

## MAY 1979 BE A GREAT YEAR FOR THE GLORY OF GOD

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## 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, JANUARY 13, 1979

WHOLE NUMBER 2205

## RESPECT BETWEEN THE CHURCHES

By Pastor Oscar B. Mink  
Crestline, Ohio

"Salute you one another with an holy kiss. The churches of Christ salute you" (Rom. 16:16).

The last sentence of this verse will be our text for this message. "The churches of Christ salute you." This salutation to the church at Rome was not merely Paul's or restricted to him personally. It was also from the church he was presently with, and from those he was accustomed to visit. Yea, the salutation was from the churches of Christ. The salutation was not empty speech, but carried with it an affectionate and prayerful concern for the overall well being of their sister church at Rome. In each of Paul's personal greetings to the churches of Christ, we find these words, "Grace to you and peace from God our Father, and the Lord Jesus Christ." All of Paul's church epistles begin with this loving and God-honoring salutation, i.e., Romans 1:7.

The church which I pastor, and represent as editor of this paper salute the churches of Christ, and all that call upon the name of Jesus Christ our Lord. We greet you with affection, and exhibitions of divine love and grace.

Commonality of purpose and doc-

trine genders in us concern for our sister churches; this concern leads to communion with them, from which we derive many spiritual benefits. Where there is lack of respect between churches, communion suffers, sometimes to the



OSCAR B. MINK

point of abbreviation, and in some instances to the point of abrogation. We do not mean to imply that communion between churches should never be broken, but we do say without fear of contradiction, every church should do all in its

power, this side of a compromise of truth, to maintain fellowship with every other N.T. church.

CONTROVERSY IS  
NO STRANGER  
TO BAPTIST CHURCHES

Controversy is bound to come up in each church, and often between churches, but controversy can be resolved without the sacrifice of respect. The first Baptist Church in Jerusalem was no stranger to controversy. It was controversy in this church that gave birth to the office of Deacon. The account is recorded for us in Acts 6, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, 'It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint

(Continued on page 3, column 1)

THE CHRISTIAN  
AND  
OCCULTISML. A. DuBOSE  
Hillsboro, Oregon

Not too long ago a clergyman asked me, "Do you believe in demon possession, Brother DuBose?"

"Yes," I answered. "Especially the demon of ignorance."

Somehow or other, I know not why, that particular brother hasn't been too friendly with me since. Oh well, a good many sincere men of the cloth have mixed feelings on this subject. Iniquity, like the flu, is both catching and spreading.

Suppose we first get down to Mary Magdalene's seven devils, as well Mark's legion of the Gadarenian. Let us remember that the Bible speaks of the heart of man as his reasoning center, the *nepes*, of his being. "For as he thinketh in his heart, so is he" (Prov. 23:7).

The heart, being the symbol of the very center of one's being, is the only organ of the body symbolized in Scriptures as having a throne room, which means a place of power. Being symbolic, it would mean the seat of intelligence, the norm place of guidelines for that

(Continued on page 8, column 1)

Halliman Gives Report On  
Recent Bible ConferenceBy FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends,

Greetings to each of you once again from Papua, New Guinea.

I recently had a letter from my Pastor and he said, "The more I do the behinder I get." As of now

permits me to continue on trying to stay abreast of the work. It is a joy to me to see the work continue to grow and progress to the point that I cannot even keep up with it. Also I am thankful for all the faithful men that He has given me to help in this work, apart from which we would be like a floundering ship at sea ready to be engulfed by the mighty waves.

As we write this, much of America has begun to feel the grips of winter and we in this area of Papua, New Guinea have just started our monsoon season. In most parts of Southeast Asia and Papua, New Guinea the monsoon season means the ending of a dry spell and the beginning of the wet season for the next several months; however, in the part of Papua, N. Guinea that we live in it simply means that we can expect more rain than we have been normally getting. In other words, we have a wet and wetter season here. If the pattern holds about true to most years, from now (November 26) to about the first to middle of June, we can expect no more than 18 to 20 days that we will not record some rain. Dirt and gravel roads usually mean dusty roads—we are free from that problem in this area.

We feel that the work here continues to make much progress. Of  
(Continued on page 7, Col. 4)



FRED T. HALLIMAN

I am so far behind that if we could liken this to a circle I would just about be back where I started from. I am thankful though that the Lord gives me good health and

COME, SEE THE PLACE  
WHERE THE LORD LAYBy MEDFORD CAUDILL  
Covington, Indiana

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:6).

This is a short verse of Scripture yet one that tells us much concern-



MEDFORD CAUDILL

ing our Lord and Saviour Jesus Christ. In contrast to the great swelling oratory of our day, the Holy Bible says much in few words and says it quite simply.

The first thing we see then in this text is Christ's death, for this place is a tomb. It is not a soft bed where

He has been resting, but it is a grave. Now we know that all men die. I Corinthians 15:22 tells us that "in Adam all die."

Moreover the one that lay in this grave was not of Adam for He had been born of a virgin. He possessed no sinful nature as other men do. Throughout His life He committed no sin. With no sin He deserved no death. Yet He did die for this was a tomb.

Why did He die? Not because of His own sins, for He had none, but because the sins of His people were placed upon Him. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21).

This shows us not only His death but His resurrection. See where He lay, but He is not here any more for He is risen. This tomb is empty. It contains no body. "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). One of the surest facts of history is the fact that Christ rose from the dead. There is no doubt about it whatsoever. After all, was He not seen of above five hundred brethren at once. If He did not rise from the dead, why did not the Jewish and Roman officials produce His body? Why did His disciples change from hiding to the boldest proclaimers of truth that ever lived if they were not satisfied  
(Continued on page 8, column 5)

FINAL PRESERVATION  
OF THE LORD'S SAINTSJ. W. PORTER  
(1868-1937)

"Who shall separate us from the love of Christ?" (Rom. 8:35).

There are but two great systems of theology; the one was given by God, the other manufactured by man. There are but two proposed plans of salvation; one by grace,



J. W. PORTER

the other by a curious combination of grace and works. As we shall see later, salvation by grace implies final preservation, while salvation by works demands the doctrine of apostasy. There are but two denominations that believe God saves and keeps, and naturally and logically, these are the only two that believe in salvation by grace. Unfortunately, one of these denominations vitiates its theory of grace by its practice of infant baptism.

That there may be no possible misunderstanding, it is well that the doctrine be stated as it is taught in the Bible and believed by Baptists. This doctrine does not mean that the saints will not sin. As long as we are in this world, we will sin. The history of mankind

fails to furnish an example of a sinless man. Observation and experience alike teach that we are all sinners, but thank God, many of us sinners are saved by grace.

It is well to define the difference between backsliding and apostasy. Baptists believe in backsliding, and, unfortunately, like others, sometimes practice it. And though we backslide, we have access to Him who has promised to heal all our backsliding. Just how far a Christian may backslide, has never been determined, though we do know he will never go far enough to cease to be a child of God. Apropos the story of the man who said to Mr. Spurgeon, that if he believed he could never be lost, he would take his fill of sin. Mr. Spurgeon promptly replied with the question, "How much sin does it take to fill a Christian?"

Baptists do hold and teach that if one is born of God, such a one will die a child of God. That if one,  
(Continued on page 5, column 3)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE RAINMAKER

"Are there any among the vanities of the Gentiles that can cause rain? Art not thou he, O Lord Our God? Therefore we will wait upon thee: for thou hast made all these things" (Jer. 14:22).

Who controls the weather? Is it in the hands of chance, time, and the environment? Does man in some way cause it to rain upon the earth? Some people believe by use of huge bursts of radio waves the Russians make it rain. Others would say rain is caused by the dropping of dry ice in the clouds. Some others think that rain is

caused by some savage doing a rain dance. Still others hold too much or too little rain is determined by how much the preacher is paid. All atheists contend that rain is a matter of blind chance.

I find all these human explanations unacceptable. My text gives the most satisfactory explanation. The covenant God is the Rainmaker. Heathen gods cannot make it rain upon the earth. Not even Pluvius, the so-called rain god, can make it rain. Baal could not make it rain in the days of Ahab and Jezebel. Only God can make it

rain. Even the lightning, the wind, the clouds, and evaporation are mere secondary causes of rain. The efficient cause is the amazing Rainmaker.

## THE PROPRIETOR OF RAIN

What is rain? Rain is the water that falls out of the clouds in drops upon earth. Moisture is constantly being taken up into the air from the earth's surface. This process is called evaporation. This water vapor can not be seen. It is mixed with other gases in the air and carried upward by the wind. When  
(Continued on page 2, column 1)

## PELAGIANISM

ADAM BAUSMAN  
Yakima, Washington

Pelagianism was a heresy taught by Pelagius, a British monk, who went to Rome in 400 A.D. The central truths of this system are as follows:

1. The will of man is free.
2. The soul is not contaminated by Adam's sin.
3. Salvation is by human cooperation with God.
4. Man does not inherit original sin.
5. It denies human depravity.
6. It denies the truth of predestination.
7. It holds man is not born in a corrupt nature.
8. It denies the sovereignty of God in unconditional election.

## The Baptist Examiner

THE BAPTIST PAPER FOR THE  
BAPTIST PEOPLE

**MILBURN COCKRELL** --- Editor  
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## BRIEF NOTES

In response to the editor's article  
in the December 9 issue on MAR-  
GARET MACDONALD MESS, Bro.  
J. B. Fenison has assured the edi-  
tor he does not believe that all pre-  
trib or secret rapture men are  
false prophets. He also told me he  
is not a post-trib man. He said he  
was some place between the mid-  
trib and post-trib idea.

I regret that I mistakenly listed  
him as a post-trib man, and evi-  
dently misunderstood what he  
meant about pre-trib men being  
false prophets.

The Sovereign Grace Baptist  
Church of Toledo, Ohio, has called  
Elder Don Prewitt as their pastor,  
and he has accepted the church.

Calvary Baptist Church wishes to  
thank Elder Paul Tiber for having  
served in the years past on the  
TBE Forum. I feel sure the read-  
ers will miss his answers each  
week.

On Sunday night, Dec. 17, Cal-  
vary Baptist Church elected Elder  
Jon Rule, 22433 Wohlfeil, Taylor,  
Mich., to succeed Bro. Tiber. Bro.  
Rule's answers to the questions  
will appear in TBE as soon as we  
can complete the necessary ar-  
rangements of getting the questions  
to him and then back to us. So  
please bear with us for a week or  
two.

