

PROPHETS OR PLAYBOYS

By RAYMOND A. WAUGH
Midland, Texas

PART I

There is a verse in the Word of God which is sadly neglected by most preachers, evangelists, pastors and people. It is one which most supposed Bible teachers seemingly refuse to use. As a passage such as, "Let us go forth unto Him without the camp, bearing His reproach" (Heb. 13:13). This potent passage does not find a ready response among most so-called religious leaders of our day.

In truth, this passage of Scripture runs counter to what men generally deem to be poor pressures, social pressures, and religious pressures to be or to appear to be successful. Secular and religious professionals or so-called laity may sometimes appear to be following a "high calling," when they are simply pursuing that which is the most advantageous means for the reinforcing or the ballooning of their own personal egos. Such efforts, needless to say, are designed to ensure a worldly success from the perspective of their peers.

So all-pervasive is this pressure that the desire for worldly ap-

proval reigns supreme in the lives and the efforts of the religious and the secular alike. Worldly fame, fortune, or approval is the objective which seemingly justifies any means which seems a probable



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path to worldly success. Yet, every such desire and every such effort would appear to be absolutely counter to one of the simplest and at the same time one of the most difficult of all of God's teach-

(Continued on page 4, column 4)

THE LOSS OF THE TITANIC

AUGUSTUS HOPKINS STRONG
(1836-1921)

In the bright sunshine, there is nothing more beautiful than an iceberg. It is fairly glittering. Some years ago, on the ocean, I saw at one time a dozen icebergs that were like mountains. They towered two hundred feet above the surface of the water. But the sense of beauty became almost a terror when I remembered that seven-eighths, yes, eight-ninths of those masses were below the surface. When you see a piece of ice in your goblet, you will notice that the proportion above the surface is astonishingly small.

The portion of our life that is open to consciousness is correspondingly small. Tennyson writes of the "abysmal depths of personality." Our deepest life is hidden even from ourselves. In that hidden region are our greatest dangers and our greatest sins. "Behold thou desireth truth in the inward parts, and in the hidden part thou wilt make me to know wisdom." Only God can "create in me a clean heart, and renew a right spirit" within me.

When a ship strikes an iceberg, (Continued on page 8, column 5)

CHRIST IN THE BIBLE

By O. B. BAKER
Vernon, Ohio

One day our Lord was talking to a group of hypocritical Jews who professed to believe the Bible as the Word of God. He said to



O. B. BAKER

them, "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me" (John 5:39).

Do you know, my friend, that today there are many people who

are just as religious and just as earnest as these Jews were, and yet they fail to see Jesus in the Bible. Why?

The answer is found in the word of our Lord, when He said to those same Jews, "Why do ye not understand my speech? Even because ye cannot hear my Words" (John 8:43). Why are they unable to hear His Word? Our Lord answered the question in Verse 47: "He that is of God heareth God's Words: Ye therefore hear them not because ye are not of God." And again, our Lord said, "But ye believe not because ye are not of my sheep" (John 10:26).

The story is told of an old lady who was one day reading her Bible, when a learned infidel came by. He politely said, "My good lady, what book are you reading?" To which she replied, "God's Book." He, underestimating her intelligence, said, "How do you know it to be God's Book?" She dropped her head for a moment, while the infidel grinned. Finally, she looked up and pointed toward the sun, and said, "Pray tell what is that object shining in the Heavens?" "Why," said the learned one, "it is the sun." To which the old one (Continued on page 3, column 1)

BAPTISTS & UNIONISM

J. W. PORTER
(1863 - 1937)

"Shall two walk together, except they have agreed?" (Amos 3:3).

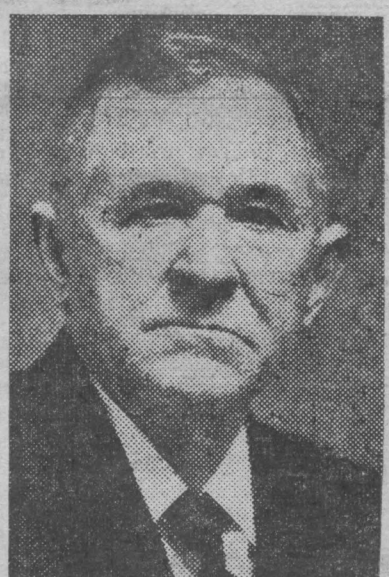
I have been requested to state my objections to Baptists entering union meetings. In complying with this quite reasonable request, I may say that, as I see it, the reasons why Baptists should not engage in such meetings are several and insuperable.

First of all, when a Baptist Church enters a union meeting, it does by such an act, expressly or impliedly, declare that the various denominations are all equally churches of Christ. Obviously, this is equivalent to affirming that the doctrines of other denominations are of equal merit with their own. We are hardly ready to believe that Baptists are prepared to say that sprinkling is as scriptural as immersion, or that the doctrine of apostasy is as good as that of the final perseverance of the saints, or that baptism to wash away sins is as valid as believers' baptism. Probably few Baptists can be found who will affirm that doctrines antithetical to their own are as scriptural as their own, yet this is exactly what they do say when they enter into union meetings with other denominations.

We believe it an incontrovertible truth, and one that is commonly conceded, that a union meeting is an emphatic endorsement of the church-branch theory. It is a notable fact that the majority of those

who participate in such meetings are supporters of the church-branch theory. This theory is the prolific parent of a multitude of hurtful heresies, and if carried in practice to its logical conclusion, will surely sound the death-knell of Baptist churches. If other denominations are as scriptural as Baptist churches, one is nothing less than a simpleton to incur the odium and bear the reproach of being a Baptist.

Another exceedingly serious ob-



J. W. PORTER

jection to Baptists entering union meetings is that in so doing, they tacitly agree not to preach their distinctive doctrines. These doctrines we hold as vital, and as constituting the greatest justification for our existence. To suppress them is to forfeit our right to exist as a separate and peculiar people. No gentleman, much less a Christian, will preach a distinctive and divisive doctrine in a (Continued on page 5, column 5)

MISSIONARY

PREMILLENNIAL

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The Baptist Examiner

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

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WHOLE NUMBER 2182

SINS OF THE LORD'S SUPPER

By ROY MASON
(Since Departed)

One of the most meaningful and precious things connected with a genuine Baptist church is the proper observance of the Lord's Supper. It is also true that one of the most wicked and Christ dishonoring observances is the Lord's Supper as carried on by some Baptists.

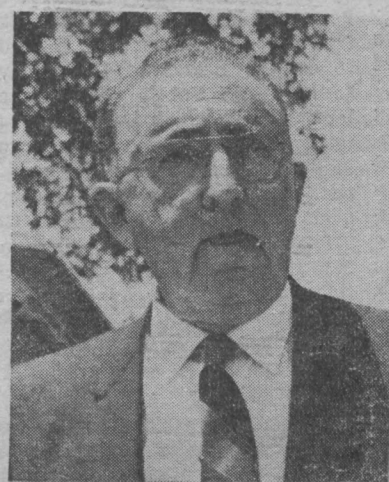
"But," says someone, "I have never thought of any observance of that ordinance as bad. What do you mean? Name the things that are wrong." Well, here are some of them:

1. THE CLAIM THAT THE ELEMENTS BECOME THE ACTUAL BODY AND BLOOD OF CHRIST. When Catholic clergymen growl their ritual over bread and wine, that is supposed to make it flesh and blood.

2. THE WICKED USE OF LEAVENED BREAD AND GRAPE JUICE. Most Baptist churches today use crackers and grape juice in their observance. Back in my boyhood, virtually all Baptist churches used wine and unleavened bread, but today they have turned to crackers and grape juice. Some pastors will even argue that this is what was used in Bible

times. Let us hastily note some reasons as to why this is not so.

(a) The Supper was started during Passover week, and the Jews had no leavened materials in the house during that time. Exodus 13:7: "There shall no leavened bread be seen with thee in all thy quar-



ROY MASON

ters." Read Exodus, and you will find that if a person allowed leavened material in the house during Passover, he or she could be thrown out of the Israelitish race.

(b) The Corinthians abused the

ordinance of the Lord's Supper, and some drank too much of the Lord's Supper wine and got tipsy. How could they have gotten this way by drinking grape juice? (1 Cor. 11:21).

(c) Leaven is the Bible type of evil. That is why the Jews were not to have anything containing leaven in the house during Passover time. Bread ordinarily is made with yeast. Wine is grape or other juice after the fermentation which purges out the leaven.

Grape juice and ordinary crackers declare symbolically that Jesus was sinful and a sinner. If He were a sinner, He was, and is not, a Saviour. Typically and symbolically, the crackers and grape juice Supper declares that Jesus was a sinner. That ruins Him as Saviour! How awful! How awful! How awful to have a celebration that lies against, and defames our Lord. (Continued on page 8, column 3)

ASTONISHING ACCURACY OF THE BIBLE

An astonishing feature of the Word of God is, that, notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error — not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients — in their sacred codes — in their philosophy, and even in the finest pages of the fathers of the church — not one of these errors are to be found in any of our sacred books. Nothing there, will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens.

Peruse with care our Scriptures from one end to the other, to find (Continued on page 7, column 4).

A MISSIONARY VERSION OF I CORINTHIANS 13

If I speak with the tongues of nationals and of senior missionaries and have not the love that grips men's hearts, I am nothing. If I have great administrative ability and am proficient in up-to-date methods, yet have not the touch of understanding life, it profits nothing.

If I understand all doctrines and customs so as to effectively conduct argument and debate, but have not the note of genuine love, what good does it do?

If I have faith to remove mountains of red tape and obstinate government officials, and have not love, I gain nothing.

If my faith is coupled with great ideals and magnificent plans, yet lacks the love that weeps and prays and pleads, it accomplishes nothing.

If I give no end of money to assist the poor, yet have not the love that invites them into my home, I am nothing.

