff of the school  
from its administrative personnel,  
teaching personnel, office person-  
nel, etc. are all persons with whom  
both you and myself will be requir-  
ed to own as brothers and sisters  
in Christ. Even though these per-  
sons are not members of our church,  
they are still members of the body  
of Christ.

(Continued on page 8, column 1)

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(Continued from page one)

The Arminian thus professes and likely sincerely believes that he thus honors and exalts the atonement of Jesus Christ. But does he? Nay, he rather degrades, insults, and well-nigh blasphemes that precious blood by which we are saved.

A bit of personal history. For some time after God graciously saved me I was a rank Arminian on the doctrine of how God saves. Thank God, one does not have to be a theologian to know Christ as personal Saviour. The Holy Spirit slowly and graciously led me into the precious truths that mean so much to me today. I was brought into the five doctrines of sovereign and saving grace through the door of the limited atonement. I began to see that if my salvation was accomplished by the death of Christ, and that if all men were not saved, then Christ could not have died for all men. I would say that I could not go to Hell because Christ died for me. Then the Spirit would speak to me, what about Judas and others in Hell, as I taught that Christ died for them and yet they went to Hell. How could the death of Christ assure me of salvation if others for whom He died went to Hell?

In this way the Spirit brought me to the truth about the limited atonement. But even then, for some time I thought that this doctrine

was the weakest of the five doctrines of grace: that it was more difficult to defend: and more easily attacked by our enemies. But through the years, God has brought me to see that this is an invincible fortress of truth. That it is one of the most glorious truths in the Bible. Most precious to those who trust that blood. That it is easily defended and a very prominent truth of the Bible. The man who denies this doctrine, just has not yet been taught the truth on this subject by the Holy Spirit.

Well, as to the words "all" and "world." Just show the Arminian that Christ prayed not for the world (John 17:9) but He did pray for some and there goes the Arminian argument that "world" means everyone. Show the Arminian that there went out a decree that "all" the "world" should be taxed (Luke 2:1). If he is half-way honest, he will admit that "all" and "world" here does not mean everyone but only that part of the world ruled over by Rome at that time. Of course, Arminians have a hard time being honest sometimes. But we have easily taken his own weapons from him here and turned them against him. And remember that "all" and "world" are the biggest guns of the Arminians' limited atonement.

The Bible is very clear as to the objects of Christ's death: as to who it is that He died for. John 10:26 informs us that Christ has some sheep and that there are some men who are not His sheep. Then John 10:15 informs us that Christ died for the sheep. Now, how clear can the Bible be as to the fact that Christ did not die for everyone? One would have to be filled with pre-conceived prejudice and utterly unwilling to face these two verses honestly to read them and not see the truth of limited atonement. John 11:51 and 52 inform us that Christ died for the children of God scattered abroad. Understand that God's sheep have never been goats and that God's elect children have never been children of the devil. God's elect are called sheep before they are found. They are called



II Thessalonians 2:9-12.

Yes, the curtain is about to be raised on the final act of this age. Everything is in place, the trumpet is ready to be blown to set in motion a chain of events which will not cease until all enemies are put under the feet of Christ (I Cor. 15: 25) and the new Heaven and earth appear (Rev. 21:1-4). These truths are documented in the Word of God and verified in our hearts by the Holy Spirit. Our study today involves again the entrance, activities, and exit of the Antichrist and what is in store for those who fol-

The Bible is clear as to the effectiveness of the death of Christ. The Bible does not teach that Christ died to provide a way for man to be saved if man would do his part. The Bible does not put the death of Christ on a try and hope basis. But the Bible teaches that the death of Christ does what He intended it to do for those for whom He died. That it redeems the elect of God from the curse of the law. Isa 53:5 teaches us that those for whom He was bruised will be healed by His stripes. Verse 10 informs us that He shall see His seed. Verse 11 tells us that He shall see of the travail of His soul; that is, that He shall see saved in glory all those for whom He travailed in soul on Calvary. Verse 11 further teaches us that He will justify all those whose iniquities He bore. Verse 12 informs us that He will make intercession for the many whose sin He bare. Oh, beloved, a man cannot with Spirit-opened eyes read Isaiah 53 without seeing that the death of Christ saves all those for whom it was made.

Let us look at the question of harmony within the Trinity. The Father elected some from among fallen mankind. The Spirit effectually calls some to repentance and faith. Now are we going to teach disharmony within the Trinity? Are we going to say that the Father wanted to save some and the Spirit does save some, but that the Son, in disagreement with the others determined to do all He could to save everyone. Oh, no, beloved. The Father chose a people. The Son died for, and only for, the chosen ones. The Spirit calls those very same ones — no more, no less, no other — to a saving experience. There is absolute harmony within the Trinity as to the objects of salvation.

What shall we say as to the total saving work of Christ. Remember that the death of Christ was only a part of the totality of His saving work. He lived a perfect life for His people which is imputed to them for their righteousness. He died for the same people. He rose from the dead for their justification. He prays for them. He is coming again to receive them to Himself forevermore. Now, who did He live for? Who did He rise up for? Who does He pray for? Who is He coming for? Well, they are the

(Continued on page 5, column 4)

Pastor — Mt. Pleasant Missionary Baptist Church

**VERSE 9**

The working of Satan is now restrained, but not then. One day Satan will be chained, but when the Antichrist appears, he is as loosed as he ever will be to work his fiendishness on this earth.

**"With all power."** The Antichrist does not come without outward credentials, for the master counterfeiter has prepared his papers. He has the authority and power of Hell back of him. He, like Saul in the Old Testament, stands head and shoulders over his peers. He will be no ignominious or puny fellow. He, like the magicians in Egypt, will be able to duplicate the miracles of Christ up to a point. His beauty, brains, and brawn will appeal to the world.

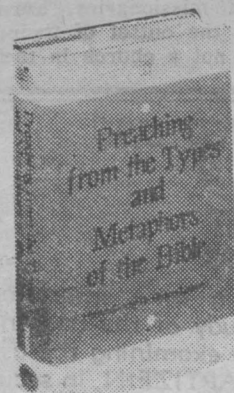
**"And signs."** He will offer proof as to whom he claims to be. Not only does he show himself that he is God (v. 4), but he displays signs to his admirers to show them. This world is ripe for such deception, for this is all we hear in the religious world, primarily in the charismatic movement; the so-called speaking in tongues, false healing, and communion with departed loved ones, etc. However, we must realize many of these signs are real (Rev. 16:14; 13:13-15).

**"And lying wonders."** The natural man will stand in awe and wonder and will be spellbound. These will be lying wonders because they are done in order to deceive and to destroy. Even now, many so-called miracle workers are becoming rich at the expense of misguided people.

**VERSE 10**

“And with all deceivableness of

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**unrighteousness."** It is sad indeed when men can live in disobedience to the Word of God and practice unrighteousness and are led to believe that it is alright. Consider the trend of our day when the government gives approval of killing unwanted babies; when they approve of homosexuality and lesbianism. They need to be taught, **"Be sure your sins will find you out."**

**"In them that perish."** What a solemn, sobering thought! The ungodly unbelievers and those who know not God and that obey not the gospel of Christ, are taught that peace and safety are their lot, when in reality, they are perishing in their sins. The wrath of God abides on them (John 3:36). They are condemned already (John 3:1). The Antichrist and his deluded followers are appointed to wrath. How we need to remember that by nature **"such were some of you"** (1 Cor. 6:11).

"Because they received not the love of the truth, that they might be saved." We must never forget that men are accountable unto God. Their perishing is a just recompense of reward. True and righteous are God's judgments. The salvation of God's elect is a pure act of mercy, as we shall see, and the perishing of the wicked is pure justice. God has a two-edged sword. In the salvation of the elect it fell on Jesus, in the perishing of the wicked, it falls on them. In this verse and others, we find the true nature of fallen man, "Ye will not come to Me that ye might have life" (John 5:40). "There is none that seeketh after God" (Rom. 3:11). No unsaved man will ever be able to say, "I do not deserve what I'm getting," and no saved man will ever be able to say, "I deserve what I'm getting."

**VERSE 11**

**"And for this cause."** There is always a reason for what God does, whether we understand it or not. **"Even so, Father; for so it seemed good in Thy sight"** (Matt. 11:26).

