

WERE THE ELECT EVER OBJECTS OF GOD'S WRATH?

BENJAMIN KEACH
(1640 - 1704)

Because the elect as well as others fell in the first Adam; and by virtue of the fall they were brought under condemnation: "Therefore as by the offence of one, judgment came upon all men to condemnation" (Rom. 5:18). Not one soul of all his posterity escaped. The sentence, judgment, and condemnation passed not upon Adam for his first sin as a single person, but as he was a common head, a public person, or the representative of all mankind that proceeded from his loins: that sentence that passed upon Adam unto condemnation, as he was a public person, passed upon all men in him, even the elect as well as others; but the sentence passed upon Adam unto condemnation, as he was a public person; therefore

that sentence passed upon all men, even upon the elect as well as others (pp. 12-13).

That natural depravity and corruption of our whole nature in soul and body; the whole man being defiled. And from hence comes wrath and condemnation upon all men.

Now, brethren, let me here add one thing to your consideration, viz. tho Adam fell by this sin in his own person under condemnation (as well as we in him) yet afterwards when he believed and received by faith the free promise of God, in the seed of the woman, he came into a justified state: Adam no doubt was an elect person, the promise of Christ being directly made to him, "who was also a figure of him that was to come" (Rom. 5:14). But now it would follow that if the elect were



BENJAMIN KEACH

never under condemnation, then Adam notwithstanding what I have said, was not; and if Adam was

not in his own person under it for his first sin, then none of his seed or posterity were. But how absurd and contrary such a notion is to truth, I leave to all men's consideration.

As all men are under sin and guilt by original transgression, so they also by their own actual sins: "The wages of sin is death," yea, eternal death; "for there is no difference, for all have sinned and come short of the glory of God" (Rom. 6:23). Originally there is no difference in respect of sin and guilt, nor actually neither between Jews and Gentiles, the elect and reprobates, in respect of their state before grace.

This also further appears, because the elect before they are in Christ "are by nature the children of wrath as well as others" (Eph. 2:3). Our sinful nature is the prop-

er object of God's wrath, every one having a nature averse to God in them, yea an antipathy to Him: and hence also it is said, that God hates and is angry with all the workers of iniquity (Ps. 7:11; 5:15).

All men before grace and union with Jesus Christ are in a state of condemnation, because they are all under the covenant of works, and if all unbelievers are under the covenant of works, then they are under guilt and wrath. "Now we know that whatsoever the law saith, it saith to them who are under the law, that every mouth might be stopped, and all the world may become guilty before God" (Rom. 3:19); that is, obnoxious to God's just judgment and condemnation. "Christ is the end of the law to every one that believeth" (Continued on page 3, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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

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PLACE OF PREACHING IN GOD'S PLAN

J. M. TAYLOR
(1843-???)

The gradual communication of truth is the only mode consistent with man's limited mental and spiritual capacity. God's methods are everywhere conformed to this necessity. We are beginning to see this more clearly in political history, in the onward march of the principles of freedom from the East, where one man of a nation is free, to the West, where all are equal before the law. It is no short step — ages have passed while man has been taking it.

We may illustrate the truth by the promise that binds in one the hopes of all mankind, the Christ to come — fore-whispered in the ears of our first-parents, intimated with less indefiniteness to the Father of the faithful, and narrowed to fuller distinctness in the promise to Moses. God then separates a nation for Himself, renders the Messianic hope national instead of individual, and turns vague images into definite expectations. The kingdom, with its extension under David and Solomon, gives further shape to the national hope, and changes the King into an universal ruler, who shall have the heathen for His inheritance, and the uttermost parts of the earth for His possession. Then under the shadow of Babylon, the coming ruin, the actual exile, the thought of the suffering Messiah blends with that of the conqueror, and as the nation becomes purified, and, later, is scattered through the world, the old conception dies out, and in the highest minds the expectation is for a spiritual kingdom, and the idea of God, now developed in history, only awaits its incarnation. Abraham could not have understood what was clear to the mind of the aged Simeon. What is true of God's general method in history, and true of the idea and mission of Jesus Christ, we shall expect to see justified regarding the agencies of God for saving men. They will be different in differing conditions; but there will be a continuous development toward that one agency upon which God has set His seal to designate its permanency.

Hegel divides the various periods of the history of art into the symbolical, where matter or form predominates, and where "the thought struggles through it only with pain and difficulty;" the classical, where form and the ideal are coexistent; and the romantic, where the thought predominates, and "the matter is reduced to a

mere sign and show." A similar division may be clearly traced in the development of the religious life of Israel and the use of God's chosen agencies.

THE FIRST IS THE PERIOD "FORM"

We pass over the earliest ages, whose men took to us as those

which are seen across wide fields, in the mists of early morning, colossal, but indistinct, a Noah offering the patriarchal sacrifice, a Melchizedek, priest of the most high God. The simple worship of a simple age, its sacrifices are converging toward a developed

(Continued on page 4, column 4)

WHINING PREACHERS

RAYMOND A. WAUGH
Midland, Texas

Preacher, do you ever cry on Wednesday that people don't come on Sunday "to hear you preach?"



RAYMOND A. WAUGH

in the House of the Lord? Then, when Sunday comes, do you get behind your pulpit to rip, snort, and rant that people don't come on Wednesday, and that few show

up for visitation?

It may be that your efforts are designed — subconsciously — to blame the people for your "failure" as a pastor. It may be that deep down inside you blame the members of your church for your not being motivated to be a great preacher.

TIRADES IN CHURCH

From the sound and fury, it would seem that many men enter the ministry so they will have someone to yell at besides the wife and kids. The "wildest tirades," of course, are about absent church members. The pity of it all is, these "messages" are delivered to the faithful folk who are already in church.

This is a sad state of affairs.

Pastors who are really in touch with God and in love with their people will give thanks in accord with 1 Thessalonians 5:16-18, "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you!" Certainly, this should be the heart-cry of each pastor who is permitted to stand in the pulpit and each time any of the

(Continued on page 6, column 1)

PROBLEMS ARISE IN N.G. THE SAME AS IN U.S.

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

Greetings once again from Papua, New Guinea. We hope this finds each of you rejoicing in the marvelous grace and blessings of our Lord. As I write this I am enjoying wonderful health and have so much to rejoice in, and be thankful for each day. The longer I live and with each passing day I marvel more and more at the blessings and mercies of our sovereign God.

Having friends and correspond-



FRED T. HALLIMAN

ence from various parts of the world I get an amazing variety of letters and sometimes requests to share not only some of my blessings, but some of my heartaches and problems as well. Recently a letter arrived and among other things there was this request, quote: "Apparently you are very modest in enumerating any of your problems although I am sure you must have many. Would you share with me, and the readers of TBE one of your problems that you have had in the past week," unquote.

It had "just so happened," whatever that is supposed to mean, that

about three days before this letter arrived I had had an unique experience insofar as problems are concerned and one which could probably fit quite well into the category of a major problem. As I have not replied personally to this letter and request, I will now share my answer with each of you.

Dear Sister —, and all the readers of THE BAPTIST EXAMINER. I appreciated so much hearing from you and all that wrote to me. The days run into weeks, weeks into months and months into years, but the loneliness that I experience here on the mission field seems to never change — like the dew on the roses it is new every morning. By that I mean there seems to be a fresh supply for every day. Also, while I do not report very many of my problems, nonetheless, they are many and varied.

In your letter you requested that I share with you and the readers of TBE one of the problems that I had had in the previous week. Many had arisen that week and actually I had quite a "problem" deciding on which one to write about. Inasmuch as I had had quite an unique experience just before receiving your letter, I decided upon the one that I will now share with you.

By way of introduction, I will say that there are several things that we could mention that are common every day events in the lives of any normal person. For instance, like eating, sleeping, or

FACTS ABOUT MISSION BOARDS

J. A. SCARBORO

1. That Baptists were not, as some have claimed, the first to organize a mission society and board.

2. That the first society and board had its origin, not in the New Testament or among those considered orthodox by Baptists, but in the British Parliament, and was political in origin and Episcopal in practice.

3. That the churches of Christ did their work from the establishment of Christianity until 1649 without a mission society or board outside of local churches.

4. That the outside society-board system of missions is not ancient, or authorized by precept or example in apostolic times, but modern and borrowed by Baptists from an Episcopal British Parliament who had derived their origin and practice, through Henry VIII, from the Roman Catholics.

5. That the genius and idea of an organized federation of churches under prelatical bishops or general managers is of Papal origin, and was borrowed from the political methods of the Roman Empire.

6. That the confederation of churches, the assumption of power to rule and a disregard for the Word of God and the rights of lo-

(Continued on page 5, column 2)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE ABSURDITY OF APOSTASY

Can a child of God by acts of disobedience become a child of the Devil? Can a Christian fall away from God, lose his salvation and be forever lost? These questions have puzzled professed Christians for centuries. Many who name the name of Christ believe that a saved person can fall from grace and burn in Hell. They are honest and sincere in their belief. But are they correct according to the teachings of the Bible?

Many believe in falling from grace because they do not understand God's plan of salvation by

grace. They believe they can lose their own salvation because they look upon themselves as their own saviours. Those who teach the doctrine of apostasy tend to ignore such doctrines as God's election, the substitutionary death of Christ, the intercessory work of Christ, the believer's new nature, and the perseverance of the saints. They do not try to understand these truths nor teach them to their people. They set them aside for their own ideas and suppositions.

Arminian theologians are a product of the limited teachings which

are presented in their schools from generation to generation. The deeper realities of the Word of God are unknown to them. Never have they come to see how God saves a man by pure grace without any human merit whatsoever. To truly know the doctrines of grace is to embrace them. Apostasy teachers fight salvation by free grace because they are strangers to the God of all grace.

The Arminian denies original sin. He believes that all men by virtue of common grace can act

(Continued on page 2, column 1)

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BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
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BRIEF NOTES

Missionary Daniel Parks will, of a necessity which has just arisen, be going to the field earlier than he had originally planned. This has cut short his deputation time, but he is trusting the Lord to supply the regular support still needed as well as the one-time cost of moving his family to the field. Those interested in knowing more of his endeavor should contact Elder E. W. Parks, 4580 S. Main St., Winston-Salem, N.C. 27107.

The new address for Daniel Parks (after Feb. 20) will be Virgin Islands Baptist Academy, POB 290, Cruz Bay, St. John USVI 00830.

The Grace Baptist Church of Stanleyville, N.C., and Pastor Joe Wilson, has voted to have their 1979 Bible Conference over the Labor Day weekend instead of during New Years. The church plans for this to be an annual event at the above mentioned time.

Absurdity .. Apostasy

(Continued from page one)
without supernatural help in obtaining his own salvation. Over against this deification of man the Scriptures teach that man is totally depraved. Romans 3:10 reads: "There is none righteous, no, not one." The Scripture declares God to be man's Saviour: "I, even I, am the Lord; and beside me there is no saviour" (Isa. 43:11). Jonah 2:9 says: "Salvation is of the Lord." Of Christ it is said in Matthew 1:21: "He shall save his people from their sins."