If I surrender all prospects and (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

A STUDY OF GENESIS 3:15

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Many precious truths are taught in this sacred text of the inspired Word. It is one of the most important verses in the Bible. It was the foundation of the faith of the patriarchs. It was the first enunciation of the incarnation and the second advent of Christ. Martin Luther said of Genesis 3:15: "This text embraces and comprehends within itself everything noble and glo-

rious that is to be found anywhere in the Scripture."

"AND I WILL PUT ENMITY"

The Lord God is speaking to Eve and the serpent in these words shortly after the fall. The Supreme Being speaks here of an enmity of which He is the originator. He is putting an undying opposition on the part of the woman toward the serpent, who was the instrument of Satan in the temptation. The Lord God caused the enmity on the part of the woman, but He did not rouse Satan's enmity toward the woman. To do this would have

made Him the author of sin. True enmity on woman's part against the evil foe is a virtue.

The stress is upon the woman because she was beguiled by the serpent. Her enmity is brought in to take the place of confidence she shortly before displayed. The word "enmity" is a term in Scripture which refers to enmity between persons or morally responsible agents. It is never applied to dumb beasts. This fact alone is enough to rule out the fanciful theory of the modernists that Genesis 3:15 (Continued on page 2, column 1)

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Study Of Genesis 3:15

(Continued from page one)
merely is a reference to hostility
between man and snakes.

"BETWEEN THEE AND THE WOMAN"

The enmity between the serpent
and the woman included more
than Eve's hatred for a snake. The
serpent was the Devil's instrument.
What is said of the serpent is ac-
tually said of the Prince of Dark-
ness. The Apostle John called the
Devil "that old serpent" (Rev. 12:
9). The woman includes all the
future generation which would
come from her womb.

This scene in Eden nearly six
thousand years ago was the begin-
ning of an irreconcilable hatred
and a perpetual war between hu-
manity and the Devil. Among hu-
mans this war has been waged by
the elect of God. Adam and Eve
were the first combatants in this
struggle. They believed the prom-
ise of the coming Redeemer. This
is proven by the Lord God giving
them coats of skins, showing they
were redeemed by the shedding of
the blood of Christ, which clothed
all believers with justification in
both Testaments.

Even a brief knowledge of human
history proves that the story of
man is one of struggle between
supernatural forces which involves
deep moral and spiritual issues.
"For our wrestling is not against
flesh and blood, but against the
principalities, against the powers,
against the world-rulers of this
darkness, against the spiritual
hosts of wickedness in the heavenly
places" (Eph. 6:12 ASV). Satan
hates those who belong to the king-
dom of God. He assaults them,
buffets them, sifts them, and seeks
to devour them. The believer by
Divine strength resists him, wres-
tles him, quenches his fiery darts,
and forces him to flee.

Satan not only has his opposing
army consisting of the evil angels
and demons, but also a multitude
of wicked men who are traitors
to their fellow creatures. Some of
mankind, like Cain, are "of that
wicked one" (I John 3:12). They
are a part of Satan's kingdom
(Matt. 12:26), and they carry out
the work of their king (Eph. 2:2).

THE BAPTIST EXAMINER
JULY 29, 1978
PAGE TWO

Hence Satan has caused a civil
war among mankind. The results
of Satan's gain of some of human-
ity to his side has produced a con-
tinual war between the wicked and
the righteous. Those who love God
count those their enemies who hate
Him (Psa. 139:21-22). The wicked
not only hate God, but they also
hate the people of God (I John 3:
13).

This accounts for the agelong
contest between man and man.
Ever since the infancy of the hu-
man race and the entrance of sin
into it, there has been a struggle
between right and wrong, between
death and life, between truth and
error, between liberty and oppres-
sion, between need and greed, be-
tween darkness and light, between
the kingdom of Satan and the king-
dom of the Saviour. All the rage
and malice of persecutors against
the people of God is the fruit of
this enmity which goes back to
Genesis 3:15. This enmity must
continue as long as there is a
godly man on this side of Heaven
and an ungodly man on this side
of Hell.

There is stress upon the fact of
the enmity between the woman and
Satan because a woman would one
day give birth to the Messiah. The
woman in Genesis 3:15 typifies Is-
rael from whom the promised seed
would come. The enmity of Satan
against Israel is seen in the Old
Testament. There were the fam-
ines in the patriarchal age which
were an attempt to destroy the
channel of the Redeemer. The edict
of Pharaoh to kill all the male
children in the days of Moses was
a second assault and the attack of
Israel at the Red Sea a third. The
wars of the Canaanites in Pale-
stine, and Haman's plot to kill the
Jews were other examples of Sat-
an's determination to rid the world
of the chosen race and thus pre-
vent the birth of the promised
Seed.

At the birth of the Christ child,
Satan instigated the slaughter of
all the infants. This was an attempt
to have Christ killed after He was
born which ended in failure. The
Apostle John pictures this in the
Book of Revelation (Rev. 12:1-5).

"BETWEEN THY SEED"

"Thy seed" is a reference to the
serpent, the instrument of the Dev-
il. But who is the serpent's seed?
Most commentators would answer
by saying it means all the unre-
generate descendants of Eve. It is
true that Satan is said in the Bible
to be the father of the unsaved
(John 8:44). But is "seed" a col-
lective noun which includes all the
unsaved, or is it a reference to a
single person? The word seed in
the Old Testament is sometimes
used to mean a single person (Gen.
21:13). I believe "seed" in Genesis
3:15 means a single person, and
this person is in a very direct
sense the seed of Satan. The very
term "seed" carries a biological
connotation. The serpent's seed is
Antichrist.

Let us take a close look at John
8:44: "Ye are of your father the
Devil, and the lusts of your father
ye will do: He was a murderer
from the beginning, and abode not
in the truth, because there is no
truth in him. When he speaketh
a lie, he speaketh of his own; for
he is a liar, and the father of it." In
the Greek there is the definite
article before the word "lie" ---
"the lie." There is another pas-
sage in the New Testament where
the reference is to Antichrist, the
arch liar.

Now look again at John 8:44:
"When he (Satan) speaketh the lie,
he speaketh of his own." His own
what? His own seed or son. The
rest of the verse makes this plain-
er: "For he (Satan) is a liar and
the father of it." If Satan is the
father of the lie, then the Lie
is Satan's son.

II Thessalonians 2:3 speaks of
Antichrist as "that man of sin"
and "the son of perdition." The
"son of perdition" is a very sug-
gestive term. He is Satan's imita-
tion of the incarnation of the Son of
God. Antichrist is the full and
final embodiment of the Devil, his
son by an unlawful union between
him and a wicked woman.

In Revelation 13:1 the Antichrist
is said to have seven heads and
ten horns. Satan, seen in Revela-

tion 12:3 as the Red Dragon, is
said to have seven heads and ten
horns. These features, common
to both, reveal there is a relation
between Satan and the Beast. This
accounts for the superhuman pow-
ers of the Beast and demonstrates
the serpent's seed in Genesis 3:15
is Antichrist.

"AND HER SEED"

Who is the woman's seed? Some
would tell us it refers to the whole
human family which came from
Eve. But if this be true, who
would be left to be the serpent's
seed, seeing these same people
make them all the unsaved? Still
others hold the seed of the woman
are all the elect family of God.
But the reference is not to the
Messiah's seed, but to the woman's
seed. Are not the non-elect the
descendants of mother Eve? These
two views are unacceptable to me.

The Seed of the woman refers
to one primary Person, Jesus
Christ. The Seed of the woman in
Genesis 3:15 is the Seed God
promised to Abraham. The Lord
told him: "And in thy seed shall
all the nations of the earth be
blessed" (Gen. 22:18; 26:4; Acts
3:25). The meaning of these words
to Abraham are not left to human
conjecture or theological wobbling.
The New Testament commentary

bare a son, and shall call his name
Immanuel" (Isa. 7:14). The defi-
nite article before "virgin" in
Isaiah 7:14 makes it to be the Seed
of the woman promised in Genesis
3:15. Matthew makes the birth of
Christ to be the fulfillment of
Isaiah's prophecy (Matt. 1:18-25).

"IT SHALL BRUISE THY HEAD"

There is a double bruising in the
latter part of this verse --- the
woman's Seed bruises the serpent's
head and the serpent bruises His
heel. The bruising of Satan's head
points to the second advent of
Christ. A serpent's poison is lodged
in its head, and a bruise on that
spot is fatal. Even so Christ at
His return to earth shall render
such a fatal blow to Satan. Rom-
ans 16:20 says: "And the God
of peace shall bruise Satan under
your feet shortly." Before long
the Seed of the woman will baffle
Satan's politics, crush his usurped
power, and totally overthrow his
kingdom. The Devil is to become
the everlasting captive of the in-
jured honor of Divine sovereignty.
Knowing of his future defeat since
Genesis 3:15, he has been torment-
ed before the time.

The Roman Catholic Church, fol-
lowing the error of the Vulgate,
translates "it" ("Hu" in Heb.)
as "she," instead of "he" which

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is given by the Apostle Paul: "He
saith not, And to seeds, as of many;
but as of one, And to thy seed,
which is Christ" (Gal. 3:16).

Genesis 3:15 is the first proph-
ecy of the incarnation of Christ.
The Redeemer would be of the seed
of the woman. The genealogy of
Christ is traced in Luke 3 all the
way to Adam. In Galatians 4:4
Paul confirms the fulfillment of
Genesis 3:15 by saying: "But
when the fulness of the time was
come, God sent forth his Son, made
of a woman, made under the law."

Since woman was first in the
transgression, she by child-bearing
would be the means of introducing
the Saviour into the world (I Tim.
2:15). How God magnifies His
grace in allowing a woman who
was the first to sin to have the
privilege of bearing the Man Child.
The woman rejoiced to know she
would bear the promised Seed.
While Eve was sadly mistaken,
she exclaimed when Cain was
born: "I have gotten a man, the
Lord" (Gen. 4:1 Gill's Trans.).
The Targum of Jonathan renders
the words of Eve, "I have gotten
a man, the Angel of the Lord." Eve
thought her firstborn was the
promised Seed, the glorious Mes-
siah.

In view of the fact that the name
of the exact woman to have the
child was not given by God, the
Devil was left in a continual dread
of every woman's son that was
born.

