

The Baptist Examiner

Baptist Is Our Middle Name

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

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THE WINE QUESTION

JAMES D. KNOWLES

James Davis Knowles was born in Providence, R.I., July, 1798. His father died when he was but 12 years old, and he was compelled to work in a printing-office when quite young. At the age of 21 he became the co-editor of one of the leading journals of Rhode Island.

It was about this time he made a public profession of faith under Elder John Gano's ministry, and he became a member of the First Baptist Church of Providence and was soon licensed to preach. He studied to prepare himself for the ministry in Philadelphia and in Washington. He was appointed tutor of Columbian College and held that office until the summer of 1825, when he received a call to become pastor of the Second Baptist Church in Boston, as the successor of the venerated Thomas Baldwin. He was ordained Dec. 28, 1825. He served there seven years until called as Professor of Pastoral Duties and Sacred Rhetoric in the Newton Theological Institution.

It was during his connection with the seminary that he conducted the CHRISTIAN REVIEW with an ability which placed

it among the best Baptist quarterlies in the country. He was author of the biography of Mrs. Ann Judson and a memoir of Roger Williams.

While on a visit to New York he contracted small pox and died after returning to the seminary May 9, 1838, being within a few weeks of forty years of age. The following article was written by him two years before his death.

It is with unfeigned regret that we approach this subject. The Supper of the Lord is surrounded by so many hallowed associations; it has come down to us from the very night preceding our Lord's crucifixion; it brings us into so near communion with Him, who is the head, and with the general assembly and church of the first born, who are his members, that the proposal to change this ordinance in any respect whatever strikes the

pious mind as little less than a sacrilegious intrusion. We instinctively revolt from the thought, and our first wish is, that we may be let alone, amid these days of distraction and tumult, to enjoy, at least, the Lord's table in peace; and we cling to the hope, that there is here one rock, so high and so holy, that the waves of partisan warfare will dash harmlessly at its base.

Such, however, seems likely not to be the fact. It has been gravely and earnestly recommended, that the mode of administering the Lord's Supper be changed, and instead of wine, as one of the elements, that wine and water, or water alone, be substituted; and (Continued on page 3, column 1)

WHAT HAPPENED ON THE DAY OF PENTECOST?

L. A. DuBOSE
Hillsboro, Oregon

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49), Jesus instructs the disciples as He is leaving them. And they do just that, though with many a doubt, many a conflict. Will the Lord at this time restore the kingdom of Israel to independence? Should there then not be twelve disciples to sit upon the thrones of promise (Matt. 19:28)?

God's missionary to earth, Jesus, having established His ecclesia (following, assembled body), plans to return to the Father and leave His mission in the hands of these weak men who have previously failed. But through it all, the disciples have learned one thing: to trust Jesus, just to take Him at His Word.

Just before departing, Jesus gives them their marching orders, "Go ye therefore, and teach all nations . . ." (Matt. 28:19-20), and He makes clear that they must wait in Jerusalem for the "power" to carry out this assignment (Luke 24:44-49; Acts 1:4-8).

But if the disciples do go to, say, Italy, Greece, or Arabia, will they

not be barbarians speaking an alien language?

One of the chief earmarks of the disciples is that they are Galileans, people who speak a crude form of Aramaic (Mark 14:70) and are unlearned in other languages (Acts 2:7; 4:13). If they are to go forth into all the world teaching intelligently, then despite their shaky ties with those in power in Jerusalem, they will have to get permits from the rabbis to establish language schools, import teachers, then settle down to years of wear and grind.

Full as their heads are with visions of an independent Israel, the disciples do not ponder these ponderables. Still babes in their understanding, they do what is needful: in obedience to Christ they stay in Jerusalem. As deep believers, as people who have just undergone a very traumatic experience, it is only natural that they should spend most of their time in prayer (Acts 1:14).

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them (Continued on page 5, column 2)

Churches Of New Testament Received, Excluded And Restored Members

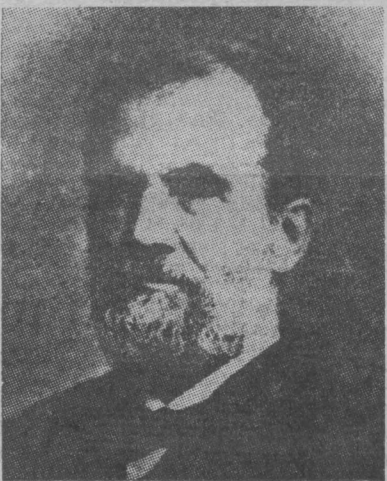
J. M. PENDLETON
(1811-1891)

In proof and in illustration of this proposition the following facts are submitted.

In Romans 14:1 it is written: "Him that is weak in the faith receive ye, but not to doubtful disputations." What is the meaning of the first clause of this verse? Its import is obviously this: Receive into your fellowship, and treat as a Christian, the man who is weak in faith. The paraphrase of Mr. Barnes is, "Admit to your society or fellowship, receive him kindly." There is unquestionably a command: "Receive ye." To whom is this command addressed? To bishops? It is not. To the "Session of the church," composed of the pastor and the "ruling elders"? No. To whom, then? To the very persons to whom the Epistle was addressed; and it was written "to all that be in Rome, beloved, of God, called to be saints" (1:7). No ingenuity can torture this language into a command given to the officers of the church in Rome.

The members of the church—whose designation was "saints"—were addressed, and they were

commanded to "receive the weak in faith." It was their business to decide who should be admitted into their brotherhood; and Paul, under the inspiration, says, "Him that is weak in the faith receive ye." It was, of course, their duty



J. M. PENDLETON

to withhold their fellowship from those who had no faith. The right of the apostolic churches to withdraw their fellowship from unworthy members (II Thess. 3:6) plainly implies their right to receive persons of proper qualifications into their fellowship. It is inconceivable that they had the authority to exclude, but not to receive, members.

I now proceed to show that the

New Testament churches exercised the right of excluding unworthy members. In I Corinthians 5:1-5, we read as follows: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It is quite worthy of remark that, while Paul "judged" that the incestuous member ought to be excluded from the church, he did not exclude him. He had no right to do so, and did not claim the right.

The same apostle said to the "churches of Galatia," "I would they were even cut off which trouble you" (Gal. 5:12); but he did not cut them off, though he desired it to be done and advised that it should be done.

It is worthy of notice, too, that the members of the Corinthian

church could not, in their individual capacity, exclude the incestuous man. It was necessary to their action in the premises that they should be "gathered together." They must assemble as a church and exemplify the doctrine of a

pure democracy. Thus assembling, "the power of our Lord Jesus Christ" was to be with them. They were to act by His authority and to execute His will; for He makes it incumbent on His churches to (Continued on page 6, column 2)

SCRIPTURAL PRACTICE vs. MAN-MADE TRADITIONS

ROY W. SNELL
Charleston, West Virginia

In times past I have been known to openly express some personal opinions, prejudices and preferences concerning our religious world and its practices. Now, once more I am going to take the calculated risk of being called a consummate criticizer or an apostle of negativism.

Our Lord would tell a story or use some illustration in the manner which we know as parables to drive home a truth (and sometimes to hide the truth). I shall use the same approach to embellish my objection to the practice of grown men who play hide and go seek with lost souls.

Picture if you can and will, the Apostle Paul as he is preaching one night in the largest room of Priscilla's house. His listeners are the apostles, disciples and known followers of the Lord Jesus. As

Paul preaches to these faithful ones he then notices that in the back of the room, near the door, some have come in whom he does not recognize as believers. Paul concludes his message and then requests of the faithful followers that they close their eyes, bow their heads, no one looking around and no one leaving while he determines if any of the strangers would like an interest in his prayers.

Ridiculous you say? Absurd? Look around you, brother. This is a prevalent practice in just about every Protestant and Arminian assembly in the land which conducts any type of revival evangelism. (Continued on page 8, column 4)

BARBS FOR BUSY BAPTISTS

By HERB EVANS

Is Satan Trying to Weaken the Independent Baptist Movement?

Recently I visited an Independent Baptist church whose pastor told me that his church had open communion and took alien baptisms. To the question, "What is the difference between your church and a Bible Church?" he could not reply. Later I read the same pastor's endorsement of a Baptist school that had allowed a Christian church minister to speak to the children. The endorsement read, "I'm quite favorably impressed with the interdenominational flavor of the school administration."

Another Independent Baptist pastor gave me one of his written sermons in which he said, "— was a Methodist. So what? When he was a Methodist, there wasn't a better denomination on this earth . . . sorry Baptists . . ." (the overstatement of the year). We wonder why Methodism died so quickly on the vine? Another Independent Baptist church's pastor had the church delete the Baptist distinctives from his church's by-laws, saying, God supercedes man-made laws. One large Independent Baptist church's pastor had a baby sprinkler to fill his (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

IRRESISTIBLE GRACE

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

In these words Christ mentions other elect sheep who are not of the Jewish fold. This is a reference to elect Gentiles who are not called and folded. He speaks of them being His by the Father's choice in the counsels of Divine love. They were given Him in the Covenant of Grace.

It was the purpose and intention of Christ to bring the blessings of the gospel to them. He said: "Them also I must bring." The purpose was so sure that He could use the present tense as if they were already His own. This certainly was not due to any disposition to embrace the gospel which He saw in

them. This certainly rested upon the powerful and efficacious grace of Jesus Christ. The Great Shepherd took it upon Himself to bring them to regeneration and to cause them to hear the gospel. Unless He did that to them, they like sheep would wander endlessly and

never come home to God.

WHAT IT IS

By irresistible grace I mean the love and favor of God in Christ which is irresistible in the elect when God is pleased to bring them to eternal salvation. It means the (Continued on page 2, column 1)

PARABLE OF THE VACATIONIST

Now it came to pass as summer drew nigh that Mr. Church member lifted his eyes unto the hills and said:

"Lo, the hot days cometh and even now are at hand. Come, let us go into the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church member. "Yet three, yea, four, things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig into thy purse and pay thy church pledge, that the good name of the church shall be preserved, and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Church member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth there are those who care for the Lord's work." And it was so.

