

Baptists Who Rejected The Universal Invisible Church Theory

Almost without exception, modern Baptists teach the concept of a universal, invisible church. Those who hold to covenant theology maintain the true church is the total sum of all the elect of all ages. Dispensationalists make the true church to consist of all the saved from Pentecost to the rapture. Both ideas ignore the primary meaning of the Greek word for church which can mean only an assembly of people. They also ignore the predominate usage of church in the New Testament which all admit means an assembly.

By reading books by liberal Baptists you would get the impression that the local church is a necessary evil, or at least, secondary in importance. This idea of a universal, invisible church is subversive to all local church affairs and promotes the ecumenical movement. Hundreds of liberal theologians the

world over can be found who believe this doctrine. But can so much as one liberal theologian be found who holds to the view of the local church only? Will my Reformed Baptist brethren please cite me to just one? Why can't liberal theology endure Landmarkism?

Contrary to popular belief, there have been many leading Baptists who lived in America who rejected the dogma of a universal, invisible church. They did not all live in the South. They were found throughout America. Following are some who opposed the now popular theory of a universal, invisible church:

J. W. Porter (1863-1937), attorney, pastor, publisher, and editor of the WESTERN RECORDER, said:

"The invisible Church is an unreal ideal, unorganized organization, that is intangible, inaudible and incomprehensible. It has never



J. W. PORTER

had a meeting and is without a local habitation, and minus a membership. It does not preach the

Gospel; does not baptize and gives nothing for the temporal or eternal welfare of a wrecked and ruined world. It has neither a mission nor a commission, and is without doctrine or deeds.

"The only possible apology for this unfumigated figment of fancy is to make some one feel that he is a member of a church, when he is not. A Christian (?) Scientist (?) would say it is an 'illusion of mortal mind,' or, to speak more accurately, a suggestion of the lack of a mind.

"There is one thing about this ethereal phantom that may commend it to some people—it never exercises any discipline. In fact, it is somewhat after the similitude of a cemetery—those who are out don't want to get in, and those who are in can't get out, or be turned out. Really, the tantalizing nonentity known as the invisible church reminds us of the man who said:

"If you were I, and I were you, and we were both of us, which one would you be?" We give it up."

Jesse B. Thomas (1832-??), professor of Newton Theological Institution and a prolific writer, said: "A church universal, composed of a disintegrated, unorganized throng of 'members of all churches,' is from the functional point of view inconceivable. And how could an indistinguishable, unrecognizable company of God's elect, the invisible Church, serve either the one purpose of a church or the other. A perverted 'ecclesia' is, to borrow Paul's phraseology, no 'ecclesia'" (THE CHURCH AND THE KINGDOM, page 275).

A. W. Pink (1886-1952), a profound scholar and a prolific writer, said: "Now the kind of church which is emphasized in the New Testament is neither invisible nor (Continued on page 3, column 1)

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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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Prophecies Concerning The Gentile Nations

By OSCAR B. MINK
Crestline, Ohio

PART II ETHIOPIA

I am surprised, that the Free World was surprised when Ethiopia adopted communism, and allied herself with Russia. Over 2,500 years ago the Holy Spirit-inspired Prophet Ezekiel said that Ethiopia would be one of Russia's allies in the invasion of Palestine (38:5). The U.S. over a long period of time gave Ethiopia millions of dollars in foreign aid. This waste of the taxpayers hard earned dollars could have been prevented had our heads of government believed God rather than man.

IRAN, OR OLD PERSIA

Modern Iran, which is ancient

Persia, is supposed to be one of the strongest allies of the U.S. in the middle east. Recently, the Shah of Iran made a State visit to Washington and Mr. Carter, and he was given the red carpet treatment. But alas it is true, like Ethiopia, when Iran can no longer get what it wants from the U.S., she too will turn to Russia and communism. The free world will be shocked and bewildered at Iran's change in policy, but again, this very event is foretold by the Prophet Ezekiel (38:5). The best foreign policy guideline for the U.S. is Bible eschatology but unregenerate legislators would mock such a proposition. Ethiopia and Iran will stand on the left hand of Christ at the judgment of nations.

CHINA, AND THE FAR EAST

We will now turn our prophetic periscope toward the far east. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16:12).

There are three major powers in the far east: China, Japan and India. (Continued on page 6, column 4)

NINETY-FOUR GOLDEN YEARS

Oh, what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy,
That other people don't!
To weep and sigh because I'm
blind,
I cannot, and I won't.

Imagine a little eight year old girl writing that poetry! More than that, she was blind! But the poem reflects her happy and cheerful disposition as well as her positive gift.

During her long life of 94 years Fanny Crosby continued to write poetry and produce more than 8,000 hymns. This "sweet singer of the night" lost her sight when only six weeks old. Taken sick at that time her eyes had to be poulticed. Through a mistake someone used a wrong poultice with the result that Fanny never saw the beauties of the world about her. Yet her happy (Continued on page 8, column 3)

Halliman Begins New Permanent Building

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends,

Greetings to each of you in the name of our dear Lord.

I would like to offer my apologies



FRED T. HALLIMAN

for being so long in between letters reporting on the mission work. Normally, it is not so long between my reports. We trust that our Lord

continues to watch over each of you. Here in Papua, New Guinea, we continue to enjoy the wonderful blessings of the Lord including good health. So far, I have seldom ever known what it means to be sick other than a cold now and then and for the past year I have stayed clear of colds. Not too long ago, I had a slight cold, the first in a year.

The mission work here continues to make progress. I suppose we could say that it has settled down now to a normal mission work. By normal, I mean that it continues to grow, but not in leaps and bounds, as it has at some other times. For any work to be on a complete standstill and never show any signs of progress, I would consider this to be below normal. As those of you that have been following this work in T.B.E. for the past several years will recall, there have been times when the work here was far above normal growth.

There are some that are being saved now and occasionally a new place will be opened up for preaching services. Perhaps, there comes a time in every mission field though, sort of like the man that was telling about the grass field. (Continued on page 5, column 5)

God's Intentions Plus Man's Inventions

ROY SNELL
Charleston, West Virginia

Bible believers and Christian scholars who are intellectually honest will admit to some knotty and thorny passages found in our beloved King James translation of God's Word. In some instances sincere and renowned and learned theologians have come up with entirely different views as to sections of our Bible. This in no wise engenders and question as to the veracity and trustworthiness of our written "way," but only proves the fallability of finite man and bears out the fact that he has his treasure in an earthen vessel.

However, and any difficult passages notwithstanding, there is one command from our Lord that is crystal clear and needs no Greek scholar with his subtle nuances and varying shades of meaning. Our Lord has said that we are to go into all the world and preach the gospel and this injunction leads me into my subject for this discourse—God's intentions plus man's inventions.

Jesus has said to go and preach but our modern evangelists, ever prone to cater to the flesh, have changed the commandment to go and entertain the church and the world and preach a little gospel somewhere near the end of the service. As a result, we have been bombarded with "chalk talks," ventriloquists, magicians, puppet shows and ever so many accordians, trumpets, trombones, guitars, plus a vast assortment of "profes-

sional" song leaders. All of these may be a desirable adjunct to the ministry, but I find myself growing increasingly impatient with the most of these shenanigans.

More often than not the "professional" song leaders are real "joy-boys" with some worn out clichés such as, "You're not standing on the promise, you're sitting on the promises." Then they will proceed to berate the audience by telling them that they have faces just like grandpa's mule. To overcome the mule-faces they will then

Continued on page 7, column 4

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE FAULTLESS MULTITUDE

"So you, who were once estranged from Him, and hostile in disposition as shown by our wrongdoings, He has now reconciled by His death in His human body, so as to present you consecrated, faultless, and blameless in His presence" (Col. 1:21-22 Williams' Translation).

In this blessed text is put forth some wonderful truths. First, there is seen the awful condition of the elect by nature. Second, the plan and person by Whom reconciliation is accomplished. Third, the glorious future day when

Christ will present all His spiritual seed faultless before the Father. The whole scheme of redemption is given in a nutshell from grace to glory.

A FAULTY PEOPLE

By nature man is wicked in the eyes of a holy God. His faults are many. The Scripture enjoins upon him the confession of his faults in James 5:16. Unless man had faults, there would be no reason for God to command him to confess his foolishness, failures, frailties, fickleness, folly, and faults. Some try to excuse their

faults; others attempt to cover them up from the public eyes of men. Still others, unable to see their own faults, take the utmost pleasure in pointing out the faults of others.

Our faults are so numerous we are never able to discover them all. Hence the psalmist remarked: "Who can understand his own errors? Cleanse thou me from secret faults" (Ps. 19:12). All men have unknown sins. The best saint on earth has such. Some faults are hidden from the public eye and (Continued on page 2, column 1)

Some Gleanings From Baptist History

By MILBURN COCKRELL
Editor of The Baptist Examiner

John Corbly was born in England in 1733 near London and came to America at the age of 14. Corbly eventually made his way to Winchester, Virginia, where he married Abigail Bull. Soon after their marriage they moved to Berkeley County. They had four children: Margaret, Rachel, Priscilla, and John Jr. Mrs. Corbly died in 1768.

The violence of persecution drove this Baptist minister from the "old dominion" in 1768 into the southwestern portion of Pennsyl-

vania, then a mere wilderness. Corbly remarried in 1773 to Elizabeth Tyler. They had five children: Delilah, Elizabeth, Isaiah, Mary, and Nancy.

According to the minutes of September 1775, of the Great Bethel Baptist Church of Uniontown, Pennsylvania, Elder John Corbly, who after suffering persecution and imprisonment in the Culpeper (Virginia) jail at the hands of the established church for preaching the doctrine of soul liberty and believer's baptism came to this section prior to 1771, and was known as the ablest preacher of his time.

In Pennsylvania he assisted in planting Baptist churches. John Sutton, a native of New Jersey, faithfully co-operated with him. In 1775 he became pastor of the Goshen Baptist Church on Big Whitely Creek, Greene Co. Richly endowed both by nature and grace, his ministry was one of great success. Corbly was a zealous missionary and was instrumental in organizing a number of Baptist churches in the Monongahela Valley.

At the age of 42 and on Nov. 5, 1775, he constituted a church at Forks-of-Cheat, now Stewartstown, West Virginia, with 12 members. He became its first pastor. This was the first branch church planted by the Great Bethel Church. The minutes also state: "Resolved that our brethren at Forks-of-Cheat be granted their request for a constitution." It seems Bro. Corbly was its pastor until his death.

(Continued on page 6, column 1)

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BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
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BRIEF NOTES

The Grace Baptist Church, Spring at Clendening, Gladwin, Mich., and Pastor Sam Wilson will have an ordination and fellowship service December 9. The fellowship begins at 10:00 a.m. on Saturday, and the ordination of Bro. Sam Wilson at 2:00 in the afternoon. The church will serve dinner and supper to those who attend. They invite any one able to attend these services. For more information, write Bro. Sam Wilson, 1490 N. Spring St., Gladwin, Mich. 48624, or call him at 1-517-426-9019.

