

THE DEVIL'S MISSION OF AMUSEMENT

By ARCHIBALD BROWN

Different days demand their own special testimony. The watchman who would be faithful to his Lord and the city of his God has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now, there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most shortsighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate, ever for evil. It has worked like leaven until now the whole lump ferments. Look which way you may, its presence makes itself manifest. There is little if anything, to choose between Church, Chapel, or Mission Hall. However they may differ in some respects, they bear a striking likeness in the posters that figure upon and disfigure their notice boards.

Amusement for the people is the leading article advertised by each. If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study "the announcements for the week" at the doors of the sanctuaries of the neighborhood; or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proved up to the hilt, that "amusement" is ousting "the preaching of the Gospel" as the great attraction. "Concerts," "Entertainments," "Fancy Fairs," "Smoking Conferences," "Dramatic Performances," are the words honoured with biggest type and most startling colours. The Concert is fast becoming as much a recognized part of church life as the Prayer Meeting and is already, in most places, far better attended.

"Providing recreation for the people" will soon be looked upon

as a necessary part of Christian work and as binding upon the Church of God, as though it were



Archibald Brown (1844 - 1922)

a Divine command, unless some strong voices be raised which will make themselves heard. I do not

presume to possess such a voice, but I do entertain the hope that I may awaken some louder echoes. Anyway, the burden of the Lord is upon me in this matter, and I leave it with Him to give my testimony ringing tone, or to let it die away in silence. I shall have delivered my soul in either case. Yet the conviction fills my mind that in all parts of the country there are faithful men and women who see the danger and deplore it and will endorse my witness and my warning.

It is only during the past few years that "amusement" has become a recognized weapon of our warfare and developed into a mission. There has been a steady "downgrade" in this respect. From "speaking out," as the Puritans did, the Church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and

provided a home for them under the plea of "reaching the masses and getting the ear of the people." The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people with a view to winning them into her ranks. The human nature that lies in every heart has risen to the bait. Here, now, is an opportunity of gratifying the flesh and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a "costume," and the exchange can be made with the benevolent purpose of elevating the people.

All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "for (Continued on page 3, column 1)

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

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THE LIBERATION OF TAIWAN

By G. RUSSELL EVANS
Norfolk, Virginia

"In the way of righteousness is life; and in the pathway thereof there is no death" (Prov. 12:28).

In his dramatic China move, President Carter provided "gentleman status" to Communist China which already stands accused of murdering millions; and at the same time, he abandoned free Taiwan to eventual "liberation" into communism. It is one thing to recognize Red China, but quite another for the President unilaterally to terminate our 1954 Mutual Defense Treaty with Taiwan.

In trying to understand the "explanations" for this, the adventures of Alice in Wonderland come to mind. In one adventure, the Duchess tried to explain her philosophy of being what you are: "Never imagine yourself to be otherwise than what it might appear to others what you were or might have been . . ." The Duchess' nonsense matches some of the logic for casting off Taiwan.

As to "being what you are," we remember the inaugural address of January 20, 1977, when we heard a Scriptural reference for justice and mercy: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). Has the Prophet Micah been forgotten? What about justice and mercy for Taiwan? Or, should we be selective in bestowing such gifts?

Many questions come to mind:

First: Should the U.S. recognize Red China? We must be realistic. Diplomatic recognition merely implies acceptance of a political fact of life, not necessarily approval of the government; in this case, a regime that was imposed by force and controlled by terror. There are other reasons for recognizing the

900 million Chinese in the People's Republic of China (PRC). For one thing, China is a rival of the Soviet Union. In turn, the Soviet Union is the principal rival of the U.S., and its steady build-up of military forces and missiles poses a grave threat to America. Therefore our new relations with the PRC give us strategic advantages. For example, the half-million USSR soldiers on China's border reduce the forces that NATO must face in Europe. Also, there is now a better military balance in the world.

But everything is not roses. Vice Premier Teng Hsiao-ping of the PRC was oh-ed and ah-ed during his recent visit to America, with politicians and businessmen falling all over themselves. All Teng wants is help: credits, trade, technology and full diplomatic relations to build a modern industrial base. The U.S. can provide. The idea is for the communists to get long-term loans at low interest rates.

This is what Lenin got for Russia in 1921 when his own system was about to collapse. The West obliged and after Stalin had what he wanted, "he turned on the West with the same ferocity and contempt Communists nurture in their hearts for the degenerate capitalist West. So, too, shall Peking." (Patrick Buchanan, Human Events, Jan. 6, 1979)

Second question: Can President Carter just cancel a treaty on his own? State Department lawyers think so, and apparently base their arguments on Article II, Section 2 of the U.S. Constitution which sim-

ply states that the President has the power to make treaties, provided two-thirds of the Senate concurs. Nothing about terminating them. Precedence and common courtesy, therefore, should provide some guidance. Let us see.

The authoritative edition of the Constitution, last published in 1973 by the Library of Congress, says: "The vast weight both of legislative practice and of executive opinion supports the proposition that the power of terminating outright international compacts to which the U.S. party belongs, as a prerogative of power, to Congress alone."

The international Vienna Convention on the Law of Treaties is helpful too. It defines "party" as the "state which has consented to the treaty" — not the chief executive of the state.

Article X of the 1954 Defense Treaty with Taiwan is very clear. It permits either "party" to terminate the treaty. But the "parties" are the government of Taiwan and the government of the U.S. Nothing in the negotiations nor in the Senate debate suggests that the term "party" meant the President, acting alone.

Then, there is the Dole-Stone Amendment to the 1978 International Security Assistance Act which specifically required prior consultation between Congress and the President before any termination of our treaty with Taiwan. This amendment was designed (Continued on page 4, column 3)

What The Grace Of God Means To Me Personally

DONALD A. SCHUNCK
Griffin, Georgia

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). Grace: the riches of our God are revealed to His creatures by His grace. The mercies, the forgiveness, the love and kindness to usward are likewise made known unto us through this one five-letter word. How sad indeed that most of the world knows nothing about the wonder of wonders, the mystery of mysteries—the grace of God.

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever" (Psalm 106:1). First of all, grace to me is mercy. Mercy granted to a guilty Hell-deserving wretch of a sinner. When I deserved nothing but the eternal wrath of God in hellfire, He reached down in His infinite mercy and delivered me from the dung-hill and set me upon a throne. Oh, the riches of His mercy in the

Lord Jesus Christ. I had bought and paid for a ticket to judgment, but God laid my iniquity on His only Son. Make no mistake about it, grace is mercy and mercy is in Christ Jesus.

Secondly, grace to me is forgiveness. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). The joy and peace that comes from knowing our sins have been forgiven by the grace of God. How sweet the sound to a dying sinner's ears—to be forgiven by the Creator of the heavens and earth. Without forgiveness of sins we would all justly be condemned in the highest court of Heaven. This is truly the most amazing thing in the entire world to be forgiven of our iniquity by the judge of the universe. And how are we forgiven? The blood of Jesus Christ! Oh, the riches of His forgiveness in the Lord Jesus Christ! (Continued on page 4, column 5)

The Ungodly Preacher's Children

By PAUL GAUNTT
Nacogdoches, Texas

A little girl walked up to her mother during an elementary school class halloween party and exclaimed, "Mother, see that boy over there? Well, he's a preacher's son, and you oughta' see the way he eats!" Many a preacher's child has heard the firm verbal reminder from a teacher or other "concerned" adult, "Young man-lady, your father, being a preacher, you have an image to protect. All the kids are watching you." So many a frustrated child of the parsonage ends up living up to some self-fulfilling prophecies made by the community. Often, minister "Dad," and Preacher's wife "Mom," while wanting their children to grow up

in the nurture and admonition of the Lord, feel a keen sense of compassion and perhaps guilt because of the terrific social pressure brought on their children by church, school and community as a result of living in that giant goldfish bowl more commonly known as the parsonage. Perhaps Eli's namby-pamby words to his ungodly sons were a result of such pressure. Let us study his case:

CAUSES OF ELI'S FAILURE IN RAISING HIS SONS PROPERLY

He neglected to teach them to have a personal relationship with God. Verse 12 says, "the sons of Eli were sons of Belial (the devil). They knew not the Lord." Eli knew how to oversee the things of the temple. No doubt his heart was there. His "professional duty" was apparent. But, as with any occupation, when "professional duty" supercedes "family responsibility," then the family and the occupation will ultimately suffer. Religious ritual is not a substitute for a personal relationship with the Lord. No doubt Eli "pounded" the mechanics and the "art" (if you please) of ritualism into his sons. For they also became priests in the temple. Most any priest or preacher or pastor, if he really became obsessed with the idea, could convince his son to enter the ministry. But a man of God, who truly loves his own son, will not encourage his son to follow him in the ministry, but to follow him to Christ. Eli failed miserably in leading his sons to have a relationship with the Lord.

He neglected to discipline his sons in early years. A few years ago, educators advocated "freedom of expression" for children. "Let (Continued on page 5, column 2)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

EVILS OF INFANT SPRINKLING

The New Testament teaches that in baptism a Christian professes faith in Christ and assumes the obligation of discipleship. This rite can be administered only to those capable of making such a profession and of assuming such obligations. For centuries Baptists have contended earnestly for this Scriptural position. Baptists, having sprung directly from the loins of Christ, having never passed through the stream of Romanism, having an origin apart from all Protestantism, have always opposed infant sprinkling often at the

price of martyrdom. The Anabaptists of the Dark Ages mingled their blood with the snow in the Alps rather than submit to this antiscritptural practice.

In our day, as has been the case in former days, infant sprinkling is commonly practiced by both Catholics and Protestants. Romanists deny its biblical authority and rest its validity on the authority of the church. Protestants who practice this rite appeal to tradition, abandoning the great Protestant principle that the Bible is the only and sufficient rule of faith.