**"God shall send them strong delusion."** When God turns men over to a reprobate mind, there is ample reason for it (Rom. 1:24-32). God had every right to harden the heart of Pharaoh. Men need to consider both the goodness and the severity of God.

**"That they should believe a lie."**  
All men are believers, they either believe on the Lord Jesus Christ, or they believe the lie of the Devil. Truth and error separate mankind. Keep in mind many people sincerely believe a lie and defend it with all of their might. This is the reason for all of the dedication on the part of false religionists. Consider even Saul of Tarsus before he was saved.

**VERSE 12**

"That they all might be damned." Here we find irrevocable judgment. There is no appeal; sentence has already been passed.

**"Who believed not the truth."** (Contrast I Thess. 2:13). Here we find the truth is unbelievable to the wicked, while the lie is most acceptable.

**"But had pleasure in unrighteousness."** Truly "men loved darkness rather than light, because their deeds were evil" (John 3:19). They did what they had the heart to do (Jer. 17:9; Rom. 1:32). What greater proof of total depravity is there? Man's mind and conscience is defiled (Titus 1:15). He wallows in the mud and enjoys it. He drinks iniquity like water.

May God cause us to look at the total picture of God, else we misrepresent Him. He is both a God of love and wrath.

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THE BAPTIST EXAMINER

JULY 15, 1978

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

**"Does a church have permission to pass a rule to exclude a member for missing four Sundays?"**

**JAMES HOBBS**  
P.O. Box 182  
McDermott, Ohio

**PASTOR**  
Kings Addition  
Baptist Church  
South Shore, Ky.



The Bible does not give a hard and fast rule in a matter such as this. Some churches set a hard and fast rule on attendance while others handle each case separately.

Certainly it is necessary to have some sort of system concerning attendance and church membership. Remember the church is an assembly and if a member does not assemble with the body, then he is doing that body great harm. Each member has a duty to attend the services regularly. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25).

Whatever rule the local church has concerning attendance, I am sure each member knows it. If you join a church and that church has such a rule then you have said by joining that you will abide by it. If you do not abide by it, then you are saying that you expect discipline. Actually, the church isn't excluding you when you stay away, but you are removing yourself. "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

I do not have any sympathy for a person who joins a church, knowing their stand on things, and then gets disturbed when the church takes action.

**E. G. COOK**  
701 Cambridge  
Birmingham, Ala.

**PASTOR**  
Philadelphia  
Baptist Church  
Birmingham, Ala.



So far as I am able to know there is nothing in the Bible on this subject. I once felt differently on the subject. But when I could find no Scripture to substantiate my thinking, I changed my thinking. As the late, beloved Brother Kazee once

said, "As I see it at this moment" it is the individual Christian's responsibility that is under consideration here. In Hebrews 10:25 we read, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

If a Christian lives near enough to his church for him to attend, and if he is not providentially hindered from attending, he is rebelling against this Scripture when he fails to attend. And if you notice, the very next verse speaks of the wilful sin. The Christian who can, and just won't attend his church is, as I see it, guilty of that wilful sin. And he will have to pay for that sin here in this life just as David had to do. We cannot wilfully rebel against God, and against His Word and then say I am sorry and get forgiveness. In II Samuel 12: 9-18 David tried that, but it would not work.

I am still persuaded that if a member habitually stays away from the church after honest efforts have been made to get him back in fellowship with the church, he should not be treated like a faithful member. Neither do I believe he should be granted a letter until things are made right. But I just do not know of any Scripture that teaches that a church should exclude a member for non-attendance.

**OSCAR MINK**  
219 North Street  
Crestline, Ohio  
44827

**Pastor**  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



Yes, I believe a Baptist church has the right to pass such a rule, but it should not be absolute. There are many circumstances to be considered when making such a rule, i.e., prolonged sickness, jobs which require occasional extensions away from home, military tours of duty, etc. The apostle John was exiled to the isle of Patmos, whereby he was deprived of regular fellowship with his church. And many of our Baptist forebearers spent long sentences in jails because of their defense of the faith. If such a rule was inflexible it would bring to an end, or at least hinder the work of a lot of missionaries. For it is often at the outset of their work there is not a church in the area

of their work for them to attend. Then, too, each respective church is to do all in their power to save the erring member from exclusion. To invoke such a rule without a diligent effort by the church to reclaim the guilty person would be for the church to err.

I assume the "four Sundays" of the question are successive, if so, and a proper effort to reclaim the delinquent member is put forth by the church with negative results, then, I see no reason why a church with the above mentioned rule cannot go ahead and discipline the offending member. Inexcusable and habitual absenteeism from the official worship services of the church is a flagrant sin, it is a violation of divine example and precept (Christ and Heb. 10:25). The action of which should bring censorship, and if censorship is ineffective, then exclusion from membership is in order.



## Limited Atonement

(Continued from Page Two)

### RANSOMED A PEOPLE

The Scripture teaches Christ ransomed a people: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Those ransomed by Christ are said to be "many." Many is not all men without exception. It is the many actually ransomed by the blood of Christ. The nature of a ransom is such that when paid it automatically frees the persons for whom it was intended. Otherwise, it is not a true ransom.

If Jesus Christ paid the ransom price for all men, the merits of His death must be communicated to all men without exception. If the benefits of Christ's death are communicated to all men, then God cannot justly inflict eternal punishment on any Christ ransomed. Jehovah would be unjust in demanding double payment, first from Christ and then from the sinner.

Hence it must be seen that Christ died for the elect of God. It was for them alone He paid the ransom price. Divine Justice demands that Christ pay the exact price the elect owed. Likewise Divine Justice required that all be ransomed for whom the price was paid.

### DEATH AND INTERCESSION INSEPARABLE

The atonement and the intercessory work of Christ is the two-fold work of Christ in His priestly office. You cannot separate the atonement from His priestly ministry in Heaven. Of Christ the prophet said: "He bare the sin of many, and made intercession for the transgressors" (Isa. 53:12).

The benefits of Christ's death and His intercession, which is based upon His atonement, are equally applied to the same persons. The Bible teaches that Christ does not intercede for all men but only for those given to Him by the Father. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine," said Jesus Christ (John 17:9). Would Christ die for all men without exception and turn around and refuse to pray for them? Certainly not! He prayed for those the Father gave Him, and He died only for those given Him by the Father.

### EVILS OF UNIVERSAL ATONEMENT

The theory of a universal atonement is a bundle of contradictions which reduces God to a level lower than that of a man. A Christ who died for all men without exception is a Christ who died to save none! Arminians assert Christ made an atonement for all Adam's fallen race, but they are forced to admit

the fact that not all Adam's race are saved by it. Arminians are the ones who really limit the atonement by contending that man must add the finishing touch to the work of Christ or be lost forever in Hell. They have an atonement which does not atone, a redemption which does not redeem, a Saviour who fails to save, and a Reconciliator who fails to reconcile. The Arminian holds that the death of Christ made salvation objectively possible for all, but that it did not actually save so much as one soul unless man joins his faith unto it. He makes man's faith to do more than the death of Christ did.

### GOD'S LOVE DESTROYED

The universal atonement reflects upon God's love. I know that they deny this charge and affirm that their theory magnified God's love by extending it to all mankind. But a careful examination of their system of teaching reveals that they reduce God's love to nothing. They say God loved men at one time and gave His Son to die for them and willed that they all be saved. Afterwards they say this love is turned to hate and that God punishes these same people in Hell whom He in times past loved. If this be so, where is God's immutable and unalterable love of which the Bible speaks (John 13:1)? Such love is unworthy of God Who changes not.

### AN UNWISE GOD

Universal atonement reflects upon God's wisdom. What wisdom is demonstrated in sending Christ to die for a multitude who perish in their sins? But they will answer that these perish because they do not meet God's conditions of salvation. But did God not know about this rejection of theirs? If He knew, then what wisdom was in providing a blessing He knew they would not receive? How can He be an all-wise God (Jude 25)?

### A POWERLESS GOD

A general atonement reflects upon God's power. Arminians say it is God's will that every man be saved by Christ's death. Since some are not saved it must be because God lacks the power to save them. This destroys the omnipotence of God and makes man mightier than his Maker! But this can never be said of a God with whom nothing is impossible (Luke 1:37) or too hard (Jer. 32:17).

### A CHANGEABLE GOD

The Arminians atonement reflects upon God's immutability. At one time God is in a mind to save people, yet at the judgment He is in mind to destroy them in Hell-fire. But the Bible says: "He is in one mind, and who can turn him?" (Job 23:13).