### The Rainmaker

(Continued from page one)

this moisture-loaded air rises, it  
cools. As air rises and cools, the  
amount of water vapor it can hold  
decreases. If the rising and cooling  
continues long enough, the air will  
become saturated. If the air is  
cooled below that point, it is said  
to reach the dew point. Then the  
water vapor condenses into tiny  
particles of water dust. This water  
dust is seen in the form of clouds.  
A still greater cooling of the air  
will cause the tiny particles to  
unite into drops so large and heavy  
that they fall to the earth. This is  
the manner in which God sends  
rain upon earth.

Job declared: "Behold, God is  
great, and we know him not, neith-

er can the number of his years be  
searched out. For he maketh small  
the drops of water: they pour down  
rain according to the vapor there-  
of; Which the clouds do drop and  
distil upon man abundantly" (Job  
36:26-28). The Lord asked Job  
later in the book: "Who hath di-  
vided a watercourse for the over-  
flowing of waters, or a way for the  
lightning of thunder; To cause it to  
rain on the earth, where no man is;  
on the wilderness, wherein there is  
no man; To satisfy the desolate and  
waste ground; and to cause the  
bud of the tender herb to spring  
forth? Hath the rain a father? or  
who hath begotten the drops of  
dew?" (Job 38:25-28).

Well did the psalmist write:  
"Sing unto the Lord with thanks-  
giving; sing praise upon the harp  
unto our God: Who covereth the  
heaven with clouds, who prepareth  
rain for the earth, who maketh  
grass to grow upon the mountains"  
(Ps. 147:7-8).

God forms the clouds and makes  
them have the various degrees of  
density. Out of these clouds He  
prepares the rain with His eye on  
the fields on earth. He sends down  
the rain drops upon Goshen's  
fertile plains and the heights of  
Carmel. He causes the raindrops  
to be the irrigators of the meadows  
and mountains. He does all of this  
because He alone is the mighty  
Rainmaker.

In the Book of Job, the oldest  
book in the Bible, we find that  
lightning or electricity causes rain.  
"When he made a decree for the  
rain, and a way for the lightning  
of the thunder; Then did he see it,  
and declare it; he prepared it,  
yea, and searched it out" (Job  
28:26-27). Only within the last 30  
years have meteorologists learned  
that electricity causes droplets of  
moisture to combine into rain-  
drops. This is why the lightning  
and thunder are associated with  
rain. The Bible is not out-of-date;  
it is the only book in the world  
which is always up-to-date.

Other Old Testament passages  
mention lightning or electricity as  
a secondary cause of rain. "He  
causeth the vapors to ascend from  
the ends of the earth; he maketh  
lightnings for the rain; he bring-  
eth the wind out of his treasures"  
(Ps. 135:7). In Jeremiah 51:16 it  
is written: "When he uttereth his  
voice, there is a multitude of wa-  
ters in the heavens; and he causeth  
the vapors to ascend from the  
ends of the earth: He maketh light-  
nings with rain, and bringeth forth  
the wind out of his treasures."

No man can prevent the rain  
upon the earth. A mere mortal can-  
not wish for a shower and cause it  
to suddenly rain. Rainfall is some-  
thing which resides within the  
sovereign will of God. "If the  
clouds be full of rain, they empty  
themselves upon the earth" (Eccl.  
11:3). The Lord asked Job: "Who  
can stay the bottles of heaven?"  
(Job 38:37). This question from  
God showed that He is the Rain-  
maker. Neither men nor angels  
can prevent God from giving  
"rain upon the earth" and "waters  
upon the fields" (Job 5:10). Even  
the sins of men cannot prevent  
rain from falling when God is de-  
termined to send it. The Scripture  
says that God "sendeth rain on the  
just and on the unjust" (Matt.  
5:45).

### THE PEDIGREE OF RAIN

Until Noah entered the ark, there  
had never been any rain upon the  
earth. Genesis 2:5-6 relates: "For  
the Lord God had not caused it to  
rain upon the earth, and there was  
not a man to till the ground. But  
there went up a mist from the  
earth, and watered the whole face  
of the ground." As originally cre-  
ated, the earth's daily water sup-  
ply came from local evaporation  
and condensation. Doubtless the  
change in temperature between  
daytime and nighttime was ade-  
quate to energize daily evaporation  
and its condensation as dew and  
fog each night. But when Noah en-  
tered the ark, God sent a mighty  
rain, drowning the world that then  
was.

The drops of rain from Heaven  
are so common to us that we take  
them for granted. But God is not  
confined to just sending water from  
Heaven. It is within His power to  
literally cause it to rain cats and  
dogs! In extraordinary cases He  
has been known to send rains of  
strange sorts. Genesis 19:24 re-  
veals a timewhen God "rained"

Dear Bro. Cockrell:

First, let me express my appre-  
ciation for the very gracious hos-  
pitality you manifested toward me  
while I was there during your con-  
ference. I thank you with all my  
heart for the opportunity of pre-  
serving the Lord's burden to the  
conference.

Not only did I enjoy the fine  
meals, but I did greatly enjoy the  
spiritual feast given to us by all  
the speakers. The conference was  
a real spiritual blessing to me.

H. M. Hatfield  
Winter Haven, Fla.

Dear Saints of Calvary Baptist  
Church:

Greetings in the lovely name of  
Jesus Christ—the Surety of God's  
elect.

Please accept our heartfelt ap-  
preciation for the kindness shown  
us during the recent Thanksgiving  
Conference. I count the privilege of  
speaking there one of the truly  
great highlights of my ministry  
thus far.

We shall covet your prayers for  
us as we strive to labor faithfully  
in the calling our Father has given  
us.

Daniel E. Parks  
Winston-Salem, N.C.

Dear Brother Cockrell:

Greetings, in the name of Jesus  
Christ our wonderful Lord and  
Saviour. Trust this finds you all  
rested up after the conference. Do  
hope your vacation was nice.

Please pass on to the church our  
many thanks for having the Bible  
Conference. Our hearts were truly  
blessed.

We sent in a sub. for Marsha  
Scott, 2859 Cheryl Ave., Southing-  
ton, Ohio 44470. She is having to  
pay postage for some reason. I  
fear I may have messed up and  
gave a partial wrong address. If  
you can correct this matter I

upon Sodom and upon Gomorrah  
brimstone and fire." In Psalm 11:6  
the Lord warns the wicked that He  
will at some future day rain fire  
and brimstone on them.

During the wilderness journey of  
the children of Israel, the Lord  
"rained down manna" and "flesh"  
(Ps. 78:24, 27). When Israel was

### THE BAPTIST EXAMINER

November 1978

Balance November 1	\$ 95.36
Receipts	\$6401.20
Total	\$6305.84
Expenditures:	
Labor	\$1458.33
FICA on labor	78.05
Postage	730.72
Supplies	139.89
Office Expense	66.94
Repairs on Addresso-	
graph	73.15
Printing TBE	3200.00
Total Expenditures	5747.08
Balance Nov. 30	\$ 558.76

### RADIO FUND

Balance Nov. 1, 1978	\$1554.43
Receipts	510.00
Total	\$2064.43
Expenditures	921.10
Balance Nov. 30, 1978	\$1143.33

slaves in Egypt, "the Lord rained  
hail upon the land of Egypt," kill-  
ing plants, animals, and people  
(Ex. 9:23-25). In the coming day of  
the great battle of God Almighty,  
Jehovah will destroy the Russian  
invaders of Palestine with "rain,  
and great hailstones, fire and brim-  
stone" (Ezek. 38:22). The Rain-  
maker can make it rain whatever  
He wants it to rain from Heaven.

It is within the power of the  
Rainmaker to send either a small  
or large rain: "God thundereth  
marvelously with his voice; great  
things doeth he, which we cannot  
comprehend. For he saith to the  
snow, Be thou on the earth; like-  
wise to the small rain, and to the  
great rain of his strength" (Job  
37:5-6). Rain is at all times under  
the command of God. His will and  
power are seen as much in a  
small summer shower as in a  
spring flood.

The sovereign Rainmaker sends  
200 to 600 inches of rain on the  
southern slopes of the Himalaya  
Mountains in India in a year, and  
He sends no rain in the deserts in  
(Continued on page 4, column 2)

## CONFERENCE IMPRESSIONS

would appreciate it very much.  
Thank you.

May God's blessings be upon you  
all.

Arvel Waddell  
Rome, Ohio

Dear Bro. Cockrell,  
Greetings in the name of Jesus,  
our Lord and Saviour. Please again  
convey our thanks to the church  
for the invitation to speak at the  
conference—a special thanks for  
the way that we were taken care  
of. We believe that the Lord will  
bless the ministry there in a spe-  
cial way for the efforts to spread  
the Word of God throughout the  
world and to bind the brethren  
closer together.

Because of Him,  
Bruce Morgan  
Kirkville, Mo.

Dear Brother Milburn:

Our Friday attendance at the  
conference was most enjoyable  
in lieu of the sweet fellowship and  
most enriching resulting from the  
messages from the various and  
sundry brethren who gave the mes-  
sages. The ministry of music by  
Brother Daniel Parks was further  
most God glorifying and real bless-  
ing to both Eileen and the Old Man.

Also, from Ana-Baptist Church,  
we wish to give Calvary Baptist  
Church a heartfelt thank you for  
your hospitality extended us in not  
only feeding our souls but our over-  
fat bodies as well.

Trusting that all is well with your  
people. Keep us informed as to  
further services over and above  
the regularly scheduled services of  
your church.

We pray for you and trust that  
you will uphold Ana-Baptist Church  
before His Royal Throne in prayer  
also.

Jim Carpenter, Jr.  
Lima, Ohio

Dear Brother Milburn,

It was good to be with you, and  
preach at Calvary Baptist Church  
Bible Conference again. The  
Church made everyone comfort-  
able and the food was the finest.  
Our Blessed Lord gave us a great  
conference, the preaching was  
good, the fellowship was marvelous  
and a good spirit prevailed among  
the brethren. I certainly appreciate  
the invitation to be a part of it.

Brother Cockrell, several did not  
come to your conference because  
you were using men who believed  
the priesthood of the church, some  
on the program or at least one does  
not believe the Word has to be used  
in salvation, as well as taking an  
opposite view on eschatology.  
There was some discussion even at  
your conference about this. Some  
men that you asked to preach  
found other things to do in order  
to be excused from the conference.

This is yours and your church's  
business as an independent Baptist  
Church, and I have no say in it,  
but I speak out of a heart of love in  
bringing these things to your at-  
tention.

Brother Cockrell, I couldn't un-  
derstand why you didn't invite Joe  
Wilson, several others ask me why,  
I didn't really know, so I couldn't  
tell them. There were some asked  
if it was because he was divorced,  
I said not, for there are three other  
men who are divorced speaking on  
the program, so that is not it.