Both Catholics and Protestants are amazed that Baptists refuse to baptize babies. Often they sincerely ask us why we refuse to do so. In this message I seek to inform the public as to why New Testament Baptists oppose infant sprinkling.

NO BABIES BAPTIZED IN THE BIBLE

One would suppose from the frequency of its practice, as well as its widespread acceptance in the religious world, that the New Testament would abound with num- (Continued on page 2, column 1)

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Infant Sprinkling

(Continued from page one)

erous references to infant sprinkling. Some can scarcely believe their Bibles when they search in vain for so much as one reference to this practice in the New Testament. If infant sprinkling is an ordinance of God as many claim, then why did God fail to reveal His will in relation to this institution?

There are three reasons why Baptists justly conclude that infant sprinkling is without scriptural warrant. First, there is no express command that infants should be sprinkled in the Bible. Second, there is no clear example of the sprinkling of infants. Third, the passages believed to imply infant sprinkling contain, when fairly interpreted, no reference to such a practice. All traces of infant sprinkling which people desire to find in the New Testament must first be put into it for the Scriptures give no directions for its administration.

The New Testament is not only silent as to any instance of infant sprinkling, but it also declares such a practice would have contradicted the Great Commission of Christ to His church. Matthew speaks of baptizing disciples (Matt. 28:19-20) and Mark of baptizing believers (Mark 16:16); but infants are neither of these. Thus as to the sprinkling of infants the Great Commission says nothing and devolves no responsibility on the church or ministry to practice it. If the early churches of the first century should have practiced this rite, they would have overstepped the Lord's instructions. They would have been guilty of an invasion of the Divine prerogatives. We know from the epistles that the churches of the first century kept the ordinances as they were delivered to them (I Cor. 11:2; II Thess. 2:15).

Infant sprinkling is contrary to apostolic example and teaching. "In every instance in which baptism is recorded, a previous faith in Christ is either expressly stated or clearly implied. At Pentecost it was those who 'gladly received' the word who were baptized. In Samaria those who 'believed' were baptized, both men and women."

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The existence of faith prior to baptism, and as a condition of receiving it, is equally clear in the case of the eunuch of Ethiopia, of Saul of Tarsus, of Cornelius, of Lydia, and of the jailer of Philippi.

"The apostolic example has absolutely uniformity in this, nor is there the slightest hint that, apart from previous faith, the ordinance might be administered. On the contrary, the apostolic teaching everywhere regards baptism as implying a previous faith. Thus Paul says to the Galatians: 'Ye are all the children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ have put on Christ' (Gal. 3:26-27), where, as is plain, their baptism is adduced as a proof of their faith" (THE CHURCH by H. Harvey, pp. 194-95, 1879 edition).

The facts that I have stated are almost universally conceded. Some of the best Pedobaptist scholars frankly admit that infant baptism was unknown in the first two centuries after Christ. Baby sprinklers cannot agree among themselves as to what verses are supposed to teach their doctrine. Their commentators are at variance and mutually overthrow each other.

Infant sprinkling rests on neither precept nor example in God's Word. It is, therefore, a form of will-worship, a rite of human institution which claims the authority of a Divine ordinance. This intrusion of man upon the prerogatives of God is expressly condemned. Christ said: "In vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

PASSAGES MISCONSTRUED TO PROVE IT

Pedobaptists make infant sprinkling a very important thing. The Augsburg Confession makes it essential to infant salvation. The Anglican Church makes it a means of regeneration. The Westminster Confession declares it to be a sign and seal of the covenant of grace, of ingrafting into Christ, of regeneration, and of remission of sins. John Wesley said: "By baptism we, who are by nature the children of wrath, are made the children of God." Since they believe baptism is essential to salvation, they are compelled to baptize babies in order to save their souls.

Pedobaptists appeal to Matthew 19:13-15 to provide infant sprinkling: "Then were there brought unto him little children that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence."

These children were not brought to be baptized but to be blessed. Christ laid His hands on them and prayed, and this was all He did. The Bible never says He baptized these children, and we know from John 4:2 that Jesus never baptized anyone, least of all little children. If it were the custom of Christ to baptize infants, the disciples would not have rebuked the Saviour for calling them unto Himself, yet they did object. The expression, "of such is the kingdom of heaven," refers to the character of a person entering the kingdom as can be seen by reading Matthew 18:1-6. In no sense indicates babies are to be baptized. Nor does "of such" mean the church is composed of children, for this would exclude all others. If this passage proves infant sprinkling at all, it proves too much for Pedobaptists. Children in general are spoken of here and not just the children of believing parents.

Many Pedobaptists argue for infant sprinkling from the covenant of circumcision. The argument is this: The Abrahamic covenant is perpetual. Under the old dispensation the natural children of Abraham, with their offsprings, were in the covenant and were entitled to circumcision. Therefore, under the new dispensation, the spiritual children of Abraham, with their spiritual offsprings, are in the covenant and are entitled to baptism. This argument ignores that faith in Jesus Christ is what makes one a spiritual son of Abraham (Rom. 4:13-16). Hence baptism belongs only to the children of Abraham by faith. All who have

not savingly believed in Christ are excluded from Bible baptism.

Pedobaptists confuse circumcision and baptism. But they are entirely two different things. The Bible nowhere teaches that baptism was substituted for circumcision. None were circumcised until after they were naturally born; so none should be baptized until after they are spiritually born. In fact, the New Testament teaches circumcision in the Old Testament was a type of the new birth (Rom. 2:29). The circumcision of the New Testament is "without hands" (Col. 2:10), yet infant sprinkling requires hands to administer it. The old covenant required the circumcision of servants as well as children. If baptism be its substitute, the parent is bound to have all his servants baptized. His whole household, godly or ungodly, willing or unwilling, must come with him at once into the bosom of the church.

The right of a child to circumcision did not depend upon the faith of its parents. No sponsors were required in circumcision. Circumcision was administered only to males when eight days old; baptism is given to both sexes. The apostles baptized Jewish converts who had already been circumcised. Jewish Christians continued for many years to circumcise their children. Paul, to satisfy the Jews, even circumcised Timothy who had already been baptized. If baptism came in all respects in the place of circumcision, why was this done? Simply because baptism in no sense replaced circumcision. The apostles, neither at the Coun-

trace of infant baptism to be found in Jewish proselyte baptism. The Apostolic Fathers, those Christian writers who were contemporary with the Apostles, are as silent on the subject as the New Testament. Had the rite existed, it would hardly have escaped their attention. The earliest of the Post-Apostolic Fathers made no mention of it.

Tertullian in his work DE BAPTISMO, written not far from A.D. 200, opposed infant baptism. In A.D. 252 we find Cyprian in Africa appearing as the zealous champion of it in the Council of Carthage, composed of sixty-four bishops. The practice did not generally prevail until about the fifth or sixth century. This is evident from the number of eminent persons, some who were the children of Christian parents, who were not baptized until adult age. Among these were Basil, bishop of Nicaea, and his wife Eumile; Chrysostom, Jerome of Strydon; Theodore, the emperor; Augustine, Ambrose, Plycerates, Athanasius, Gregory Nazianzen, and the Emperor Constantine.

The first recorded case of infant baptism occurred in A.D. 370. Galetes, the son of Emperor Valens, was dying. His father demanded baptism for him at the hands of Basil, bishop of Cesarea, who refused. The Emperor finally procured an Arian bishop to baptize his child. Question: Would any Pedobaptist minister living today have refused as Basil? If Basil were living today and refused to baptize a baby, what would the religious world call him?

Infant baptism first reared its head in North Africa in the third century. It was based, then and afterwards, on a supposed magical power in baptism and its necessity in order to salvation. Notwithstanding this superstition on which it was founded, it was generally rejected until the sixth century. It was always opposed by the true churches and is so today. Its triumph was coincident with the triumph of the beginning of the Dark Ages, and it is worthy only of the Dark Continent and the Dark Ages.

THE HARM OF INFANT SPRINKLING

1. Infant sprinkling is a perversion of an ordinance of God. Baptism symbolizes the death to sin and the resurrection to holiness, according to Romans 6. If baptism is a symbol of our death to sin and our resurrection to walk in newness of life, without this radical change, it is a shadow without a substance to reflect it. All the significance of baptism as a symbol of divine truth is destroyed when, instead of being the personal act of a believing soul, it is the compulsory act performed on a child wholly incapable of moral action. If the person baptized in infancy is later born again, he is debarred from professing his faith by baptism and the world is deprived of the influence of such a confession of his faith.

2. Infant baptism ascribes to the ordinance an imaginary virtue. When one is baptized in infancy, the act itself declares to the world that the church by rites and ceremonies is saving a soul. This causes people to believe in baptismal regeneration. In fact, the practice of infant baptism owes its first existence to the theory of baptismal regeneration. "Let infant baptism pass away, and the seductive error of baptismal regeneration will not long survive. Let infant baptism pass away, and believers' baptism, ordained by Christ and honored by the apostles, will soon take its place—a change that cannot, I verily believe, be sought too kindly,

BRIEF NOTES

Grace Missionary Baptist Church, 2750 South 53 West Avenue, Tulsa, Oklahoma, and Pastor David O'Neal have a mission in Davenport, Washington. The missionary pastor is Elder Bill Smith. The work is in need of financial support. Bro. Smith is planning to visit churches in several states to seek the support needed. Any church interested in having Bro. Smith visit is to write: Elder E. W. Smith, P. O. Box 497, Harrington, Washington 99134.

Elder Tommie Best of Smithville, Mississippi, will conduct revival services March 11-14 for the Graphic Missionary Baptist Church, Alma, Arkansas, and Pastor Vilus Peavy. All within driving distance are invited to attend these special services.