The apostasy teacher believes salvation is a matter of God foreknowing that man would believe and do good works. The Scriptures teach that certain men believe and do good works because they are elected by God (Eph. 1-2). The Arminian cannot comprehend the Divine plan by which, apart from all features of human merit, sinners are elected in past ages without respect of future worthiness; saved at the present time by faith alone, and kept to eternal ages to come through the power of God

on a basis which sustains no relation to human conduct.

Those who believe a saved person can be lost, contend that the will of the creature may defeat the will of the Creator. This is dishonoring to God and a deification of man. It perverts and distorts the doctrine of Divine grace and displays unbelief toward the revelation God has given. In the time remaining I want to show the doctrinal implications of the Arminian scheme. I want to expose the many ridiculous absurdities of their system.

1. The teaching of falling from grace makes the Bible a bundle of contradictions. Christ said of His sheep in John 10:28: "They shall never perish." The apostasy teacher says, "Oh, yes, but some do perish." I John 5:4 declares: "Whosoever is born of God overcometh the world." The Arminian says some who are born of God are overcome by the world. The Bible says the believer "shall not come into condemnation" (John 5:24), yet the Arminian says some will come into condemnation.

2. Apostasy makes God a liar. Jesus said in John 6:47: He that believeth on me hath everlasting life." The Arminian says that no one has everlasting life as a present possession. He disputes the Divine record. The Bible accuses those who do not believe that God has given eternal life to a believer, of making God a liar. I John 5:10-11 reads: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given us eternal life."

3. Falling from grace makes God a foolish builder. I Corinthians 3:9 says: "Ye are God's building." These words are addressed to saved people. Jesus taught that a man is unwise who does not count the cost before he starts to build. "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it, Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish" (Luke 14:28-30).

Since each person saved by grace is God's building, did He not see His work in us finished before He started to build? If not, then God is a laughing stock of the Devil. What a blundering ignoramus Arminians make out of God! How can they possibly believe God is unable to finish His work of salvation? Especially, since the Bible says, "He that hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6).

4. A person can only lose his salvation if he can somehow obtain it by his work. This teaching makes man his own saviour—a doctrine which is the life and soul of popery. It is to contend one's spiritual safety depends upon what he does or fails to do. This belief is in open contradiction to the plain teaching of the Bible.

The Bible teaches that a man is saved by grace: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). If a man is saved by grace, he cannot be saved by his works, for grace excludes works. Romans 11:6 declares: "And if by grace, then is it no more of works: otherwise grace is no more grace."

An Arminian believes salvation is by grace and works, or completely by human merit. He believes that all men are on probation, that they are not saved in a real sense. That is why he prays, "And save us in Heaven at last." The Arminian's future is clouded with doubts and fears. One wonders how people can hold to such an uncomfortable doctrine and assume it came from the Divine Comforter, the Holy Spirit.

5. It sets God's children to work with the wrong motive. Those who hold to falling from grace, seek to drive their followers to obedience by fear. Those who hold the doctrine of apostasy are serving the Lord because they are afraid they are going to Hell. There is a great difference between being Hell-seared and having the fear of God in your heart.

God's children are not slaves to

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be driven to obedience by the whip-lash of fear. Believers are free born. Romans 8:15 says: "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Luke 1:74 tells us we were delivered out of the hand of our enemies that we might "serve him without fear." What a contrast between a son and a slave! A slave driver and a heavenly Father! Our motive for service is stated in II Corinthians 5:14: "The love of Christ constraineth us."

Arminians are sometimes heard to say, "If I believed in once in grace always in grace, I would have my fill of sin." But I ask how much sin does it take to fill a person who possesses the Divine nature of God? The true Christian has already had his fill of sin (I Pet. 4:1-3). But does not such a statement as the Arminian makes, reveal an evil desire to sin against God in the heart? Does it not show his passions are restrained by the fear of Hell and not love for Christ? Such a person does not know the grace of God which lifts a person above living a sinful life. Such a person discloses his own sinful, unregenerate heart and his ignorance of spiritual things.

6. If a person can lose his own salvation, then a person is not justified as the Bible teaches. Acts 13:39 says: "And by him all that believe are justified from all things." The believer is "free from sin" (Rom. 6:18) and there is "no condemnation" (Rom. 8:1). Romans 8:33 says that no creature in the universe can "lay any thing to the charge of God's elect." If no sin can be charged to the believer (Rom. 4:8), how can he go to Hell when in Christ he is perfectly just in God's sight? That would be impossible! How can a man go to Hell without sin being charged to him? Falling from grace contradicts the Bible doctrine of justification by grace through faith.

7. The doctrine of apostasy gives the devil more power than God, for it teaches that after God saves a soul He does not have power to keep it. Satan can snatch it out of His hands. The individual can wrest his own soul from God. How can such a teaching be reconciled with God being almighty? How can God have all power if Satan can overpower Him and take away one of His children?

8. The apostasy dogma makes us depend upon the mercy of the Devil for salvation. If the Devil can get us out of God's hands and does not, it is through his mercy that we get to Heaven and not the mercy of God. Since Satan is a murderer, I am sure he would murder all the souls of the elect. The very fact that he does not take all souls down to Hell is positive proof he does not have power to take God's children. Men are not at the mercy of Satan; they are at the mercy of God.

9. Apostasy denies that the believer has salvation at the present time. But, if as some say, no one is saved now and will not be until the judgment when one's good deeds outweigh the bad, what does he fall from if he falls? He does not fall from grace, for if he does not have salvation, he does not have grace. If he does not have salvation, he cannot lose it. So in falling what does he lose?

10. The doctrine of apostasy de-

church, I can show them an equal number, if not more, in their own assemblies.

11. Falling from grace teaches that Christ may be crucified again. It admits one can be lost after he is saved, and then saved again after being lost. But if this is so then Christ would have to die a second time. Hebrews 6:4-6 says it is impossible for those who fall away to renew themselves again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. If Hebrews 6:4-6 teaches a man may fall from grace, then it teaches he can never repent and get back into grace. It affirms that for him to do so would necessitate the return of Christ to earth and a second death at Calvary. Jesus Christ died on Calvary once for all time (Heb. 9:28; Rom. 6:10). He will never die again for His atonement was sufficient for all the sins of the elect of God.

12. Falling from grace teaches what is contrary to nature, that a child born may be unborn. It teaches that incorruptible can die. The child of God is born of incorruptible seed (I Peter 1:23), and any person should know that an incorruptible seed never dies but always lives.

13. It denies the blood of Christ is sufficient to cleanse from all sin. I John 1:7 says: "The blood of Jesus Christ his Son cleanseth from all sin." Not just our past sins, but it says all sins, "All" means past, present, and future. If it does not, then it cannot be truly said that the blood of Christ cleanseth from all sins. If the blood of Christ does not cleanse from all sin, then Christ is not a complete Saviour and His blood has lost its power.

14. It makes God's children wait until they get to Heaven to see whether they are going to be saved or not. The Bible teaches the be- (Continued on page 4, column 2)

1978 Thanksgiving Conference Tapes

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Side 2 — "THE AUTHORITY OF THE PASTOR" James Hobbs, McDermott, OH
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- TAPE 9**
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- TAPE 10**
Side 1 — "THE AUTHORITY OF THE BIBLE" Jimmie Davis, Fulton, MS
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- TAPE 11**
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Were The Elect . . .

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(Rom. 10:4). Not to any other, not to any one that believeth not. If believers only are in the new covenant of grace, then all that are in a state of unbelief are in the covenant of works, and so under curse and condemnation of the law: For all must be in one or the other covenant, and in the first or second Adam.

Brethren, the sentence of the law lies upon the elect before they are in Christ; tho Christ hath received their discharge for them, yet in their own persons they are not acquitted. Sirs, Christ came only to redeem them that were under the law, and the curse thereof: And now if the elect were not under the law, and the curse, who were they that He came to redeem? It appears they were not the elect (by his strange notion) nor indeed if it be, as some hint, the elect had not need of redemption; for if not under guilt, wrath, and condemnation, what redemption did they need? "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4).

That the elect as well as others, before union, are under the curse of the law, and condemnation, appears, because Christ bore the curse of the law, and was condemned for them, or in their stead. If they were not under the curse of the law, why did God lay Jesus Christ our Surety under the curse thereof? "Christ hath redeemed us from the curse of the law, being made a curse for us" (pp. 14-16).

Sirs, since the strict time of the laying down the price of our redemption was not the time when many of the elect were actually acquitted and justified, why should it be asserted to be the time when any of them were? For those believers that lived and died from Adam till Christ came, were justified, and went to Heaven before the sacrifice was offered, and the atonement actually made: The Father trusted the Son according to that holy compact that was between them, Christ covenanting and engaging that He would die for them. And now as Adam received the atonement when he believed, and not till then; so we, when we are in Christ, believe, do receive the atonement also, and not before. For at the same time, and upon the same terms, they under the law received it, we under the gospel dispensation do receive it. By time I mean when they had, and we have actual union with Christ, and believe, or do receive the Spirit, the bonds of this union.

Brethren, tho all the first Adam were fundamentally and representatively condemned in him, his sin being imputed to all his offspring; yet none are actually condemned until they actually exist and partake of his corrupt nature. So in the second Adam all the elect were fundamentally and representatively justified in Him, His righteousness being imputed to all His spiritual seed, or offsprings; yet none of them are actually and per-

sonally justified until they are united to Him, and partake of His Divine nature (II Pet. 1:4).

All men, the elect as well as others, are under condemnation before grace, or actual union with Christ, because it is positively said, that he that believeth not, is condemned (John 3:18); and the wrath of God abideth upon him (John 3:36). The law condemns him, let him be who he will, even every soul that believes not savingly in Jesus Christ; and it remains upon him because he believes not, or because he continues in the first Adam, in condemned Adam, and is not transplanted into the second Adam (pp. 18-20).

Brethren, where is it said in the Scripture that any person was justified that believed not, or while an unbeliever, or before he believed? And is it not good, nay best, to keep to the form of sound words? For tho it is said that God justifies the ungodly (Rom. 4:5), yet they are not ungodly when justified; true, that excludes all previous qualifications to faith; but not that God justifies an unbeliever that is in his sins, in the first Adam (p. 21).

Faith doth not cause or render the satisfaction of Christ any ways the more satisfactory unto God; for God was as much satisfied in Christ for His elect before faith as after, though the satisfaction, merits and righteousness of Christ, are not applied so as the man is pronounced a justified person until he is united to Christ by the Spirit, and so is helped to believe on Him; faith being the hand that receives, or that apprehends Jesus Christ.

Brethren, the Holy Spirit in our union with Christ, puts upon us the robe of righteousness, which was not upon us before we obtained that spiritual union; it is offered unto all, but it is upon all them that believe (Rom. 3:22).