The South Youngs Baptist Church, 4230 South Youngs, Chocataw, Okla., and Pastor Doyal Swinney will host a Bible Conference December 1-2. The Friday night meal is at 6:00 p.m. to be followed by services at 7:00 p.m. Services will begin at 10:00 a.m. on Saturday and continue into the night. The noon and evening meals will be served on Saturday. For more information contact Pastor Swinney by writing to 11918 SE 32, Chocataw, Okla. 73020, or by phone at his home at 732-4182 or at church 681-9478.

Faultless Multitude

(Continued from page one)

from the private eye of the person guilty. There are sins hidden in the spirit and inward disposition. Although our faults may be secret to us and others, they are an open book to God. Even secret sins are in the light of His presence. True believers stand in need of the cleansing of sanctification from their unknown sins.

Men may not be able to find fault in us. The presidents and princes of Babylon could find no fault with Daniel (Dan. 6:4). The princes of the Philistines could find no fault in David (I Sam. 29:3). But even when we are faultless in the eyes of all men on earth, we are not so in the eyes of the Holy One. To an all-wise God "All our righteousnesses are as filthy rags" (Isa. 64:6).

Some of the greatest saints who ever walked the highway of God's

will have been momentarily "overtaken in a fault" (Gal. 6:1). A true Christian does not habitually make a practice of sinning. Yet there are times due to the old depraved nature his passions and pride get the better of him. He sins before he is fully aware of his transgression. Sin takes him off guard by its tempting powers. But to be overtaken in a fault is one thing, and to go out and overtake a fault is totally another matter.

Unsaved men are not without fault. Our nation is not faultless, nor is our form of government perfect. Even the old covenant which God gave to Israel was not without fault (Heb. 8:7). The Baptist churches of our day have many faults and are largely in a state of apostasy. The faults of the human race and the whole world are legions and ever increasing daily.

A FAULTLESS PERSON

Amidst all the foolishness, filthiness, and faults of men on earth, it is wonderful to remember that there was on earth one faultless Person. Some 1900 years ago Governor Pilate examined Jesus Christ in Jerusalem and declared: "I find no fault in this man" (Luke 23:4). The judge of this Roman tribunal could find nothing obnoxious to his court nor anything worthy of death. No evidence had been presented to prove Jesus Christ was guilty of a breach of either the law of man or God. Pontius Pilate declared a second time in the judgment hall: "Behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him" (Luke 23:14).

During His ministry on earth Jesus Christ said to His critics: "Which of you convinceth me of sin?" (John 8:46). His enemies at times accused Him of many crimes, but all their accusations were groundless lies and malicious falsehoods. There was no fault in Jesus Christ in word, way, work or walk. The Lord from Heaven could honestly and truly say that the Prince of this world (Satan) had nothing in Him (John 14:30). There was no evil nature in Christ for Satan to tempt and to cause to sin. Jesus Christ lived and died without fault before man and God.

Judas, who sold Him out, admitted: "I have betrayed the innocent blood" (Matt. 27:4). Pilate's wife said to her husband: "Have thou nothing to do with this just man" (Matt. 27:19). Of the Saviour Paul told the Corinthians that He "knew no sin" (II Cor. 5:21), meaning Christ had no fault of His own. Our Lord is "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Oh, how marvelous His Person! He is outwardly and inwardly holy. He never did any injury to any person or his property. He never had any improper desire or passion. He mingled with sinners, but He was separated from their principles and practices. He "did no sin, neither was there any guile found in his mouth" (I Pet. 2:22).

A FAULTLESS PLAN

A faulty people could only be redeemed by a faultless Redeemer, Jesus Christ, the Antitype of the faultless lamb in the Old Testament types, is the only proper means of purification to the believer. In the body of His sinless flesh, He reconciled us that believe to God. Christ suffered the penalty of the law we had broken so God could justly pardon our sins. The death of the faultless Saviour is the means of bringing the sinner to a willingness to be reconciled to God. Christ in His faultless flesh accomplished God's purpose in sovereign grace.

By the faultless blood which Christ shed on Calvary His people were justified (Rom. 5:9). His immaculate blood made us faultless in the sense of justification. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). The spotless Lamb of God gave His life to "purify unto Himself a peculiar people" (Tit. 2:14). Jesus Christ "loved us and washed us from our sins in his own blood" (Rev. 1:5). Heaven be praised! The blood of the Holy One of God "cleanseth us from all sin" (I John 1:7). The death of Christ made His covenant

HE IS ALWAYS GOD

God is not only God of the hills,
But in the valleys our Lord we can know.
He is God of the mountain peaks and heights;
He is God when through dark days we must go.
In valleys we can have great victories.
On mountaintops we often do not grow.
But God pre-arranged to bring us down
It is a place where His will we can know.
Paul dropped down from out of the Third Heaven
To find a thorn in his flesh must remain.
His God of mountaintop experience
Was in the valley; and His will was gain.
Job took a post-graduate course in valleys;
With God He was more closely acquainted.
In jail, John the Baptist said: "Art thou He?"
Even John had a heart that fainted.
We have to know in agony of prayer,
When there is no sun and there are no thrills,
There's a fight of faith and a rest of faith;
He is the God of valleys as well as hills.

(I Kings 20:28)

Herb Engelson

people holy and unblemished and unaccused before the Father.

A FAULTLESS PRESENTATION

It is the purpose of God by eternal election to have a faultless people. Ephesians 1:4 says "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." But the full realization of His purpose will not be accomplished in the ultimate sense until all the elect are faultless in body as well as soul and spirit at the rapture.

Although already justified and progressively being sanctified, we are presently humbled by many infirmities and sins. Our bodies are not yet faultless. The relics of sin will trouble us as long as we are in the sinful bodies we inherited

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from Adam. At the resurrection of the just we will be faultless both in respect to justification and sanctification.

Christ has taken upon Himself the job of presenting us faultless to the Father. Jude 24-25 reads: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." It is the work of Christ to bring the complete number of all the elect to the Father's presence. If so much as one fails to be presented to the Father faultless, it will be due to the unfaithfulness of Christ. This can never be for Christ is able to present us faultless the Bible says. Therefore, all the Father elected, all the Son died for, and all the Spirit regenerates shall be presented to the Father without the loss of one. Following the rapture of the saints, Christ will say to the Father: "Those that thou gavest me I have kept, and none of them is lost" (John 17:12).

After the rapture all the glorified saints will be taken by Christ to the Father's house (John 14:1-3) for this presentation before the angelic host of Heaven. They will go in one great company to the Father's gracious high presence on high. Upon their arrival there Christ will say to the Father: "Behold, I and the children which God has given me" (Heb. 2:13). He may go on to say: "Here are my spiritual seed I died for and puri-

fied from all sins by my blood. Here are your elect sons which I have brought home to glory. Here they stand completely sanctified in body, soul, and spirit and loved from the morning of time."

A FAULTLESS PAIR

There is taught in the scripture a twofold presentation after the rapture of the saints at Christ's coming. First, there is a presentation of all the elect to the Father as seen in Colossians 1:22 and Jude 24. Second, there is a presentation of the glorified church to Christ by Himself: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). Christ will present all the elect to the Father and the sum total of all the true churches to Himself.

These two presentations are not one and the same, for all the elect do not make up the bride of Christ. The aggregate of all the true New Testament churches which ever existed on earth make up the bride of Christ which He presents to Himself. The post-trib position allows no place for the presentation of all the elect to the Father, and it tends to modify to some degree the presentation of the church to Christ. This is another reason I am a pre-tribber all the way. Post-tribbers believe in a single phase of Christ's return to earth. This leaves no time nor place for a visit to the Father in Heaven, nor a marriage of Christ to the church in Heaven. Only the pre-trib position allows a place for the presentation of all the elect to the Father and a heavenly marriage of Christ to the church.

The bride of Christ in the collective sense is all true churches which ever existed on earth. These will make up in Heaven one great VISIBLE church which will be married to Christ. As a virgin was purified and prepared for her husband by washing and by anointing (Ps. 45:13-14; Ezek. 16:7-14), so the church is to be prepared for Christ by the instrumentality of the written Word. A church is formed by the preaching of the Word on earth. Those who savingly hear the Word preached are baptized and added to this holy community. Such a church is kept clean by the constant teaching and preaching of the Word. Pastors

and teachers are given to the church "for the perfecting of the saints" (Eph. 4:12).

The churches on earth have many spots and stains. Their faults are both doctrinal and moral. But when the church appears before the judgment seat of Christ to make herself ready (Rev. 19:7) for the heavenly Bridegroom things will be different. Then free of every deformity, defilement, disfigurement, and disgrace, Christ will present her to Himself as a faultless bride. All Heaven will rejoice and cry: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7-8). Here is a faultless church before the throne of God. Here is the long sought perfect church in knowledge and holiness.

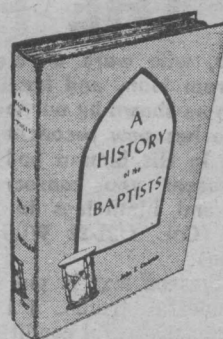
How glorious to be in the presentation of all the elect to the Father! How stupendous to be in the glorious bride which Christ presents to Himself. Some will be in the first and greatest presentation to the Father, but only the faithful members of local churches will be privileged to be in the second presentation.

A FAULTLESS POSITION

For a few moments let us return to the presentation by Christ of all the elect to the Father in Heaven. What a day that will be! It will be the greatest day in the history of man's redemption by sovereign grace! Oh, to be "without fault before the throne of God" (Rev. 14:5)! The God Who sits upon the throne of the universe will examine that great multitude out of all nations. That eye that penetrates all destinies and pierces all darkness shall analyze this huge crowd of people. Then the judge of all hearts shall pronounce them to be "without fault." He will declare that they all "have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:4).

This great multitude of God's elect shall have come from Africa's burning sands, the Laplands of everlasting snow, the low valley and the high mountains, the cities and the countryside of the world. They will have come from various scenes of suffering and surfeiting—from hunger, cold, nakedness, and peril—from prison, sick-beds, and inquisitions—from the battlefields of the world and the martyr's stakes—from even the silent depths of the oceans of the world. There the innumerable company stands before the throne. From this vast host of glorified saints all quarrels are past like dew before the morning sun. Ignorance, bigotry, and uncharitableness is forever excluded. Racial distinctions and national pride have vanished from this multitude in Heaven. Oh, to be numbered among those presented to the Father by Jesus Christ!