The editor will conduct a prophetic revival March 12-16 for the Immanuel Baptist Church, 234 N. Main Street, Monticello, Kentucky, and Pastor Harold Harvey. All within driving distance are urged to attend these special services.

Bro. George Starling, formerly of the Cruz Bay Baptist Church, St. John, Virgin Islands, has accepted the pastorate of the Southside Baptist Church in Winter Haven, Florida. His new address is P.O. Box 9168, Winter Haven, Fla. 33880.

too conscientiously, and too persistently by the friends of Jesus" (EVILS OF INFANT BAPTISM by Alvah Hovey, p. 24).

3. Infant baptism originated in the mind of an Arminian. It supposes that a person can do something to secure his acceptance before God, and that even the infant, who cannot comply with the condition itself, must do so by a substitute. Infant sprinkling is a mockery, substituting for the indispensable faith of the recipient the utterly unscriptural faith of humanly inverted sponsors and godparents. It is a cruel falsehood and deception to pretend that the unconscious infant is "regenerated and grafted into the body of Christ's church." To say the least, infant sprinkling is a weak, thoroughly anti-Scriptural, idolatrous superstition.

4. Infant sprinkling destroys the spiritual character of the church. Although some who are baptized in infancy are later saved, the great majority become Christians in name only. In the apostolic age the churches were made up of people who gave a credible evidence of faith in the Lord Jesus, yet infant sprinkling brings into the church people who give no such evidence. Infant sprinkling introduces unbelieving infants into the church. This evil advances worldliness and sacramentalism in the churches which practice it. Infant church membership eventually destroys the line of distinction between the church and the world. A pure church is essential to a pure gospel. Infant sprinkling by precluding a regenerate church membership is destructive of a pure Christianity. Infant baptism contradicts the whole New Testament idea of the church making it a hereditary body in which fleshly birth, not a spiritual birth, qualifies for membership.

5. Infant sprinkling facilitates the union of church and state. The friends of infant sprinkling claim that this rite has the same place and office in the Christian church which circumcision had in the Jewish theocracy. But that theocracy verily believe, be sought too kindly,

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THE RISE OF INFANT BAPTISM

Briefly, I want to trace infant sprinkling to its beginning in the churches. To do this, it will be necessary to leave the New Testament writers and to trace its rise in church history. There is no

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Devil's Mission . . .

(Continued from page one)
Satan himself is transformed into
an angel of light" (2 Cor. xi. 14).

I.

My first contention is that PROVIDING AMUSEMENT FOR THE PEOPLE IS NOWHERE SPOKEN OF IN HOLY SCRIPTURE AS ONE OF THE FUNCTIONS OF THE CHURCH. What her duties are will come under our notice later on. At present it is the negative side of the question that we are dealing with. Now, surely, if our Lord had intended His Church to be the caterer of entertainment, and so counteract the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world, and preach the gospel to every creature," is clear enough. So would it have been if He had added, "and provide amusement for those who do not relish the Gospel." No such addendum, however, is to be found, nor even an equivalent for such, in any one of our Lord's utterances. This style of work did not seem to occur to His mind. Then again, Christ, as an ascended Lord, gives to His Church specially qualified men for the carrying on of His work, but no mention of any gift for this branch of service occurs in the list. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Where do the "public entertainers" come in? The Holy Ghost is silent concern-

ing them, and His silence is eloquence.

If "providing recreation" be a part of the Church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word;" it "shall not return unto Me void." There is the heart-rejoicing declaration concerning the Gospel: "It is the power of God." There is the sweet assurance for the preacher of Christ that, whether he be successful or no—as the world judges success—he is a "sweet savour unto God." There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." Were the prophets persecuted because they amused the people, or because they refused to? The Gospel of amusement has no martyrology. In vain does one look for a promise from God for providing recreation for a godless world. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by God, can only be a lying hypocrite when it lays claim to be "a branch of the work of the Lord."

II.

BUT AGAIN, PROVIDING AMUSEMENT FOR THE PEOPLE IS IN DIRECT ANTAGONISM TO THE TEACHING AND LIFE OF CHRIST AND ALL HIS APOSTLES. What is to be the attitude of the Church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: "Ye are the salt of the earth." Yes, the salt: not the sugar-candy nor a "lump of delight." Something the world will be more inclined to spit out than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lip.

Short and sharp is the utterance, "Let the dead bury their dead; but go thou and preach the kingdom of God." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation but be of good cheer; I have overcome the world." "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." "My kingdom is not of this world."

These passages are hard to reconcile with the modern idea of the Church providing recreation for those who have no taste for more



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For March 18, 1979

I Peter 2:6-10.

Christ is seen by the eye of faith and by the eye of unbelief. The eye of faith is a product of the power of God (II Cor. 4:6), and the eye of unbelief is a product of the depraved heart which produces nothing but darkness. How do you see Christ?

VERSE 6

"Wherefore also." In addition to the previous teachings, and to verify this teaching, we point you to additional Scripture.

"It is contained in the scripture." Many of the doctrines being preached today have no biblical basis whatever, and thereby are properly called the commandments of men (Matt. 15:1-9). However the doctrine of total salvation in Jesus Christ which Peter under inspiration was magnifying is taught throughout the entirety of the Bible, both Old and New Testaments (Heb. 10:7). Therefore, "What saith the Scripture?" should have pre-eminence in our churches. Thank God, every true doctrine has a biblical foundation, and usually can be pointed out in specific texts over and over.

"Behold." Look intently upon and examine entirely. How many times we give a glancing look at the teaching of the Word of God, and focus our eyes upon temporary and secondary things. May we be brought to behold and consider more fully the Lord Jesus as unveiled in the Bible (John 1:29; Heb. 3:1).

"I lay." What a transcendent and precious thought! Christ was purposely, positively, and permanently placed as the Stay of His people. It was by the sovereign act of God we have a sure foundation.

"In Sion." In the right place, for the right purpose.

"A chief corner stone." Christ is the Living Stone (Vs. 4) and also the Chief Corner Stone. Without Him there is no life or permanency. The whole building is founded on Him as the foundation (I Cor. 3:11) and is built around Him. Remove Him and you have destruction. Replace Him with someone else, and you have only temporary safety.

"Elect." Personally chosen (Vs. 4) and set apart by divine decree from all eternity. He is the selected foreordained Saviour of His people from their sins.

serious things—in other words, of reconciling the world. If they teach anything at all, it is that fidelity to Christ will bring down the world's wrath, and that Christ intended His disciples to share with Him the world's scorn and rejection. How did Jesus act? What were the methods of the only perfectly "faithful witness" the Father has ever had?

As none will question that He aims to be the worker's model, let us gaze upon Him. How significant the introductory account given by Mark. "Now, after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." And again, in the same chapter, I find Him saying, in answer to the announcement of His disciples that all men were seeking for Him, "Let us go into the next towns that I may preach there also: for therefore came I forth." Matthew tells us, "And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities." In answer to John's question, "Art Thou He that should come?" He replies, "Go and show John those things which ye do hear and see; the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf

"Precious." Held in honor because of who He is and where He is placed. He gives value and worth to the whole building.

"And he that believeth on Him." To believe on Him is to believe to the saving of the soul (Heb. 10:39). It is to believe unto justification (John 3:18; Rom. 5:1).

"Shall not be confounded." The child of God will never have to be ashamed for having placed his complete dependence on Christ. He will never be sorry or have to say he was wrong. On the contrary, the unbeliever will be confounded and put to shame.

VERSE 7

"Unto you therefore which believe." This is written to assure and to encourage all true believers. (I John 5:13). Is it written concerning you? Do you believe? "Whom say ye that I am?"

"He is precious." He is held in honor both by the Father and the believer and the believer is also held in honor because of Him. We, the believers, are made to sit in heavenly places in Him. We shall enjoy the inheritance (Vs. 5) because of Him. The believer will never be disappointed.

"But unto them which be disobedient." The unbeliever has a far different view and estimation of Christ. His unbelief brings disobedience in contrast to the believer's faith producing obedience. Unbelief cries out, "Who is the Lord that I should obey Him?" Keep in mind that the disobedient are in the vast majority. Unbelief is based on ignorance and blindness.

"The stone which the builders disallowed." This Stone which had been purposed and prophesied and prepared by divine decree for a specific place was disallowed, not only of men in general (Vs. 4), but specifically of the builders or the doctors, scribes, Pharisees, and chief priests. Those who were endowed, supposedly, with knowledge and spiritual insight, after investigation, rejected the selected Stone of God. This verifies that apart from the Holy Spirit, man, regardless of education, cannot understand spiritual things.

"The same is made the Head of the corner." In spite of the rejection by men, God doesn't change or substitute the Stone. "Neither is there salvation in any other." "Other foundation can no man lay." Christ is raised up, set, made, and exalted to the highest

position.

VERSE 8

"And a stone of stumbling." The Stone cast down as unfit and unworthy, became a Stone of judgment and is a Tripping Stone to blinded eyes and sin-laden feet. He, Who blocks Hell's mouth to the elect, became the Rock of Judgment to the disobedient. He exposes the sin of unbelief and disobedience by being placed in the pathway of sinners. In attempting to leap over Him, in their pride, they trip and plunge into Hell.

"And a rock of offence, even to them which stumble at the word, being disobedient." It was degrading to the average Jew to view this One born in Bethlehem's manger, dressed in swaddling clothes, meek and lowly, having no external beauty, as the promised Messiah. The preaching of the cross is to them that perish foolishness (I Cor. 1:18). Preaching Christ crucified is unto the Jews a stumbling block and unto the Greeks foolishness (I Cor. 1:23).

"Whereunto also they were appointed." It would appear outwardly that God has failed, but Peter reminds the saints that God is as sovereign in His judgment as He is in His mercy (Rom. 9:18-23). To our puny minds God's ways are past finding out, but His judgments are true and righteous altogether. We need not therefore try to defend God's actions. We do need to bow in reverence and holy awe in His presence.