Brethren, faith, I say again, is said to justify us only in respect of the object Jesus Christ, whom it apprehended; and it is not part of the matter which doth justify us (the righteousness of Christ alone being the material cause of our justification) nor does faith add anything to Christ's satisfaction, or to His righteousness which alone is imputed to us to our justification before God. Though we say that righteousness is not imputed to the actual and personal justification of any man till he has actual union with Christ; yet I deny that faith in order of nature is before union (or at least before the reception of the Spirit in order to union) though not as to time; for Christ takes hold of us before we can take hold of Him. Also faith is a fruit of the Spirit; and sure the seed must be sown before there can be fruit. We are passive in regeneration, but not in the act of faith. But when a poor sinner receives the Spirit, then it is that he in his own person is declared and pronounced righteous; he being in Christ is pardoned, and actually acquitted and discharged from that legal guilt, or from that obligation he lay under to condemnation in the first Adam, the sentence being then taken off, and he loosed from those fetters and chains by which he was before bound; and this



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For February 3, 1979

I Peter 1:1,2.

The books of I and II Peter are very personal, practical, and powerful. They are penned by one of the most interesting characters in the Bible, and in them we see his person and personality portrayed; but he does not write to promote himself, but the Person and principles of the Lord Jesus Christ. He is writing as an eyewitness, witness, and like all of the writers of the Bible he was writing under inspiration. This is the help which will benefit the Christians who are described as the scattered ones and will also benefit the Christians of our day, who are living in perilous times.

VERSE ONE

"Peter." A reminder of his encounter with the Lord Jesus Christ when the name was given. Therefore it had a great significance to Peter. It caused him to know he was a small stone and that Christ was the Foundation Stone. That he was dependent on the dependable One. That he was a creation of the Creator.

"An apostle of Jesus Christ." His office was chosen of the Lord and sustained by the Lord. He was equal with the other apostles but not over them, and they were all secondary to "the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1). The office of an apostle was a temporary one and would pass away, but that which it represented would live on.

"To the strangers scattered." God's people are pilgrims and

therefore is more no doubt than simply justified in his own conscience (pp. 22-24).

God saw us in the first Adam condemned, and in the second Adam justified, at one and the same time even from eternity. But will it follow from thence that we were both actually condemned and actually justified from eternity? Yet as our annotators note concerning Abraham, he was the father of many nations in God's sight, or before Him; who, as Paul adds, quickeneth the dead and that calleth things that are not as if they were (Rom. 4:14). Will any say, as to matter of fact, that thing is, when God's Word says it is not? Now they affirm this, because it was so to God, or before Him; who beholds things long before they are, or do exist, or have a being.

So then, my brethren, the controversy (if there be any) lies not in the case of justification, in respect had to what a sight God hath of it, or how matters are before His eyes, before Whom or in Whose sight all things were done from eternity, which were not actually done until things, and persons, in time did, or do actually exist. But it lies in this, viz. when, or at what time a sinner is pronounced a righteous person, being actually pardoned, acquitted, and discharged from condemnation, or personally justified as to matter of fact (pp. 25-26).

He was a child of wrath is now become a child of God. Such who were not God's people are now His people. He that was condemned is now justified. But if we were delivered from condemnation we were in Christ Jesus, and so personally justified, this act of justification makes no relative change; for then it will follow that the elect were never dead in the law, but alive, and in a good state when unbelievers, and gross sinners, swearers, drunkards, whoremongers, thieves, and what not; "for such were some of you" (I Cor. 6:9-11) and not the children of wrath before, but children of God; and not condemned, but justified; not under law, but under grace.

Or else this absurdity will follow (Continued on page 8, column 1)

strangers on this earth (Heb. 11:13; Ps. 39:12). They are only "passing through." At one time they were strangers to God, but are now made nigh by the blood of Christ. However this made them strangers to the world. They like the saints at Jerusalem were scattered abroad by the winds of persecution (Acts 8:4).

"Throughout." This scattering of the saints was under the watchful eye of the sovereign God who regulates the movements of all men (John 19:10,11; Acts 16:6-9). It also gives assurance to the saints, as God knows both who we are and where we are.

"Pontus, Galatia, Cappadocia, Asia, and Bithynia." Notice Acts 2:9,10. In God's providence the elect either are brought to the gospel or the gospel is brought to them.

VERSE TWO

"Elect." The elect of God's or God's elect (Rom. 8:33) are described as having been "ordained to eternal life" (Acts 13:48); "chosen us in Him before the foundation of the world" (Eph. 1:4); "predestinated to be conformed to the image of His Son" (Rom. 8:29); "chosen unto salvation" and that of God

and from the beginning" (II Thess. 2:13); "predestinated us unto the adoption of children by Jesus Christ to Himself" (Eph. 1:5); and all of this is "according to the good pleasure of His will" (Eph. 1:5,9) and "according to the riches of His grace" (Eph. 1:7).

"According to the foreknowledge of God the Father." There is no expression so abused and misused as this in the entirety of the Bible. Almost without exception the vast majority of professing Christians, and especially preachers, have taken God off of His throne and have put man in His stead; thus they make God's will and purpose dependent on the will and action of man. They rob God of His free will in order to give man his free will. Therefore all that God can do is dependent on what man will let Him do. Banish the thought! God did not look down through time and see what was going to be and then elect to get in on it. He did not foresee a world and then choose to create; or see Mary was going to have a son and then elect. No, foreknowledge has to do with knowing, with a purpose before hand. "Known unto God are all His works from the beginning of the world" (Acts 15:18). Thereby, "He worketh all things after the counsel of His own will" (Eph. 1:11). To put salvation in the sinner's hands is to put it into the hands of one whose heart is deceitful above all things and desperately wicked (Jer. 17:9); one whose mind and conscience is defiled (Titus 1:15); one who will not come (John 5:40); one who cannot come (John 6:44). Thereby, sealing his doom. So praise God, "Salvation is of the Lord."

"Through sanctification of the Spirit." In this verse we have the blessed work of the Triune Godhead in accomplishing the salvation of the elect. Here we find the effectual work of the Spirit in regeneration and in conversion. "So is everyone that is born of the Spirit;" and "you hath He quickened" (John 3:8; Eph. 2:1). The Holy Spirit makes the preaching of the gospel effectual (I Thess. 1:5). He operates by the sword of the Spirit, which is God's Word (Eph. 6:17). Thereby, He convicts, grants repentance and faith, and converts the elect. He turns us from the power of darkness to light and translates us into the kingdom of His dear Son (Acts 26:18; Col. 1:13; I Pet. 2:9). Study also II Thess. 2:13,14; Rom. 8:30.

"Unto obedience and sprinkling of the blood of Jesus Christ." The work of the Spirit is the application of the work of the Son. The forgiveness of our sins, the washing us from our sins, the removal of our sins, the purifying of the elect, is on the basis of the finished work of Christ (Heb. 10:10; Eph. 1:7; Rev. 1:5; Col. 1:14, etc.). Study the passover lamb and the sprinkling of the blood; the day of atonement and the sprinkling of the blood (Lev. 16). The separation of the Priest and the sprinkling of the blood (Ex. 40:13, 14; Ex. 29:19-21). So we are set apart or sanctified by the work of the Father, Son, and Holy Spirit.

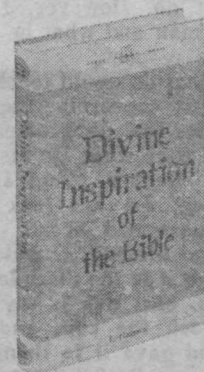
"Grace unto you, and peace, be multiplied." Grace and peace set in motion never stop flowing, but increase more and more. So grace truly super abounds or overflows (Rom. 5:20). Peter is praying for the manifestation of the grace and peace experimentally in the elect saints. Where grace is manifested, grace is predominate and unity pervades.

Because these verses are so vital in the realm of salvation in magnifying the triune Godhead in their office work, we will close this lesson trusting it will be used to the glory of God.

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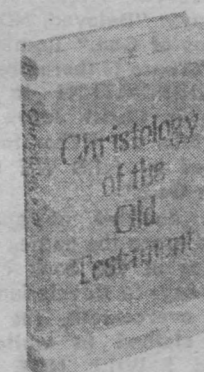
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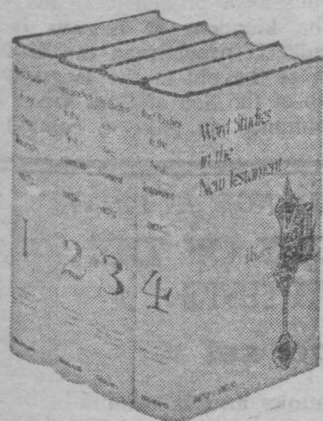
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"What do the churches in New Guinea use for bread and wine?"—Aliquippa, Pa.

JON RULE
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Brother Halliman's address is elsewhere in this paper.

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If the question is a reference to the churches which Missionary Fred T. Halliman has organized in New Guinea by the authority of Calvary Baptist Church of Ashland, Kentucky, then I will let the man on the scene answer for me. "The Lord's Supper is a memorial supper, to be observed only by a local Baptist church in any given community (it is a church ordinance and not a Christian ordinance); only wine and unleavened bread should be used as the element in the Lord's Supper" (Fred T. Halliman On Doctrinal Points—T.B.E., pg. 8, August 21, 1976). If the reference is to Protestant churches or unscriptural churches claiming to be Baptists, it matters little what they use, for they have no Scriptural warrant for ecclesiastical existence.

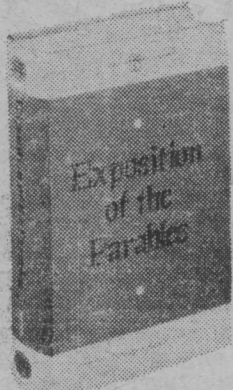
E. G. COOK
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Birmingham, Ala.

PASTOR
Philadelphia
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Birmingham, Ala.

Knowing Brother Halliman as I do I can assure you that those churches do not compromise on the elements used in observing the Lord's Supper. I cannot say just where or how they get the bread and wine. But they do get it.

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After Brother Halliman had baptized a number of saints in Nigeria, and had organized the Calvary Baptist Church over there they wanted to observe the Lord's Supper. None of the members were financially able to own an oven in which to bake the unleavened bread. Brother Halliman found a shop where they worked with iron. They told him that if he would draw a diagram of what he wanted they would make an oven for him. He drew the diagram for them. They made the oven for him. That oven is still being used by the two churches over there in order that they might have the proper kind of bread. They are able to buy the wine over there.

So in New Guinea Brother Halliman has made it possible in some way for those more than forty churches to have the proper elements for the Lord's Supper. He considers the ordinances of the church to be too important for them to be compromised in any way. If I am wrong on this subject, I beg Brother Halliman to correct me.

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Not having ever been in New Guinea, I cannot say what they do or do not do. However, I know Bro. Halliman and what he stands for in this respect.