### ROBS GOD OF HIS GLORY

Universal atonement robs God of His glory. The chief end of Christ's redemption was God's glory. But if some men redeemed by Christ are not saved, then God is deprived of His glory. But God will not give His glory to another. The Bible says: "His glory is great in thy salvation" (Psa. 21:5).

### CHRIST'S DEATH VAIN

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work of Jesus Christ. If Christ died to save all men, and some are not saved, then Christ's death was a failure and His blood fuel for the flames of Hell. Yet Isaiah said of Christ: "He shall not fail" (Isa. 42:4). If some go to Hell for whom Christ died, then Christ did not obtain eternal redemption as the Bible says in Hebrews 9:12. Then the Bible is in error when it says of Christ: "His work is perfect" (Deut. 32:4). Then Christ's death offers no security from condemnation.

### AN UNSATISFIED GOD

It was the joy set before Christ to know that all for whom He suffered would be with Him in glory. Isaiah 53:10 says: "He shall see seed." Verse 11 says: "He shall see of the travail of his soul, and shall be satisfied." Arminians have Christ dying for some who will go to Hell. What a disappointment this must be to Him to see some of His seed for whom He died howling in the fires of Hell!

### DENIES THE SCRIPTURES

The Bible speaks of some irremissible sins. Mark 4:29 says: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." I John 5:16 reads: "There is a sin unto death: I do not say that he shall pray for it." Christ did not die for these sins which cannot be forgiven, yet Arminians say in the face of these Scriptures that Christ died for all the sins of all mankind.

### SUBVERSIVE TO GOOD WORKS

Those who believe in a universal atonement have no foundation for good works of which they speak so freely. Their scheme leaves the believer without any cause to love Christ and to praise Him for salvation. They make the difference between the saved and unsaved to be the will and works of the saved, not the death of Jesus Christ. This leaves those saved to glory in their will, word, worthiness, and works, for Christ did no more for them than the damned in Hell. Therefore they are in no way obligated to serve Christ since their faith and works have done more for them than even the death of Christ did. They have no cause to be thankful to God for what Christ has done, for they were saved by what they did themselves.

(Continued on page 5, column 3)

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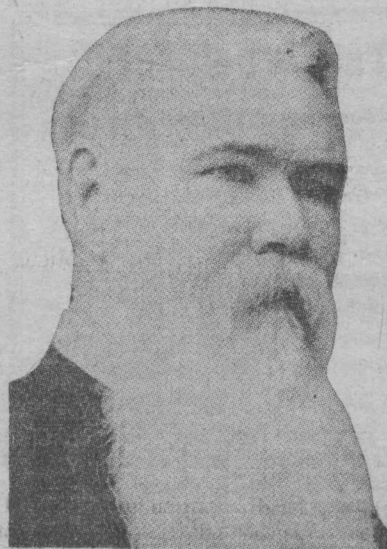
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## FOR CHRISTIAN BOYS . . .

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.

### WHEN SHOULD WE PRAY?

A. ALEXANDER

The Apostle Paul commands us to "pray without ceasing" (I Thes. 5:17). Are we by this to understand that every moment of our time is to be spent in prayer? This, undoubtedly, is not his meaning. The import of the exhortation is, omit not this important duty; be regular and punctual in your daily visits to the altar; and see to it that you continually preserve a prayerful frame of spirit. No person can plead for a more strict interpretation of the passage than this. It implies all that the apostle meant to inculcate; and, be assured, that if you persevere in such a course, you will not subject yourself to the charge of "casting off fear, and restraining prayer before God."

The seasons of prayer are stated and occasional, ordinary and extraordinary. No Christian can maintain a close walk with God, none can keep alive the hallowed fire of the soul, without daily kindling it afresh at the altar. None can grow in knowledge and holiness without stated and regular seasons of prayer. "Give us this day our daily bread," implies as much the ailment of the soul as the nourishment of the body. The one can no more live in health and vigor without prayer, than the other without food.

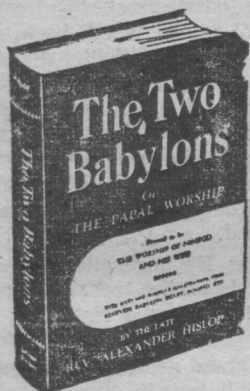
It is usual to recommend the morning and the evening, as the most suitable seasons for prayer. In this, I fully concur. There appears to be something peculiarly

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appropriate in this arrangement of duty.

When the darkness has passed, and the light has again dawned upon the earth; when we rise from our couch, and find our faculties invigorated by the restoring slumbers of the night; when we view the beauties of the morning landscape, listen to the melody of birds, and feel the balmy breath of nature playing coolly and sweetly around us; when praise and thanksgiving to God seem inscribed upon every feature of a revived world: how can we be silent; how withhold the burst of rapturous adoration? These scenes, I am aware, awaken no such feelings in the hearts of multitudes. They gaze on them, it is true; but they recognize not the hand that formed them. They feel no thrill of gratitude, nor offer one note of praise. Not so with the Christian. To him they convey a lesson, through the eye, to the soul, and lead him "from nature, up to nature's God."

How proper, then, young friend, is the morning, for secret converse with your God. It is your privilege to reside in the country. You live amid nature's magnificence. The unobstructed arch of Heaven is your canopy. For your eye the forest waves, the meadows smile, the garden unfolds its beauties, and spring and summer vie in their efforts to regale your senses. You are not crowded into a noisy and profligate city, and shut out from almost every thing that is pleasant to the eye, and calming to the soul. No; you dwell, as it were, with God, and among His glorious works. Let your first hours, therefore, be His. Let not sloth nail you to your couch, when all nature invites you to awake and join the general concert of praise. "Awake, psaltery and harp," must be your language; "I myself will awake early." Mary found her way to the sepulchre ere the day dawned; nor wept at that sepulchre in vain.

Early devotions are all-important. They prepare the mind to attend, without distraction, to the secular duties of the morning. As the day breaks, summon your recollections, and rise with the rising light. Give your first hours to God. Pour out your soul before Him in gratitude for nocturnal blessings, and throw yourself on His protection for the day. Be assured, this early application to His throne will distill upon the soul a peace and a serenity that shall not depart, but shall gild every look and action, and make the day glide onward smoothly and happily. You will thus allow yourself time, and not be hurried in your prayers. You will also be free from interruptions, and the fear of them. This is all-important to a right discharge of sacred duties. It is indispensable that the mind should be free from solicitude and cares; and there is no time in the day that will so secure to you that freedom, as the early part of it.

Arise so early as to allow yourself half an hour for the performance of your morning devotions: more, if your soul desire it. It is good to stipulate with yourself for half an hour. The devotions of many are insipid, and burdensome, and unacceptable, because they have no definite time allotted for their performance. They snatch a few moments in the morning, and hurry through a form of prayer; which, though for the time it may pacify the conscience, yet, in the end, only increases their guilt. They do not make a business of prayer. This is the great reason why the exercise is a burden.

Now, avoid this, my young

friend, by having an early hour, and always occupying the full time, in a constant and conscientious attention to your devotional duties. You will find by experience, that there is a great advantage in being thus systematic. It will tend greatly to elevate your standard of piety, and make you, not a lean and desultory, but a consistent and growing Christian.

In your evening devotions, I should advise you to occupy, as a general rule, as much time as in the morning. I know that circumstances must be regarded; but I would endeavor to secure at least half an hour in the evening. Let this hour not be the last before retiring; because, generally, the body is too much wearied, and the mind, by sympathy, too drowsy to make devotion any thing but a task and a burden. Let it be early in the evening. If the hour of sunset is most convenient, let it be then. This was the time at which the patriarch Isaac was engaged in meditation and prayer, and it certainly is a very appropriate and delightful hour.

How proper and pleasant is it to sit down at evening, and review the mercies of the day, call in the thoughts from distracting occupations, and then pour the whole soul into the bosom of God. How delightful to seek our pillow,

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when, having bathed anew in the fountain of Immanuel's blood, we feel a consciousness of pardon, and a hope full of immortality. Our slumbers then are sweet and refreshing. No visions of guilt, no fearful anticipations distort the unconscious muscles, or heave the troubled bosom. These are the tortures of guilty impenitence. They are the scourges of a conscience unpacified by the blood of atonement — the forebodings of that dreadful doom that awaits all who continue unreconciled to God by the death of His Son.

