

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 2191

THE SELF-HUMILIATION OF CHRIST

NATHAN E. WOOD
(1849 - 1937)

In Philippians 2:6-11, Paul graphically depicts the pre-existent glory of Christ in His Godhood, His kenosis or self-humiliation to our human estate, and His re-assumption of pristine glory with the Father. The spiritual power and authority which the New Testament everywhere attributes to Jesus, His unique relation to the Father, and His declaration of the whole sublime purpose of His presence among men, require the fundamental assumption of His Godhood; and Godhood does not begin existence in a birth, nor in a point of time. It is not strange that the Apostles, who saw the range of Jesus' plan and work, should feel compelled to interpret His words as beyond question teaching His Godhood, and therefore His pre-existence with the Father.

It has been urged that He might have been pre-existent and yet have been a created being whose life merely antedated the human race. But such utterances of our Lord as, "He that hath seen me hath seen the Father" (John 14:

3); "I came out from the Father" (John 16:28); "I and the Father are one" (John 10:30); place Him, not on the level of created beings however exalted, but on the level of God. The Jews fully understood the significance of His claim, and urged it against Him as blasphemy "because that thou, being a man, makest thyself God" (John 10:33).

(2) His kenosis or self-humiliation.

There are three Christological passages which we must especially examine:

(a) Colossians 1:15-20. Here it is declared that Jesus "as the Son of His love" is "the image of the invisible God," that "He is before all things and in Him all things consist," and that "in Him should all the fulness dwell." Our conception of Jesus is that He was God before He became incarnate, that He was God during His incarnate state on earth, and that He is unceasingly God. It implies an unimpaired Godhood during His incarnate life. The fulness of God is undiminished in Him.

(b) Hebrews 1:1-3. Here it is de-

clared that Jesus is the "Son whom He appointed heir of all things, through whom He made the worlds," and that "He is the effulgence of His glory, and the very image of His substance." This is a portraiture of Jesus, not as the pre-existent, but as the

(Continued on page 3, column 1)

WHY NOT TAKE IT?

About two years ago, when I was coming out of a preaching service, I saw an old man looking very unhappy. So I said, "My friend, you are not happy."

"No," he replied, "I am not." I added, "You are not saved." — "No," said he: "I have been praying for it for twenty years." — "What!" I said, "praying for it for twenty years! Let me tell you a story; for you remind me of the circumstance."

"I saw a gentleman the other day who was paralyzed on one side, and was wheeled about in a bath chair. As he was out one day, he saw a poor man sitting by the roadside afflicted in the same manner, and calling out, 'Oh, for God's sake, give me a hapney!' The rich man told his servant to wheel him over to the poor man. He did so, and the gentleman held out half a crown to the beggar. But the blind man still kept crying, 'Oh, for God's sake, give me a hapney!'"

"He was blind. The gentleman said, 'Here, my good fellow, is half a crown for you.' But the poor man was deaf, and still kept calling out for a half-penny. The servant wheeled the gentleman nearer; and at last he made the poor man hear, and then he thankfully took the half-crown."

"Now, my friend, this is just what you are about. God is offering you salvation as a free gift through the blood of Jesus Christ; but instead of taking it, and thanking Him for it, and rejoicing in it, you keep on asking for it." — "What!" said he, interrupting me, "can I have salvation without asking for it?" — "Of course you can," I replied: "The gift of God is eternal life through Jesus Christ our Lord! and the thing to do with a gift is to take it, not to pray that you may have it. 'He that believeth on the Son hath everlasting life.' — 'O sir! I see it all now,' he exclaimed, and turned away comforted."

(THE WATCHWORD, October, 1878).

The Second Vatican Council urged "co-operation with Christians of other traditions" in making the Scriptures available for all. "But since the Word of God should be made available at all times, the Church with maternal concern sees to it that suitable and correct translations are made into different languages, especially from the original texts of the sacred books. And if, given the opportunity and the approval of Church authority, these translations are produced in co-operation with the separated brethren as well, all Christians will be able to use them." According to its "Activities Report 1977" the World Catholic Federation for the Biblical Apostolate has become a major instrument of the Catholic Church in the realization of this goal, in particular with regard to co-operation with the United Bible Societies. "Each year witnesses to closer and more significant collaboration between these two organizations."

Among the thirty-one Religious Orders associated with the Federation are the "Oblates of Mary Im-

maculate" in Italy and Germany, and the "Sisters of Our Lady of Perpetual Help" in Korea. The President is Cardinal Franz Koenig, and the Executive Committee includes Walter Abbott, S.J., of the Secretariat for the promotion of Christian Unity.

The extension of "interconfessional co-operation" in Bible translations is evidenced by "The Biblical Apostolate" (VIII 2:76) in which P. Fuester presents a report for the Committee of Common Work (Commission for Christian Unity and the World Council of Churches) on common witness in the framework of the United Bible Societies. The report states that at the Ludwigshafen conference in October, 1977, when delegates from the whole of Europe met to discuss the future of the United Bible Societies, Monsignor Ablondi, Bishop of Livorno, Professor Tavares of the Catholic University of Lisbon, and representatives of the Greek, Serbian and Rumanian Orthodox Churches, were present as full members of

(Continued on page 8, column 4)

WHEN THE JEWS BECOME MANKIND'S GLORY

By WILLIAM L. PETTINGILL
(1886 - 1950)

Thirty thousand Jews were slain in the Ukraine during the six months from November, 1918, to June, 1919. As I begin this article my attention is drawn to an announcement by the Zionist Organization of America, published in the newspapers of October 10, reciting that, according to exact records gathered by the Jewish National Secretariat in the Ukraine country, "pogroms and bloody excesses" took place at one hundred and twenty-seven points in that region during the period mentioned, with the result that at least thirty thousand Jews were murdered by Russian troops.

So it goes, and it is ever thus. The Gentile nations owe more to the Jews than to any people in the world, and yet they go on hating them and killing them. For long time "they have taken crafty counsel against" God's chosen "people, and consulted against" His "hidden ones."

"They have said, Come, and let

us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Psa. 83:3,4).

Israel must have disappeared long ago from the face of the earth but for God's promise.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:

"If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever."

"Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. 31:35-37).

MAN PROPOSES; GOD DISPOSES

There you have it, in "deadly parallel." (Continued on page 4, column 4)

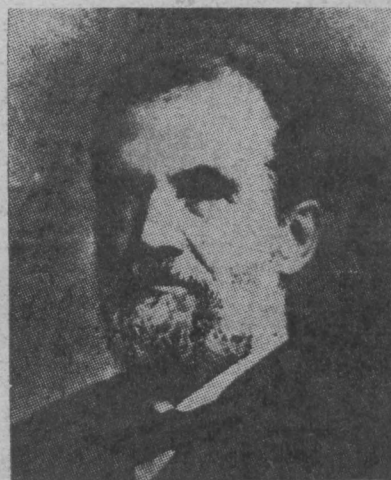
CHURCH ACTION IS FINAL

J. M. PENDLETON
(1811 - 1891)

The independence of a church implies the right of a majority of its members to rule in accordance with the laws of Christ. In II Corinthians 2:6 it is written: "Sufficient to such a man is this punishment, which was inflicted of many." A literal translation of the words rendered "of many" would be "by the more" — that is, by the majority. The rendering of Macknight, and also of Davidson in his REVISION, is "by the greater number." If, as has been shown, the governmental power of a church is with the members, it follows that a majority must rule — that is to say, either the majority or the minority must govern. But it is absurd to refer to the rule of the minority. That a majority must rule is so plain a principle of independency, and so plain a principle of common sense, that it is needless to dwell upon it.

It has been stated on a preceding page that the power of a church cannot be transferred or alienated. From this fact results the finality of church action. The church at Corinth could not transfer her authority to the church at Philippi, nor could the church at Antioch convey her power to the church at Ephesus; nor could all the apostolic churches delegate their power to an Association, a Synod, a Conference, or a Convention. The power of a church is manifestly inalienable, and, this being true, church action is final. That there is no tribunal higher than that of a church is evident from Matthew 18:15-17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone:

If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if



J. M. PENDLETON

he shall neglect to hear thee, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Here the Saviour lays down a rule for the settlement of grievances among brethren. If the offender, when told of his fault, does not give satisfaction the offended (Continued on page 3, column 2)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

RECOGNITION IN THE SPIRITLAND

"The wicked is driven away in his wickedness; but the righteous hath hope in his death" (Prov. 14:32).

From the earliest times of the human race all people have believed in a future life. Heathens, Mohammedans, Jews and Christians believe in the immortality of the soul. This truth was always assumed by the Biblical writers in both the Old and New Testaments. These inspired penmen believed without question in a conscious existence of either happiness or woe after death.

The righteous has hope in his death of meeting his departed loved ones and friends in the heavenly Paradise of God. This is what makes Heaven attractive to those who believe in Jesus Christ. This hope is universal, and it must have been implanted in the human breast by God.

REASON ASSERTS THIS TRUTH

Heaven is the "Father's house" (John 14:1) and all departed spirits there constitute "the family in heaven" (Eph. 3:15). At death we go to "a building of God, an house not made with hands, eternal in

the heavens" (II Cor. 5:1), I cannot conceive of a family in the same house who are entire strangers to each other, and who know nothing of each other's present state and past lives. The very word "home" awakens in the bosom of every person the thought of personal recognition and dearly-loved associations.

