

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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ASHLAND, KENTUCKY, DECEMBER 9, 1978

WHOLE NUMBER 2201

SOME "CHRISTIANS" WE HAVE MET

By Roy Mason
(1894-1978)

"... and will keep up a make-believe of piety, and yet live in defiance of its power" (II Tim. 3:5, Weymouth).

There are Christians and there are other Christians. Not all Christians are alike, nor do they all belong to the same class by any means. The same is true of church members. There are church members who are so worthless that if all members were just like them, the churches over the land would rot down and the worship of God would entirely cease. If all church members were like some church members, then the church would be a mighty power in this world. When I think of some church members that I have known it almost throws me into a fit of the blues; when I think of others, I thank God and take courage. I have an idea that the Devil grins with diabolical satisfaction when he takes a look at some folks who claim to be Christians. No doubt he gnashes his teeth in rage when he sees others and takes note of their faithfulness.

Now, of course, not all of those that claim to be Christians are genuine by any means. Many of

them are Christians in name only. But among those whom we may well believe to be genuine Christians, we see a number of classes represented, and we see various stages of development. And the same thing is true with reference



ROY MASON

to other things. I took a trip once up into Northwestern New Mexico, near the Arizona and Colorado line. In the beautiful irrigated valley where I went they raised the finest apples that I ever saw grow anywhere. I watched people pack

those fine apples into boxes for shipment. They divided them into different classes. Into this box they would pack the finest apples, into that the next best, and so on, until out there they would pile the "culls," as I called them. Now all of them were apples, and apples of the same variety, but some were fine apples, some medium good apples, and some of them were just "culls."

I am going to mention some of the classes of Christians that have come under my observation. If you don't recognize some folks that you have seen in the description that I shall give, I shall be greatly surprised. It may be that some of you will classify yourself in one of the classes that I shall indicate, if you are real honest with yourself. If so, and you find out that you are in an undesirable class, I hope that you will try to make a change for the better.

The FIRST Christian representative of a type that I shall mention is the ARRESTED GROWTH CHRISTIAN. And the person that I have in mind here is the person who is converted, baptized, joins the church, and begins to grow in the Christian life, but soon, for one reason or another, drops out of

(Continued on page 3, column 1)

MIDDLE TENN. BAPTISTS ON GRACE

By the Editor

Commenting upon the doctrines of Baptists in Middle Tennessee, church historian, J. H. Grimes, said: "In doctrine they were deep water Landmark Baptists. They were all Calvinists—some hyper, others mild Calvinists" (HISTORY OF MIDDLE TENNESSEE BAPTISTS, p 555).

But did this being Calvinists make them anti-missionary? Bro. Grimes answers: "In the early part of the nineteenth century, all Baptists were missionaries. Such a thing as an anti-missionary was not known. In Kentucky and Tennessee the anti-missionary movement had its beginning about 1816" (Ibid., p. 547).

Then how did some of the Calvinistic Baptists become Arminian Baptists? Bro. Grimes tells us: "In the language of Elder James Whitsitt, 'all the Baptists of this section at the beginning of the nineteenth century were Calvinists.' However, early in this century (1810) Alexander Campbell came upon the stage of action and soon (in a way) connected himself with the Baptists. He at once began his campaign of Arminianism

(Continued on page 8, column 4)

Margaret MacDonald Mess

By MILBURN COCKRELL
Editor of The Baptist Examiner

On religious radio programs, in church pulpits, and in ecclesiastical papers it is asserted that the dividing of the second advent of Christ into separate stages was unknown before 1830. Those who believe in a pre-trib coming of Christ for all the saints before the 7-year tribulation on earth are considered by the religious masses as "MacDonaldites." All who dare to preach the pre-trib coming of Christ are branded "false prophets" who hold a doctrine developed from a demon spirit which possessed a crazy girl in Scotland.

In 1855, post-tribber S. P. Tregelles put forth the charge that pre-tribulationism came from Judaizers. In 1864, he obtained new light and declared the two-stage coming theory was taught by Edward Irving as a result of a vision received by a woman in his church. This charge has been renewed by men like Oswald J. Smith, J. B. Payne, and Dave MacPherson. Baptists all over the country have assumed that this information is correct. They do not bother to examine the MacDonald

document to ascertain if what they have heard is true. Neither do they do research in old prophetic writings to make certain the two-stage coming actually began in 1830.

What About Margaret's Views?

Dave MacPherson is to be commended for his research on Miss MacDonald. Pre-tribbers are deeply indebted to him for publishing a document which proves that Margaret MacDonald was not a pre-tribulationist. MacPherson has reproduced the Margaret MacDonald document as it appeared in Robert Norton's MEMOIRS OF JAMES & GEORGE MACDONALD, OF PORT GLASGOW (1840), pp. 171-176 and in THE RESTORATION OF APOSTLES AND PROPHETS; IN THE CATHOLIC APOSTOLIC CHURCH (1861), pp. 15-18. This document reveals that Margaret was either a post-tribber, or a split rapturist. Of all things, she was not a pre-tribulationist as MacPherson claims.

Margaret did not believe in any moment coming of Christ like pre-tribbers. She wrote: "... but the spiritual temple must and shall

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The Selection Of A Mate

DANIEL PARKS
Winston-Salem, North Carolina
PRACTICE OF
OLD TESTAMENT FATHERS

"Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go into my country, and to my kindred, and take a wife unto my son Isaac" (Gen. 24:3-4).

It would be an unthinkable thing in most modern occidental societies for children to wait for their parents to obtain them a mate for life. Much of the latter teens and sometimes early twenties are used in the courting and selection of mates, but by the prospects themselves. Due to rising rates of broken homes and marriages, it is very debatable if this modern practice is best. Also, many that in their youth scoffed at such an idea of the parents picking the mate have found that the maturity and experience of adults would usually make a better choice than the immaturity and inexperience of youth would.

The whole chapter of Genesis 24 is about the selection of a wife for Isaac, and certain things about that selection should be noted.

For instance, note the solemnity of the matter. The covenant of the thigh is not completely understood, but it appears to be of a very serious nature. And, who would deny that marriage is not a serious matter? The selection of a mate for life is a grave matter indeed. That is the reason why Abraham did not want a wife for Isaac of the Canaanites, but the role of separation will be discussed more fully later.

Another most important matter is the knowing of God's will and acting thereby. This servant realized this and prayed for divine guidance in verses 12-14. How sad it is that today it appears that so many want the mate they want, caring not what God would want for them, and knowing not that He

knows best, and that the frail creatures of dust that we are do not really know what we want, and if we did we would change our minds shortly. The example of Abraham's servant is one we need today. Seek the Lord's will in this most important endeavor.

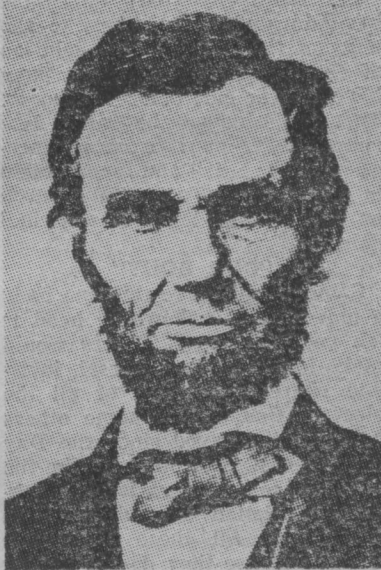
The servant was rewarded well for his wisdom in seeking the Lord's will, for the Lord rewarded him abundantly. Just look at the characteristics of Rebekah, the woman God chose.

First of all, she was beautiful, for verse 16 says that she was fair to look upon. Secondly, she was pure, for verse 16 indicates that she was a virgin and known intimately by no man. Thirdly, she was honest, for verse 16 also says that she filled her water vessel.

(Continued on page 8, column 3)

LINCOLN WARNED AGAINST ROMAN CATHOLICISM

"The (Roman Catholic) priests, the nuns and monks, who daily land on our shores under the pretext of teaching their religion, instructing in their schools, taking care of the sick in their hospitals, are nothing else but the emissaries of the pope, to undermine our institutions, alienate the hearts of our people from our Constitu-



ABRAHAM LINCOLN

tion and our laws, destroy our (public) schools, and prepare a region of anarchy here as they have done in Ireland, in Spain and wherever there are people that want to be free.

"Till lately I was in favor of the unlimited liberty of conscience, as our Constitution gives to the Roman Catholics. But now it seems to me that, sooner or later, the people will be forced to put an amendment to that clause toward the papists.

"Is it right to give the privilege of citizenship to men who are the

(Continued on page 8, column 5)

U. S. ALREADY LOSING WORLD WAR THREE

By FRED BLAHUT

"This isn't the beginning of World War III—it is the end, and the Soviets are winning," Ephraim Sevela told the Military Order of the World Wars (MOWW) at the Army and Navy Club in Washington, D.C., on October 12. "All over the world the Soviets are winning and the United States is losing," he said.

"The United States will be the last to go—and it won't be done with Soviet troops. It will be done with propaganda. Everywhere I go in America I'm told that it's 'unfashionable' to be anti-communist," he said. "You are destroying yourselves. You're playing with fire and dancing on the edge of the grave."

Sevela, a Jew, is a former So-

CONCORD ASSN. ARTICLES OF FAITH

The Concord Baptist Association was constituted Sept. 25, 1810, in Smith's Fork Baptist Church, Statesville, Tenn., then known as Hodges' Meeting House, with a constituency of twenty-one churches reporting a membership of 893. It was a missionary Baptist association and strongly Calvinistic in doctrine. Following is their Abstract of Principles:

Art. 1. We believe in one only true and living God, the Father, the Word, and the Holy Ghost.

Art. 2. That the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice.

Art. 3. We believe in the doctrine of election, and that God chose his people in Christ before the foundation of the world.

Art. 4. We believe in the doctrine of original sin, and man's impotency to recover himself from the fallen state he is in by nature, by his own free will and ability.

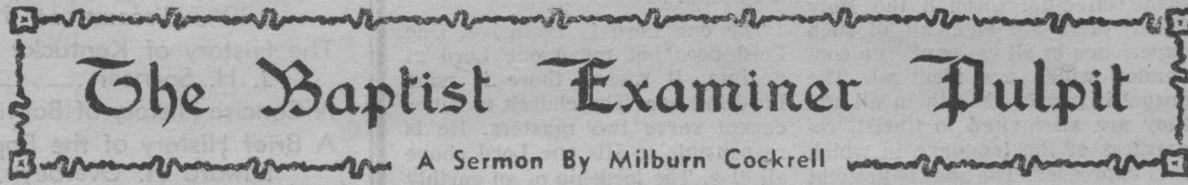
Art. 5. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imparted to them.

Art. 6. We believe that God's

(Continued on page 8, column 1)

"Listen to the voice of a stranger who came to your country seeking to help in the fight against

(Continued on page 6, column 3)



The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

The Seven Fold Unity Of The Church

"Endeavoring to keep the unity of the Spirit in the bond of peace. There is ONE body, and ONE Spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism, ONE God and Father of all, who is above all, and through all, and in you all" (Eph. 4:3-6).

Paul's letter to the church meeting in the city of Ephesus is an epistle of church unity. Especially is this true in chapter 4. In verse 3 he mentions "the unity of the Spirit" and in verse 13 "the unity of the faith." The unity of the Spirit

is the doctrines essential to churchhood, the narrowest scale admissible in the constitution of a church. The church which embodies "the unity of the Spirit" is expected to grow up into "the unity of the faith" (Eph. 4:12-13). The various orders of the ministry mentioned in verse 11 are given to the church for this purpose. By the spiritual teaching of these God-called men the church passes from the unity of the Spirit to the unity of the faith, a thing Paul compares to that of passage from childhood to manhood (Eph. 4:14).