—Selected.

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BRIEF NOTES

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Irresistible Grace

(Continued from page one)

work of grace is wrought in the
soul by a supernatural, irresistible,
and insuperable power. Since it is
an exercise of almighty power it
must be irresistible, unless one
would dare to affirm the creature
has more power than the Creator.
Some speak of this as effectual
calling, and others call it effica-
cious grace.

Since all men are totally depraved
none could be saved apart from
unconditional election. Apart from
sovereign selection no one would
ever believe the gospel. Without
effectual calling the elect could
not be brought to enjoy the bene-
fits of Christ's atonement. The
elect are made partakers of
Christ's redemption by the free,
sovereign unmerited grace of God.

WHAT IT DOES NOT MEAN

Irresistible grace is not some
blind force which drags struggling,
rebellious sinners to Heaven
against their will. This is the lie
which Arminians have told to try
to discredit what we believe. The
grace of God does not compel one
to enter Heaven who desires to go
to Hell. God does not treat man
like a slave and drive him to the
portals of glory against his will.
Efficacious grace illuminates the
mind of man and sweetly con-
strains him to yield to the gospel.
This change is not accomplished
through any external compulsion,
but through a new principle of life
created in the soul. Irresistible
grace is Divine power which ac-
complishes God's eternal purpose
in the salvation of an elect people.

By irresistible grace I do not
mean the elect may not offer resis-
tance, for they always do by their
very nature (Acts 7:51). But the

grace of the almighty God makes
the unwilling willing. Thus His
grace is not irresistible in the sense
that the elect never resist, but in
the sense they never successfully
resist. It has been said the Royal
Canadian Mounted Police always
get their man. I do not know the
truthfulness of this statement to
be so in every case, but I do know
that irresistible grace always ap-
prehends the elect of God.

A BAPTIST DOCTRINE

True Baptists have always taught
the doctrine of irresistible grace.
In 1508 the Waldenses of Piedmont
put forth a confession of their faith
which affirmed their belief in this
truth. A part of Article VI says:
"They teach also that no man can
have this faith by any power, will
and pleasure of his own: It is in-
deed the gift of God, who when
and where it pleaseth Him, work-
eth it in man by His Spirit, to the
end he may receive whatsoever
shall be rightly administered to
him by the outward word . . ." This
confession was put forth one year
before John Calvin was born. Few
men seem to know that Calvin
stole the fire of the Waldenses.

In 1532 the Waldenses of Pied-
mont put forth a Brief Confes-
sion of Faith. Article 3 affirmed
irresistible grace: "It is impos-
sible that those that are appointed
to salvation should not be saved."
The doctrine of efficacious grace
is not new-lite; it is old-light.

The English Baptist Confession
of 1596, Article 5, reads: "The
elect are redeemed, quickened,
raised up and saved again, not of
themselves, neither by works, lest
any man should boast himself; but
wholly and only by God of His free
grace and mercy through faith in
Christ Jesus . . ." The same is
found in the London Confession of
1644.

The Particular Baptists of the
Midlands in 1655 confessed belief
in effectual calling. Article 8 of
their confession declares: "That
all until they are quickened by
Christ are dead in sin and tresp-
passes, and therefore have not
power to believe savingly of them-
selves, but faith is the free gift of
God and mighty work of God in the
soul even like the raising of Christ
from the dead. Thus we consent
not with those that hold that God
hath given power to all men to
believe to salvation."

The Somerset Baptist Confession
of 1656, Article IX, says: "That
God in His Son did freely, without
respect to any work done, or to be
done by them as a moving cause,
elect and choose some to Himself
before the foundation of the world,
whom He in time hath, doth, and
will call, justify, sanctify and glor-
ify."

The Second London Baptist Con-
fession of 1677, Chapter X, Section
I, reads: "Those whom God hath
predestinated unto life, He is pleas-
ed, in His appointed, and accepted
time, effectually to call by His
Word, and Spirit, out of that state
of sin, and death . . ." This same
article is found in the Philadelphia
Baptist Confession of 1742.

The Kehukee Association of Bap-
tist churches in America put forth
a confession of 1777. This was 60
years before the Missionary ma-
jority withdrew leaving the associ-
ational name and the Primitive mi-
nority. Article 7 states: "We be-
lieve that in God's appointed time
and way (and by means He has or-
dained) the elect shall be called,
justified, pardoned, and sanctified,
and that it is impossible they can
utterly refuse the call, but shall
be made willing by divine grace to
receive the offers of mercy." Thus
he who says irresistible grace is
not Baptist doctrine is either ig-
norant of church history or a de-
liberate deceiver.

OLD TESTAMENT SCRIPTURE

Psalms 65:4 teaches irresistible
grace: "Blessed is the man whom
thou chooseth, and causest to ap-
proach unto thee." This statement
in the Holy Writ shows that ef-
fectual calling is the fruit of elect-
ing love. We set the blessedness
of being chosen of God according to
the good pleasure of His will. Since
man cannot come to God due to the
incurable nature of his depraved
heart and perverted will, God
works graciously in him to give
a new heart and to subdue unwill-

ingness. The God of election causes
the one He has chosen in eternity
past to come to Him in time. In
this verse God does not merely
invite; He inclines and enables
him to come to Christ for salva-
tion.

Psalms 110:3 declares: "Thy peo-
ple shall be willing in the day of
thy power." First, we see that
there is a particular people in the
world who belong to God. They are
to be distinguished from those who
belong to the Devil. Second, we
learn all these people shall be
made willing to come to Christ, to
die to sin, and to live for God's
glory. They will be made willing
while others remain unwilling.
This working of efficacious grace
does not destroy man's free
agency. The Spirit does not find
sinners willing, but His sweet
method makes them willing. This
willingness is all due to the power
of God; that is to say, His irresis-
tible grace.

In Ezekiel 36:26 it is written:
"A new heart also will I give you,
and a new spirit will I put within

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you: and I will take away the stony
heart out of your flesh, and I will
give you a heart of flesh." Here
regeneration is seen as the work
of God. The sinner does not change
his heart, or open his heart to let
Jesus come in. Here it is God who
gives a new heart, and God who
takes out the stony heart. This is
all done by the omnipotent and un-
frustrable grace of God.

By nature man's heart is as hard
and inflexible as a stone. Regener-
ating grace makes a great change
in the soul, as great a change as
the turning of a dead stone into
living flesh. This change results
in a universal change. God gives
the sinner a heart which delights
in the law of God (Ezek. 36:27).
The renewed man walks in the
Lord's statutes, not due to external
violence, but to internal principle.

NEW TESTAMENT SCRIPTURES

Jesus told Nicodemus: "Except
a man be born again, he cannot
see the kingdom of God" (John 3:
3). Again He said: "Except a man
be born of water and the Spirit,
he cannot enter into the kingdom
of God" (John 3:5). According to
Jesus Christ, it is utterly impos-
sible to enter the kingdom of God
or to understand it except through
being born anew. This being born
afresh is the work of the Spirit
of God. It is never ascribed to
man's free will (John 1:13). This
new birth is wrought by the omni-
potent and unfustrable grace of
God. Man is as passive in regener-
ation as an infant is in natural
generation.

This Divine begetting is owing
to God's will (Jas. 1:18), not man's.
This birth is the product of ir-
resistible grace and never of what
some call common grace. This new
birth is the beginning of a new
life (Rom. 6:4). It makes us a
partaker of the Divine nature (II
Pet. 1:4; I John 3:9). It is Christ
being formed in the heart. This
heavenly image is instamped upon
the soul by supernatural power.
The elect of God are begotten by
the incorruptible seed (I Pet. 1:23).

Our Lord said: "All that the
Father giveth me shall come to
me; and him that cometh to me I
will in no wise cast out" (John 6:
37). The expression "shall come
to me" means "shall believe on
me" (John 6:35). Those given to

the Son by the Father will be given
the desire to trust their soul to
Jesus Christ. They will be effec-
tually called by the Spirit and the
gospel.

There is a certain number given
by the Father to Jesus Christ: "All
the Father giveth me." Again He
said: "And this is the Father's
will which hath sent me, that of
all which he hath given me I
should lose nothing" (John 6:39).
None of those shall be lost for
whom Christ suffered and died
(Gen. 43:9). John 6:37 distinctly
says "all" the Father gave the
Son shall be brought to faith. The
word "all" expresses totality in
the strongest possible manner; it
points to a complete whole of
which not the smallest part or most
insignificant member will be want-
ing. The Arminian would ask,
"What if some wills not to come?"
I would answer this can never be,
because Christ, who cannot lie,
has said they "all" shall come and
come they will.

We are told in Acts 16:14: "And
a certain woman named Lydia, a
seller of purple, of the city of Thy-
atira, which worshipped God, heard
us: whose heart the Lord opened,
that she attended unto the things
which were spoken of Paul."

First, we observe in this verse
the natural condition of the human
heart. It is shut up against God
and everything which is spiritually
good. Nothing less than almighty
power can open the depraved
heart. Conversion work is God's
work. The seat of this work is in
the heart. God by insuperable power
persuades the sinner to embrace
Christ. He does not wait till the
sinner opens his heart, but He
takes it upon Himself to open the
sinner's heart to receive gospel
truth.

When the Lord opens the heart
the King of glory comes in to stay
and Satan is cast out. "The under-
standing is opened to receive the
Divine light, the will opened to re-
ceive the Divine law, and the af-
fections opened to receive the Di-
vine love. When the heart is thus
opened to Christ, the ear is opened
to His Word, the lips opened in
prayer, the hand opened in char-
ity, and the steps enlarged in all
manner of gospel obedience" (Mat-
thew Henry).