When God created Adam and placed him in the earthly paradise in Eden, the Lord God said: "It is not good that man should be alone" (Gen. 3:18). God did (Continued on page 2, column 1)

Paul charged Timothy in the sight of God that he keep this commandment without spot, unrebukeable. What commandment? The good fight of faith. How long? Until the appearing of our Lord Jesus Christ. How long should God's preachers and teachers fight (Continued on page 6, column 1)

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MILBURN COCKRELL, Editor
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BRIEF NOTES

Bro. Doug Huffman, 2 One Penny Drive, Hendersonville, N. C. 28739, has written a booklet combating the forces of Arminianism. These are free to all who request them. If you are interested in these, please write directly to him for them — not to us.

Elder Willard Pyle has resigned the pastorate of the Mt. Pleasant Missionary Baptist Church of Chesapeake, Ohio, to accept the pastorate of the First Baptist Church of Naples Park, Florida.

Recognition In The ..

(Continued from page one)
not create man an unsociable being. Knowing the social nature of man, He gave him a wife for companionship and fellowship. If it were not good for man to be alone in the first paradise, then what about the second? Is the heavenly Paradise to be less than the earthly was? I think not.

Angels, who are pure spirits, recognize each other when they meet in their travels in the universe (Dan. 10:10-13; Rev. 12:7-9). The Bible teaches the saints are to be made "equal unto the angels" (Luke 20:35). Therefore, it follows that the departed spirits of believers recognize each other in the heavenly Paradise.

In Paradise God's elect have their memories in full exercise and with full remembrance of their past lives. Lazarus could compare his riches in Paradise with his poverty on earth (Luke 16:25). The souls of the tribulation martyrs in Heaven remember the bloody death they suffered on earth at the hands of their murderer (Rev. 6:9-11). Hence it is plain that memory does not die at death.

"God's children do not enter Heaven at their death inanimate, and deprived of the power of thought. They do not enter Heaven leaving their memories and their intellectual faculties behind them. They do not enter Heaven unfitted for the companionship of

God's children who are already there. They do not enter Heaven selfish and careless about their once dear friends, who fell asleep in Jesus before them" (RECOGNITION OF FRIENDS IN HEAVEN, p. 175, 1883 edition).

Death does not mutilate our powers but increases them. It is the renewing of the spirit (II Cor. 4:16); it is the perfection of the spirit (Heb. 12:23). We will know more separated from the body than we do now. The spirit which enters Heaven has a far stronger memory, a clearer, a minuter and far more vivid recollection of his past life than ever before. The Apostle Paul said: "Now I know in part, but then shall I know even as also I am known" (I Cor. 13:12). Our limited knowledge on earth is to be followed by perfect knowledge in the heavenly Paradise.

The relations and friendships formed here on earth are terminated by mortal death. If there is not a future reunion and recognition in the hereafter, then the bond which death breaks will never be annihilated. Yet the Scriptures teach that Christ came to abolish death by destroying sin. He did not come to annihilate friendship, or eradicate social affections from the bosom of His people. He came to "abolish death" and to bring "life and immortality to light through the gospel" (II Tim. 1:10). Jesus said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

There must be recognition in the spirit world; otherwise, we would not know Christ and be able to worship Him for ever. Jesus told His disciples before His ascension: "I will see you again and your heart shall rejoice" (John 16:22). This must have been a reference to a future reunion in Heaven. The disciples could not rejoice at seeing Christ in Heaven unless they recognized Him. Paul wrote of departing to be with Christ (Phil. 1:23). Yet Paul could not know that He was with Christ without being able to recognize Christ in the glory world.

Our whole being recoils from the idea that the children of God at death hibernate in a dormant state until the resurrection-morn before they wake fully to life and intelligence. Even the disembodied spirit of man must have a form and features. There is something about a soulless body which will constitute identity and individuality. In Luke 16 the disembodied spirit of Abraham was recognized by the disembodied spirit of Lazarus. It would seem from this historical incident about Lazarus that the disembodied spirit of a person will be known and distinguished by his name and form much like he was on earth.

ARGUMENTS CONSIDERED
Many have sought to doubt or deny the recognition of friends in the heavenly Paradise. Various objections have been offered against this view. It has been objected, that if we shall be able to know our friends in Paradise, we should miss some who would not be there. The thought of their being in Hell will bring pain and distress into Heaven.

But such is poor reasoning. The lost condition of our loved ones does not prevent us from being happy on earth today. While we may not forget them in Heaven, we shall be reconciled to their absence and concede their just punishment in Hell. Lazarus was comforted even though he would see the rich man burning in Hell-fire. Christ and the holy angels are well acquainted with the suffering of the lost in Hell, yet they are in a state of perfect happiness. Since there is to be entire sympathy between the righteous souls and God in the hereafter, we are to be perfectly happy even if we retain some knowledge of the misery of the lost in Hell.

Others contend that the remembrance of our sins in Heaven, which we committed on earth, would impair our happiness there. Hence they argue we cannot carry up with us into Heaven a full remembrance of the past.

But the remembrance of sins

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we commit on earth does not completely rob us of joy in this world. Then how can it be worse in the perfect world? In Heaven the remembrance of sins committed upon earth will have a purifying effect upon our spirits. Better than ever before we will see the evil of sin and rejoice in the blood of Christ which washed it all away. The thoughts of past sins washed away by the precious blood of the Saviour will be oil to the flame of our love for Him.

Still others claim this cannot be because it will put some saints in an embarrassing position who have been several times married. This objection was answered by Jesus Christ in Matt. 22:23-30. He

T. B. E. FINANCIAL REPORT

Deficit Aug. 1, 1978	\$1,853.69
Receipts	6,173.10
Expenditures:	
Labor	1,211.38
FICA on Labor	82.47
Postage	716.84
Supplies	97.56
Petty Cash	20.00
Printing TBE	3,200.00
Total Expenditures	\$5,328.25
Balance August 31	1,391.16

RADIO FUND

Balance Aug. 1, 1978	\$1,655.25
Receipts	740.00
	\$2,395.25
Expenditures	—566.21
Balance Aug. 31, '78	\$1,829.04

pointed out the marriage relation is not to continue in Heaven as no one there ever dies. Jealousy and ill-feelings will have no place in Heaven.

SCRIPTURAL ARGUMENTS

There is an abundance of Scriptural evidence to prove recognition in the spiritland. The Biblical writers assumed it was so and wrote accordingly. Christ spoke of it, not as something to be desired and hoped for, but as an established truth and an undoubted reality. Let no false teacher disturb your hope of seeing your departed loved one again for even one moment. The Bible teaches the departed spirits of the righteous will be reunited — they will recognize each other in the spiritland.

GATHERED TO YOUR PEOPLE

The Old Testament sets forth how a departed spirit went to join the spirit of its ancestors. In Genesis 15:15 the promise was given to Abraham that he "should go to his fathers in peace" (Gen. 15:15). Genesis 28:8 tells us how Abraham "gave up the spirit" and "was gathered to his people." Such words can mean no less than that the spirit of the patriarch went to join the spirits of Sarah, Noah, Seth and Adam. It is silly to attempt to make the language mean he was buried beside the dead bodies of his forefathers as soul-sleepers claim. Abraham's ancestors were not entombed in Canaan where his own sepulcher was.

Genesis 35:29 says: "And Isaac gave up the spirit, and died, and was gathered unto his people." On his death-bed Jacob said: "I am to be gathered unto my people"

(Gen. 49:29). "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the spirit, and was gathered unto his people" (Gen. 49:33). That "being gathered unto his people" is one thing, and that "being buried with his fathers" is another, appears from the fact that the two are mentioned separately.

The Lord told Moses: "And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered to his people" (Deut. 32:50). The saying of God does not mean Moses and Aaron were buried in the sepulchers of their fathers, for Moses was buried in an unknown grave and Aaron in Mount Hor.

Such passages out of the inspired Book leave no doubt about reunion and recognition in the spiritland. The spirits of the patriarchs survived the death of their bodies and were gathered to the spirits of their fathers in some place different from their family sepulchers. The phraseology — "gathered to their people" — points very strongly to a conscious reunion, recognition and communion of former family and friends.

GO UNTO MY SON

When Jacob was told Joseph was dead, he exclaimed: "I shall go down in grief to my son to Sheol" (Gen. 37:35 Leupold trans.). Jacob did not mean he would go to the burial place of Joseph when he died in the same cemetery. Crediting the report of his other sons, he believed Joseph had been eaten alive by a wild beast. Therefore, Jacob's statement conveys his belief in a reunion and recognition in the spirit world. At death Jacob believed his spirit would go to join in holy communion and companionship with the spirit of his son Joseph.

SAUL TO KNOW SAMUEL

The spirit of the Prophet Samuel, raised up by God from the underworld to speak to King Saul, said: "Tomorrow shalt thou and thy sons be with me" (I Sam. 28:19). Samuel discloses how the spirits of Saul and his sons would be with his spirit the next day in the unseen world. How would Saul and his sons know they were with Samuel's spirit unless they could recognize it in the Paradise section of Sheol. Here it is taught we will recognize the departed spirits who greet us in the afterworld.

DAVID TO BE WITH HIS CHILD

The child born to David and Bathsheba died. Upon its decease

David uttered these words: "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me" (II Sam. 12:23). David looked forward to a reunion of his soul with that of his child after death. The king believed he would meet his child again and know who he was in the other world. Hence it follows that all godly parents will see their children in the heavenly home.

MOTHERS SEE THEIR CHILDREN

In Jeremiah 31:15-17 it is written: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her child refused to be comforted for her children were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." This passage does not speak of children being taken by invaders to a foreign country. Rather, it is a prophecy of the slaughter of the little infants at the birth of Christ (Matt. 2:16-18).