I know that he would teach them the Scripture concerning the ingredients. Christ used unleavened bread and wine when He instituted the Lord's Supper. "And as they were eating, Jesus took bread (Note: unleavened bread — See vs. 17), and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." (Matt. 26: 26,27). Unleavened bread and fermented wine (see I Cor. 11:21,22) must be used in order to picture the sinless body and blood of Jesus.

The churches in New Guinea, Japan, Germany, England, America, or anywhere else must use unleavened bread and wine.

Absurdity... Apostasy

(Continued from Page Two)

iever is already saved. Paul told the Philippian jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). I John 3:2 says: "Beloved, NOW are we the sons of God." Romans 8:1 declares: "There is therefore NOW NO CONDEMNATION to them which are in Christ Jesus." Romans 5:1 tells us: "Therefore being justified by faith WE HAVE peace with God."

15. The doctrine of apostasy makes God erase the names of His children out of the book of life. But Christ says in Revelations 3:5: "He that overcometh, the same shall be clothed in white raiment; and I WILL NOT BLOT OUT his name out of the book of life, but I will confess his name before my Father, and before his angels."

16. It ignores the doctrine of chastisement taught in the Bible. Hebrews 12:5-11 shows how God chastens His disobedient child to make him live godly in Christ Jesus. The apostasy teacher pays

no attention to this work of God, for he says the Lord sends all disobedient sons to Hell. Such a false teacher has neither a need nor place for God chastening His children, yet the Bible teaches that God corrects His own offspring to make them partakers of His holiness.

17. The doctrine of apostasy admits that it is good for a child of God to go to Hell, for the Bible teaches that all things work together for the good of those who love God (Rom. 8:28). According to their theory, one who loves God can fall away and be lost, and in view of Romans 8:28 they are forced to admit that this awful tragedy is for good!

18. Apostasy teaches the Devil can be saved. Colossians 3:3 says: "Ye are dead and your life is hid with Christ in God." If the Devil can get the believer who is in Christ, then Satan will be in Christ and to be in Christ is to be saved!

19. Falling from grace teaches that the Holy Spirit can go to Hell. In John 16:16 Jesus told His disciples that they would be given the Comforter forever. If the Holy Spirit is to abide with the children of God forever, and the child of God goes to Hell, then the Holy Spirit must go to Hell too. Can any doctrine be of God which teaches the Holy Spirit can go to Hell?

20. Falling from grace teaches that Jesus Christ can go to Hell. Christ promised His people: "I will never leave thee, nor forsake thee" (Heb. 13:5). If one of God's elect goes to Hell by sinning too much, then Christ must go down there with him, for He will never leave nor forsake one of His own. Is there any doctrine so blasphemous to the worthy name of our Saviour?

21. The doctrine of apostasy leaves the world without hope. It presents a defeated God, a defenseless Christ, and a dejected Holy Spirit. Think about telling poor lost souls that God is unable to save and that the sinner cannot save himself. This leaves poor lost souls in a world of wickedness without a Saviour.

This might very well cause a man to be like the old Arminian I once read about. On board a sinking ship he prayed: "Good Lord, Good Devil, please save me." Some person who heard him pray said to him, "Don't you know that God will not hear such a prayer as that? He replied, 'I am one of those apostasy believing Arminians and do not know that I will hold out faithful to the end, and I pray this way so as to stand in with both the Lord and the Devil, for I don't know into whose hands I am going to fall when I die.'"

22. The belief in falling from grace discourages many from seeking the Lord. They say they are afraid they can't hold out to the end faithfully. Why should they bother about a thing they cannot keep and even Christ cannot keep for them. If Christ cannot save unto the uttermost like the Bible says, He is not the kind of Saviour the sinner needs.

Thank God that once in grace is to be always in grace. Once a child of God always a child of God. Once given eternal life the believer has an endless life. Jesus Christ died for our sins and removed the condemnation our sins deserved. He arises to be our intercessor when we sin against God and to be a pledge of our acquittal at the judgment. He is coming again to make us as sinless as Himself. Truly all believers "are complete in him" (Col. 2:10).

Dear friend, I do not come today to tell about some religious order you ought to join. I come not to tell you about a weak Saviour who cannot keep a soul He is trying to save. I come to tell you about my wonderful Christ Who saves and keeps saved all who come to Him in repentance and simple faith.

Forget all the lies of men who know not Christ nor His power to save a soul. Jesus Christ said: "He

that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life." The question is: Do you acknowledge you are a sinner before God? Do you desire eternal life and freedom from condemnation? Then by God's gift of faith, believe with all your heart that Jesus Christ is the Son of God and be assured you are eternally saved by the death of Christ.

Place Of Preaching

(Continued from page one)

ritual, its scarcely defined ideas are crystalizing. We take our stand at the beginning of the peculiar development of the chosen people.

What now is God's agency for guiding and fostering the religious life of His people? Imposing ritual and splendid ceremonial. In the midst of the camp rises the tabernacle, sanctified by the presence of Jehovah, and within its sacred inclosure the richly robed priests stand by the sacrificial altars, or perform the thousand minutiae of an elaborate ritual. Standing between the people and the Lord God, they are themselves yet separated from direct access to Him by the high priest and the holy veil. This is the first step in the religious development of the chosen people, and is an expression also of the divine plan of education.

We teach the young by objects. We teach the abstract through the concrete. We rise to ideas through symbols. Israel was a child, and through ceremonial and prescribed form must learn obedience; through cleansing and purification must begin to conceive the divine holiness, deepen the sense of sin through a perfect lamb, while the priest was a constant suggestion of the distance of God from the sinner and the need of an anointed intercessor. It was the only way to teach these spiritual children the condition of lifting them to spiritual maturity.

But one can discern the whispers of another order. If types and days and seasons are now the chosen means of God to teach the world, we yet catch in them a higher voice. One stage of development in the religious life of a people does not give way to another without first suggesting in itself a coming change. The unrolling plan begins to indicate that priesthood and ritual are inadequate to the great work. We find ourselves at a new epoch. The old form struggles with the new idea.

THE SECOND IS THE CLASSIC PERIOD

This is the second, or classic period of development adopting the phrase of Hegel.

The prophet emerges as a distinct and higher feature of the Jewish religious system. To draw the historical lines of this epoch we must begin with Samuel, not forgetting the suggestion of this new order amid the chaotic life of the period embraced in the Book of Judges. In the great prophet-judge we discern the moment when, as in John the Baptist, the old merges into the new, and the champion of the older order becomes the herald of the new. Samuel was the first man in his nation, not by virtue of membership in a priestly caste, but because he spoke for God, and so grasped the conscience of the people.

Not only by his life, but by his messages proclaimed, he stamps a new character upon this second period of the developing plan: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15: 22). For the first time the altar and ritual share their office with the herald of a new order.

It is the distinction of the Jewish prophets, that they always rose above the letter of the law, and saw the deeper meanings of the ceremonial observance. They are never subservient to ritual. They measure righteousness by the divine holiness, and priest and people alike are visited with their scathing rebukes. They were, therefore, the most potent influences known under the old dispensation. They held man face to face with his Maker as ritual never had or could. They seem to set all ceremonial at naught and to disparage rites, so earnest are they to teach them that God's fasts are "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free;" that he desires "mercy and not sacrifice, and the knowledge of God more than burnt offerings;" That his sacrifices are a broken spirit — a broken and a contrite heart. So, here, away back of the fullness of times and the developed revelation of the divine purpose, the old prophet is the assurance of a time when the mightiest agency of God shall be the proclamation of His Word.

Elijah, Elisha, Hosea, Joel, Micah, Isaiah, Ezekiel, rise higher and higher above the letter of the ceremonial law, and broaden the popular conception of truth and morality, religion and God. The rulers themselves begin to understand the new agency, and when Jehoshaphat reforms his kingdom, it is not by priests or extended ritual, but by teachers sent to the homes of his people.

The plan becomes much more evident as the Old Testament dispensation hastens to its close. After the return from the captivity the teacher became a foremost influence among the people. Ezra's pulpit, supplementing in its teaching the place of the temple itself, is an indication of what shall be, a prophecy of the hour when neither in Jerusalem nor on Samaria's mountain shall men find God's way, but wherever they shall seek Him in spirit and in truth. As, in the first period, the tendencies suggested at its beginning had become the prominent facts of its closing years, so now the suggestions of Samuel have developed until, in Ezra and his successors, the teacher is not only a co-worker with the priest, but gives promise of an age at hand when he shall be the first agency of God in guiding the world back to Himself. The plan is unrolling, and the fulness of times is at hand.

THE THIRD PERIOD OF DEVELOPMENT

We stand with the crowds in the wilderness, and hear the keynote of the new dispensation. He who comes like a second Samuel, but in the spirit and power of Elijah, to seal the old and herald the new, comes as a preacher. In his cry, "The kingdom of heaven is at hand," is proclaimed the absorption of the old in the larger purpose of the Son of God. When the

(Continued on page 6, column 2)

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JANUARY 27, 1979
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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.

"MIRACLES"

NELLIE M. MASON
Aripeka, Florida

We all know about the miracles that Christ performed when here on earth, healing the sick and blind, making water into wine, feeding thousands, walking on water, exorcising demons, and even three instances of raising the dead to life—the widow of Nain's son (Luke 7:11-14), Jairus' daughter (Matt. 9:18), and Lazarus, the brother of Mary and Martha (John 11:43-44). There are faith healers today that claim that healing is a part of the atonement and any saved person can have it if they have faith enough, and they pretend to do it on an assembly-line basis—come one, come all.

However, my late husband made some investigations of those supposed healings after a meeting held in Tulsa, Okla. by one of those "faith healers," and found to his dismay that many of those who claimed to be healed during the meeting were just as sick, deaf or blind as before. I wouldn't limit God's power to heal today in some special cases where it's His Sovereign will to do so. So we ought to pray for the healing of family or friends in case it's His will, but don't be too disappointed if your loved ones aren't healed. Even Paul prayed three times for God to take away his "thorn in the flesh," some physical ailment he had which Bible students believe might have been a disease of the eyes. But God told him not to bother him about it any longer, as it wasn't His will that his "thorn" be removed, as he could better serve Him in weakness (II Cor. 12:7-9). And you remember that one of their evangelistic party had to be left behind at Miletus, sick and unable to continue with them, so in that case, he wasn't healed instantly (II Tim. 4:20). And Paul told Timothy to take a little wine for his stomach's sake (I Tim. 5:23). God gives man the wisdom to concoct medicines to aid healing these days, for the most part, but when we hear of a

healing accomplished supernaturally, we can rejoice in God's goodness to bring this about, and consider it a real miracle.

There are minor miracles which happen these days which delight us, and I'm always thrilled to hear about or experience, one of these miracles that could not be accomplished without God's help. I have two in mind right now I'm still thrilling about, and it might strengthen you girls to hear about them, and to rely on God's help in a time of need yourself; for God is interested in the little things of concern to you, as well as the great.