What do I care if I never make the headlines of the newspapers! What do I care if I be a stranger to the religious world! Why should I be troubled if the world hates me! Let friends forsake me and relatives ignore me. Nothing really matters except to be owned and recognized as a faultless saint before the throne of God. Jesus promised: "Whosoever shall confess me before men, him shall the son of man confess before the angels of God" (Luke 12:8). Matthew records this saying of Christ in this manner: "Whosoever therefore shall confess me before men, him will I confess also before my Father" (Continued on page 4, column 3)



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Baptists . . . Rejected

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universal; but instead visible and local. The Greek word for 'church' is 'ecclesia,' and those who know that language are agreed that the word signifies 'an assembly.' Now an 'assembly' is a company of people who actually assemble. If they

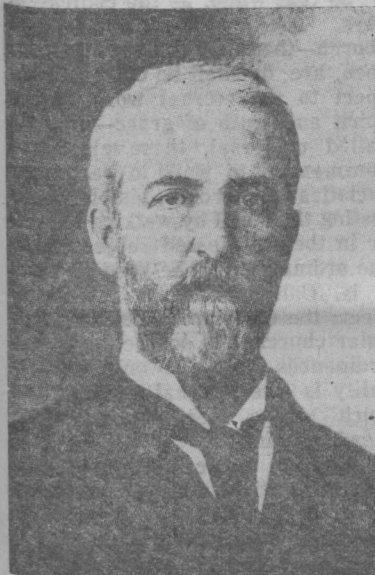


A. W. PINK

never 'assemble,' then it is a misuse of language to call them 'an assembly.' Therefore, as all of God's people never have yet assembled together, there is today no 'universal Church or assembly' (STUDIES IN THE SCRIPTURES, Dec. 1927).

T. T. Eaton (1845-1907) was editor of the WESTERN RECORDER, state paper of Southern Baptists in Kentucky, for twenty years. A reader wrote him and requested that he give the reasons why he believed the word "ecclesia" in Matthew 16:18 meant a local assembly. Elder Eaton replied:

We have seven reasons, but here we will take space for only three,



T. T. EATON

either of which we believe to be decisive.

"1st. It is conceded that, according to the usage of classic Greek, the word 'ecclesia' means a local assembly. It is also conceded that it means the same thing according to the usage of the Septuagint, which is the Greek version of the Old Testament, in use in Palestine in the time of Christ. Can it be believed that our Lord, in using this word for the first time, would, without any explanation, give it a meaning entirely different from what it would be understood to mean by those to whom He spoke?

It is not ingenuous for a teacher, without a word of explanation, to use words to his pupils with a meaning entirely different from what they understood the word to have. Christ knew that the Disciples would understand Him to mean a local assembly by His use of 'ecclesia.' Knowing that, He used the word to them, without a word of explanation. To charge Him with using the word with an entirely different meaning is to charge Him with disingenuousness, and this is not to be considered for a moment.

"2nd. The usage of our Lord Himself compels us to believe that He meant local assembly when He said: 'On this rock I will build my church, and the gates of hell shall not prevail against it.' Christ used the word 'ecclesia,' so far as the record tells us, just 22 times. We will set aside, for the sake of the argument, this passage, Matthew 16:18, as doubtful, and look at the 21 passages, to determine our Lord's usage of the word. Whatever that usage is, must be applied to this passage. In Matthew 18:17, Jesus says: 'Tell it to the church, but if he neglect to hear the church.' This is the local assembly. In Revelation I, II, and III Christ uses the word 'ecclesia' 18 times, e.g., 'the seven churches,' 'to the angel of the church at Ephesus,' etc., and in every one of these cases there can be no sort of question that He means the local assembly. It is Christ that says this, because the one who told John to write what is here recorded, says of Himself: 'I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death.' Again, in Revelation 22:16, we read: 'I Jesus, have sent mine angel to testify unto you these things in the churches.' Certainly here 'ecclesia' means the local assembly.

"Thus in every one of the 21 instances in which Christ uses the word 'ecclesia' there can be no question that He meant the local assembly. The probabilities, therefore, are twenty-one to nothing that He meant local assembly in Matthew 16:18—the passage which, for the sake of the argument, we set aside as doubtful. A probability of twenty-one to nothing is a certainty. Hence, it is certain that Christ meant the local assembly when He said: 'On this rock I will build my church.'

"3rd. Christ, in Matthew 16:18, promised to build His church, which certainly was very dear to His heart. He did not promise to build but this one. If He meant anything else than the local assembly then we have this result, viz: He promised to build His church and then never made the slightest reference to it afterwards; but in speaking on the subject of church twenty-one times, He, in every case, referred to something entirely different from what He promised to build. That He should speak twenty-one times about the church He did not promise to build, and never make the slightest allusion to the church He did promise to build, is simply incredible. Can there be a reasonable doubt that the church Christ spoke of twenty-one times, and the



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For December 10, 1978

Philippians 3:4-8

In these verses Paul is showing by his own experience the helplessness and hopelessness of salvation by human merit or human works, and in contrast to this salvation is wholly through the merit and works of the Lord Jesus Christ. Therefore, it is not the flesh that justifies us before God, but faith in the Lord Jesus Christ (Rom. 5:1; Gal. 2:16).

VERSE FOUR

"Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more." In order to show the uselessness of the flesh, Paul says he is willing to produce his pedigree and religious life, which he knew outwardly to be superior to the self-righteous Judaizers but which he found to be unacceptable before God, and like Isaiah he found "all his righteousness, were as filthy rags in the sight of God" (Isa. 64:6). Again we must say "the flesh profiteth nothing." It cannot please God.

VERSE FIVE

"Circumcised the eighth day." Paul could say like the young ruler who came to Jesus, "all of these have I kept from my youth up." The vast majority of religionists of our day should ponder this thought; for many are trusting in some outward ritual performed in their early life to save them. However, whether performed in early life or later in life it amounts to the same thing. No type, shadow, or ordinance, whether scriptural or unscriptural, will save or help save (Heb. 10:1-4).

"Of the stock of Israel." Salvation is "not of blood" (John 1:13). Paul's human tree was of the favored

only one He did speak of, is the church He promised to build?

"These are three of our reasons each one of which, by itself, we think is decisive. We have four others we will not now give. 'A three-fold cord is not easily broken.'"

(Cited in MY CHURCH, pp. 69-71)

A. C. Dayton (1813-1865), associate editor of the TENNESSEE BAPTIST and president of Houston Female College in Ga., said:

"But, Mr. Courtney," said the strange lady, "let me ask you if the advocates of provincial and national and other associated Churches do not present some texts of Scripture on which they rest their claim. I have heard so often of the Holy Catholic Church, Church militant and the Church triumphant, of the Church on earth and the Church in glory, of the ancient Church, of the apostolic Church, and of the Church universal, that I am sure there must be some Scripture for such phrases."

"You have heard many things for Scripture, madam, which nobody can find in the Bible. Not one of these phrases is there. They are all mere human fancies—very pretty, and in a certain sense sufficiently true; but in the strict and literal Bible sense of the word 'Church,' there is no such thing as a Church, except it be a simple local assembly or congregation of believers, organized according to Christ's requirements, and for the specific purpose which He intended. The Church of Christ is simply the visible judiciary and executive in His visible kingdom."

"But you don't deny that there is such a thing as the Church invisible, as well as the Church visible."

"You can conceive, madam, of a great ideal invisible Republic embracing all those who in every age and country have hated kings and kingcraft, and have longed for freedom. It is not a thing that exists. It never has existed. Yet you (Continued on page 4, column 4)

ored nation of Israel, but even this is no guarantee of salvation. God reminds us in Rom. 3:9 that both Jew and Gentile are "all under sin." Both have sinned and come short of God (Rom. 3:23). Jesus told Nicodemus, a Jew, except a man be born from above he cannot see or enter the kingdom of God (John 3:1-8). He told some in Luke 13:3,5, "except ye repent, ye shall likewise perish."

"Of the tribe of Benjamin." One of the two tribes, which for a time remained loyal to God, while the rest departed. Human valor in our ancestors is a worthwhile trait, but not a saving one. Many people seem to think because they were born in a supposedly Christian nation and in a Christian family, this will put them in God's favor.

"An Hebrew of the Hebrews." The blood line humanly was pure. No trace of Gentile blood. His mother and father were pure Jews. He like the Pharisee in the temple could say, "I thank thee, that I am not as other men are." How Saul glorified in his background. Very few people understand that the whole human race, whether Jew, Gentile, Indian, Negro, etc., is polluted by sin (Rom. 3:10-18).

"As touching the law, a Pharisee." Not only by ritual, but by practice, Saul was active in religion. He was a "conservative." He had a high moral standard. He was not a hypocrite, for he practiced what he preached. He was a defender of the faith as he knew it. He was an orthodox Jew, not a modernist. Although he did not understand the purpose of the Ten Commandments or of the ceremonial law, he believed in them. He believed in the writings of the prophets.

VERSE SIX

"Concerning zeal, persecuting the church." He had a zeal, but not according to knowledge (Rom. 10:1-4). He like many, even to this day, counted the church of Christ, not so-called churches of Christ or Campbellites, as enemies. He sought to rid the world of them (Acts 8:1-3; Acts 9:1-2; I Tim. 1:13). He was very sincere in what

he was doing. He was completely dedicated. He worked hard at his religion and yet was lost.

"Touching the righteousness which is in the law, blameless." He kept faithfully the outward precepts, again like the Pharisee in the temple (Luke 18:9-12). He went about to establish his own righteousness. However, this blamelessness was only in the sight of men, not God; "man looketh on the outward appearance, but God looks on the heart."

VERSE SEVEN

"But." Here we have the greatest about face which can take place in an individual's life.

"What things were gain to me." As Paul evaluated all that he was and all that he possessed before he was converted, (both his position and possessions), he, like the rich man, would have fared sumptuously everyday. He was looked upon as a religious leader. However, when he, under the convicting power of the Holy Spirit, put these things in the spiritual scales of God, he was found wanting; he was the loser and not the gainer.

"Those I counted loss for Christ." He like Moses chose to suffer affliction with the people of God rather than enjoy the pleasure of sin for a season; he esteemed the reproach of Christ to be greater riches than the treasures in Egypt (Heb. 11:24-26). In forsaking all to follow Christ he gained all. He that hath the Son has life; he has all spiritual blessings in heavenly places. (I John 5:12; Eph. 1:3; Rom. 8:32).

VERSE EIGHT

"Yea doubtless." An exclamation of emphasis. Paul has made no mistake. He is absolutely certain about his evaluation.

"And I count." He had counted and still counted. The more he counted the more certain he became.

"All things but loss." Sometimes the world can understand giving up, what they would consider minor things, but not all things. Paul says there is absolutely nothing he counted worthwhile in itself in comparison to having Christ.

"For the excellency of the knowledge of Christ Jesus my Lord." The sweetness of knowing Christ and of Christ knowing us is worth more than all other knowledge put together. Education is fine in its place, but education without Christ is ignorance.

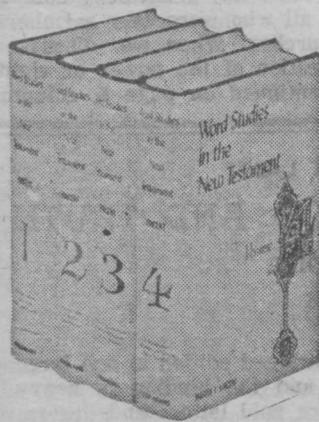
"For whom I have suffered the loss of all things." Paul is saying it was a completed act with a continuing effect. He had already suffered the loss of all things, and no one could debate the issue with him to cause him to change his mind.

"And do count them." He had counted, was counting, and would always count them. Many times the devil shows us the kingdoms of this world and we should always count them worthless in comparison to Christ. However, I'm afraid there are times this is not true.

"But dung." Here is the summarization of Paul's estimation of the possession of this world and also human works or religious works in themselves. They are as refuse. That which is to be cast out as worthless, yea, as detrimental and harmful if kept in our being or our houses.