Brother Cockrell, Joe is more  
sound than at least five men that  
were scheduled to speak or did  
speak on the program. He is not  
hardshell, post-trib, a-mil, priest-  
hood on the church, in fact, he is  
one of the old time sound men who  
has not changed. We might dis-

agree with him on a few points,  
but nothing big like some men you  
used.

Dan Phillips  
Bristol, Tenn.

Dear Bro. & Sis. Cockrell,  
Just a word to try and tell each  
of you how thankful I am for God  
enabling me to come to the con-  
ference. I enjoyed it all . . . es-  
pecially the spirit shown by all  
the brethren.

Edmond Dempsey  
Johnson City, TN

Dear Ones,

The conference, fellowship, and  
love gifts are much appreciated.  
We know the Lord shall richly  
bless you for your faithfulness.

The Myers  
Bohol, Philippines

Dear Bro. Cockrell,

We wish to thank you for making  
possible such a wonderful confer-  
ence. We are still rejoicing in the  
good preaching, good fellowship,  
and good food which you provided  
for us. May God bless you in a  
great way for your efforts.

Bro. James Duke & Family  
Chesapeake, OH

Dear Saints,

Lord bless you all and many  
thanks for the wonderful Thanks-  
giving weekend. It was the best  
homecoming of all. It was so great  
to be with you all again. We love  
you all.

Eld. & Mrs. Wayne Crow  
Tampa, FL

Dear Bro. Milburn,

Hope this short note finds you  
well and enjoying the blessings of  
our Sovereign God. Just wanted  
you to know once again how much  
I appreciated the conference at  
Calvary Baptist Church and to  
thank Calvary Baptist Church for  
putting up with me during your  
conference.

I believe this was the best con-  
ference I have been to and so much  
enjoyed every message, the sing-  
ing and the good spirit of unity.  
The couple who came with me  
made mention of this to me, "All  
those preachers and the spirit of  
unity."

You and Calvary Baptist Church  
are to be commended for such a  
great conference. I know there is  
a need among our churches for  
unity. May this conference be a  
help to draw us closer together  
as we serve and wait for the re-  
turn of our Lord Jesus Christ.

Eld. R. E. Hawkins, Sr.  
Nappanee, IN

Dear Brethren,

Thank you for your gracious hos-  
pitality at the recent Thanksgiv-  
ing Conference.

John W. Roschi  
Dayton, Ohio

Bro. Milburn Cockrell,

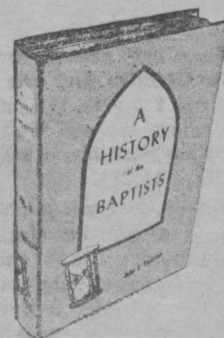
Greetings to you in the precious  
name of our sovereign Saviour,  
the Lord Jesus Christ. A word to  
tell you how much I appreciated  
the conference at your church.

I am convinced the attitude of  
the host pastor has a great deal  
to do with the success of a Bible  
Conference.

Brother, if you are ever our way  
you have a home here with us.  
What we have we will share with  
you.

In closing, a wonderful, marvel-  
ous Scripture: "O Lord my God,  
I will give thanks unto Thee for  
ever" (Ps. 30:12).

Vilus Peevy  
Alma, Ark.



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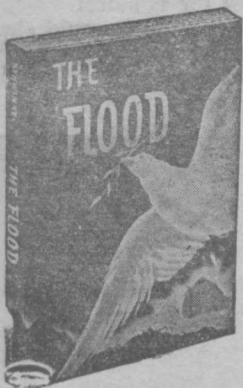
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PAGE TWO

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## Respect Between . . .

(Continued from page one)

over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude" (Acts 6:1-5). A solution was arrived at, and all involved was pleased with it.

Controversy is healthy where the spirit of conciliation prevails, but controversy with an antagonistic spirit can reduce a great church to such a low that it can never regain its effectiveness and harmony. This is true with a particular church, and it is also true relating to churches in their sister relationship. Paul said to the churches of Galatia, churches plural mind you, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:13-15). The devil is delighted when two saints in the same church are bitter toward one another, and he must be ecstatic when two of the Lord's blood-bought churches are trying to undo each other. Therefore, a double portion of humble pie should not be too much to eat in order to defeat the waster of churches.

### THE GENTILE

### MEMBERSHIP CONTROVERSY

There arose controversy in the first church concerning the baptism of Gentiles into the church. Peter was led of the Holy Spirit to preach the gospel to the household of Cornelius. They repented of their sins, then Peter asks, "Can any man forbid water, that these should not be baptized, which have re-

ceived the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord . . . And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning and expounded it by order unto them . . . when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 10:47-48, 11:2-4, 18). Those who contended with Peter over this matter had only heard part of the account, but Peter rehearses the whole matter in their hearing, filling them in on the details, and refers to the six brethren who accompanied him to the Gentile household. Then the contenders held their peace and glorified God for what had been done.

The problem was solved by the church coming together in a proper attitude, with proper respect for one another. Most of the internal problems which confront the church could be settled by the church coming together in a worshipful attitude, airing the problem in the spirit of love, and keeping in mind that the chief purpose of assembly is to worship God. Wedding and funeral services in a N.T. church are under the authority of the church, and not under the authority of the bride or bereaved, thus, it is they should be designed so as to worship God. This being true of wedding and funeral services, how much more should the business meetings of the church be significant regarding the worship of God in them? One of the indispensable questions every applicant for membership should be asked is: Are you willing to be bound by the majority rule of this church? A clear affirmative should be the only acceptable answer. Recognizing the authority of the church, having respect for one another, and a

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heart determined to worship God is the effective formula in resolving problems in the local church. With this kind of attitude one can pray at the close of the business meeting, "Lord, bless those people I voted for, and those I voted against."

### THE JERUSALEM AND ANTIOCH CHURCH CONTROVERSY

"And certain men which came down from Judaea (unto Antioch), taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore, Paul and Barnabas had no small dissension and disputation with them, they, (the Antioch church) determined that Paul and Barnabas and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For January 20, 1979

Philippians 4:10-17.

In our study of this lesson, we see Paul's relationship to the church at Philippi. The present reality causes him to reflect on the past as he looks to the future in regard to the renewed support sent from the church at Philippi.

### VERSE TEN

"But." In the midst of his admonitions and exhortations, Paul acknowledges the good words and deeds of the saints. This should serve as a reminder to preachers to be likeminded.

"I rejoiced in the Lord." It had been a good while since Paul had heard from the Philippians, and like any preacher, he no doubt was concerned, as we have already seen. However, Epaphroditus had arrived with an offering from the church and Paul had been made to rejoice. He rejoiced, like he did in everything else "in the Lord." This kind of joy is always appropriate, for it gives glory unto God.

"Greatly." This is not an exaggeration, but a magnification of the inner happiness produced by the Holy Spirit translating the present conditions to the heart of Paul.

"That now at the last." When it appeared outwardly that possibly

15:1-2).

The Jerusalem and the Antioch churches came together, and those who contended for circumcision had their way. Then Peter who was a member of the host (Jerusalem) church spoke. At the conclusion of Peter's comments, "All the multitude kept silence (manifesting respect) and gave audience to Barnabas and Paul . . ." After that, James, who it is believed was the Pastor of the host church spoke, saying, "That we trouble not them, which from among the Gentiles are turned to God" (Acts 15:19). Having rooted out the circumcision error, concord was restored between the two churches, and the Jerusalem church decided to write letters unto the other churches stating their position as to circumcision. The conference was brought to a close and two brethren (Judas and Silas) hand carried a letter from the Jerusalem church to the Antioch church. "So when they were dismissed they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation . . . And so were the churches established in the faith" (Acts 15:30,31; 16:5).

In Acts 15 we are given a record where two Baptist churches settled a dispute between them in a God-honoring way, and the N.T. churches of today are equally capable of settling disputes which may arise between them, seeing they are indwelt by the same Holy Spirit as the apostolic churches.

Respect for sister churches is imperative in resolving hurtful differences between them. The absence of respect gives way to dishonor, and dishonor brings a hurried death to the once cherished sister relationship. Thus, it behooves the Lord's churches to do all in their power to preserve respect for sister churches.

### A CHIEF CAUSE OF CONTROVERSY BETWEEN CHURCHES

Receiving into membership people who have been excluded by a sister church is one of the main causes of controversy among true churches today. Every controversy which arises in a local church is not going to be settled peaceably, and the exclusion of irreconcilable members is inevitable. And I want to add for emphasis sake, sentiment should never be a deterrent to this necessary action.

Immediately following our text (Continued on page 6, column 3)

something had happened to the church at Philippi and it had ceased to function, we can readily see why Paul would rejoice.

"Your care of me." "He careth for you" is manifested in the lives of these saints. Do we really care for anyone; especially our brothers and sisters in Christ? If so, care shares; care bears.

"Hath flourished again." Has blossomed into full bloom, which is clearly seen in the fruits resulting thereby.

"Wherein ye were also careful." There are times when people really do care, but because of a lack of communication it is outwardly unknown. The Philippian saints had lost sight of the Apostle Paul, and had lost contact with him, but had not lost concern.

"But ye lacked opportunity."

The Word of God says in Galatians 6:10, "As we therefore have opportunity." Opportunity is God's providence opening up doors of service and the necessary means to care for others. We need to look for opportunities, as there are many all around us who need help. Consider Jesus and the woman at the well, or Philip and the Eunuch.

### VERSE ELEVEN

"Not that I speak in respect of want." God had not forgotten nor failed in supplying Paul's needs even though one church had been hindered in giving. God is not dependent on one person nor one church because His resources are unlimited. If the brook dries up He can raise up another source.

"For I have learned." Paul had learned from observation and experience as well as from the Word of God. He, like the Psalmist, had never seen the righteous forsaken nor his seed begging bread. Sometimes we, like Peter, take a little time to learn, but God through the Holy Spirit is a worthwhile teacher.

"In whatsoever state I am." The number of situations Paul had found himself in varied greatly. He could remember both the palace and the prison. He realized God's providence was at work regardless of the situation. May God help us to meet each experience with the same attitude as Paul.

"Therewith to be content." Patience in tribulation, trials and trouble is a trait far too rare among professing Christians. To be able to quietly rest in the Lord and to commit our way unto Him is the secret of a contented life (Psa. 37:7; Prov. 3:5,6; Heb. 13:5).