We have a fine new Pastor of our church, Brother Wayne Crow—after months of ardent prayer for God to send us the man of His choice—and we are positive that He answered our prayers by sending us Brother Crow, for we love him dearly, and he is in agreement with all the Bible truths we learned under my late husband, and he is leading us aright. To his consternation, he found papers stuffed back in a desk drawer by our former Pastor, which should have been taken care of back then, regarding tax exemption for church property, which if not applied for at that time, would cost the church from three to four thousand dollars.

There was much anxiety by all our members that we would have to pay regular taxes on our property, instead of getting the exemption we should have been entitled to. So we prayed about it. Bro. Crow wrote a letter of explanation to the Tax Assessor, explaining the matter, and God softened the heart of the Assessor to allow us the exemption, even though late, and everyone says it is just a miracle, and we thank God for His intervention. To hear about such a thing makes us love and adore God all the more for His goodness to us.

When I heard that Bro. Crow had been connected with "The Baptist Examiner" in mission work for five years, and had written articles in this paper, I immediately said, "Anyone connected with 'The Baptist Examiner' and believing as they do, has my stamp of approval," and he is fulfilling all my fondest expectations, and I thrill every time I think of God's provision for us in giving us him. With him as our Pastor, I don't mind driving two round-trips of 100 miles, on Sunday and again Wednesday, to attend services at our church. And his wife is so sweet that we love her, too, even though we don't know her quite as well, since she had to stay on their former field until the house is sold.

I see I haven't enough room left to tell about the other miracle I mentioned above, but perhaps I can use it later. Just remember, girls, that God is watching and eager to help His own children in whatever bothers you, in small things as well as large.

Mission Boards . . .

(Continued from Page One)
cal churches, was the beginning of Popery, which sank the Christian world, so-called, in darkness for a thousand years and did more to retard the world's evangelization than anything known to history.

7. That when men assume unscriptural powers and depart from God, substituting their own plans for His, He leaves them to their own devices and they perish in the wreck of their own labors.

8. That while Baptists have a New Testament form of local church organization and govern-

ment, they are trying to build up an Episcopal form of missionary organization and management, borrowed from the Roman genius for organization, and the two things are in immediate and irrepressible conflict.

9. This conflict has found, and continues to find, expression in frequent divisions, endless discussion, confusion and strife, and it will keep us in a turmoil until it is settled according to the Word of God. We cannot agree with ourselves while we follow the New Testament in our local church work and Episcopacy tending to Popery in our missionary operations. They are antipodes in church order, origin and results. We cannot build up Baptist and independent, self-sustaining and self-propagating New Testament churches by means of an Episcopal missionary system.

10. We must give up either our Episcopal mission system, or the independence of the churches, or the strife will continue without end. Our churches are divided into four classes now: First, those who have practically surrendered their independence, and with it a large part of their sense of responsibility, in missions, to the boards.

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They have no plan of their own and want none. Second, those who are partly free and partly bound in mission work. Like the first, they have no plan, care little about the work but occasionally make sporadic contributions. Third, those who reject totally the board system and have no other plan of work. They have sacrificed their missionary duties to save their liberty. Fourth, those who reject the board system and do the work direct, managing their own affairs in every department. The first and fourth classes are small, the second and third large. There is a right way to settle the matter. Go as far as the Master directs and no farther. It is a fact that Baptists are the best Bible readers in the world, and they can scent both doctrinal and organic error afar off, and few of them will sustain a system that smells of either Episcopacy or Popery. They believe, and rightly too, that liberty and duty are perfectly compatible, and justly refuse to accept as a duty any plan which deprives them of liberty. If corresponding secretaries and boards will stick a pin right here and think some, it may help to solve a few apparently insoluble problems.

11. It is pure assumption to claim that churches would do nothing without boards, or that if they worked it would be ineffective. Churches did work for seventeen hundred years without boards, and that, too, in the Dark Ages, and it may be that churches now could and would work without boards. It is certain some of them are doing so in the face of great difficulties, the opposition of pastors, officials and papers, and if the opposition was removed and the churches encouraged, who can say they would not work more effectively? And is it not unjust to the churches to insinuate that they are void of both the intelligence and interest necessary to do the work?

More: Does not the charge, after

THE BAPTIST EXAMINER
JANUARY 27, 1979
PAGE FIVE

more than seventy-five years of board work, if true, prove the truth of the argument that the system has failed to develop intelligence and activity in the churches? And if so, may it not be true that the board system, as such, has hindered as much as it has helped, and dwarfed rather than developed the churches? And if this is possibly true, would it not be well to encourage rather than oppose independent and direct mission work by the churches until we can have time to see which plan is best?

It may be that the move toward direct work is providential—that the ultimate abandonment of the board system by Baptists is in God's purpose, and that He intends thereby to save His churches from drifting into Episcopacy and moral and spiritual decay, and so save His truth, His churches and His plan. And if this may be true, and who can deny it, then to oppose it is to oppose God and meet defeat. The declaration of some that the overflow of the board-system would destroy missions, reminds one of the story of the young woman whose mother found her sadly weeping by the spring, and inquired the cause of her grief: "I was thinking if Jack and me were to marry, and settle up there on the hill and the baby should fall in this spring and get drowned it would break my heart! Boo-hoo!" Let us have faith in God and hold fast to His Word.

(THE BIBLE, THE BAPTISTS AND THE BOARD SYSTEM, pp. 8-12, 1904 edition).

Problems In N.G.

(Continued from page one)
using the toilet, which is just as natural in the lives of all of us as either of the previous two. While I might write with words that would stir your appetites, if I wrote about our eating or cause you to soon fall asleep and have sweet dreams if I wrote about sleeping, it is the latter of these that I wish to discuss by way of a unique experience.

Perhaps at this point a question to each of you would be in order. If, during the course of a normal night's rest, you awoke and discovered that you needed to use the toilet and as you were doing so, you heard a cracking noise and suddenly felt water on the floor around your feet at the base of the toilet bowl, what would be your first impressions? If you haven't decided by the time you have read this far I could probably suggest some things that would run through your mind the first few seconds. My beautiful carpet ruined; I am not worried; I'll simply close this bathroom off and use the second one, or you might panic and quickly run for the phone book to look for the nearest plumber.

While it is not a pleasant feeling to have this very thing to happen to one, especially at about 2:00 a.m., this is what happened to me one time not very long ago. While I had actually been expecting this to happen for some time, when it did, it took me by complete surprise.

We have conditions here that are not experienced in very many parts of America, in that we frequently have earth tremors and some are quite severe. Over the years due to these earth tremors, and the settling of my house, the base of my toilet bowl had cracked in several places, and two months before it completely broke one night as I was using it, it had become quite bad and I had decided to attempt to repair it. Over

here, like back in America, there are various things one can buy that are supposed to be some sort of magical fix-it-all in one easy application, and among them was some sort of glue that I had seen at one of the stores at Mount Hagen, that, according to the instructions in the container, if one used this glue one could repair most any thing from a cracked engine block in an automobile to kitchen sinks, etc. I had purchased some of this glue especially with my toilet bowl in mind. I had used it according to instructions, done a beautiful job in repairing and was comfortably resting in a false hope.

Before I proceed with my problem, I would like to use the above illustration to show you that many people are resting with ease in a false hope. Some high pressure evangelist or some ignorant pastor (if you don't think ignorant is a Scriptural term, look in your Bibles and see how many times you will find the term "ignorant brethren") has sold multitudes on the idea that the city water works can wash away their sins and make them become children of God; that there is salvation in a certain church, especially if it is called a Catholic church; that, if one will only start living right, he will get to heaven on his good life and/or good works. Beloved, we could go on, as the list of things, used by many preachers today in order to get a profession of faith out of a sinner, is almost as long as the various things offered for sale in the stores that are supposed to work magical wonders; and, they are fully as phony as many of these gadgets.

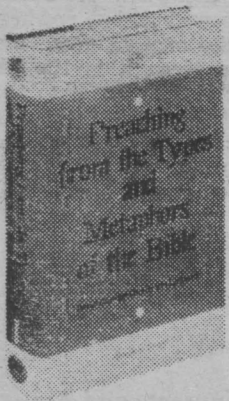
Now getting back to my problem, I can readily testify that all that glitters is not gold, especially when it comes to certain kinds of glue that is supposed to repair a broken toilet bowl. There were so many thoughts that ran through my mind in the first few seconds after this happened, that I cannot recall what the first one was, but I do remember thinking to myself this is a fairly serious situation but this is not time to panic; that the nearest plumber would be 300 miles away, take up to a week to get here and even if all this could be had, the cost would be exorbitant to the extent that I could not afford it. I automatically began to survey, in my mind, my spare parts stock and, while I knew I had spares for many things, I did not have an extra toilet bowl.

My first action was to inspect the damage which soon revealed that the bowl was broken in eight different pieces but the most shocking part was, that it had completely broken right at the trap just below the water level, letting the water spill out onto the floor, also leaving the trap partially open. I decided that the first thing to do was to open the window as wide as possible and close off the door to prevent the methane gas from going through the house, and then go back to bed, pray over the matter, and get up at 6 a.m. with the intentions of setting out to solve the problem. I had two alternatives, one was to figure out a way to repair this broken toilet bowl, which was broken about as bad as Humpty Dumpty was when he fell off the wall, or else to build me an old fashioned out-house. I decided to try and repair the broken one.

For two days I tried various things and ideas and some would work for up to twelve hours, and, then the place where it was broken at the trap, would start leaking again. On the third day I decided that the only way to do the job (Continued on page 8, column 3)

THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH

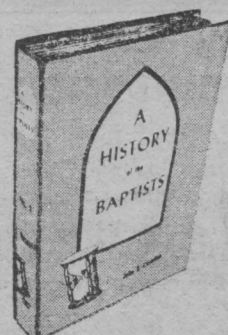


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Whining Preachers

(Continued from page one)

saints of God or lost souls attend to listen. Pastors who are in touch with God and in love with their people will put an end to services which are filled with a spirit of censoriousness and rancor.

HASTY MESSAGES

Perhaps preachers would be more appreciative if they had to pay the people who come to listen each time the messages are "slapped together" at the last moment. Some may insist that their last-moment messages are the best because they are of the spirit. The truth is, the preacher who can't find the "S" Spirit of God in his study is not likely to have Him in the pulpit. Therefore, honest men of God will readily admit that their "hasty messages" are really the products of lazy men with lazy minds.

Too often, it seems, lost men with no messages from the Lord seem to spend much time and effort in preparing their messages. Supposedly saved men, however, suppose they can make any momentary, haphazard preparation and be pleasing to God. Lost men, of course, cannot present the love of Christ to a lost and dying world of men. And saved men who don't have sufficient interest or integrity to make preparation for their messages certainly do not manifest the love of the Lord Jesus Christ whom they know.