The gospel is the power of God
unto salvation (Rom. 1:16) and the
arm of the Lord (Isa. 53:1). Speak-
ing of the gospel, the Apostle Paul
wrote: "For the weapons of our
warfare are not carnal, but mighty
through God to the pulling down of
strongholds" (II Cor. 10:14). The
success of all our preaching of the
gospel depends on the blessings of
God upon it. When the gospel is
preached "in demonstration of the
Spirit and power" (I Cor. 2:4), sin-
ners are converted. This irresis-
tible power pulls down the strong-
holds of sin; it breaks hard hearts

of unbelief which are walled up
against the grace of Christ. The
walls of defense are pulled down
and the bolted doors thrust open.
When the power of God operates
in the ministry of the gospel the
bulwarks of sin are broken down
and the fortresses of iniquities de-
stroyed.

The human heart naturally is
fortified by long indulgence and
entrenched in prejudice and pride.
But irresistible grace casts all this
down: "Casting down imaginations,
and every high thing that exalteth
itself against the knowledge of
God, and bringing into captivity
every thought to the obedience of
Christ" (II Cor. 10:5).

Carnal reasoning is disproved,
silenced, and confounded. Every
proud thought of the heart is
brought into captivity. The strong-
holds of sin, self, and Satan are
demolished. All the reason, imagi-
nation, and power of the mind are
subdued by the mighty God. The
mind is led in triumph by irresis-
tible grace, like the inhabitants of
a captured city. All the purposes
and plans of the elect become sub-
ject to the all-conquering Redeem-
er. He becomes a voluntary sub-
ject of Christ and cheerfully sub-
mits to the scepter of His kingdom.

FAITH BY POWER

It is written in Ephesians 1:18-20:
"And what is the exceeding great-
ness of his power to us-ward who
believe, according to the working
of his mighty power, which he
wrought in Christ, when he raised
him from the dead . . ." Here the
grace which brings us to faith is
ascribed to the greatness of the
power of God. Colossians 2:12 calls
this "the faith of the operation of
God." The production of faith in
the heart is a work of God's ir-
resistible power. Nothing short of
God's mighty power can begin the
work of faith in the soul. It takes
as much an exertion of Divine
power to create faith as it did to
raise Christ from the dead.

Irresistible power alone can
cause a sinner to venture himself
on the righteousness of Christ for
salvation. It takes the power of
almighty God to bring a man to
saving faith. "Looking unto Jesus
the author and finisher of our
faith" (Heb. 12:2). "Who by him
(Jesus Christ) do believe in God"
(I Pet. 1:21). The doctrine of ir-
resistible grace tells the sinner not
only to look to Christ for salva-
tion but for the faith to believe.

CONCLUSION

The Arminian claims all men
have enough common grace to re-
pent and believe the gospel. As to
why one is saved and another is
lost, he must ascribe to man all
the glory for what brought about
his salvation. The Arminian is his
own Saviour. His scheme would
allow the person to say, "God, I
thank you for giving me power of
(Continued on page 4, column 5)

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The Wine Question

(Continued from page one)

We have seen a notice in one of our religious papers, in which a communicant recommends this latter practice; and informs his brethren, for their encouragement, of the pious affections which he enjoyed while thus commemorating the eucharist. Nor is this all. Some of our most aged clergy have advocated similar sentiments. Some churches have actually adopted these suggestions, and reduced them to practice. And one of our most learned and excellent theological instructors, one of whose efforts we are indebted for the present flourishing condition of biblical criticism among us, has given, as we fear, some countenance to the innovation to which we refer. (It may be proper to remark, that neither of the gentlemen alluded to, is of the Baptist persuasion.)

It may not, therefore, be unnecessary, to record our own opinions on this subject; though we are not aware, that the innovation in question has, at present, agitated any of the Baptist churches in this country. In doing this, we shall endeavor to state the subject fairly, and to examine it candidly, and in the spirit of fraternal Christian affection. If there be any discussion, in which it behooves us to avoid all bitterness and uncharitableness, it is a discussion concerning the last Supper of our blessed Lord and Master.

The point to be considered, we believe to be something like the following: The advocates of the Temperance cause, having, as is supposed, succeeded in abolishing the use of distilled spirits from that class of the community with whom their efforts were most successful, have next proceeded to attempt the total abolition of wine. Here they were met by the fact, that wine is used at the sacramental table. Now, they assert that the use of wine on this occasion, and in the manner in which it is used, is pleaded by many persons as an excuse for intemperance, and that their efforts for the total suppression of this vice, must be ineffectual, unless they can modify the use of this element on this solemn occasion. They therefore claim, that a modification or a change be adopted, which shall leave them free to pursue their, we doubt not, well meant and benevolent efforts.

Such we believe to be a fair statement of the wine question, as it is commonly denominated; and these are the opinions, which we are now called upon to examine.

As this is a question into which, to a considerable degree, facts enter, as an element, it might, perhaps, be worth while, as a preliminary matter, to examine the facts in the case. This we have not room to do, at present. We would, however, in passing, propound to those, who propose these alterations, some such inquiries as the following: Were these objections ever seriously made to the present mode of administering the Supper? If they have ever been made, by whom were they made; by men, who were really embarrassed on a point of duty, or, by men, who wished to find a subterfuge for doing wrong?

We would ask, has it been for ages, even surmised, that any one was ever made a drunkard by the wine used at the table of the Lord; or that any injury to good morals, in any degree, or in any form, actually grew out of this observation? Does any one seriously believe, that a single drunkard would be actually reclaimed, by our substituting water for wine; or altering the ordinance from what we believe Christ Jesus established it? And, suppose, that for the sake of expediency we make this alteration, and thus admit that we are now wiser than the omniscient Saviour, when on earth; or that we understand the moral law better than He did Who gave it; would the cause of temperance, and the cause of morals, and of man's salvation, be the gainers or the losers by our concession?

But, waiving these points, we shall proceed to the discussion.

We shall, first, endeavor to ascertain what was the command of Christ, in respect to the Supper.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins" (Matt. 26:28). Thus I Corinthians 11:25; "This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." In Matthew 26:28, the term "cup" is exchanged for the terms "fruit of the vine."

Now the only words in the New Testament, by which the fruit of the vine is designated, are, so far as I know, two:

1. GLEUKOS, new, or sweet wine, Acts 2:13, and,
2. OINOS, or wine, the term which is commonly used.

The first term, GLEUKOS, is only used once, and in the above cited place. That it there means wine which was capable of intoxicating, is evident; because the drinking of it is there intended to convey the accusation of drunkenness; an accusation, which the Apostle Peter repels, in the 15th verse. In the other cases, where what may be considered the fruit of the vine is spoken of, the term OINOS, is used. The question, which we wish to examine is, whether this word, in its common acceptance, is used, in the New Testament, to designate fermented or unfermented wine.

We think it will be evident, from a comparison of the passages, in which the word is used, that it means fermented wine, or such wine as we use now; and, therefore, that, really, the term "fruit of the vine," as used by our Saviour, in fact, conveys the same idea, that we should convey by the same term now. This will be evident, we think,

1. From the vessels in which it was contained. Matthew 9:17. Mark 2:22. Luke 5:37,38. "No man putteth new wine into old bottles," etc. While fermenting, it required the strongest vessels. When the process was completed, old vessels would be sufficient.

2. From the manner in which its quality was designed. Luke 5:39. "No man having drunk old wine, straightway desireth new, for he saith the old is better." This would not have been true of unfermented wine. And the use of such a re-



For July 30, 1978

II Thessalonians 2:13-17.

We have been covering some of the most blessed ground in Holy Writ. In contemplating these truths, I would trust it has served to strengthen our faith, straighten our steps, and set our affection on things above. In this lesson, we again tread the holy ground of the amazing grace of God in the salvation of the elect (I Thess. 1:4).

VERSE 13

"But we are bound." Paul again describes the intensity of his feelings and motives as he views the distinction between the saints at Thessalonica and the perishing ones. Out of the abundance of the heart the mouth speaketh. How few professing Christians seem to have this intensity.

"To give thanks." Here is an acceptable sacrifice freely given. Thanksgiving means the giving of things in view of blessings received. There is therefore no wonder Paul and his companions are blessing the Lord. God's blessings were so evidenced when Paul considered the end of the wicked and what the saints had because of the mercy of God.

"Alway." This thanksgiving is for all things, at all times in our journey through this barren land. In spite of external conditions, the true reason for thanksgiving never changes.

"To God." We must never stop short of the spring of all blessings. In God's providence we should recognize the means He uses, but never to the exclusion of the true source.

"For you." Paul is personal and pointed in his thanksgiving.

"Brethren beloved of the Lord." Here we have a most blessed expression describing the saints of God. They were brethren, that is, of like experience of Paul, having been born by the same Holy Spirit. So having the same origin, the same heavenly Father, the same elder brother, thereby they were "the beloved of God;" loved with an everlasting love (Jer. 31:3); loved with full love (John 13:1); loved with an unchanging love (Rom. 8:39). How we need to "Behold, what manner of love the Father hath bestowed upon us" (I John 3:1). The expression "of the Lord" brings out the co-equality of the Godhead. Also this verse has a practical application, for even though the saints were hated and despised of this world and were bearing the wrath of man, Paul says, "Never fear, for you are the beloved of the Lord."

"Because God." Salvation is of the Lord. If salvation doesn't originate with God, it is not Bible salvation. Now because this isn't logical or reasonable to man, he re-

marks, as a proverbial expression, shows that this was the common meaning of the term; otherwise, it would never have acquired a proverbial signification.

3. The words with which it is united in signification. Thus Luke 1:15, it is used with SIKERA, strong drink; an intoxicating liquor, made from the sap of the palm tree.

4. The effects which were ascribed to those that drank it. Thus, "the Son of man is come eating and drinking, and ye say, Behold a man gluttonous, and a wine-bibber," OINOPOTES. So, also, Ephesians 5:18, "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit; speaking to yourselves in psalms and hymns," etc. From the connection in which these words are introduced, the meaning evidently is, be not excited with wine, but be excited by holy joy.