In our day there is much being said about church unity. But the dream of the present ecumenical leaders is a unity of association, affiliation, and amalgamation. These liberal church leaders, backed by millions of dollars, are working day and night to gather all Christendom, with its variety of doctrines and different denominations, into a one-world church. These men are not working for the true ecumenism wrapped up in the seven-fold unity of Ephesians 4. They care nothing for the unity of

(Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

MILBURN COCKRELL ... Editor
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Kentucky, under the Act of March 3,
1879.

The Seven Fold ...

(Continued from page one)
the faith, nor the Pauline idea
of church unity.

I believe in true ecumenism—the
kind Paul speaks about in my
text. I care little for the modern
form which calls upon all Chris-
tians to compromise the teachings
of the Scripture. Ecumenists
want me to give up what I believe
for what they believe. I am as will-
ing to have unity as they, for I ask
them to do no more than they ask
me to do. I am as willing for them
to give up what they believe and
accept what I believe as they are
for me give up what I believe for
what they believe. The leaders in
the ecumenical movement are
working to build an outward unity
by association and affirmation. But
such unity is a poor substitute for
the inward spiritual unity of the
Holy Spirit which leads to a doc-
trinal unity.

For too many years Christians
have devoted their efforts to the
unity of the faith to the exclusion
of the unity of the Spirit. They
have had the cart before the horse.
There can never be any true
church unity apart from regener-
ation by the Spirit and membership
in a true New Testament Church
on earth which leads to doctrinal
unity.

"ONE BODY"

Some would make this one body
a universal church whose head is
the pope of Rome. Others would
make it to be the universal, invis-
ible church consisting of all the
elect of God, or, as some others
hold, all the saved since the Day
of Pentecost. Still others make the
one body to be the various branch-
es of Christian denominations in
the world. All these ideas are
wrong because they do not permit
the sevenfold unity of the Spirit in
Ephesians 4.

The body of Christ is not the
Church of Rome, for it has changed
the mode of baptism and corrupted
the true system of faith. The total
sum of all the elect is not the one
body, for many in it believe in dif-
ferent faiths and different modes
of baptism—some deny the need of
baptism. The multiplicity of de-
nominations is not the one body,
for they have not the one Spirit—
yea, some deny that there is a

Holy Spirit.

The New Testament knows noth-
ing of a universal, invisible church.
The word church is used in the
generic or institutional sense in the
Scripture a few times. But the one
body of Ephesians 4:5 is the Ephe-
sian church. That this is the true
meaning can be seen in Paul's
words: "Ye (not we) are called in
one hope of your (not our) calling"
(Eph. 4:4). In speaking of the one
body he says: "In you (not us) all"
(Eph. 4:6). Paul wrote to the Cor-
inthian church and called it "the
body of Christ" (I Cor. 12:27). The
sevenfold unity existed in the
Ephesian church and in all other
churches of like faith and order.

We are not to take the expression
"one body" beyond the local as-
sembly of baptized believers. To do
so is not necessary to its meaning
nor warranted by other Scripture.

One body is not inclusive of all
the redeemed. Rather, it excludes
all man-made churches not model-
ed after the New Testament pat-
tern in its terms of membership,
polity, doctrines, ordinances and
officers. Christ has only one kind of
body on earth today, a local New
Testament Baptist Church. This
fact overturns all human religious
societies claiming to be the church
of Jesus Christ. There must be the
sevenfold unity of the Spirit and a
growing up into a unity of the faith
in any institution laying claim to
being the body of Christ.

"ONE SPIRIT"

The one Spirit is the Holy Spirit
who convicts of sin, enlightens, re-
generates, and makes alive the
dead sinner. This one Spirit is the
only One Who can give the desire
of access to God, and this qualifies
for membership in the body. It is
the Holy Spirit who gives spiritual
life and leads us to receive water
baptism by which we enter the
body of Christ. "For in one Spirit
were we all baptized into one body,
whether Jews or Greeks, whether
bond or free; and were all made to
drink of the one Spirit" (I Cor. 12:
13 RV).

How poorly the religious world of
today comprehends this truth! Mul-
titudes are inducted by the wide-
spread sacramental system of sal-
vation into what is called the body
of Christ without the slightest re-
cognition of the possession of this
one Spirit as the needful qualifi-
cation.

One Spirit limits the vicarship to
the Third Person of the Trinity.
This excludes any human head
over Christ's church on earth. This
excludes all religious dogma not
from the Holy Book inspired by the
one Spirit. This rules out the need
of a church member for demons,
witches, wizards, fortune tellers,
and astrologers.

No one should join the church in
order to get the one spirit. We
must never enter the waters of
baptism with the aim of securing
the Holy Spirit. Those seeking
water baptism and church mem-
bership must have already re-
ceived the Holy Spirit as did the
household of Cornelius (Acts 10:
47). A person must be "in the
Spirit" (I Cor. 12:13); that is, un-
der the influence and guidance of
the Spirit prior to baptism, for it
is the Spirit who leads us to the
ordinance. In fact, it is the Holy
Spirit who presides and inspires
the whole Christian life.

"ONE HOPE"

Paul said: "Ye are called in one
hope of your calling." Various
as may be the call of the gospel
made effectual through the Holy
Spirit, there are elements of such
experience in all cases of true con-
version which are identical. The
gospel is preached to them all and
they are all invited to Christ, re-
gardless of the language in which
it is expressed. The soul is brought
to embrace the same Christ
through the working of the one
Spirit. All means of persuasion and
of the later growth in grace are
made effectual by the same Holy
Spirit.

The one hope results from the
effectual call by the one Spirit. All
called by the gospel through the
Spirit hope to be conformed to the
image of Christ. We all expect to
go to one place—the Paradise of
God. We all expect to receive a
complete salvation and a better
country. This sure and steadfast
hope is common to all members of
a local church. There should be un-
ity in a church because all its
members have the same hope—the

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The hopes of the future are many
in this present world today. The
Mormon and Mohammedan hope
for a future of sensual delight. The
American Indian hopes for the
happy hunting ground. The atheist
hopes there is no God and Hell.
Many professed disciples of Christ
hope for nothing more than "pie
in the sky." In contrast to all these
vague, inconsistent hopes of so
many, the Spirit-regenerate believ-
er has one single hope as an an-
chor of his soul. His "hope is built
on nothing less than Jesus' blood
and righteousness."

"ONE LORD"

The one Lord is a reference to
Jesus Christ Who is Lord of all. The
members of the Ephesian church
all owed allegiance to one Lord
and Master. They were all the
servants of Christ, and He was
their competent Ruler and Judge.
This is true of the members of any

THE BAPTIST EXAMINER

October 1978

Balance	
October 1	\$ 772.52
Receipts	5,369.22
Total	\$6,141.74
Expenditures:	
Labor	1,289.76
FICA on Labor	105.89
Postage	519.38
Supplies	322.07
Printing TBE	4,000.00
Total Expenditures	\$6,237.10
Balance October 31	\$ -95.36

RADIO FUND

Balance	
October 1, 1978	\$ 993.84
Receipts	615.00
Refund	512.19
	\$2,121.03
Expenditures	566.60
Balance	
October 31, 1978	\$1,554.43

New Testament Baptist Church, for
there is "one Lord Jesus Christ, by
whom are all things, and we by
him" (I Cor. 8:6). All members of
any local church intelligently and
heartily call Christ Lord "by the
Holy Spirit" (I Cor. 12:3).

There should be unity among
Christians in a church because
they all have the same Lord and
Saviour. When jealousies arise,
when they are disposed to contend
about trifles, when they magnify
unimportant matters until they are
in danger of rending the church as-
under, let them remember they
have been saved by the same
Christ. This should cause them to
lay aside their contentions and be
one again to preserve the unity of
the Spirit.

The one Lord is exclusive. One
Lord does not mean one Lord at
a time. It means there is none
Lord but one. The church member
cannot serve two masters. He is
responsible to His one Lord above
all else. The lordship of an earthly
king cannot take precedence over
the lordship of Jesus Christ. The
one Lord limits revelations, priest-
hood, mediation, and kingly rule to
Jesus Christ our Lord. This out-
laws all who would usurp the place
of Christ.

"ONE FAITH"

The "one faith" is either the in-
dividual's trust in Jesus Christ
as personal Saviour, or to the sys-
tem of revealed truth in the Bible.
Some connect the one faith with
verses 13 and 14 to make it the cor-
rect system of doctrinal faith.
Others connect it with the baptism
and the body, which is a nearer
and better connection, showing that
saving faith is an essential prere-

quisite to church membership and
to salvation. I believe the term
refers to both ideas as does the
learned commentator Albert
Barnes.

All members of a local church
have experienced true saving faith
in Jesus Christ. This is the faith
through whose hearing of the one
Lord we receive the one Spirit
(Gal. 3:2), the faith in Christ Jesus
by which we are made sons of God
(Gal. 3:26), the faith through
which we are saved by grace
(Eph. 2:8). This faith is the vital
bond which connects the believer
to Christ and is the channel of all
Divine communication. Apart from
such faith we could not qualify for
baptism and membership in the
body of Christ, for Christ adds no
one to the church unless he is
saved (Acts 2:47). Head faith and
decision card signing are not suf-
ficient for the ordinance of water
baptism, nor membership in a New
Testament Baptist Church.

All members of a church are
united by common belief in Jesus
Christ and His revealed system of
faith in the Old and New Testa-
ments (I Cor. 1:10). They do not
hold to half a dozen different sys-
tems of teaching. There is only one
system of faith in the Bible, and
this system is essential to church
unity. It can never be said the uni-
versal, invisible church holds to
one system of faith. All know it is
hopelessly divided into hundreds
of different communities and
thousands of conflicting ideas
about the Bible. The one faith can
only be a reality in a local as-
sembly of baptized believers. In
such an assembly the people may
differ in temperaments, pursuits,
and professions in life, but all
members of the same body have a
common faith based upon the Holy
Book and are one.

The responsibility of a church is
seen in the one faith. A church is
obligated to teach young converts
the faith. By bringing all new con-
verts into the unity of the faith the
church safeguards against division
and false teachers without. A uni-
ty in doctrinal matters effects the
maturity of the church in all things
Christ commanded and the develop-
ment of the body of Christ.

"ONE BAPTISM"

The "one baptism" is unques-
tionably a reference to water bap-
tism that follows salvation and pre-
cedes church membership. The one
baptism cannot be the baptism of
the Holy Spirit as that would make
this doctrine a repetition of num-
ber two, which could not for a
moment be tolerated in so brief
scheme. There is only one kind of
baptism in this age for a church to
administer—water baptism. The
one baptism of Ephesians 4 ex-
cluded Holy Spirit baptism for our
age.

Baptism is once for all in the
Christian life. By this act of obe-
dience the believer is bound by a
lasting allegiance to the "one
Lord" in a profession of the "one

faith." The symbolism of this act
of outward profession imparts a
peculiar significance (Col. 2:12;
Rom. 6:4). The use of water in
just any way would destroy the
symbolism of Bible baptism. The
destruction of the symbolism by
either sprinkling or pouring in-
validates the act and makes many
baptisms. These many baptisms
cannot be the "one baptism" which
is a means of unity in a church.
Therefore the reference is to dip-
ping in water to the exclusion of
all other modes.