COLD HEARTS

It is sad that unprepared preachers will routinely ask the people to "listen closely" or "follow closely," when they have no real idea where they are going sermonically. These may dutifully read a text, but it is soon forgotten. Or some may "scratch down an outline" between Sunday breakfast and the anthem, but before long this, too, is put aside for some "later inspiration."

Still, the people in attendance are supposed to "listen attentively" and "listen quietly" and get something out of the preacher's rambling.

Preachers and pastors need to be honest with themselves and with God. How can they quote, "The heavens declare the glory of God and the firmament showeth His handiwork," and expect the God who keeps the stars in place and the planets in orbit to bless words they "string together" carelessly or because they feel it is their duty?

You may have wondered why your heart is so cold. You may have thoughts of reasons why the people do not respond. Perhaps you have been troubled by the fact that you can bury your people without any real tears, marry them without any real joy in your heart, greet them with a perfunctory smile, and receive them into the fellowship without any feeling. The trouble may lie at your door!

LIFE FOR LIVING

Wives often show their love in the way they prepare meals for their husbands, and husbands who cook may do exactly the same for their wives. Perhaps if you loved your people enough to provide them some SPIRITUAL FEASTS FROM THE WORD some changes would take place.

Duties might not seem routine!

Visitations would not seem so boring. You would weep over the absentees, as Jesus wept over the people of Jerusalem, "O Jerusalem . . . How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

As the Lord Jesus Christ awaits

in joyous anticipation the MARRIAGE OF THE LAMB, you would live in anticipation of that next moment of joyous fellowship with the members of the local church. When you bid beloved members that last earthly goodbye, you would be as Jesus at the tomb of Lazarus, "Jesus wept." Too, when members found hearts united in love, yours would be entwined with theirs and joy unbounding would actually fill your soul as you encircled them in "the bonds of holy matrimony" before God and man.

LOVE FOR SUCCESS

True men of God should be able to see that preachers and pastors in touch with God and in love with their people will not use their pulpits to berate "delinquent members" in absentia. Rather, they will keep THE WELCOME MAT WARM and prepare spiritual feasts from the Word of God in anticipation of their coming. Should they fail to come, true men of God will not be disheartened. Rather, they will keep the SPIRITUAL FEAST WARM and "go out into the highways, the hedges, and the byways" and work at persuading the multitudes to come and dine.

People led by such a pastor cannot fail!

A people led by any other kind of pastor can never succeed in faith for Christ. Such may sensationalize their ministry and get "a good hearing" and a dotting public. Such may appeal to "the biggest names in show business" and assemble great hosts to keep their egos afloat, but they will never understand, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Neither will they ever understand, "Let us go forth therefore unto Him without the camp, bearing His reproach."

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one for another." Such a people will have faith and hope. Most of all, however, they will have love.

True love will involve the preacher with the people. True love will put an end to "whining" and "berating." Even more, a people and their preacher or pastor in love with one another will satisfy longing hearts and inspire an undying concern for the lost.

Instead of whining, preachers of God who are in truth pastors of the people and not "hirelings" will give their lives with all energy to winning for Christ Jesus. Such will accept as their heavenly mandate, "Go ye therefore, and teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you . . ."

Such preachers will no longer be whiners. Such pastors will no longer be wheedlers. Rather, under God, they will be winners for Christ; winners who will provide SPIRITUAL FEASTS prepared in Heaven!

Place Of Preaching

(Continued from page four)

Lord Himself has come to His first proclamation is like that of the forerunner, and from that day till the hour of His death He is distinctively a teacher or preacher, a proclaimer of the Gospel He embodies.

When He speaks of the temple, it is to proclaim its destruction. When He explains the progress of His own new kingdom it is by parables, which declare that by the ever living Word, planted in man's heart, it must grow and overcome all obstacles. The seed of the kingdom is no longer cere-

IS "THAT" IN THE BIBLE?



Question:

"WHERE IS ANGELS' FOOD MENTIONED?"

Answer: Psalm 78:24-25: "And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full."

monial law nor ritual observances, but the "Word of God." He tells of no new priesthood, but chooses twelve, and sends them forth to preach. He calls the seventy, and makes them missionaries to the scattered villages. He follows the ceremonial law, but only as one who fulfills it; He never prescribes it.

So search the Gospels, and as we follow the journeys of the Master and hearken to His teachings we find no organization save that of brotherly love, no ritual, no temple, no priesthood, no naught save the preaching of the glad tidings, two simple rites are the whole order and ceremony of the new church. And so, when having risen from the dead, He gathered His disciples for His final instructions; He commissioned them to disciple men, to baptize them, and to teach them, constituting preaching the chief instrument of the church.

The apostolic church understood the new order. It founded no ritual, and never imitated the temple service. In Peter's sermon on the day of Pentecost it manifested its distinctive character. The Spirit was poured out, and men spake as He gave them utterance. The narrative of the Acts is very largely the record of preaching tours. Organization develops, and we see assemblies for prayer and conference, but the preaching of Christ is first and of greatest consequence. The church prospers as its members go everywhere preaching the Word. So in the epistles preaching is held up as the chief office of the church. When the Corinthian Church manifests an undue pride in their ability to speak in unknown tongues the Apostle Paul deprecates the unwise preference, and honors the plain declaration of the truth in intelligible speech, as being of incomparably greater value. When the Galatians would return to ritualism, he denounces the teachings which had developed such a tendency.

The glory of that foremost leader is that he is a preacher of the Gospel, an ambassador of Jesus Christ. Writing to Titus, he says: "God that can not lie, promised before the world began," but "in due time manifested his Word through the preaching which is committed to me."

The revelation is clear. God has been leading men from the form to the substance. The ceremonial met the wants of the world's childhood; the ceremonial in alliance with the living voice educated its youth; the living voice is to be the guide of its maturity. That is the lesson of the development of God's plan as revealed in the history of the chosen people. But God's plan is not to be seen in the development of the chosen people alone; the entire history of the church must witness, whether in the results of correspondence with the divine plan or in dissent from it.

The meetings of the early Church were as simple as possible. The Scriptures were read, an exposition or exhortation followed, and any man who claimed to have a message for the people might then express it. Prayers were then recited and hymns sung, and the Supper eaten. The development was, however, very rapid, but still chiefly in the direction of the ele-

vation of the sermon.

Origen expounded the Scriptures, others became philosophers and rhetoricians in the pulpit. In time the more pretentious methods of the schools of Alexandria and Athens usurped the simple mode of the lake shore and the mountain side. With this academic tendency of the pulpit came also a great liturgical growth. When display becomes the chief end of the preacher, ceremony will inevitably crowd upon the sermon. So, in the fourth century, with the multiplication of rites, many of them drawn from Oriental pagan sources, and with the prodigious growth of the mystical element of Christianity, which found such full expression in the progress of the catechumenate, preaching, which was yet too strong to be crowded into a corner, changed its nature, strove after display more than conviction, and imitating the methods of the forum and the theater, called out the applause of the congregation.

Christianity was rapidly hardening into a mere system of ceremonies, and preaching was in danger of being remanded to a subordinate position. For it has always been true that the growth of ritualism has circumscribed and tended to destroy the province of teaching not merely tending to change its nature in placing form before substance, but even to annihilate it altogether. Yet during the fourth and fifth centuries, though the Church came into evermore intimate relations to the state, and so became more rapidly ceremonializer, its ritual more splendid, and its spirit more secular, its leaders were still its great teachers and preachers, its Augustine and Gregories, its Chrysostom and Basil and Cyrils. Only at Rome, according to Sozomen, were there no sermons.

But the seed was sown. A teaching or preaching church might have coped with the vast difficulties that followed the breaking up of the old empire; but almost inevitably a ceremonialized Church became more enslaved to the desire for show and forms, which more easily led the people—but, unfortunately, did not lead them to faith in Christ. Passing over a few centuries, we accordingly find the Church sunk in abysmal ignorance. Its rites have been increased, its ceremonial is more splendid, but its sermons are merely garbled extracts from those of older authors. The only knowledge was shut up in the cloisters. The people were untaught, and the character of the Church corresponded with this change in methods of the ministry. The neglect of preaching made the Church of that day a hollow mockery.

And, later, when the truly great Charles endeavored to bring the disordered Church up to a better condition, as he had brought the states under his control, his action was a response, though very weak and insufficient, to the Gospel principle. He caused homilies to be prepared, and the preachers commonly used them. But the condition of the Church grew worse and worse. Languedoc illustrates this. The ritual was the sole teaching—Christianity was altogether sacerdotal. The people were almost inconceivably ignorant of religious truth, and the priests knew but little more. The bishops were too busy with courts and hunting,

diplomacy and war, to visit their people, save in the occasional costly progress through the diocese with their army of followers. That was the darkest period of the history of the Western Church. It was dumb. It held up symbols, but its truth was unspoken. Only among the heretics was there spiritual religion, and only among them the fervent preaching of Jesus Christ.

But Europe was awakening. Oxford, with its thousands of students, and the vast multitudes that followed Abelard, at Paris, are signs of a new demand, and the Romish Church is never slow to meet a necessity. Occasional voices of great power were heard, as Bernard and Bonaventura. At last Dominic, saint of terrible name and of transcendent power, saw the want and met it. "It is not by the display of power and pomp," said Dominic, "of cavalades of retainers and richly housed palfreys or by gorgeous apparel, that the heretics win proselytes; it is by zealous preaching, apostolic humility, by austerity, by seeming, it is true, but yet seeming holiness. Zeal must be met by zeal, humility by humility, false sanctity by real sanctity, preaching falsehood by preaching truth." So with his organized friar-preachers he shook Europe with the preaching of Christ, and the Church was lifted toward God.

So when England groaned under the yoke of the dissolute, simoniacal Church of the fourteenth century, it was the proclamation of the Gospel by Wickliffe and his "poor preachers," that enlightened the hamlets of England, and gave it, for a time, a reformation more evangelical than that of Luther. And when, again, the indulgences were exemplifying the natural tendency of a ceremonialized Church, when the occasional sermon had sunk so low as to be fit only for derision and indignation, the Reformation was made possible, actual, triumphant, by the preaching of such as Colet, Latimer, Luther, Zwingli, and Calvin. The English Reformation, whose form was always dictated by the throne, keeps step with the restraint or permission of preaching.

And it is so everywhere, and in all history. Vital religion has required it, and spiritual Churches have used it as the chief power of God. Its desuetude has been the sign of formal, unspiritual religion. The Eastern Church sadly witnesses to this truth, and the Church which fell so utterly before the French Revolution was an unpreaching and wholly ritualized body. Truth can endure revolution, but not the hamperings and smotherings of ritualism.

Then lessons from history are the reflections of the design of the Lord for the progress of His kingdom. His Church must be of a missionary spirit, and must therefore preach. Foreshadowed in Judaism, even foreseen in Buddhism, Christianity has completely realized the plan. Mohammedanism borrowed it, but nowhere has it held the exalted place that the Lord has given it in His Church. However it may seem to the wisdom of this world, the foolishness of preaching is God's power unto salvation, His chosen means of restoring the world to Himself.