The children "were not" because they had been cut off from the land of the living by physical death. The weeping mothers are consoled by the hope of the resurrection-morn when these same children shall return from the land of the last enemy, death. These murdered children will rise again, stand on the spot where their blood was spilt, and be reunited to their mothers. What a reunion that will be when mothers see again their little ones!

Departed children are not lost, but they have gone on before. Their parents, if saved, will meet them in the heavenly Paradise at death. Children will be known by their parents in the blessed spiritland.

RECEIVED BY FRIENDS

In Luke 16:9 Jesus said: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Here it is revealed that the departed saints whom we help with our money in this world are to receive us in the next world. The friends who shall have been made on earth are to joyfully greet us on our arrival in the eternal tabernacles. They will welcome us because they will recognize us on our arrival up there.

THIEF ON THE CROSS

The dying Saviour told the dying thief: "Today shalt thou be with me in paradise" (Luke 23:43). The expiring Saviour believed His spirit was going to the Paradise of God. He also said the thief would join His spirit that very same day in the invisible world. How could the thief know he had joined Christ unless he would recognize Him in Paradise? It is plain that they would know one another in the region of the blessed dead.

MINISTER AND HIS CHURCH

The Apostle Paul spoke of the members of the Thessalonian church being with him in the presence of Christ (I Thess. 2:19). This language shows how Paul expected to know the Thessalonian Christians in the better land. Hence a pastor will know his flock, and the flock will remember the man who (Continued on page 5, column 2)

A HISTORY OF THE BAPTISTS

By John T. Christian
VOLUME 2

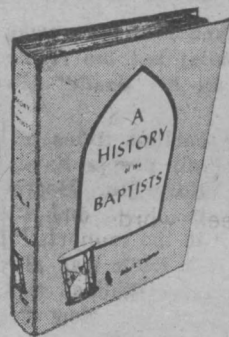
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Self-Humiliation Of . .

(Continued from page one)

incarnate Son, and sets forth the undimmed and changeless Godhood in Him. Even while He has "the form of a servant," His omnipotence remains unchanged, for He is represented as "upholding all things by the word of His power." All this conceives of Jesus as unchangeable in the structural nature of His eternal Sonship, and as continuing to have in His incarnation "the very image of God's substance."

(c) Philippians 2:6-7. "Who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men." "Existing in the form of God" means that He originally existed and still continues to exist in the form of God. "The form of God" means the fundamental divine nature which was in the person of Christ. It includes the whole nature and essence of Deity, and is inseparable from them, since they could have no actual existence without it. Hence the eternal Son could not put aside "the form of God" without destroying His Godhood. It would be the annihilation of His very nature as God. "The being on an equality with God" does not refer to the nature or essence of His being, but does describe the mode of the divine existence. The former is changeless. The latter is changeable.

Paul gives a clear illustration of his meaning in II Corinthians 8:9, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." The rich man who becomes poor does not undergo any change of human nature. He remains a man. But he does undergo a change in the condition or mode of existence. Jesus who was rich for our sakes became poor, but in becoming poor He did not change His essential nature. He merely changed His mode of existence.

The divine Son, who had both the very essence or nature of God and was also on an equality with Him in glory and majesty, did not regard this glory and majesty as "a thing to be grasped," but emptied Himself of them. This was a change in the fashion or mode of His existence, but He could not change His nature, for that is immutable. The prayer of our Lord in John 17:5 shows this still more clearly: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He seeks to reassume that which had been laid aside.

"Taking the form of a servant" means taking the condition of a servant. He assumes the nature of the slave who serves and obeys his master. "Being made in the likeness of men" indicates that He did in every truth take the real nature of man, "and being found in fashion as a man." He exhibited

the general conditions and mode of existence of a man. These are two sets of antitheses: "The form of God" is set over against "the form of a servant" and "equality with God" is set over against "the likeness of men."

In the first antithesis, the nature of God and the nature of man, which are unchanging, are included. In the second antithesis, the fashion or mode of life in God and in man, which may be changeable, is included. In a word, the passage teaches that no change takes place in the nature either of God or of man in the person of Christ. The change is only in the manner or fashion of being. The eternal Son added to His divine nature the nature of man. He did not surrender His divine nature nor His divine consciousness.

The profound depths of His humiliation are exhibited in the fact that He never ceased "existing in the form of God," with the continuous self-consciousness of God, while He was accomplishing the earthly life amidst oppositions, ingratitude, rejection, and finally a shameful death on the cross. He did not impair, nor minimize nor destroy the nature of man which He took, but He so changed the mode of His divine existence as to manifest Himself to men in human ways. The nature of man in Jesus is not exalted or changed in its mode of existence so as to manifest itself in the manner of God, but the nature of God is changed in its mode of existence so as to manifest itself in the manner of man. The incarnation is not the edification of man. It is the manifestation of God in the mode of existence of man. It is nowhere set forth in the Scriptures as the exaltation of man but always as the humiliation of God. Looking up from below, it was all one infinite Kenosis; looking down from above it was all one infinite sacrifice.

(THE PERSON AND WORK OF JESUS CHRIST, pp. 22-25).

Church Action Final

(Continued from page one)

party is to take with him "one or two more, that in the mouth of two or three witnesses every word may be established." But if the offender "shall neglect to hear them," what is to be done? "Tell it to the church." What church? The aggregate body of the redeemed? This is equally impossible and absurd. I ask again, What church? Evidently the local congregation to which the parties belong. If the offender does not hear the church, what then and finally? "Let him be unto thee as a heathen man and a publican" — that is, let the offender no longer be held in church fellowship, but let him occupy the place of "a heathen man and a publican." That is to be an end to Christian fellowship and association. This idea cannot be more fully emphasized than by the reference to "a heathen man" (a Gentile) and a publican," the

For October 1, 1978

Philippians 1:28-30; 2:1.

As we closed our last study, we saw the need for unity among the saints of God in order to promote the faith of the gospel, and now we see a further need for unity as we are reminded of the opposition we face. We also have additional instructions as to how to face this opposition.

Verse 28

"And." Here we have a conjunction which reminds us that where you have a striving for the faith of the gospel, you will have

most unworthy character, in Jewish estimation, to be found among Gentiles.

But can there be no appeal from the action of a single local church to an "Association" or a "Presbytery" or a "Conference"? No; there is no appeal. Shall an Association or a Presbytery or a Conference put the offender back in church fellowship, when the church by its action classed him with heathens and publicans? This is too preposterous. What kind of fellowship would it be, when the church had declared the excluded member unworthy of its fellowship? Will it be asked, What is to be done if the action of a church does not give satisfaction to all concerned? I answer, Do what is done when the action of a Presbyterian General Assembly or a Methodist General Conference or an Episcopal General Convention does not give satisfaction. Do nothing. There must be a stopping-place; there must be final action. Baptists say, with the New Testament before them, that the action of each local congregation of baptized believers is final.

The above reasoning takes it for granted that the excluded member is justly excluded. If so, he must give evidence of penitence, in order to his restoration. If unjustly excluded, and the church does not, when the injustice is shown, annul its action, the excluded member may apply for admission into a sister-church, which may, in the exercise of its independence, receive him without encroaching on the independence of the excluding church. The opposite view would imply that the excluding church has a monopoly of independence, which is absurd.

Let those who oppose the Baptist form of church government show anywhere in the Scriptures the remotest allusion to an appeal from the decision of a church to any other tribunal. It cannot be done. There were, in apostolic times, no tribunals analogous to modern Synods, Conferences, Conventions. Let those who affirm that there were such "courts of appeal" produce the evidence. On them rests the burden of proof. Baptists deny that there is such proof, and say that for any man to furnish it is as difficult as for "a camel to go through the eye of a needle."

The view which I have presented of the independence of the first churches is in such full historical accordance with the facts in the case that many distinguished Pedobaptists have been obliged to concede it. They have done this while giving their practical sanction to other forms of church government. Hence Mosheim, a Lutheran and a bitter opponent of Baptists, in referring to the first century, says: "The churches, in those early times, were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rulers and its own laws; for, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy" (Continued on page 4, column 3)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida



the striving against the faith of the gospel by the forces of Satan.

"In nothing." It does not matter the intensity of the opposition or the form of its manifestation. The furnace may be heated seven times hotter than normal, or there may be a multitude crying for your blood, but the servants of God are to cry out, "our God is able," or "the Lord rebuke thee Satan."

"Terrified." How many times in unbelief we have cried out like Elisha's servant, "alas master, what shall we do?" or like the disciples on the sea, "Lord save us we perish." The devil's house of horrors is frightening, but the child of God is to face the enemy in the name of the Lord of hosts, like David before the giant.

"By your adversaries." Ever since the Garden of Eden, God's people have had a chief adversary who has stood in opposition to them who is a master mind of deception. This adversary has a host of willing workers. You can follow his slimy trail through the Bible and to this present day.

"Which is to them an evident token of perdition." Yes, "by their fruits ye shall know them." Out of the abundance of the heart

the mouth speaketh. Their description is found in Jude 4, 8-12. So their opposition to the Lord's Book, the Lord's servants, and the Lord's church is indicative, or an evident token or sign of their perdition. They may have on sheep's clothing, or come as messengers of light, but their true character will show through.

"But to you of salvation." When we think of the assurance of salvation we generally think of the fruit of the Spirit (Gal. 5:22); but here is a proof that comes because the Devil is seeking to destroy. The individual who can profess Christianity and get along with Satan is on dangerous ground.