The word baptize in the original
Greek tolerates only immersion as
the mode. This mode alone is a
symbolic burial and resurrection
intended to picture the believer's
death to sins and resurrection to
a new spiritual life with Christ.
The baptism of Christ in Jordan by
John the Baptist fixed the mode
of baptism for all time. John
dipped Jesus Christ in the Jordan
River. What Christ submitted to
Himself as baptism He command-
ed to be done by His disciples
(Matt. 3:15).

"ONE GOD"

The "one God and Father of all"
is the First Person in the Trinity
in Whom unity finds its highest ex-
emplification. He is "above all";
that is, sovereign over all His
churches and in His essence super-
ior to all. "Through all" means
God the Father pervades all His
churches on earth and works in
them. "In you all" means He is in
the assembly of baptized believers
(I Cor. 3:16; Matt. 18:20; Eph.
2:22).

The "one God" dethrones all the
idols of the world and destroys ma-
terialism, pantheism, atheism, and
Darwinian evolutionism. The one
God refutes polytheism. Men who
worship many gods cannot be
united. Their affections are di-
rected to different objects, and
there can be no harmony or sym-
pathy of feelings. But when all
members of a church have one su-
preme object of worship there is
true unity in worship. All church
members in a New Testament Bap-
tist church have the same great
object of worship which constitutes
(Continued on page 4, Col. 2)

BRIEF NOTES

The Eddy Missionary Baptist
Church, Route 4, Arab, Ala., and
Pastor G. C. Kelly will host a 5th
Sunday meeting on Dec. 31. Then
on Friday night before the 3rd Sun-
day in February they will host a
Bible Conference. The pastor and
church invites all within driving
distance to attend these meetings.

Elder Joe M. Wilson has a new
address which is Rt. 3, 1450 Old
Hollow Rd., Winston-Salem N.C.
27105. His old address was 634
Brent Street. His new phone num-
ber is 919-767-6911.

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THE BAPTIST EXAMINER

DECEMBER 9, 1978

PAGE TWO

Some "Christians" ...

(Continued from page one)

regular church attendance, quits taking any active part in anything pertaining to his religion, and just remains at a standstill for years. It is pitiful to see a case of arrested growth in a physical or mental sense. I have seen cases where the body of a child ceased to grow and it increased in years without making a corresponding development in body. I have also seen cases where people ceased to grow and went through life with the mind of an immature child. I have seen illustrations of what I am speaking of in the plant world. I remember seeing a field of corn and watching its growth once. The corn came up and started to grow in fine shape, but when it had grown about so high it seemed to quit growing. There it stood day after day, seemingly making no progress save that here and there was a stalk that had developed normally. I asked the farmer what was the matter, and he told me that if one pulled up a stalk of the corn and looked closely he could see that the roots were literally covered with parasites. These parasites were sapping the vitality of the corn and keeping it from growing. Often that is the case with the "Arrested Growth Christian." If you search carefully enough you will find that there is something that is sapping the vitality and preventing growth. It is about the most common thing in the world to find an "Arrested Growth Christian." I have seen old men, frequently attendants at church, too, that hadn't, from all appearances, grown an inch spiritually in twenty years. They prayed the same monotonous prayer, listened to the preaching just as sleepily, and were just as non-progressive as they were years before. A clear case of arrested growth!

ANOTHER Christian, representative of another class, is the MALNOURISHED CHRISTIAN. The food that we eat has a lot to do with us. Just take a look at a badly nourished person, and you can tell immediately that something is the matter. Their complexion and their physique will indicate that much. There is a tribe of Indians in the West that are called "Digger Indians." They eat a certain kind of clay that they dig in the country that they inhabit. This dirt, of course, contains very little nourishment, and this tribe of Indians show it. They are little, dried-up, insignificant-looking people — victims of malnutrition. I remember that a very badly nourished dog strayed to our door once. He was so weak that he could hardly go. In fact, he was so weak that when he barked he fell down. Lack of proper nourishment was what was the matter with him. Malnutrition is what is the matter with a lot of Christians. The truth of the Word of God is the divinely appointed food to stimulate Christian growth. The Christian that fails to feed upon these truths, or that gets these truths served up to him in a perverted form, will show himself to be a poorly nourished Christian. You can't grow physically without food; neither can you grow spiritually without food.

Now, a mal-nourished person may be eating a lot, but the food that he eats may not contain the proper elements, or else he may not be properly assimilating what he eats. The Christian may be feeding off of that which is either doing him no good or else positive harm. He may be subsisting on heresy. I have come across some who were taking broken doses of the Bible along with large portions of Pastor Russell's teachings. I have seen others who mixed Mrs. Eddie's heresies with the Truth of God. Is it any wonder that the spiritual digestion of such folks gets out of shape and that they become the victims of malnutrition? And let me say that the person that spends his Sundays between the pages of the Sunday newspaper will not very likely be in a healthy spiritual condition. Nor is there sufficient nourishment in much of the light literature of the day to develop a strong Christian character. I knew a woman in Oklahoma that just seemed to delight to feast on heresy of various kinds. She had more heretical notions than I thought could have been contained in the head of one person. She had taken a bite of Catholicism, a large slice of Holy Rollerism, a taste of sanctification, peppered the conglomeration with Methodism, and salted it with a solution of Baptist doctrine. If she didn't have a case of religious dyspepsia, I never saw one.

And it is largely either malnutrition or else lack of nourishment that is the matter with many of the people of our country churches. Many country churches have preaching only one Sunday in the month. If everything isn't highly auspicious, part of the membership stay away from church that one Sunday. There isn't any earthly reason why they should not go to other neighborhood churches the other three Sundays in the month, but the truth is very few of them do so. Missing the one Sunday on which there is preaching at their church, maybe it is a whole month, or sometimes it is for two or three months, before they are ever in the church house again. When there is the neglect in the matter of Bible reading and study that there is today, don't you see that those who do not study the Word of God and do not hear it preached are likely, yes, more than likely, are certain, to suffer from lack of nourishment?

A THIRD kind of Christian that is very commonly met up with is THE SUPERFICIAL or "GRAVELLY SOIL" CHRISTIAN. When I think of the Christian of this type I always think of the parable of the Sower given by our Lord, and recorded in the 13th chapter of Matthew. You will remember that Jesus told of a sower who went out to sow, and scattered seed broadcast, but they fell on soils that differed very widely. Some of the seeds fell by the wayside and were devoured by the birds, while some fell upon stony or gravelly soil. The seeds that fell upon this kind of soil of course had no covering and immediately sprang up, but having no depth of earth, as soon as the sun came up they were scorched. Now, there are Christians just like that. Lack-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For December 17, 1978

Philippians 3:9-14

Paul has shown the truth that "the flesh profiteth nothing"; that man "at his best state is altogether vanity." Therefore "they that are in the flesh cannot please God." In this lesson we contract the preciousness of Christ in relationship to the worthlessness of human merit and human effort, and also the believer's association with Christ in salvation, suffering, and service.

VERSE 9

"And be found in Him." This means Paul had a total reliance on Christ for salvation and no dependence whatever on what he himself had done, was doing, or would do. This was how it began in his initial experience of salvation and regardless of how long he lived and labored in the Lord's service, this is how he wanted it to be when Christ came or when he departed this life in death.

"Not." How significant this little word "not" is. "Not of yourselves" (Eph. 2:8). "Not of works" (Eph. 2:9). "Not by works of righteousness which we have done" (Titus 3:5). "Knowing that a man is not justified by the works of the law" (Gal. 2:16). "For what the law could not do, in that it was weak through the flesh" (Rom. 8:3). "Therefore to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

"Not having mine own righteousness." Paul had gladly cast off the garments of self-righteousness, having discovered their inability to cover, and also finding them as filthy rags in God's sight. God had revealed to him that except his righteousness exceed the righteousness of the Pharisees, he would in no wise enter the kingdom of heaven.

"Which is of the law." No outward conformity to the law either in part or in totality is enough. God demands perfection on the inside. Both, in word and deed, and in any depth, they are not able to stand adversity. The Bible speaks of being "rooted and grounded" in the Truth, and the Christian who is not, is not a very stable character. In New Mexico and Oklahoma I was continually having trouble with certain members who were about to be led off after some other sect or denomination. They were superficial Christians who were not grounded in the truth. A Baptist that is grounded in the New Testament teachings, and that knows thoroughly why he is a Baptist, cannot be drawn aside or induced to depart from his faith, no matter what comes or goes.

And in many cases the superficial Christian is the most pious talker to be found in the whole church. Many times a preacher will take a pastorate, and when he goes on the field he will meet persons who, because of their fluent tongues and pious manner, impress him very favorably. "My, that is a fine Christian man," or "My, that is a splendid woman," he thinks, "I surely can depend upon them." But later he finds that they are all on the surface—that they are entirely superficial. They talk piously, but when it comes to actual doing they are not there, while some more unobtrusive, less assuming Christian, who had little to say, proves to be his real standby and the helper upon whom he is able to rely in emergency.

I remember an experience that I had along this line myself: When I took the pastorate in a certain town in New Mexico, there was a deacon in the church who appeared to be a very religious man. His conversation impressed me that he was very devout. For the first

this no man has accomplished.

"For all have sinned, and come short of the glory of God" (Rom. 3:23). The Pharisees had made clean the outside of the cup and of the platter, but within was full of extortion and excess (Matt. 23:25). We have many Pharisees today who have outwardly observed the ordinances, they have been baptized and observed the Lord's Supper, supposedly every Lord's day, and think because of this God has accepted them. Therefore they need to find like Paul, their righteousnesses are as filthy rags.

"But that which is through the faith of Christ." Here Paul turns, in his explanation, from self to the Saviour and the salvation which is through Him. As long as an individual is going about to establish his own righteousness he will not submit to the righteousness of God which is found in Christ (Rom. 10:1-4). Paul's eyes were no longer on what he would do, but what Christ had done for him.

"The righteousness which is of God by faith." Thank God there is a perfect righteousness which is a product and a provision of God Himself. A righteousness wrought out on the wheel of divine grace. It is a righteousness without hands; the gift of God in Jesus Christ. God's elect are the recipients of it, not the author of it.

VERSE 10

"That I may know Him." Paul is speaking as a saved man, for he already knew Christ in salvation (II Tim. 1:12). Therefore he is referring to advancement in experience and growth. Jesus told His disciples to "learn of me." We are to "grow in grace and in the knowledge of the Lord Jesus Christ" (II Pet. 3:18). Because of a failure to do this is the reason for the shallowness among Christians (I Cor. 3:1-4).

"And the power of His resurrection." The power of the Lord is manifested in the resurrection of Jesus Christ (Rom. 1:4), as He was victorious for us. So, we have the victory over death through Christ (I Cor. 15:57). We experience this power in divine quickening (Eph. 2:1), and in passing out of death into life (John 5:24), but this power is to be evidenced in the Lord's people as He works in them both to will and to do of His good pleasure, as we saw in Philippians 2:12, 13 and Ephesians 3:20. Jesus came that we might have life and have it more abundantly (John 10:10). We will further see the power in the resurrection of the bodies of the saints, who have died physically, in glorification.

"And the fellowship of His sufferings." As we are conformed to His image from glory to glory (Rom. 8:29; II Cor. 3:18), and people see that we have been with

Jesus, they will persecute us like they did our Saviour. We will fill up the measure of His suffering for His Body's sake, which is the church. This is why the disciples could rejoice in suffering (Acts 5:41). In this sense, we are to be labourers together with Christ, and enter into the fellowship of His sufferings.

"Being made conformable unto His death." Jesus became obedient unto death (Phil. 2:8). We too are to present our bodies a living sacrifice and to be faithful unto death (Rom. 12:1; Rev. 2:10). If He lay down His life for the sheep, we are "to endure all things for the elect's sake."