5. The medical uses which were

(Continued on page 4, column 3)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

bels against the truth with every faculty of his being. The depraved heart and the evil conscience has closed the eyes and ears to the truth. Therefore man has invented many evil theories as to the matter of salvation. So we have salvation by human merit and human works in opposition to salvation by grace.

"Hath from the beginning." Not only did God love us when we were without strength (Rom. 5:6,8), but also before we had a being (Eph. 1:4). We are dealing with God's eternal purpose which He purposed in Christ before the world began (Eph. 3:11). There is an eternal covenant (Heb. 13:20).

"Chosen you." Mystery of mysteries! God didn't just choose a plan, but He chose a man! He chose a man, or men individually and personally. He did not choose men because they deserved it, for we were all by nature children of wrath (Eph. 2:3). "All had sinned" (Rom. 3:23). "There is none righteous" (Rom. 3:10). "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11).

"To salvation." Our hearts, if we are saved, should leap with joy for when we could have, yea, should have perished, God chose us unto salvation. Keep in mind, election is not salvation, but unto salvation. Also remember this salvation is a complete salvation. We are to be saved to the uttermost (Heb. 7:25); saved from the penalty, power, and presence of sin.

"Through sanctification of the Spirit." What a glorious "through" in this verse. Chosen "you," chosen "to," and chosen "through." Here, as in Romans 8:30, we have an unbroken and an unbreakable chain of events which brings absolute assurance of salvation and notice, it is all of God. Yes, man is the recipient, and man does respond but only as he is moved upon. "Through the sanctification of the Spirit" reveals God not only chose to save but chose the means to accomplish this salvation. We have as in so many places brought out the Tri-une God in the realm of salvation. The Father choosing, the Spirit quickening to the belief of the truth concerning the work

of Christ in redemption.

"And belief of the truth." You cannot separate the sanctification of the Spirit from the belief of the truth. There is no sanctification of the Spirit apart from a belief of the truth, and there is no belief of the truth apart from the sanctification of the Spirit.

VERSE 14

"Whereunto He called you." That is, on the basis of what was said in verse 13, this is the results. He called you. First, the choice, and then the call. We have here the irresistible call, or the effectual call. "Saul, Saul," is a perfect example (Acts 9:6). Herein is the drawing power of God (John 6:44). "He called you," again personally and individually.

"By our gospel." This is the reason we are to "preach the gospel to every creature," for it is "the power of God unto salvation." God has chosen through the foolishness of preaching to save them that believe (I Cor. 1:21). So the Holy Spirit uses the Word as the sword in operating on the elect (Eph. 6:17; Heb. 4:12). It is by the Word of God we are called, convicted, and converted, as it comes in power and much assurance (I Thess. 1:5).

"To the obtaining of the glory of our Lord Jesus Christ." Regeneration and justification is the beginning of our being changed into the same image from glory to glory (Rom. 8:29; II Cor. 3:18). We shall be like Him (I John 3:2). We shall share in His glory (John 17:22-24). So again, we have a three-fold application. "He called you;" "He called you BY our gospel;" "He called you by our gospel TO the obtaining of the glory of the Lord Jesus Christ."

VERSE 15

"Therefore brethren." Here we have the application made. This is true throughout the Word of God. We are to build on the foundation (I Cor. 3:11-15) "stand fast." This is to be a continuing duty for the child of God. We are not to let anything shake us away from the truth (vs. 2) "and hold the traditions." We are to buy the truth and sell it not. We are to contend for the faith. Christians are to be meek and lowly, but not cowards. They are to "obey God rather than man." They are to "having done all to stand."

"Which ye have been taught, whether by word, or our epistle." Both Paul's letters in writing, and his lessons in person agreed together. The apostles were endowed with special power and authority. These traditions are contrary to those in Matthew 15:3, 6, 9.

VERSE 16

"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace." Paul passes, as he usually does, from exhortation to prayer. There is in Paul's ministry a good three-point outline: present the doctrine, make the application, and pray for its success. Here, he pleads for the tender mercies of the Father and the Son to continue in the lives of the Thessalonian saints.

VERSE 17

"Comfort your hearts, and stablish you in every good word and work." This is something each minister needs to have as a goal in his ministry. If these characteristics were manifested in our churches, we truly would have spiritual churches.

There is no greater doctrinal portion in the Word of God, and yet no greater practical application.

THE BAPTIST EXAMINER

JULY 22, 1978

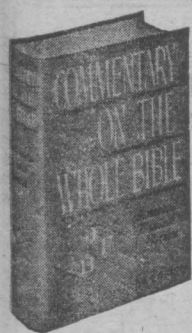
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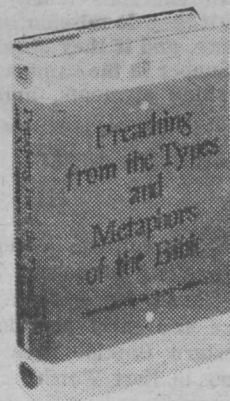
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Is it in order for a N. T. Baptist Church to give a letter to a Southern Baptist Church?"

PAUL
TIBER

PASTOR

New Testament
Baptist Church
1272 Euclid-Chardon
Road
Kirkland, Ohio



One must remember that the exchanging of letters for the purpose of transferring membership is not a practice clearly defined in the New Testament. It is, however, an orderly method for a receiving church to learn about both the sending church and the transferring member.

The New Testament does enjoin her churches to do things "decently and in good order" (I Cor. 14:40). It could hardly be considered in order for a New Testament Church to recommend one of her members for membership in a heretical organization.

Without going into much detail, any organization which denies church truth, God's Sovereign Grace — which usurps authority over a local assembly, allows immorality in high places and much, much more is heretical — the SBC fills that description, consequently, it is not in order for a New Testament church to give letters of good standing to a Southern Baptist church — it is very much out of order.

OSCAR MINK
219 North Street
Crestline, Ohio
44327

Pastor

Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



I am unable to answer this question in a conclusive way, but must say, my inclination is greatly toward a negative reply. However, for a church to be a member of the S.B.C. is not sufficient ground within itself to disallow it N.T. church status. Generally speaking, S.B.C. churches are unquestionably corrupt, and their "much water" immersions are no more valid than Protestant sprinklings. Yet, hopefully, there may be some which as of this date have not bowed the knee to Nashville and have maintained a Biblical posture sufficiently erect to be recognized as N.T. churches. It would help to protect N.T. churches from error in granting or receiving letters

from S.B.C. churches if they would require a copy of the Articles of Faith and By-Laws of the S.B.C. church in question. If the S.B.C. church in question does not have Articles of Faith and By-Laws, then I think a doctrinal questionnaire should be sent to the S.B.C. church. Serious and diligent effort should be made by every N.T. church to guard its membership inroads and outroads, lest wolves creep in, or sheep be given to the fang and claw societies of the S.B.C.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR

Kings Addition
Baptist Church
South Shore, Ky.



Why not? What does the affiliation with the Southern Baptist Convention have to do with it. Certainly a church ought not to belong to any convention or board, but that does not determine its status as a church.

Brethren, if a church has proper organization, does not accept alien baptism, and preaches salvation by grace, it is a church. It may not practice everything properly nor stand for doctrinal truths as it should, but it is still a church. Just read the Bible account of the church at Corinth or the seven churches of Asia and see how far a church can go and still be a church. (See I Cor. 3, 5, 6 and Rev. 2, 3).

I would hope that a member of our church would be so firmly grounded in scriptural truths that they would be very selective when joining another church. There have been some, however, who have left and joined pretty weak churches. They received letters because it was a church, though weak.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR

Philadelphia
Baptist Church
Birmingham, Ala.



If the two churches teach the same thing, if they do mission work the same way, and if they observe the Lord's Supper in the same way, using the same elements, and if

they do baptizing in the same way, and for the same reason, I see no reason why granting a letter would not be in order. I left a convention Baptist church and joined an independent Baptist church because the convention church had departed from her former teaching, and because she was practicing things I wanted no part of. I joined the independent Baptist church by statement. I wanted no letter from a church that I could no longer fellowship with. And I am sure they would not have granted me a letter had I requested it. That church would have had no grounds on which they could have granted me a letter. I had broken fellowship with them by leaving the church and joining an altogether different church.

So, as I see it, if the two churches are of like faith and order I see no reason why one of them should not grant a letter to the other. But if they are not of like faith and order the letter would be a farce.

The Wine Question

(Continued from page three)
made of it. Thus the Samaritan applied to the bruises of the wounded man, oil and wine. The only wine which would have been used in such a case, would be fermented wine. So, also, I Timothy 5:23, "Use no longer water, but a little wine, for thy stomach's sake and thy frequent infirmities."

6. From the cautions that are given in respect to the use of it. Thus, in the Epistles, persons of various descriptions are forbidden to use much wine. (I Tim. 3:8, Titus 2:3).

7. What sort of wine was miraculously made by the Saviour at the marriage of Cana, cannot, perhaps, be decided. The following considerations will, however, render it probable that it was fermented wine.

a. The word used to designate the drinking, METHUSKOMAI, is more commonly applied to those who have become excited by drinking, although it does not imply, that the company in this case, was so excited.

b. The remark of the governor of the feast would not apply with so much force to unfermented as to fermented wine. The natural effect of drinking sweet liquors, is to render them tasteless to the drinker, and to require something sweeter, that is better, instead of something not so sweet. Whereas, the effect of fermented liquor would naturally be, if drunk to excess, to paralyze the sense of taste, as of all the other senses; and so to make a person thoughtless of what he was swallowing.

8. In all the places in the Revelation, in which the word is figuratively used, its signification is such, as to designate intoxication, or that state of passionate excitement, or of bewildering delirium, which accompanies intoxication.