"And that of God." This has been, is, and shall be, the only way of salvation (John 1:13). The salvation of the Bible is by grace (Eph. 2:8), and only by grace (Rom. 11:6) so never by human merit or human effort (Titus 3:5).

Verse 29

"For unto you it is given." Here we have the proof of the fact salvation is of God. It is the gift of God (Rom. 6:23; Eph. 2:8; II Cor. 9:15; John 3:16; 10:27,28).

"In the behalf of Christ." This is a blessed privilege, as both our salvation and our suffering for Christ will rebound for His glory.

"Not only to believe on Him." Faith is the gift of God as it is the product of the Holy Spirit and the Word of God (Gal. 5:22; Rom. 10:17).

"But also to suffer for His sake." To be associated with Christ in such a close way as to have the adversaries to strike at Christ because they see Him in us is a blessed privilege (Matt. 5:10-12; Acts 5:41; I Pet. 4:13-16).

Verse 30

"Having the same conflict which ye saw in me." Paul could rejoice he was privileged to suffer for Christ, and reminded the Philippians of this experience which they had personally seen and were now experiencing themselves (Acts 16:22-24; Rev. 1:9).

"And now hear to be in me." This serves to tell us Paul was still contending for the faith, for he was still suffering for Christ's sake.

Chapter 2, Verse 1

"If there be therefore." Immediately we see there is a connection between this verse and the previous verse. The word "if" doesn't mean there is a possibility what Paul is about to say is not true, but since it is true.

"Any consolation in Christ." The word "consolation" means help called along side of. Thank God, our God is a God of consolation (Rom. 15:5; II Thess. 2:16) and has given His children abundant consolation through Christ (II Cor. 1:5). Thereby we can "have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18, 19).

"If any comfort of love." Like a mother soothes her child in affliction, so the Lord in His great love comforts His children. Therefore not only "whom the Lord loveth He chasteneth," but whom the Lord loves, He comforts.

"If any fellowship of the Spirit." The Holy Spirit was sent along side of to commune with us as we travel the discouraging road of this world (II Cor. 13:14; John 14:16-18).

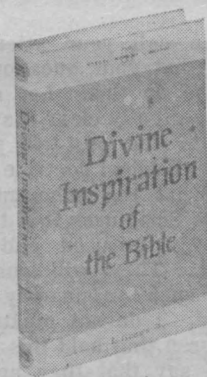
"If any bowels and mercies." How tender God is to His little ones; "Fear not little flock." The Good Shepherd pours in the oil and the wine.

May these thoughts cheer us on in our service for Him.

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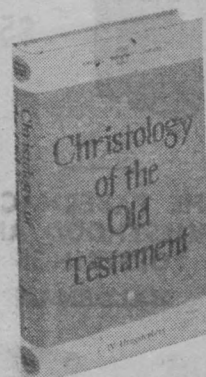
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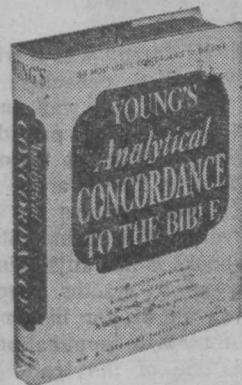
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THE BAPTIST EXAMINER

SEPTEMBER 30, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Why do some pre-trib preachers make fun of and call post-trib preachers heretics?

PAUL
TIBER

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



It is bothersome to me when Baptists make fun of those with whom we disagree. Such action is wholly unchristlike and is therefore contrary to the Scriptures (Luke 6:27,28) — it is really a mark of high discourtesy much like one who would laugh when a blind man trips and falls.

Identifying a person as a heretic, however, is not "making fun" but simply exposing an error and the teacher of the error. Baptist preachers are commanded to do so (1-Tim. 4:1-6).

Since the question does not ask us to explain the "pre-trib" position, I will simply state that I hold to it in spite of numerous and sometimes vicious attacks against it from within our ranks. The biblical evidence for the "post-trib" position ranges anywhere from "thin" to non-existent.

OSCAR MINK
219 North Street
Crestline, Ohio
44827



Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906

Speaking from my own experience, I do not know any pre-trib preachers who view the post-trib doctrine, and its advocates as anything less than serious. I have heard witty remarks from both sides, but as yet I have not heard any comment from either side that could be classed malicious fun. The person who is confident that his position is the correct one does not need to mock or belittle the person who takes exception with him, for he knows, truth always prevails.

I believe in a pre-trib rapture, and my convictions are rigidly firm. I respect the convictions of the post-tribber, and expect him to be true to his convictions. However, I claim the right (and allow him the same) and duty of trying to persuade him to my belief. If my efforts to dissuade the person of the opposite mind is unsuccessful, I must not resort to humorous venerated invectives. The pre-tribber nor the post-tribber while being dogmatic need not manifest a cocksureness that is repugnant. A mealy-mouthed acquiescence which wears the guise of spiritual tolerance is sickening, but indifference born out of cold orthodoxy is the mother of hatred, and ought to be put to death before it sires such anti-Christian offspring. I believe eschatological truth is broader than any individual concept of it, and the person who thinks he has sounded the depths of it exaggerates his learning.

In the broad sense of the word "heretic," every person who does not fit into my doctrinal mold is a heretic. And while it is not when used in this sense a superlative, it does allow for a measure of heresy. I consider every person who holds the post-trib view to be a heretic on that particular point of eschatology. However, that does not mean all their theology is erroneous.

eous. B. H. Carroll held heretical views regarding the millennium, but I am sure the consensus of pre-tribbers and post-tribbers is that he stands in line with the greatest Baptists America has ever produced.

In soteriology and ecclesiology there are certain Biblical lines, which to break demands a cessation of fellowship, but I do not consider the variances between N. T. Baptists regarding the rapture to be sufficient ground for a break in fellowship.

I am determined to be conservative in doctrine and in practice, and at the same time oppose Phariseism which calls for oppressive measure against those which differ with me. Take tolerance out of the local church and it will not long survive; destroy tolerance between N. T. churches and the gates of Hell will soon prevail. Perish the thought, for our Lord has designs to the contrary. Every true church will be perfected, and will walk with their Heavenly Groom in white.

JAMES
HOBBS

712, Box 182
McDermott, Ohio

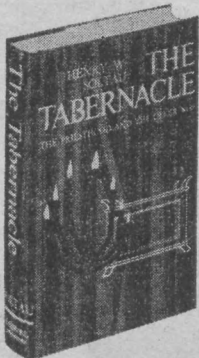


PASTOR
Kings Addition
Baptist Church
South Shore, Ky.

For the same reason that some post-trib preachers make fun of and call pre-trib preachers heretics.

Let me call your attention to the fact that your question states that some do this. Let me also make it perfectly clear that I have no use for the post-trib position. It is not a Biblical doctrine regardless of what the adherents to it say. The Scriptures that they use are grossly misused and misinterpreted. They will answer to God for such an ungodly use of His Word. I do not make fun of my brethren that hold this position nor do I say that they are heretics, but I do know that the post-trib position is a heretical doctrine.

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Any doctrine that takes away from the watching for the imminent return of Christ is of Satan. "Watch therefore: for ye know not what hour your Lord doth Come" (Matt. 24:42). If I seem firm on this, that's the way I want it to be.

No, I do not make fun of them because they have been deceived and will answer to God for allowing themselves to be thus. They are not heretics but that particular doctrine is. I love my brethren that hold this position and can fellowship with them in other truths. Some, and again note the word "some," of them make it impossible to fellowship with them, but some do not.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR

Philadelphia
Baptist Church
Birmingham, Ala.



I am a pre-trib preacher from the crown of my head to the sole of my feet. But I have no desire to call a post-trib preacher a heretic. Though I have not been able to find it I assume post-trib preachers have found some Scriptures that to them, teaches that doctrine. I try to believe they love our Lord's appearing. But they sure are not looking for Him to come today, and not even tomorrow, or next year.

I fear that holding to the post-trib theory will, sooner or later, lead them to start teaching that God is through with the Jews. But in order to do that necessitates spiritualizing the precise Scriptures, or adding to it. But if the post-trib brother is sincere about what he believes I do not believe that I should make fun of him. I just thank my dear Lord that He has given me to believe what He has said without my having to spiritualize a lot of it. Israel means to me the offspring of Jacob. And I am not one of them. Furthermore, there is just no way that I can be one of them simply because I was born a Gentile.

Church Action Final

(Continued from page three)

over the others, nor the least right to enact laws for them" (MacLaine's MOSHEIM, Baltimore edition, Vol. I, p. 39).

Archbishop Whately, a dignitary of the Church of England, referring to the New Testament churches, says: "They were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection, and respect, but not having any one recognized head on earth, or acknowledging any sovereignty of one of these societies over others." Again: "A church and a diocese seem to have been for a considerable time co-extensive and identical. And each church or diocese (and consequently each superintendent), though connected with the rest by ties of faith and hope and charity, seems to have been (as has been already observed) perfectly independent, as far as regards any power of control" (KINGDOM OF CHRIST, Carter's edition, pp. 26, 44).

This is a strong testimony from a Lutheran and an Episcopalian. They would have given a different account of the matter if they could have done so consistently with truth. They virtually condemned their denominational organizations in writing what I have quoted. I might refer to Neander, and to many other Pedobaptists

of distinction who have expressed themselves in substance as Mosheim and Whately have done; but it is needless. Baptists are not dependent on the testimony of church historians. They make their appeal to the New Testament of our Lord and Saviour Jesus Christ. If all the church histories in the world said the monarchical or aristocratic form of church government was maintained from the death of the apostle John onward, they would not be moved by it while the New Testament represents every church a democracy fully competent to transact its own business. "To the law and to the testimony"; "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (Isa. 13:20; II Tim. 3:16, 17).