"That I may win Christ." Paul is here speaking as a saved man, and is not talking about believing in Christ for justification, but of appropriating Him in experience as a Christian. Anything and everything which would hinder us from this is to be cast overboard.

Conclusion: May God give us a glimpse of this great truth. We will continue this thought in our next lesson, the Lord willing.



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THE BAPTIST EXAMINER

DECEMBER 2, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What area do you believe our kind of independent Baptists could make improvements in?

PAUL
TIBER

PASTOR

New Testament
Baptist Church
1272 Euclid-Chardon
Road
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Love!—"let brotherly love continue" (Heb. 13:1).

I am not suggesting that we embrace those who insist upon adhering to major error, but we are a group who will not tolerate those of our own persuasion in such relatively minor variances that often fall into a matter of opinion.

I guess I am saying that love will overlook these areas of disagreement.

Yes, we definitely need more love for one another!

E. G.
COOK

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Birmingham, Ala.

PASTOR

Philadelphia
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Birmingham, Ala.



I am persuaded that our kind of Baptists do more real Bible study than any other group in the world. But if I must say what area we can make improvements in I will have to say that it is in Bible study. Real sincere, prayerful Bible study, done in the light of the Holy Spirit, will make us what Paul said in I Corinthians 1:10 we should be. But during the last ten short years we have gone the other way. Ten short years ago our kind of Baptists enjoyed a fellowship that was the next thing to Heaven on earth. But today we are sorely divided. And one thing I know about it is that it was not the right kind of Bible study that caused the division among us. It is true that Bible study will separate the Lord's people from the world. But I cannot believe that it will separate us from each other.

Some of our dear brethren today deny the imminent coming of our Lord. They seem to be looking for the antichrist rather than for the Christ of glory. But I am unable to find any Scripture that even intimates that the Lord's churches will have to go through the great tribulation. In Daniel 9:24 Gabriel tells Daniel that the seventy weeks are determined upon his people, the Jews, and upon Jerusalem. Absolutely nothing is said about that awful time being determined upon anybody except the Jews. And a careful study of Daniel 9 should convince anyone that sixty-nine of those weeks were fulfilled with the crucifixion of our Lord. That leaves one week, or seven years, not yet fulfilled. And that seventieth week, like the other sixty-nine, is determined upon the

Jews, and upon Jerusalem. In Jeremiah 30:7 that awful time is called the time of Jacob's trouble, and Jacob is the father of the Jews.

I once thought that the great tribulation would come upon everybody in the world. I even thought that people living here in Birmingham, Alabama would have to have the mark of the beast before they could buy a loaf of bread. I got that idea from Revelation 3:10 where we are told that the tribulation time will come upon all the world. But when I studied "all the world" in the light of Luke 2:1, I John 5:19, as well as other references, I was able to make Revelation 3:10 coincide with Daniel 9:24 and Jeremiah 30:7. If this awful time of trouble is to come upon everybody in the world, why did our Lord just tell the ones in Judea to flee into the mountains when they see the antichrist standing in the Holy Place (Mt. 24:14)?

In this church age we are to preach the gospel as set forth in I Corinthians 15:3-4. There is nothing said about our preaching the gospel of the kingdom. But in Matthew 24:14 our Lord says the Gospel of the Kingdom is to be preached in all the world during that awful tribulation time. If our Lord's churches are to go through that time, what will they preach?

There are so many other Scriptures that teach a pre-trib rapture. It would require a book to discuss all of them. In fact, Brother Cockrell has written a book on this subject. If you do not have it, you should. There are other doctrines that have played a part in the division among us. And I firmly believe that a prayerful study of the Word, with an open mind, would bring us all back to I Corinthians 1:10 where we should be, and where we were a short few years ago.

OSCAR MINK
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Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



In every area of endeavor, this side of the believer's glorification there will ever remain room for improvement. The person who has a high opinion of himself is a poor judge of human nature, and the church which thinks it has arrived must have set a mighty low ambition for itself. One of the greatest and holiest independent Baptist this side of Christ owned and lamented his imperfection. He said, "I count not myself to have apprehended" (Paul - Phil. 3:13).

There is much wanting and lacking in all of our efforts to glorify Christ. Knowing this should affect us like it did Paul and cause us to "press toward the mark for the prize of the high calling of

God in Christ Jesus" (Phil. 3:14). In the Scriptures we can ever find a challenge for our time and our talent, so "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). The world judges the church by its worst representatives, or by those in the rear ranks. While this judgment is erroneous, for one can never tell how an army is doing by looking at a deserter, it would, nevertheless, be a great help to the church to put forth a concerted effort to reclaim the erring and dilatory members. This effort will not entirely do away with the need of excessive discipline, but it will reduce the exclusion rate. The greatest need of home mission work is always within the immediate church. There is great joy in seeing the erring or slothful brother recovered, and in the front line of battle with the faithful soldiers of Jesus Christ.

Faultless Multitude

(Continued from Page Two.)
Father which is in heaven" (Matt. 10:32).

To be recognized by Christ as a faithful and worthy disciple who is entitled to the eternal manifestation of the divine favor before the universe shall be an unspeakable joy. Such recognition will outweigh all the temporal pleasures and honors of all generations that have ever lived on earth. Christ will say to the Father: "This poor worthless worm of earth is one of Mine, one of My friends and favorites, who loved Me and served Me on earth. I suffered for him, and he has suffered for Me the reproach of all the world. I confess he is an inheritor in My kingdom before this august assembly of all assemblies."

According to Jude 24, the Saviour is to present all the elect "with exceeding joy." He will be glad to see those He has carried in His heart from eternity, for whose sake He came into the world and died, for whom He interceded in Heaven, and for whom He came a second time to receive unto Himself that they may be forever with Him (John 14:1-3; I Thess. 4:17). Those who have received Christ and loved Him though unseen, and served Him at a loss and hazard of all, will be glad to see Him in all His glory and royalty. How happy will be their hearts when they hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Jesus Christ solemnly promised to own before the angels and His Father in Heaven every person who confesses Him before men as the Messiah and Saviour. But He also solemnly promised to disown all who fail to confess Him as Messiah and Saviour. "But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven" (Matt. 10:33). "But he that denieth me before men shall be denied before the angels of God" (Luke 12:9). To deny Christ before men is to refuse to give Him reverence, trust, obedience, and love which He claims. All who deny Christ will be accused by Him of all their faults and told to depart into Hell. He will not own them as His servant who would not own Him for their Master.

Have you confessed Christ before men? Or is your soul unjustified, unsanctified, unpardoned by the blood of Jesus and by the Spirit of God? Have you washed your robe and made it white in the blood of the Lamb? May it please the Lord to convict you of sin and cause you to cry out, "Oh, wash me with Thy blood, clothe me with

Thy righteousness, open my blinded eyes, renew my wicked heart, and make me a disciple. Lord save me, or else I shall perish in my sins forever."

Baptists . . . Rejected

(Continued from page three)

can think about it; you can talk about it; orators can make speeches about it; poets can write songs about it; and it might come to occupy a place in our minds and in our language, as though it were an actual reality. So I can conceive of an invisible 'assembly' of Jesus Christ, comprising all who in their heart have loved Him, and obeyed Him in their lives, so far as they could understand His will. We can talk of such an assembly, and sing what a glorious and happy convocation it would be, but here upon the earth no such assembly has ever existed, or ever will exist. What may take place in Heaven is another matter.

(THEODOSIA ERNEST, pp 303-304)

S. H. Ford (1819-19??), Baptist historian and editor of the WESTERN RECORDER AND FORD'S CHRISTIAN REPOSITORY, said: "We affirm that there is no such thing in existence as a catholic—that is, universal, church. Church means always an assembly. It means nothing else. If the persons supposed to constitute it have never assembled it is not an assembly or church. The thing is absurd. There cannot be a meeting until persons meet. There cannot be a convention till persons convene or come together. There cannot be a church until (to coin a word) persons are church-ed, that is, assembled. There never was a universal assembly of professed Christians, or, as the expression is, the aggregate of believers on earth."

The term is not found anywhere in God's Word. The inspired apostles use no term that is its equivalent. It is foreign to the New Testament. It has no real meaning.

"The term is found in the so-called Apostle's creed. But while it is certain this was not composed until centuries after the apostolic age, it is also true that the word catholic was inserted in it long after it appeared, and change after change occurred in it till at length it assumed its present form, I believe in the Holy Catholic Church."

"The word is for the first time used, or found, in the very questionable epistles of Ignatius. In his supposed epistle to the Smyrneans he says: 'Wherever the bishop (pastor) shall be seen let the people also be, as where Jesus Christ is, there is the catholic church.' Here it is evident it is a real assembly, a local church, the one body with its pastor worshipping at Smyrna, to which he refers. It was not a universal or supposed assembly, or the churches in Asia Minor, or the aggregate of believers; but the one real assembly or church. But it soon obtained a different meaning. The churches, as the apostles called them, were made or conceived to be one church—the church; and thus received the name catholic. Words govern things, and the word catholic has been a governing, a misleading word, prolific of soul-ruining error, and of terrible oppression."

"The term catholic is affixed to some of the epistles as Peter,

John, James, and Jude. But no such word is found in any of the old manuscripts; and it is well known that the term was prefixed to them in the year 1549 by the famous French printer, Robert Stephens. It is rendered in King James' version 'general' before these epistles; but is omitted in our revised version as unauthorized. KATHOLICHOS means universal. Catholic church means a universal church. We repeat there is no such thing. And the fact that the Philadelphia Confession of Faith adopts this word gives it no weight. For that confession says in its 31st article: 'We believe that laying on of hands with prayer upon baptized believers as such is an ordinance of Christ, and ought to be submitted to by all such persons as are permitted to participate of the Lord's Supper.' But Baptists never have been unanimous in regard to this. Danvers, shortly after the confession was issued, wrote a treatise in opposition to it. The Philadelphia Confession adopted it. But it has been almost universally abandoned. Indeed, Baptists have no authorized confessions. But though this London and Philadelphia Confession says, 'The catholic church or universal church consists of the whole number of the elect, that have been, are, or shall be gathered into one in Christ,' they affirm of these elect, that 'they are called out of the world through the ministry of the Word,' and 'Those Christ called He commanded to walk together as particular churches.' The members of these particular churches are saints by calling, visibly manifesting and evidencing in and by their profession, 'and willingly consent to walk together according to the appointment of Christ.'

"So that while, as the confession says, 'The catholic or universal church—the elect that ever have been, are, or shall be only with respect to the eternal work of the spirit and truth of grace—may be called universal, these elect are commanded to walk in particular societies or churches, visibly manifesting their call by walking together in their professed subjection to the ordinances of the gospel.' Thus it is. Catholic church is all the elect; the elect are called to particular churches in subjection to the ordinances, and the only universality is 'the internal work of the spirit' whose operation is as the viewless wind.

"What is there in this resembling a positive, a real, a veritable universal church? — an assembly which never assembled? It is the 'baseless fabric of a vision.'"

(Published in CHRISTIAN REPOSITORY, September, 1899).