"If by any means I might attain unto the resurrection of the dead." Nowhere in these verses does Paul mean to cast a doubt on the certainty of his salvation, for this whole letter is a letter of joy and confidence. This verse evidences his total dedication and determination to run the race set before him and to finish his course with joy (Heb. 12:1,2; Acts 20:24; II Tim. 2:4,5). He did not want to be a castaway (I Cor. 9:27), nor to suffer loss (I Cor. 3:11-15).

VERSE 12

"Not as though I had already attained." Here we have a note of humility. Paul knew his weaknesses and even failures. He was not sinlessly perfect in himself.

"Either were already perfect." For a professed Christian to claim perfection in his state, or in conduct, is a mark of egotism and an ignorance of God's Word.

"But I follow after." However this is not to be used for an excuse to become indifferent or careless, but as a motive for pressing on, and this was exactly the effect it had on Paul, and I further believe, for all true Christians.

"If that I may apprehend that for which also I am apprehended of Christ Jesus." Not just follow after, but lay hold on. Paul was apprehended by the Lord in conversion, and the apprehension was not only to save him, but to make him a minister to the glory of God. So Paul desires to be a good minister by personal application.

VERSE 13

"Brethren, I count not myself to have apprehended." Lest he be misunderstood, Paul immediately states his aspirations have not become a present reality. Paul looked into God's mirror, or used God's heavenly calculator, the Word of God, and evaluated his life by it. Therefore, he again realizes his shortcomings.

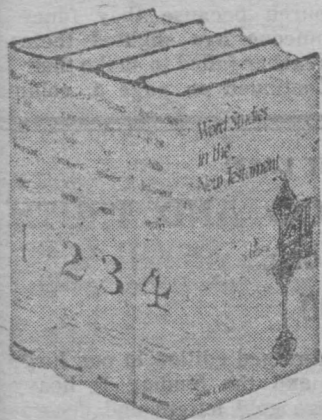
"But this one thing I do." Paul put into action his aspirations by spiritual activity. Here, the one thing is singleness of purpose. Compare Luke 10:42.

"Forgetting those things which are behind." Paul is not saying he forgot his salvation or his call to service, nor the blessing of God or even his failures, but he is saying we are not to spend our time in resting on past laurels or in brooding over failures, for this would hinder the present duty of going forward.

"And reaching forth unto those things which are before." This is needful Christian exercise. Onward and upward should be the desire of the child of God. "I'm pressing on the upward way, new heights I'm gaining everyday."

VERSE 14

"I press toward the mark for the prize of the high calling of God in Christ Jesus." We have a high calling and a holy calling. The bull's eye for a Christian is to be "like Him." May God use these words to promote this among His children.



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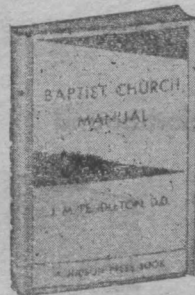
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DECEMBER 9, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should A Baptist Church Have A Fellowship Hall?

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Birmingham, Ala.

PASTOR
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Birmingham, Ala.



That depends on what the fellowship hall is to be used for. If a church is financially able to host a Bible Conference every year, and if they have an auditorium that can accommodate those who come to the conference, I see no objections to their having a fellowship hall for the people who come to the conference to do their eating in. It makes it very convenient for the visitors to be able to eat near the church. However, I can think of no other reason for having such a hall. The church building proper is the place for all the spiritual activities of the church. The church has no need for all the competition she gets in many so-called fellowship halls. Oftentimes that seems to be what these halls are built for.

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It would be wonderful if every N.T. church could have a fellowship hall, for they serve to facilitate and enhance the fellowship of the church collectively. The churches of the N. T. era had their love feast (Jude 12; 11 Pet. 2:13; 1 Cor. 11:20-21), and often these feasts were held in the homes of members of the church, where the official worship service was also held. It is true of our time that many of the Lord's churches meet in private homes, and they are as much a church as if they met in a multi-million dollar building.

The usual thing is, after the worship service is concluded in the home there is a time of fellowship where some foodstuff, and beverage is enjoyed. I am not recommending that churches have their love feasts and dinners in the immediate sanctuary of their building, but we need to maintain the distinction between the material building and the spiritual building.

It is easy for a church to fall victim to the practice of mistaken emphasis, and place more care on the material building than on the eternal building of God, which is His bride. While churches have buildings or places in their buildings which are consecrated, and set apart for the collective worship service, there certainly would be nothing wrong for the church to own a separate place that is for the purpose of church fellowship, wherein meals are served.

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Before I can give a definite answer to this question I will have to know what you mean by a fellowship hall.

If you mean a place to have sports, dinners, receptions, and activities of that sort, my answer is no, no, a thousand times no! I have no use for the church or individual that thinks that they must provide "something for the young people." The only thing the church or her pastor must provide for the young people and old people alike is the message of salvation and guidance after salvation. The Lord's money should not be wasted in this manner. A church must not build within its building a kitchen or anything that would bring abomination to the house of God. "What? Have ye not houses to eat and to drink in? Or despise ye the church of God...." (1 Cor. 11:22).

There are times when a church has found it necessary to provide a shelter or a place to care for and feed those who travel to them for Bible Conferences. Even this should be kept simple and separate from the place of worship. It should be used only for the purpose for which it is built and nothing else.

The Seven Fold...

(Continued from Page Two)
a strong bond of unity.

CONCLUSION

Paul joins together seven different unities. Here is the one great confession of faith on which a church must be founded. Here is a unity which is produced by the Holy Spirit. Here is a sevenfold

unity the members of a church are to endeavor to keep. Such true unity cannot be preserved in a supposed universal, invisible church. There is no unity in such a church. The universal, invisible church is "a concept of the mind, having no real existence in time or place, and is not a historical fact, being only an ideal multitude without organization, without action, and without corporate being" (Edward T. Hiscox).

There is no such thing as what some call "these heartless divisions that rend the body of Christ." The body of Christ is not composed of all the different sects and denominations which have neither the unity of the Spirit nor the unity of the faith. Today Christ has only one kind of a body, a local assembly of baptized believers who stand for the one heavenly standard of truth which the apostle called "the faith." This kind of a church has bled and died for the faith delivered once for all time. They stand ready to pronounce anathema against even an angel from Heaven who would preach any other gospel. The true New Testament Baptist churches are the true churches of Christ on earth today. All of these collectively constitute "the body of Christ" of which He is the Head.

The greatest privilege for a believer on earth today is to be a part of the body of Christ by receiving baptism at the hands of an ordained Baptist minister who has the authority of a Baptist church behind him. If saved by the grace of God, why not follow the Lord in Bible baptism? Why not be baptized like Jesus Christ was by submitting to baptism at the hands of a Baptist preacher? After becoming a member of a true church on earth today do all you can to keep the unity of the Spirit in the bond of peace.

Some "Christians"...

(Continued from page three)

few services he was right in the front of the church, occupying one of the front pews, but the first time that his business rendered it inconvenient for him to attend church he failed to show up. When we had a round-up of the 75-Million Campaign fund, he was one of the first to plead that he was unable to pay his pledge, and he was foremost in condoning others in their failure to pay theirs. He was strong on doctrine so long as it made no encroachments on his pocketbook, and he enjoyed a sermon dealing with baptism much more than one dealing with the Scriptures' teaching about tithing. I soon learned that if, in our business meetings, we needed someone to talk, someone to make a motion, or someone ready to help run the business of the church, he was the very man, but if I wanted to see something done involving work or sacrifice I could count him out.

If there is anything that is a discouragement, it is a superficial Christian. I don't like a superficial anything. I like to see people with some depth to them. If a person is a Christian, he ought to be one willing to stand for his religion at any cost. He ought to have convictions about his religion and about the doctrines that they hold on to, as strong as life itself.

But I must pass on. The NEXT Christian, the representative of a distinct type much in evidence today is one that I will term THE BUTTON PRESSER. He is the mechanical Christian or organization fiend, and he thinks to do everything by means of organization. If any problem presents itself, he "hollers" organize! I believe as truly as I live that Baptists, and other churches as well, are cursed by the organization

craze as by nothing else today. From the local church clear on to the Southern Baptist Convention we are organized until there is little room for the working of our much-boasted democracy. There is nothing to be said, of course, against a reasonable amount of organization, it is the over-emphasis of the thing that I object to so strenuously. Some people, if they wish to have a revival, just think that all that they have to do is to organize in a certain way and they can have one. All that they need to do is to press a button and souls will be saved. But the Holy Spirit doesn't work always according to the plans and organizations of men. One can't organize souls into the Kingdom of God. A church can have a meeting, and by skillful manipulation of the crowd, especially the children, and by appeal to the emotions, they can get a number of people to join the church, but what does it amount to? Six months later, and how many of those organized into the church are of any value to the church in any way?

In many cases organization promotes a sense of self-sufficiency, and Christians come to depend upon their machinery more than upon the Lord. I say to you that I would rather have one revival promoted by the Spirit of the Lord, and in which there was a mighty sense of dependence upon God, than a dozen of these man-made revivals run by men who depend more upon crowd psychology than upon the Holy Spirit. And I had rather see a Christian give five dollars out of love for God and a lost world, than fifty dollars that was organized out of him. Organization will not cure all of the ills of Christendom or even begin to do so. The thing that Christians need today worse than anything else is power. You can put together a number of pieces of machinery until you have an engine all perfectly assembled and organized, but unless you have some gasoline to furnish the power the thing won't run. Machinery without power is useless. Power for the Christian life comes from the Holy Spirit, and the Holy Spirit comes to the Christian's aid in response to prayer and waiting upon the Lord.

A FIFTH Christian, representative of a type that is sometimes found is the RULE OR RUIN CHRISTIAN. Did you ever see a Christian of this type? Many a church has been broken up by him. He is the sort of character who has for his motto, "My way or bust." I have seen folks of this type, and it doesn't matter what the will of the church is; they are just bound to have their own way. Often they will pull off from the church if everything doesn't go to suit them, and it is a blessing to the church that they do. I have known preachers of the rule-or-ruin type who were bound to have their way or else they sought to tear the church to pieces. I was pastor of one church that had been torn up by a character of this sort, and I came to have a thorough distaste for him and for all of those of his type. The rule-or-ruin Christian is one of the most dangerous individuals, so far as the peace and well being of a church is concerned that any church can have among its membership. And if you will observe, you will find that the rule-or-ruin Christian seldom if ever wants to run the church along scriptural lines. I always feel sorry for a church that seems to be un-

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der the dominion of some character who is determined to enforce his will or wreck things.

But let us pass from this unlovely character to another one fully as unlovely: THE CHURCH DRONE. You know among bees there are three classes, the queen, the workers and the drones. The drones are a class that gather no honey; they just hang around the hive and consume that which is provided by the other bees. I remember to have witnessed the worker-bees' way of handling the drone situation once. I was sitting near a hive watching the bees come and go when I saw quite a commotion arise. Out of the hive came two worker-bees dragging between them a large bee, which I immediately recognized as a drone. When they got the big, lazy looking fellow outside the hive a little ways, they stung him to death and went back into the hive. But churches cannot solve the drone problem in any such drastic way as this, of course, so that year in and year out the church is afflicted with drones whose names are on the church roll but who are of no earthly use to the church in any way, shape, form, or fashion.