Baptists have ever regarded every church as complete in itself, independent, so far as its government is concerned, of every other church under Heaven. They have watched with jealous eye all encroachments on church independence. For their views on baptism — its subjects and its act — a regenerated church-membership, and the independent form of church government, they have been persecuted, tortured, put to death. Their blood has flowed like water. From their ranks have been taken martyrs who, having endured "much tribulation," are now before the throne of God. But the principles of Baptists still live, and will live; for they are indestructible — divinely vital — cannot die.

(DISTINCTIVE PRINCIPLES OF BAPTISTS, 1882 edition, pp. 205 - 211).

When Jews Become...

(Continued from page one)

Man says: "Let us cut them off from being a nation."

God says: "They shall not cease from being a nation before Me for ever."

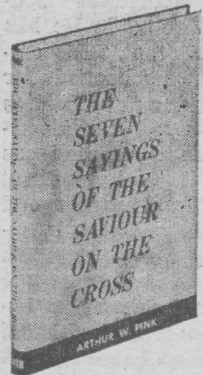
Thus the issue is sharply drawn, and the struggle has been fierce and long; but, as, in the days of Pharaoh, who sought to destroy the seed of Jacob through conspiracy with the midwives, "the people," nevertheless, "multiplied, and waxed very mighty," even so it is today. They thrive upon persecution. The more they are afflicted, the more they multiply and grow (Ex. 1:12,20).

The sufferings of Israel have been in fulfillment of prophecy, as well as the miraculous preservation of the nation from the utter destruction which the other nations have sought to accomplish. We have seen something of this in the former studies of this series. We are now to look at the marvelous future which the God of Jacob has planned for Jacob's seed. Listen to His Word, as it is found in the 46th chapter of Isaiah, verses 3 to 13:

"Hearken unto me, O house of Jacob, and all the remnant of the

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house of Israel, which are borne by me from the belly, which are carried from the womb:

"And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you . . .

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . .

"Yes, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

"Hearken unto me, ye stout-hearted, that are far from righteousness:

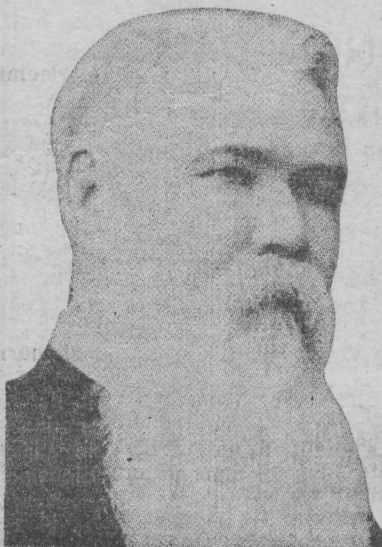
"I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

That is God's name for the Jews: "Israel my glory." One day they shall be so manifested, for His love is upon them, and He has promised Who is faithful. For the present they are "stout-hearted," or stubborn of heart. They are "far from righteousness," for, as Paul explains in the tenth chapter of Romans, "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." They failed to recognize their Messiah when He came to them, though His name for them is "The Lord our Righteousness" (Jer. 23:5-8). But God is by no means through with His people. His faithful promise is sure of accomplishment: "I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

Continued on page 5, column 3)

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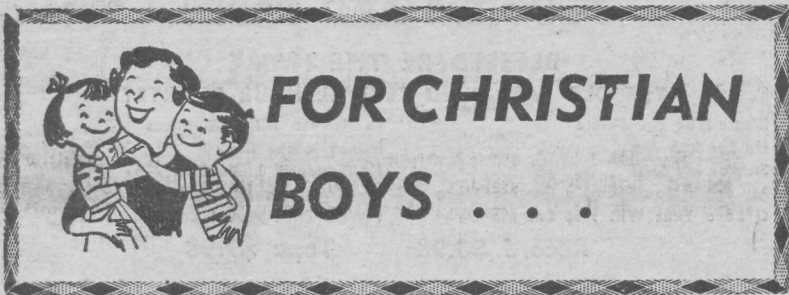
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PAGE FOUR

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

"SOWING AND REAPING"

By ARVEL D. WADDELL
Rome, Ohio

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8).

I remember when I was young this was one of the verses that our Sunday school teacher would have us to memorize. This verse should daily have a tremendous affect on us as Christians. The Devil tells us that we can get by, but the Lord says otherwise. God cannot be deceived or mocked because He is everywhere (omnipresent). God knows all (omniscient), and He has all power (omnipotent).

What a day we live in, a day of opportunity for the child of God. The only Christians who will be affected in their lives will be the ones who live and sow to the Spirit. We should have a vibrant testimony to the saving sovereign grace of God. There are some things that hinder and rob a Christian.

The most obvious is worldliness. John tells us in I John 2:15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We need to say with Paul in Galatians 6:14: "By whom the world is crucified unto me, and I unto the world." We must all confess to our shame that worldliness is a result of our failure to rightfully love God. If we love God as the Bible says, we have our motivation to live a holy life and be not conformed to this world (Rom. 12:2). An antidote for worldliness is Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Wrong values hinder a Christian's effectiveness in this world, especially among young men. In Matthew 6:19-21, the Bible says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where

thieves do not break through nor steal: For where your treasure is, there will your heart be also." Our hearts, where are they? If we could take a peek into our treasure chest in Heaven, what do you suppose we would see? We are soldiers of the cross and God has chosen us. Let us set our affection on things above and heed the advice of Paul in II Timothy 2:4: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." May God help us to realize that we are in a spiritual battle (Eph. 6:11-17). Therefore, we should not be entangled (wrapped up) in the material things of life, realizing that "only what is done for Christ will last."

A lack of consecration will hinder a Christian. We sing: "I am thine, O Lord . . . Consecrate me now to Thy service, Lord . . . By the power of grace divine . . . Let my soul look up with a steadfast hope . . . And my will be lost in Thine." Paul says in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Godliness makes sense. We sing AT THE CROSS which says, "The debt of love I owe . . . Here, Lord, I give myself away . . . 'Tis all that I can do!"

There are many hindrances on our pilgrim journey but worldliness, wrong values and a lack of consecration, have been my biggest faults.

Recognition In The . . .

(Continued from Page Two)
preached the Word unto them. Here is a pastor and his people being united in everlasting affection and esteem of each other. They sowed the gospel seeds together on earth, and they rejoice together in the presence of Christ.

RECOGNIZE UNKNOWN SAINTS

How thrilling it is to contemplate recognition in Paradise of our friends and relatives we have known on earth. But we will not only know those of previous acquaintance, but also we will make new acquaintances. Immediately after entering Paradise the departed spirit will recognize the angels, the saints of all ages and the blessed Trinity. There will be prophets, priests, apostles, martyrs and able preachers. But many will be in this vast host whose names were not written on the scroll of human fame, but were found written in the Lamb's book of life.

In the presence of this vast army of Heaven you can all talk of sovereign love and redeeming grace. You can converse with this great multitude in Heaven from all nations. But, above all others, is the happiness of being with your blessed Saviour Jesus Christ! No pen can describe, no tongue can tell, no heart can conceive the joy of the saved soul at the first sight of the Lord Jesus in glory.

"Somebody was asked how he expected to be occupied during the eternal ages in Heaven. He replied 'I hope to spend the first ten thousand years in beholding the face of Jesus, my Saviour; after that I expect to have time enough to explore the universe and become acquainted with saints and angels'" (RECOGNITION IN HEAVEN by P. Anstadt, p 97, 1895 edition).

yan, said while dying: "Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will no doubt receive me, though a sinner, through the medium of our Lord Jesus Christ, where I hope we shall ere long meet, to sing the new song and remain happy for ever, in a world without end."

How pleasing and pleasant the thought of eternal reunion in the Paradise of God in the Third Heaven! This hope by far surpasses all earthly family reunions. Separation on earth of a family is painful. We can only console ourselves with the thought that we will meet again in the hereafter. There is no permanent separation of a Christian family.

The believing family on earth shares one another's joy and sorrows. They eat at the same table; they sleep under the same roof; they go to the same church; they are buried together in the same graveyard. Heaven be praised! This same family shall be united again around God's great white throne never to be separated again.

Beware young Christian of marrying an unbeliever. It means your happiness on earth will one day end for an eternity. In death

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all ties which are not sanctified by God's grace must be loosed and left without hope of being united again. How dreadful the thought of eternal separation from those we love! Think of never seeing a wife, or husband, or child, or relative, or friend again! Death in such a case is good-by for ever. Oh, may God enable us to labor to bring our relatives and friends to a saving knowledge of Jesus Christ.

When Jews Become . . .

(Continued from page four)

The promises of God are never outlawed. It will not do to say that Israel's faithfulness absolves Jehovah from the obligation to fulfill His promises. It is a New Testament promise that as soon as "the fulness of the Gentiles be come in," then "all Israel shall be saved; as it is written" (Rom. 11:25-27). Israel's restoration and national salvation awaits only the completion of the church. Israel's failure does not set aside God's eternal purpose to bless the world through "Israel his glory." He cannot deny Himself. At the proper time in the program—

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27:6).

Let us now examine some Scriptures showing how God proposes to thus bless the world through His people Israel. We will begin with two passages which should be considered together, one in the Old Testament and one in the New. They are Deuteronomy 32:8,9 and Acts 17:24-27.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of people according to the number of the children of Israel.