(ADVICE TO A YOUNG CHRISTIAN, pp. 68-72, 1843 edition).

### Limited Atonement

(Continued from page four)  
DISCOURAGES FAITH

If men may be redeemed by Christ and eternally perish, then why trust Him for salvation? I dare not trust my soul to a Saviour who is unable to save those for whom He died. If Christ died for the damned in Hell, what guarantee would be left me that I should not go there? Could I recommend such a weak Saviour to a Hell-deserving sinner?

Praise God! I have a Saviour who saves all for whom He died. No condemnation can be laid to the charge of any of God's elect for whom Christ died and suffered. His "hand is not shortened that it cannot save" (Isa. 59:1).

Someone may say, "I'm a sinner. Will Christ save me?" Certainly for "Christ Jesus came into the world to save sinners" (I Tim. 1:15). "While we were yet sinners, Christ died for us" (Rom. 5:8).

Another says, "You believe Christ died for just a few. I want no such redemption. I prefer to continue in my sins." Then you have no complaint against Christ Who did not offer you what you would have rejected if offered. Your doom is on your own head!

### Did Christ Die . . .

(Continued from page three)  
same ones that He died for. An unanswerable argument for limited atonement, is it not?

Look at Matthew 1:21. What a glorious Scripture. He shall save His people from their sins. Not "try" to save them. Did He try to raise the dead? Did He try to still the storm? Pray tell me what He ever "tried" to do. The word "try" does not fit well when you are talking about Almighty God. He shall save. Try to save all men? No! "Shall save His people" is what the Bible says. The Arminian will say, "Let God save you." Well, why not let it rain. Why don't you Arminians let the wind blow? Why don't you Arminians let the sun shine. You great big Arminians might let your itsy bitsy god do something. But the Almighty God of the Bible does whatsoever His soul desireth.

Now, what if Christ did die for everyone? Let us assume for a minute or so that this is true and see what the horrible results would be if such were the case. If Christ died for everyone, what about the attributes of God? What about His wisdom? Has the all-wise God devised a plan of salvation that does not and cannot work? Has the free will of man disrupted the plans of God? What about the love of God? You say that God loves everyone and so He sent His Son to die for everyone. You say that is a great big love. Well, maybe it is big, but what good is it? You tell me that God loves one with an everlasting love and just stands by and lets that one go to Hell. Some love? The love of God is such that He saves with an everlasting salvation all those whom He loves. That's Bible. Believe that or fight the Book. What about the power of God? He sends His Son and His Son dies for everyone. But then, God is unable to save those for whom Christ died. Poor little god! Won't mean old man let you have your way? What about the righteousness of God? You tell me that Christ suffered on the cross for Pharaoh's sins, and that at the exact same time, Pharaoh was suffering for those same sins in Hell. Mr. Arminian, what kind of god do you serve. Is He a tyrant, a monster of injustice? You say that in many cases He demanded double payment for the same debt. Such a doctrine I reject with utter horror. Shall I accept a doctrine that well nigh blasphemizes the glorious God I love and serve? Never!

Now if Christ died for everyone, what about the death of Christ itself? Well, His death cannot of itself save one single soul. Now, admit it, Arminian. Your atonement cannot save one man unless that man will do something himself to make that atonement effective. According to Arminianism, the death of Christ is for many for whom it was made a failure. Christ did all He could to save them and He failed. According to Arminianism; instead of Christ seeing the travail of His soul and being satisfied, He will not see that and will be a defeated and disappointed one forever. Now, Arminian, be honest. Face the fact. You do not believe that men are saved by the death of Christ. You believe in the death of Christ plus the will of man. Away with such heresy.

Now if Christ died for everyone, what about you and me. We have trusted in the shed blood of Christ for eternal salvation. But now we are told that millions for whom He died . . . for whom He died as much as He died for us . . . that they are in Hell. What hope do we have? What assurance can we have? It is only when we believe that the death of Christ actually saves all for whom He died that we can have blessed assurance of eternal salvation and have that assurance based on a sure, proper, and Scriptural foundation.

Now, I ask you, which doctrine actually honors Christ and exalts His death the most. To teach that He died for everyone, but that His death of itself saves none. Or to teach that His death is of such infinite value and has such saving power that it secures and assures the eternal salvation of all for

whom it was made? We can easily see which of these properly glorify God. Let us believe the truth and thus properly honor the Lord. God bless you all.

### Authority To Baptize

(Continued from Page One)

If it be claimed that the ordinance of baptism has been committed to the individual Christian, then baptism becomes an individual ordinance, and can be administered by any Christian man, or woman, anywhere and under all circumstances. Nor should the church or preachers take from the individual his rights in the premises. Surely Christ has committed the ordinance to someone, or some class, and if so, let this one, or this class, exercise the authority given them. If it be claimed that Christ authorized baptism, but did not commit it to anyone in particular, then no one can claim authority to administer it, and the ordinance should be promptly abolished.

Thus it appears that the advocates of alien baptism are forced, by the logic of the situation, to the position that the conscience of the individual is the final test of the validity of baptism. Naturally enough, this is the usual argument, that is offered to sustain the doctrine. Assuming then, for the sake of argument, that the validity of baptism is to be determined by the conscience of the one to whom it is administered, it will readily appear that the argument not only proves too much for its advocates, but it is a clear case of reductio ad absurdum. For example, should a candidate for membership apply to a Baptist church, and state that his conscience is satisfied with his baptism, the church would be precluded from rejecting his baptism, whether that baptism was by sprinkling or pouring, or for the remission of sins. A fair sample of the application of this doctrine of conscience-baptism was afforded by a Baptist church in Boston, which recently received quite a number on their sprinkling for baptism. This naturally came about by substituting conscience for a command of Christ, and sentiment for divine authority.

Another fatal objection to receiving alien baptism is that to do so forces us to surrender the doctrine of restricted communion. We cannot consistently keep one from the Lord's table on account of not being baptized and then receive the same baptism when offered to our church. If his baptism is not sufficient to entitle him to the Lord's Supper, it should not be sufficient to entitle him to full membership in the church of which the Lord's Supper is only a part. If he is entitled to the whole, he is evidently entitled to all the parts.

It will not suffice to say that we exclude them from the Lord's Supper on the ground that they are members of unscriptural churches. The fact that we receive their baptism is conclusive evidence that we deem their churches Scriptural. If they are not Scriptural churches, then they have no right to administer baptism, and we should, therefore, reject their baptism when offered us. Neither Scripturally nor logically can we acknowledge their baptism and then deny them the Supper. Anything then that comes into direct conflict with an accepted Baptist doctrine must, among Baptists at least, be rejected.

To admit that other churches differing from us in faith and polity, are Scriptural churches, as many do, leads to "confusion worse confounded." It forces us into conflict with another well-established Baptist custom, that of ordaining ministers who come to us from other denominations. If they come to us from Scriptural churches, then their ordinations are as valid as ours, and it is both sinful and foolish for us to insist on ordaining them. So far as the literature of the subject extends there is not a single instance of a Baptist church's sanctioning the ordination

(Continued on page 6, column 1)



## Authority To Baptize

(Continued from page five)

of a different denomination. We should at least be consistent, and to be so we must be Scriptural. If alien baptism is from Heaven, then our churches should preach and practice it; if it be of man, we should reject it. A majority of the cases of alien baptism that are received by our churches are administered by ministers who have never been baptized. How can a man communicate that which he never possessed? We would not allow one of our own unbaptized brethren to administer baptism, then why permit an unbaptized member of another denomination to do for us that which we would not allow one of our own to do? Charity should begin at home, and this particular species of it should not begin either at home or abroad.

It is further true that a majority of Pedobaptist ministers who administer immersion do not believe in it, and even go so far as to preach against it, administering it only in extreme cases, and then only to prevent the loss of a member. In such cases they perform that in which they do not believe, and "whatsoever is not of faith is sin."

Christ never commanded anyone to preach one thing and practice another. Besides, if a Pedobaptist or a regeneration baptizer can baptize one person for our churches, he may baptize all persons for our churches, and if he can Scripturally baptize all who come to us, then Baptist churches are not essential to the carrying out of the commission of Christ. If Baptist churches are not essential to the carrying out of the commission of Christ, then we have no Scriptural authority for our existence, and the sooner we cease to exist, the better for all concerned.