I have mentioned six different kinds of Christians, who represent as many types. Now let us consider the SEVENTH. This is what I call the JUVENILE CHRISTIAN. This is the Christian who never gets out of the knickerbocker stage. Sometimes they have gray hair and wear beards, but still retain the characteristics of spiritual childhood. Paul had these kind of folks in the church at Corinth, and it was to them that he wrote, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it." Childish Christians always make for trouble in the church, every time, and when you see a church that is always having trouble among the members, rest assured that the members of that church are in the juvenile stage. You have all observed children at play, and you have seen one of them become disgruntled about some little trifling thing and pull off from the rest of his playmates to pout and nurse his feelings. Sometimes children will become offended if they can't have all of the playthings just when they want them or if one of their playmates has a larger apple than the one that is given them. Now, juvenile Christians are just like that. Often they will quit coming to church because they fancy that someone has slighted them; the preacher failed to shake their hand. (Continued on page 5, column 1)

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Some "Christians" . . .

(Continued from page four)
or he preached too plainly, or something else has ruffled their feelings. The juvenile Christian is contrary, jealous, gossipy, critical, and usually has his feelings sticking out just ready for someone to bump into them. And about the most discouraging feature about the Christian of this type is that he seems to want to stay in the juvenile class. He is always weak on doctrine and usually doesn't seem to want to know anything more about the doctrines of his faith. I have had some experience with these immature Christians, and have had studies in doctrines at the church and have preached on doctrinal subjects, hoping to help them, but just as certain as they heard that I was going to deal with subjects of a doctrinal nature, they avoided the church until it was over. They had their juvenile opinions, and they didn't want to run the risk of having them changed.

I am quite sure that, as I have rapidly sketched these different characters, you have thought, "I know people just like that. I have seen church members who would fit into those classes exactly." Now, the thing that I want you to do is to examine yourself very honestly, and with the willingness to see your own faults, you ask yourself the question, "Am I absolutely sure that I myself am not in any of these classes that have been enumerated?" It does us a lot of good to take a sort of inventory of ourselves sometimes. We are, most of us, very slow to see our own faults and failings, hence we are inclined to think that we are considerably freer from objectionable things than most other people. But listen! we are just as liable to be lacking as anyone else. And so I say, let us look ourselves over in an attempt to see if we are in the same class with those whom we in our hearts have an aversion and contempt for.

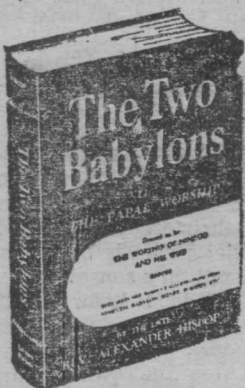
Now, I would not have anyone get the idea from the things that I have said that all, or even nearly all, Christians are to be classed among those whom I have mentioned. There are many Christians who are well balanced, conscientious, and thoroughly worthy in every respect. The best, the most sacrificial people in the world are Christian people. And I feel that I have been privileged to know some of the very choicest of God's elect. Just now there comes to my mind the picture of a young man, a hopeless paralytic, with a normal mind but with a body that was terribly twisted and deformed. I can see him now as he is half led, half carried into the church. I see him as he sits there listening intently throughout the whole service. And let me tell you that while I was pastor in that little New Mexico town, there were very few persons who attended more regularly or who gave me any closer attention while I preached than that paralyzed boy. And when I think of that paralytic coming four miles to church every Sunday and often to the mid-week services, and then when I think of the miserable excuses that I often hear strong, healthy people make for not attending church once or twice a month, I feel ashamed in their behalf. And again, as I think of Christian sacrifice I think of one of my members who, in order to see a new and much needed addition to the church, gave his work free of charge for six months and furnished a team for most of the time. And that man did not give out of his abundance, either, but out of his poverty. I think of others also who gave far over and above a tithe of their income in order that their Lord's work might go forward, and in some cases they gave when it hurt to give. No, all do not belong to the drones or the juveniles. And if we had more of such Christians as those whom I have just been speaking of, the cause of our Lord would advance with greater strides than it does at present.

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ious, and thoroughly worthy in every respect. The best, the most sacrificial people in the world are Christian people. And I feel that I have been privileged to know some of the very choicest of God's elect. Just now there comes to my mind the picture of a young man, a hopeless paralytic, with a normal mind but with a body that was terribly twisted and deformed. I can see him now as he is half led, half carried into the church. I see him as he sits there listening intently throughout the whole service. And let me tell you that while I was pastor in that little New Mexico town, there were very few persons who attended more regularly or who gave me any closer attention while I preached than that paralyzed boy. And when I think of that paralytic coming four miles to church every Sunday and often to the mid-week services, and then when I think of the miserable excuses that I often hear strong, healthy people make for not attending church once or twice a month, I feel ashamed in their behalf. And again, as I think of Christian sacrifice I think of one of my members who, in order to see a new and much needed addition to the church, gave his work free of charge for six months and furnished a team for most of the time. And that man did not give out of his abundance, either, but out of his poverty. I think of others also who gave far over and above a tithe of their income in order that their Lord's work might go forward, and in some cases they gave when it hurt to give. No, all do not belong to the drones or the juveniles. And if we had more of such Christians as those whom I have just been speaking of, the cause of our Lord would advance with greater strides than it does at present.

The kind of Christian that God wants you to be is the kind that puts Him first in everything. And if you put Him first, you won't work at home or about your business rain or shine, and then on Sunday stay away from church because it looks a bit cloudy or sprinkles rain. If you put Him first, you won't spend more for chewing tobacco or coffee than you spend to help a lost world to Christ. God wants you to be a dependable sort of Christian, one whom the church can count on, one who is progressive, and one who is always in for everything that is right. God wants you to so conduct your business affairs that you will be regarded as honest and on the square in the community where you live. God wants you to so live and so serve that you will not only have a good name among men, but that your reward may be great in Heaven, and that He may be able to say to you in the last great day, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

MacDonald Mess . . .

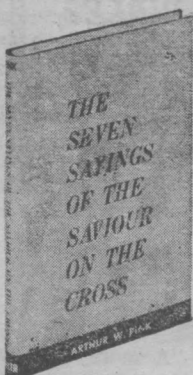
(Continued from page one)
be reared, and the fulness of Christ be poured into his body, and then shall be caught up to meet him." Post-tribulationists, like Margaret, deny any moment coming of Christ. MacPherson admits this is true on page 154 of his book THE INCREDIBLE COVER-UP.

Miss MacDonald confused the coming of Matthew 24:30 with the one in I Thessalonians 4:16 as post-tribbers always do. She wrote: "Only those who have the light of God within them will see the sign of his appearance." Dave concedes this also on page 154 of his book.

Margaret believed in a church in the tribulation: "I saw the people of God in an awful dangerous situation, surrounded by nets and entanglements, about to be tried, and many about to be deceived and fall. Now will THE WICKED be revealed, with all power and signs and lying wonders, so that if it were possible the very elect will be deceived.—This is the fiery trial which is to try us.—It will be for the purging and purifying of the real members of the body of Jesus . . ." This is clear cut post-trib theology. She further adds: "The trial of the Church is from Antichrist." Here is the church on earth under the reign of Antichrist. There is not a strict pre-tribu-

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lational statement in the whole MacDonald document! How in the name of Heaven can intelligent men appeal to this document and claim that this proves Margaret MacDonald, under demonic influence was the first person to teach the pre-tribulationist rapture? Never mind the allegations of Robert Norton or Dave MacPherson. Please show me one pre-tribulationist statement in the Margaret MacDonald document. The incredible cover-up is that Miss MacDonald was a post-tribber in a much greater sense than she ever dared to be a pre-tribber. MacPherson should include Margaret MacDonald in his next revised list of post-trib scholars.

The Two-Stage Coming

In 1971 Dave MacPherson made this statement in a mimeo-graphed brochure: "There is not a shred of historical evidence before 1830 that the Church ever believed in a double coming or rapture before the tribulation." Please mark carefully the words: "There is not a shred of historical evidence before 1830 that the Church ever believed in a double coming . . ." Is Dave correct, or is he in error? I will let the reader decide for himself after considering the following facts.

The venerable Benjamin Keach (1649-1704), pastor of the Baptist Church, Horsleydown, London, taught a two-phase coming of Christ: "There is a precursory coming of our Lord (as one notes) or a most glorious spiritual coming, to set up a more visible and universal kingdom in this world, which will precede his personal appearance . . . for I see no reason to doubt, but that the precursory coming of the Lord Jesus is to prepare things for his personal appearance; when, (as a bridegroom) he will appear to celebrate the marriage with his beloved spouse" (EXPOSITION OF THE PARABLES, p. 643).

Keach believed in a "precursory coming of our Lord." The word "precursory" means "one which goes before or precedes an event." This is a two phase coming of Christ. Bro. Keach taught a two-stage coming of Christ in the 1660's. This is about 170 years before the so-called Margaret MacDonald mess. This two phase coming was taught, not by a crazy girl who was an Irvingite, but by one of the greatest Baptist preachers who ever lived. How can Landmark Baptists be so ignorant of their own history? Keach did not hold to all the ideas of most pre-tribbers today, but he did teach a two-stage coming of Christ long before the MacDonald mess!

Post-tribbers are greatly concerned with old rare books on prophecy. I want to introduce them to a rare book which I have uncovered. It bears the date 1642 and was written by John Archer of London, England. John Archer taught a two-stage coming of Christ. This was 188 years before the so-called incredible cover-up.

Here are Archer's own words: "What Christ will do when he at first sets up his kingdom, he will

come from Heaven visibly, even as he went up thither; Acts 1:11, which coming is not his last coming, to judgment, but a middle one, twix't that and his first coming, which hath not been considered. For Christ has three comings: The first was when he came to take our nature, and make satisfaction for sin. The second is, when he comes to receive his kingdom, for to receive which he went into heaven, Luke 19:12-15, which is that I am now speaking of. A third is, that when he comes to judge all and end the world. The latter comings are two distinct comings, not one, (as it hath been thought) therefore they are made distinct, Matthew 24:3, and answered distinctly by distinct signs in that chapter" (THE PERSONAL REIGN OF CHRIST UPON EARTH, pp. 15-16, 1642 edition).

With such historical facts at hand how can any person honestly assert "There is not a shred of historical evidence before 1830 that the church ever believed in a double coming . . ." John Archer was not completely agreed with the pre-tribbers of today, but he most assuredly did believe in a two-stage coming 188 years before the supposed revelation of Margaret MacDonald.

Post-Trib Attacks

In March of this year Elder Willard Pyle and I were returning from a Bible Conference in Mississippi. To keep awake we were listening to the radio on my car. A Reformed Baptist preacher came on the air. He brought a message in which he called all pre-tribbers "false prophets."

In the June 1977 issue of A MESSAGE OF FELLOWSHIP, Elder J. B. Fenison said: "Another error these false prophets are exposed by is that false teaching concerning a secret rapture or gathering of His people to Himself. . . ."

Both of these men were doing no more than re-echoing the word of Corrie Ten Boom who made the charge earlier than both of them. Readers of the Bible know that the term "false prophet" denotes an unsaved person who preaches under demonic influence. I would assume that the Reformed Baptist preacher and Bro. Fenison were using the term "false prophet" in its Biblical sense. This would consign all pre-tribulationists to the fires of eternal Hell and mean that they preached and wrote under demonic inspiration. This is strong language for even a post-tribber.

I would not dare to make such a statement about all post-tribbers. I believe that they are mistaken in their views, but I affirm that many of them are sincere and godly men. Never would I call a post-tribber who is a Baptist brother "a false prophet." I do not believe they are lost by holding to the post-trib position.