### VERSE TWELVE

"I know both how to be abased, and I know how to abound." These are two conditions which pose difficulties for both the saved and the unsaved. How to handle poverty and prosperity is a great sec-

ret. We need to study the life of Job and Joseph along this line.

"Everywhere and in all things." What a depth of meaning in this expression! Both in the valley and on the mountain top, in the wilderness and in the walled cities, in churches and before the Sanhedrin, in peace and prosperity and in poverty, the child of God is to trust and obey.

"I am instructed." Paul had learned the secret of contentment by the initiation of the Holy Spirit, a lesson unlearned by the world, or worldly Christians.

"Both to be full and to be hungry, both to abound and to suffer need." We can readily see the urgency of this lesson as Paul under inspiration reiterates it again. Paul had learned, discovered, and experienced this truth. Once you learn the two extremes of poverty and prosperity, you can handle all in between.

### VERSE THIRTEEN

"I can." The shout of victory should ring from the camp of God's saints. We have a perfect example of this in Joshua and Caleb in front of the other ten spies and the camp of Israel.

"Do all things." All things are possible to him that believeth.

"Through Christ." We are more than conquerors through Christ (Rom. 8:37; II Cor. 2:14).

"Which strengtheneth me." As thy days, so shall thy strength be (Deut. 33:25; II Tim. 4:17; Acts 26:22). How we need to learn this verse, for most Christians are living a dismal, defeated, and a disappointed life. A child of God is, or should be, victorious in poverty or in wealth, in sickness or in health.

### VERSE FOURTEEN

"Notwithstanding ye have well done." Paul knew that whether he received help from the church at Philippi or not, he would be taken care of, however, he wanted them to know he was thankful for what they had done. It was a worthwhile deed.

"That ye did communicate with my affliction." Their sharing with Paul of their earthly substance, and having fellowship with him in time of need was deeply appreciated. This is a great lesson for the churches of our day.

### VERSE FIFTEEN

"Now ye Philippians know also." In addition to what I have already stated concerning your support, I want you to remember this also.

"That in the beginning of the gospel." Paul is not stating that the gospel began with him, but is stating the fact that when his ministry of preaching the gospel began, they were participants (Philip. 1:5).

"When I departed from Macedonia." Paul had been brought to them in God's providence and also had been taken from them in God's providence. He departed in order to carry the gospel to the regions beyond.

"No church communicated with me as concerning giving and receiving, but ye only." This is one reason there was a special attachment between Paul and the church at Philippi. Paul didn't say there were no other churches; but that the church at Philippi had been the only one which supported him.

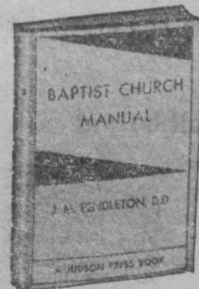
### VERSE SIXTEEN

"For even in Thessalonica ye sent once and again unto my necessity." Paul specifies particular incidents of their care and concern.

Conclusion: What a beautiful relationship when missionary and churches can work together for God's glory; when each has the other at heart and is willing to give and receive, as the case may demand.

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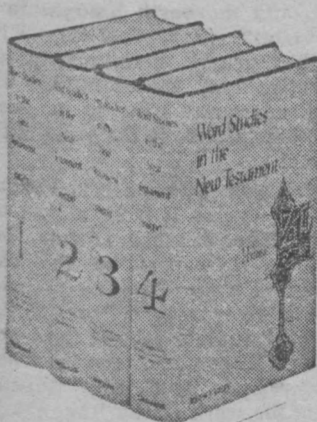
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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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"Should we take the name of an excluded member off our church book as well as off the attendance board in the auditorium? What attitude should a church take toward excluded members.

E. G. COOK  
701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



I assume the "church book" means the church membership roll. Most certainly his name should be removed from the church roll. He is no longer a member of the church. As to the attendance board in the auditorium, I see no connection. I know very little about a board like that. I have never been interested in keeping an attendance roll. Certainly there is nothing legal about that kind of board. If the excluded member continues to attend the church his name might continue to remain on that board just as any other non-member's name does.

The church should do everything possible to restore this member to the fellowship of the church. Other than that he should be treated as you would treat any other non-member of the church. He should be ignored so far as the church's operation is concerned. The church has turned him over to "Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5).

OSCAR MINK  
219 North Street  
Crestline, Ohio  
44827

Pastor  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



For the sake of record we leave the excluded person's name on the page, and insert in conjunction with his or her name the date of their exclusion, and the charge brought against them. I never heard of an attendance board with members' names on it, but since your church has one, the church is left without an alternative, it must remove the excluded person's name from the board. To leave the name on the board would serve to deceive some people, and would lead to confusion and strife. No justly excluded person can have any official inter-

course with any N.T. church, especially the excluding church.

However, the attitude of a church toward an excluded person depends on the nature of the action which resulted in the exclusion. After an offended brother has taken the necessary steps (Mt. 18:15-17), to win back the offending member, and the offending member refuses to be reconciled, the church is to exclude the injuring member, and he is to be to the church "as an heathen man and a publican." A Gentile or a publican was one with which a Jew had as little association as possible, and Christ takes advantage of this to show the church what kind of an attitude they should manifest toward an impenitent and antagonistic excluded person. He is to be considered an enemy of the church.

Paul instructs the church at Thessalonica (II Thes. 3) to with draw membership from those who were lazy, and would not work. To compound their sin of laziness they were busybodies, eating the bread of other members of the church. Though this person's sin warrants exclusion from the church, Paul says, "Yet count him not as an enemy, but admonish him as a brother" (II Thes. 3:15). In no case are we to do or say anything that could be construed as patronizing the excluded person's offense against the church; to do so would diminish the effect of church discipline and would give the excluded person comfort in his sin.

## The Rainmaker

(Continued from Page Two)  
the southwestern United States. The Rainmaker sends 223 thunder storms a year on the island of Java, and none on the deserts of western Australia. It is Jehovah's prerogative to send a flood or a drought. He could drown the whole world in our generation, just as He did in Noah's day. But thank God for His rainbow which is a sign that He will never destroy the world again by water (Gen. 9:11-17).

### THE PURPOSE OF RAIN

The Rainmaker sends rain for a threefold purpose: to judge His people, to bless His people, and to water His land. This is seen in Job 37:10-13: "By the breath of God frost is given: and the breath of the waters is straitened. Also by watering he wearieth the thick cloud: he scattereth his bright

cloud. . . . He causeth it to come, whether for correction, or for his land, or for mercy."

Rainfall is essential to agriculture and plant growth. God promised the nation of Israel: "Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit" (Lev. 26:4). The farmer depends upon the needful rain at the proper season for his fall harvest. When rain comes in its proper season it causes the trees to yield their fruit and the fields of grain and the vineyards of grapes to grow and mature well. Rain from Heaven is God's blessings upon the land.

In a sermon in Acts 14:15-17, Paul said: "God . . . left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Rain and fruitful seasons are not by chance. It is not even the heavens which give us rain, but God Who gives us rain from Heaven. Rain is from the Rain God. If it were not for the Rainmaker, earth would become one wide scene of desolation.

The Rainmaker causes the rain to come down in a mighty flood to drive men and beast to shelter for rest and relaxation. Elihu mentioned the "great rain" that "seal-eth up the hand of every man" when even "the beasts go into dens, and remain in their places" (Job 37:6-8). Often a man will plan to work his fields, to paint his house, or to do something else, only to be prevented by God sending a mighty rain. Ezra wrote of such a time when he said: "It is a time of much rain, and we are not able to stand without." Man makes his plans, but the Rainmaker disposes.

### THE PRAYER FOR RAIN

As we have already seen in Job 37:13, rain is used by God for corrective purposes. The Antediluvians were judged by means of a rain which lasted 40 days and nights (Gen. 7:11-12). In the days of Samuel the prophet, "The Lord sent thunder and rain" to convince Israel of her wickedness against God (I Sam. 12:16-18). These are two examples of corrective rain.

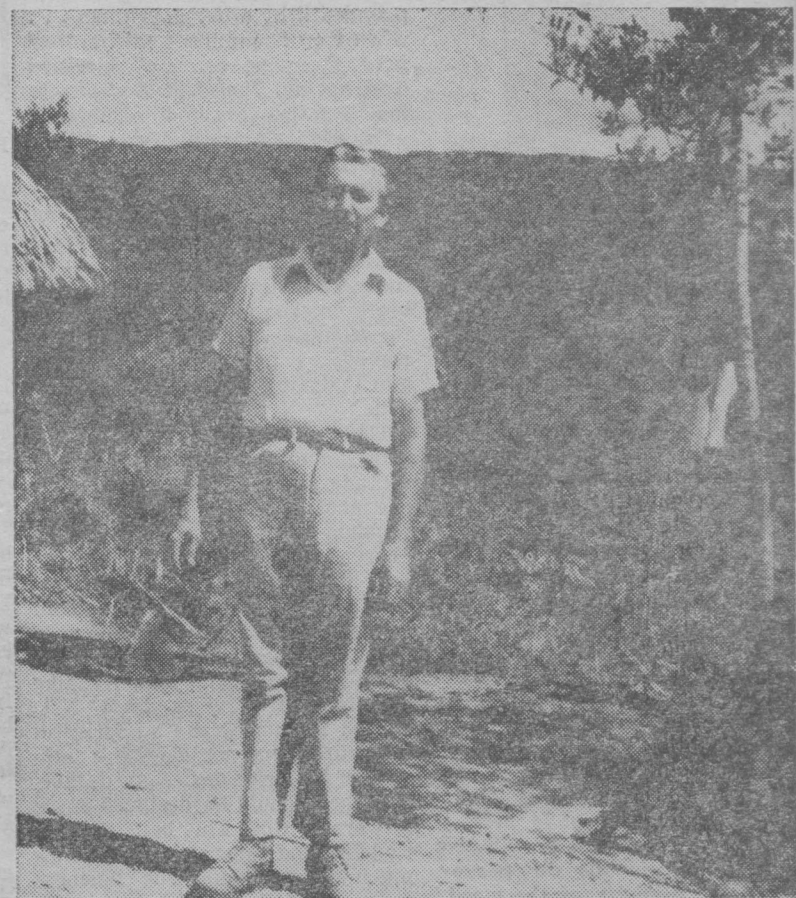
There are times when God withholds rain because of the immorality of His people. In Isaiah 5:6 Judah is pictured as a vineyard. Due to Judah's rebellion, Jehovah declared: "I will also command the clouds that they rain no rain upon it." In an attempt to restore backsliding Israel the Lord God said: "And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered" (Amos 4:7). To bring Israel to repentance, God sent them "scattered showers."