What, now, is the full significance of this new order? It is an

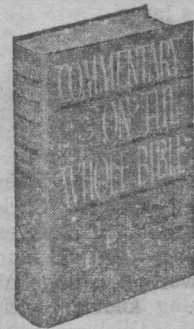
(Continued on page 8, column 3)

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THE BAPTIST EXAMINER

JANUARY 27, 1979

PAGE SIX

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

SIoux FALLS, S.D. (EP) — Six residents here have filed a suit challenging the constitutionality of a new public school policy permitting the singing of Christmas carols in school programs and seeking to stop such assemblies. The suit called for an injunction to stop the planned Christmas assemblies this year. Only one of the six residents filing the suit has a child in school.

WASHINGTON (EP) — Charging that a proposal by the Internal Revenue Service (IRS) to require church-related schools to prove that they are racially nondiscriminatory or risk the loss of their tax exemption amounts to a "direct affront" to the First Amendment, the Baptist Joint Committee on Public Affairs urged the powerful federal agency to abandon the plan.

The Washington-based Baptist agency, which represents eight U.S. Baptist bodies with a combined membership of nearly 27 million persons, joined numerous other religious groups covering virtually the entire religious spectrum in opposing the proposal first announced in August.

When the proposed revenue procedure announcement was made in the Federal Register, it was accompanied by a note that IRS did not consider the matter sufficiently "significant" to merit a public hearing. After the proposal was made public, however, IRS was inundated by a flood of protest and announced a one-day hearing for Dec. 5. With objections continuing to pour in, IRS hurriedly expanded the length of the hearings, first to three, and finally to four full days, with some 250 witnesses from across the nation scheduled to be heard.

The Baptist Joint Committee testimony, delivered by executive director James E. Wood, Jr., declared that "anything short of exempting church-related and church-operated schools from coverage by these and other similar procedures, rulings, and regulations will not cure the serious church-state constitutional problems which are inherent in them."

WASHINGTON, D.C. (EP) — A number of Senators and Representatives have expressed opposition to a procedure by the Internal Revenue Service which would require private, including church-related, schools to enroll a percentage of minority students to retain their tax-exempt status.

During the 95th Congress, some members introduced legislation calling on the IRS not to adopt its "proposed revenue procedure on private tax exempt schools" which was published in the Federal Register on Aug. 22.

A total of 100 Representatives have signed a letter addressed to IRS Commissioner Jerome Kurtz

asking him not to promulgate the proposed procedure until Congress has had "a full opportunity to examine all the issues in question."

LONDON (EP) — Eight out of ten people in England consider themselves Christian, yet only between a third and a half believe Jesus Christ was the Son of God, according to the findings of a massive survey published here. And while three-quarters of the population pray, thousands of people say they have learned more about Jesus Christ from television than from church.

The findings are from what is probably the largest opinion poll ever conducted on British attitudes toward Jesus Christ, involving interviews with more than 6,300 members of the public from all social levels, professional backgrounds, age groups and religious beliefs.

It was conducted for the Church of Jesus Christ of Latter-Day Saints (Mormon) by Richard Eyre, an American marketing and political consultant whose professional background has long involved the design, construction and interpretation of public opinion polls.

A large majority — 81 per cent — consider themselves Christian, yet only 55 per cent believe Christ is alive today. Nearly seven out of ten believe Christ performed miracles.

The poll found that most people — 61 per cent — believe Christ's teachings are as relevant today as they were 2,000 years ago, but about the same number think that belief in Christ generally is on the decline.

One of the most striking findings emerged from a look at the sources from which people have gained their greatest understanding of Christ. Given three choices — the Bible, their church or the epic TV film, "Jesus of Nazareth" — more people who saw it opted for the film than the Bible or their church.

EAST BERLIN (EP) — Nine months after East German Christians were assured by Communist Party Chief Erich Honecker that they would be treated as first-class citizens, disillusionment has set in. This is reflected in the late fall and early winter synods of the eight regional Evangelical churches.

The Synod of Saxony, the largest of the eight, stated that the promise given on March 6 by Mr. Honecker to the Board of Directors of the Federation of Evangelical Churches in the German Democratic Republic that Christian parents and children would not face discrimination in the public school system "has not yet been realized."

The synod, held in the historic Reformation city of Halle, declared that "the tension between the

educational goal of Communist personality and the constitutionally guaranteed freedom of faith and conscience persists."

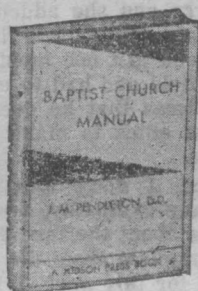
The Synod of Saxony was told in the report that the effects of the summit meeting had been different for different Christians. In some factories a changing of climate had been observed. "Many experienced a bit of friendliness to which they had long been unaccustomed." But in school life, other experiences were constantly reported. "Here and there good grades were withheld from Christian pupils in spite of superior work. Christian parents are unwelcome in parent-teachers associations. Some teachers still counsel students against taking confirmation instructions, warning them that this could shut them out from further educational opportunities."

MINNEAPOLIS (EP) — Roger Hennings, a St. Paul lawyer and prominent Lutheran layman, was sentenced to up to 10 years in Stillwater state prison after pleading guilty in Hennepin County District Court to theft by check.

Mr. Hennings admitted he swindled nearly \$500,000 from a church-affiliated nursing home, elderly clients and banks. Investigators said Mr. Hennings may have juggled as much as \$1.5 million in various illegal schemes where he figuratively "robbed Peter to pay Paul."

He reportedly took annual vacations around the world, had an expensive home in suburban Ma-

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plewood and had a jade collection worth more than \$75,000. He also had an expensive car, gave stock to his children, paid for their educations at private colleges and made large donations to various charities.

Mr. Hennings was closely involved with the Southeastern Minnesota District of the American Lutheran Church for many years, serving as its legal adviser as well as chairman of the district council. He was the attorney for the ALC-affiliated Lyngblomsten Care Center in St. Paul.

He forged a letter from an ALC bishop and used that to help obtain a \$30,000 letter from a St. Paul bank. He also used forged signatures to get a loan of \$125,000 from a Minneapolis bank.

NASHVILLE, Tenn. (EP) — Enrollment declines, felt by America's colleges for five years, crept to the six Southern Baptist theological seminaries last fall and stuck a pin in their ballooning growth rate.

After three years of gaining nearly 1,000 students annually, the seminaries increased a negligible 43 students, to a total 8,892 in all degree and non-degree programs, a growth rate of 0.4 per cent. The growth in degree-granting graduate programs was a meager 0.2 per cent, to 8,408, according to figures released by the Association of Theological Schools (ATS).

LANSING, Mich. (EP) — Underage drinkers will probably get off with modest punishment under a bill being considered by the Legislature here. In November, voters upped the legal drinking age from 18 to 21 effective Dec. 22. Clergy-

men, school and law enforcement officials sought the change.

Since the law became effective some communities, mostly college towns, have passed ordinances which provide for small fines for those under 21 caught drinking. Police in those communities will be able to enforce their own ordinances or the state law, whatever that will be. The college towns of Ann Arbor and East Lansing have already passed ordinances levying fines as low as \$5 for underage drinkers. Harsher penalties are included in the state and local ordinances for those who sell or give liquor to underage drinkers.

NEW YORK (EP) — Largely due to the efforts of the United Bible Societies an international fellowship of 59 Bible societies, nearly 12 million copies of Scriptures have been distributed in Eastern Europe since World War II.

The total includes 339,000 copies of Scriptures for people in the USSR. An additional 25,000 copies of the Russian Bible are being imported through a permit granted in November by the Soviet government at the request of the All-Union Council of Evangelical Christian-Baptists, the registered church. Some 5,000 concordances will also be printed.

Observers of Eastern European church life have credited the increased Scripture distribution with the revitalization of many churches including rise in church membership and large enrollment in Bible studies.

SAN FRANCISCO (EP) — Southern Baptist Convention (SBC) projections show a decline in baptisms for the third consecutive year and the smallest increase in membership for decades during 1978.

Projections compiled by the research services department of the Baptist Sunday School Board, based on information from 17,361 congregations, indicate that Southern Baptists will have baptized 336,350 persons in 1978. That is a 2.7 per cent decrease from 1977, which had been itself an 11 per cent decline from the previous year.

According to the 1978 projections, Southern Baptists will number 13,200,948 by the end of the year — an increase of only 0.9 per cent over the 13,083,199 reported for 1977. The figures were reported during the annual meeting of the evangelism directors of 34 SBC state conventions.

Martin Bradley, manager of the Sunday School Board's research services, said, "We actually are gaining church membership, but our rate of growth is declining. Last year, we had a growth rate of 1.2 per cent. For the past 15 years our growth rate has gradually dropped. The rate of growth this year may be the smallest we have recorded. We know it will be among the smallest in several decades."

OSLO, Norway (EP) — The bishops of the Church of Norway voted seven to three to remain in the World Council of Churches despite its \$85,000 grant to the Patriotic Front in Zimbabwe.

At the same time, however, the bishops of the Lutheran body were highly critical of what they said were theological shortcomings of the WCC and a "one-sided" approach of ignoring human rights violations in Communist countries.

WASHINGTON, D.C. (EP) — A Southern Baptist executive has expressed opposition to a proposal of the Federal Communications Commission (FCC) to expand and make mandatory its miscellaneous category of community groups that broadcasters must consider in their programming.

The FCC made its proposal in response to a request by the National Gay Task Force that the category, "Organizations of and for the Gay Community," be added to the FCC's "community leader checklist."

WASHINGTON, D. C. (EP) — Southern Baptist leaders have protested to U.S. and Turkish authorities the expulsion of the pastor of the denomination's only church in Turkey.

Missionary James F. Leeper was arrested by Turkish authorities

Missionary To New Guinea Eld. Fred T. Halliman



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Sept. 22 and expelled Sept. 29 following revocation of his residence permit in May of 1978.

For the past 12 years, Mr. Leeper has served as pastor of the Galatian Baptist Church, a congregation composed mainly of U.S. military personnel and their dependents. At first the conflict seemed to be centered upon Mr. Leeper, however, the Turkish government has now described the entire congregation, mostly military personnel, as unauthorized.

AUSTIN, Texas (EP) — A 3-judge civil appeals court panel here has ordered atheist leader Madalyn Murray O'Hair to pay \$45,000 in a slander judgment against her by Jan. 2 or face the possibility of losing her home. The panel rejected a request from Ms. O'Hair that the judgment action be halted and that collection of the funds would constitute a punishment for her religious beliefs.

Ms. O'Hair said that making her pay this sum by Jan. 2 "is destructive to a small business like mine . . . Forcing me to pay now is simply punishing me for being an atheist." She added, "I am a dissident figure. I didn't expect these judges to protect my rights." In November, a former employee of Ms. O'Hair's American Atheist Center here filed and won a slander suit against her.