If my post-trib friends want to see some false prophets, I will be glad to show them a few. These are not found in the pre-trib camp but in the post-trib camp. I wrote a letter to Herbert W. Armstrong in

1975. I asked his views on the rapture question. Stanley Suchocki replied: "You asked if Mr. Armstrong had warned in past years that the Church would be going through the Great Tribulation. As far as we know, he did not teach anything like that during World War II. However, in the middle 50's or thereabout, we did feel that some in God's Church might go through the great tribulation and not be spared physical persecution." It is noted that both Armstrong and George Ladd are from Pasadena, California, and both started teaching the post-trib doctrine about the same time.

Herbert W. Armstrong is a post-tribber and a religious racketeer. If you have any doubt about the position of the Armstrong Church of God, see the article in the PLAIN TRUTH in 1959 by Herman L. Hoeh entitled: "The 'Secret Rapture' fact or fiction?" Dave MacPherson should add the name of Herbert W. Armstrong to his list of post-trib scholars.

Southern Baptists have no greater defender living of the post-trib doctrine than Dale Moody, professor of Christian Theology, Southern Baptist Theological Seminary, Louisville, Ky. Dale Moody is a religious infidel. He teaches that eternal security is a new doctrine "not found any place in the Bible" nor "in Baptist thought until the nineteenth century." Moody teaches in the seminary the annihilation of the wicked. He is one of the biggest liberals in the S.B.C. Here is another name for the list of post-trib scholars.

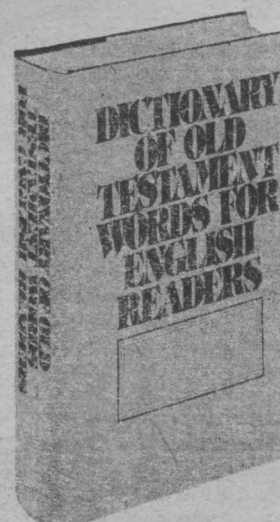
Sharrel E. Ford, pastor of the Bethel Missionary Baptist Church, Sacramento, California, is a great post-tribber. Ford is known on the west coast as a "modern new-lit." A good example of his revolutionary views is seen in a statement in his paper, THE MIDNIGHT CRY. In the September 1, 1975, issue he makes this statement: "The covenants were confirmed 'in Christ' in the body of Christ, in Abraham, in Israel. But many saved people are not 'in Christ,' not in His body, not in Abraham, not in Israel, not in the covenants."

There is little doubt in my mind that Sharrel Ford is greatly influenced in his theology by the writings of Robert Shank. Who is Robert Shank? He is a former Southern Baptist preacher who has now joined the Campbellites. Shank has written a book LIFE IN THE SON which denies the perseverance of the saints.

George E. Ladd, professor of New Testament Exegesis and Theology at Fuller Theological Seminary in Pasadena, California, is a strong post-trib writer. Ladd published a book, THE BLESSED HOPE, in 1956. This is the book which converted a good number of our former pre-trib preachers to the post-trib position. Ladd believes the Bible contains errors in matters of history and fact (See his book, THE NEW TESTAMENT AND CRITICISM, p 16f). I, for (Continued on page 6, column 1)

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PAGE FIVE

MacDonald Mess . . .

(Continued from page 5)
one, would hate to know that my views about the rapture had been shaped by a man who does not believe the Bible is the infallible Word of God.

I do not say that my post-trib brethren hold to all the heresy of Armstrong, Moody, Ford, or Ladd. But I do point out that some of the leading men of their persuasion are liberals or heretics. If my post-trib brethren are looking for "false prophets," they will find some in their own camp without calling their pre-trib brethren "false prophets."

Question: How many liberals who deny the inspiration of the Bible can you name who are pre-tribbers? How many leading men of the pre-trib position can you name who deny the Bible is the Word of God? I shall look forward to seeing the lists of these pre-trib liberals in a future issue of ESCHATON.

Dave MacPherson and Will Meloon, editor of ESCHATON, have repeatedly charged that pre-tribulationists were responsible for the death of millions of Christians in China when the Communists took over. They say this because Corrie Ten Boom asserted this in 1974 in the LOGOS JOURNAL. Supposedly pre-trib missionaries told the people: "Don't worry, before the tribulation comes, you will be translated." Personally, I cannot conceive of a pre-trib missionary saying that the Communist takeover of China was the time of Jacob's trouble. Neither do I believe that a true pre-trib missionary told the people the rapture would occur before the Communists controlled China. This is a neat little story invented to discredit the pre-trib position. It contains about as much truth as Snow White and the Seven Dwarfs.

I note that in the list of post-trib scholars Dave MacPherson lists a number of a-millennialists. This means that he believes all a-millennialists are post-tribbers. Almost without exception Roman Catholics are a-millennialists, or post-tribbers to Dave MacPherson. Roman Catholics murdered fifty million Anabaptists during the Dark Ages. Please observe that post-tribbers literally murdered fifty million people.

Dave MacPherson, Will Meloon, and Corrie Ten Boom failed to remind the people that it was the Communists who murdered the millions of Christians in China, not the pre-trib missionaries. But it was the Roman Catholics who murdered the Baptists — Roman Catholics whom Dave MacPherson would pronounce "post-tribbers."

Post-tribbers sometimes say, "I would rather prepare myself to go through the tribulation and be happily surprised by an unexpected rapture than to expect to be raptured and find myself going through the tribulation." What may be said of this "spare-tire" approach to the Lord's coming? It is as logical as to say, "I would rather prepare myself to burn in Hell and be happily surprised to

awake in Heaven than to expect to go to Heaven and find myself in Hell." It is just as fitting to do away with the assurance of salvation by "spare-tire" logic as to do away with the pre-trib rapture by the same means. Are sovereign grace Baptists ready to apply their post-trib logic to salvation?

More Misrepresentations

Dave MacPherson on page 9 of his book, THE LATE GREAT PRE-TRIB RAPTURE, says that not so much as "one great missionary leader" can be named that believed the pre-trib rapture. To refute this charge I need not look any further than my own church and its missionary. Elder Fred T. Halliman, who labors near Koroba in the Central Highlands of New Guinea, has baptized about 6,000 people upon profession of faith and established about 40 self-supporting churches. He is recognized in the ranks of our Baptists as a great missionary leader. He is now and always has been a pre-trib missionary!

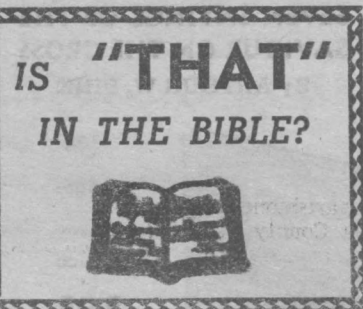
One of the greatest missionaries the Baptist Missionary Association of America (formerly N.A.B.A.) ever had was Elder Harold Morris. In a few years in Brazil he organized about 50 churches, established a printing press, instituted a children's home, and literally worked himself to death for the Lord. Bro. Morris was a personal friend of mine, and he was an able defender of the pre-trib rapture of the saints. Even today in B.M.A. circles Bro. Morris is recognized as the most zealous missionary their group ever produced.

If Dave MacPherson had quoted his statement backward, he would have been nearer the truth of the matter. I call upon him to remove this ridiculous statement from his book. I do not know how he could write such with a straight face.

Will Meloon And The Pentecostals

Will Meloon of Orlando, Fla., is editor of a monthly prophetic tabloid newspaper known as ESCHATON. This paper is devoted to denouncing pre-tribbers. Dave MacPherson frequently has articles telling how the pre-trib idea is dying out. One would wonder if the pre-trib rapture is dying out as Meloon and MacPherson assert, why they spend so much time fighting something which is practically non-existent or nearly dead?

In a letter dated March 7, 1977, Will Meloon set forth some history about himself. Listen to a part of it from page 1: "... I got into Pentecostalism; I gave it all I had for about two years, even had an experience of 'speaking in tongues,' but soon saw the 'Pentecostal mentality' and the actual outworkings of many, many of their people's experiences, I had to give it up. When the charismatic movement came along, it seemed to be just what I was looking for, this was some 30 years after being ordained in the Baptist churches. Indeed, I was ordained twice, once by an independent Baptist group in New England, and again in the SBC, for they would not recognize that one. I gave it all I had, too; I wrote for them, LOGOS finally published my book 'WE'VE BEEN



Question:
IN WHAT FOUR PLACES IS "MEDICINE" MENTIONED IN THE BIBLE?

Answer:
Proverbs 17:22—"A merry heart doeth good like a medicine: . . ."
Jeremiah 30:13—" . . . thou hast no healing medicines."
Jeremiah 46:11—"Go up into Gilead, and take balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines; for thou shalt not be cured."
Ezekiel 47:12—"And by the river upon the bank thereof, . . . shall grow all trees . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine."

ROBBED.

On page 1 Meloon continues: "Just recently I wrote my friend, Jamie Buckingham, who helped me write and acted as editor of my book, one of whom I very highly responded as a 'catalyst' in the movement, because of his Biblical approach, his unemotional stance and just his very stature in the Lord. I have often attended his large church, charismatic, over on the coast and felt it was the finest of them all. . . . I still believe in the gifts and that they should be in the church, tongues included. I still believe in a definite experience with the Holy Spirit which could be termed 'a baptism of the Spirit.'"

Is this all? No! He continues on page 2 with statements like these: "I believe even some Catholics have really gotten 'saved' and filled with the Spirit. . . . we are still in that same dispensation of the Holy Spirit, stop arguing against the charismatics and Pentecostals and start benefiting from their strengths and albeit denying and profiting by their weaknesses, fundamentalism is the only hope of the world." Baptist brethren, please look carefully at these views and weigh the fact that this man is the editor of America's most militant post-trib newspaper.

This article is intended to be the reply of the editor of TBE to Dave MacPherson and Will Meloon for the various letters which they have written to me denouncing the pre-trib position.

U. S. Losing . . .

(Continued from Page One)
totalitarianism," he pleaded.

Sevela said that inscribed on every movie theater in the Soviet Union is this saying from Lenin: "The cinema is our greatest weapon." He said that he produced eight major films while in the USSR, all filled with propaganda extolling the virtues of the "state" for the "consumption of the peasants." Are the messages believed? "Without a doubt," said Sevela, and told the group that he had taken a walk that morning past the White House and had seen "a dirty bum" sleeping in front of the flag. "This is the image of America that Soviet Citizens see," he said, "and it is believed."

But doesn't America have "freedom of the press?" Sevela had several examples. He produced a one-hour documentary on communism—"it told the truth about the immoral Soviet system," he said. He took it to Mike Wallace of "60 Minutes."

Don't wait to see the film on CBS. "Even if I liked your film—and I like it," Sevela said Wallace had told him, "I can't show it. I'm a family man." Twice that segment was cut from the evening news.

PRO-SOVIET TV FILM

What are Americans seeing on

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television? Currently, across the country, a film in 26 episodes called "The Unknown War" is being shown. "Five divisions of Soviet paratroopers landing in New York couldn't do more to advance the Soviet cause in America," Sevela said. He told the group that he watched the credits and listed first was the Soviet chief of propaganda, who was the supervisor of the TV movie. "This movie was made in the Soviet Union and shows the Soviets as the good guys," he said. "I know this man (the film supervisor) and he is promoting the Communist Party line as directed in the Kremlin. This is what Americans are learning about the Soviet Union."

"They would be ashamed to show this film in the Soviet Union because the people would all laugh at it," Sevela said.

In 1919, Lenin said that the Bolsheviks would "hang the bourgeoisie." "But Comrade Lenin," a member of his ruling cabinet said: "There is not enough rope."

"Don't worry," Lenin said, "they will sell it to us."