When there is a lack of rain men grumble and complain about the providence of God. Even professed Christians are not free of this sin. When God withholds the rain because of our sins, He has promised to send rain upon our confession and repentance: "When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance" (II Chron. 6:26-27). At times the lack of rain to purify the air and to water the ground is due to our unconfessed sins and prayerlessness!

## New Guinea Photo Story

Dear Friends,

As I make preparations to leave tomorrow for a patrol which will take me both to the Huli and Duna areas, I thought I would share a few pictures with you that I made on a previous patrol. After my return from this trip, which I expect to last about 10 days, I will give a report.



1. This picture shows me out on mission patrol far up in the Duna area.

Just a portion of the house that I slept in can be seen on the left side of the picture. What looks like a rolling plain in this picture, in back and just at the top of my head, is actually a large mountain range. In the years gone by I have crossed and re-crossed this mountain range many times and in various places in search of God's elect, and while the going has been rough on the flesh, we are thankful that God has called out many of His elect people over behind this distant mountain. Were I trying for a beauty contest I would hardly send in a picture like this, but this gives you an idea what your missionary looks like in the actual process of his work.



2. In this picture a baptismal service is about to get under way. In the highlands of Papua, New Guinea, and especially in this area, while there is an abundance of water, it is sometimes hard to find a suitable place where you can baptize due to the water being so swift. This is quite a large river where this baptizing took place, but being a mountainous area it took some searching before we found a little nook in the river that would be suitable. With a long stick the pastor is feeling out the depth and the undercurrent in this picture.

In Palestine the former and latter rains are very important to agriculture. The former rain fell at seedtime, in autumn, and the latter rain fell in the spring, between March and May. If either rain failed, it was bad for the grower of crops. The Lord promised Israel that He would give them the former and latter rains to make their land fruitful. Nevertheless, He directed them to pray for these rains: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1). They were not to ask the clouds, nor stars, for rain, but the Rainmaker. They were bidden to ask Him to fulfill His promise. While they would be engaged in asking, He would "give them showers of rain."

The Prophet Elijah realized it would take something drastic to turn the hearts of the children of Israel back to God. Ahab and Jezebel had filled the land with idolatry and murdered God's prophets. Elijah "prayed earnestly that it might not rain: and it rained not

on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (Jas. 5:17-18). The prophet prayed definitely, perseveringly, and successfully. The Lord answered Him in a great way, because He is the great Rainmaker!

Have you ever observed God's weather cycle? It is as old as the world. The weather is fair, and then as it warms up the rain comes. Then "the north wind driveth away rain" (Prov. 25:23). The cool weather follows the warm and wet season, and then the whole cycle repeats itself. How stupendous is the work of the Rainmaker!

### THE PROSPECT OF RAIN

Depraved men refuse to concede that God is the Rainmaker. Even professed Christians who believe God controls the weather gripe and grumble about either too much or too little rain. God is soon to silence these critics by the judgment of a three-and-a-half-year drought. Following the rapture of the saints, the two witnesses will smite the

(Continued on page 5, column 2)

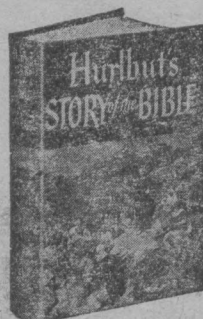
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and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

### "GENTLENESS"

SHARON R. HAYNES  
Chardon, Ohio

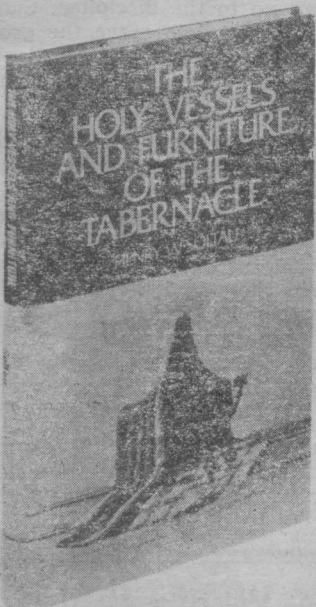
"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).

Gentleness, what a beautiful word, when you understand the meaning. The "great shepherd" cares gently for His sheep and we are to imitate Him in our relationships with one another. How blest we are if we are dealt gently with, and have learned how to be gentle with others.

Gentleness is mentioned in Galatians 5 among the fruits of the Spirit. Herein is taught that gentleness is one of the works accomplished by the effort of the Holy Spirit. Surely a lover of Christ and truth deals gently with others, for we know that, but for the gentle love of Christ, He would never have shed His blood for our redemption. If my sinless Saviour can forgive and love me eternally; then by His grace and example I can moment by moment deal gently. James tells us that the wisdom from above is GENTLE, yielding to reason, full of compassion and good fruits. What are those good fruits which grow with gentleness? I think, kindness and goodness toward all and patience with an even-temper, that we would not "stew" within over real or imagined grievances. With gentleness we enjoy peace and a peaceful life is fruitful for the Lord.

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Reading the apostle Paul's letters has convinced me he was truly a loving and gentle man; taught, I am sure, directly by his Lord. He said in his letter to the Thessalonians: "But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (I Thes. 2:7-8).

What beautiful words to receive from a friend in the Lord and what a wonderful friend Paul must have been; loved, I know, by many.

If you follow the example of Christ the great shepherd and of Paul, His worthy servant, you will bring glory to the name of your Lord. And your gentleness will cause all around to love and respect you for such a lovely character.

## The Rainmaker

(Continued from page four)

earth with devastating droughts. Revelation 11:6 relates concerning them: "These have power to shut heaven, that it rain not in the days of their prophecy." In Revelation 11:3 we learn their ministry is to last 1,260 days or three and a half years according to the Jewish calendar. Elijah is one of the two witnesses, and he may repeat what He did in Ahab's day.

Droughts and famines will reach an all-time high in the Great Tribulation. But when Christ returns and establishes the kingdom of God on earth, the scene is to undergo a sudden change. The Millennium is going to be a time of ideal rain fall. The Rainmaker is destined to demonstrate to all men in a more direct fashion than ever before His amazing power over the weather. Joel discloses: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. . . . And ye shall eat in plenty" (Joel 2:23-26).

The abundance of rain will restore the fertility of the land of Canaan. Palestine was once like the Garden of Eden. But for long centuries the latter rains were withheld, making the land barren and desolate, scarcely able to sustain its scattered population. In our time the latter rains have returned in such a measure to make agriculture once more flourish. This is a mere drop in the bucket in comparison to what will happen in the thousand year reign of Christ. In that day the vineyards, olive yards, and fig orchards, and all types of food-producing plants will reach a new height in production. The blessings upon the land of Palestine will be so great "the plowman shall overtake the reaper" (Amos 9:13).

Even in this time of proper rain fall, those nations who refuse to keep the Feast of Tabernacles will have no rain. Zechariah 14:17-19 declares: "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

The whole Millennial Reign is compared to rain coming down from Heaven. "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. 72:6-8).

### CONCLUSION

In Hosea 10:12 it is written: "Sow to yourself in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." The soil of man's heart is unopened and unbroken. By nature man is impenitent and destitute of grace, and he needs the renewing of the Holy Spirit. Before the gospel seed can be planted, the Holy Spirit must break up the sinner's fallow ground and cause him to seek the Lord.

The coming of Christ into the world was like rain. Hosea earlier declared how the Lord would come "as rain, as the latter and former rain unto the earth" (Hos. 6:3). Christ came down from Heaven to give life to us. When we were dried and parched and withered, Christ came to open our hearts as a farmer opens the soil of his field with the plow. He came to prepare us to receive His Divine precepts as the ground that is ploughed is to receive the seed. He sends His Holy Spirit to rain peace and pardon by Him. The Saviour causes the elect to hunger and thirst for the imputed righteousness of Jesus Christ.

Do you desire God's mercy? Do you hunger for acceptance before God? Do you long to reap righteousness? Do you think it is time to seek and to serve the Lord? Then the lines have fallen upon you in pleasant places. The Spirit of grace is at this moment come to "rain righteousness upon you."

## Final Preservation

(Continued from Page One)

has repented towards God and trusted in Jesus Christ, such a one, in spite of his sins, few or many, is saved for time and eternity. The relation of parent and child cannot be changed by the conduct of the child. My son is my son, whether he dies in a church or a barroom. The world, the flesh and the devil cannot unbirth a child. In other words, Baptists believe that when Christ saves a man, he is saved, and not savable, and that Christ is not only mighty to save, but mighty to keep.

Let us note some of the Scriptures that are usually relied upon to prove apostasy. Foremost of these is Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

First of all, the statement is clearly made that "if they shall fall away" it is impossible to renew them unto repentance. The author, who was, as we believe, the Apostle Paul, goes further and states specifically, why if anyone should fall away, he would be lost, and lost everlastingly. Of such it is said, "they crucify to themselves the Son of God afresh and put him to an open shame." It will be conceded that the only hope of salvation, either as a temporary or a permanent possession, is the shed blood of Christ. If therefore, this blood has been tried and failed, there remaineth no further atonement for sin. Whatever else these passages may be supposed to teach, it must be granted they teach the impossibility of salvation for the apostate. Even the avowed advocates of apostasy have realized this, and no longer offer these passages in support of their tantalizing theory.

It will be observed the author states a fact concerning a certain condition, though he does not state the probability or possibility of such a condition. As the lawyers would say, he made a hypothetical case, and one which should serve

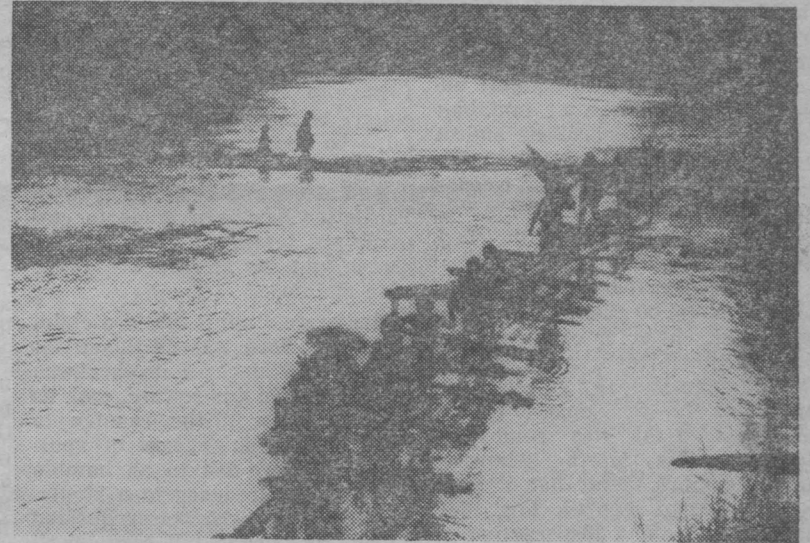
## NEW GUINEA PHOTOS — (Continued)



3. After a general inspection of the little pool formed by the swirling waters of this swift river, the pastor marks a place where he thinks it would be safe to baptize.