A plea has been made in behalf of alien baptism in the case of the missionary. It is claimed that on the foreign field there is often no church near at hand to authorize the baptism of the candidate, and that, therefore, the missionary must baptize without church authority. This, at best, is special pleading, but if admitted as true, it would not justify its acceptance in our country. As a matter of fact, however, the missionary has been ordained by his home church and his very ordination gave him the right to baptize, under proper conditions, and in any case authorized by his church. If necessary, the missionary may, in extreme cases, be authorized by a Baptist church to receive and baptize a candidate into its fellowship. However, if a case should arise where there was no Baptist church to authorize baptism, then simply allow the candidate to remain unbaptized. The brethren who propose this hypothesis seem to proceed upon the idea that such a one would be lost unless baptized. Such a candidate could well afford to wait, or like Christ, walk a long way to secure Scriptural baptism. Hypothetical and exceptional cases should not, however, be allowed to operate against a well-established Scriptural rule. There is not a single baptism in the New Testament where the administrator did not have authority given by God, Christ or the church.

It is sometimes urged that if the validity of baptism in anywise rests with the administrator, the person baptized could never know whether his baptism was genuine. Were this true, which it is not, it still would not justify alien baptism. A baptism administered by Judas Iscariot was perfectly valid, as long as he was acknowledged by Christ as His disciple. His official acts were clearly valid until he was deprived of his apostleship. If one wishes to secure license to engage in business, he must apply to one who is legally authorized to issue licenses, for however honest he may be, or whatever price he may pay, his license, if obtained from any other source, would be worthless. Ignorance, in spite of opportunity, is not a sufficient excuse in the realm of law or grace.

It is freely admitted by all that the question of alien baptism could not have arisen in New Testament times, as all the churches were of the same faith and order. Baptists believe that they are in full accord with New Testament teaching, and that their churches have the same faith and polity, and are therefore identical with the churches of the New Testament times. If other churches are not in accord with New Testament teaching (if they are, we are not), then for us to accept their baptism, would be to offer a premium on their departure from "the faith which was once delivered unto the saints."

The charge that those who contend for Baptist baptism are trying to introduce a new test of fellowship, to say the least, lacks verisimilitude. So far as the information of the writer extends, no one who has written on this subject has penned a line toward making the question a test of fellowship. If it be true, as the advocates of this doctrine admit, that Baptist baptism is always to be preferred, then should we not lift our voices in favor of that which is best and by all lawful and brotherly means discourage the reception of that which is confessedly inferior?

It is a closed question, among Baptists at least, that regular Baptist baptism is Bible baptism, and that it is the baptism commanded by Christ and practiced by His disciples. It is further held by Baptists that there is but one baptism taught in the New Testament, "One Lord, one faith, one baptism" (Eph. 4:5), and that this one baptism is the identical baptism now administered by Baptist churches. It therefore necessarily follows, that any baptism which is alien to and different from this baptism, cannot be Scriptural baptism. It would be as easy to demonstrate from the Scriptures two faiths or two Gods as to demonstrate two baptisms. Things that are equal to the same thing must be equal to each other, and things that are alien to each other cannot be equal to the same thing. If alien baptism is Scriptural baptism, then it is the only baptism, and, therefore, is the only baptism that should be received by Baptist churches. This, of course, would take from Baptist churches the right or necessity of administering the rite of baptism. If Baptist baptism is identical with the one Scriptural baptism, then it is the only baptism that ought to be received, or administered by Baptist churches.

The attempt to classify baptism into regular and irregular, is both unscriptural and unreasonable. Baptism, in the very nature of the case, is Scriptural or unscriptural, valid or invalid. It would be just as unwise to attempt to classify American dollars as regular and irregular. An American dollar, to be good, must be regularly issued, and, if irregularly issued, is a counterfeit dollar, hence utterly worthless. So with baptism, it is scriptural and regular, or unscriptural and, therefore, irregular.

Even the advocates of alien baptism freely admit that it is irregular, and that it tends to disorder. Why, then, should we encourage a thing that is admittedly irregular and disorderly, and that, too, when we are commanded to do all things in a decent and orderly manner (I Cor. 14:40)? Christ put Himself to considerable inconvenience, and walked a long way, to get regular baptism at the hands of the first Baptist preacher. If Baptist baptism is the best baptism, why content ourselves with an inferior article, or encourage others in so doing?

The fact that Baptist baptism is acceptable to all denominations, is due to the fact that they have zealously guarded it through the years. Should the time ever come when Baptists would place their baptism upon a parity with that administered by other denominations, it is quite likely that it would cease to be universally esteemed as absolutely equivalent to New Testament baptism.

The logician is not born of woman that can justify the reception of alien baptism, and, at the same time, deny the scripturalness of the organization that administers

## IS "THAT" IN THE BIBLE?



Question:

"WHAT QUEEN WAS DEVoured BY DOGS?"

Answer: Jezebel, Second Kings 9:35-36. "And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel."

it. The truth is, and we may as well face it, the whole question depends upon the definition of a church. Certainly, it is not pleasant to deny the claims of the various denominations to be scriptural churches, yet we believe the logic of the Baptist contention inevitably forces us to this conclusion. And while this may be esteemed harsh, the opposite conclusion appears impossible. A very vital question is, how much of error can an organization hold and still be a scriptural church? All Baptists will admit that denominations holding a faith differing from theirs, must hold some error. How much, then, if any, can they hold and still be New Testament churches? That many, guided by sentiment rather than Scripture, have gone to ridiculous extremes in this connection, there can be no doubt. For example, there are those, and withal well-meaning people, who are disposed to regard the Christian Science conglomeration as a church. We seem slow to learn that if a certain statement is true, the opposite of that statement is necessarily false. The sooner we learn that we can never correct error by endorsing or condoning it, the better it will be for the triumph of truth.

By common consent, Baptists have preserved believers' baptism through all the years, and in view of the fact that they have been permitted to be custodians of this Christ-commanded ordinance, they cannot afford to jeopardize the ordinance, or rob the churches of the fruits of their past victories.

## Sufferings Of Christ

(Continued from page one)

In speaking from these words, we shall notice:

I. The sufferings of Christ.

II. The design of His sufferings.

I. The sufferings of Christ for His people, are set forth in the text in the four following expressions: bearing our sins — bearing our sins His own self — bearing our sins His own self in His own body — and bearing our sins His own self in His own body on the tree.

1. To have a correct understanding of the expression, bearing sin, we must turn to the record of the ordinance to which it alludes, which is as follows: And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, and Aaron shall lay both his hands on the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness. But this part of the ceremony must be preceded by another part, of awful import.

The goat upon which the lot for the Lord had fallen must be slain as a sin offering. You see it brought before the Lord, and Aaron, in the name of the great Lawgiver, puts his hands upon him,

as much as to say, this day thou shalt die. Blood must be shed, and sprinkled upon and before the mercy-seat, and seven times upon the great altar: then the scapegoat bears the sins of the children of Israel to the land of forgetfulness, behind God's back, that they may return to trouble them no more.

The goat of the sin offering was not only bound and slain, but also burnt up with the fat thereof. He who bore our sins in His own body on the tree, was bound with the cords of eternal love, mercy and grace. His human nature was consumed upon the high altar of His divinity, by the fire of the wrath and indignation of God against sin. Fire and blood and smoke of sweet incense, were continually in the temple: fire, denoting the wrath of God against sin, — blood, prefiguring the sacrificial blood of Christ; and the smoke of sweet incense, typifying His living intercession at the right hand of the Father, upon the ground of His vicarious sufferings, and death on the cross.

From the high altar, on the summit of Calvary, a pillar of smoke of the sweetest incense, ascended to the Heaven of Heavens: Father forgive them. In Hell there is fire also, and sinners there offer the sacrifice of personal sufferings on the altar of divine justice. They are salted by fire, and the smoke of their torment ascends up forever and ever. But this black, sulphurous and highly offensive smoke is not sweet incense — it never can satisfy justice — it never will be pleasing in the sight of God. But the smoke of Calvary is of sweet smelling savour: it satisfied the demands of justice, and was accepted in the court of Heaven.

To bear the sins, is a mode of expression frequently occurring in the Old Testament, and signifies the enduring of punishment. Of the impenitent sinner it is said, he shall bear his iniquity, that is, he shall endure the punishment of his sin. Forgiveness will never come to his relief: he must here bear his own burden, and forever sink beneath the load.