"You are doing what Lenin predicted," Sevela said. "But never in his wildest dreams did Lenin imagine that you would sell it to them on credit."

And this pro-communist approach by the West isn't new. It has been going on for some time. Sevela told the story of the destruction of Lithuania. Located north of Poland along the Baltic Sea, Lithuania is a small country of about two million inhabitants. It was overrun by the Soviets in 1940 and forcibly annexed into the Soviet Union. Sevela asked the audience if anyone had any information about the Lithuanian uprising of 1949-51. "I was one of the executioners," he said. He had been a Soviet officer at that time and a member of the occupation army.

"I remember that it was May 6, 1950, and I was standing in the square of a small Lithuanian village," he said. "All around me, hanging from the trees, were the bodies of young boys and girls—members of the Lithuanian resistance, who had been hanged by the Soviets. The villagers were forced to gather in the square and watch this," he said.

SHIPPED TO SIBERIA

"I read in the newspaper that the French forces had killed one Arab in Algeria. The whole (Western) world was up in arms. The UN was going to take action because of this atrocity." Sevela said that of a population of two million, 500,000 Lithuanians—men, women and children—elderly people and infants—were shipped to Siberia. "You could travel for miles and all you would see would be abandoned farm houses with their doors open and windows broken," he said. "The only living things were the cats, which had gone wild."

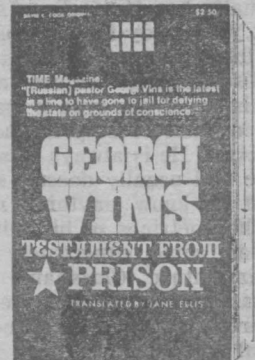
After the death of Stalin, the surviving Lithuanians were allowed to return—80,000 of 500,000 had survived. "Where they were sent, there was no food and no housing. They just died—mostly the infants and old people," Sevela said.

It was while he was in Lithuania that he began to question the Soviet system. It just wasn't what it was portrayed to be. It wasn't what he was helping the communists tell people it was.

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Sevela went to Hollywood, hoping that someone would finance a film telling the truth about communism. They told me, "make pornographic movies. There is more money in it," he said. That is the story he gets everywhere. No one in America will finance an anti-communist movie.

Everyone in the world, the Soviets are winning and America does nothing. "What are you waiting for after Angola and Mozambique?" he asked. "I was in Berlin recently, and I was there at the end of World War II," he said. "In Berlin the Americans have about 5,000 troops. They are totally surrounded by 100,000 Soviet troops and a 250,000-man East German Army."

"What would happen if the Soviets decided to squeeze Berlin?" he asked. "Would your President Carter do anything? The other countries of Europe would be quick to get down on their knees and beg Moscow not to hurt them."

"Would America fight to protect Berlin?" he asked. "Do you believe that your President Carter—that smiling man—would order American troops into battle in Europe against the Soviets?"

SOVIETS STRONGER

He said that the Soviets no longer need America. Their army is better, their weapons are better—the Soviet Union is better (stronger in a military sense) than America. How do I know this?" he asked.

"I was in the Israeli Army during the 1973 war. The Israelis were using American weapons and the (Continued on Page 7, column 4)

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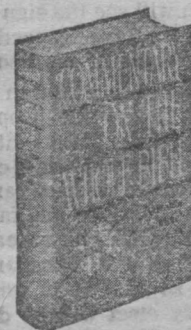
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Thirty-two-year-old Moses William Howard, a Baptist minister of the American Baptist Convention from Princeton, N.J., was elected to a 3-year term as President of the National Council of Churches on Nov. 4. Although not a newcomer to ecumenical circles, he is the youngest president ever elected by the N.C.C.

Mr. Howard is a native of Americus, Ga., near the town of Plains from which President Carter hails. He has served in a staff position as executive director of the Black Council of the Reformed Church in America, a denomination which has only one percent of its 350,000 members who are black. The Reformed Church in America gave a donation of \$2,000 in 1977 to the controversial "Program to Combat Racism," the section of the World Council of Churches which finances Marxist terrorist and guerrilla forces in Rhodesia and Mozambique in their cannibalistic raids into Rhodesia, where 32 missionaries and 1,100 black native Christians have been slaughtered within the last few months.

Mr. Howard has been moderator of the World Council of Churches' Commission for the Program to Combat Racism until he resigned this year to make room on his schedule for the many tasks of the President of the National Council. While his commission was not responsible for determining to whom to allocate grants from the Special Fund to Combat Racism, he said he endorses the \$85,000 grant to the Rhodesian Patriotic Front, "wholeheartedly."

The elevation of Mr. Howard to the presidency of the N.C.C. puts two black radicals in the drive's seat of the two largest ecumenical bodies in the world, Philip Potter being the General Secretary of the W.C.C.

Tracey K. Jones, the new vice-president of the N.C.C. is also the General Secretary of the Board of Global Ministries of the United Methodist Church. The United Methodist Church is the largest source of revenue for both the N.C.C. and the W.C.C., and in the list of American contributors to the terrorist groups in Africa through the Special Fund of the "Program to Combat Racism" is the Board of Global Ministries of this same church which gave a total of \$85,000 to the W.C.C. Program to Combat Racism for 1972, 1977, and 1978.

The powerful man behind the scenes in the United Presbyterian Church, which is the second largest contributor to N.C.C. and W.C.C., is Oscar McCloud who is also a black radical. He heads the program division of the United Presbyterian Church and is directly responsible for sending the check in the amount of \$10,000 to the Angela Davis Defense Committee.

The new president of the N.C.C. is a liberal theologian. Moses William Howard believes that "Christ

calls us to a community devoid of systematic negation. We must be prophets against the corporate structure." He sees value in what is popularly called liberation theology, which, he says, means as Paul put it, to be "transformed" from this world, "going beyond what is humanly possible, rising above the status quo, rising above history."

NEW YORK (EP)—The budget for the National Council of Churches climbed more than one million dollars to \$25,331,180 for 1979.

The Governing Board of the ecumenical agency approved the budget at its fall meeting here. The reason for the climb was the expectation of federal funds for a program to aid Southeast Asian refugees.

SALISBURY, Rhodesia (EP)—A black Roman Catholic nun has been sentenced to two years imprisonment, with 18 months of the term suspended, for failure to report the presence of black nationalist guerrillas at her mission hospital near Bulawayo in western Rhodesia.

Catholic sources here said that Sister Clotilda Moyo, 26, an African member of the predominantly Spanish order of the Daughters of Calvary, had told a Bulawayo court that she was afraid that if she reported the guerrillas, her clinic would have been closed by the government or destroyed by the guerrillas and her life endangered.

According to the sources, the presiding judge, rejecting Sister Clotilda's defense, said that the security forces required "the greatest cooperation" from the public and that "members of the Catholic Church are not immune from penalties, if they fail to comply."

Sister Clotilda pleaded guilty to contravening the Law and Order Maintenance Act, which provides tough sanctions for failure to report the presence of guerrillas. Twelve Roman Catholic missionaries have already been expelled from Rhodesia, all suspected of activity or passively aiding guerrillas.

WAHNETA, Fla. (EP)—A Southern Baptist pastor here has had six people ousted from his church for filing a lawsuit against him. The dispute began in late August when Polk County deputy sheriffs were called to quell a domestic disturbance at the home of the pastor of First Baptist Church, Paul Huling. No one was arrested, but several parishioners witnessed the disturbance and a vote was taken the following Sunday on whether to dismiss the pastor.

According to the persons bringing the lawsuit, the first ballot adopted a motion calling for the pastor's resignation. They say that

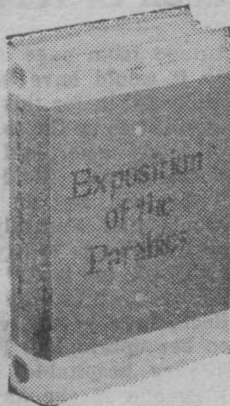
the minister then called for a second vote, which he also lost, by 31-30. But, the plaintiffs charge, Mr. Huling then declared himself moderator of the meeting, threw out one vote against him, and cast a vote in his favor to break the tie.

Six parishioners then filed suit in Polk County Circuit Court asking for an injunction to prohibit Mr. Huling from "interfering with church business." Mr. Huling threatened to oust them unless they dropped the legal action. When they refused, they were told that they had been voted out of the church by a ballot held after a regular Sunday morning worship service.

Mr. Huling has described the persons bringing the lawsuit

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against him as "the scum of the earth" and "hypocrites."

PITTSBURGH (EP)—The plight of fellow priests, brothers and sisters in Slovakia was uppermost in the minds of the representatives of 10 Slovak religious communities from the U.S. and Canada who met here. Religious communities in the Communist-ruled country have been dispersed, their properties confiscated, their "basic human right" to live together as religious violated, they held. Slovak Catholics have been forced to go underground to practice their faith and to prevent their children from being denied entrance to universities.

LONDON (EP) — Christians in the Lebanon are in danger of being wiped out, according to Msgr. John Meaney, regional director of the Pontifical Mission to Palestine, who has spent the last six months in Beirut. Msgr. Meaney gave the warning in conversations with newsmen here during a visit to Britain. He said Armenian Catholics, normally pacifist, were carrying guns to protect the remains of their belongings from the Syrians, the "so-called peacekeeping force" in the country.

"And they are prepared to fight to the last man," he said. Lebanon, which was carved out of Greater Syria by the French after World War I, is divided into Moslem and Christian communities and the country is now partitioned in all but name.

Msgr. Meaney came here at the invitation of the Roman Catholic Justice and Peace Commission to raise money for refugees. He also conferred with the British Council of Churches, the British Foreign Ministry and the Ministry for Overseas Development.

"The present situation is very tense," he said. "It would seem that unless Jordan sends in forces to dilute the Syrian force there will be a fight to the finish very soon."

TEHERAN, Iran (EP)—Southern Baptist missionaries in this riot-torn capital are staying in their homes as much as possible

but are keeping close touch with the American embassy in case it becomes necessary for them to leave the country.

James F. Kirkendall, field representative for South Asia stationed in Teheran, reported that the city had been quieter since November 6. He said that the missionaries would leave if advised to do so. Southern Baptist missionaries will depart with groups employed by American business firms in Iran if the need arises.

Newspaper accounts said the crowds shouted anti-American slogans, burned the British embassy and attempted to burn the American embassy during the riots.

WASHINGTON, D. C. (EP)—A subcommittee of the U.S. House of Representatives has recommended that a federal interagency task force be set up to investigate what it says are apparent illegal activities of Sun Myung Moon's Unification Church and its related operations.

Referring to what it describes as "the Moon Organization," the report issued (Nov. 1) by the Subcommittee on International Organizations of the House Committee on International Relations cites evidence pointing to violations of U.S. tax, immigration, banking, currency, and foreign agent registration laws.

The 447-page report is based on an 18-month investigation of Korean-American relations and charges of "influence peddling." Chairman of the subcommittee which issued the report is Rep. Donald M. Fraser (D-Minn.), who charged that Mr. Moon's followers worked for his defeat in last spring's Minnesota Senate primary.

At a news conference in New York, Neil A. Salonen, president of the Unification Church of America, charged that the report was "inherently biased." He said the Church is preparing a point-by-point rebuttal of the charges made in the Congressional document, and that it will be ready "in a couple of months."

U. S. Losing ...

(Continued from page six)

Arabs were using Soviet weapons. Every time an Israeli captured a Soviet weapon, he threw away his American weapon. Doesn't a soldier try to use the best weapon he can?" he asked.