VERSE 9

"But." This contrast is overwhelming!

"Ye are a chosen generation." The difference between the disobedient, or unbelievers, and the believers is all of God. The saints are a chosen generation separated unto God by regeneration; thereby a spiritual family in comparison to the earthly nation of Israel.

"A royal priesthood." The exalted position of the believers in Jesus Christ is magnified. We, the elect, are sons, saints, and servants of the Most High God. We have been washed in the blood of Christ, given a complete bath and properly clothed. Each individual Christian is a product of the workmanship of God and is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is before church membership, but preparatory to it.

"An holy nation." A further emphasis of the spiritual in contrast merely to the earthly.

"A peculiar people." Belonging exclusively to God and set apart for His use. He identifies us as His by marking us with peculiar characteristics which are different from the world.

"That ye should shew forth the praise of Him." Surely this should be natural for the children of God. "Bless the Lord, O my soul." How we should be like the one leper who turned back and with a loud voice glorified God.

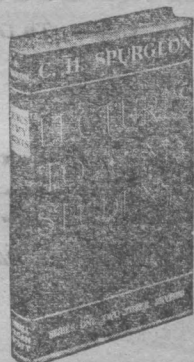
"Who hath called you out of darkness into His marvelous light." This, along with Colossians 1:13, is very descriptive of the salvation we have in Christ.

VERSE 10

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Experimentally there was a time when we were "afar off," when we were by nature the children of wrath, even as others; when we walked according to the course of this world, etc. Therefore we should always remember what we are, we are by the grace of God.

May our meditation on the preciousness of Christ and our preciousness in Him fill our hearts.

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"Is it right for a person unscripturally divorced and remarried to serve as pastor-teacher, or missionary, or even deacon?"
—Rome, N.Y.

E. G. COOK
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Birmingham, Ala.

PASTOR
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If the man did not have Scriptural grounds for his divorce I am afraid that a church would be asking for trouble if she should use him in any capacity. There just might be a question in my mind concerning this if he was divorced and remarried before he was saved. The blood of Jesus Christ cleanses us from all sin. So if this man is saved after his remarriage he might, in the Lord's sight, be eligible for ordination. But if there is a question in the church's mind about it that could mean it would be better not to ordain him. Please remember, the question has to do with a divorce without Scriptural grounds.

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An unscriptural divorce is a sin of the darkest hue, but it is not a sin beyond the pardoning grace of God. When God forgives a person the sin of an unscriptural divorce, He also forgets that sin, and completely erases the stigma or odium from His mind which was brought on the person's character by the shameful divorce. Heb. 10:17 says: "And their sins and iniquities will I remember no more." This text applies to the "sins" of eternal condemnation and with equal force applies to the forgiven sins of the Christian. Many saints lose battles with their old nature (Gal. 5:17), and become spiritually bruised in the fall. The fall comes when the saint fails to utilize the "escape" which God provided for them (I Cor. 10:13). Yet the word of mercy to those which have fallen into such awful darkness as an unscriptural divorce is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

And once the person is forgiven by the thrice Holy God, he is restored to light. Being restored to light and walking in that light he will seek the forgiveness of the church, and all offended parties. If the church believes the person's confession is authentic and sincere they should forgive him, and renew fellowship with him. I John 1:6-7 says: "If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth; but if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Simply, the church should follow God's example in forgiving and forgetting the man's sinful divorce, and restore him to fellowship. It does not necessarily follow that the man should be immediately restored to office in the church (Pastor, Deacon, Teacher, etc). The true penitent is concerned for the health of the church, and will be reticent in accepting any position in the church that would offend a weak member. A man that is a polygamist cannot hold the office of Pastor

or Deacon. "A bishop (Pastor) then must be blameless; the husband of one wife . . . Let the deacons be husbands of one wife" (I Tim. 3:2 and 12). This certainly does not mean every man in the church except the pastor and deacons may have more than one wife at a time. Polygamy in the N.T. is equal to adultery, and should be dealt with by excusive discipline. The man in question is not a polygamist, therefore this Scripture does not apply to him. The man forgiven of his unscriptural divorce, and reinstated to church fellowship may be installed by the church to any of its offices, but the admonition "Lay hands on no man suddenly . . ." (I Tim. 5:22) should in his case be given the ultimate consideration.

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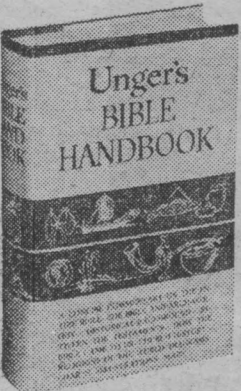
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Actually, I don't have enough information to answer this question properly. For instance, it makes a difference as to whether the person was saved or not when all this took place. Another thing that I must bring out is that some either ignore or misunderstand the Biblical teaching regarding scriptural and unscriptural grounds for divorce and remarriage. Many people think that the only grounds for divorce is fornication. Most of them don't even allow for adultery, which is covered by the Greek word that is translated fornication. Actually the Bible gives two grounds for divorce and three reasons that are acceptable for remarriage. Matthew 5:32 gives the grounds for divorce as fornication. (The Greek word here is "porneia" meaning "harlotry" and including adultery and incest). I Corinthians 7:15 shows that desertion by an unbeliever is proper grounds for divorce. The above two, plus the death of a mate are acceptable reasons for remarriage. Now brethren, this is the clear, easily understood, teaching of the Scripture.

Please understand that the question is not whether a divorced man can hold some particular church of-

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fice. A scripturally divorced and remarried man can without doubt and without question if they are called. When God gives grounds for divorce, you or I do not have the right to say it isn't acceptable. If a person is unscripturally divorced and remarried, we have a different situation. Here again, some things must be taken into consideration. For instance, did all this take place before they were saved? If so, then it should not even be considered or brought up after they are saved. When they were saved, God forgave them of all their sins. Some people will allow a person who has been a murderer or a thief to become a preacher but not a divorced person. What right do we have to forgive someone of some things but not others. God forgives the murderer, the thief and the divorcee equally—and so should we.

If a saved person is unscripturally divorced and remarried, then he can not be allowed to hold the office.

What About Taiwan?

(Continued from page one)
100 per cent to prevent unilateral action by the President in canceling the Taiwan treaty, and the Senate leaders enthusiastically endorsed it! It passed 94 to 0: Carter signed it into law and then proceeded to ignore it totally.

This is all pretty straight-forward evidence. In addition, there are many precedents.

Research shows that 48 treaties have been terminated by the U.S. and that 44 had the concurrence of the legislative branch. The other four were terminated because of the outbreak of war or because the other party failed in its obligations. Executive cancellation of these four treaties went unchallenged by Congress because of the obvious special circumstances.

Throughout our history the termination of a formal treaty has required Congressional approval. A president can't make a treaty by himself, and precedents demonstrate that he can't unmake one either. The first treaty ever terminated by the U.S. was one with France in 1798. And Congress did the terminating. That's the way it's done. Of course, Mr. Carter knows this, but his lawyers apparently think they can ram-rod it through—in much the same way as the Panama Canal Treaties.

Mr. Samuel T. Francis of the Heritage Foundation reminds us of seven other U.S. security treaties, including the NATO treaty, with exactly the same kind of cancellation clause as the Taiwan pact, that is: either party can cancel out on one year's notice. If Congress concedes this cancellation power to the President, what is to stop him from striking down, unilaterally and on his own, any international treaty or national law? Senator Barry Goldwater (R-Ariz.) is going to court to find out. Senator Harry F. Byrd, Jr. (Ind.-Va.) has introduced a resolution to require Senate approval for terminating treaties.

Some lawyers say that the courts at each level will side-step the issue, calling it a political rather than a judicial matter. Actually, it's hard to visualize a majority of our present liberal and opportunist U.S. Senators willing to take a firm stand on the side of the Constitution and justice in this case—and against the unpredictable President. Where does this leave us? Do we already have a totalitarian government?

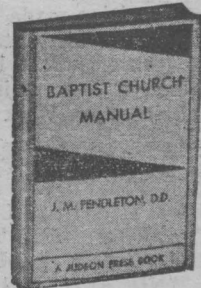
Some argue that the Taiwan treaty is only academic and that we'd never go to war against Mainland China to save Taiwan anyway. If Korea and Vietnam are any criteria there's no argument. However, Red China doesn't know for sure what we'd do. So why throw in all our marbles. Besides, there are many ways to help de-

feed a friend without sending troops.

Third question: What do Americans say about the China move? At least six major public opinion polls show Americans about 4 to 1 against withdrawing recognition of Taiwan and cancelling the defense treaty. They go along with full relations with Peking but strongly oppose abandoning Taiwan. The independent and evangelical churches strongly oppose casting off Taiwan, a trusted ally of 17 million people whose accomplishments under free enterprise have been phenomenal. Taiwan also has about four million Christians, and their fate too is a matter of deep concern.

The National Council of Churches (NCC) and its constituent denominational leaders are rejoicing, having promoted diplomatic ties with Red China for the past twelve years. Nevertheless, the NCC spokesman, Franklin Woo, expressed "concern for the people of Taiwan, that they have a right to a say in their future and that they

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not become political victims . . . However, not enough concern to diminish the NCC's congratulations to Mr. Carter applauding his action. (George W. Cornell, AP Religious Writer, January 6, 1979).

Fourth question: What will happen to Taiwan? China's number two man, Vice Premier Teng, assures us that everything will be fine. But Mr. Teng is 74 years old and he's been in and out of favor with his Politburo for the past twenty years. Today he's in. Tomorrow?