Christ bearing sins, then, signifies His enduring the punishment of the sins of His people; and glory to God! every poor trembling sinner can lay his burden on one who is able to bear it. Of Christ we read, "he shall bear their iniquities." He bore our sins in His own body on the tree. The law passed the sinner by and arrested Jesus, who willingly gave Himself up, saying "if ye seek me, let these go away." The great depth of the Saviour's sufferings, is the sea of oblivion in which are buried forever the sins of the penitent. Sufficiently deep is this sea to bury the greatest sins, and those of the deepest hue. The Father turned His back upon His Son when on the tree of Calvary! There is the place where are hidden the sins of His people, so that they can be found no more.

2. He bare sins, his own self. No one's shoulder bore the burden but His own. God and the sinner were parties at variance. There was but one that could stand between them as Mediator, and He gave Himself an offering and a sacrifice. Unit-ing in Himself the two natures, human and divine, He was fully qualified for the work, and by the once offering up of Himself, He became the author of eternal redemption for all them that obey Him. He offered up Himself without the aid of any other. It was His own person that He threw in the pass between you and the destroying angel — between you and the mortal plague of sin — yes, between you and the fire of Hell. No one but the Mediator of Sinai could dare, upon the peril of His life to enter into the darkness — the sacred sanctuary of God upon the summit of the fiery mountain.

None but the High Priest could venture, on the great day of atonement, to carry the blood into the Sanctum Sanctorum, lest he die. So, likewise our Jesus, the true Mediator, the sum and substance of all the shadows, when in the garden of Gethsemane. He was about to penetrate the dark and lowering cloud, where God stood forth, for the vindication of His

character and government, He said unto His disciples, tarry ye here while I go yonder. The place is too fiery for you. You cannot go. I will go alone.

As he drew near the furnace of infinite fear, His countenance was marvellously changed — His heart melted in the midst of His bowels, and the very substance of His life passed off through the pores of His skin! All the visible fire which flamed upon Sinai's summit, at the giving of the law, now broke forth anew, and though unseen by man, enveloped in its burning the body and the spirit of our blessed Lord. Behold! His own self beareth our sins. I will stand between you and the fire. Seek shelter in my hidings. By His own blood He entered in once into the holy place, having obtained eternal redemption for us!

In the next place: bearing sins in his own body. An atonement was made for the sins of Israel, by the blood of beasts on Jewish altars slain; but the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctified only to the purifying of the flesh. The blood of Christ alone has efficacy to purge the conscience from dead works to serve the living God. It was His own body and soul that our blessed Redeemer offered a sacrifice for our sins — a sacrifice of sweet smelling savour unto God. The Divine person bears the punishment of sins in the human nature.

As it was not possible that the blood of bulls and of goats should take away sin, the Son of God is represented as saying to His Father: "Sacrifices and offering thou wouldst not, but a body hast thou prepared me." I see that the services of the altar are of no avail: they are going out of date: in burnt offerings and sacrifices for sin thou hast no pleasure. At this moment, sin, the sole cause of difference between Heaven and earth, remains untaken away. The bills are all uncanceled — the "hand writing" in the book of law and in the book of conscience remains to this day in full force.

Then said He: Lo, I come (in the volume of the book it is written of me) to do thy will, O God. I delight to do thy will, O my God, yea, thy law is within my heart. Then, as first begotten from the dead, will I declare the great decree, which thou didst read to me before the world began. THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE. Because thou hast poured out thy soul unto death, thou shalt prolong thy days — see the travail of thy soul, and be satisfied; and the pleasure of the Lord shall prosper in thy hand. He shall see His seed. I will divide Him a portion with the great, and He shall divide the spoil with the strong: for He was numbered with sinners — bore the sins of many, and made intercession for transgressors. The law of the Spirit of life is gone forth, and sinners must be saved.

Again: He bore our sins, in His own body on the tree. In Deuteronomy 21:22-23, we find that death by hanging on a tree was deemed an accursed death. To this passage Paul alludes, in the 3rd chapter of his epistle to the Galatians, "As it is written: Cursed is every one that hangeth on a tree." What indignities and insults the Son of God endured! See the crown of thorns upon His head — the royal scarlet robe around His person, and the cross of ignominy upon His back! His enemies perceiving Him to grow faint beneath His burden, and fearing lest His woes might pass endurance before their cruel lusts for His sufferings were satiated, compelled one Simon of Cyrene to carry one end of the cross. Thus they moved on to Calvary's summit. They laid the cross on the ground, and stretched the Son of God upon it, and nailed Him to it, hands and feet! Crucifixion is, of all others, the most painful, agonizing, and lingering death. The most shameful in the sight of men — the most accursed in the sight of God. "Cursed is every one that hangeth on a tree."

Now all the fountains of consolation are dried up, so that Jesus cannot receive, in this His great (Continued on page 7, column 4)



When one considers all that Christ has done for him, it should cause him to root out every lazy hair in his head.

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

MIAMI BEACH (EP) — A training session for ANITA BRYANT and staff to prepare them to open a series of half-way houses for homosexuals was held at her home here. Bob Green, husband of the singer, said that the one thing that has been made clear so far is that "the need for love and understanding is greater in this field than in any other ministry." He said that the first project of Anita Bryant Ministries will be the opening of half-way houses for counseling homosexuals in several cities across the country as facilities and staffs become available.

resolution.

The majority reasoned that the views of children should not be considered in determining the community standards on pornography because the inclusion of children would result in a stricter standard of acceptability than if only adult tastes were considered.

LONDON (EP) — An Anglican vicar has resigned from the priesthood after undergoing a sex-change operation to become a woman.

Although Church of England authorities have refused to identify the man or parish involved, press reports indicated that the priest was a middle-aged, unmarried vicar of a parish in the Diocese of Blackburn.

A spokesman for the Church said, "Church law is very specific about the fact that women cannot be priests. His resignation effectively cancels his license to officiate anywhere again; but I don't know what he is doing or where he is."

The radical bureaucrats in Washington are planning to send our daughters off to combat on some foreign battlefield. This insane program is being promoted by President Jimmy Carter and Sen. Birch Bayh (D-Ind.) The projected goal for our Army is to be 12 per cent female.

The evil of this is just beginning to show itself. Some military installations are suffering from an epidemic of rape. Girls are assigned armed guards at many bases.

Last year the Coast Guard was forced to experiment with girls on shipboard. The results was a floating brothel. But irrational leftists plan to stock 55 U.S. Navy ships with girls.

On June 13-15 the 121st annual convention of Southern Baptists convened in Atlanta, Ga. There was a record 22,903 registered messengers at the gathering of the 13-million member denomination. The session was the calmest in decades as the conservative majority has almost abdicated to the liberal minority.

As 2,000 gay rights supporters demonstrated outside the Georgia World Congress Center Miss Anita Bryant staged her own demonstration inside before an estimated 20,000 attending the opening night of the two-day Southern Baptist Pastors' Conference.

Although the messengers adopted the resolution commending Miss Bryant, they refused by a two-to-one margin to elect her as a vice president.

Coretta Scott King, wife of the late Martin Luther King, Jr., spoke to the messengers. She told them she had a two-fold prayer for them: "That your missionary zeal will be successful and that the true meaning of Christ's social gospel be understood and followed by all who hear the good news and believe." She was warmly received with a standing ovation.

In major business the convention adopted a record \$75 million Cooperative Program unified budget for 1978-79.

Jimmy Allen was reelected Southern Baptist Convention president. Allen, pastor of First Baptist Church, San Antonio, Tex., responded to a charge by Harold Lindell, Alexandria, Va., newly-elected president of the Baptist Faith and Message Fellowship, that some Southern Baptist executives, seminary professors and professors in Baptist colleges do not believe in the inerrancy of the Bible. In this "meet the press" session he put his foot in his mouth by stating: "The basic position of Baptists is a middle of the road belief in the infallibility of the Bible."

Someone should tell Mr. Allen that Baptists have always held until recent times the Bible is infallible and inerrant. There is no such

thing as "a middle of the road belief in the infallibility of the Bible." The Bible is what it claims to be, or it is nothing but the Devil's delusion.