D. W. Faunce, Baptist pastor, contributor to Baptist papers and author of books in the 1800's, said:

"The question here occurs: In what sense is the church on earth one church? I answer, in no sense at all. The churches may in some figurative sense make up 'one body,' of which in some figurative sense Christ is 'head.' But the idea of a universal church is a contradiction in terms. Who ever saw this church universal? Who ever attended its sittings? Who were its officers? What did it do? The New Testament indeed speaks of the church as an institution, and discusses its duties. But it has not in mind any great body composed of all who were ever members of churches. When we discuss the question of the power or right of

(Continued on page 5, column 3)

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THE BAPTIST EXAMINER

DECEMBER 2, 1978

PAGE FOUR



FOR CHRISTIAN GIRLS . . .

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.

"A TRUE STORY OF ESCAPE"

NELLIE M. MASON
Aripeka, Florida

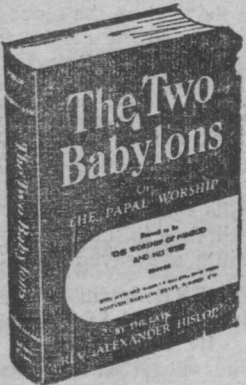
I have long been interested in "The Far East Broadcasting Company" and "Underground Evangelism," for both of these people minister to those in Communist countries who are being persecuted, tortured and murdered for their faith in Christ — modern martyrs for the Lord, through Communist brutality, Devil inspired. Here is a thrilling true story told in a publication of "The Far East Broadcasting Company," which I wish I had room enough to tell in detail, but it will have to be condensed into the space allowed for these articles.

After the taking over of Viet Nam by the Communists; a high army officer who had studied Communism and realized their fate, determined to try to escape the country with his family, so had been secretly buying a boat and the necessary fuel and equipment needed, while being watched with a knowing glance by a North Vietnamese military officer, like a cobra waiting for the right moment to release his poisonous venom into his plan to take his family somewhere, anywhere, but Viet Nam. Just as the refugees were about to pull away one dark night, with the children given sleeping pills in advance so they wouldn't cry out and reveal to the watchful gun-boats that there were children aboard the supposedly fishing boat, with the passengers covered by a tarpaulin to hide them, a note was handed to him by a woman with four children, which I'm quoting, "I have been watch-

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ing you and I know you are going to escape. Please take my children and wife with you. I have brought this upon my people and I deserve whatever may happen to me, but my children are innocent. Please take them with you. I have taken care of the gun boats. They will not patrol tonight. God bless you." Disbelief was erased from his mind as the woman pointed to some bushes a few yards away. Standing in the shadows was a high ranking North Vietnamese military officer. He walked up to him, saluted him, and disappeared into the darkness.

After disappointment in finding that two of their three barrels of gasoline had been ruined by an enemy by having them mixed with water, making too much gasoline in the water for drinking, but not enough to be used for fuel, and rice for one or two days at the most, and the children whimpering for food and water, since the sleeping powder had worn off, fear and despair overwhelmed them. They came in sight of several ships, and took off their shirts and started waving with them, but after being observed from the ship's bridge with binoculars, the ships continued on their course. Water was rationed out by the spoonful and rice by the half-spoonful. Tempers began to flare. The leader took his family alone to the stern, where they joined hands and began to pray, and through dried throats from the relentless sun, the children sang, "Jesus loves me, this I know, for the Bible tells me so." Recalling a message of comfort he had heard on the FEBC radio, the father prayed, "Jesus, please bring us bread on the water, that we might live."

The other passengers stood at the other end of the boat and watched, none speaking a word, completely disillusioned. A hoarse voice murmured, "Here comes another one," but none moved. It was just another boat. One of their children said, "Maybe, Mommie, this is our bread on the water," but no one answered. "Can you hear me? Is anyone alive?" a man from the boat shouted, and everyone came to life. Almost within a stone's throw was an officer with a loudspeaker to his lips. More men lined the side of the ship. The leader went to the bow of the boat and yelled as loud as his dry throat allowed, "We have no water, no food, no fuel. Can you help us?" As the captain disappeared from the bridge, the Vietnamese fell back into despair. Then they heard a splash in the water. A small boat had dropped into the water and was coming toward them. In a few minutes it was along side.

"We are a Swedish ship," said one of the men. "Our captain has sent you some help." They threw in canteens of water first, and the children had to be restrained from drinking too much at once, as that was dangerous. The sailors said they could not take them aboard, but that they should be able to reach the coast of the Philippines in about two days, and left the leader a small compass, and the man had marked with a pen the direction they were to take to the Philippines. He turned the boat and matched the bow with the compass heading, the freighter gave three last blasts on its whistle, but it could not overcome the cries of thanks from the refugees. The leader invited everyone to have some of the bread that the Lord had brought to them on the water. With the passing of time, the palm trees of the Philippines began to appear on the horizon, and the

leader knew that life for them was going to be different from then on.

How fortunate we are to live in a land of freedom, to worship God without fear of persecution, and we should pray daily for believers in Communist countries who have not this privilege, for they need our help and prayers.

Baptists . . . Rejected

(Continued from page four)

the jury, we do not mean a vast jury, composed of all who ever sat in a jury-box. We either mean some particular jury empaneled at a particular time, or else we mean the jury considered as a legal institution for the trial of cases before courts. Precisely so the New Testament uses the word church. It has in mind a specific body duly organized; or, it has in mind the church as an institution."

(THE BAPTIST QUARTERLY, Vol. X, p. 178, 1876)

J. R. Graves (1820-1892), editor of THE TENNESSEE BAPTIST, debater, and keen Bible student, said: "I have shown that the idea of a great Universal Invisible

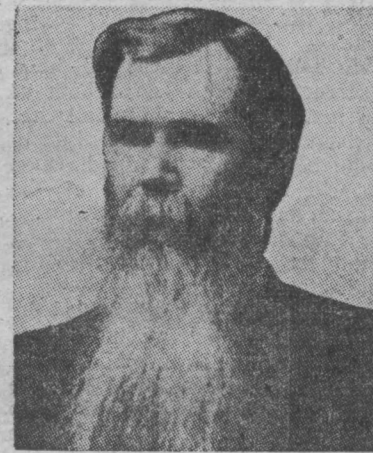


J. R. GRAVES

Church, or a Visible Universal Church, composed of all the visible churches, or as some claim, all baptized, independent local churches, cannot, by any fair exegesis, be found" (INTERCOMMUNION, p. 138).

B. H. Carroll (1843-1914), founder and first president of Southwestern Baptist Theological Seminary and author of 40 books, said:

"The whole of the modern Baptist idea of a now existent 'univer-



B. H. CARROLL

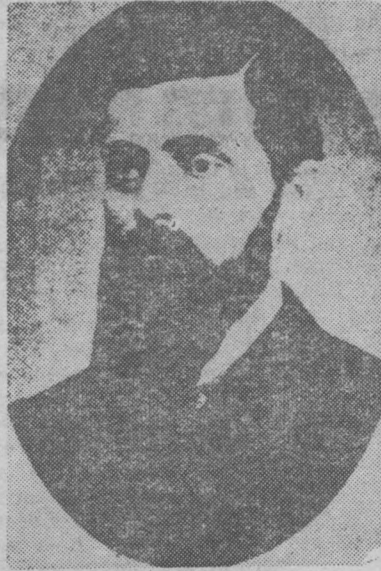
sal, invisible church' was borrowed from pedobaptist confessions of faith in the Reformation times, and the pedobaptists devised it to offset the equally erroneous idea of the Romanist 'universal visible church.' We need to be well indoctrinated on this point, because the error is not harmless. It is used to depreciate Christ's earth church, 'the pillar and ground of the truth.'"

(COMMENTARY ON EPHESIANS, p. 164)

J. B. Moody (1838-1931), editor of BAPTIST GLEANER, THE BAPTIST, AND BAPTIST AND REFLECTOR and a skilled debater, said:

"An immense, immaterial, imaginary Imp; an immodest im-peachably, impracticable Imbecile; an impetuous, implacable, imperious Impertinence; an impossible, impecunious, imperiling Imposter; an incredulous, inconsistent, insensible Incertitude; an impalpable, improbable, impractical Impossibility; an insane, inappropriate, inconceivable Incubus; an indefinite, injudicious, inscrutable Insanity; an injurious,

intolerant, indictable Infliction; an indistinct, indescribable, intrusive Incarnation; an invidious, invalid,



J. B. MOODY

invisible Invention; an intrusive, intrepid, entrenched Intrigue.

"Spreading out into Shallowness, Enlarging into Littleness, and Increasing into Nothingness."

(From WHY BAPTISM? WHY THE CHURCH? WHY A BAPTIST? pp. 32, 33).

Ezra J. Fish (1828-?), president of the Michigan Baptist Convention in 1867 and again in 1873, and author, said:

"One body," in the sense of the Catholic or Universal church theory, utterly ignores the plural in churches, bodies and fullnesses. It is decidedly materialistic. 'One body,' in the sense of the invisible church theory, utterly ignores the substantial and organic in the figure as well as these plurals. It is decidedly vapory, uses a figure where nothing is figured. Any church of Christ duly composed and organized has the fullness of Christ essential to the one body, the same as a drop of water has the complete sphericity essential to the 360 degrees, while all the churches collected into one mental conception contain no more than the same fullness, just as all the drops of water consolidated into an immense aqueous globe would contain no more than the 360 degrees.

(ECCLESIOLOGY, p. 95, 1875 edition.)

After one hundred pages of examining every usage of the word EKKLESIA in the New Testament, he goes on to say—"Thus we have surveyed every use of the term in the New Testament and find not one having reference to our Lord's ecclesia, which does not fall under the local idea or one of its logical derivatives, which are simply the local idea in another form. The collective use is the only one which could be extended so as to cover the universal church in either the Romish or Protestant sense; but we find not one such use which is not limited to church members, or to the true collective sense. Not a single case can be adduced where the loose and extended use of the collective can be adopted

without a forced and unnatural interpretation. The New Testament is utterly innocent of the inward conflict of those theories which adopt both the invisible, or universal as it is now more commonly called, and the local ideas. It is everywhere self-consistent. We consider our proposition, therefore, as overwhelmingly affirmed by the word of the Lord. But we have not by any means exhausted evidence, and, though it is not really necessary to do so, we desire to offer a little additional." (Ibid. p. 102)

The real church of Christ is a local body, of a definite doctrinal constitution such as is indispensable to "the unity of Spirit" of which it is the embodiment, and of a form of organization such as is yet to be indicated. (Ibid. p. 116).

Halliman Begins

(Continued from page one)

He said, "When the field has been burnt over you have to wait for new grass to come up before you can burn it again." Well, I would not say that our field has been burnt over, nor do I think it will be for there are young folk coming along all the time.

Yesterday (Sunday, October 22) we had an unusual and unique service for over here. About a mile from the Mission Station there is a group and church known as the Kunenda Baptist Church. This is quite a large group of people and through the untiring efforts of their pastor they have just finished building a new church building. They now have the largest and nicest church building of any in our entire work. Yesterday, we held special services there with 4 sister churches meeting with the Kunenda Baptist Church. I was honored with preaching the first service in this new church building and to an overflowing crowd of people. I estimated there were 800 people seated on the inside and there were lots of people sitting on the outside of the building. We had a great service and apart from the regular tithes and offerings there was a good love offering given to their faithful pastor.