Anyway, the gist of his statement to dozens of politicians and reporters is that the manner in which Taiwan rejoins the PRC is strictly an internal affair for China alone, that hopefully it can be done peacefully, but that force cannot be ruled out. Does anyone doubt that Red China will force Taiwan into communism? Or, that it could mount an invasion within a few years? Economic pressure will probably be used first, whereby all trade with Taiwan would have to clear Mainland China. This could help bring Taiwan to its knees.

Mr. Teng gave answers that he thought people wanted to hear. He promised that Taiwan could even keep its security forces, keep its economic independence, and keep

the same powers it now enjoys. Are we going back to Alice in Wonderland? This is almost exactly what China promised Tibet in 1951 with a written 17-point agreement. Probably trimmed in gold! (Please note: there's not even one written promise about Taiwan's fate). In spite of promises of autonomy and religious freedom to Tibet, Red China granted neither and conquered the country by savage force, "exterminating 300,000 of Tibet's 1.3 million population."

The International Commission of Jurists, a consultative agency for the United Nations, investigated the rape of Tibet and virtually charged Red China with genocide. (Continued on page 8, column 3)

What Grace Of God

(Continued from Page One)

Next, grace to me is love. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). Not that we loved Him, to the contrary we loathed Him. The One that created us, the One that died for us, the One that fed us, clothed us, and gave us air to breathe, yet we hated Him with all our might until the love of God was shed abroad in our hearts by the Holy Ghost. So far from deserving the love and grace of God, we deserved just the opposite—eternal death.

Mere words cannot utter the love of God in sending His only begotten Son into this world to become sin for His people. Mind you He was under no obligation to this wicked God-hating world, but from before the world was, He chose a people to be His, in love. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). In time He sent His Son to redeem them in love, and someday soon Jesus will come again for His people and we shall forever be with Him. Truly God is Love and His love is in the Lord Jesus Christ!

Finally, grace to me is kindness. "For his merciful kindness is great toward us" (Psalm 117:2a). As David said, "What shall I render unto the Lord for all His benefits toward me?" The kindness shown unto us during our lifetime is incalculable. He gives us everything we have. His riches of kindness are as high as the sky and as deep as the sea. They never run dry. Truly the Lord is kind and His kindness is in the Lord Jesus Christ. God's grace is the only link between fallen man and his Creator. It's the difference between life and death, Heaven and Hell!

If you are a lost sinner your only hope of life is the grace of God, and in the Lord Jesus Christ. Grace to us is free, indeed, but it cost God His Son (John 3:16). He conquered sin, death, Hell and the grave and His grace abounds to us, the chiefest of sinners, through Him.

How we should praise God for His marvelous, sovereign and eternal grace in the Lord Jesus Christ!

Amazing Grace how sweet the sound,
That saved a wretch like me . . .
I once was lost, but now I'm found,
Was blind, but now I see. Amen.



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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.

"FREEWILL DOCTRINE vs. PREDESTINATION"

The most confusing thing to young Christians today is the doctrine of freewill and the Bible doctrine of predestination. Freewill teachers say a man chooses God or rejects Him. Predestination teachers say God made a plan at the foundation of the earth and chose His people and will carry out His plan for their salvation.

According to the Bible, no less will be saved than were predestined and no more will be saved. Romans 8:30 teaches: Those He did predestinate he called, those He called He justified, those He justified He glorified. Some other references on the subject of predestination are "My elect will cry unto Me day and night" and another is "The devil

will deceive the very elect if possible." So a person would have to readily admit there is an elect of God contrary to what freewill teachers teach.

Glory to God cannot be given until the Bible doctrine of absolute election or predestination is taught and embraced. God deserves the credit not only for being so merciful and giving His people salvation, but for everything else they have in this life. Many people talk about the grace of God, but do not understand absolute election or predestination as the grace of God.

Phebie Bush
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Infant Sprinkling

(Continued from Page Two)
was a union of church and state. Thus infant baptism has led to the establishment of state-churches, with their formalism, corruption, deception, persecution, and massacre! The secularization of the clergy, their disregard for sound doctrine and pure morals, have been largely due to their dependence on the state for support. Let infant baptism give place everywhere to believer's baptism, and the union of church and state will soon come to an end.

6. The grounds upon which infant sprinkling is administered is ruinous to the soul. It gives the unbeliever a carnal security, and thus imperils the soul's salvation. It leaves the false impression that the religion of Christ is a matter of ritual, not personal faith. He who thinks that the grace of God was conferred upon him by the "water of regeneration" will not seek to be born again when he becomes an adult. He will die unregenerated lulled into a false and fatal security.

CONCLUSION

Some radicals go so far as to say all unbaptized infants go to Hell. All infants, even though they

die unborn, even though they were elected by God the Father, redeemed by God the Son and regenerated by God the Holy Spirit, are, for the want of a drop of water, consigned to everlasting torment. How any person can believe such a doctrine is more than I can understand. This is an inconceivably horrid dogma, surpassing in monstrosity all the error of any heretical sect.

Have you been deceived? Baptism is an outward sign of an inward work of grace in the heart, but if the regenerating work of the Spirit is wanting, there is no significance in the outward sign. Such a baptism declares a thing to be which does not exist. How could you have declared your faith in Christ when you were sprinkled as an unconscious, impenitent, unbelieving infant? Dear soul, unless you are regenerated by the Spirit and brought to faith in Christ and a knowledge of salvation, you are lost and headed to Hell. There is no security in infant sprinkling. There is security only in faith in the blood of Christ and a know-so salvation.

Ungodly Preacher's

(Continued from page one)
them throw their temper fits. For in doing this, they are being given an opportunity to develop their personality." But I say to you, let a child express himself with a temper fit, and you will "devil-ize" his personality. The devil lives very comfortably in a person who was taught at birth how to act a fool. My wife, Carolyn, taught school when we lived in Dallas. One day, a young man in her class had pushed himself to the limit with her. Finally, she kept him after school to punish him. When the mother came into the class to inquire about her son, she was informed that little Mikey (fictitious name) had misbehaved and was being punished. She very sheepishly and softly said, "I guess we will just have to take his horseback riding privileges from him awhile." The young fellow sprang from his seat, shouted to his mother at the top of his voice, "I hate you, I hate you, I hate you!" She looked at Carolyn, grinned and said, "I just don't know what I will do with that boy." This writer, without fail, gives a child such as that, either a reason for hating me, or a reason for loving me; namely "whipping" the daylight out of him. Apparently, Eli had a similar soft attitude toward his sons, even when they committed fornication with the women, right in the foyer of the auditorium. He said, "Nay, my sons; for it is no good report that I hear . . ." But if Eli had taught them some principles when they were boys, things might have been different. But now they were adults.

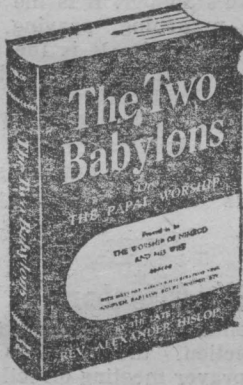
He was more concerned for his

sons' temporal joys than with pleasing God. Verse 29 tells us that God charged him with "honoring his sons above God." He thought he was doing them justice by letting them get fat off the offerings of Israel. He may have even been like many parents I have seen lately, who look around rather boastfully, after their children have just "played the devil," and say, "Ain't that cute!" Some people would rather shower their children with the "fatty," "greasy," damaging things of this world, claiming to show love, when all the while, they are smoothing the pavement on the road to Hell. A lot of the parents today who were "depression" children, have stated, "I want something better for my kids than what I had." When in reality, "depression" children, you received some grand and glorious things during that depression that money cannot buy for our material minded brats today! Sometimes I am almost brought to the place where I would ask God to give us

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just a little taste of the great depression. There was a desire to teach children the value of the dollar back then. There was that close knit family unit which materialism, left-wingism, and apathy, have made great strides in ripping asunder today. All because folks "honor" their children above the Lord." Oh friends, let us "grasp" a new perspective on God and country, the value of the dollar, Jesus Christ, the blessed New Testament church, and to make sure, that blessed old razor strap, and let's get this nation back to God!

2. RESULTS IN ELI'S FAILURE TO RAISE HIS SONS PROPERLY.

Sons lacked respect for Holy things of the temple. At the age of 30, the sons, Hophni and Phinehas had begun serving as priests as was the custom. Also, the custom was for the priest to dip a three pronged hook down into the pot during the time of animal sacrifice. Whatever they were able to retrieve from the pot with the flesh hook, was, by all rights,

their portion, and consumed by them. But Hophni and Phinehas wanted more. They wanted to se-

(Continued on page 8, column 1)

Devil's Mission . . .

(Continued from Page Three)
hear; the dead are raised up, and the poor have the Gospel preached to them." There is no item in the catalogue after this sort. "And the careless are amused, and the perishing are provided with innocent recreation."

We are not left in doubt as to the matter of His preaching, for "when many were gathered together, inasmuch that there was no room to receive them, no, not so much as about the door, He preached the Word unto them." There was no change of method adopted by the Lord during His course of ministry; no learning by experience of a better plan. His first word of command to His evangelists was, "As ye go, preach." His last, "Preach the Gospel to every creature." Not an evangelist suggests that at any time during His ministry He turned aside from preaching to entertain, and so attract the people. He was in awful earnestness, and his ministry was like Himself. Had He been less uncompromising, and introduced more of the "bright and pleasant" element into His mission, He would have been more popular.

Yet, when many of His disciples went back, because of the searching nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him saying, "We must keep up the gatherings anyway; so run after those friends, Peter, and tell them we will have a different style of service tomorrow. Something very short and attractive, with little, if any, preaching. Today was a service for God, but tomorrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it, and have a happy hour. Be quick, Peter; we must get the people somehow; if not by Gospel, then by nonsense." No, this was not how He argued. Gazing in sorrow on those who would not hear the Word, He simply turns to the twelve, and asks, "Will ye also go away?"