4. Just as an extra precaution that we do not go beyond the safe margin and get sucked down stream by this swift current, the pastor holds another pole to mark the limits while we baptize.



5. This picture was made late in the afternoon, crossing a large river on a floating pontoon bridge. As will be noted, the bridge is in an "L" shape. The people carrying my supplies have just about made it across, while a woman and a small girl come behind. At times, such as this, we find it rather difficult to reach certain areas, but so far we have always managed some way to reach any area where we had an invitation to come or felt led of the Lord to go and preach. We always work on this theory: If the Lord is leading, there is nothing that can successfully hinder permanently. We may be hindered for a while and delayed, but we always feel that we have reached the exact spot, and always on time, according to God's providential time piece.

as a warning and an exhortation. Paul's conclusion was the inevitable result of his premises, but the fallacy lies in the fact that his conclusion is the result of impossible premises.

It is generally conceded that the letter to the Hebrews is of Pauline authorship. If this be true, and if it is further true that he teaches apostasy in this letter, it is also true that he flatly contradicts his teachings as found in his epistle to the church at Rome. If the closing verses of the eighth chapter of Romans do not teach the final preservation of the saints, then it is impossible to express this doctrine in the language of earth.

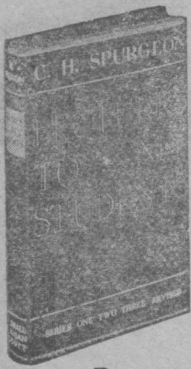
That Paul's proposition grew out of a supposition, is clearly shown in the ninth verse: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." The "better things" here refers to something better than the deadly doctrine of apostasy, and something that "accompanies salvation." He suggests the impossibility of this hypothesis by "the things that accompany salvation." One of the things that accompany salvation is, once in grace, always

in grace.

That his readers might entertain no doubt as to the certainty of their salvation, he tells them in verses seventeen and eighteen, "Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of His counsel, interposed with an oath, that by two immutable things, in which it was impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." In the following verse, the inspired author refers to this hope as "an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil."

It will be observed that this "hope" is said to be "sure and steadfast." If it is sure and steadfast, it must be unfailing and incapable of loss. The very words preclude the idea of apostasy—God's oath is coupled with the character of this hope. In other words, this hope is as sure as the fact that God will keep His oath, (Continued on page 6, column 1)

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### Final Preservation

(Continued from page 5)  
and God's oath must be broken before this hope fails, and any one of His children lost. We can hardly see how it would be possible to make a stronger statement of God's promise to keep His children than is made in these closing verses, and these verses are inseparably connected with verses four and six. If then, it is true, as stated, that God's counsel is immutable; and if it is further true that it is impossible for God to lie, it is necessarily true that a child of God can never be lost. Until God's counsel shall come to naught; until His promises become mutable; until His oath is broken, and it becomes possible for God to lie, His children are safe and secure for time and eternity.

Much ado is made of the fact that Paul said of the Galatians, "Ye are fallen from grace." This, too, in spite of the fact that no reputable scholar or commentator, dead or living, ever claimed that this passage had any reference to apostasy. In the epistle to the Galatians, Paul was combating Jewish customs for the believers, and informing them that if they were to try to keep the law, they had fallen from a dispensation of grace.

The case of the foolish virgins is sometimes cited to prove apostasy. A careful reading of the story

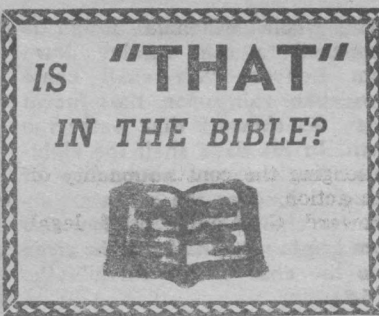
will readily convince an impartial mind that there is no reference whatever to preservation or apostasy. The application of the parable is made in the thirteenth verse: "Watch, therefore, for ye know neither the day nor the hour wherein the son of man cometh." The lesson taught is clearly that of watchfulness, and especially in connection with the coming of Christ.

Judas has sometimes been cited as an example of apostasy. Judas was one of the twelve, and did lose his apostleship; but not his religion, as he never had any to lose. He was not a child of God, but "the son of perdition." Christ says, "Did I not choose you the twelve, and one of you is a devil?" The implication is that he was a devil when chosen. There is no difficulty in proving that a devil goes to the Devil, but this is far from establishing the fact that a Christian may become a devil. Surely, one must be hard-pressed for an example of apostasy to have recourse to Judas Iscariot.

Apropos the story of the debate on this subject between Brother Murrell, one of our mountain missionaries, with a brother missionary. His competitor cited the foolish virgins, the sow returned to her wallow, and the dog that returned to his vomit. In replying, Brother Murrell said: "Brethren, you will please take notice of the character of witnesses introduced by my brother to prove apostasy. He has offered in evidence a hog, a dog and five fools." The effect may better be declared, than described.

It is, to say the least, significant that none of the advocates of apostasy have ever been able to demonstrate their doctrine by an example. It would seem nothing but fair that those who contend for this doctrine should furnish some samples of their faith. I have been young, and now growing old, yet, in all truth, I can say that I have never yet seen one who was once assured of his salvation, and who afterwards renounced all hope in Christ. On many public occasions, I have offered a reward of ten dollars to anyone, known as truthful, who would make an affidavit that he was once saved and knew it, and afterwards lost and knew it. This offer has been made to certainly not less than fifty thousand people, yet the reward has never been claimed.

The nearest approach to a claim for this reward was on this wise: Some years since, a brother who heard us offer this reward, took us several miles in the country to show us a genuine case of apostasy. We were led to an humble home, and introduced to a kindly-faced woman, who was requested by our brother to tell her experience of falling from grace. Without protest, we permitted him to lead his witness. In brief and pathetic words, she told how she once



Question: :  
**WHEN WAS TENNIS PLAYED  
IN BIBLE TIMES?**

Answer:  
When Joseph served in Pharaoh's courts. There is no place in the Bible where this is definitely stated, but it is implied in Genesis 41:38-46 and the chapters following.

loved the Lord, and how she later fell from grace. We then wrote, in substance, the following statement:

"I hereby certify that I was once saved and knew it, and that I now have no hope of heaven."

We shall never forget how the good sister adjusted her glasses and began reading. When she reached the words, "no hope of heaven," she almost shouted, "Thank God, I have a little hope."

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Evermore there is a spark in the ashes, that the Spirit will fan to living flame.

We offer here only a few of the many passages that teach in unmistakable terms, the security of the saints. "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them" (Deut. 33:27). "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall" (Continued on page 8, column 3)

## Respect Between . . .

(Continued from page three)  
wherein Paul says, "The churches of Christ salute you," he says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). Verkuyl says the term "avoid them" used by Paul in this text means, "Keep away from them." Which meaning would certainly bring a cessation of church intercourse for the excluded member.

The purpose of excise discipline is to recover the erring so as he may be "sound in the faith" (Titus 1:13). Once a member has been justly excluded from the church, he has but one honest recourse. That is, to own his error, repent of it, and seek the forgiveness of the church from which he was excluded. This action by the penitent results in a joyous welcome by the church with all rights and privileges of membership restored.

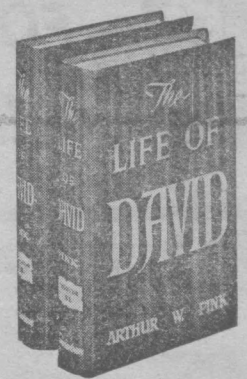
The lay of courtesy, love, and re-

spect for the sister church invoking excise discipline should serve to deny membership to the excluded person in any of the Lord's churches prior to restoration to membership in the disciplining sister church. If the disciplining church has gone out of existence, the excluded person may be received into another church by confessing his error, and being sorrowful for it. To neglect these conditions in restoring the excluded is to make a farce out of church discipline. Nevertheless, a sad and true commentary could be written regarding the deterioration of respect between churches regarding this matter. A church that takes into its membership a person justly excluded from a sister church shows disrespect for the sister church, and nullifies the discipline of the sister church. Moreover, the receiving church makes herself a candidate for stern rebuke from the Head of the church, Jesus Christ. In plain language, it is a dangerous practice, and should be avoided for the sake of the disciplined member, for the sake of one's own church, for the sake of the sister church, and above all for the honor of Him Who bought the church with His own precious blood. To be justly excluded from a true church is to be out of fellowship with that church, and to be out of fellowship with the church is to be out of fellowship with the Lord. To be out of fellowship with the Lord is to be out of fellowship with all the Lord's churches. Therefore, to receive the justly excluded person into membership would be an affront to God.

A child, being justly disciplined by its parents, may become angry, leave home, go to the home of its mother's sister, and ask to take residence in her home. A wise and concerned aunt would counsel the angry child, and send it home to her sister and its loving parents. We need to understand that spiritual relationships are vitally more important than temporal earthly relationships, and are to be handled with the upmost care, for they have eternal consequences connected to them.

Church independence and autonomy does not grant the right for one church to cancel the proper action of a sister church. Yet, some inconsiderate person will remonstrate by saying, "No church has the right to tell another church who or who not to take into its membership." That point is well taken, but there is another side to it. Every N.T. church has the same commission from the Lord, that is to observe all things whatsoever the Lord has commanded, and to carry the gospel to the ends of the earth. It cannot be honestly denied that the receiving of a person into membership who has been excluded by a sister church nullifies the disciplining power of the sister church over that person, and greatly impedes the power of the sister church in carrying out the commission assigned her by the Head of the church. The Lord endowed His churches with power to attract, and power to repel. For a church to disregard the exercise of the repelling power of a sister church is to incur the disfavor of God, for in so doing the receiving church diminishes the efficiency of the sister church. A church would have to be ultimately naive not to be grievously affected by some sister

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church taking into membership a person who has been excluded from her membership. For the excluding church not to be grieved would show a critical lack of informed judgment. Furthermore, for either of the churches involved to think fellowship can continue between them as before is to be self-deceived and the most destructive lie is the one a person tells himself.