Students of church history will recall the SBC was organized in the State of Georgia in May of 1845 when 293 Baptists from across the South met at First Baptist Church in Augusta to form it. It was formed without any church authority and "incorporated and made a body politic" (Charter of SBC). The Charter states the purpose of its existence by saying: "... for the purpose of eliciting, combining, and directing the energies of the BAPTIST DENOMINATION OF CHRISTIANS..." It is regrettable that this extra-scriptural religious society now directs the energies of 13 million members in all 50 states and missionaries in 90 countries or territories.

The cults are growing. In less than a decade their membership was estimated to be about 12,000. Now it is 20,000,000. In the 19th century there were five major cults. Now there are at least 20 major cults.

WASHINGTON, D.C. (EP)—The House International Relations Subcommittee has released an intelligence report which indicates that the Rev. Sun Myung Moon received funds from the Korean Central Intelligence Agency (KCIA) to stage rallies in the U.S. in support of South Korean policies and aims.

According to a summary of intelligence reports that was read at a hearing of the committee, "the KCIA had used Moon and members of his Unification Church to stage rallies in the United States in support of Korean government policies and aims. And on at least one occasion, Moon received KCIA funds for that purpose."

## Right, Wrong Baptism

(Continued from page one)  
right baptism depicts this, and to many, it means "I've died to my old life, and am raised to walk in newness of life."

Along with sprinkling and pouring goes another discrepancy. Baptism is for those who are old enough to understand what they are doing. Most of the sprinkled and the poured upon, are babies who don't know what it is all about. Often they get angry or frightened and let out a horrible squall when water is applied to them. The truth is, everybody should be allowed to choose religious things. Babies are robbed of that right. Besides, often they grow up supposing they are all right spiritually because they were sprinkled when in infancy. Thus often people go to Hell depending on their infant sprinkling.

The old Devil pulls another trick. He causes people to ATTRIBUTE SAVING POWER TO BAPTISM. This might be called "salvation through the power of H<sub>2</sub>O." (Two parts hydrogen, one part oxygen). The truth is, water can no more save than can standing on your head.

Do you remember the story of the thief on the cross whom Jesus saved, and to whom He said, "This day shalt thou be with me in Paradise." Here we have a character who could not be baptized, yet Jesus took him where He went. Some twist and squirm and argue that the thief was saved under the LAW. Ridiculous! Often, people try to make Acts 2:38 teach salvation partly through baptism. It says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." They don't go to the trouble of finding out that this term is used in dozens of cases where the translation is "because of." That is the meaning here.

Another important thing about baptism is PROPER AUTHORITY. I baptized a woman who is now my wife. She was a member of a man-founded church who had been attending the church where I was Pastor. She came to want to join our church, so she came to see me about it. She said that her church practiced only immersion, so why should she be rebaptized in order

to get into our church? In reply I said, "Did you ever see boys playing in a stream, and they got to playfully baptizing one another?" "Yes," she said. "Would your church receive their immersion?" "No," she replied. "Why?" I asked. She thought a moment and said, "Because they had no proper authority to baptize." "That's exactly what's wrong with your baptism. Your church was man-founded centuries after Christ established His church, and the church has no authority from Him whatsoever. Baptists go back to the days of Christ. He started them, and promised that they would continue through the centuries. Alexander Campbell started your church centuries after Christ was here, and he never received from Christ the authority to baptize." She said, "I see your point, and I'll be coming soon for baptism."

As I close, lest someone place dependence on water for salvation, I remind you of Paul's experience with the Philippian jailer, who asked him, "What must I do to be saved?" The answer given was, "Believe on the Lord Jesus Christ and thou shalt be saved."

## Sufferings Of Christ

(Continued from page six)  
extremity, a single drop of living water, from the heavens above, nor from the earth beneath.

The fountains of the great deep, indeed, were broken up; and the sluices of Heaven were opened; but not to furnish Him with drink, who cried, "I thirst." The fiery streams of hellish rage burst open from below, and poured upon Him a deluge of this dragon's maledictions. The cascades and cataracts on high sent down their wrathful torrents, to overwhelm, baptize, immerse His body and His soul in agony and blood! Of this He spake to His disciples: "I have a baptism to be baptized with, and oh, how I am straitened until it be accomplished."

Let us pause a moment and view this baptism. He uttered these words, doubtless, with reference to His overwhelming sufferings—sufferings extending to every part of His body and encompassing His whole soul. His head was covered with thorns, His hands and feet were pierced with nails, His side was penetrated by the spear—His back received the bloody stripes; He sweat great drops of blood; and while He hung, thus covered by His gore from head to foot, He bore the pelting scoffs of the rabble and the derision of the governors. After all, the suffering of His soul was the soul of His sufferings: "My soul is exceedingly sorrowful even unto death." When the martyrs suffered death for Jesus' sake, their souls rejoiced in God their Saviour; but when Jesus suffered the just for the unjust, He had to endure the hidings of His Father's face. Then it was He cried, "My God, my God, why hast thou forsaken me?"

In the history of redemption we read of two very remarkable trees: the tree of the knowledge of good and evil in Eden, and the tree of the cross planted on the place of skulls. Of the forbidden tree, "whose mortal taste brought death into our world, and all our woe" with loss of Eden, Milton said, "sing heavenly muse!" But I will say, sing heavenly muse of Jesus and the tree high planted on Golgotha—yes, sing of the wormwood and the gall, the strife, the triumph, too.

Let us compare these two trees. The former grew in Eden—the latter was planted on Calvary. By the former the first Adam disobeyed and brought death and ruin on our world—by the latter the second Adam obeyed, and brought life and immortality to light. On these two trees have hung the life and death of man. By a forbidden approach to the former tree, the chain of the covenant of life was severed asunder—paradise forfeited—God's image lost—His favor withdrawn—the league with Hell was confirmed, and the covenant with death was sealed with the seal of Beelzebub, the prince of devils,—and the whole earth was

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converted into province of the empire of Hell and shared between the tyrants, Sin and Death. About four thousand years subsequent of the failure in Eden, by the disobedience of the head of that first covenant, Jesus the Head and Mediator of the new and better covenant, took His stand on the tree of Calvary, to thrust out the usurpers and to break in pieces their kingdom.

The history of redemption, contained in the book of God, furnishes a full account of this glorious victory. It informs that Satan was dethroned, sin condemned, death swallowed up in victory, the new covenant of life sealed with blood divine, Heaven and earth reconciled, and a justifying righteousness brought in for all them that believe. It says, moreover, that the debt was cancelled—that a fountain was opened to wash away all the filth of sin, and all the dust of the grave—and that paradise was regained, or rather, that a paradise far more excellent than that of Eden, had been obtained. Where sin abounded, grace did much more abound. To this better paradise, a new and living way was consecrated by His blood. This, too, is the golden key which opens the gates to the Holy of Holies. By faith it can be seen—by faith it can be handled.

Finally, He bore our sins. Yes, the burden that Jesus carried on His own shoulders was our burden. Had He not borne it for us, beneath its weight we must have sunk to endless perdition. It was for our sins He suffered, bled and died. Although our iniquities were laid on Him, still they were our iniquities. He underwent the punishment due to us. He stood between us and the punishment. He stood between us and our sins. His righteousness imputed to us, and received by us, is that in which alone we can be clothed. This is that righteousness of God which is unto all and upon all them that believe. Can we pass by Mount Calvary, and gaze upon the wondrous sight, and still remain unmoved? Let us adore and praise Him who His own self bare our sins in His own body on the tree. Let us be filled with wonder, love and gratitude, in view of the wisdom, grace, love and power of (Continued on page 8, column 3)



## TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

### Letter To Editor

(Continued from Page Two)

sons know nothing of the factuality of their Divine Election, their Particular Redemption, and their Effectual Calling. They are the Elect, Redeemed, and Called of God and are His Covenant One with whom He has chosen unto salvation. Yes, they are God's Elect and don't even know it.

Conversely, the educational system as supported by our tax dollars which will be titled by me as government education takes a decided opposing viewpoint. While it is admitted that there are a number of persons employed by the various and sundry government educational systems who are saved and many, many persons even in top level positions therein who possess the saving grace of our Lord, the vast majority of persons connected with this group of people are reprobates, thereby making them vessels of wrath fitted to destruction. The spiritual management to make the government educational system work is controlled by Satanic influence and the earthly dwellers who are the ones pulling the strings are the master planners, who definitely know nothing of the blessings in which vessels of mercy afore prepared to glory are able to experience.