Genesis 3:15 is the first hint of
the incarnation of Christ. The Re-
deemer would be made flesh and
blood (John 1:15; Heb. 2:14). He
would be "made of the seed of
David according to the flesh"
(Rom. 1:4). Christ being original-
ly in the form of God "took upon
himself the form of a servant, and
was made in the likeness of men"
(Phil. 2:6-7).

Our text is also a suggestion of
the virgin birth of Christ. He was
to be the Seed of the woman, not
of the man and the woman. He
would enter the world in an unique
manner. He would not be man's
seed, but the woman's Seed. This
promised Seed would be miracu-
lously conceived and virgin-born
without a human father (Luke
1:35). Of this promised One
Isaiah said: "Therefore the Lord
himself shall give you a sign; Be-
hold, a virgin shall conceive, and

the Hebrew allows (Gen. 4:4; Isa.
9:15). The Catholics want to make
the bruiser of Satan to be the vir-
gin Mary. This is another cunning-
ly devised fable inserted by the
Romanist to corrupt the Word of
God. Even Jerome was aware that
the rendition of this form was an
error.

The Hebrew word "hu" is one
of the titles of God at least once
in the Old Testament (Isa. 48:12).
The "it" in Genesis 3:15 would
better be translated "he," for it
is clearly a reference to the Mes-
siah.

The bruising of the head of Satan
began at Calvary when Christ
"spoiled principalities and powers"
by His cross. The Seed of the
woman was manifested "that he
might destroy the works of the
Devil" (I John 3:8). Finally, the
Messiah is to crush Satan when
he is cast into the lake of fire
(Rev. 20:10). At that moment all
the Devil's schemes are confound-
ed, his works ruined, his whole em-
pire overthrown, and his power

BRIEF NOTES

Pastor Bill Burke, Jr., of the
Covenant Baptist Church, 1533 Ver-
sailles Road, Lexington, Ky., an-
nounces special services to be held
July 27 - July 29. Services will
begin each evening at 7:30 p.m.
Elder Oscar Mink, pastor of the
Mansfield Missionary Baptist
Church of Mansfield, Ohio, will be
the guest evangelist. The pastor
and church extend a warm wel-
come and invite everyone in driv-
ing distance to attend.

Elder H. Wayne Crow, pastor of
the First Baptist Church, 798 - 109
Avenue, Naples Park, Florida 33949,
has resigned. Any brother who is
interested or feels led of the Lord
to come here, should call 813-455-
1315 for details or information.

Elder Crow has accepted the call
of the Central Avenue Baptist
Church, 6608 Central Avenue, Tam-
pa, Florida 33604 and will be on
the field in two weeks. This church
was originally pastored by Elder
Roy Mason, now deceased.

over death gone forever.

"THOU SHALT BRUISE HIS HEEL"

The heel of a man is what is most
easily bitten by a serpent (Gen. 3:
15). The heel of Christ pre-
supposes the incarnation. God
could only have a heel by a human
birth. The heel is used to include
the human nature which Christ
assumed. As soon as the Seed
of the woman was born Satan
set out to destroy him and pre-
vent his being bruised by His
heel. The Devil tempted Him into
the wilderness to sin; he tried to
get Him murdered before His hour
was come. He put it in the heart
of Judas to betray Him, Pilate
to condemn Him, and the Roman
soldiers to crucify Him. But
Satan's attacks served only to fulfil
fill God's eternal purpose and to
hasten his own destruction.

It was by death Christ destroyed
him who had the power of death
(Heb. 2:14). The heel of the Mes-
siah was bruised when His feet
were pierced and nailed to the
cross. But the very heel of the
Seed of the woman which Satan
bruised at Calvary is the same
heel that is predetermined to ult-
imately and fatally crush Satan.
Then the trampling of Adam and
Eve by the Devil in Eden will be
recompensed by the trampling of
Satan by the heel of the Messiah.
This overthrow of Satan will be
the everlasting joy and glory of
God's elect!

CONCLUSION

When man ate the forbidden
fruit in Eden the fearful night of
universal apostasy of the human
race occurred. But this night was
not starless due to God's promise
in Genesis 3:15 of a coming Sav-
(Continued on page 4, column 3)

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HERE IS A BOOK YOU DON'T WANT TO MISS!

Christ In The Bible

(Continued from page one)

plied, "How do you know it to be the sun?" "Oh," says he, "it gives me light, warmth and happiness; so, it speaks for itself." "Yes," said the humble old lady, "you have answered your own question: I know the Bible to be God's Book because it gives me light, warmth and happiness."

Now, my friend, let me ask you, do you know the Bible to be God's Book by a like experience? To those who have "seeing eyes" and "hearing ears," the Bible is divine. And yet, it is very simple. It reveals the thoughts of God in the language of men. Yes, it's subtle, but is revealed in the language we can understand. Its language were that of the angels, we would not understand its message. So, like our Lord, the Bible combines the human and the divine, so as to serve the purpose for which it was given.

We do not say that the Bible contains the Word of God, but that the Bible is the Word of God.

Dear friends, all the Bible is important, not just part of it. It would be folly, however, to say that it is all of equal importance. To say that those chapters in the Gospels, with all the difficult names to pronounce, are equal to John 3:16 is indeed unthinkable. While all parts are not of equal importance, they are important to the complete revelation of God to man.

It is like the human body. None of us would venture to say that the little finger is as important as the heart; but it takes both to make a complete body.

The Bible isn't always easy to understand. There are many difficult passages, but all that is necessary for the child of God to know is clear, plain and easily understood. Scholars may help us with the difficult passages, but the best qualification to an understanding of this wonderful book is a willingness to obey its precepts. No, we do not have to understand everything, in order to be born again. In fact, we may know very little of the Bible, but as we study and obey its injunctions, we "grow in grace and knowledge."

Perhaps, the most blessed thing about the Bible is that it has just one Hero — our Lord Jesus Christ. True, it mentions many others, some of whom were good and some of great personalities. But these were important only as they represented the Hero.

Do you know that every book of the Bible points to our Lord Jesus Christ?

Someone has aptly said: In Genesis, He is the Seed of the woman who bruised the serpent's head. In Exodus, He is the Lamb whose blood was sprinkled upon the doorposts and door-lintels and caused the death-angel to pass over the firstborn. In Leviticus, He is the Great High Priest, interceding for His people. In Numbers, He is the Pillar of fire by night, and the Cloud by day, which guides us on to our promised land. In Deuteronomy, He is the Prophet, like unto Moses, who will instruct His people unerringly. Yes, in Joshua, He is the Man with the drawn sword who will ultimately lead the

soldiers of God on to victory. He is the supreme and just Judge, in Judges. He is the model Husband in Ruth. He is the unerring Seer in the book of Samuel, the faultless King in the book of Kings; the un-failing Sovereign in the Books of Chronicles. In Ezra, He is the pattern Preacher and Teacher; the Restorer of the waste places in Nehemiah, and the great Deliverer in the book of Esther.

In Job, He is the Lord of the resurrection. In the Psalms, He is the good Shepherd. He is the Personification of wisdom in Proverbs and Ecclesiastes; the ideal Lover in the Songs of Solomon. In Isaiah, He is the Child born, the Son given, the wonderful Counselor, the suffering Saviour, and the Prince of Peace. He is the Balm of Gilead, and Great Physician of Jeremiah. The only Hope in Lamentations, the Reviver of drybones in Ezekiel. And, in Daniel, He is the Stone cut out of the mountain, without hands, which shall destroy all the kingdoms of the earth, and will Himself fill the whole earth.

Here we find our Lord portrayed as the Jewish Messiah in Matthew, the working Priest in Mark, and as the Son of man in Luke. He is the matchless Son of God in the Gospel of John; the Baptizer with the Holy Spirit in the Book of Acts; and Author of the law of life in Romans; the Head of His Church in Corinthians; the Giver of free salvation in Galatians. He is the eternal Author of salvation in Ephesians, and the highest Example of time and eternity in Philippians. He is the indwelling Christ in Colossians; the Lord of the second advent in First and Second Thessalonians; the ideal Pastor in Timothy and Titus, and the Friend of the friendless in Philemon.

In Hebrews, He is the Anti-type of all types — the Head of all creation — higher than angels, and yet lower than the angels, in that He tasted death for all of His brethren. His blood took the place of all, animals and birds that ever died on Jewish altars. Through the rent veil of His smitten body, He made a way for us to enter the Sancton Sanctorium where God, Himself sits upon the Throne of His glory.

In James, He is the Pattern for practical living. In the Epistles of Peter, He is the Voice of thunder. In John's Epistles, He is the Personification of Love. In Jude, He is the God of lightening. In Revelation, He is the Beginning and the End; He is the King who shall sit upon the throne of His Father David, and rule from the rivers to the ends of the earth.

Oh! the image of this wonderful Book. In it, we find that our Lord broke up the only funeral He ever attended, by restoring the widow's son at Nain.

He came to our world, that we might go to a place He has prepared for us. He was cradled in a manger, in order that we might be lifted up to God. He was despised and rejected of men, that we might be accepted of the Father. He walked the dirty roads of our earth, that we might walk the golden streets of the New Jerusalem. He was with the wicked in His death, that we might be with the righteous in everlasting life. He went down into Hell and the grave,



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

For August 6, 1978

II Thessalonians 3:1-5.

Intro.: Paul's concluding admonitions and exhortations are just as essential as his opening words, "All scripture is given by inspiration of God." Therefore may we never minimize any portion of the Word of God.

VERSE 1

"Finally." Paul had covered many needful and helpful teachings and now he says along with what I have already dealt with, place these things with them also. I am sure there were many things Paul could have said, but under the guidance of the Holy Spirit, he concludes this letter with these truths.

"Brethren, pray for us." Beloved, be praying now and continuing, or in other words, be starting and keep going. How we need to continue instant in prayer for each other. Even mature Christians, especially preachers, need to be remembered in prayers. One of the greatest ministries in this world is to carry a fellow believer to the throne of grace. Preachers themselves are to be given to prayer (Acts 6:4).