### RECOMMENDATION

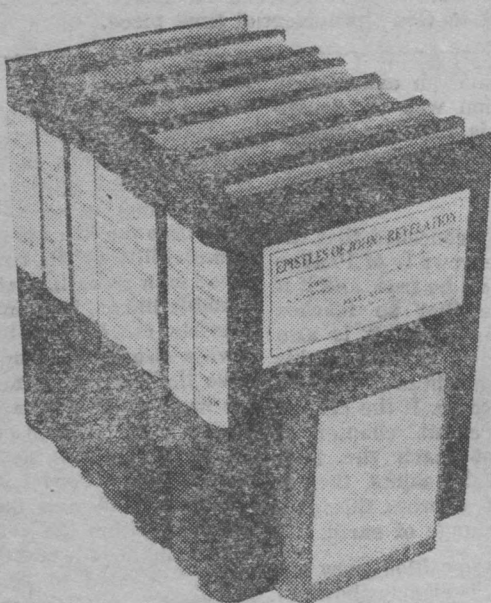
True churches should not receive people into their membership who are under the disciplinary action of a sister church. The question may be posed, "How about when a church errs in the discipline, and unjustly excludes a member, can we not receive them?" It is possible for a church to err in its discipline of a member, but not very probable. Then too, who is better qualified to judge in this matter, the church or the excluded person? When it is ascertained that a church erred in excluding a member, and is not willing to rectify the situation, then the excluded person may be, and ought to be received into one of the Lord's churches. Yet, it remains where there is a question as to the applicant, the church whom the excluded person makes application for membership, should contact the excluding sister church about the circumstances leading up to the discipline. Such action is bound to serve the good of both churches, and tend to reconcile the disciplined person and the excluding church.

Where these steps are neglected and a sister church receives into her membership one who has been excluded by a church, gives the disciplining church a basis for a just grievance against the receiving church. The offended church would be within its rights to restrain fellowship with the receiving church. Yea, they would be just in formally breaking fellowship with the inconsiderate church.

May God grant us the grace to continue respect for our sister churches, and to help them in bringing honor to our God.

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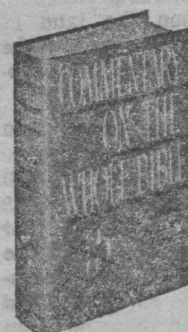
This seven-volume Commentary utilizes the works of more than a dozen distinguished Baptist teachers and theologians who lived in the 1800's. It is a helpful set of books to any person who desires to better understand the Bible. I often refer to it in preparing articles and sermons. I regret that the writers were in the main a-millennial.

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

WHEATON, ILL. (EP)—The Ninety-Sixth Congress will be just as Catholic as its predecessor, with Roman Catholic representation on Capitol Hill at the same all-time high: 115 House members and 13 Senators (up from a total of 111 in both houses ten years ago). And the U.S. Senate will have a record number of Jewish members—seven.

These are among the findings of the Illinois-based evangelical magazine *Christianity Today* in its latest religious census of Congress, published in the December 1 issue.

United Methodists are the next highest group, with 57 Representatives and 18 Senators (down from 60 and 20 respectively in the Ninety-Fifth Congress). Jewish representation has grown rapidly since the 1972 election, when there were 12 Representatives, and two Senators. The new Congress has 30 Jewish members.

Other totals, with figures of the outgoing Congress in parentheses: Episcopal, 70 (65); Presbyterian, 60 (60); Baptist, 57 (55); Lutheran, 19 (16); United Church of Christ, 16 (22); Unitarian, 12 (11); Mormon, 10 (10); Disciples of Christ, 6 (5); Greek Orthodox, 5 (4). Fifteen denominations were represented by fewer than five, and 19 members of Congress (including three Senators) listed themselves as Protestants without specifying a denomination.

Catholics also lead the list of religious affiliations of Governors, with 12—a decrease of three from the last election. Presbyterians, with nine, are second-highest, followed by Episcopalians with eight—a 100 percent increase since 1976—and Baptists with six.

Another clergyman was elected to Congress: Democrat William H. Gray III, pastor of the 3,000-member Bright Hope Baptist Church in Philadelphia. He joins several ordained incumbents reelected to the House. Catholic priest Robert Fr. Drinen of Massachusetts, United Methodist Robert W. Edgar of

Pennsylvania, John Buchanan of Alabama (Southern Baptist), and delegate Walter Fauntroy of Washington, D.C. (Progressive National Baptist). Buchanan is a Republican; the others are Democrats.

The only ordained minister in the Senate is Republican John Danforth of Missouri, whose seat was not up for grabs this year. Danforth holds a degree from Yale Divinity School, as does Democratic Senator Gary Hart of Colorado, who lists no specific religious preference.

NORTHBROOK, ILL. (EP)—The nation's outstanding teenagers "are keen on religion and maintain traditional moral values," according to results of the Ninth National Opinion Survey of Who's Who Among American High School Students.

The survey showed that 92 percent of student leaders believe there is a personal God or "vital force" in the world, 90 percent said religion plays a significant role in their own moral standards and actions, 81 percent belong to an organized religion, and 62 percent attend services weekly.

Of the 318,000 "high achievers" featured in the 1978 edition of Who's Who, 50,000 students whose biographies were received by July 1, 1978, were sent survey forms and some 21,500 returned the questionnaires. These 21,500 responses formed the base of the Ninth National Opinion Survey.

RALEIGH, N.C. (EP)—Superior Court Judge A. Pilston Godwin, Jr., has rejected an appeal by 83 Christian schools for an injunction which would bar North Carolina from assessing unemployment taxes against them to cover teachers and other employees.

Judge Godwin said the schools had failed to exhaust other available "remedies" before asking for an injunction. He held that the schools could have appealed the tax issue to the North Carolina

Employment Security Commission before seeking court action.

The injunction would have prevented the state from collecting the taxes pending final disposition of a suit filed recently by the schools challenging the constitutionality of such action.

Howard G. Doyle, chief legal counsel for the N.C. Employment Security Commission, said after Judge Godwin's ruling that the state has no plans to prosecute the Christian school leaders for refusing to pay the taxes. He said no further action would be taken while the issue is being resolved in the courts and in administrative hearings, because "what we are trying to do is to be fair to everybody."

OAKLAND, Calif. (EP)—Two researchers studying the effects of marijuana said prolonged use causes more physical harm than cigarettes or alcohol. Marijuana can lead to emphysema and bronchitis, and cause damage to the brain, lung, liver, reproductive system and chromosomes, according to Dr. David Harvey Powelson, a psychiatrist and former professor at the University of California at Berkeley, and Dr. Ethel Sassenrath of the University of California at Davis.

Dr. Powelson, who has observed marijuana smoking students since 1964, noted that they gradually lost their ability to think. He observed that in some cases, students were not even able to understand "something as simple as a proverb like 'Don't count your chickens before they are hatched.'"

Another ill is that, unlike alcohol which is flushed out of the body in a day, THC, the drug in marijuana, is trapped in the system for four to six weeks, Dr. Powelson explained. Thus there is an accumulating effect among frequent pot-smokers, he remarked. "So people who use marijuana even socially are stoned all the time although they are not aware of it."

According to the psychiatrist, "Marijuana also ages you about twenty times as fast as alcohol."

WASHINGTON, D.C. (EP)—A Lutheran Church in America clergyman is expected to be named chaplain of the U.S. House of Representatives. He is James D. Ford, 49, who has been senior chaplain of the U.S. Military Academy (West Point) since 1965.

If named, he would succeed Chaplain Edward G. Latch, a United Methodist clergyman who has been chaplain of the House of Representatives for 12 years.

INDIANAPOLIS, Ind. (EP)—After spending one day at Jim Jones' People's Temple settlement in Ukiah, Calif., in 1974, an investigator for the Christian Church (Disciples of Christ) recommended that the denomination take no action.

Wade D. Rubick, general counsel for the Disciples, went to investigate the church after reports from California indicated that Mr. Jones was using "strong-arm tactics" to keep his followers in line. Mr. Jones was ordained a Disciples minister in 1964 and his church was listed as a congregation of the denomination.

DALLAS (EP)—W. A. Criswell, pastor of the world's largest Southern Baptist Church, has become the only Christian clergyman ever to receive the Israel Humanitarian Award.

MADRID (EP)—Cardinal Marcelo Gonzalez Martin of Toledo, Primate of Spanish Catholic Church, has denounced Spain's new democratic constitution as "godless" and "permissive."

In a pastoral letter scheduled to be read in churches of his archdiocese on Dec. 3, just three days before a national referendum on the new charter, the cardinal said the document was agnostic, ignored moral values of the family, and opened the way to divorce, contraception, and sexual irresponsibility. The Primate's letter was interpreted widely as a call to Spaniards to vote against the constitution in the Dec. 6 referendum.

Eight prelates, including Arch-

bishop Segundo Garcia De Sierra Mendez of Burgos, expressed their support for Cardinal Gonzalez Martin's criticism of the constitution, which, among other things, separates church and state, with the Roman Catholic Church no longer enjoying an official status.

BARCELONA, Spain (EP)—After some 40 years of restricting the distribution of the Bible by evangelicals, the Spanish government is now issuing permits to evangelical Christians for the distribution of Bibles and New Testaments in prisons and hospitals.

According to a report of the (Continued on page 8, column 3)

## Halliman Reports

(Continued from page one)

the 40 Baptist Churches here on this island, seldom does a week go by but what one or more of them are having a revival meeting. In most every meeting there are from one or two, to several that are saved. Starting today there will be two revival meetings in progress, one being held far over in the Duna area while the other one is at the extreme end of our work in the Huli area.

This week has been Conference week at Calvary Baptist Church at Ashland. Each day we have thought of you brethren and sisters that were attending the conference and prayed that God would give you all a good time of fellowship with each other and around His Word. This, of course, is history now but we continue to pray that the effects of the Word preached will have long and far reaching fruits. Next week we will be having a conference here and while it will likewise be history by the time you read this, we ask you to join us in prayer that the Lord might continue to bless His Word preached here long after the conference is over.

## A BRIEF WORD REGARDING THE WORK IN NIGERIA

Several of the contributors for the vehicle we got for Brother John Imah in Nigeria have asked me to give a report of the work there. Up until just recently I have had nothing at all from Brother Imah and therefore could not make any kind of report. I had begun to think the renegade Baptists or else the Communists had kidnapped Brother Imah as I could not hear from him myself. However, just a few days ago I had a short letter from him saying that he had been so swamped with work he had let that get between him and any correspondence. He did report that the work was going real well there and asked me to pass on his appreciation to each of you and said that he was working on an article or two for the TBE plus some pictures and just as soon as he could get these finished he would be sending them for publication.