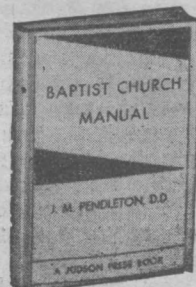
The above are all the cases, so far as I have been able to discover, in which the word is used in such a way as would have any bearing upon this question. Now, if "the fruit of the vine" be designated in this manner, and if no other fruit of the vine be mentioned in the New Testament, we are surely bound, according to the rules of sound interpretation, to conclude that this was the thing intended.

Nor is there anything in the manner in which wine is spoken of in the New Testament, which would militate against such an interpretation. Wine is there alluded to, as something, of which the proper use is salutary and innocent; and the improper use noxious and wicked. Hence, if such are the sentiments of the New Testament writers on

this subject, they would be as likely to prescribe wine, in this ordinance, in such quantities as it was then to be taken, as any other article of drink. In proof of the above, it is sufficient to cite Ephesians 5:18, "Be not drunk with wine," I Timothy 3:8; Titus 2:3: "Not given to much wine," etc. And I Timothy 5:23: "Use no longer water, but a little wine for thy stomach's sake, and thy frequent infirmities."

If, then, the words which designate the fruit of the vine, mean, in the New Testament, fermented wine, that is, wine, of which the improper use produces intoxication; and if the sentiments of the writers on this subject, be such as to offer no moral reason why this

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substance should not have been selected, we are bound to believe that this substance was selected. It seems to me, that this is the way in which we should reason in any other case. We are to ascertain the sentiments and actions of our Saviour and His apostles, by what they themselves have recorded, and not by comparing them with what we may, at this remote period, judge concerning the matter.

And all this appears to me, to be confirmed by the case of the Corinthians, reproved by Paul, for their censurable manner of partaking of this ordinance. The Apostle declares concerning them, "one is hungry, and another is drunken." To this, I am aware, it is replied, that the word METHUSKOMAI, and its synonym METHUSKO, does not originally signify to be drunken or intoxicated, but merely to drink abundantly. What the original meaning is, I pretend not to decide; but I certainly hazard nothing in asserting, that its common, if not universal meaning, in the New Testament, is, to be drunken; that is, to be excited improperly with stimulating drinks. If any one needs proof of this, let him turn to the following passages:

Luke 12:45; Matt. 24:49: "Eat, drink, and be drunken."

Eph. 5:18: "Be not drunk with wine, etc., but be ye filled with the Spirit."

I Thess. 5:7: "Those that be drunken, are drunken in the night."

Acts 2:15: "These men are not drunk, as ye suppose."

Rev. 17:2: "Drunk with the wine

of her fornication." Rev. 17:7: "Drunk with the blood of the saints."

These are all the passages, so far as I have observed, which the word is used, excepting John 2:10: "When men have well drunk;" and the passage in question, I Cor. 11:21. The meaning, in John 2:10, corresponds better with the general meaning, as has been already remarked, than with the one suggested by those who take a different view of the subject. And hence, all the evidence of parallel passages, is in favor of the supposition, that the word here means to drink to excess. If it be said, that men professing Christianity would not so far forget themselves; we answer, the scenes described in this Epistle show, that any reasoning on this ground would be fallacious.

It is asserted, that the opposition of meaning, intended to be conveyed by the use of the word "hungry," "one is hungry and another is drunken;" requires us to understand METHUSKOMAI, in this case, to mean merely "drinks abundantly." Now this is manifestly erroneous. If we understand METHUSKOMAI, to mean drunken, it conveys the idea of "drinking abundantly," as well as any other word, and forms a perfectly suitable apodosis to PEINA, "is hungry." (Continued on page 5, column 2)

Irresistible Grace

(Continued from Page Two)
will, but I thank myself for the act of willingness, seeing I will to save myself."

If, as some say, God has done all He can do for the sinner, then it is worse than foolish to pray to God to convict the sinner and save him. The Arminian should plead with the sinner and pray to him to let the Lord save him. There is no need to pray to God for the sinner because God has exhausted His resources and been defeated. God must remain defeated unless the almighty sinner wills to be saved.

There is no reason to pray for the salvation of the lost nor any comfort to such a teaching. It makes God say, "I will that every lost sinner be saved, but not as I will, but as they will." If a man can resist God's grace, then it is possible that all will resist and be lost. This destroys all assurance of salvation. Human depravity is such that if a man can resist God, then he is sure to always resist God. Man can be saved only by a grace which is irresistible and holds him to the end.

Oh, may it please the Lord to let you experience this irresistible grace which actually applies the benefits of Christ's atonement to your soul. Then you can stand with the heavenly host on high, disclaiming all human merit, and ascribing to Jesus alone all the honor of your salvation.

The countless multitudes on high,
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All merit of their own deny,
And Jesus' worth alone proclaim.

Firm on the ground of irresistible grace,

They stand before Jehovah's throne:

The only song in that blest place
Is, "Thou art worthy, Thou alone."

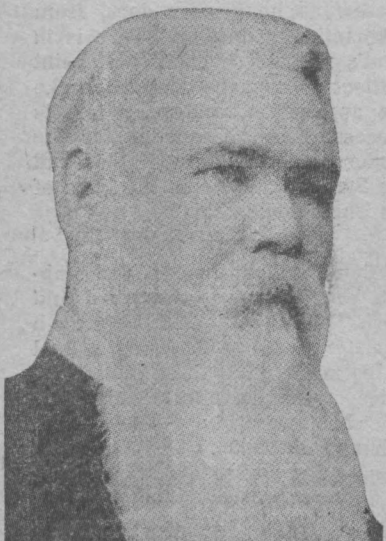
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"HE"

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He never marshaled an army, drafted a soldier, or fired a gun, yet no leader ever made more volunteers, who have, under His orders, more rebels stack arms or surrender without a shot being fired.

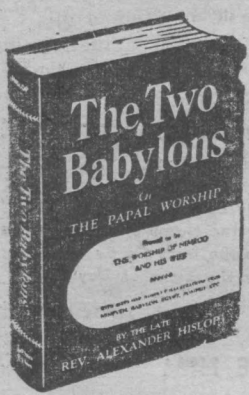
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The Wine Question

(Continued from page four)

gry. It also conveys a severe rebuke for their conduct, expressing not merely the fact of drinking, but the odious consequences resulting from it. Besides, the Apostle was under no necessity of using this word. He might have used the word MEMESTOMENOS, if he had so chosen; as in Acts 2:12, which, without any other additional circumstances, would have signified "having drunk to the full."

From this examination of the passages which have a bearing on the subject, I do not see how we are to evade the conclusion, that fermented wines, or wine substantially the same as that now in use, was employed originally at the sacred Supper. Nor do I believe, that the contrary opinion would ever have been advanced, had it not been because the use of such wine is supposed to interfere with the well-intentioned efforts of those who are laboring to promote the temperance cause.

(THE CHRISTIAN REVIEW, Vol. I, pp. 136-142, 1836 edition).

Day Of Pentecost

(Continued from Page One)

tongues as of fire, being distributed and resting on each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). —bound to be conversing with each other, using the new languages in amazement; the multitude does not come on the scene until verse 6.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."

First there was the sound of the "rushing mighty wind," then the excited utterances in different languages — "the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" These Jews of the Dispersion knew Aramaic, but they also had the local languages of their birthplace "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Syrene, and strangers of Rome, Jews and proselytes, Crete and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts 2:5-11).

I count fifteen different groups

of people; Bible students say they represent eleven languages. With God all things are possible. He who confounded speech back in Genesis 11:7 still has the secret of languages.

Imagine the amazement of the disciples when their spoken thoughts come out in another language which they comprehended as well as the one they had been born and bred into! If we as earthly parents enjoy surprising our children with the fullness of a plan, even so, God likes to surprise. The disciples were sitting (Acts 2:2), not praying or seeking, when their gift came. Not one place in the four Gospels or Acts do we see the disciples anticipating a gift of foreign languages. Other things they did discuss in Acts prior to their infilling (see Acts 1:6-7, 15-26) but not one word about what was to come upon them that day.

They spoke in their new languages "as the Spirit gave them utterance" (verse 4). APOPTHEGMA, utterance, is used of eager, elevated, impassioned utterance.

Why did the disciples receive the gift of speaking in foreign languages? Simply as a miraculous sign

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to amaze and hold the attention of these foreign Jews? True, witnessing the power of God as they did, the Jews who were converted were mighty testifiers in their homelands, as history records. But the languages had a long-term, workaday purpose: they enabled the disciples to go into all the world and preach the Gospel to every creature (Matt. 28:19-20; Luke 24:47; Acts 1:8). Why else should we find no record of the 3,000 people converted on the day of Pentecost speaking in tongues? They were not called to go into all the world preaching the Gospel, so they did not receive any languages. Really, would the gift of languages serve any other worthwhile purpose?

Three times after Pentecost, it is recorded that the Holy Spirit poured out, but only once more was the gift of foreign languages bestowed. In Acts 19:1-7 where some stragglers of the Baptist movement (as carried on by Apollos) are brought up to date and enabled to carry on their preaching for the risen Lord. In the other two instances of early Holy Spirit baptism (Acts 8:14-17; 10:44-46), the people are saved to serve but not sent forth to preach. The miracle recorded in Acts 10:44-46, where the Gentile church is being ushered in, is that Peter and his six brethren (11:12) understood the foreigners. How could the disciples have heard them thanking God for salvation in their different languages unless they understood what they were saying?

POWER

At Pentecost, the disciples were given power (dunamis, inner strength): power to speak foreign languages, to heal, to preach the Gospel.

In Luke 24:49 the disciples had been told to wait in Jerusalem "until ye be endued (HEOS HOU ENDUSESTHE) with power (DUNAMIS) from on high." Literally, until you be clothed with power from on high; until your cup runneth over. Something like the infilling of Gideon in Judges 6:34, where it is recorded, "But the

Spirit of the Lord CAME UPON Gideon, in Hebrew, (LABESH), clothed, as if a man wrapped a cloak about himself.