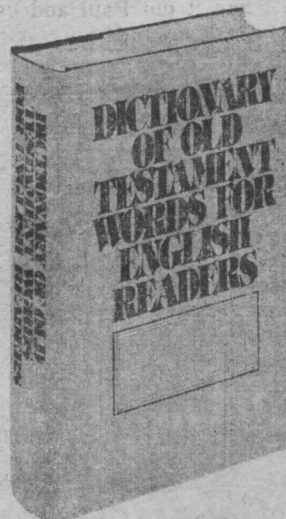
Today, the Kunenda Baptist Church started a revival meeting which is expected to end this coming Saturday. Our full time missionary that assists me is doing the preaching. I have been asked to preach the concluding service on Saturday.

These days are extremely busy for us, as we are trying to get the materials assembled now to build a new church building here on the Mission Station. This is to be a building of permanent type materials. We have been over 7 years trying to get the money together for the building materials. Had we had the amount needed when we first started, we could have put the building up for about one fifth of what it is going to cost us now. In the past two years, prices on most everything have more than tripled.

(Continued on page 8, column 1)

DICTIONARY OF OLD TESTAMENT WORDS For English Readers

By AARON PICK



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Some Gleanings . . .

(Continued from Page One)

On May 10, 1782, as the Corbly family was on their way to the Goshen Church near Gerard's Fort, a party of Indians attacked the group near "Indian Point." Mrs. Corbly and the three youngest children were slain. (Other historians say all five children died—Cathcart.) It seems that one daughter, though scalped by the Indians and left for dead, was mercifully brought back to life. A numerous progeny sprang from the only surviving daughter.

One account finds John Corbly in Orange County, Virginia, in July, 1786, with a group being brought before the court and being charged as "vagrant and itinerant persons" and for assembling themselves unlawfully at sundry times and places under the denomination of Anabaptists and for teaching and preaching schismatic doctrines, and were found guilty of a breach of good behavior.

The men—Allen Wyley, John Corbly, Elijah Craig and Thomas Chambers were ordered to give bonds and securities for "good behavior" until the 25th day of October, 1786, or be committed to jail until they did. Elijah Craig continued to preach through the bars to the people who resorted to the prison. Finally, Craig was confined to the inner dungeon where there were no openings except a hole in the door through which he received his bread and water.

John Corbly died June 8, 1803, at the age of 70. He is buried with his family at Gerard's Fort in Greene County, Pennsylvania.

The Forks - of - Cheat Baptist Church which was constituted Nov. 5, 1775, by Elder Corbly deserves some attention. This church was organized by the authority of the Great Bethel Baptist Church of Uniontown, Penn.

Until 1926, when a communion set with individual glasses was purchased, the congregation took communion from two cups, one for men and one for women.

In 1776 when the church was only a few years old, it became a member of the Redstone Baptist Association as did all Baptist churches west of the Blue Ridge Mountains in Virginia. In 1835 the church was a member of the Monongahela Association, and in 1871 the Goshen Association was formed. Forks-of-Cheat has been a member of the Goshen Association for over a hundred years. The church still exists today and is a member of the American Baptist Convention.

It is feared that the church has moved from its original constitution as it presently has Easter sunrise services jointly with Eden Methodist Church.

Following is the Constitution of this old Baptist Church as it appears in the first records of the church:

The Forks-of-Cheat Baptist Church constituted November 5, 1775 by Elder John Corbly, who was chosen pastor. Consisting of twelve members, namely: Samuel Lewellyn (chosen elder), John McFarland (chosen deacon), Thomas

Mills, Thomas Evans, Joseph Bolt- inghouse, Hannah Lewellyn, Sarah McFarland, Martha Mills, Catharine Evans, Elizabeth Jackson, who gave themselves to the Lord and to one another by the will of God; after which Elder John Corbly administered the Lord's Supper to twelve hopeful disciples in the night who gave themselves to the Lord and to one another by the will of God and have adopted the following rules of faith and practice and have mutually subscribed the same.

A Declaration of the Faith and Practice of the Baptist Church at the Forks-of-Cheat, viz.:

First—

We believe the Scriptures of the Old and New Testament to be the Word of God and are the only rule of faith and practice.

Second—

We believe there is but one only living and true God and there are three persons in the Godhead, the Father, the Son and the Holy Ghost, who are as truly and properly God as the Father and equal in nature, power and glory.

Third—

We believe that before the world began, God did choose a certain number of men and women unto everlasting life; whom He did predestinate to the adoption of children by Jesus Christ according to the good pleasure of His own will; and in pursuance of His gracious design He did contrive and make a covenant of grace and peace with His Son Jesus Christ on behalf of those persons wherein a Saviour was appointed and all spiritual blessings provided for them as also that their persons with all their grace and glory were put into the hands of Christ and made His care and charge.

Fourth—

We believe that God created the first man Adam after His own image and in His likeness, an upright, holy and innocent creature, capable of serving and glorifying Him; but by sinning all his posterity sinned in him and came short of the glory of God; the guilt of whose sin is imputed, and a corrupt nature derived to all his offspring descending from him by ordinary generation that they are by their first birth carnal and unclean averse to all that is good incapable of doing any good and prone to every sin and by nature children of wrath and under sentence of condemnation and so are subject not only to a corporal death and involved in a moral one, commonly called a spiritual, but are liable to an eternal death from all which there is no deliverance but by Christ the second Adam.

Fifth—

We believe that the Lord Jesus being set up from everlasting as the Mediator of the covenant and He having engaged to be the surety of His people did really assume human nature and in which nature He really suffered and died as their substitute in their place and stead, whereby, He made all that satisfaction for their sins which the law and justice of God could require as well as made way for all those blessings which are needful

IS "THAT" IN THE BIBLE?



Question:

How was a preacher's room furnished in Bible times?

Answer:

With bed, table, stool, and candlestick, Second Kings 4:9-10. "And she (the woman of Shunem) said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither."

for them both for time and eternity.

Sixth—

We believe that eternal redemption which Christ has obtained by the shedding of His Blood is special and particular, that is to say, that it was only intentionally designed for the children of God and sheep of Christ who only share the special and peculiar benefits of it.

Seventh—

We believe the justification of God's children is only by the righteousness of Christ imputed to them without the consideration of any works or righteousness of their own, and that full and free pardon of all their sins past, present, and to come, is only through the blood of Christ according to the riches of His grace.

Eighth—

We believe that the work of regeneration, conversion, sanctification and faith is not an act of man's free will and power but of the mighty affections and grace of God.

Ninth—

We believe that all those who are called by the Father, redeemed by the Son and sanctified by the Spirit shall certainly and finally persevere so that not one of them shall ever perish but shall have everlasting life.

Tenth—

We believe that there will be a resurrection of the dead both of the just and the unjust and that Christ will come a second time to judge both quick and dead, when He will take vengeance on the wicked, and introduce His own people into His kingdom and glory, where they will be ever with Him.

Eleventh—

We believe that baptism and the Lord's Supper are ordinances of Christ's church, to be continued till the second coming and that the former is absolutely requisite to the latter; that is to say that those only are to be admitted into the communion of the church and to participate in all the ordinances in it, who upon a profession of their faith have been baptized by immersion, in the name of the Father and of the Son and of the Holy Ghost.

Twelfth—

We believe singing of Psalms, hymns and spiritual songs is an ordinance of the gospel, to be performed by believers and that every church ought to be left to their liberty in using of it. Now, all and each of these doctrines and ordinances we look upon ourselves as under the greatest obligation and embrace and defend, believing to be our duty to stand fast in one spirit with one mind striving together for the faith of the gospel. And whereas we are very sensible that our conversation, both in the world and in the church ought to be as becometh the gospel of Christ and as to our regard to each other. We esteem it our duty to walk with each other in humility and brotherly love, and to watch over each other's conversation and when the case requires to warn, rebuke and admonish one another according to the rules of the gos-

pel. Moreover, we think ourselves obliged to sympathize with each other in all conditions of life, both outward which God in His Providence shall bring us into, as also to bear with one another's weaknesses, failings and infirmities, and particularly to pray for one another. All which duties we desire to be found in the performance of through the gracious assistance of the Holy Spirit whilst we both admire and adore the grace that has given us a place and a name in God's house better than that of sons and daughters.



The Gentile Nations

(Continued from page one)

dia. Of these three, we will deal mainly with China, for it is China that has of recent come awake.

The word "east" in Revelation 16:12 comes from a word which means "Sun Rising" or more literally, "The land of the rising sun." It is not by mere chance that Japan is known as the Kingdom of the Rising Sun. The major religion of the Japanese people is Shintoism and under the canopy of Shintoism reside a large number of deities ranging from the sun-goddess, through their deified emperor, to national heroes, trees, rivers, guardian family spirits, etc.

The same is essentially true regarding India. India is known as the land of a thousand religions. The predominant contemporary thought pervading the minds of India's intellectuals is communism. India, with her membership in the Atomic Club, and Japan with her great industrial machine will both stand on the left hand of Christ in the judgment of nations.

China was the Rip Van Winkle of the far east. China slept for hundreds of years. China was content with her great walls, her old ways, and laborious people. But Joel's prophecy (3:12) says, "Let the heathen be awakened." Up until about 1840 China sent out no ambassadors, and received none. For a long time, Canton was the only port open on the entire China coast to foreign trade. China was in deep slumber. The U.S. took the lead in arousing China, and in 1842 sent Caleb Cushing as U.S. representative to China. Belgium, France, Holland and other nations soon had representatives in China. The sleepy giant was waking up, and coming out of her long night. Soon there were more than 40 ports open on the China coast to foreign trade. China was, for the most part of the intervening years, (1844-1946) a good friend of the U.S. All along the devil has had his plan to sunder the U.S.-China relationship, and he executes his plan through the medium of one Mao-Se-Tung. Through Mao, China becomes wide awake, stands up on her own two feet and tells the rest of the nations of the earth, "If you do not like it, you know what you can do about it." This awakened and now belligerent China played a major role in the defeat of U.S. in both Korea and Viet Nam.

Revelation 9:16 reveals that the anti-Christ armies who invade Palestine, and come to Armageddon shall be 200,000,000 million strong. These armies shall be from every God-defying nation on earth. China's communism is irrevocable, and it is certain that a major part

of that infamous army which goes against Israel in the battle of Armageddon will be wearing the insignia of communist China. The evidence against China places her on the left hand of Christ in the judgment of nations, and China with her teeming millions will be consigned to the everlasting burnings. Judging from the life that they lived and died, Marx, Lenin, Engels, Stalin, Mao Se Tung, Jo En Li, Ho Chi Minh, are already in Hell, and will not stand in the judgment of nations, but the nations duped by them will be there, and will be sentenced to the same Hell. The nations which constitute the revived Roman empire, which will be headed up by the ultimate human antichrist will stand on the left hand of Christ in the judgment of nations. The communist leaders of Africa, South America, East Europe, and every other place will stand at the left hand of Christ in the judgment of nations.