"That the Word of the Lord." There was a specific reason for Paul's request for prayer and that was in connection with the Word of the Lord. That blessed Word which had been committed to his trust. The written Word of the living Lord is to be the chief thing in the lives of all Christians, but a greater responsibility falls on the shoulders of the man separated unto the gospel of God. He is to hide this Word in his heart; he is to rightly divide this Word in administering it. He is to always "preach the Word;" he is to be instant in season and out of season

that we might rise in the glory of His resurrection.

This Christ, of whom the Bible declares, I received one day as my Saviour and Lord. He came into my heart and gave me life. How I praise God that He accepted me, and through His blood pardoned and cleansed my sin.

In life, He is my pattern; in death, He shall be my assurance, and in Heaven, He will be my joy and crown.

Yes, He is my wonderful saviour. IS HE YOUR SAVIOUR, TOO?

May the Holy Spirit so enlighten and assure you all.

To the above message, we would like to add a short postscript. After all, about 26 years have gone by since this was prepared and delivered.

In these days of false teachers and preachers, it behooves Bible-believing Baptists to take stock of the trends of modern theological circles. Many are denying the claims of Christ on their lives. They fashion for themselves a God who will meet their physical needs, rather than their spiritual.

Some have a God to fit the times — His moral laws may have applied to Old Testament times, but not to those of the New.

While it is true that "the Heavens declare the glory of God," as the great Designer, it is also true that a complete revelation of God is found only in the Bible, and in the Person of the Son. But, we must have a proper conception of the Bible before we can know, in any sense, our relationship to God, and our duties growing out of that relationship.

There is a tendency, too often, to dwell on one attribute of God to the neglect of all others. This leads to a lop-sided and perverted notion of the truth as it is revealed in the blessed Word.

GOD IS LOVE

There are some who emphasize His love to the exclusion of His (Continued on page 4, column 3)

(Rom. 1:1; Psa. 119:11; II Tim. 2:15; II Tim. 4:2).

"May have free course." The saints' prayers are to run freely for the successful voyage of the Word of God in this world. We can have confidence in this respect for God's Word has been ordained (Isa. 55:11). This doesn't mean the Word of God won't be opposed or won't encounter any obstacles, but, thank God, His Word is not bound (II Tim. 2:9).

"And be glorified." A runner is admired as he overcomes all obstacles and successfully completes the race. So Paul wanted men to see the beauty and power of the Word of God as it went forth in this world and successfully transformed the lives of men. Just like men see our good works and glorify the Father (Matt. 5:16), Paul wanted them to see our good works and glorify the Father's Word which was the instrument used in our conversion; but especially the Word should be glorified by those who profess to be saved. Our ready acceptance of it and hearty appreciation for it will have its effect (Acts 2:41; I Thess. 2:13).

VERSE 2

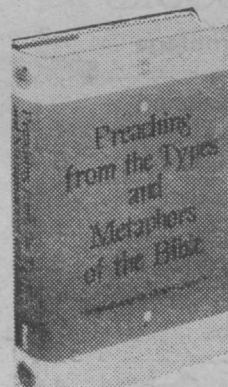
"And that we may be delivered from unreasonable and wicked men." As you are praying for the free course of the Word of God, also pray for us, the messengers of the Word who are in dire circumstances; not necessarily for our comfort and ease, but for our liberty and freedom to deliver the Word. So pray for the Word's free course and our free course is what Paul is saying or the success of the message and the safety of the messenger.

The reference to unreasonable and wicked men shows the united opposition to the Word of God, especially the gospel of Christ. How we need to remember we face a real foe. Notice also these unreasonable and wicked men are primarily religious men. This is still true today. Neither words nor virtue will persuade them. Consider the case of Stephen.

"For all men have not faith." A man without faith is a man who has not been quickened; therefore a man dead in trespasses and sins. A man whose heart is deceitful

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His books were for a long time found only in used book stores. We are happy to offer his book on the parables in a new printing by Kregel Publications.

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above all things and desperately wicked (Eph. 2:1-3; Jer. 17:9); therefore unreasonable and wicked. His reasoning is warped and his actions ungodly.

VERSE 3

"But the Lord is faithful." Here we see the faithful God contrasted to the faithless men. We should praise God that unreasonable and wicked men cannot overthrow the faith nor stop the faithfulness of God. Trustworthy and dependable is our God. "He works all things according to His will both in heaven and in earth" (Dan. 4:35). So we can stand on Romans 8:28 regardless of unreasonable and wicked men.

"Who shall stablish you, and keep you from evil." Here we are reminded of both inward and outward help. By God's power we are strengthened with might in the inward man (II Cor. 4:16). "As thy days so shall thy strength be." Also by His providence we are delivered from the snare of the devil. We are kept from evil and, thank God, some day we'll be taken from evil.

VERSE 4

"And we have confidence in the Lord touching you." What a beautiful way to express the preservation and the perseverance of the saints! Paul was a firm believer that salvation resulted in a new life (II Cor. 5:17). That the saints were God's workmanship created unto good works (Eph. 2:10). That the saints were to work out the salvation that God works in them (Phil. 2:12,13). A professed new birth without a new life is a contradiction.

"That ye both do and will do the things which we command you." Paul said in I Thess. 1:4: "Knowing your election of God;" he is still confident of this fact. Obedience is a solid proof of election. How could it be otherwise? They had been "turned to God from idols to serve the living God." Every child of God in conversion says, "Lord, what wouldst Thou have me to do?" (Acts 9:6). Also as we look at this verse, every preacher should examine what he is commanding the saints to do. Is it our commands or really His commandments? (Matt. 28:20).

VERSE 5

"And the Lord direct your hearts into the love of God." With the thought in mind contained in Verse 4 we see Paul again going to the throne of grace on the behalf of the saints. How much Paul realized the saints needed the power of God. For we are "not sufficient of ourselves;" therefore have "no confidence in the flesh." So we must "walk in the Spirit;" yield to His power and leadership. In this way the Lord directs us. He points the heart, which has been opened, to the Head, the Lord Jesus, and reveals the love of God which causes us to cry "Abba Father." In this way His love constrains us. Without this love all else is vain (I Cor. 13). His love to us and our love to Him and each other is a mighty force (I John 4:19).

"And into the patient waiting for Christ." He strengthens the saints by shewing the love of God toward them in spite of all outward circumstances, and then further encourages them into bearing reproach for His Name's sake unto the coming of Christ. Hours and days seem long to one who is suffering and who is out of place in this sinful world, but thank God, some day "He that shall come, will come and will not tarry." May we keep His commandments and ordinances until He come (I Cor. 11:26).

THE BAPTIST EXAMINER

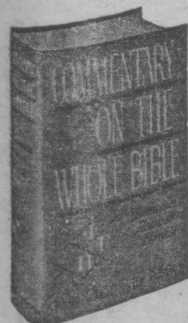
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PAGE THREE

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Should pictures of Christ be in Sunday School literature or used in visual aids?"

PAUL
TIBER

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



Firstly, there really is no such thing as a picture of Christ — what are purported to be pictures of Him are simply human conceptions.

A picture should never be placed anywhere for the purpose of worship or religious honor. Baptists should not have such pictures hanging either in their homes or churches (Ex. 20:3-5).

When a teacher or a parent uses an illustrated Bible story in the process of teaching a child, however, they are simply using human figures to reinforce a theme. This is not worship, but teaching — there is a difference. I do think, though, that it is important for the teacher to continually remind the student that pictures of Bible characters are not really likenesses of them, but simply drawings and that we must wait until Heaven to see Him—who is our Blessed Hope.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



At this writing I have fourteen (14) supposed-to-be pictures of Christ on my desk. All of these pictures are radically different, the one from the other, yet every one of them is supposed to represent Christ during the time of His public ministry. The difference in the pictures is easily accounted for, they were painted by different artists. The simple truth is, no person on this earth owns a true picture of Christ, and to point toward an image, or supposed-to-be picture of Christ, and say, "That is a picture of Christ," is to lie. The proclamation of the gospel is never enhanced

ed by a lie, whether it be oral or pictorial. The Bible is not only the best Sunday School literature, but it is the only Holy Spirit authorized literature for church and Sunday School. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:35). "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13). See also (II Tim. 3:16-17, 4:1). The Lord's churches are shut up to the things which "the Holy Spirit teacheth," and the Holy Spirit was not pleased to give us a picture of the human physique of Christ, neither did He give the churches Sunday School literature. I consider Sunday School literature to be a Satanic effort to supplant the Bible in the teaching ministry of the church, and the use of so-called pictures of Christ to be a violation of the second of the ten commandments, (Ex. 20:4-6).

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



In the first place let us say we should not have Sunday School literature. I am aware of the fact that the reason given for using literature is that the teachers are not able to teach the Bible. If they cannot teach the Bible in the Sunday School, what do they teach? There is nothing else fit to be taught in the Lord's church. So if your teachers cannot teach the Bible you should just not have any Sunday School.

In Exodus 20:4 we read: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven." In Deut. 5:8 we see this repeated. But on second thought, it may be that the painters who painted the so-called pictures of Christ are not guilty of too much sin on this score. These pictures are no more the likeness of Jesus Christ than they are of Jimmy Carter. The likeness

of Christ you see in these pictures is all in your imagination. For proof of this statement see Revelation 1:13-15 and 2:18. There you can see some of the likeness of Christ.

Study Of Genesis 3:15

(Continued from Page Two)
your. There was the single star of promise that a Seed would bruise Satan's head and forever wipe away the trace of sin from off the bosom of His once beautiful creation.

The first gospel sermon ever preached in the world was preached by God Himself in Genesis 3:15. The great promise in Genesis 3:15 has long been known as the "protoevangelium" (the "first gospel"), promising the incarnation of Christ and His triumphant victory over the Devil.

This blessed text consists of a grouping of opposites, of the conflict of forces, and of victory for God and His people. It presents the two advents of Christ. He would first come into the world as the Spirit-conceived Seed of the woman to have His heel bruised by Satan. Then He would come a second time to fatally bruise Satan's head.