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SEPTEMBER 30, 1978

PAGE FIVE

"For the Lord's portion is his people; Jacob is the lot of his inheritance."

GOD'S STRATEGIC NATION-PLANTING

This is the Deuteronomy passage. Notice that it has to do with inheritances. The Gentiles have their inheritance, the nation of Israel has Palestine for its inheritance, and God Himself takes the nation of Israel for His inheritance. Israel is in the midst, and the Gentiles are grouped and placed with reference to "the number of the children of Israel." Now look at the passage in Acts. It is in Paul's sermon to the Athenians:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Taking these two passages together, we learn that, according to God's eternal purpose, the boundaries of the various nations — "the bounds of the people," "the bounds of their habitation" — are arranged by the Most High God for a very definite purpose; namely, "that they should seek the Lord." And, in order that they should thus "seek the Lord," these Gentile nations are geographically located in relation to the children of Israel. The conclusion is irresistible that the seeking of the Lord on the part of the Gentile nations is to be brought about through the ministry of Israel. As we have already seen in these studies, this is the revealed program of God throughout the Scriptures. As soon as the present elective dispensation closes, with the completion of the church, then God again takes up the Jewish nation as such, and through that nation brings universal blessing to all "the Gentiles" upon whom His name is called (Acts 15:13-18). It is to Israel that the word is spoken:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

The divinely appointed center of the earth is Jerusalem:

"Thus saith the Lord God: This is Jerusalem: I have set it in the midst of the nations and countries that are round about her" (Ezek. 5:5)— and, though Jerusalem failed in her testimony in past days, God's determination to make her "the joy of the whole earth," and Palestine "the glory of all lands," will yet find its fulfillment in the sight of all the nations (Psa.

48:2; Ezek. 20:6,15).

It is, of course, the presence in Jerusalem of the returned Redeemer that shall make that city the center of worldwide blessing. It was that same Redeemer who said to Ezekiel, in connection with that prophet's vision of the return of the glory of the Lord by "the way of the east," that is, by the way of the Mount of Olives, "which is before Jerusalem on the east" (Zech. 14:4)—

"Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. 43:1-7).

WHEN THE HOLY ONE TABERNACLES WITH ISRAEL

What a time of joy that will be for redeemed Israel, when the Lord shall tabernacle with them and shall be worshipped by them as their Lord and their God! Little wonder that the Prophet Isaiah sang the peasean of joy addressed to his beloved city, recorded in the twelfth chapter of his prophecy:

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

"Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

"Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

Observe the progression in this chapter. First, Israel is praising the Lord for pardon and restored fellowship, and then declaring among the peoples the good news, until it becomes "known in all the earth." And it all comes about through the dwelling of the Holy One of Israel in the midst of the holy city itself.

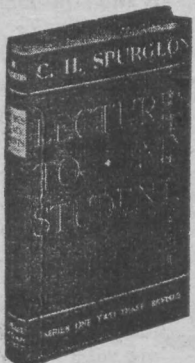
This picture, with the Holy One of Israel in the midst of His redeemed and restored people, is seen in many places in the prophetic books. See, for example, Joel 2:26,27; Zephaniah 3:14-17; Zechariah 2:5,10. In Zechariah 8 it is written:

"Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. "Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country;

"And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness . . .

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, (Continued on page 6, column 1)

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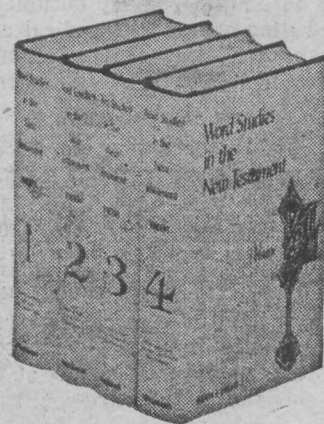
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When Jews Become . .

(Continued from page five)
and ye shall be a blessing.

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

The Word of God is full of such wonderful promises as these, concerning the future exaltation of Jerusalem and Israel. Surely, no one whose heart God has touched can read such promises in cold blood. How glad we should be that Israel, so long downtrodden and persecuted, so long blinded and hardened, is one day to be lifted out of her present low condition, and in fulfillment of Jehovah's promise, established in the place of headship among the nations — the "head, and not the tail" (Deut. 28:13), and then used of God to bring blessings to all the families of the earth! Let us give heed to the command of God's Word in Isaiah 62:6,7, and obey it: Ye that are Jehovah's remembrancers, take ye no rest, "and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

"Zion stands with hills surrounded, Zion kept by power divine; All her foes shall be confounded, Though the world in arms combine.

Happy Zion,
What a favored lot is thine!

"Every human tie may perish,
Friend to friend unfaithful prove;
Mothers cease their own to cherish,
Heaven and Earth at last remove;

But no changes
Can attend Jehovah's love.

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee;
Thou art precious in His sight:
God is with thee,
God, thine everlasting light."

The One Faith

(Continued from Page One)
the good fight of faith? How long should God's churches fight the good fight of faith? Until the appearing of our Lord. God's churches should demand what God says.

The advice that God gives is living advice. Everything that God gives is beneficial to men (v. 15). When Jesus appears, He will indeed let us know who is King of Kings and Lord of Lords. Jesus is the One who brings joy, peace, contentment and fellowship (v. 16). We haven't seen Him, but we will (v. 1).

Tell men who have the wealth of this world not to be highminded, nor to trust in uncertain riches. Don't put your faith or confidence in your wealth. We should give

our money for the glory of God. Men should give that which belongs to God. The tithe belongs to the Lord. Will a man rob God? Yes, God said, you have robbed me in tithes and offerings. What is the responsibility of one member is the responsibility of another. The law of tithing and offerings has never been repealed (v. 18).

That they do good, that they be rich in good works, ready to distribute, willing to communicate. It would be good to be able to say as Hezekiah did a long time ago, when God said you are going to die and not live. Hezekiah turned his face to the wall and said, Lord God, remember how I have lived. God granted him fifteen more years to live. Grace is sufficient to keep us from being disobedient (vv. 20-21).

They had erred from the faith because they had accepted reason instead of the truth of God. Paul's final words to Timothy reflect the chief concern of the epistle. O Timothy, keep that which is committed to thy trust. Timothy was to take every means to preserve the one faith. He was to uphold it and declare it until the appearing of our Lord Jesus Christ. This is the main body of truth that Paul is presenting in this epistle regarding firmness and we must accept this.

I am patiently aware of this opposition of immature hearts regarding firmness. I cannot accept very readily the middle age people opposing truth. I cannot understand old people rejecting the truth. I am patiently aware of the opposition that is offered on the part of unsettled hearts regarding things that are to be preached. This letter is addressed to Timothy, as a man of the one faith that we have been talking about in Ephesians 4:4-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

The Scriptures of God are the source of perfection. The one faith, the Word of God is able to establish a man in the faith, so also were the churches established in the faith. The Word of God is perfect — well enough and strong enough to establish every man in the faith who wishes to be established in the faith. How could it be possible for one to earnestly contend for the faith as Jude told them to if it wasn't already in existence. If it was a reality in Jude's day, then why can't men earnestly contend for it, and why don't all churches demand of their preachers to tell them the truth, the whole truth and nothing but the truth.

We are foolish to believe something that cannot be found in the Bible. We are no longer bond-servants to the laws of man nor the laws of Sinai. Christ died to remove the curse. If we want to know God in any capacity, go to God's school. The greatest teach-

IS "THAT" IN THE BIBLE?



Question:

WHERE DID A PHANTOM HAND APPEAR?

Answer:

At Belshazzar's feast, writing on the wall, Daniel 5:5 — "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote."

er that even God can send is here to teach men wisdom regarding His Word, the Holy Spirit. God's admonition is, "If any lack wisdom let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him."

Young men, if you have an aspiration for the ministry, study to show yourself approved unto God. The Bible is your seminary. The Holy Spirit is your teacher. The nearest place to Heaven on earth is a good church, where they demand the Word of God be preached and where the people live in peace and in love toward each other, being brought together and knit together and molded together and welded together in one body by the truth.

The nearest place to Hell is a church that is filled with distress, distortion, confusion and frustration caused by the lack of respect for the Word of God. God's sheep need a shepherd who will protect His people when the wolf comes. A good shepherd placed there by God through his churches is fearful to be less than a good shepherd, if he knows how to be a good shepherd. May God give grace to be vigilant till Jesus comes.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). Here is a shepherd by the grace of God, that will not permit the sheep to be devoured. A shepherd is able to detect a wolf. By the Holy Spirit the New Testament churches were established in the faith (Acts 16:5). What a shameful dishonourable contrast is found in our day. Even with the New Testament. It is written, men shall depart from the faith, giving heed to seducing spirits and doctrines of demons. But just because it is written that men will depart from the faith, must we? Need we depart from the faith because it is so unpopular to earnestly contend for the faith? Are we who have been redeemed by the blood of Jesus, so ungrateful as to ignore the Word of God as Israel did a long time ago. Would God's churches so prostitute and compromise the Word of God to the extent that God would say, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Notice again in Acts 16:5 and see how the churches were established in the faith and increased in number daily. They were established without deacon boards, without divided Sunday school classes, without brotherhood, without ladies auxiliary, without training union, without seminaries, without associations and conventions, without world wide mission boards, they were established in the faith by the Word of God. Dare anybody go outside the Word of God trying to establish churches in the faith. The churches were established in the faith without these modern innovations. They were established in the faith by the Word of God.