I do not mean to imply there are no saved persons in these nations now. If there is, and I believe there are a great number, this number of saved people in these nations will, along with all other saints, be taken out of the world in the rap- ture (I Thes. 4:16-17).

WHEN WILL THE JUDGMENT OF NATIONS TAKE PLACE?

Joel 3:1-2, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land." (Also Mt. 25:31).

It will be after "the captivity of Judah and Jerusalem." It will be after Israel has been judged in the tribulation, and completely regathered, and vindicated openly before the nations of the world gathered in the valley of Jehoshaphat. The Israel regathered to Palestine at this time is the Israel which has acknowledged Jesus to be their promised Messiah. It is this Israel Jesus refers to when He says in Matthew 25:40, "These My brethren."

Actually the judgment of the goat nations starts with the first day of the great tribulation or the first day of the last three and one half years of the seven year tribulation period. It commences at the same time that sin reaches its greatest pinnacle this side of the crucifixion of the Son of God. That is, it begins with the abomination of desolation spoken of by the Prophet Daniel, and reiterated by our Lord while on earth (Mt. 24:15).

"Thrust in Thy sickle, and reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in the sickle on the earth; and the earth was reaped" (Rev. 14:15-16). The second advent of Christ means eternal woe to all up to that time which have not trusted in the work He accomplished at His first advent. There will be some saved during the millennium, but bear in mind, all that initially go into the millennium are saved (Mt. 25:34).

THERE ARE MANY JUDGMENTS SPOKEN OF IN SCRIPTURE

1. The elect were judged in Christ, their substitute. "For He (Continued on page 7, column 3)

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CALVARY BAPTIST CHURCH

P. O. Box 71 Ashland, Kentucky 41101

THE BAPTIST EXAMINER

DECEMBER 2, 1978

PAGE SIX

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

The Central Intelligence Agency (CIA) has advised the law enforcement community in testimony before the U.S. House of Representatives of a "spider web" of Communist Front Organizations. Police officers and patriotic citizens should be alerted to the practice of using "high sounding" names to confuse the public. Organizations cited as directly funded or aided by Communist anti-American organizations are:

- Afro-Asian People Solidarity Organization
- World Peace Council
- World Federation of Trade Unions (est. 170 million members)
- World Federation of Democratic Youth (Claims 150 million members)
- International Organization of Journalists (Claims 150,000 members)
- World Federation of Scientific Workers (Claims 300,000 members)
- International Association of Democratic Lawyers (25,000 members)
- International Institute for Peace
- International Radio and Television Organization
- International Union of Students
- Christian Peace Conference
- International Federation of Resistance Fighters

The CIA in sworn testimony indicated that through these organizations that propaganda against the United States has been highly developed. It will be directed from the Soviet Union. We alert all law enforcement officers because one vital aim is to degrade police officers and to create unrest (POLICE INTELLIGENCE BULLETIN).

Police in Nepal have arrested 17 persons in an illegal Christian baptism ceremony in the Himalayan kingdom. Those arrested could be sentenced to one-to-six years in prison because they were baptized and officiated at the baptism. Nepal forbids conversions from Buddhism, the state religion, to Christianity.

As land values have risen at ever-increasing rates in the past few years, land speculators sometimes will grab up any piece of real estate available — even a cemetery.

A group of rural Arkansas churches, caught between a court ruling and a legal Catch-22, will ask the Legislature next year to protect them from losing long-held lands and cemeteries threatened by land speculators.

The group wants the Legislature to change a law that allows a person to pay property taxes on "wild and unimproved land" for 15 years and create a presumption of possession of that land.

Two rural Arkansas churches in recent years have lost land because courts ruled the church's title to be defective. In one case, the Arkansas Supreme Court ruled

the title to land that had been owned since 1860 was defective and awarded the title to a party that had paid taxes on that land.

Church officials seemingly are caught in a Catch-22 situation by their tax-exempt status. A church does not pay taxes on its land, and when a church initiates action to keep its land, it must prove the strength of its title—usually done with a statement of taxes paid on the land.

The Animal Charter, adopted in the middle of October by the United Nations Educational, Scientific, and Cultural Organization, opens with the words: "All animals are born with an equal claim on life and the same rights to existence." This is good news to all cows, pigs, chickens, sheep, etc. It is strange that the leaders of the world are so concerned about animals while having no concern for the slaughter of unborn humans!

The latest addition to the Universal Life Church, a phoney mail-order racket, is a "church" called the Temple of Bacchus, which is dedicated to the Roman god of revelry and wine drinking. "Bishop" H. Carlise Estes of Wells, Maine, who was ordained by the Universal Life Church, says he has big plans for his temple and hopes to start offering the "divine feasts" soon.

State officials have legally certified the "church," and more than 100 people have joined and donated funds. Estes, delighted with the progress made so far, stated that "According to the book of Bacchus, we shall worship partaking all that has been provided for us, and we will feast together and worship over the feast." (THE REVIEW OF THE NEWS, 11-1-78).

Muhammad Ali, a fervent Black Muslim, recently visited the Soviet Union. Later during an interview at Kennedy Airport in New York, Ali told reporters who asked him about religion in the U.S.S.R.: "Jews go to the synagogue, Moslems have mosques and Catholics are free to worship as they choose. . . . The people are allowed to follow and practice whatever religion they want."

There is just one thing wrong with Ali's statement. It just simply ain't so! Some of the blows to the head which Ali received in the boxing ring must have done more damage than first imagined.

AUSTIN, Texas (EP) — Susan Stroble, a former employee of Madalyn Murray O'Hair's American Atheist Center here, testified that her hair started falling out last year after Mrs. O'Hair accused her of theft. Mrs. Stroble, 28, testifying in her \$50,000 libel suit against Mrs. O'Hair, said: "I was worried constantly and I began to notice my hair falling out."

There were times when I would just have to go into my room or go out for a walk and just cry."

NASHVILLE, Tenn. (EP)—The Sunday School Board of the Southern Baptist Convention will return to the use of two versions of Scripture—including the King James—in four periodicals of the "Life and Work Series" beginning October of 1979.

The decision to return the parallel columns of Scripture was made following a substantial number of letters and calls from many of the country expressing concern when the King James Version was deleted in the October, 1978, issues of "Adult Bible Teacher," "Young Adult Bible Study," "Adult Bible Study" and "Senior Adult Bible Study." October, 1979, is the earliest possible date to make the change in the quarterlies because of the printing schedule for the periodicals.

BEIRUT, Lebanon (EP)—Two Baptist churches in the Beirut area were damaged during recent fighting between Syrian forces and right wing militia. No one was injured in the shelling and Baptist ministries are continuing.

A direct hit on the Bikfaya Baptist Church east of Beirut struck iron reinforcements and did not penetrate the wall. None of the 30 people in the building were harmed. For the second time since the fighting began early this fall, the Badaro Street Baptist Church in Furnesshebbak, a suburb of Beirut, was damaged. Three rockets struck the building, including direct hits in the sixth-floor pastor's apartment and on the ground floor. The basement of this church is used as a shelter for church members and neighbors.

All of the Southern Baptist missionary personnel who left Beirut during the heaviest fighting in late October have returned. The Beirut Baptist School and the Arab Baptist Theological Seminary, both education ministries of Southern Baptist missionaries, have opened for fall classes.

LAKE SHORE, Md. (EP) — Three months after rescuers pulled Scott Colvin's lifeless body from the Magothy River, eight members of Scott's family walked into the same water to be baptized.

The Colvin family began attending Lake Shore Baptist Church together after Scott's death. Members there, where Scott had been enrolled in Sunday School, responded to the Colvins' grief. After several weeks, George Colvin, his wife and six of their nine children still at home, accepted Christ and asked for baptism and church membership.

Mrs. Colvin asked that the baptismal service be held at the same site in the river where Scott had drowned. The Colvins, robed in white, were baptized together, along with five other candidates, while 147 church members lined the banks singing.

"It was a tense moment," said Warren Burnham, pastor of Lake Shore Baptist Church. "It was a tearful moment. It was a joyful moment. Only God could have created such people. Only God could have produced such response, such faith, such caring that could bring such a moment into focus."

The Gentile Nations

(Continued from page six) hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (I Cor. 5:21). "For Christ also hath suffered for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18).

2. The judgment seat of Christ, the Bema seat, or mercy seat where the faithful saints are rewarded (II Cor. 5:8-10).

3. Israel is judged in the great tribulation (Ibid).

4. The Gentile nations judged at the climax of the great tribulation (text).

5. The final judgment at the white throne. This is not a judgment in the usual sense of the word. It is the time when all who have not bowed the knee to Christ in time will receive their sentencing in the eternal lake of fire

(Rev. 20:11-15).

WHICH JUDGMENT DO YOU BELONG TO? Remember, "The wicked shall be turned into hell, and all nations that forget God" (Ps. 9:17).

While the communist nations are avowed atheists, and at their hands the blood of millions shall be required, many of the western democracies need to examine themselves, for their religious veneer is not sufficient to cover their God-defying immorality.

While we (U.S.) with one hand point at the evil of communism, let us take the other hand, and set our own house in order. While communism blames everything on the Jews, and Israel will be their whipping boy right down to the end, let us not compound our sin by blaming communism for it. Communism is not a qualified scapegoat on which the free world may place all their guilt. A person cannot get rid of their sin by blaming someone else for it. Neither can a nation. At His name (JESUS) every knee shall bow. I hope it is in this life, dear reader, that you bend the knee to Him.

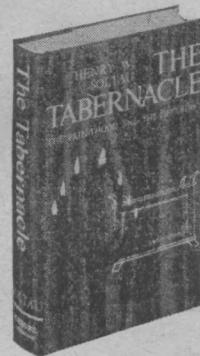
God's Intentions Plus

(Continued from page one) ask everyone to turn around, smile, shake hands with seven other persons and say, "I love you and am glad you came, but where were you Monday, Tuesday, Wednesday and Thursday?"

People, I am not trying to be a comedian, I have been in attendance, personally, where these things took place. And permit me one salvo at anyone, repeat, anyone who uses that "long face" browbeating method. Hilarity is not holiness and no one knows what deep waters and fires of affliction that members of the audience may be going through. I honestly believe that if I were pastoring a flock of the Lord's sheep and lambs, over which He had appointed me overseer, and someone came in with that type of statement about or to my little ones, then I would withstand him to his face and on the spot. They would certainly be my charges and while I could rebuke and admonish them about sin and sins, I would never chastise one of them for not wearing a goofy grin.

I was present in one assembly where a preacher and his wife were helping provide the entertainment portion of the service. They played the piano and sang a song about persons who were yet unsaved and ostensibly on the way to Hell and never once did they

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wipe that fatuous smile from their faces. I beg forgiveness if I seem insufferably self-righteous and holier-than-thou but if I had a mortal enemy who despised me utterly, then I could not feel comfortable and think of such a one in an eternal Hell. Rather than gloat and grin I would attempt to love and pray that one into the kingdom of our Lord. What price this crowd pleasing entertainment. Along this line, I heard a cracker jack of a pastor say that if someone came into his meeting wearing a smile and continued to smile all during the sermon and left with the smile still on his face, then he would suspect something amiss in that person's life or in his own ministry.