Jesus pitied sinners, pleaded with them, sighed over them, warned them, and wept over them; but never sought to amuse them. When the evening shadows of His consecrated life were deepening into the night of death, He reviewed His holy ministry, and found comfort and sweet solace in the thought, "I have given them Thy Word." As with the Master, so with His apostles—their teaching is the echo of His. In vain will the epistles be searched to discover any trace of a gospel of amusement. The same call for separation from the world rings in every one. "Be not conformed to this world, but be ye transformed," is the word of command in Romans.

"Come out from among them, and be ye separate and touch no unclean thing." It is the trumpet call in the Corinthians. In other words it is COME OUT—KEEP OUT—KEEP CLEAN OUT—for "what communion hath light with darkness? and what concord hath Christ with Belial?"

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified unto me and I unto the world." Here is the true relationship between the Church and the world according to the Epistle to the Galatians. "Be not ye, therefore, partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them," is the attitude enjoined in Ephesians. "Sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the Word of life," is the word in Philippians. "Dead with Christ from the elements of the world," says the Epistle to the Colossians. "Abstain from every form of evil" (Revised Version) is the demand in Thessalonians.

"If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use," is the word to Timothy. "Let us go forth, therefore, unto Him without the camp, bearing His reproach," is the heroic summons of the Hebrews. James, with holy severity, declares that "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." Peter writes: "Not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of living" (R.V.). John writes a whole epistle the gist of which is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever."

Here are the teachings of the apostles concerning the relationship of the Church and the world. And yet, in the face of them, what do we see and hear? A friendly compromise between the two, and an insane effort to work in partnership for the good of the people. God helps us, and dispels the strong delusion. How did the apostles carry on their mission work? Was it in harmony with their teaching? Let the Acts of the Apostles give the answer.

Anything approaching the worldly fooling of today is conspicuous by its absence. The early evangelists had boundless confidence in the power of the Gospel, and employed no other weapon. Pentecost followed plain preaching. When Peter and John had been locked up for the night for preaching the

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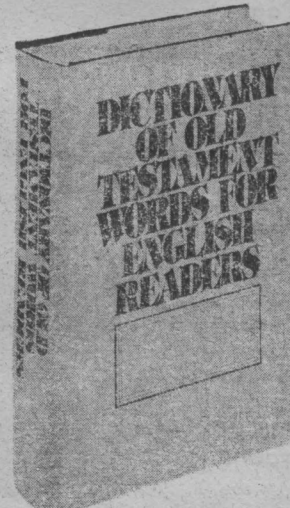
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THE BAPTIST EXAMINER

MARCH 10, 1979

PAGE FIVE

SALVATION

GERALD B. PRICE
Griffin, Ga.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:9-10).

To be saved means to be delivered or rescued. The word has a great meaning in things pertaining to this life, such as: to be saved from drowning; saved from a burning building; saved by surgery and many other such deliverances. These cannot be compared with the great salvation of our God by which we are saved from the pleasure of sin by regeneration which gives us a new nature. Saved from the penalty of sin by justification in which we are declared righteous, by the righteousness of Christ and His bearing the wages of our sins on the cross. Therefore, we shall never come into condemnation. Saved from the power of sin by sanctification wherein we are set apart by the Spirit and the Word as we worship, pray, study the Word and obey it. Saved from the presence of sin when Christ shall return and raise or change our body into a glorious, spiritual immortal body like unto His own.

The opening verses teach us the following truths:

1. Saved according to His own purpose. We see it is not by accident or chance. Ephesians 1:4 says, we were chosen in Him before the foundation of the world. II Thessalonians 2:13 says: "God hath from the beginning chosen you to salvation."

2. Saved according to His pleasure of grace or divine favor, which was given us in Christ Jesus before the world began. We deserved Hell as the wages of our sins, but God in His great mercy saw fit to save us.

3. Saved in the person of Christ Jesus. While salvation was planned by the Father and presented to us by the Holy Spirit, it is personified in Christ, the Son of God and the son of man, our Kinsman Redeemer, who as God, fully represented God and as man fully represented man. Salvation includes all that Christ was and all that He does in saving sinners.

4. Saved by the passion and performance of Christ. Verse 10

says that He appeared and hath abolished death and hath brought life and immortality to light. Christ is the gospel, He made the gospel, He sealed the gospel in death, and has proved the gospel in His resurrection and lives to guarantee the gospel.

5. Saved by preaching the gospel. Verse 10 and 11 says that through the gospel where unto I am appointed a preacher. The gospel must be preached. It will condemn and be a saviour of death



GERALD B. PRICE

unto some but unto others a saviour of eternal life and salvation.

6. Saved by the power of a holy calling. Verses 8 and 9 says it is according to the power of God we are saved and called with a holy calling. The Holy Spirit calls through the gospel and shows us that we are lost, vile, condemned sinners and that Christ is our only Saviour.

7. Saved by personal faith. Verse 12 says: "For I know whom I have believed." Ephesians 2:8-10 says this faith is a work of God. This faith trusts Christ and Him alone as our Saviour, plus nothing and minus nothing.

8. Saved by persuasion—verse 12. I am persuaded that He is able to keep that which I have committed unto Him against that day. This is our faith and hope. We know He is able to keep and protect those who belong to Him.

9. Proof of this salvation—verse 7. For God hath not given us the spirit of fear but of power and of love and of a sound mind. A sound mind shows we have had a change of mind, which in repentance and love shows our attitude and motives are right. Power shows we

IS "THAT" IN THE BIBLE?



Question:

WHO STOOD IN THE ONLY PULPIT MENTIONED IN THE BIBLE?

Answer:

Ezra, Nehemiah 8:4-6. — "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; . . . And Ezra opened the book in the sight of all people; (For he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground." Moffatt translates, "a wooden platform."

have ability to live for Christ. The spirit of liberty and peace has replaced the spirit of fear. This salvation is printed and confessed in baptism. It is remembered at the Lord's Supper. It is the theme of our preaching, praying, singing, and worship. It is the foundation doctrine upon which the church is built. Oh, what a great and wonderful Saviour and what a great deliverance He hath wrought! It will be our praise and rejoicing in the eternal ages to come.

Devil's Mission . . .

(Continued from page 5)
resurrection, the early Church had a prayer meeting directly they returned, and the petition offered for the two was, "And now, Lord, grant unto Thy servants, that with all boldness they may speak Thy word." They had no thought of praying, "Grant unto Thy servants more policy, that by a wise and discriminating use of innocent recreation they may avoid the offence of the cross, and sweetly show this people how happy and merry a lot we are."

The charge brought against the apostles by the members of the Council was "Ye have filled Jerusalem with your doctrine." Not much chance of this charge being brought against modern methods. The description of their work is, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Then, if they "ceased not" from this, they had no time for arranging for entertainments; they gave themselves continually "to the ministry of the word." Scattered by persecution, the early disciples "went everywhere preaching the word."

When Philip went to Samaria, and was the means of bringing "great joy in that city," the only recorded method is, "He preached Christ unto them." When the apostles went to visit the scene of his labours it is stated, "And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans." As they went back to Jerusalem directly they had finished their preaching, it is evident they did not think it their mission to stay and organize some "pleasant evenings" for the people who did not believe.

The congregations in those days did not expect anything but the Word of the Lord, for Cornelius says to Peter, "We are all here present before God, to hear all things that are commanded thee of God." The message given was, "Words whereby thou and all thine house shall be saved." Cause and effect are closely linked in Acts 11:20, "And some of them were men of Cyrus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preach-

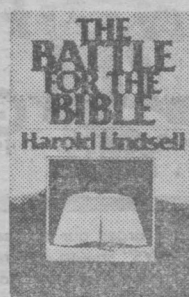
ing the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord." Here you have their method—they preached. Their matter—the Lord Jesus. Their power—the hand of the Lord was with them. Their success—many believed.

What more does the Church of God require today?

When Paul and Barnabas worked together, the record is, "The Lord gave testimony unto the word of His grace." When Paul, in a vision, hears a man of Macedonia saying, "Come over and help us," he assuredly gathers that the Lord had called him to preach the Gospel unto them. Why so? How did he know but that the help needed was the brightening of their lives by a little amusement, or the refining of their manners by a collection of paintings? He never thought of such things. "Come and help us!" meant to him, "Preach the Gospel." "And Paul, as his manner was, went in unto them, and reasoned with them out of the Scriptures"—not about the Scriptures, mark, but out of them—"opening and alleging that Christ must needs have suffered and risen from the dead." That was the "manner" of evangelistic work in those days, and it seems to have been wonderfully powerful; for the verdict of the people is, "These that have turned the world upside down are come hither also." Just now the world is turning the Church upside down; that is the only difference.

When God told Paul that He had much people in Corinth, I read, "And he continued there a year and six months, teaching the Word of God among them." Evidently then, he judged that the only way to bring them was by the Word. A year and a half, and only one method adopted. Wonderful! We should have had a dozen in that time! But then Paul never reckoned that providing something pleasant for the ungodly was part of his ministry; for, on his way to Jerusalem and martyrdom, he says, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." This was all the ministry he knew. The last description we have of the methods of this prince of evangelists is of a piece with all that has gone before, "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening, preaching the kingdom of God, and teaching those things which concern the Lord Jesus." What a contrast to all the rot and nonsense now being perpetuated in the holy name of Christ! The Lord clear the Church of all the rubbish that the devil has imposed upon her and bring us back again to apostolic methods!

BATTLE FOR THE BIBLE



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In this book the esteemed editor of **Christianity Today** writes on the vital subject of the inerrancy of the Scripture and its supreme importance to the church. One of the best books ever written on this subject. On page 114 he relates that George E. Ladd, a post-tribulationist, denies the inerrancy of the Bible in the areas of history and fact. He gives an up-to-date exposure of liberalism in the Lutheran Church, the Southern Baptist Convention, and other denominations. Names and places are given.