Now if this filling by the Spirit in Acts 2:4 were His first indwelling, then either Jesus or the Bible erred in John 20:22, where Jesus breathed upon the disciples and said, "Receive ye the Holy Ghost." No, beloved, in John 20:22 the disciples received His Spirit from Christ, as John the Baptist had prophesied in Matthew 3:11. In the fullness of time (when Pentecost was fully come), they were overflowed with the Spirit.

Just before the crucifixion, the disciples slept (Matt. 26:40,43). I would not say they were lukewarm, but neither would I say they were red-hot. After receiving the Holy Spirit, they tarried in prayer (Acts 1:14), not sleep. Still they lacked dunamis, power. Surely a mighty explosion of power was needed to launch the Gospel to the "uttermost part of the earth" (Acts 1:8)! Pentecost was the "take-off."

At Pentecost God took the spirit of Jesus, with His unlimited power and ability (DUNAMIS), and poured Him into the disciples until they could hold no more.

"This Jesus hath God raised up . . . Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32-33).

AUTHORITY

At Pentecost the church was given through Christ's Spirit not only His power or ability (DUNAMIS), but also His authority.

In Matthew 28:18 Jesus had emphatically told the disciples, "All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations" (improved version). In other words, because I have all authority, I can and do authorize you to go and make disciples of all nations. (The word translated authority is EXOUSIA, which means conferred authority, the right or warrant to do a thing). Pentecost was the fulfillment, the visible actualization of this tendered authorization.

Authority takes my thinking back to Exodus 40:34-38. There Moses has finished all the work of the tabernacle and erected it. Although the outer part had been completed before, as well as some of the inner parts, and the tabernacle had been set up as the Israelites marched about the wilderness (see Ex. 33:7), only now was the tabernacle finished (Ex. 40:16-33), awaiting the conferring of authority. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 40:34).

How like the Old Testament is the New! In Exodus 40:34-38 the Lord dedicated, that is, put His approval upon, the work of the tabernacle. The same thing happened in II Chronicles 7:1-3, when Solomon's temple had been completed, replacing the old tabernacle: God dedicated it. And in

Acts 2:1-4, the Lord is dedicating, conferring (EXOUSIA), authority, upon the New Testament dwelling of His — not a tabernacle of animal skins, or a building of stones, but the ecclesia (the temples of God, we are called, I Corinthians 3:16).

At Pentecost the New Testament church was being endorsed in much the same way as the tabernacle and the temple of old had been. The glory of the Lord filled the tabernacle (Ex. 40:34); the glory of the Lord filled the temple (II Chron. 7:2); the Holy Spirit filled the disciples (Acts 2:4), giving them great power to glorify God. Fire, the symbol of Divine Presence, as seen in the burning bush (Ex. 3:2) and on Mount Sinai when the Lord descended upon it (Ex. 19:18), was manifested in the tabernacle and the temple: fire rested on the wilderness tabernacle by night, and fire came down from Heaven and consumed Solomon's sacrifice. At Pentecost a tongue of fire rested on each disciple, distributing to each the Holy Spirit, individually. (The idea is not that each tongue was divided or cloven, as the KJV seems to suggest, but that what was seen at first as one fire distributed itself so that a "tongue" of it sat on each disciple).

If the tabernacle and the temple of the law had a public vote of confidence from God, how could the New Testament edifice stand without the same validation? Zechariah 4:6: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

THE PENTECOSTAL PATTERN

Pentecost is the fullness of the giving of the Holy Spirit and sets the pattern for all His endowment down through the ages. If anyone receives the marvelous gift of languages, it must be in accordance with the pattern of Acts 2:4-11.

Notice, please, that at Pentecost every language spoken was a coherent language. "The multitude . . . were confounded, because that every man heard them speak in his own language" (Acts 2:6). Each person that came heard someone speaking his native language and recognized it when he heard it. Plain enough. Acts 2:11 records the multitude saying, "We do hear them speak in our tongues the wonderful works of God." Tongues simply meant languages in the days of King James (cf. such still widely used expression as "native tongue," "mother tongue"). These "tongues" were not a fabrication of random syllables into an incoherent jargon, but clearly articulated, valid languages. When I say valid I mean conforming to fact, well-grounded on demonstrable principles; neither seeming nor imagined, but real, authenticated, verifiable languages.

Some, realizing how far-reaching are the implications of the disciples' tongues being valid for the whole tongues issue, have countered, "It was not that the disciples were given a gift of foreign languages at Pentecost; they spoke in their old Aramaic, and the words

(Continued on page 8, column 5)

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PAGE FIVE

HISTORY OF THE EARLY BAPTISTS OF VIRGINIA

WILLIAM CATHCART
(1826-1908)

The earliest account of any Baptists in Virginia is the statement of Eld. Morgan Edwards, that, in 1695, there were some Baptists in North Carolina who had gone over from Virginia to escape the intolerance of the laws of the latter colony. The first organized church of which we find mention is that at Burley, Isle of Wight Co., to which, in 1714, the Eld. Robert Nordain came from England as pastor. From labors in this vicinity several churches were formed, which in part composed the Kehukee Association, organized in 1765.

In 1743 some Baptists from Chestnut Ridge, Md., removed to Opeckon Creek, now Occoquan, in Prince William County, and constituted the Occoquan church in 1743, with the Eld. Henry Loveall as pastor. The church was afterwards called Mill Creek. Other churches were organized, and some joined the Philadelphia Association, from which they were regularly dismissed to form, with another church, the Ketchikan Association, in London County. This was the first District Association wholly composed of Virginia Baptist churches.

Many churches along the southern border of the State belonged to the Sandy Creek Association, mainly in North Carolina, and formed in January, 1758. All the associated Baptist churches of the State belonged to one of these three Associations. The Sandy Creek churches were called "Separate Baptists;" the Kehukee churches, "General Baptists;" and the Ketchikan churches, "Strait," or "Calvinistic," or "Regular Baptists." These all coalesced, adopting the doctrinal formulary of the "Regular" Baptists as their "Basis of Union" in 1787. The "Separate Baptist Association," or "General Association of Separate Baptists," or "Rapidan Association," was organized May 11, 1771.

Some of the early laws against "Dissenters" in Virginia bore heavily against Baptists, and they were severely persecuted. The first imprisonment of preachers was that of John Waller, Lewis Craig, James Childs, and others, June 4, 1768, in Spottsylvania County. Many other cases followed elsewhere, accompanied often with fines, whipping, and other penalties.

These trials awakened a sturdy determination to sweep away all civil obstacles to religious liberty. To combine efforts, a "General Committee" was formed, Oct. 9, 1784, of two delegates from each Association, the "General Association" having been dissolved in 1783. Four Associations were represented. Instead of this General Committee, which had nobly and effectively served its purposes, the "General Meeting of Correspondence" was formed of delegates from Associations in May, 1800. This continued as the State board of Baptists co-operation until June 9, 1823, when the present "Baptist General Association of Virginia" was organized for missionary, Sun-

day-school, and other work. What is now West Virginia was part of the field cultivated by the General Association.

Baptists more than any others, and sometimes against a combined



WILLIAM CATHCART

opposition, secured complete religious freedom for Virginia. Many were whipped, imprisoned, fined, or mobbed, and remarkable cases of steadfastness, heroism, and sacrifice are recorded in Virginia Baptist history. They have grown in numbers, intelligence, and enterprise, and now outnumber any other, indeed, almost all other religious denominations in the State. (Continued on page 8, column 3)

N.T. Churches . . .

(Continued from page one)
administer discipline. In the last verse of the chapter referred to, Paul says: "Put away from among yourselves that wicked person." Here is a command, given by an inspired man, requiring the exclusion of an unworthy member of the church at Corinth. To whom was the command addressed? To the official members of the church? No, but "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

The right of a church to exclude disorderly persons from its fellowship is recognized in these words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (II Thess. 3:6). This command was addressed "to the church of the Thessalonians." To "withdraw" from a "disorderly brother" is the same thing as to exclude him. There is a cessation of church fellowship.

I have not referred to Matthew 17:17, because I shall notice it in another place. The reader will see on examination that the passage clearly shows the power of "the church" to perform the act of excommunication by which the member cut off becomes "as a heathen man and a publican."

It is not more evident that New Testament churches received and excluded members than that they

IS "THAT" IN THE BIBLE?



Question:

"WHAT GIRL WAS TRAPPED BY HER COOKING?"

Answer: Tamar, Second Samuel 14:6-14. "So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand . . . And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister. And she answered him, Nay, my brother, do not force me: . . . Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her."

restored excluded members who gave satisfactory evidence of penitence. In II Corinthians 2:6-8 the "incestuous man" is again referred to, as follows: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him."

Paul manages this case with the greatest delicacy and tenderness. He refers to the excluded member without the least allusion to the disgraceful offence for which he was excluded. "Sufficient," says he, "is this punishment" — that is, the object of the exclusion had been accomplished. The church had shown its determination not to connive at sin, and the excluded member had become penitent. But the point under consideration is that the apostle advised the restoration of the penitent offender. Paul could no more restore him to the church than he could exclude him from it; but he says, "I beseech you that ye would confirm your love toward him." The power and the right to restore were with the church, and Paul solicits an exercise of the power and of the right. The great apostle, in saying "I beseech you," bows to the majesty of the doctrine of church independence. He virtually admits that nothing could be done unless the church chose to act.

In this connection one fact should be carefully observed: The power of the Corinthian church to restore this excluded member is unquestionable. The fact which deserves special notice and emphasis is that the power, in apostolic churches, to restore excluded members implies the power of receiving members, and also of expelling the unworthy. Without a first reception there could be no exclusion, and without exclusion there could be no subsequent restoration. Thus the act of restoration irresistibly implies the two previous acts of reception and exclusion. Now, if the New Testament churches had the power and the right to do these three things, they must have had the power and the right to transact any other business coming before them. Nothing can be of more vital importance to the welfare, and even to the existence, of a church than the reception, the exclusion, and the restoration of members. There are no three acts whose influence on the organic structure and prosperity of a church is so great; and these acts the churches of the New Testament undoubtedly performed.