Now if you will, permit me to relate two instances which I feel does indicate that much of this drawn out fol-de-rol and entertainment detracts from the purpose and power of the preaching services. There once was a west coast preacher who had quite an extensive radio ministry. This elderly gentleman had a precious and beautiful compassion and comforting and understanding manner in his ministry. A struggling young Christian or one of God's saints under severe trial could gain courage and renewed faith under the ministry of such a one. When he did get to speak I would be blessed and comforted and that abundantly. However, those responsible for the format of his program would only allot him about one-fourth or one-fifth of the radio time. Consequently, time and again as I would be feeding on his words and loving Jesus more, this gentleman would say that much to his regret, the time was all gone and that he sincerely wished he had longer to continue his message.

I, too, sincerely wished that this one had longer to expound on the Word, but I realized that far too much time had been expended (I'll say wasted) upon some things far inferior to the preached word. There were musical selections, announcements, singing, letter reading and trivia until I am tempted to write ad infinitum — ad nauseum.

If there are some of the Lord's children who need and are profited spiritually by all these additives, then I will take a seat in the back and hold my peace, while asking the Lord to bless them to your (Continued on page 8, column 5)

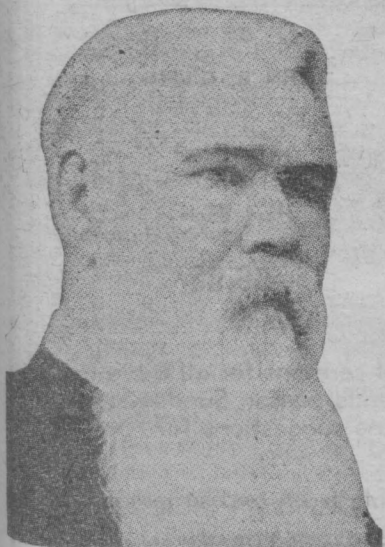
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*WKNG, Tallapoosa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
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Halliman Begins

(Continued from page 5)

We have not actually started the building as yet, but hope to get under way with it sometime after the first of the year. With all the rock, sand and gravel here in Papua, New Guinea, there is none closer than 11 road miles to us, so even that is quite expensive by the time we get it here on the site, ready for the building. Pray for us as we continue to work at this task. We hope to be able to complete the building before the end of next year.

We are making preparations for another Conference. This one will be held about the center of the Duna area and about the first week in December. Apart from any sickness among the preachers, we should have all present as the place where it will be held will be fairly easy to reach by most of them. You should have time to pray for us after you read this, before we have actually started the conference.

One of the things that is a growing concern to us here these days is the continued spiral of the inflationary prices and worst of all the value of the American dollar on the foreign money exchange. We used to be able to operate on \$1000.00 a month much better than we can now on \$3500.00 a month, and of course, we do not always get that much. Just to give you an example of how the money situation is affecting us now. When we get a check in the amount of \$1000.00, we realize about \$664.00

out of it by the time it is deposited in the bank here. Then here is an example of how far that money will go when we have to buy things as compared to only two years ago. We will use a set of 4 car springs. I could buy 4 springs for \$308.00. Today, to buy those same 4 springs would cost me \$1178.00. I realize that to talk about buying car springs to most folk back there with the good roads that are available and they so seldom need replacing is about like talking of buying groceries off the moon, but over here with the type of roads we have to contend with, the replacement of a set of springs on a vehicle is quite common and expected if one uses the vehicle very much. Back there one can buy a new vehicle and with reasonable care, the vehicle would be worn out or traded off without ever replacing the springs on it. The vehicle I have now was a year old in August (and for 7 months while I was at home it was not used.) I have already replaced 2 springs and 3 of the 4 that are on the vehicle now will be going any day with the present use of the vehicle.

While I have enlarged on the above item, that is a common thing for us in the work over here, I could just as well have written about most any other thing we have to buy over here. While none of this is meant to sound like we are complaining to the Lord or any of the supporters of this work, we do feel that you are interested enough about the work to know more how to pray with us about our needs. We are not worried about the financial end of the work for it is the

Lord's work and we feel most certain that even if America goes bankrupt and completely broke, God will see that we continue to operate here just as long as He wants us to carry on and we do not rule out the possibility of America going broke soon, if some changes do not take place.

Looking on the brighter side, I wonder just how many of you have ever made a study of the book of Hebrews. I have read its contents many, many times, have preached from various parts of the book more times than I can remember, but never did I study it with a view of teaching the book until I started teaching it here on the Mission Station. If you have only read through it or made studies in certain sections of it only, I would suggest that if you want to engage in one of the most interesting studies of the Word of God, that you start studying the book of Hebrews. I have been blessed beyond measure in studying and teaching this book over the past few months, and seemingly this is true of those that have sat under my teaching.

We count it a blessing to be able to pray for you back there and trust that you will remember us as you pray. May the Lord ever be near and bless each of you.

94 Golden Years

(Continued from page one)

py and useful life shows how courage and cheerfulness can win over serious physical handicaps. As America's best loved gospel song writer, she made other lives better by her sweet hymns. She also gave others great pleasure by her birthday poems to her friends.

The Crosby family descended from William Brewster, one of the noble Pilgrim fathers. Fanny Jane Crosby was born in 1820 in the state of New York. As she grew older and her mother realized that she would never see again, she told her daughter that two of the world's greatest poets were blind. Sometimes people are deprived of a physical faculty in order that their inspirational insight may be fully awakened.

Fanny's grandmother and mother read the Bible to her. Its stories took deep root in her heart. She was taught to pray, and often bowed her weary little head and sightless eyes in her grandmother's lap to fall asleep there.

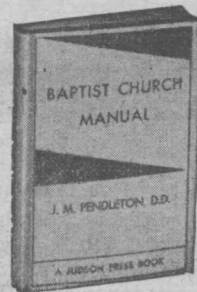
At the age of fifteen Fanny was made very happy by the news that she was to enter the Institution for the Blind at New York City. Here she remained for twenty years as a pupil and teacher. At the Institute she heard the best music and made a study of the works of our finest poets. In 1842, some of the students were taken to Congress. There Fanny recited a number of poems she had written.

It was while she was at the institute that Fanny accepted Christ as her own personal Saviour at the age of thirty. She had been greatly concerned for some time. One evening at a revival meeting the congregation was singing "Alas! and did my Saviour Bleed," When they came to the words, "Here, Lord, I give myself away," she realized for the first time that she had been trying to hold the world in one hand and the Lord in the other. Yielding herself completely to the Saviour she received everlasting life.

While Jenny Lind, the famous Swedish singer, was in America she sang at the Institute. Fanny was so thrilled that she was unable to eat her breakfast that morning. No other singer made such a lasting impression on her mind as Jenny Lind singing "Home Sweet Home." Fanny recited her own poem, "The Swedish Nightingale," much to the singer's delight.

Alexander Van Alstyne, a blind student who was a devout Christian and made music his specialty, came to the Institute. After hearing several of Fanny's poems, he became deeply interested in her. She also was drawn to him after listening to the sweet strains of his music. One day in June, out under

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the elm trees as the winds were playing their song in the leaves, these two hearts were united. From that hour two lives looked on a new universe and all the world was changed. They were married in 1858 and lived happily together for forty years.

Her real writing of Gospel song poems began at the age of 44 when she left the Institute and became associated with some noble Christian characters. W. B. Bradbury, the father of Sunday School music, suggested that she try writing sacred songs. From that time on Fanny poured out her heart in songs that would win others to Christ. "Aunt Fanny" felt that she had discovered her real mission in life and was the "happiest creature in the world."

One hymn that has given such great comfort to many hearts especially to mothers who have lost their children is "Safe in the Arms of Jesus." Fanny Crosby wrote the words in 1868 under odd circumstances. It happened in this way. William H. Doane, who wrote the melodies for many of her verses, came to her one day and said, "I have a tune I would like to have you hear." When he sat down at the small organ and played it for her she exclaimed, "Why, that says 'safe in the arms of Jesus'." She went into another room and in about thirty minutes returned with the sweet words of the hymn that has become a favorite with untold thousands.

Another hymn that has long been very popular in many parts of the world is the one beginning, "Blessed assurance, Jesus is mine!" It is said that this was a favorite among the English soldiers going to the Boer war in South Africa in 1900. When a group of soldiers were passing another detachment whom they recognized, their greeting would be, "Four - nine - four boys, four-nine-four." The salute would invariably be answered with, "Six further on, boys, six further on." The significance of all this was that in hymn books which had

been sent to the front, number 494 was "God be With You Till We Meet Again." Six further on than 494, or number 500, was "Blessed Assurance, Jesus is Mine."

After attending a prayer meeting where the subject was "Grace," a friend asked Fanny Crosby to write a hymn on that subject. She immediately retired to an adjoining room and in the course of an hour returned with the words to "Some day the silver cord will break," which was afterward named "Saved by Grace." The hymn was put into the safe with other poems which she had written and was apparently forgotten. Fanny recited it one evening when Ira D. Sankey asked her to say a few words to friends gathered at his home. It had never been heard in public before. The words so struck Sankey at once that he asked George C. Stebbins to set them to music. This hymn has been the favorite of many preachers and evangelists, among them Dwight L. Moody himself.

God's Intentions Plus

(Continued from page seven)

hearts. For myself, I no longer need these goodies and crutches to lead me into a worshipful state and frame of mind.

For my second illustration of "wasted time" I wish to draw upon someone and something more contemporary and up to this date. We have a really well-known radio and television preacher who draws large crowds to highly publicized and mostly ecumenical meetings. Incidentally, this man is openly "free lance" and does not admit to the "sending out" authority of any church, Baptist or otherwise. Even so, he is well learned in the Scriptures and is particularly adept at taking both Old and New Testament prophecy and moving and blending these things into the past and present happenings all over the world. All this, with those things which appear to loom on the immediate horizon and mixed with a measure of the gospel, does make this gentleman an interesting and informative speaker.

Albeit the fact of his non-authority. Castigate me if you will, gentlemen, but I tried to hear him at our local auditorium and if you have been with me thus far you can guess my objections. On the stage were all the local church dignitaries who had to have a "part" in the proceedings. The wife of the minister is a singer and she must needs be allowed her time at bat. The minister is an accomplished (I suppose) musician, complete with accordion — and you guessed it. Forgive me because I sat there and fretted and fumed for about fifty or more minutes — waiting for something from God. Such a waste of time and talent. I shall probably have to repent but I am beginning to hope the accordion player will catch his tie in his instrument and that the trumpet player will blow the toupe off the fat deacon in the front row. With abject and humble apologies to the Bob Harringtons.

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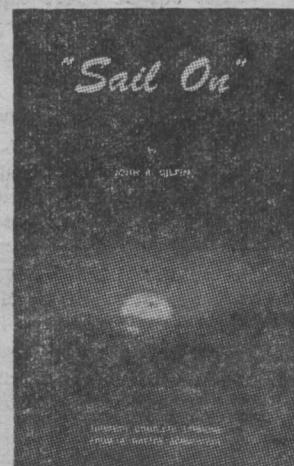
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