ABERDEEN PROVING GROUND, Md. (EP) — Jerry R. Curry, a scholar, doctor of ministry and a major general, finds no conflict between warfare and Christianity. Wars, in his view, sometimes just have to be fought.

Curry, at 46 one of the youngest two-star generals in the Army, recently became the head of the U.S. Army Test and Evaluation Command's headquarters here. He is also the first black officer to command a major research and development organization.

But it is his personal life as a scholar and doctor of ministry that attracts attention. Curry said he is often asked: "How can you be in the Army and still be a Christian?"

"It's the young people who want answers, and I tell them they must understand who God is and what God's all about," he said. "I don't preach peace . . . War is a fact of life." Curry earned his doctor of ministry degree in May. He is the only active duty general officer known to hold such a degree.

THE BAPTIST EXAMINER

JANUARY 27, 1979

PAGE SEVEN

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*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	10,000 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
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Were The Elect . . .

(Continued from page three)

low, viz. that a man may be dead and alive, a child of wrath and yet a child of God; be actually condemned, and yet be actually justified, at one and the same time (p. 27).

All men are in a state of condemnation before they are in Christ, or have actually union with Him, does appear, because ministers in preaching the gospel are commanded, and do preach it to lost, undone, and miserable sinners, or to such as are in a deplorable state, even under wrath and condemnation; and do declare this to be the state of all out of Christ without exception.

Not to offer Christ to justified persons, to such that are delivered from condemnation, and so in a good state, but to such who are in a lost state, condemned to eternal misery, and under the curse of the law (which is God's cause) and children of wrath.

I am told lately, that some there are who affirm the elect did not fall in Adam; but this I can't tell how to believe, why then did Christ die? Brethren, must Christ be offered to righteous persons, to justified persons, or to sinners condemned? or do any of us preach that which we believe not? Do any preach thus, or have they any authority so to do? Sinners, if you are elected, you are in a good state, and are actually justified whether you believe or not, only you do not know it, or have not the evidence of it in

your own conscience. Or do we not all preach to all out of Christ as unto ungodly ones, to such that are under wrath and condemnation in their own persons, and so remain until they believe or have union with Christ. Our Lord came not to call the righteous, as such, neither self-righteous ones, nor such who in a gospel sense are righteous persons, but sinners to repentance; so such that were really lost in the first Adam, and under the bondage of sin, and the law (pp. 30-31).

All are under condemnation before they are in Christ Jesus, appears, because the Holy Spirit by His convictions represents this to be the state of every elect soul by nature, namely children of wrath, even in a condemned state, and not only so in their own conscience, but even as others (Eph. 2:3). And hence, a minister when he meets with a person under convictions, on whom God hath begun a good work, asketh him, What do you judge your state is by nature? Or, sir, saith he, a woeful state and condition, as in the first Adam, and without Christ, under God's fearful wrath, being condemned to eternal misery, having originally and actually broken the law of God, which lays every man obnoxious to everlasting burning. Now sure the Divine Spirit in convictions, would never hold forth or represent this to be the state of the soul before it is in Jesus Christ, if it were not really so; because He is a faithful and true Witness, and because He is God, and cannot lie (p. 32).

Editor's Note: All this article is

taken from a sermon preached in 1698 by Bro. Keach. The editor has personally taken it as it is and reproduced it as an example of what Baptists believed in the 1600s. Bro. Keach was preaching against a book which had been printed by a Mr. Clark, called "Scripture-Justification." This sermon is found in a little book called "A Medium Betwixt Two Extremes," which is added as an appendix to Bro. Keach's larger book "Christ Alone The Way To Heaven."

Problems In N.G.

(Continued from page five)

without replacing that bowl with a new one, was to re-cast the entire bottom half of the bowl. I designed a form for the cast and, when completed, made a very fine mortar of cement and sand, set the top half in place, and then poured the mortar in for the bottom half. In twelve hours time I reassembled the water tank, etc., and tested it for leaks and any other faults. It turned out to have a perfect seal and looks good and much stronger than ever before.

Beloved, I realize this has not been the most lovely subject to write about but, inasmuch as I had been requested to write about one of my problems, and, as this one was unique to me, I thought I would share some of the details with you.

In closing, I will just briefly mention that the sister that wrote this letter requesting this, mentioned the fact that she knew of some people that complained quite frequently about Brother Halliman getting rich on the money he receives for the New Guinea mission work; and she added, that if folk, that complained like this could spend just one month on the mission field and had to cope with the problems that he does, would not be so quick to make such accusations.

Beloved, I don't look for, nor expect any sympathy, nor could I care less about the fact that some might complain about the offerings received for this work. I just wonder, though, if it would not be good for some folk to have to take off and repair three truck tires, in the rain, drive 38 miles (the equivalent back there would be about 250), and preach two sermons like I did last Sunday. They might learn to be a little more thankful for good old America, and the fact that the Lord has called Brother Halliman to New Guinea instead of them. I pray for you all each day and trust that you will hold me up to the throne of grace as you pray. May the Lord bless you all.

Place Of Preaching

(Continued from page six)

element of the new revelation which the religion of Christ opens to mankind. It is distinctly a divine plan, purposed, foreshadowed, developed, accomplished. It is not said that preaching has never held an important place in heathen religions, though Gibbon says that "the custom of preaching, which seems to constitute a considerable part of Christian devotion, had not been introduced into the temples of antiquity." It is possibly true, as claimed by some, that Buddhism has made important use of the sermon, but it is affirmed that the elevation of simple preaching to the highest place among all the agencies for winning man to God is peculiar to Christianity.

Now, doubtless, wherever the new advances there will be survivals of the old. Though God "taketh away the first, that he may establish the second," the first will still maintain itself and struggle for its old mastery. Judaism in the Church was unwilling to yield itself to the new liberty of Christ. So God's new instrument for advancing His kingdom has been obliged to meet the spirit to which the earlier agencies of His providence ministered. This chief place of preaching has, therefore, met with challenge, opposition, and rejection. Man's natural heart does not respond to it. It leaves too lit-

tle room for boasting, too little place for that content man finds in the feeling that he can do somewhat to earn the divine forgiveness. True preaching is too full of the cross of Jesus, and shuts man up too exclusively to the grace of God to permit of its always maintaining unopposed among men the preeminence God ordains for it. Hence we always find ranged against it the theory and practice of the ritualist.

We do not mean, by ritualism, the mere use of a fixed order of Church service. It would seem that a reverential worship must rest on order, and it surely is no vital matter, if to the simplest form of one congregation another adds hymn or prayer or recitation of creed. Ritualism, essentially, is not the following of a form, but trust in a form. It believes in the sacrifice of Christ, but also in the necessity of its constant representation before God. Like old Judaism it must have its priesthood, whose very garments, and all of whose official actions, must bear with them the suggestion of their special sacredness and the distance of the people from God. In rites and ceremonies and counted prayers they confess their faith, and hope to obtain access to God. The tendency of ritualism is thus to increase the ceremonial which it unduly elevates, and conversely and necessarily to depress from its high place the simple preaching of the cross. The elevated host is its best sermon, and the right number of prayers becomes of more importance than the direct perceptive truth. The prayer book is mentioned more frequently than the Bible, and the Church is more talked of than Christ—ceremonial display and the teaching supposed to be conveyed by its rites are the agencies on which ritualism relies for the growth of the Church. Its great impeachment of our simple worship is that it makes too much of the sermon; its own confidence is in reverential obedience to ritual. The sermon is considered, at all times, to be of inferior consequence.

Here, then is an issue joined with the divine method. The old ritualism, which ministered to the necessities of the world's childhood, demands the privilege of caring for its maturity. There can be no question, even apart from revelation, of the relative value of the two systems, the one continually renewing offerings, teaching dependence on signs, rites and material display; the other pressing home on the heart the one offering of Jesus Christ, and leaving there the reconciling of man to his Maker, compelling the heart to face God in the fullness of its need and the nothingness of its power. This developed mode belongs to the maturity of God's plan, and condemns ritualism in its nature and purposes and results. Not an ordinance, however important, not a rite, however solemn, but the foolishness of preaching God has been pleased to make the means of saving the world. He tests the Church, therefore, not by the beauty of its service, nor the excellence of its

music, but simply and solely by the fervor and power of its proclamation of Jesus Christ as the Saviour of the world.

But it should be added that even among non-ritualists a tendency is often manifested to exalt the importance of this or that department of Church activity above the office of preaching. Sometimes it is the prayer meeting which some enthusiastic and social Christian declares of more worth to the Church than the direct preaching of the Word; sometimes the cultivation of the social life of the people is thought to be the means by which the Church will be most surely advanced; sometimes the Sunday School is thought to be the chiefest concern. But God chose the foolishness of preaching. No experienced Christian will underestimate the prayer meeting in its ministry to the spiritual life, and in its power to develop Christian affection. But the prayer meeting is never maintained where preaching is not regarded. The social life also needs care, but it may be greatly developed without any spiritual growth. No man should underrate the vast importance of thorough Sunday school work; but even this will tend in the direction of sound, active, and mature Christian life only where the preaching of the cross is most exalted and honored. Prayer meeting, social life, Sunday School, ritual—all these could be and the Church be barren, but the proclamation of the uplifted Christ has always the promise of the Spirit, and can not return unto God void, but will accomplish that which He pleases and prosper in that where-to He sends it.

In God's plan, then, this is the chief instrumentality for the extension of His kingdom. For, compare it as we may with the other agencies of progress, the preaching of Christ justifies its chosen, exalted position. The living voice, uttering the message of the Holy Spirit, has been the potent influence which has awakened decrepit and dead civilizations, overturned weak and idolatrous faiths, revived an unspiritual Church, created the thought of holiness, and roused the penitent to flee from the wrath to come. No other influence compares with it, if we regard its special aim, the spiritual upbuilding of man. No other power can hope to supplant the faithful pulpit. It is God's own power. It stands first, never second—not to ritual, music, symbol, prayer meeting, Sunday School, nor yet to the press, mighty engine of power that it is. Other agencies have their places, it may be, but this is God's. The charter of the Church enforces it, the example of the New Testament demands it, the express Word of God announces it, the history of religion illustrates it. Only as the Church recognizes this, and uses it as its chief most cherished agency, will it continue to grow and strengthen, under the blessing of Him whom it pleases to save men by the foolishness of preaching.

(THE BAPTIST REVIEW, Vol. III, pp. 366-378, 1881 edition).

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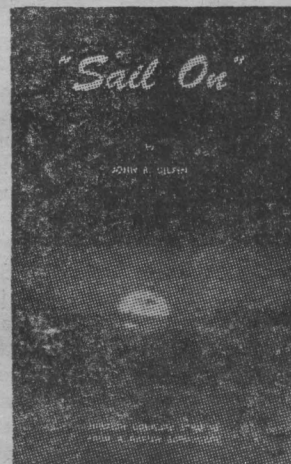
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