Here I might let the foundation principle of church independency rest; but there is other proof of the New Testament recognition of that principle. (DISTINCTIVE PRINCIPLES OF BAPTISTS, 1882 edition, pp. 190-195).

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

Adolph Marx, a German who has escaped from prison in Socialist Guinea (Africa), described what happens there in his book **CURSED WHO FORGETS** (Derscheider Pub. House). He was imprisoned for political reasons but was kept in the same place with Cardinal Tchidimob and others who suffered for their faith. They were treated alike.

Prisoners are kept up to eight days without any food or water in the tropical heat, in cells full of rats, lice and bugs. They are bound with cables which dig into their flesh. They are beaten and called "Christian dirt."

Three hundred prisoners were locked into a room without any ventilation where they suffocated. Others were subjected to electrical shocks while hanging, their hands tied to iron bars placed so high that only the tip of their toes reached the floor. For days the full weight of the body was borne by their tied hands.

Some had to kneel on sharp stones. Their skin was flayed and pepper was poured on their open wounds. Hot pepper was introduced into the rectum, a torture which produces unspeakable pain, while being told: "If you denounce others you will be given water to drink" (JESUS TO THE COMMUNIST WORLD, 6-78).

NEW YORK (EP) — The two largest Christian bodies in the United States — The Roman Catholic Church and the Southern Baptist Convention — both grew faster than the population during 1976, according to the 1978 edition of the Yearbook of American and Canadian Churches.

An increase of 0.9 per cent was recorded for the Roman Catholic Church, which had 49,325,752 adherents, while the Southern Baptist Convention increased 1.5 per cent to a total of 12,917,992. U.S. population grew by 0.7 per cent in

1976. The Assemblies of God was considered the fastest religious body for 1976, with a 5.1 per cent increase to a total of 1,302,318.

The Yearbook, which is published by Abington Press for the National Council of Churches (NCC), contains statistics from 223 religious bodies in the U.S. It places their total membership at 131,897,539 for 1976, compared with a figure of 131,012,953 for the same number of bodies for 1975.

Major Protestant bodies which reported declines included the United Presbyterian Church (down 1.9 per cent to 2,607,321), United Methodist Church (down 1 per cent to 9,861,028), and Lutheran Church in America (down 0.4 per cent to 2,974,740).

NEW YORK (EP) — Charitable giving in the U.S. in 1977 rose to \$35.2 billion, of which \$16.54 billion or 47 per cent went to religion, according to the 1978 annual report of Giving USA.

Health and hospitals received \$4.76 billion, 13.6 per cent of the total, education, \$4.66 billion, 13.2 per cent; social welfare, \$3.46 billion, 9.8 per cent; arts and humanities, \$2.21 billion, 6.3 per cent; civic and public \$1.09 billion, 3.1 per cent, and "other," \$2.48 billion, 7 per cent.

The total 1977 giving of \$35.2 billion is a significant increase over the \$29.42 billion the year before. Religion continued to receive the smallest share of giving from foundations in 1977 — 2 per cent of the total or \$17 million of \$770 million distributed. In 1977, education received the largest share of foundation giving — 26 per cent, or 3,068 grants totaling \$200 million. Religion received 460 of the 14,276 grants given by foundations.

ZIONSVILLE, Ind. (EP) — A Californian who claims to have been a witch before finding Christianity claims there are more than 500 witches in the Indianapolis area.

SALT LAKE CITY (EP) — President Jimmy Carter has welcomed the decision of the Church of Jesus Christ of Latter-day Saints (Mormon) to lift its historic ban against blacks in the priesthood.

The cocaine traffic into the U.S. from South America is steady and growing. Colombia is reportedly one of the biggest suppliers.

The Drug Enforcement Agency tags retail cocaine and marijuana sales at roughly \$6 billion with \$1 billion being pumped annually into the Colombian economic bloodstream.

Our born-again President recently stopped at Venezuela to talk about the oil supply. I wonder why he did not stop at Colombia to talk about the 15 to 100 tons of cocaine which enters the U.S. yearly.

Americans are going pleasure mad. Literally millions worship weekly at the shrine of the pleasure-god. Sporting - goods industry

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officials predict Americans will spend about \$160 billion on leisure and recreation this year. Truly we are living in the last days of the church when many are "lovers of pleasures more than lovers of God" (II Tim. 3:4).

Southern Baptists in the State of Kentucky have ordained another woman preacher. Susan Rhymer was ordained to the gospel ministry on June 25 by the Crescent Hill Baptist Church in Louisville. Miss Rhymer is a 1978 graduate of Southern Baptist Theological Seminary and was awarded the MDiv degree.

Miss Rhymer has been serving as interim minister of pastoral care for Crescent Hill Baptist Church. Recently she accepted a ministry as chaplain at the William S. Hall Psychiatric Center in Columbia, S.C.

In order to retain women in the Navy, married or not, the Navy will now offer its pregnant personnel a maternity uniform or an abortion at a Naval hospital.

New world population figures reveal there are 4.2 billion souls on our globe. The recently released 1978 World Population Data Sheet estimates the world population (mid-1978) at 4,219,000,000.

The ten most populous nations are: China (930 million), India (635 million), Soviet Union (261 million), U.S.A. (218 million), Indonesia (140 million), Bangladesh (85 million), Pakistan (77 million) and Nigeria (68 million). Eight of these are non-western, representing over 51 per cent of the world's population.

The Baptist's Debt to the world is stated in Matthew 28:19-20. Have we paid this debt to the millions in non-Western countries? Have we paid it in America?

The director of human resources in the Army's personnel office has testified that a survey of enlisted personnel revealed that more than 30 per cent use illegal drugs. About 209,000 admit using marijuana and almost 49,000 have taken hard drugs. Please bear in mind these are the people who are supposed to protect us from an enemy invasion.

Brigham Young University and the U.S. Department of Justice reached an agreement June 8 which will permit BYU to continue its policy of requiring students to live in sexually segregated housing but will eliminate the effect on the policy of non-students.

INDIANAPOLIS (EP) — One of the most controversial items of business at the upcoming Church of the Brethren annual conference will concern the surrender of handguns. Members will be asked to surrender their own handguns and a plea will be made for stronger federal legislation restricting availability of handguns.

A survey reveals that gun ownership is higher among Brethren members than among the general population of the United States despite the fact that the basic tenets of the Brethren never consider violence justifiable. They believe Christians must overcome evil with good.

NEW YORK (EP) — A significant number of "unchurched" Americans feel there is not enough emphasis on spiritual experience in the churches, according to a major research project conducted by George Gallup, Jr., for 30 denominations and religious organizations.

Dr. Gallup noted that a key criticism of the unchurched in regard to religious institutions is that "Churches have lost the spiritual part of religion." About one of every five unchurched persons who indicated they had "problems" with churches checked a statement which said, "I wanted deeper spiritual meaning than I found in the church or synagogue."

The survey, which was conducted in April, defined the "Unchurched" as a person who has not attended church or synagogue in the last six months apart from weddings, funerals, or special holidays, or who is not a member of a church.

A summary report indicated that the 59 per cent church found in the original survey can be projected to some 89 million adults age 18 and older, while the 41 per cent unchurched projects to approximately 61 million adults.

CHARLOTTE, N.C. (EP) — Charging that religious ceremonies are held in North Carolina's schools despite U.S. Supreme Court rulings, atheist leader Madalyn Murray O'Hair plans to open an office here and wage a direct campaign against religion in the public schools.

She said state schools are "continuing to flaunt the law of the land" by allowing religious ceremonies, "specifically the use of prayer and reverential reading of the Bible." Holding that North Carolina has "more nuts and bolts per square inch up there than anything else," Mrs. O'Hair said the state is a good place to bring her campaign against religion in the schools. She said "religious people feel you can ignore the laws

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua, New Guinea

with impunity if it furthers the cause of Jesus Christ."

ST. LOUIS (EP) The Lutheran Church - Missouri Synod has announced it will pursue courses of action to overturn a recent U.S. Department of Labor ruling that churches maintaining parochial schools must pay unemployment taxes.

NEW YORK (EP) The Lutheran Church of America's Strength for Mission program has received \$34,415,079 in donations — exceeding the goal of \$25 million by nearly 40 per cent, according to David R. Gerberding, campaign director.

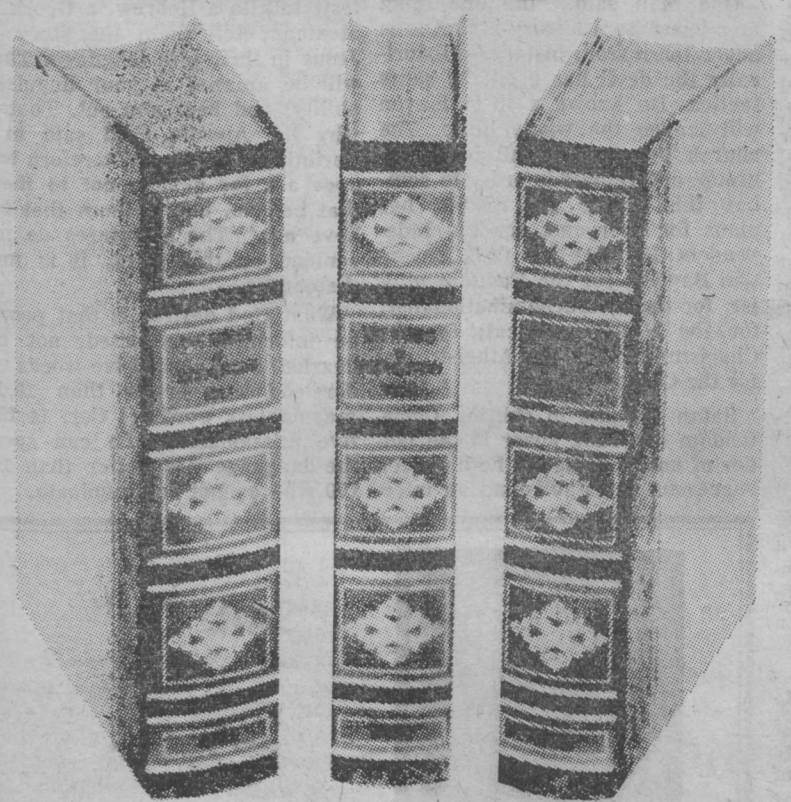
FRESNO, Calif. (EP) — The California Commission on Judicial Performance has filed formal charges against a municipal court judge for offering some defendants the option of going to church rather than to jail.