Do you savingly know the Seed of the woman as your Saviour? Have you by faith been joined to the redemptive benefits of His sufferings at Calvary? It is only by faith in His blood that you can share in Christ's victory over Satan.

Christ In The Bible

(Continued from page three)
wrath. Their God loves all men. His love could never allow one to go to Hell. Is this the God of the Bible? If so, all men will ultimately be saved (regenerated). This God knows nothing of justice.

GOD AS SOVEREIGN

While it is true that the God of the Bible is an absolute Sovereign, some would have Him accomplishing His sovereign will apart from means. This leads to a sort of fatalism and excludes any and all moral responsibility toward that Sovereign.

FREE WILL

Their god is so weak that his will is subjected to all the whims and fancies of the so-called free will of men. Thus, they would push God from His throne, and rob Him of His glory. Out of this conception of God, comes all sorts of systems of works.

Now, let us propose the question, "What kind of God does the Bible reveal? The God of the Bible is one whom any clean and thoughtful person would desire.

I. He is a mighty God, powerful and without limit: "In the beginning God created . . ."

II. He is an all-wise God: "Oh, Lord, how wonderful are thy works, in wisdom hast thou made them all."

III. He is an every-where-present God: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Ps. 139:7-12).

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IV. He is a just God: "He is just and justifier of them that believe." The God of the Bible is no sickly, weak, or sentimental God, but a God of love and mercy, based on a holy justice. This is the God whom we know and worship. This is the God whom we serve. This is the God whom we preach.

"Those whom He foreknew (Afore-knowledge of love) He 'calls,' 'justifies,' and 'glorifies.'" But, He also predestined a means to accomplish His predetermined purpose. That means that His Word is administered by the preaching of the Gospel, and under the power of the Holy Spirit. Ours is a GREAT, HOLY AND JUST GOD.

WHAT IS YOURS?

Prophets Or Playboys

(Continued from Page One)

Thankfully, there have been some across the centuries who understood this most difficult teaching of God. Their names begin, perhaps, with that of Abel. There followed Noah, Abraham, Moses, Gideon, Isaiah, Amos, and many more prophets and chosen faithful ones of God. Perhaps no one of them dramatizes the truth.

"... the children of this world are wiser in their generation than the children of light" (Luke 16:8).

any more perfectly than John, the Immerser. Jesus commended this one with, "Among them that are born of women, there hath not risen a greater than John the Immerser . . ." (Matt. 11:11).

Such a commendation could not have been given from a worldly perspective. John, the Immerser, from the worldly perspective was something of an obvious failure, for he "had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey" (Matt. 3:4). When he made his appearance at the River Jordan and the people flocked to see this strange, skin-clothed creature from the desert, rather than court the favor of the religious and secular leaders of the time he antagonized them! He questioned their motives and castigated them with, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7).

For being less wise than the children of this world, this one paid a very high price. He could not countenance compromise, and his faithfulness to God caused him to be imprisoned. From this point of obvious worldly failure, the humble man of God who sought no worldly fame or fortune had to put forth the cry, "Art thou he that should come, or do we look for another?" (Matt. 11:3). He defied the peer pressures of that hour in deference to the Word and the will of God, and it cost him his head!

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SAVED OR SHREWD

Such detail should give us some insight into some of the religious activities of our day. Once, when it was very unprofitable financially, socially, and religiously to be "born again," rare was the person who would admit to such an experience. Today, however, to be "born again" for the famed and the notorious is "money in the bank" and an even greater fame. A famed one today who admits to being "born again" enlarges his or her audience many fold, and that makes for more personal appearances, more sales for books and records, and the religious climate is such that his or her confession should not interfere at all with professional commitments or profitable contracts among the godless crowds which they serve.

Once, "born again" meant to be related to One who faced the betrayal of Judas, the raucous court of Herod, the hypocrisy of the tribunal of Caiaphas, the mockery of Pilate's Hall, the rejection of the people, and that desperate, "Crucify Him, Crucify Him" (Luke 23:21). "Born again," in those days, meant an allegiance to Christ Jesus alone, a confidence in the Word of God which precluded compromise, and a dedication to the cause of Jesus Christ regardless of the cost. Then, "born again" meant "going unto Him without the camp, bearing His reproach" (Heb. 13:13).

The shrewdly successful of this generation quite obviously have not comprehended the meaning of "... the children of this world are wiser in their generation than the children of light" (Luke 16:8). Those who "boldly" bear a testimony and who may even quote a scripture or two in someone's famed pulpit or on someone's famed evangelistic platform between their nightclub engagements or sexually-oriented talk shows apparently have never learned the meaning of "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13).

ROSE OR STINKWEED

A few days ago, I read a headline, "Hustler Still Cash Oriented!" (Continued on page 5, column 1)

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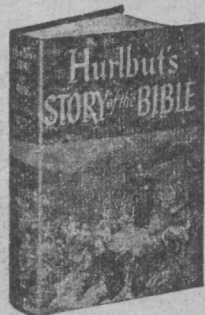
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Prophets Or Playboys

(Continued from page four)

The references indicated that the publisher of what I am told is one of America's most crass, calloused, cash-oriented, pornographic publications has been "born again." If he is born again, in truth, we know there is joy in Heaven. God makes this clear, there is "joy . . . in heaven over one sinner that repenteth . . ." (Luke 15:7). If such happens in Heaven, certainly we should rejoice on earth.

The publisher of Hustler has apparently indicated that his "born again" experience is the result of his relationship with the sister of our President. From what has been said, he may, in fact, be the "convert" of this "woman preacher."

Strangely, it was reported that "The born-again publisher of Hustler magazine says the publication will still make money despite his new religious commitment." The report goes on, "People who think I'm not going to make money with Hustler don't know how far off they are . . ." "With Hustler before, we turned a lot of people off . . . What we want to do now is turn everybody on, rather than turn people off," and "I'm a Christian, I'm not religious. It's between me and the man upstairs. I'm not going to join any organized religion."

The report went on to note that the publisher of Hustler was going to change "Chester the Molester" (whoever he may be) to "Chester the Protector."

There is a saying which goes, "A rose or stinkweed by any other name still smells the same." It certainly does not seem that the publisher has had much of a change of heart. Rather, it is reported that he has reached "no decision yet on whether to ban nude women poses" and that "Hustler's philosophy is going to remain basically the same."

As we have noted earlier, there is "joy . . . in heaven over one sinner that repenteth" (Luke 15:7). This is a truth in which we should rejoice.

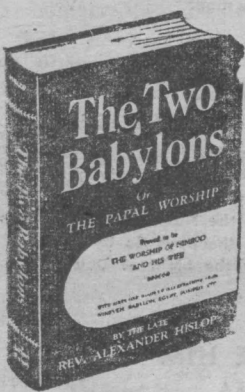
Repentance, however, does not

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By
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Hislop



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seem to be any part of this publisher's "born-again" experience. Rather, he baldly, boldly and defiantly informs us, "We're going to be doing what we've been doing, but we'll do it better . . . Sex is beautiful and God-given. If they think its obscene, they should complain to the manufacturer. Evil is in the eye of the beholder." If words mean anything, the philosophy of the publisher of Hustler has no relationship whatever with the teaching of God, ". . . that women adorn themselves in modest apparel, with shamefacedness and sobriety . . ." (I Tim. 2:9).

Apparently, the publisher of Hustler has never heard of God providing, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). In the climax of Scripture, God points out that human nakedness is not something good, but that it is to be related to those who are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Further, God gave additional counsel to His people, "to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear . . ." (Rev. 3:18).

BELIEVERS OR BLASPHEMERS

When we take note of the "woman preacher" who has wilfully defied, "A bishop then must be blameless, the husband of one wife . . ." (I Tim. 3:2), and then take note that the publisher of Hustler indicates she converted him, we begin to note the similarity. He has stated, "Evil is in the eye of the beholder," and she has stated, "There is no evil in anything except as you make it." It would appear that they are in accord, but not in accord with Scripture.

We would not want to make an unchristian evaluation of anyone's testimony. Nevertheless, God calls upon us to "believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1). This responsibility lays as heavily on the children of God as any other which God affords.

Jesus, we remember, was quite positive in His castigation of the religious of His day who were enemies of God. We hear "Ye are of your father the devil, and the lusts of your father ye will do . . ." (John 8:44). It was He who pronounced the woes upon the "Scribes and Pharisees, hypocrites" (see Matt. 23:13-15). It was He who excoriated "blind guides" and "fools and blind" (see Matt. 23:16-19,24). Too, it was Jesus who "cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves" (Matt. 21:12).

If words mean anything, this convert of the "woman preacher" shows no evidence whatever of repentance. According to the report, to him God is "the man upstairs" and "the manufacturer" of the sexuality which he has exploited, and which he apparently plans to continue to exploit.

If what the "woman preacher" says is true, her "convert" really has nothing to fear. She explains away a Scriptural Hell with, "Until a person comes into union with Jesus Christ he is in Hell. And if he lives out his life and dies without that he remains in Hell." She also explains away the devil with, "I believe there is a force of evil, I would hate to call it a person. The Prince of Power is a biblical name for it . . . I don't know what you mean by a personal devil. When you say that, all I can think about is that man on a can of lye . . ." This "woman preacher" who has the publisher of Hustler as one of her "converts" obviously does not believe, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1).