As a matter of fact, the Israelis formed a special brigade made up of former Soviet officers who had come to Israel. "The instructions on the Soviet weapons were in Russian, and we could read them," he

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Then he told a very strange story of how he came to be allowed to go to Israel after 55 years of official Soviet policy of non-emigration. Sevela was a member of that first group of Soviet dissidents who staged protests in Moscow which led to 24 Soviet Jews being allowed to go to Israel. Before he left, he was called before a Soviet general—the KGB chief of the Anti-Zionist Section.

"You are a hero," the man told me. "America is afraid, but you are not afraid. But do you know why you are being allowed to go to Israel? Because we want you to. We needed this protest."

Sevela was shaken. "He killed me," he said. Sevela had believed he was demonstrating against Soviet policy, only to discover that he was being used as a tool of the Soviet communists. What was the Soviet plan? To frighten the Arab states.

At that time, in 1971, the Soviets were having a problem with one of their Arab allies. As soon as the Soviets allowed Jewish military officers to leave the USSR and go to Israel, the ally was "back begging the Kremlin's forgiveness." And after that, "the doors were shut again" (on Jewish emigration).

Again, in 1973, when President Sadat threw the Soviets out of Egypt, "thousands of Jews were allowed to come to Israel."

CONTROL MIDEAST POLICY

Will the U.S. abandon Israel? "Never," says Sevela. "The Soviets won't allow it. They need U.S. support for Israel so that the Arabs need them. They don't need Arab oil, but they need to control it because the U.S. needs Arab oil."

But, he was pressed by a member of the audience, what if the U.S. would suddenly pull its support away from Israel? "The Soviets would have an army in Jerusalem the next day," he said.

We are playing into the hands of the Soviets in everything we do, with the help of the pro-communist media, Sevela said, and used the current CIA scandal as an example. "Where did this Judith Chavez come from?" he asked. "Who is paying her?"

Miss Chavez is the alleged prostitute who is helping the Congress destroy the CIA by questioning some \$35,000 allegedly given to her by Soviet defector Arkady Shev. (Continued on page 8, column 1)

THE BAPTIST EXAMINER

DECEMBER 9, 1978

PAGE SEVEN

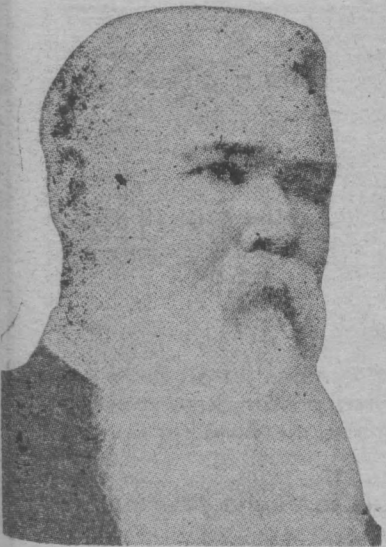
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*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
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Concord Articles...

(Continued from page one)

elect shall be called, converted, regenerated, and sanctified by the Holy Ghost.

Art. 7. We believe that the saints shall persevere in grace, and never finally fall away, and that good works are the fruits of faith, and follow after justification.

Art. 8. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and that the only proper mode of baptism is immersion.

Art. 9. We believe in the resurrection of the dead and the general judgment, and that the punishment of the wicked and the joy of the righteous shall be eternal.

Art. 10. We believe that ministers have no right to administer the ordinances, only such as are regularly baptized and come under the imposition of hands by the presbytery.



U. S. Losing...

(Continued from page seven)

chenko which is supposed to have come from the CIA. "The plan is to cut the budget of the CIA and make you undressed before the Soviets," Sevela said.

When the Soviets take over America, "Angela Davis will be your boss," he said. She went to Moscow, then came back to the United States to criticize you. If I had gone to the United States, then came back to the Soviet Union and said the things about the Soviets that Angela Davis said about America, I would spend the rest of my life in Siberia," he said.

And how credible is President Carter? Do you remember the trial of Anatoly Shcharansky? He was accused of being a spy for the United States. "Your President Carter personally told (Soviet Party Chief Leonid) Brezhnev that Shcharansky was not a spy for the U.S. Shcharansky was put on trial as an American spy anyway and sentenced to 15 years. Perhaps he will die in prison.

"But Shcharansky was not on trial," Sevela said. "The credibility of your President Carter was on trial. And he was convicted. SMILE OF WEAKNESS "The Soviets only respect strength, and they are strong," Sevela said. "A man who is strong does not have to smile, like your President Carter smiles," he said. "A man who smiles is trying to make peace because he is weak. The Soviets know that you no longer have the will to fight. The war is being won psychologically."

He asked the audience if President Carter could send units of black U.S. soldiers into Africa to protect Democracy. "Could he?" he asked, and there was a negative shaking of heads in the audience. "Could he send troops from another country into Africa?" Sevela asked, and got the same reaction.

"The Soviets are doing it, and no one is doing anything about it," he said. Is your President doing anything about it? Is your United Nations ambassador, Andrew

Young, complaining about Soviet activities," he asked, "or is he supporting communist aims?"

Sevela just shook his head, along with the audience, when he asked if anyone believed that President Carter and Andrew Young were doing what was best for America. "You give the Soviets everything, and they give you promises—not to be such bad guys," he said. "Do you think they will live up to their promises?"

Sevela said that the truth is being kept from the American people, and used his own book, "Farewell, Israel," as an example.

"It is kept under the counter when a dealer has it at all," he said, "but any book praising communism and the Soviets is out on the shelves.

"Will you wake up before it is too late?" he asked.

—SPOTLIGHT, 11-6-78

Selection Of A Mate

(Continued from page one)

How easy it would have been to only partially fill it, for this would have made the trip up the steps out of the well much easier, and a lazy or dishonest person could have lightened the load, but an honest person would not. Fourthly, she had respect, for verse 18 says that she said, "Drink, my lord." Notice that she used the title "my lord." This reflects in a very favorable way upon her upbringing. Fifthly, she was very hospitable, for in verses 18-20 and 25 she gave the servant of Abraham water to drink, and that was done hastily; she then gave water to his camels, and that until they were through drinking (what a chore that must have been, pitcher full by pitcher full), and then she gave them all lodging place. What a wonderful selection God made. We need to realize that He is still as wise today as He was then, and just as reliable. Trust Him.

There are other instances of parents finding mates for their children, such as Hagar (Gen. 21:21), and Samson (Jud. 14:2). Yet, these examples are not used as proof that the Bible teaches that parents should choose the mates, for no such commandment from God is used. But, the Bible does imply that God's will should be sought, and maturity and at least a measurable amount of experience, which will come with age.

ROLE OF SEPARATION

"Be not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (II Cor. 6:14).

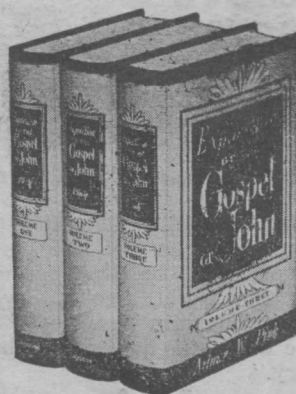
Just as Abraham wanted a wife for Isaac from his own kindred and not from another race, Paul admonishes us to be not married to unbelievers. This verse is not found in a section dealing with marriage counsel, but the message it contains carries over into the area of marriage as well as every other facet of the Christian life. Christians are a holy and separated people unto the Lord, and our mates should be likewise.

The reasons for this separation are very evident, because there is a vast difference between righteousness and unrighteousness, light and darkness, Christ and Belial, faith and infidelity, the worship of God and the worship of gods. Christians and unbelievers have different tastes, wants and needs. Differences cause problems, for "Can two walk together except they be agreed?" (Amos 3:3).

In the examination of the Scriptures, an instance is found where God gave some explicit guidelines for the selection of wives for men, and His requirements were quite high. This instance is found in Leviticus 21, where Moses was spoken to by God in the matter of the selection of wives for the priests, and God said: "They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband; for he is holy unto his God... And he shall take a wife in her virginity. A widow, or a divorced

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woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the Lord do sanctify him" (Lev. 21:7-15).

Likewise, Christians today should seek a holy pure woman, that is, a Christian woman. Then truly it can be said that "whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord" (Prov. 18:22). Such a man that finds such a wife will find that "A virtuous woman is a crown to her husband" (Proverbs 12:4), because, "House and riches are the inheritance of fathers, and a prudent wife is from the Lord" (Prov. 19:14).

Middle Tenn. Baptists

(Continued from page one)

among the Baptists and soon poisoned the minds of many in their ranks. Even where he did not go himself his publications and converts did, till the whole Baptist brotherhood of this country was stirred, some in advocacy of his views, others in opposition to them.

"Soon those who fell in with his views began an opposition to 'the doctrine of limited atonement,' and declared that Christ died for all mankind, 'for every individual of the human race, for Pharaoh and Judas as much as for Abraham and Paul' (Bond's HISTORY OF CONRAD ASSOCIATION, p. 38). They also stated that the doctrine held by the Baptists of 'personal,

particular and unconditional election was the doctrine of men and devils' (Ibid., p. 39). Thus the war went on, none ever dreaming of the purpose of A. Campbell (Ibid., p. 539).

I call upon Arminian Baptists everywhere to consider these facts of history. Who is really walking in the old paths in the sunny southland? Calvinistic Baptists, or Arminian Baptists? Any Baptist who denies and denounces the doctrines of grace is re-echoing the sentiments of Alexander Campbell, founder of the Campbellite Church in America. If you are an Arminian Baptist and do not like your family tree, then come over to the camp of sovereign grace Baptists and cease playing in the waters of Campbellism.

I predict that if Baptists in the American Baptist Association and the Baptist Missionary Association of America continue their fight against the doctrines of grace they will be forced to give up their views of Baptist succession. You cannot study Baptist history without discovering Baptists have always held to the five points of grace. I challenge any Landmark Baptist to show me his link chain of churches which does not go back through Baptist churches in America and England who believed in Calvinism.



Lincoln Warned...

(Continued from page one)

sworn and public enemies of our Constitution, our laws, our liberties and our lives?

"The very moment that popery assumed the right of life and death on a citizen of France, Spain, Germany, England, or the United States; those states then committed a suicidal act by allowing POPERY to put a foot on their territory with the privilege of citizenship.

"Two supreme powers cannot exist in the same territory; when POPERY will give up this power which it proclaims as her own; then alone, and only then, can it be tolerated and can receive the privilege of citizenship in a free country.

"I am for liberty of conscience in its noblest, broadest, highest sense. But I cannot give liberty of conscience to the POPE or his followers, the PAPISTS, so long as they tell me, that their conscience order them to burn my wife, strangle my children, and cut my throat when they find the opportunity.

"If the American people could learn what I know of the fierce hatred of the generality of the PRIESTS OF ROME against our institutions, our schools, our so dearly bought liberties, they would drive them away, tomorrow, from among us, or shoot them as traitors."

(Copied from Knighthood of Catholicism by W. J. Burbank, State Treasurer of Iowa... p. 221-225. Also quoted by J. L. Brandst in America of Rome, p. 397, 398. Lincoln was finally assassinated April 14, 1865, by a Roman Catholic).

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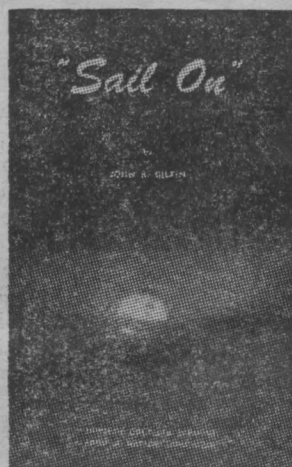
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