Judge Hugh W. Goodwin says, he intends to contest the charges "to show them the serious mistake they are making by trying to separate God from government."

The judge, a minister's son, said his defeat in a campaign for reelection in the June primary was "a message from God that I have

(Continued on page 8, column 3)

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THE BAPTIST EXAMINER

JULY 22, 1978

PAGE SEVEN

APATHY, APOSTASY AND APOSTLES

By G. RUSSELL EVANS

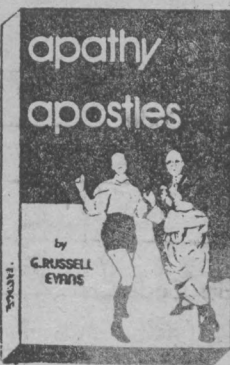
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*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

THE SONG OF MOSES AND THE LAMB

AUGUSTUS HOPKINS STRONG
(1836 - 1921)

Was it John Bunyan who, when he saw the murderer led out to execution, said, "There, but for the grace of God, goes John Bunyan?" I am not sure that it was John Bunyan. But there is something in that saying which is very impressive, and which we can apply, every one of us, to ourselves. The germs of sin are in us. Our natural selfishness, our disregard of others, our wrong impulses of many sorts, are manifest, the moment we examine our own hearts. Even Goethe, who certainly was not a Christian man, could say of himself: "I see no fault committed, which I too might not have committed." If Goethe, with his imperfect spiritual vision, could say this, how much more ought the enlightened Christian to see in himself the beginnings of all evil!

When I look into my own experience, I am very grateful that there is such a thing as the preventive providence of God. By this I mean those divine interpositions which have prevented the outgoing of sin, the germs of which were in my heart. What I wanted to do? Yes, but what, after all, I did not do, because by some special interference of the Spirit of God my conscience was aroused and I said, "I will not." The wish and the will are very different things. I

may be conscious of many wishes for evil, and yet I may say, "I will not."

What is it that enables us to take the side of the will, rather than the side of the wish? It certainly is not our own feeble nature, nor the underlying desires of the heart,



AUGUSTUS STRONG

but a new impulse given by the Spirit of God. God can, and He alone can, prevent the development of evil, in spite of its existence in the heart.

When the Israelites got to the other side of the Red Sea and stood on the shore in safety, they saw their enemies completely ov-

ALL DIE

Years ago at the Parliament of Religions at the Chicago World's Fair, Dr. Joseph Cook was asked to deliver a paper defining life. With oratorical skill, Cook delineated life as "tender teens, teachable twenties, tireless thirties, fiery forties, failing fifties, slipping sixties, sliding seventies, ailing eighties, shortening breath, death, sod, GOD."—BAPTIST WITNESS.

erwhelmed. They sang praises, not to themselves, but to God. It was not their own right hand, nor their own strong arm, but the right hand and the strong arm of God which had given them the victory, and they gave praise to Him.

In the book of Revelation, when the saints of God stand on the heavenly shore, they sing the song of Moses and of the Lamb. The victory which they have gained is not due to their own righteousness, but to the preventing and overcoming grace of God. So, they connect their own life-history with the early history of God's people. It is the song of Moses, as well as the song of the Lamb. Even the first victory over sin, as well as all victories since then, have been due to the Lamb of God who takes away the sin of the world. And at last, when we have been redeemed, of destruction, when we see how our evil impulses have been curbed and overcome, then we, too, will say that not to ourselves, but to the Lamb are the honor and the glory, and we shall place the crown upon the head of our great Redeemer.

History, Va. Baptists

(Continued from page six)

They have one college at Richmond, and many academies for males and females, under Baptist auspices. Since 1863 the colored churches have constituted themselves separately, and have their own Associations.

Virginia Baptists point to their history with gratitude to God and to the memory of their pioneers in the faith. Their ministry is the peer of any other in piety, intelligence, power, and enterprise. Their churches number 1,346; ordained ministers, 718 members, 207,559; Associations, 32.

The Baptists of Virginia, in patriotism, in heroic sufferings for Christ, in zeal to spread the gospel in their own and in other states, and in success, have made for themselves a glorious record; Virginia Baptists have given to several other States their divine principles, and preachers who constructed a multitude of Baptist churches. — (BAPTIST ENCYCLOPEDIA, Vol. II, p. 1, 196, 1881 edition).

What's Happening

(Continued from page seven)

accomplished my mission here." When he leaves the bench at the end of the year he will become a missionary to various state and local government leaders, trying to persuade them that "there is a place in government for God."

DUBLIN (EP) — More than 25,000 charismatics from various parts of the world jammed the Central Arena on the grounds of the Royal Dublin Society here for the celebration of a Mass closing the 1978 International Conference on the Charismatic Renewal in the Catholic Church. Belgian Primate Cardinal Leo Joseph Suenens led 1,500 priests in the concelebrated liturgy.

ATLANTA (EP)—Clennon King, the non-denominational black preacher who precipitated an integration crisis in President Carter's hometown church two years ago, was forcefully removed from the Southern Baptist Convention's annual meeting here.

Mr. King, who had vowed to "confront Southern Baptists in their Atlanta lair," requested permission to address the assembly. After being refused, he walked to the front of the World Congress Center and stood below the pulpit. Mr. King was taken to the rear of the stage and escorted outside by state police.

MINNEAPOLIS (EP) — A divided three-judge federal panel has upheld amendments passed in 1976 to the Minnesota parochial and private school aid law that allow parents to claim certain school expenses as tax deductions.

Scriptural Vs. . . .

(Continued from page one)

You say that you never hear it because you don't spend any time with those two isms? Well, my friend, I hear this system used in practically every Missionary Baptist assembly of which I have any first-hand knowledge. I suppose that I could live with even that, but I know personally of some who claim to hold to all the doctrines of grace, and yet they use this method of entrapment.

If I am wrong, and I often am, will some enlightened reader and brother please set me right and I will seek forgiveness of everyone concerned. I have searched the Scriptures, and I utterly fail to find any justification or precedent which indicates that believers should bow their heads and close their eyes while some sinner "sneaks" into the kingdom. Our Christ said: "If I be lifted up, I will draw all men to me." Holy Spirit conviction will never be matched by man-made traps. In closing, I asked one brother about this practice and he assured me that it was a form of worship. Really now — is it?

Barbs . . . Busy Baptists

(Continued from page one)

pulpit. Another Independent Baptist pastor offered communion on his Holy Land tour. Independent Baptist experts on evangelism are now going into non-Baptist churches (even Assembly of God churches).

One man said, "the one thing men learn from history is that men never learn from history." Historically the devil has used the same tactics. He knows a little leaven will leaven the whole lump. The church has had to fall back, regroup, and rebuild in order to combat this subtle foe. Satan has plans for everyone: for the Independent Baptist; for the Fundamental Baptist; for the Fundamentalist; for the Interdenominationalist; for the Neo-Evangelical; for the Charismatic; for the Atheist; and for the Communist.

Satan delights in shifting Christendom one rung lower in the ladder of unbelief. Lately he has been successful in establishing an inter-

denominationalism among Independent Baptists. His early interdenominational victories brought about the present day ECUMENICAL MOVEMENT. After all, Billy Graham didn't invent ecumenism. He was taught it by the great interdenominationalists who now piously condemn ecumenism. All Graham did was change who you were ecumenical with. They all play the same game and by the same rules; ignore each other's doctrinal hangups; be positive; do not speak on divisive issues; and don't expose one another; refuse to answer criticism, etc.

Independent Baptists have grown strong because of their adherence to absolute standards and their separation from other movements. However, there is a new mood afloat. The devil has been unable to destroy them. Perhaps if this movement were infiltrated with interdenominationalists with Baptist names, they could be weakened. It would also provide the interdenominationalist a mainstream to get into, and it would provide the great interdenominational evangelists some place to preach. If you can't destroy that narrow Baptist position with its storehouse tithing and all, get under its umbrella and use it.

On the brighter side, God has always preserved his church, and He will continue to do so (Matt. 16:16). All the man-made movements and innovations, however successful, have died and will die. God has and will separate some and raise up others to take the place of the careless. The task that may be rapidly approaching could be: FALL BACK, REGROUP AND REBUILD.—IN TIMES LIKE THESE.

Day Of Pentecost

(Continued from page five)

were transformed in the foreigners' ears into their own particular languages." This cannot be consistently maintained. God gave the sanctified new tongues, not the unsanctified new ears! Besides, the disciples began using their new languages with one another in amazement before the crowd came on the scene (Acts 2:4-7).

Remember the pattern — speak in real languages; God is not confused. Here is the true Pentecostal test: talk to a Hebrew, a Greek, a Mexican; tell them the story of Jesus in their own language. They will be amazed at your linguistic ability, and hear you out. That is why the Apostle Paul said in I Corinthians 14:22: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." The Scriptures do not contend on this point; it is men that argue.

What God desires is that people be informed, instructed, not bedazzled, bewitched. Five words understood are better than 10,000 meaningless words (I Cor. 14:19); five missionaries who can speak the language are better than 10,000 who cannot communicate.

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