Having such a low opinion of some of the more self-evident teachings in the Word of God, perhaps we should expect this "woman preacher" to have a rather exalted opinion of her own capabilities. Thus, we are not surprised that she would say, "A person comes to me for help. My stand

PRAYER

1

*It is not just in the asking,
And it's not just in the words,
It is not in ornate phrasings brash and bold.*

*It is not laborious tasking,
Of the intellect that girds,
To produce the flowery phrases, baroque but cold.*

II

*No, prayer is something better,
It is something more refined,
It is something more ethereal than most know.*

*It is not recitation of the "letter,"
Of the priestly, versicular kind,
To make a hideous, hyper-religious show.*

III

*No, prayer is a communion
From a child unto the throne;
A communion of an elected royal son.*

*It speaks of eternal union
When we'll never be alone,
When the last and greatest battles all are won.*

IV

*It speaks of blood triumphant;
Of election unto life;
Of eternal joy, eternally alive.*

*It speaks of a sounding trumpet,
To disentangle us from strife,
For we're weary, oh, so weary, as we strive.*

V

*It speaks of a coming Saviour;
Of a bondage done away;
Of a mortal to put on immortality.*

*It speaks of a verdant savor
That this world cannot allay
When as ONE we're united for all eternity.*

VI

*Prayer is celestial beauty
For it sees beyond the skies,
To beauteous scenes of glory yet to come.*

*Prayer is more than duty,
For it urges and it hies,
Our vision and our consciousness toward home.*

RAY HIATT
Hollywood, Florida

is the same, every bit of my healing prayer is based on the word of Jesus and His power, and I'm the one praying. They've come because they have faith in me."

Such a teaching may be understood by those who turn to mortals as mediators, even though the Scriptures are quite positive in contrast, "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). This "woman preacher" apparently has never learned that "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17) — not by one who presumptively declares, "They've come because they have faith in me."

The teachings of this "woman preacher" are in tragic contrast to God's, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). What a contrast to God's, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth . . ." (Rom. 1:16), "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), and "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast" (Eph. 2:8-9). What a contrast to God's, "Behold I lay in Sion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded" (I Peter 2:6).

With little apparent concern for belief in the Scriptures, the "woman preacher" and her "convert" have no need to believe in a real Devil, a person whom Jesus met on the Mount of Temptation. Having no personal Devil with whom to contend, the "woman preach-

which I command thee this day, to do that which is right in the eyes of the Lord thy God" (Deut. 13:18).
(To Be Continued)

Baptists, Union Meets

(Continued from page one)

union meeting. Such an act would not only be a breach of taste, but of ethics.

We do not hesitate to say that were we to enter a union meeting, which we have never done, and with our present light, never expect to do, we would "tote fair," and studiously avoid anything concerning Christ or His truth that could fairly be construed to be of a controversial nature. To do this would involve a compromise of Christ and His teaching, that to my mind is not only unspeakable, but unthinkable. To avoid such a situation we prefer to do the work which we believe God has given us to do, and to do it in a way which we believe is well pleasing in His sight. To obviate the necessity of compromise, and to escape entangling alliances, we prefer to attend to our own business and leave others lovingly alone.

Another weighty argument against the union meetings is the fact that it has been thoroughly tried out and found wanting. It is an undeniable fact that a large portion of those who profess faith in such meetings never connect themselves with any church, and when they do, many of them often prove a burden rather than a blessing to the churches they join. The results of these meetings have been discredited by all denominations, and more and more the churches are fighting shy of such efforts.

The whole truth is, that a number of preachers would refuse to go into such meetings were they not afraid of public sentiment and their own churches. By a specious process of reasoning, they bring themselves to believe that their churches would suffer greater harm by holding themselves aloof from union efforts. In other words, they prefer getting onto the bandwagon to taking chances of being run over by it. My answer to such a course of conduct would be that the whole question is one of principle and not of expediency. In my day, no more than one occasion, the attempt has been made to battle-whang us into such meetings, but we have steadfastly refused to be cajoled or coerced into these enterprises.

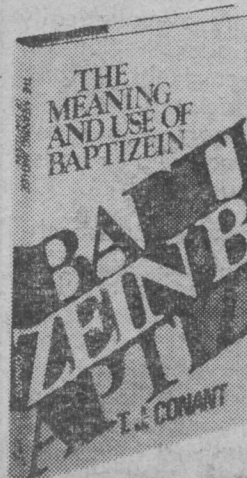
Another, and, if possible, still more serious objection to union meetings is that in the very nature of the case, a union meeting is impossible. I make bold to say that there is no such thing as a real, genuine union meeting. A union meeting presupposes that the parties to the meeting are united in purpose and effort. That this is true of the several denominations engaged in a so-called union meeting, no one can affirm. A

(Continued on page 6, column 2)

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THE BAPTIST EXAMINER

JULY 29, 1978

PAGE FIVE

The Scriptural Rule

DAVE PARK
Hiddenite, North Carolina

Since the only proper ordinances for the observance of the churches are those contained in the Scriptures, then let's determine how we may find out which are Biblical and which are not, and HOW we should observe those which are Biblical.

The necessity of this test becomes self-evident when we look around us at the various denominations and non-denominations. Each one has its own creed and traditions. Some do this thing; some don't, and do another. Some do it one way and some another. Who is right? If the Scripture has a DEFINITE MANNER for the observance of the ordinances, then all CANNOT be right. We can know.

Let me tell you WHY we are Baptists. We are NOT Baptists for no reason. Baptists are different than any other denominational body in several points of doctrine and practice. We are not different because we chose to be different for the sake of being different. We have suffered too much scorn, ridicule, loss of property and even life itself down through the years of our heritage to be different just for the sake of being different.

We are Baptists, not by the flip of the coin, or by a stroke of chance, or just because our parents were (I am referring to those who are Baptists by the conviction of their consciences). We are Baptists because we believe that we are right. And, we think we are right by the scriptural rule. Now, let any reasonable person think along with me. As many different doctrines and practices as there are in the religious world, someone MUST be wrong. Everyone, with all their divergent views on so many points of difference and controversy cannot be RIGHT — RIGHT is just not that broad a word, and especially when we speak of that which is scripturally right.

Now, if everyone cannot be right, we can hope that SOMEONE is. And, do not say, "Well, we are all going to Heaven any way. It is only a matter of different cars on the same train." Don't be so sure of that. We certainly will not deny that many people are saved out of the various denominational names, but if your church is not teaching the truth, be it called Baptist or whatever, you may not be saved. Men are saved by hearing and receiving the truth. And, the only way to serve God acceptably — and this is what we must strive to do — is by the truth in doctrine and in practice. We cannot sacrifice God's way of doing things for that which may be more pleasing to me.

I WANT TO KNOW WHAT IS RIGHT AND WHO IS RIGHT! Don't you?

That is why I am a Baptist.

OUR ONLY RULE OF FAITH AND PRACTICE IS THE BIBLE. We say it DOES matter what traditions and ordinances we observe. We say it DOES matter HOW we observe them. We say, too, that the only trustworthy and acceptable authority is the Bible. Our convictions are Bible convictions and we have Scripture to prove it. In the course of these discussions, I will not quote our church creed or confessions of faith. I will quote the Bible. Take your Bible, follow my references, and see if I do not tell you the truth.

We are this insistent upon our convictions because they are convictions purchased by the blood of our Saviour and preserved for us by the blood of our forefathers in churches of the previous generations. They cared enough for the truth to die for it. We ought to care enough for it to keep it for our children, even at the cost of death, if God wills it. We must not — we cannot — we dare not let them go.

We claim Jesus Christ and His commandments as the basis of our ordinances. In Matthew 28:18-21, He left His church with the ordinances and the authority to practice them, AND the responsibility to preserve them by His grace until He comes back. He did this so that they may be observed AS He left them UNTIL He comes again.

We do not trace our traditions of doctrine and practice to some dead Reformer, whether ancient or more contemporary, but to the Living Head of the church, Jesus Christ.

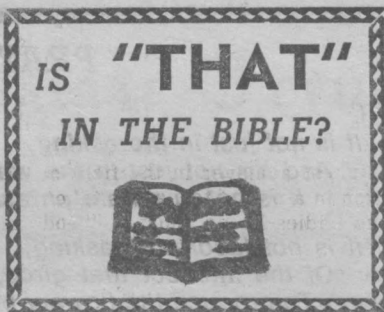
IF WE TRACE OUR ANCESTRY TO ANY OTHER EARTHLY FOUNDER THAN JESUS CHRIST, OR ANY TIME OTHER THAN THE TIME OF HIS EARTHLY MINISTRY, THEN WE ARE NOT HIS CHURCH. He said, "I will (Continued on page 8, column 1)

Baptists, Union Meets

(Continued from page five)

real Baptist should, and would, hope that every convert in such a meeting would join a Baptist Church. Certainly, other denominations would be justified in cherishing a similar hope. In other words, each denomination concerned in the combined effort would like to have the lion's share of the converts. As a matter of fact, there is often a scramble and unkind feelings over this very question. Evidently, the parties to such a performance are not agreed in heart or hope.

Besides, a real union presupposes not only an identity of interests, but an identity of essence and quality. We may unite a man and a woman, but not a man and a monkey. Two mules and two oxen do not make four mules or four oxen. To further demonstrate



Question:

"WHO IS THE ONLY BIBLE WRITER TO MENTION THE STOMACH?"

Paul, First Timothy 5:23: "... use a little wine for thy stomach's sake and thine often infirmities." But "stomacher" is used in Isaiah 3:24 and "belly" many times.

that a union meeting is an absolute impossibility, we challenge anyone to state a plan of salvation that will be acceptable to Baptists, Methodists, Presbyterians and Campbellites. And yet it is not an uncommon thing to see this aggregation hooked up in a combined effort, trying to make the world believe that they are agreed on the plan of salvation. At best, the union meeting symbolizes an agreement that does not exist and cannot exist until there are radical changes.

For example, we are commanded to preach the duty of baptism. That immersion only is baptism is a closed question with Baptists. It follows, therefore, that Baptists believe they are commanded to preach immersion. This being true, should a Baptist preacher place himself in a position where he is forced to disobey a plain command of Christ? If he dared preach the duty of a believer to be immersed, the imaginary union would be quickly broken. The only possible excuse for a Baptist preacher's entering a union meeting would be a knowledge of the fact that his preaching would break up the meeting. But even to make this excuse available, he should give notice, in advance, of the character of the preaching he expected to do. Should he do this, he would not be permitted to enter the meeting.