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III.

Lastly, THE MISSION OF AMUSEMENT UTTERLY FAILS TO EFFECT THE DESIRED END AMONG THE UNSAVED; BUT IT WORKS HAVOC AMONG THE YOUNG CONVERTS. Were it a success it would be none the less wrong. Success belongs to God; faithfulness to His instructions to me. But it is not. Test it even by this, and it is a contemptible failure: Let that be the method which is answered by fire, and the verdict will be "The preaching of the Word, that is the power."

Let us see the converts who have been first won by amusement. Let the harlots and the drunkards to whom a dramatic entertainment has been God's first link in the chain of their conversion stand forth. Let the careless and the scoffers who have cause to thank God that the Church has relaxed her spirit of separation and met them half-way in their worldliness, speak and testify. Let the husbands, wives, and children, who rejoice in a new and holy home through "Sunday Evening Lectures on Social Questions" tell their joy. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silence. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you save Jesus Christ, and Him crucified." There is neither voice nor any to answer. The failure is on a par with the folly, and as huge as the sin. Out of thousands with whom I have personally (Continued on page 7, column 4)

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

John Singer had his hopes of protecting his children from secular humanism blasted into oblivion when he was gunned down by lawmen outside his rural Marion, Utah, home on Thursday, January 18. Singer's death marked the end of a six-year struggle against the local political establishment to teach his children love of God, country, and family.

On March 29, 1973, John and his wife, Vicky, withdrew their three school-age children from South Summit school district. The Singers objected to textbooks that demean the family, the home and God. They felt their children should be educated in a more secure background with discipline of mind and body.

On January 18, 1979, Harold Singer was shot in the back at close range with a shotgun while at his mailbox. His body was thrown into a pickup truck and taken into Salt Lake City. He was pronounced dead at approximately 12:30 p.m. The names of the lawmen involved in the incident were "not available." Vicky was jailed and her children placed in "protective custody" as "wards of the court."

The IRS requires that churches must give their pastors a Form W-2 for 1978 and afterward. The requirements for filling out the Form W-2 are very strict, with extra care in completing blocks 12 and 17. Block 12 is to be a total of salary and allowances but not to include parsonage allowance (the clergyman was extended special relief by the U.S. Congress under Section 107 of the Internal Revenue Code of 1954, which allows an exclusion from gross income of the "rental value of parsonages.") Block 17 is to have the word "Non-employee" as churches are not required to withhold taxes.

This means that each church must have a Federal Identification Number. To get this number each church must file Form SS-4. On page 2 of this form under the heading "Who must file" it says: "Trusts, estates, corporations, partnerships, nonprofit organization (such as churches, clubs, etc.), and similar non-individual persons must use employer identification numbers even if they have no employees." In completing this form Line 9 is completed by checking "Other" following instruction 9 on page 4 of the application.

These requirements may mean that each church may be required to file an Application for Exempt Status Form 1023, although at this time this point has not been clarified. This is a 13-page form at the present time. The editor called the IRS office in Louisville. Their information revealed that Form 1023

was not required but Form SS-4 was mandatory.

PUEBLA, Mexico (EP)—With the "Vivas" of Pope John Paul II's visit still echoing and the emotional overtones of his Mexican pilgrimage permeating the assembly, the 350 participants in the third Conference of Latin American Bishops (CELAM) spent the first week of the 17-day meeting tackling the theme of evangelization, including the controversial question of social activism.

Contrary to some reports, the Pope did not rule the Catholic Church out of the human promotion or social justice arenas, although he did warn against confusing religion with politics, or theology with ideology. Nor did the Pope condemn "liberation theology," although he did warn against confusing theological speculation with Church doctrine.

ALBANY, N.Y. (EP)—The State of New York has filed a suit demanding an end to religious property tax exemptions for "mail order" ministers ordained by the California-based Universal Life Church.

More than 230 "mail order" ministers in Catskill towns, who have claimed and received tax exemption on their properties, have been called on to pay their current taxes and taxes owed in the last three years. In addition, the state has sued the Hardenburgh, N.Y., Tax Assessor, Robert Kerwick, and three members of the town assessment board, for \$1 million in punitive damages for allegedly being the "ring leaders" of the mail order exemptions.

SAN DIEGO, Calif. (EP)—A Southern Baptist elementary school principal was one of two persons killed by a 16-year-old sniper, who opened fire on the school across from her home January 29 as children walked to classes. Burton Wragg, 53, was shot while he attempted to help children who, moments earlier, had been shot by the teenage girl.

Wragg, who was transferred to the Cleveland Elementary School just five months before, was a charter member of the First Baptist Church of Del Cerro in La Mesa. The girl gave little reason for her shooting spree. "I don't like Mondays. This livens up the day," she told a newspaper reporter.

LOS ANGELES (EP)—A special study commission has recommended that the Conservative movement's Jewish Theological Seminary of America ordain qualified women as rabbis. The final report of the 14-member commission was presented here at the 79th

annual convention of the movement's Rabbinical Assembly. The majority report was supported by 11 commission members.

EVANSTON, Ill. (EP)—United Methodists gave a record \$67,580,296 during 1978 to support denominational programs, including an all-time high of \$23.5 million for World Service, according to a new financial report.

The total giving, however, is the smallest annual gain since 1971 when a decrease of a fraction of a per cent was recorded. The 1978 totals were six-tenths of a per cent above the 1977 figures, the report said.

NEW YORK (EP)—The Salvation Army membership in the U.S. has increased some 60 per cent in the last 20 years, rising from about 246,000 "soldiers" in 1956 to 400,000 in 1977, according to retiring National Commissioner Paul S. Kaiser.

PHOENIX, Ariz. (EP)—Episcopal Bishop Joseph Harte of Arizona has proposed that the U.S. Episcopal Church withdraw from membership in the World Council of Churches. He plans to introduce such a resolution at the diocesan

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convention April 27 and 28 in Tucson, a motion criticizing the World Council for giving \$85,000 to the Patriotic Front of Zimbabwe.

In his proposed resolution, he says, that the Front "is known to be a terrorist group of guerrillas attempting to overthrow the interim black-white coalition government in Salisbury, Rhodesia, and has committed acts of murder against innocent people." He said that the Episcopal Church, as a member of the World Council of Churches provides financial support to the international agency.

HEDEMUNDEN, Germany (EP)—The relationship between Church and State has slightly improved in the GDR, Poland and Yugoslavia. The situation for Christians in Czechoslovakia, Romania and the USSR, however is, on the whole, deteriorating.

DURHAM, N.C. (EP)—Charging that Christian leaders in the U.S. teach from ignorance about their own religion, a major Islamic leader in the U.S., in an address here, invited people of all races to accept Muslim teachings. Wallace Dean Muhammad, director of the Council of Imams of

the World Community of Al-Islam, addressed a throng of 600 persons. "One thing I found true of all the Christian denominations I became acquainted with," said Mr. Muhammad, "is that none of them knew the religion they were teaching. I doubt if even the preachers knew the religion. Christians are beautiful people, but they've been led to feel and haven't been led to see in religion. As a Muslim reading the Bible, I found that most preachers do not preach as Jesus did. Jesus did not say to ask questions He said to seek."

Devil's Mission . . .

(Continued from page six)
conversed, the mission of amusement has claimed no convert.

Now let the appeal be made to those who, repudiating every other method, have staked everything on THE BOOK AND THE HOLY GHOST. Let them be challenged to produce results. There is no need. Blazing sacrifices on every hand attest the answer by fire. Ten thousand times ten thousand voices are ready to declare that the plain preaching of the Word was, first and last, the cause of their salvation.

But how about the other side of this matter—what are baneful effects? Are they also nil? I will here solemnly as before the Lord give my personal testimony. Though I have never seen a sinner saved, I have seen any number of backsliders manufactured by this new departure. Over and over again have young Christians, and sometimes Christians who are not young, come to me in tears, and asked what they were to do, as they had lost all their peace and fallen into evil. Over and over again has the confession been made, "I began to go wrong by attending worldly amusements that Christians patronized." It is not very long since that a young man, in an agony of soul, said to me, "I never thought of going to the theatre until my minister put it into my heart by preaching that there was no harm in it. I went, and it has led me from bad to worse and now I am a miserable backslider; and he is responsible for it."

When young converts begin to "dampen off," forsake the gatherings for prayer, and grow worldly, I almost always find that worldly Christianity is responsible for the first downward step. The mission of amusement is the devil's half-way house to the world. It is because of what I have seen that I feel deeply, and would fain write strongly. This thing is working rottenness in the Church of God, and blasting her service for the King. In the guise of Christianity, it is accomplishing the devil's own work. Under the pretence of going out to reach the world, it is carrying our sons and daughters into the world. With the plea of "Do not alienate the masses with your strictness," it is seducing the young disciples from "the simplicity and the purity that is toward Christ" (R.V.). Professing to win the world, it is turning the garden of the Lord into

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a public recreation ground. To fill the temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway.

It will be no wonder if the Holy Ghost, grieved and insulted, withdraws His presence; for "what concord hath Christ with Belial, and what agreement hath the temple of God with idols?"

"COME OUT!" is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for "He suffered them not to speak, because they knew Him." Renounce all the policy of the age. Trample upon Saul's armour. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only and always. Cease to amuse and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one. Give up trying to "please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and intreat, as those who feel the waters of eternity creeping upon them.

Let the Church again confront the world; testify against it; meet it only behind the cross; and, like her Lord, she shall overcome, and with Him share the victory.