When Christ arose from the dead (Continued on page 8, column 3)

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PAGE SIX

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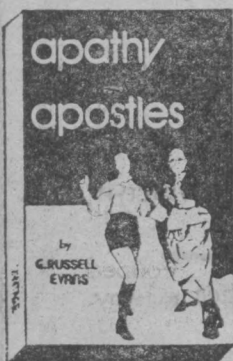
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Pope John Paul I is the new head of the Roman Catholic Church. Speaking to the cardinals who elected him, he announced he would pursue the ecumenical quest for Christian unity. He says the divisions in Christendom remain a "contradiction and a scandal."

Since he became patriarch of Venice in 1969, it has become a kind of ecumenical center for meetings of Catholic officials with Anglicans, Pentecostals, Jews and Protestants and Eastern Orthodox representatives of the World Council of Churches.

He pledged to carry forward "with patience and firmness" the dialogue with non-Christian, and to help peace initiatives in "the turbulent world." These non-Christians are the Communists who have a great voice in politics in Italy and around the world.

In February of this year a book called *THE FINAL CONCLAVE* written by Roman Catholic theologian Malachi Martin hit the newsstands. Mr. Martin revealed that a powerful faction in the Roman Catholic church favors a new pope who will collaborate with the Communist leaders of Eastern Europe. Martin claims this faction thinks such a pope is the best way for the church to survive in a world destined to be largely Communist. Is the new unknown pope the man Mr. Martin warned us about?

Zambia is a landlocked country of some 290,000 square miles. It borders on Angola, Mozambique, and Rhodesia. It is a training camp for black African terrorists and their Cuban and Russians overlords. President Kenneth Kaunda who has been in power since 1964, has ties with the Communist Mozambique People's Liberation Army, who is known for its slaughter of missionaries.

White technicians operate Zambia's zinc, lead, cobalt, and copper mines, and white farmers produce most of the country's foodstuffs.

Among the minorities is a community of Bengal Indians belonging to the sect known as the Thugs or Stranglers — followers of the goddess Khali. They have recruited blacks whom they whip up into a frenzy before sending them out to kill whites and cut out their hearts. It is customary to violate the white women under the eyes of their sons and husbands before carrying out ritualistic assassinations. When it is over the belongings of the victims, including their clothes, are divided between the Bengal Thug and their allied executioners.

The 300 white technicians working in the mines and approximately 10,000 other whites in Zambia have been trying for months to get the attention of Andrew Young. But to date not one word has been spoken in defense of these poor white souls by our pro-communist Ambassador Andrew Young.

LONDON (EP) — The Salvation Army has suspended its membership in the World Council of Churches (WCC) as a result of the \$85,000 grant to the Patriotic Front of Zimbabwe (Rhodesia) by the WCC's Special Fund to Combat Racism.

An announcement of the action was made in the Salvation Army's official newspaper, *The War Cry*. Its editor, Col. Wesley Harris, said, "It is the use of violence to which we raise our objections."

Let's look at some hard facts about teen-age sex in America:

More than 1 million unwed teen-age girls get pregnant every year, and 400,000 of them end the pregnancy through abortion or miscarriage.

The 600,000 illegitimate children who are born each year to teenagers are more sickly than normal, have a higher death rate than normal and tend to become social welfare problems.

Venereal disease among teenagers has skyrocketed to epidemic levels, with the jump in syphilis alone being 500 per cent in the last 20 years.

These 600,000 tiny babies that nobody wants stand as a monument of shame to the sex education in our public schools. The so-called sex education lead children to engage in what they have studied in school.

HARTFORD, Conn. (EP) — The presence of religion to state prisons has been "denigrated beyond belief," according to a retired prison chaplain.

Russell Camp, who served as a chaplain at state correctional facilities for 23 years, said the "psychiatric establishment" in recent years has edged out ministers as counselors for prison inmates.

"The whole religious aspect of prison work has been denigrated to the point where the new state jail doesn't even have a chapel," Mr. Camp said. He added that the Protestant chapel at the state's minimum security facility in Enfield was turned into a commissary about four years ago. "As one of the prisoners said, they sold our chapel for a hot dog."

JERUSALEM (EP) — A rare clay tablet covered on both sides with cuneiform Akkadian script — dated between 1240 and 1230 B.C. — has been found at the Biblical town of Aphek, near the sources of the Na'mein River in the Samaritan foothills northeast of Tel Aviv.

The discovery was made recently at the seventh excavation season directed by Prof. Moshe Kochavi of Tel Aviv University's Institute of Archaeology, assisted by American college students.

The tablet is a 41-line letter from a person called Kukhlina of Ugarit, a famous city in northwestern Syria, to Hayya, the Egyptian ruler of Canaan, who resided at Aphek.

MANILA (EP) — James I. (Boe) Stanley, Southern Baptist missionary to the Philippines who was wounded June 27 in a rebel shooting, plans to return with his family to continue his work in the Bislig area, where the incident occurred.

TORONTO, EP) — The Canadian Bible Society and the Anglican diocese of the Arctic are teaming up to provide a contemporary Bible translation for Canada's 17,500 Eskimos. Ninety-five per cent of the northern people can both read and write in their own language, but the century-old translation now in use is "much further removed from the speech of the people than Shakespeare's language is from present day English," according to Dr. Eugene Nida, United Bible Societies' consultant on the project.

Spearheading the translation are four Anglican Eskimo clergymen.

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The New Testament should be completed within two years. At least 85 per cent of Canada's Eskimos are Anglicans, about 11 per cent are Catholics, and the remainder are Pentecostals or independents.

WASHINGTON, D. C. (EP) — The U. S. House of Representatives, by a vote of 233-189, agreed to extend the deadline for the ratification of the Equal Rights Amendment (ERA) by three years and three months. An amendment to permit states to rescind their approval during the 39-month extension period was defeated by a vote of 227-196. The measure now goes to the Senate.

WASHINGTON, D. C. (EP) — Religious bodies, divided in the controversy over federal income tax credit for tuition, took opposing stands on the issue as a tuition tax credit bill passed through the Senate. The U. S. House of Representatives passed a comprehensive tuition tax credit bill which provided tuition credit for college and non-public elementary and secondary education. The Senate passed the House bill, but deleted tuition credit provisions for elementary and secondary schools.

Roman Catholics and Orthodox Jewish educators expressed disappointment with the Senate action. The Southern Baptist Convention, American Jewish Congress, and Bob Jones University were among opponents of tuition tax credit who are calling for a rejection of all tuition tax credit measures.

NEW YORK (EP) — A black Roman Catholic bishop from Equatorial Guinea has come to the United States to call attention to "the violation of human rights" in

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the tiny, "forgotten" West African nation.

"The object of my trip to this great nation," said exiled Bishop Raphael M. Nze Abuy, C.M.F., of Bata in a statement, "is to expose and explain . . . the destruction of the church and repression of religious freedom, the moral, social, and economic deterioration of the country and its people."

Equatorial Guinea, a small, isolated country at the base of the West African bulge, which once was Spain's only colony in black Africa, had a population of about 350,000 when it became independent in 1968. Over 95 per cent of the population is Christian, the vast majority Roman Catholic. Since independence, the country has experienced an increasingly repressive rule under self-proclaimed President - for - Life (Francisco) Macias Nguema Biyongo Nguema Ndong.

According to Bishop Abuy, backed by estimates given by Western diplomats, "tens of thousands" of people in Equatorial Guinea have been murdered during the rule of President Nguema. The Roman Catholic Church has been outlawed by President Nguema, a baptized Catholic who now considers himself a Marxist and an atheist. All churches have been closed down. Foreign missionaries have been expelled from the country. More than 30 native-born Catholic priests and at least 100 religious Catholic women are known to be in prison.

The National Council of Churches reports that American Baptist Churches (formerly known as American Baptist Convention and the Northern Baptist Convention) has the third highest proportion of women clergy among the ten

major Protestant denominations in America.

SANFORD, N. C. (EP) — A local clergyman who is president of the Baptist State Convention's General Board has gone on record as supporting the legalization of the sale of liquor by the drink. His stand differs from the position of the General Board, which opposed mixed alcoholic drinks even before the North Carolina Legislature approved a "local option" bill in June.

He is Bob D. Shepherd, 47, pastor of the First Baptist Church of Sanford, who, in announcing his support of liquor by the drink, said he was doing so because it would eliminate the current practice of "brown bagging" in the state.

At the Southern Baptist Convention which met in Georgia this year Douglas Watterson of Knoxville, Tenn., was elected first vice-president over Anita Bryant (6,807 to 3,272). Watterson believes in and has been active in the ordination of women.

William Self was elected second vice-president. Self was the only messenger at the 1975 Georgia Convention that would not vote to "reaffirm their faith in the entire Bible as God's authoritative, authentic, infallible Word of God." When asked why he refused to vote with his fellow messengers, Self refused to comment. (Adapted from *THE SOUTHERN BAPTIST JOURNAL*, Sept., 1978).

During February of this year, approximately 300 residents of Hamburg, Germany, both young and old, met in St. Petri-Kirche's (St. Peter's Church) soul counseling center to discuss, "The Unperfect Marriage." About a dozen seminar groups, under the leadership of Pastor Gunnar von Schlippe, age 51, and his counseling staff, came to the rather astonishing conclusion: Infidelity is not adultery. Also, homosexuality should be recognized and understood as marriage.

I ask the reader to remember that Higher Criticism of the Bible had its beginning in Germany. Here are some of its fruits.

By a vote of 60 to 30 the Senate accepted an amendment by U. S. Sen. Ernest F. Hollings, D-S.C., which struck a \$2.5 billion provision of direct grants to private and parochial schools from the Education Act amendments of 1978. This bill amends and extends the ESEA bill passed in 1965.