In the government educational system it is admitted by the U.S. Supreme Court as well as by its founders such as Horace Mann, John Dewey, etc. that the government educational system teaches

a religion. The religion as taught by the government educators is known as secular humanist. Yes, Bro. Milburn, whether we like it or not if you or anyone else send your children to a tax dollars supported educational system they are learning a religion. The god of the secular humanist is that old devil, Lucifer, Satan, the god of this world. Anyway you look at it, regardless of where we send our children to school, our children are being religiously instructed. What you and I must answer is, would we rather have our children religiously instructed by one who is a vessel of wrath or controlled by such, or would we rather have them instructed by vessels of mercy afore prepared unto glory? I prefer the latter for my children.

Furthermore, the government educational system transmits to our children a hatred for God, God's Word, parental authority, love for one another, discipline, etc. Each child is to do what is right in his own eyes. Where did that doctrine come from? The Lima Christian Academy has in our children produced exactly the opposite. Furthermore, I would not hesitate to say to my shame as a parent and father as well as a member of Ana-Baptist Church that the Lima Christian Academy has as far as Christian living is considered, done a much better job with our children than has the Lord's Church. Sometimes we Baptists have entirely missed the whole point in Christian living. Also, the government system produces

virtually no quality in education. There are numerous students graduating from high school via the government system that cannot even pronounce "good" or spell it, and do not even know what 2 plus 2 equals. Our children are also receiving a quality education in mathematics, science, English, social studies, etc. The Lima Christian Academy far surpasses our local government system academically. I would safely go so far as to state that most of the 11-year-olds who have been through the school are far superior academically to most 17-year-olds at the government system's commencement exercises. The object of secular humanism is to retard one's maturity and individuality and to produce just another vegetable in their garden or pick the fruit off the vine prior to its ripening.

Now, I will state that if I had the epitome of perfection for my children I would very much like to see Ana-Baptist Church possess a school of its very own. However, with nine members and with the fact that it has other items which need attention it would be absolutely ignorant to even consider such an undertaking in 1978.

I will admit one other item. As you know I have been called to preach and was so elected to the office of Elder by licensure on 1977 October 5, and have been preaching. I am using the Lord's church and my own personal study in lieu of attending one of the organized educational facilities. I know of many, many Baptist preachers who have also been trained thusly. One of the things which our legislature has done has been a definite detriment to Baptists. When the government enacted legislation making it mandatory that Superintendents, Principals, and Teachers in the nation's educational systems have college degrees of certificates, that made a college education a necessity. Most Baptist people including myself do not possess the educational requirements necessary in order to fill the bill for the purposes of engaging in the school business.

As a Baptist preacher, if and when the Lord sees fit to give me a church in which to pastor, one requirement will be necessary in order for the education of my children. That requirement: That they will not attend an educational facility supported by our tax dollars, but that they attend one in which OUR LORD JESUS CHRIST IS LOVED.

JAMES M. CARPENTER, JR.,  
Fellow-Elder and Bro. in Christ.

### Sufferings Of Christ

(Continued from page seven)  
God, manifested on Calvary.

II. Secondly, we shall notice, very briefly, the design of the sufferings of Christ. That we being dead to sin, should live unto righteousness, by whose stripes we were healed. By the expression "dead to sin," we understand the sanctification of the soul by the renewing of the Holy Spirit. The spiritually-minded man is partaker of a new principle, whereby, through the influence of the Spirit of God, his lusts and corruptions become mortified, crucified and deadened. It is to pluck out the offending right eye, and to cut off the offending right hand. It is to delight in the moral law as the law of love; to possess ardent desires, and to make vigorous efforts to conform, in heart and life, to its sacred requirements.

Made free, as the believer in Christ is from the dominion and condemning power of sin, he still needs the assistance of the Holy Spirit to "crucify the old man," and to enable him to live holy, soberly, and righteously in this present evil world — to die to sin and live unto righteousness. In the court of Heaven he is justified by the righteousness of Christ imputed; and in the court below, or before men, he is justified by works. "Let your light so shine before

men, that they may see your good works, and glorify your Father which is in heaven." Be as the salt of the earth, and as a candle not hid under a bushel, but placed on a candlestick, enlightening all around you. Paul to the Ephesians says, Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word — that he might present it to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

God hath not called us unto uncleanness but unto holiness. Let us, therefore, cleanse ourselves from all filthiness — from all manner of pollution of the flesh and spirit, and let us perfect holiness in the fear of God: for it is written, "Be ye holy, for I am holy." We should be holy in all manner of conversation. Holy in all stations, relations and conditions of life — as husbands and wives, parents and children, masters and servants; and this always, and in all places — at home and abroad, in private and in public, in prosperity and adversity, our conversation should be such as becometh the nature and requirements of the gospel of Christ. Forgetting the things that are behind, we should be ever pressing towards those things that are before — not as though we had already attained. The Christian's mark should be perfection. We know not yet what we shall be, but one thing we do know — when he shall appear we shall be like him; then, and not till then, shall we be satisfied.

When we awake in His likeness! We must be conformed to the image of God's dear Son in this world, or we cannot have the enjoyment of Him in the world to come. We must have the Spirit of Christ, to love righteousness and to hate iniquity. We must imitate His example in zeal and activity, doing our Father's work while the day remains. Die to sin, we must. "For if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." Mortify therefore your members which are upon the earth. Put off the old man with all his deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness, and be ye renewed in the spirit of your mind. Abstain from those fleshly lusts that war against the soul, always keeping in mind, that they that are Christ's have crucified the flesh with the affections and lusts.

To die to sin, implies a perfect hatred of it, deep sorrow and contrition of heart on account of it, and a constant desire to forsake it. We should conscientiously use all the means of grace, and depend entirely upon the grace of God, as that, by which alone we can obtain a victory, final and complete over all our enemies — the flesh, the world and the devil. Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about, seeking whom he may devour.

Good reason have you to pray without ceasing, that you may be made strong in the Lord, and in the power of His might. You must put on the whole armor of God, that you may be able to stand against the wiles of the devil. Your loins must be girt about with truth, and you must wear the breast-plate of righteousness. Your heart must be protected by the shield of faith, and your feet shod with the preparation of the gospel of peace. Forget not the helmet of salvation, nor the sword of the Spirit, nor to write often to the King and Government: direct to the care of Jesus that your petitions may not fail. "Praying always, with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplications for all saints."

As ye formerly yielded your members servants to uncleanness, even so now yield your members servants of righteousness unto holiness. Live unto righteousness. Yield yourselves up unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Conform to His revealed will and keep an eye single to His glory in the performance of every duty.

Who his own self bare our sins in his own body upon the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye are healed! Divine philosophy — supernatural science! We have soundness by His stripes — healing by His wounds — and life by His death! Oh, the emptiness and vanity of all human science, compared with this mystery of godliness!

We are afflicted with the old and inveterate plague of sin; but, there is balm in Gilead, and a great Physician there. The wounds of this Physician alone can heal the malady. His Materia Medica He prepared from Bethlehem to Calvary. The gospel is the great store-house of this preparation. It is always full, and always free: for there it is written — "Able to save to the uttermost."

The Holy Spirit is continually applying this remedy to the sick and wounded, and all who by faith come to Christ are healed.

It is a matter of all others the most momentous that we know our personal interest in these things. If we be not dead to sin and alive to righteousness, and if we have not the Spirit of Christ, we are none of His. There is a vast difference between sanctification and morality. A man may perform many praiseworthy deeds, while the principle that actuates him may be adverse to the spirit of godliness. Happy are they whose sins are forgiven, whose persons are justified, and whose bodies are the temples of the Holy Spirit. The Lord is their God. They have passed from death unto life, and shall not come into condemnation. There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.

(EVANS' MEMOIR AND SERMONS, pp. 586-602, 1840 edition).

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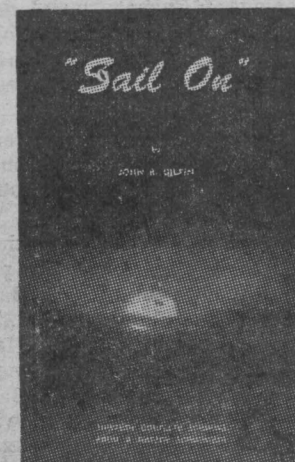
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