If it be a fact, and it is, that a man tacitly agrees to remain silent on certain distinctive doctrines, in a union meeting would it not be well for all parties concerned to enter into a written agreement as to what particular doctrine or doctrines they are not to preach? Would it be any more reprehensible to sign an agreement not to preach a certain doctrine than to have a tacit understanding not to do it? Certainly, if one is engaged in an enterprise in which he is expected to suppress a part of what he believes to be the Gospel, he owes it to himself and others to state how much he expects to suppress. This is a fair statement of the facts, and one to which many will conform in theory, but not in practice.

Another very pertinent question is, If the various denominations can unite for thirty days, why not indefinitely? Every argument for a union meeting is an argument for church union by compromise and cancellation. If church union is good for thirty days, why not for five years? and if for five years, why not for all time? We may as well learn, first as last, that differences cannot be eradicated by suppression or denial. And while no one regrets more than the speaker, the deplorable divisions among believers, deception and dissimulation are even worse than division. Specific statement and contention, with fervent prayer for divine guidance, is our only hope for such doctrinal agreement as will permit us to labor together conscientiously and consistently.

Until the various denominations can see, eye to eye, and face to face, let them pursue in love what they believe to be their God-given paths, though these paths may separate them one from another. (THE BAPTIST DEBT TO THE WORLD, pp. 186-192, 1917 edition).

THE BAPTIST EXAMINER
JULY 29, 1978
PAGE SIX

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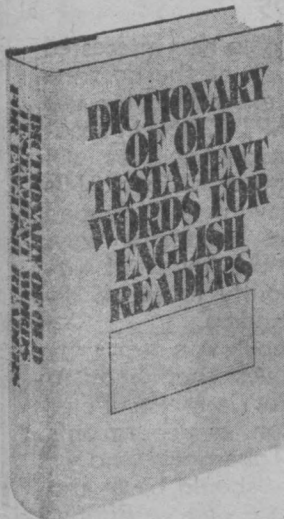
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Garner Ted Armstrong has been ordered by his father, Worldwide Church of God founder Herbert W. Armstrong, to "drop out of sight at least until the end of the year," according to a LOS ANGELES TIMES report. The report says that elder Armstrong has accused his son of "disobeying an earlier command to take a two-month leave of absence."

The report discloses that some of the younger Armstrong's associates have been fired, including his secretary. In May, Herbert Armstrong announced that Garner Ted would no longer appear on his television series, "The World Tomorrow," because he wanted to devote more time to his work on the radio program of the same name. Now the younger Armstrong has been removed from both.

Another report states that the Pasadena, California, Ambassador College will cease to be a liberal arts college and become a seminary, cutting its student body from 1,127 to 250. The campus at Big Sandy, Texas, may be sold to the Mormon Church.

Former Russian rock musician Eugene Grossman who defected to the U.S. and is now enrolled in a Christian seminary states: "I doubt there are 1,000 people in Russia who truly believe in Communism any more. There are too many contradictions. What we read in our newspaper — plenty of food, plenty of clothing — just doesn't match up to what is happening in everyday life."

MINNEAPOLIS (EP) — Six organizations that undergird Billy Graham's evangelistic ministry, had combined revenues of \$38.4 million in 1977 but they failed to cover expenditures, leaving a combined deficit of \$3.2 million. Although the financial picture for the first five months of 1978 has improved, officials at Mr. Graham's

world headquarters in Minneapolis are studying possible cutbacks in the operation to avoid another deficit this year.

Last year, the Billy Graham Evangelistic Association made public its first financial statement. A new statement released June 23 covers for the first time the finances of five Graham affiliate organizations, as well as the association.

A separate statement was issued for the World Evangelism and Christian Fund, which Mr. Graham started in 1970 to aid projects in missions, evangelism and Christian education. It had a balance of \$15.5 million at the beginning of 1978 after \$7.7 million was released for construction of the Graham Center at Wheaton (Ill.) College. Remaining money in the fund is earmarked for completion of the Center; for development of a laymen's training center in North Carolina, and for other projects.

The Graham association alone last year had revenues totaling \$27.7 million, down \$1 million from 1976. Association expenditures totaled \$30.4 million in 1977 compared with \$27.7 million for 1976.

WASHINGTON, D.C. (EP) — A long simmering feud between Rep. Donald Fraser (D-Minn.) and the Unification Church of Sun Myung Moon has entered a new phase. The Church filed a \$30 million lawsuit against Congressman Fraser and two of his investigators, contending that their tactics in conducting a probe of the South Korean government in this country violated church members' rights.

Rep. Fraser characterized the civil suit as the most recent attempt by Mr. Moon and his followers to sidetrack the House subcommittee investigation and to discredit the Congressman who is seeking election to the U.S. Senate. Rep. Fraser said he would "not be intimidated" by the suit and would continue his efforts to bring

Mr. Moon before a House International Relations subcommittee to testify.

NEW YORK (EP) — The evangelist Billy Graham was named the highest achiever in the field of religion in a poll of teenagers taken by the Ladies Home Journal. "God came in second," according to the magazine.

The report by Mary Susan Miller appearing in the July issue of the Journal was based on a survey of 800 junior and senior high school students in five cities — Clearwater, Fla.; Montrose, Colo.; Bloomington, Ind.; Kirkwood, Mo. and New York.

WASHINGTON, D.C. (EP) — Crime in the U.S. decreased 4 per cent during the first quarter of 1978, compared with the same period of 1977, according to the Uniform Crime Reports' Index of the Federal Bureau of Investigation. The report showed crime rates were down in all categories except two: forcible rape, up 4 per cent, and aggravated assault, up 1 per cent.

TEL AVIV (EP) — An attack on Hebrew Christians by a group of Orthodox zealots has generated a new protest against Israel's "anti-missionary" law by the United Christian Council in Israel.

Roy Kreider, a Baptist from the United States, and other leaders of the Council protested the violent attack by some 150 to 200 Orthodox Jews on a group of so-called "Messianic Jews" meeting in the home of Arthur Goldberg in the township of Rishon Lezion, south of Tel Aviv. The Orthodox zealots reportedly broke into the Goldberg house, which is used as a meeting place for some 30 Hebrew Christians, and beat a group of people taking part in a Bible study.

LONDON (EP) — Belief in religious tolerance and abhorrence of "manipulative mental pressure" in the propagation of religious beliefs were affirmed at a conference of Christian workers here.

The conference was arranged to study the recent growth of religious cults such as the Unification Church, the Divine Light Mission, the Children of God, and Transcendental Meditation. It attracted 70 ministers, evangelists, youth workers, counselors and teachers representing a wide range of denominations in the United States, Canada, Holland, Austria, West Germany, Sweden and Switzerland.

Roby Maharaj, and ex-Guru turned Christian, said, "The East is invading the West. And it is a spiritual invasion." He held that 31 million Americans are now estimated to be connected with, or heavily influenced by, Eastern religious cults; and that 37 per cent of college students in the U.S. were involved, or showed deep interest in, Oriental movements, mysticism and the occult.

BROOKLYN, N.Y. (EP) — Four Appellate Division justices have upheld the decision of the Rye (N.Y.) Board of Education to fire an art teacher at Rye High School who attempted to recruit students for her religious sect and told them to ignore parental authority.

Joan LaRocca, 36, was dismissed in 1976 after parents complained to school officials that she had counseled students to ignore their authority and lie about their connection with the Julius Movement, a Connecticut group of about 300 which believes its leader, "Brother Julius," is "Jesus Christ, the Messiah."

Prior to her dismissal, Ms. LaRocca stated that she is a member of the cult and that she did not think her proselytizing among students was wrong. In their decision, the four justices said there was sufficient evidence that the tenured teacher had violated the constitutional mandate of separation of church and state by using her office for prayer services, and by attempting to recruit her students as converts.

SYDNEY (EP) — Archbishop Ted Scott, primate of the Anglican Church of Canada, reports that 21 women have been ordained priests by this church during the past year. Of that number, he said in an interview, 15 are serving as rectors and one is chaplain of a hospital. In speaking of the chaplain, he said, "We have never had as many favorable letters about one person before."

DALLAS (EP) — Howard Conatser, a Southern Baptist pastor who became a controversial figure because of his involvement in the charismatic movement, died of cancer here at the age of 52.

Mr. Conatser had become widely known among charismatics for his preaching and healing services. Since he became pastor of Beverly Hills Baptist Church here in 1959, the congregation's membership has gone from 300 to 5,000. It was "disfellowshipped" by the state and regional jurisdictions of the Southern Baptist Convention in 1975, but continued to be part of the denomination nationally.

SALISBURY (EP) — Eight missionaries and four of their children were killed at the Elim Mission Emmanuel School in the Vumba Mountains along the Mozambique border. Black students at the school, which is operated by a Pentecostal group based in Cheltenham, England, said the terrorists carried rifles and wore knitted caps. One said the gunmen identified themselves as "freedom fighters from ZANU" — the Zimbabwe (Continued on page 8, column 3)

Astonishing Accuracy

(Continued from page one)
There such spots; and while you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants.

It is a book which teaches us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, while it also speaks of the earth and things visible.

It is a book which nearly fifty writers of every degree of cultivation, of every condition, have concurred to make. It is a book which was written in the center of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the center of the

western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy.

It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and elements were, with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than 900 years, the most ancient philosophers of ancient Greece and Asia — the Thaleses, and the Pythagoras, the Zolucuses, the Xenophons, and the Confuciouses. It is a book which carries its narrations even to the hierarchies of angels — even to the most distant epochs of the future, and to the glorious scenes of the last day.

Well: search among its fifty authors, search among its sixty-six books, 1,189 chapters, and its 31,713 verses, search for only one of those thousand errors which the ancients and the moderns committed, when they wrote of the heavens or of the earth — of their revolutions, of their elements; search — and you will find none. — From the GERMAN OF GAUSSON.

(THE BAPTIST REPORTER, Vol. 1, p. 44, 1844 edition).