Brother Imah reports that in the area he lives in now, and where the church is, he is not bothered with the false Baptists like he was over on the mainland but now it is the Presbyterians that give him a lot of trouble. I know that when I was there with him in 1976 he was having lots of trouble with this de-

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### Eld. Fred T. Halliman



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

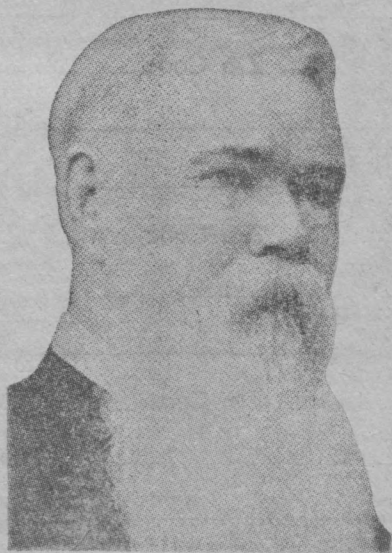
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nomination. I have also had word from Brother James Imah over on the mainland and he reports that the Lord is blessing in the work there also. It is a blessing to know that the Lord continues to bless these brethren and the work that He has set them over there in Africa.

Beginning on Friday of this week I will start visiting a series of places. First I will be leaving for the area where Yoti is doing mission work now. I will spend Friday and Saturday and until after the morning services on Sunday, when I will start back bringing the preachers of that area with me and we will spend Sunday night here on the Mission Station. On Monday we will be leaving for the church where the Conference is to be held, which is over in the Duna area. After the Conference is over and without coming home I will go on to Lake Kapiago where we have work. From there I will visit a work that borders on the Hewa tribe and which I have never visited before. After spending some time in this area I will come back to Kapiago and start home, stopping off at a couple of churches for services, some of which will be baptismal services. I expect to be seeing all the preachers at this Conference and after this tour of the churches, mission points and the Conference, I will be sending another report of the work. May the Lord bless each of you.

## AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



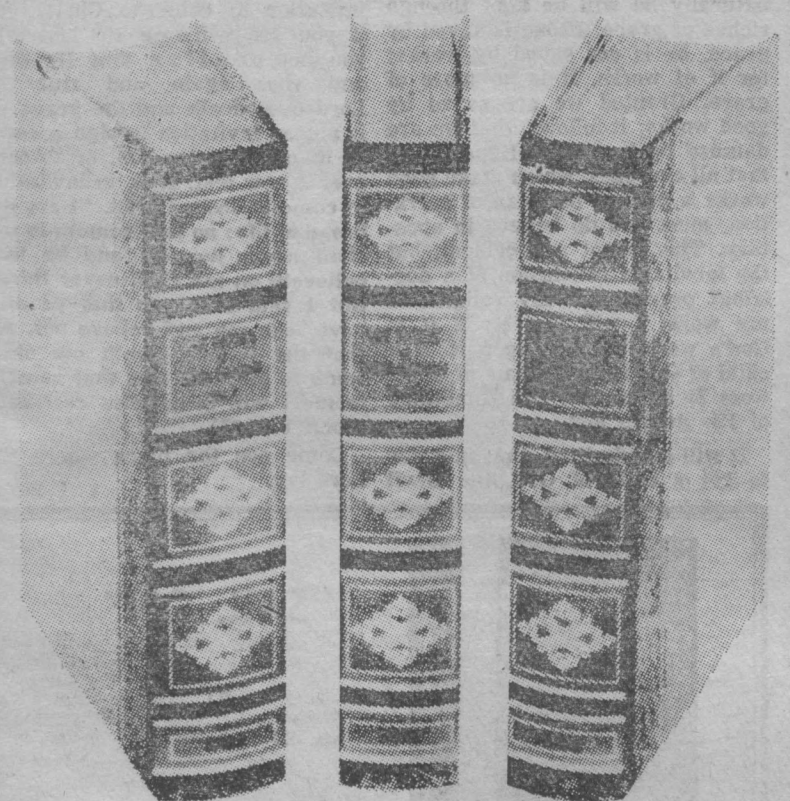
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PAGE SEVEN

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WFTQ, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallapoosa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

## Occultism

(Continued from page one)  
certain individual.

"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" (Matt 9:4).

No place can be found in the Bible where God comes into a person and becomes his nepes, or the life principle of his flesh; for such would guarantee immortality to an earthly person. After all, who ever went to the funeral of an eternal being? Or who ever attended the funeral of one of those opposed-to-God spirit beings: demons or devils? How silly can one get?

However, there is taught both in the Bible and any book of reliable social teaching that things do enter into a person's life: to do it good, influence it for the better; or to do it evil, to influence it for the worse, to destroy it. This is so simple that there can be no argument. For instance, let's just take a couple of Scriptures:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls" (Matt. 11:28-30).

Notice: to find rest, assurance, you first come to Him, and then you take His yoke upon yourself (you are guided), and you learn of Him (by Him you are instructed). Nowhere does Jesus tell us He will reside in every part of us. But there is the promise that He will lead us:

"For God, who commanded the

light (understanding) to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

Now a couple of other Scriptures on how the teaching of Jesus does affect every cell, sinew, want, or whatever of your body.

"If ye love me, keep my commandments" (John 14:15).

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (2 Cor. 5:17).

To wrap it up, scripturally speaking, the Bible teaches that the Spirit enters into man's heart, his center of intelligence (his thinking) to help make him a fit citizen for the coming kingdom of Heaven. Simplicity itself. Bible teachings are very straight. Any occultism, mysticism, reincarnation or any sort of superstition is to be shunned, according to the Bible. Consider Deuteronomy 18:9-12, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer (hypnotist), or a consulter with familiar spirits (throw the voice), or a wizard, or a necromancer. For all these things are an abomination to the Lord . . ."

They really ought to be an abomination to us as well, for they are

mostly birds of prey. How would you like to have a religion that required you to toss your son or daughter into the burning belly of some idol? God does not want His followers participating in such cruel rites.

## What's Happening

(Continued from page seven)  
World Home Bible League's office in Tarrasa near here, 1,054 copies of the New Testament in Spanish were distributed within a week of the receipt of a shipment of 10,000 copies.

WASHINGTON, D.C. (EP) — A survey of Baptist membership in 84 countries in Asia, South America and Africa show some dramatic increases.

One of the most pronounced increases, according to the survey by the Baptist World Alliance, is the 85 per cent increase of membership in South American Baptist churches in the past decade.

In Asia, only Baptist churches in South Korea lost members. Macau figures held steady. In Angola, according to Carl Tiller, BWA volunteer compiler of the information, the churches have grown from 17 to 474 with membership mushrooming from 9,000 to 24,000.

The Nigerian Baptist Convention also grew substantially. According to its general secretary, F. A. Dahunsi, the churches membership grew 35.7 per cent, from 147,371 to 200,000.

In South America, there are 68 Baptist bodies in 12 countries. Baptists there have 4,915 churches and 3,252 "other Baptist preaching places."

## Final Preservation

(Continued from page six)  
give him shall be in him a well of water springing up into everlasting life" (John 4:14). "And I give unto them eternal life; and they shall neither perish, neither shall any man pluck them out of my hand" (John 10:28). "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory" (Matt. 12:20). "... Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:20). "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand" (Psa. 37:24).

There is a vast difference in getting religion, and having religion get you. It is the difference of the little child holding father's hand and the father holding the child's hand. One is the hold of a human being, the other the grasp of God.

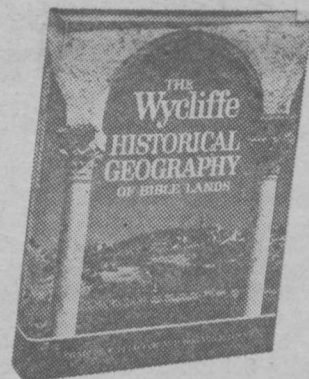
This doctrine is predicated, first of all, upon the purposes of God. In the eternal councils of God, before the morning stars sang together or the sons of God shouted together for joy, God decreed salvation to His elect. Of His own sovereign mercy, without a ny merit on the part of man, He chose us in Christ Jesus before the foundation of the world. "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will" (Eph. 1:4-5). As the architect sees the building before it is erected, as the sculptor the statue in the stone, so He saw and loved us, ere we knew Him.

To those who are turned away at the last day, He will say, "I never knew you." Christ will never say, "Depart," to anyone He has ever known.

The trusted eagle may seem at home, for a season, with the fowls of the barnyard, but when the flash of lightning is seen, and the crash of thunder is heard, he is up and away to his home on high.

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must overcome the blood of Christ. Obviously, it will take the same power to overcome the blood of Christ in every instance as in any given instance. In other words, if Satan can get one child of God, he can get every child of God. If he can get every child of God, yet fails to get some of them, those he fails to get, are saved by the grace of Satan, and not by the grace of God.

Let me bring to you the glad assurance that if you have ever been redeemed by His blood, your feet are on the rock, whose base rests upon the foundations of eternal truth, and whose summit is kissed by a cloudless sky.

I can almost hear the old giant of grace as he answers his own question: "Who shall separate us from the love of Christ?" He looks up, for up beyond the shining sun and silent stars, and asks, "Shall height?" He shakes his glory-crowned head and says, "Nor height." He then gazes down, deep down into the gloom of the grave, and asks, "Can death?" With infinite assurance he exclaims, "Nor depth." Then with rapt and parting vision, as all things pass in solemn review, he shouts in everlasting triumph, "Nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord."

## Where The Lord Lay

(Continued from page one)  
their Lord was resurrected?

This not only shows us that Christ died and was resurrected, but it shows that He is Lord for He has power over death and the grave. So many times we think that it is impossible for God to bless us. We think that the Church that Jesus built is powerless in its struggle against the forces of evil. But if Christ has conquered death and the grave ought we not to think there is no obstacle that is too great for Him to tear down. Jesus Christ is Lord. We ought to trust that He is able to do all things.

Sometimes there are those who think their sins are too great for Christ to save them. Christ has triumphed over death which is the result of sin. Do you really think He has no power over whatever sins you may have in your life?

Finally, we see that this verse contains a gospel invitation: "Come." By reference it is an invitation to come to Christ, for if you see where He lay, will you not realize that He died and rose again and truly is Lord over death and the grave. It is not an invitation to sign a card, or to make a decision, or to turn over a new leaf. It is an invitation to come to Jesus Christ. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you that ye also have seen me and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:35-37).

Come see the place where the Lord lay.

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