DeHaven Memorial Baptist Church, LaGrange, Ky., named Nancy Daniel of Richmond, Va., as minister of education and youth. This is a Southern Baptist Church.

There are more evangelicals behind the Iron Curtain than in Western Europe! The persecuted Baptist Church of Romania is the fastest growing church of Europe,

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adding 20,000 converts a year.

More than one-third of Norway's 1700 churches are closed and empty each Sunday for lack of clergy. Does this bother people who profess to be "missionary" Baptists?

All Africa is composed in a religious sense of 41.7 per cent Muslims (mostly in the north, 40.6 per cent Christian (a clear sub-Saharan majority), and 17.7 per cent pagans. But despite the importance of religion in Africa, it is swiftly going Communist.

DONEGAL (EP) — The decline in the number of Protestants in Ireland was described as "devastating," a Social Study Conference was told here. Delegates were informed that since 1926, the Anglican population had fallen by just over 40 per cent, the Presbyterians by just over 50 per cent and the Methodists by 47 per cent. Roman Catholics make up about 95 per cent of the population in the land.

Peter Vins, son of imprisoned Baptist leader Georgi Vins, was beaten for no reason upon arrival at a labor camp in the Western Ukraine, USSR, according to a re-

(Continued on page 8, column 1)

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THE BAPTIST EXAMINER

SEPTEMBER 30, 1978

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TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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

"What's Happening"

(Continued from page seven)
port from the Center for the Study of Religion and Communism at Keston College in Kent, England.

Vins, who is serving a one-year sentence, is working in a quarry in good spirits, according to his mother who recently visited him. The work is taxing for Bro. Vins because he has been in weak health since childhood, the reason for which he was exempted from military service.

The Census Bureau officials of Washington, D. C., report that there were nearly three legal abortions for every 10 babies born in the United States in 1975. New York State reported more than six abortions for every 10 babies, while the District of Columbia re-

ported more than twice as many abortions as live births. Some six million unborn babies have been killed since January 22, 1973, when the U. S. Supreme Court legalized abortion on demand during the entire nine months of pregnancy.

At the present time there are about 2,300 English-speaking missionaries at work in Western Europe. This is less than were working at the turn of the century.

SCHAUMBURG, Ill. (EP) — Dr. Robert T. Ketcham of Chicago passed away August 21. He was 89 years of age. Dr. Ketcham's long and varied ministry included pastorates of some of America's leading Baptist churches. He was instrumental in the separatist movement leaving the Northern Baptist Convention in 1932. This move signaled the founding of the

General Association of Regular Baptist Churches. In 1966, he became National Representative for that association.

GLENDAL, Calif. (EP) — Pastor Richard Wurmbrand, founder of Jesus to the Communist World, reported here that the director of the Hong Kong office of his mission was recently beaten and stabbed by intruders. He said Samuel Yang was attacked by a woman and two men who demanded that he surrender all records, especially names and addresses of contacts in mainland China.

WASHINGTON, D. C. (EP) — The suicide rate among young people in the U. S. has tripled since 1955, and an estimated 5,000 youths between ages 15-24 commit suicide each year, according to available statistics.

Statistics of the Public Health Service reveal that the suicide rate for 15-20 year-olds has increased from 4 per 100,000 people in 1955 to 11.8 per 100,000 in 1975.

New studies show that the suicide rate affects youths of nearly all social, economic and racial backgrounds. The rate for blacks, which used to be about half that of young whites, has now reached about the same level as whites. Young women attempt to kill themselves three times as often as young men, but four times more men than women actually commit suicide.

"Statistics show there are 11.2 million alcoholics in the U. S., up 20 per cent since 1974. One million of these are women of child-bearing age," she said. "Unfortunately, the most innocent victims of the problem of alcoholism among pregnant women are the unborn children."

Mrs. Gee told the delegates: "Statistics show that more than 10,000 annually are killed by liquor, while only one is killed by a mad dog. We shoot the dog but license liquor."

MOSCOW (EP) — Joseph Bondarenko, a Baptist preacher from Riga, Latvia, has been sentenced to three years in a strict-regime labor camp on a conviction of organizing a demonstration and resisting an official. The preacher, who has already spent five years in labor camp in the Caucasus, was sentenced in Krasnodar. He was arrested in that city in May with some 400 other Christians who were prevented by police from the meeting in an officially registered Baptist Church.

The One Faith

(Continued from page six)
He gave gifts to the churches. God gave the things that were necessary and essential for the perfecting of the saints. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). In that list that God gave to the churches, do you see deacon boards, divided Sunday school classes, men's brotherhoods, women's auxiliaries, conventions, and all the modern innovations of men?

What was it that was instrumental in increasing them in numbers daily? "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily" (Acts 16:4-5). What caused men to come to God's churches in that day and time? It was the truth that God's people delivered from Jerusalem. They were established in the faith by the truth they learned from the apostles.

The churches and the apostles

at Jerusalem learned what they taught from Jesus Christ: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28). Did we not see that happen on Pentecost? God set in the early churches just exactly what the early churches needed and they were established in the faith. This is what we must abide by if we have peace in our churches.

Ecumenism . . . Bible

(Continued from page one)
the assembly.

JOINT TRANSLATION PROJECTS

The Secretary of the Italian Bible Society reported that during 1975 Pope Paul VI distributed during his personal audiences 300,000 copies of the Epistle of James, specially prepared by the United Bible Societies and the World Catholic Federation for the Biblical Societies and the World Catholic Federation for the Biblical Apostolate. In this way the common language translation in Italian, a joint project of the U.B.S. and the Libreria Dottrina Cristiana was given explicit Vatican approval. The complete common language New Testament was published in November, 1976. Bishop Ablondi said that two Catholic priests are working for the Italian Bible Society for the distribution of this New Testament, with the approval of their Bishop, and that the translation of the Old Testament started after a seminar held under the auspices of the United Bible Societies during June 1977. The Ludwigshafen assembly was informed that the Italian New Testament was presented to the Bishops attending the Synod in Rome as "an example of a modern dynamic equivalent translation, and as a model of interconfessional co-operation."

ECUMENICAL VERSIONS IN EUROPE

The article on "Common Witness" refers also to an ecumenical Spanish translation, a joint project of the United Bible Societies, La Casa de la Biblia, and La Biblioteca de Autores Cristianos. Publication of this translation with inter-Societies, and two Roman Catholic priests were invited to join the two Protestant translators.

The ecumenical translation in French, complete with the Apocrypha is described as "one of the first Bible Society productions with Deutero-canonicals since the war. Common projects between Catholic clergy in France and the French Bible Society, according to this report, have been "numerous and varied." The writer notes that in Canada the Canadian Bible Society considers itself "totally at the service of Catholic Bible work, which experiences a great renewal."

Interconfessional Bible work in Austria, the German Federal Republic and Switzerland includes

the publication of Scripture portions which are jointly distributed, and the "Gute Nachricht" (Good News) New Testament. The Dutch counterpart of this version, "Groot Nieuws voor U" is the joint property of the Katholisch Bijbelwerk and of the Netherlands Bible Society. In Great Britain "Today's English Version" (Good News for Modern Man) is accepted by Protestants and Roman Catholics, and used in numerous joint projects.

INTERCONFESSIOAL CO-OPERATION IN LATIN AMERICA

The report refers to a "United Bible Societies meeting in Europe at which the Secretary of the American Region" stated that the Spanish Bible in the "Version Popular," with a revision of the New Testament, will soon be published together with the Deuterocanonical (Apocryphal) books. In Latin America more than twelve seminars for the "Biblical Apostolate" have been held under the leadership and with the participation of the Bible Societies. A Roman Catholic priest is employed as a confessional notes and comments was due early in 1978, and would play an important part in the co-operation between the churches in Spain, allowing "Spanish Catholics and Protestants to present themselves together in a new light" to the people of their country.

The common language translation in Portuguese to be published in May, 1978, was prepared under the guidance of the United Bible distributor in the Mexican Bible Society.

A Committee for Common Bible Projects meets periodically to discuss common projects in the "Third World," and the United Bible Societies and the World Catholic Federation for the Biblical Apostolate co-operate closely in their plans to promote common translations.

Joint Work On The Apocrypha in The "Good News Bible"

A news item on "new work for Walter Abbott S.J." reports that after his last official function as representative of the Secretariat for Promoting Christian Unity at the Assembly in Malta in April, Walter Abbott plans to begin work on an annotated edition of the "Good News Bible," including the Apocryphal books. "The dynamic equivalent translation of these books has been completed by Catholic and Protestant scholars working together under the auspices of the American Bible Society."

The same article explains that "the Vatican considers that the international co-operation between the United Bible Societies and the World Catholic Federation has reached such a stage of maturity and development that most questions of policy and practice can be resolved at that level of consultation, and that a staff member of the Secretariat for Christian Unity will continue to act as official liaison between the U.B.S. and the Federation."

(QUARTERLY RECORD of Trinitarian Bible Society, July-Sept., 1978).

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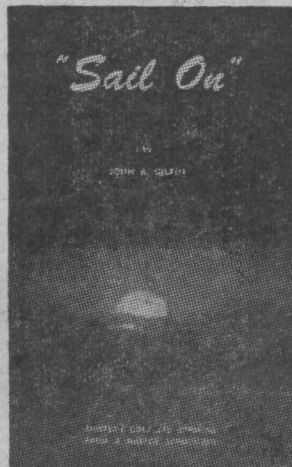
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