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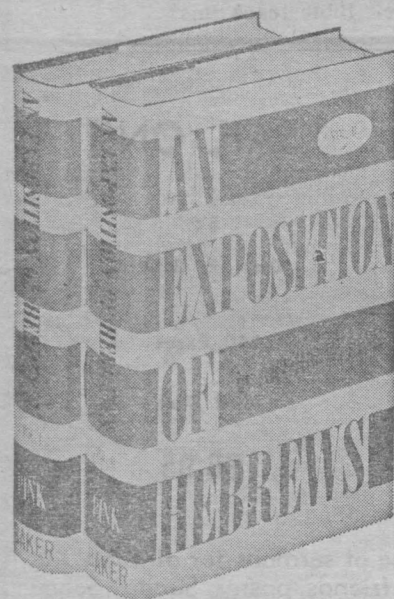
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Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	10,000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Ungodly Preacher's

(Continued from page five)
lect their portion of the meat when it was still raw, and have it "cooked to order." Not only that, but if they did not receive it when they were ready, they would just take it by force. There was nothing sacred about the animal sacrifices to them; they just wanted to fill their own stomachs.

Sons contributed to the apostasy of others: 2:17 says, "... the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord." Men who were in a position which demanded that they be leaders in worship, because of their own sinful condition, had caused others to "abhor the offering of the Lord." Many no doubt said, "If that is religion, then I want no part of it." Too often, we cause men to stumble today, and to "abhor" that for which we stand because of greed, carnality, indifference, a desire to exalt this flesh. But where does the responsibility rest? Well, it all goes back to a lack of leadership at home. Daddy was just too busy with menial tasks to train the boys. And his neglect caused them to contribute to the apostasy of others.

Sons expressed disrespect for authority: 2:25 says, "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him? ..." In other words, if you sin against a man only, that is serious enough, but you have sinned against God! Eli sinned against

God when he neglected to teach his sons to respect authority. Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Oh yes, he might get off the track as he goes over "fool's hill," and he might even be downright rebellious. But, if he was instructed in the nature and admonition of the Lord, then one day, when he is out in a far country, in the midst of famine, eating with the swine of the world, and hating every minute of it, thoughts of Daddy will come back to him. He will remember the comfort, and security of that firm, but loving hand of authority he once knew at home; Hophni and Phinehas could not go back in their memory and recall such a firm hand. Eli was soft. He was negligent. He was indifferent. He had misplaced priorities.

God's judgment was pronounced upon Eli's house: 1. His descendants would be a source of grief to him, 2:33 (2) His sons would die in a day, 2:34 (3) He would be reduced to begging, 2:36 (4) His descendants would have a shorter lifespan, 2:33.

How many preachers, great preachers, tremendous pastors, outstanding denominational leaders, have had to suffer a broken heart because of an ungodly child, all because they were caught up in the things of the temple, and had no time for the children? A sad commentary indeed, to the reputation of a ministry. I heard the testimony of a prominent pastor's daughter, who was saved later on in life. The church flourish-

ed, but the daughter nearly perished.

Now, saved preachers' "kids." Let's put the shoe on the other foot: If you truly know Jesus as Saviour, you can make or break your Daddy's ministry. Just because Daddy had a responsibility to raise you, does not mean that you are unaccountable to God. Has your Daddy's ministry suffered because of your rebellion and ungodliness? I am afraid there were times when mine did! And that is an awful weight for any son or daughter who knows Christ to carry around.

Proverbs 17:25, "A foolish son is a grief to his father, and bitterness to her that bare him."

Proverbs 23:13-14, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die."

"Thou shalt beat him with the rod, and shalt deliver his soul from hell."

—BAPTIST TRUMPET, February 7, 1979.



What About Taiwan?

(Continued from page four)

Its 208-page report stated: "It would seem difficult to recall a case in which ruthless suppression of man's essential dignity had been more systematically and efficiently carried out." As to religious freedom, the report describes a "ruthless efficiency in all the familiar techniques, even to the point of wanton killings of the religious, viz., lamas and monks." (Human Events, January 27, 1979).

Is it any wonder that Taiwan refuses to negotiate reunification with the communist mainland? Would you?

Is Mr. Teng a reliable man to be making promises about the future well-being of 17 million Taiwanese? Hardly. He's changed ideological positions several times since 1960 when in the "Peking Review" of May 24th he lambasted "U.S. imperialism as the No. 1 enemy of world peace" and hailed the Soviet Union as head of the "Socialist camp." Since then, he has wavered hot and cold, pro and con—all depending on his objective. His latest position is anti-Soviet and pro-American.

Fifth Question: What else? For one thing, we heard Candidate Carter promise at least four times before he was elected President that he would always include Congress, the American people and our allies in his foreign-policy decisions, and not to negotiate in secret. He ignored these promises. Unfortunately, he also has revealed that the U.S. is not a reliable ally. Can Israel, Japan, South Korea and our other allies depend on us now? (John Lofton, Jr., January 13, 1979).

We agreed to all principal demands of the PRC for normalizing relations: sever our relations with Taiwan, remove U.S. troops and break the Defense Treaty. In return, we were allowed to terminate the treaty with one year's advance notice to Taiwan—just what the treaty called for anyway—and this would serve as the PRC's "concession" to us. We apparently made no real effort for a status quo on Taiwan, even knowing how badly Red China needed us.

Yes, Washington's Farewell Address cautions us about foreign alliances and the danger of straying from our own duty and interest. Our treaty with Taiwan is designed to counter communist world expansion. Isn't such a treaty related to national survival?

Washington also counseled for "good faith and justice toward all nations" and "So far as we have already formed engagements let them be fulfilled..." Further, in regard to keeping commitments, "I hold the maxim no less applicable to public than to private affairs that honesty is always the best policy." It even seems that Washington had a Taiwan situation in mind when he said: "Taking care always by suitable establishments on a respectable defense posture, we may safely trust to temporary alliances for extraordinary emergencies."

PINEHAVEN BAPTIST CHURCH COLUMBUS, MISSISSIPPI

TENTH ANNUAL BIBLE CONFERENCE

MARCH 13-15, 1979

The meeting house of Pinehaven Baptist Church is located on Highway 69, South-southwest of Columbus, three miles from Highway 82 East.

MORNING SESSION — TUESDAY, MARCH 13, 1979

- 9:45 A.M. Bible Conference Convenes
10:00 A.M. A BAPTIST DISABILITY ----- Ray Hiatt
Hollywood, FL
10:40 A.M. WE PREACH NOT OURSELVES ----- Robert Jaynes
New Caney, TX
11:20 A.M. CALL A SOLEMN ASSEMBLY ----- Norman Hester
Milry, AL

AFTERNOON SESSION

- 1:20 P.M. THE HOME IN THE ECONOMY OF GOD -- Dale Atkinson
Canon City, COLO
2:00 P.M. HOW TO MEASURE A TRUE CHURCH ---- Hubert Sapp
Chicago, IL

EVENING SESSION

- 7:00 P.M. Song and Prayer Time
7:15 P.M. BIBLICAL BAPTIST MISSIONS ----- Herb Hatfield
Trinidad
7:55 P.M. THE DOCTRINES OF GRACE IN THE BOOK
OF JONAH ----- Jacob Bagby, New Carlisle, OHIO

MORNING SESSION — WEDNESDAY, MARCH 14, 1979

- 9:45 A.M. Conference Reconvenes
9:55 A.M. ELECTION: THE SPRING OF OUR
SALVATION ----- Angel Alejandro, Rio Piedras, P. R.
10:35 A.M. FREELY JUSTIFIED ----- J. C. Settlemoir
Jamestown, IN
11:15 A.M. THINGS THAT ACCOMPANY
SALVATION ----- Leroy Rhodes, Chicago, IL

AFTERNOON SESSION

- 1:20 P.M. BEING FILLED WITH THE HOLY
SPIRIT ----- Gordon Buchanan, Griffin GA
2:00 P.M. THE WAY OF THE TRANSGRESSOR
IS HARD ----- Phillip Potter, Rogersville, AL

EVENING SESSION

- 7:00 P.M. Song and Prayer Time
7:15 P.M. COMING TO CHRIST ----- J. E. Huffman
Duncan, OK
7:55 P.M. THE FOUNDATION FOR FALSE
RELIGIONS ----- George Starling, Winter Haven, FL

MORNING SESSION — THURSDAY, MARCH 15, 1979

- 9:45 A.M. Conference Reconvenes
9:55 A.M. PREDESTINATION, ESSENTIAL TO
HOLINESS ----- Richard Farnham, Zionsville, IN
10:35 A.M. THE HARMONY OF THE LAW AND THE
GOSPEL ----- Tom Sollosi, Glenville, GA
11:15 A.M. THE DOCTRINE OF REPROBATION -- B. A. Langford
Pasadena, TX

AFTERNOON SESSION

- 1:20 P.M. REASONS FOR REACHING THE
REPROBATE ----- Hal Brunson, Helena, ARK
2:00 P.M. PASTOR'S DUTIES TO FLOCK, FLOCK'S
TO PASTOR ----- Bruce Morgan, Paris, TN

EVENING SESSION

- 7:00 P.M. Song and Prayer Time
7:15 P.M. PERPETUITY: DOES THE BIBLE
TEACH IT? ----- Medford Caudill, Covington, IN
7:55 P.M. WHO IS THIS LEANING UPON HER
BELOVED! ----- James Green, Washington, IL

The Bible teaches us that righteousness exalts a nation and that sin is a reproach (Prov. 14:34). We are both sinful and cowardly to surrender the Christians and others in Taiwan to communist slavery. Business, trade and Coca-Cola are not everything!

We believe that the termination of the Defense Treaty with Taiwan was both illegal and dishonest. And further, we should demand that the matter be referred to the U.S. Senate for advice and consent in ac-

cordance with the procedures now established in the law and in the U.S. Constitution.

Some contend that the United States is being carried along by the "great forces of change in the world" and must accommodate for its own survival. This sounds like situation ethics. If we surrender principle and honor, we abandon the very things that guarantee our survival as a great and strong nation. Doesn't history and the Bible teach this?



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