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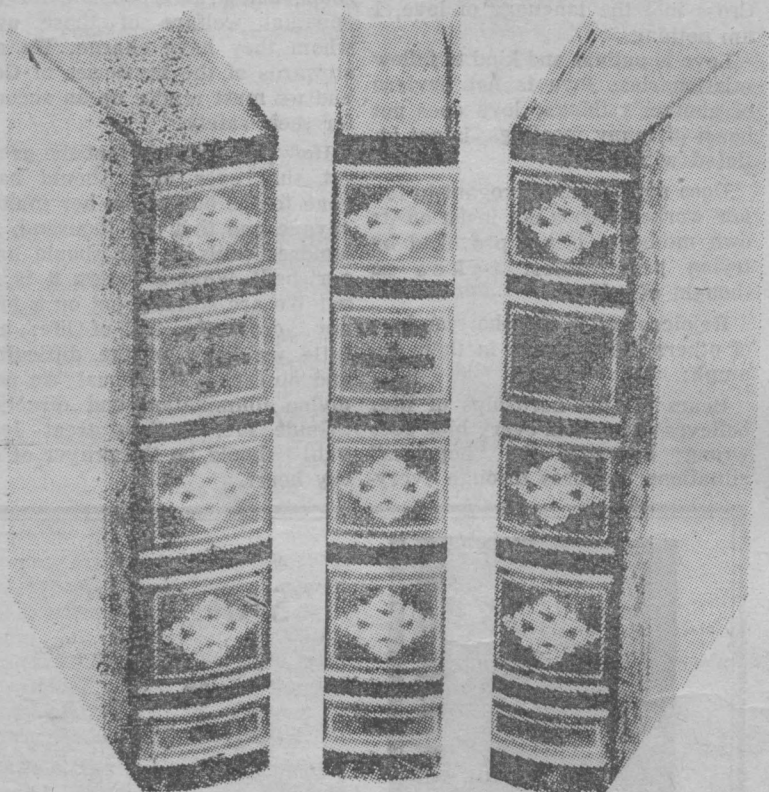
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THE BAPTIST EXAMINER

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PAGE SEVEN

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By G. RUSSELL EVANS

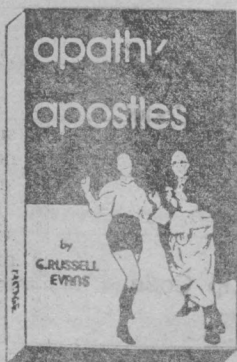
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*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Scriptural Rule . . .

(Continued from page six)
build My church" (Matt. 16:18). Did He, or didn't He? Who founded your church? Luther, Calvin, Wesley, Campbell, King Henry, etc., ad infinitum? If your church is not that of Christ's founding, I would urge you to find one that is. Again, I say you can know.

You can know because Jesus Christ has recorded our instructions for us in His Word. The doctrines and practices which Jesus Christ gave His churches were given to the apostles and writers of the New Testament as He inspired them to teach the churches and write the letters which are preserved for us in our New Testament. Paul said in II Thessalonians 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

The teaching, then, which the apostles gave to the churches came from communication with the Lord Jesus Christ. Read, for example, I Corinthians 11:23: "For I have RECEIVED OF THE LORD that which also I delivered unto you." As the apostles were inspired by the Holy Spirit sent from God to instruct the churches, they recorded permanently their doctrines and practices in the Holy Scriptures, or Writings — the Bible.

Note carefully what this means:

(1) We dare not assume any tradition of doctrine or practice which is not given by Jesus Christ and based upon His Word, the Bible.

Jesus Christ spoke directly to the apostle John by vision while in exile on the island of Patmos for preaching the Word of God. Christ Himself established the ultimate and unappealable authority of the Bible when He said, "For I testify unto every man that heareth the words of the prophecy of this book (meaning, not only the book of the Revelation, but all that is written in the Book of God, the Bible), If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18). The explanation in the parentheses is mine.

So, we must admit every fact and act of our church to this close scrutiny: Does the Bible teach it? Is it proven from a Biblical precept or principle? Did Jesus Christ and His apostles command it in the early churches, according to the Biblical record? Is there a New Testament precedent, or example to support it? If there is no Biblical pattern or reason to observe the tradition, then we must reject it, no matter how old it is, or upon whose authority we received it.

(2) We dare not relax any ordinance found in the Word of God. To do so would be to deny the Word of God, the truth as it is in Christ Jesus. Revelation 22:19 says, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

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GIVE US READERS
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We hope that you will not think that we are just strutting proudly when we claim Jesus Christ as our Founder and Head. To us, and we believe we have Scripture for this, having Jesus Christ as the church's founder is its very AUTHORITY TO EXIST. He has a kind of church which He established and continues to build, and if an assembly hopes to be claimed by Him as His, it must agree with Him.

Many denominations unashamedly claim a human founder, or if they do not, history proves that they have one by the historical emergence of their distinctives with a certain leader. But, we claim that our distinctions have come from the Lord Himself, and we challenge any one to find a founder for the distinctives of the Baptists this side of Jesus Christ. Our doctrines and practices began with Him and we can prove it by His Word. This being true, we accept no one's authority for what we believe and do, but His. Neither should you.

We believe our ordinances and the manner we observe them are the right ordinances and the right ways because they agree with the AUTHORITY, THE RULE OF SCRIPTURE. This is why we are Baptists. This is why we do what we do the way we do it. This is why we believe every one should believe the way we do. This is why we don't feel obligated to apologize.

One shouldn't have to apologize for being right, should he?

Lord's Supper Sins

(Continued from page one)

Why, I wouldn't be a partaker of a cracker and grape juice celebration for a thousand dollars. Better never pretend to have the Lord's Supper than to go through a wicked celebration that makes the Saviour a sinner, and that does away with His sinlessness. This is no trifling offense — it is wicked — wicked — wicked! I would hate to be in the place of a pastor who aids his congregation in the Christ-dishonoring practice of using crackers and grape juice.

3. As I close this brief article, there is one more wrong thing commonly practiced by many churches, and that is, OPEN COMMUNION. Those who hold to this believe if there are 25 different churches or denominations represented, they should all participate in observing the Lord's Supper. This makes the observance a loose, unscriptural thing. Let's see what the Bible says.

This ordinance that we've been considering is a CHURCH ordinance—not a denominational thing. Otherwise, why doesn't the Southern Baptist Convention have the ordinance at their meetings? If a group of Baptists from different churches meet and the Lord's Supper is observed, no matter how loose and sinful some live, if all are invited, then they are led to violate the Scriptures. That's why I Corinthians 5 says the church is told to discipline and turn out offenders (I Cor. 5:13).

In the light of this, a church should confine its observation of the Lord's Supper to those over whom they have the power of discipline. In "open communion" there is no such power or authority.

What's Happening

(Continued from page seven)
African National Union, headed by Robert Mugabe.

FRANKFORT, Ky. (EP) — How far should a state go in regulating the standards, educational and otherwise, of private religious schools? That question was debated in three days of hearings here before Franklin Circuit Judge Henry Meigs. After hearing arguments from several viewpoints,

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including the assertion that the state should not impose any regulations of any kind on such schools, the hearing recessed until Aug. 14.

At issue is a ruling issued by the Kentucky Attorney General's Office last fall holding that a parent who sends a child to a school not accredited by the state could be fined \$500 and sentenced to one year in jail. A restraining order barring the State Board of Education from enforcing the ruling was issued by Judge Meigs when a suit was filed by six Christian schools on behalf of 20 non-accredited Christian schools.

I Cor. 13 . . .

(Continued from page one)
ambitions, and leave home and friends and comfort to give myself to the sacrifice of a missionary career, only to turn sour and selfish amid the daily annoyances and personal slights of a missionary's life, my going is of little value.

If I give my body to be consumed in the tropical heat of some distant land and have not the love that yields its rights, its coveted leisure, its privacy, its pet plans, I am nothing.

If I can heal all manner of sickness and disease, but wound hearts and hurt feelings for want of love that is kind, it profits nothing.

If I write books and articles, yet fail to translate the word of the Cross into the language of love, I am nothing.

Love is patient and kind to fellow missionaries; love is not envious of another's things; love does not boast of many meetings, is not inflated with pride.

Does not become arrogant to fellow workers; does not insist on its own methods; is not provoked by trying personalities; takes no thought of self;

Rejoices not in the shortcomings of others, but rejoices in their triumph;

Bears all the hardships of life; believes even when everything goes wrong; hopes in the "hopeless" situations; endures through every

Love never fails. As for administrative abilities, they shall fail, as for language schools, they shall cease; as for beautiful equipment, it shall vanish away.

For now we know missionary principles imperfectly, and we practice them imperfectly.

But when perfection comes, these imperfections will pass away. When I was a child, my talk was childish, my thoughts were childish, my reasoning was childish; but when I became a missionary, I was supposed to have laid aside childish ways.

Now we see God's nature and ways very dimly, but then face to face; now my knowledge is imperfect, but then I shall know fully, even as I am fully known.

Now abide evangelism, premillennialism and love, these three, but the greatest of these is love.

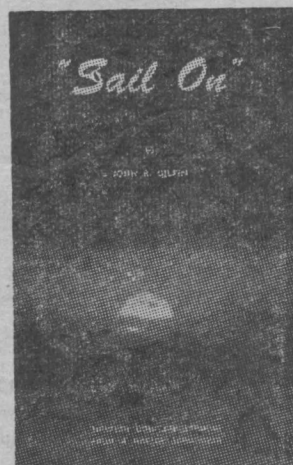
—ACMC NEWSLETTER

Loss Of The Titanic

(Continued from page one)

it is just as if it struck a rock. I do not understand how the Titanic could have met with such a disaster. Surely the captain must have known that the region he was in was full of ice. Unless there was a heavy fog, there was no excuse for running into one of those bergs. The ministers of the gospel are, in a similar manner, pilots of souls, and are responsible for the spiritual welfare of those over whom they have charge. We are stewards of the mysteries of God, and we must render up an account for their safety.

How pathetic it is that the greatest ship ever built should have gone to the bottom on her maiden voyage and that one thousand, six hundred souls in her should have perished! What a lesson it is for us! We are starting out on a journey across the sea of life; how little we know of the difficulties and obstacles before us! We need divine illumination and direction. "Guide me, O thou great Jehovah!" should be the prayer of every heart.



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