

Being good only on Sunday is bad.

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THE "SPECTRE"

RAY HIATT  
Hollywood, Florida

PART I

"But ye have not so learned Christ (Eph. 4:20).

I have been fascinated by the doctrine of "The Priesthood Of The Church" for years even though I know that it was a dogma that was tinctured with an uncommon amount of imagination and invention. I had never studied

what follows are my impressions. My impressions not only of the book but of the entirety of the doctrine as well.

I have studied this book and doctrine willing to be convinced. I have studied it without pre-conditions and without prejudice. If there was evidence I sought it. If there was truth I quested for it. If there were blessings I eagerly desired them.

The author of the book and the men that I personally know who believe in "The Priesthood Of The Church" are gifted men and of superior quality. Nothing in this overview is meant to impugn either their motives or their integrity as devoted servants of The Most High God.

But, alas, different men frequently see the same subject in different lights. A clinical psychologist once said that in scientific investigation a scholar's "Intention regulates his Attention." The promoters of the "Priesthood" have as their Intention to prove that Christ's church is a priest so therefore, it is understandable that their Attention is given to shadows, suppositions and assumptions.

I really owe a debt of gratitude to the author for setting forth in concise form the belief of the "Priesthood Of The Church." Before reading the book I had only a scattered knowledge of the subject that was gleaned from pulpit sermons and private conversations alone. I am thankful to have the (Continued on page 6, column 4)



RAY HIATT

the subject in any great depth until recently when I received a copy of a book on the subject from a venerable minister of Christ. Upon receipt of the book I said that I would study it carefully and then scribble out my impressions. This then is the scribbling and

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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

Vol. 49, No. 17      ASHLAND, KENTUCKY, MAY 5, 1979      WHOLE NUMBER 2221

THE IMPORTANCE OF CHURCH TRUTH

By BERLIN HISEL  
Harrison, Ohio

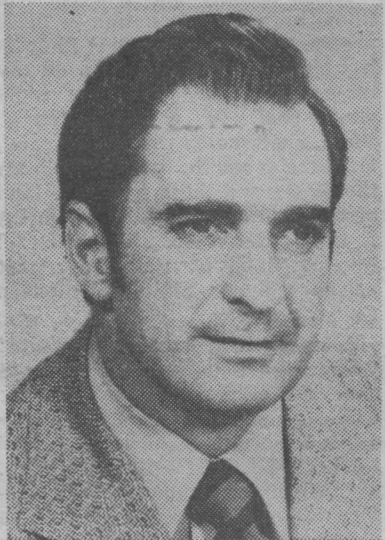
"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). Paul in using the word "pillar" probably had in mind the pillars and monuments that filled the city of Rome. Timothy was probably at Ephesus and could see all the memorial columns of that city in his day. Paul knew what he was writing and Timothy understood what was written.

PILLAR

So that we will also understand we begin with a definition of pillar: "1. a: A firm, upright support for a superstructure: post. b: a column or shaft standing alone esp. for a monument. 2. A chief supporter: prop" (Webster's Dictionary). The word "pillar" describes an elevated column. The word "ground" simply refers to that upon which the pillar or column rests. Pillar and ground seems to be put for column and foundation.

THE PURPOSE OF A PILLAR  
If you had such a structure, what would be its purpose? A pil-

lar would be the instrument by which some object or truth is elevated in order that it may be clearly seen to all who pass near. Near where this writer lives, Wil-



BERLIN HISEL

liam Henry Harrison, the ninth president of the United States, is buried. A huge pillar or monument is erected over his grave. On that pillar is engraved many of his accomplishments for all to see.

The Statue of Liberty is another illustration of this word "pillar." Along many of the coasts of the world are erected lighthouses. The lighthouse is a pillar holding up the light that all might see it and be warned of the coast line. A tombstone or a memorial monument is an example of the meaning of the word "pillar" in our text.

TWO OBSERVATIONS

Before proceeding we need to make two observations. The first is that the pillar and ground are of (Continued on page 3, column 1)

"LOVE"

By JOHN HARVEY

THE MEANS BY WHICH OUR LOVE TO GOD MAY BE PROMOTED.

By contemplating the divine character. "My meditation of him," saith the Psalmist, "shall be sweet: I will be glad in the Lord." He was anxious to act and think according to the will of God; hence he prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14).

To contemplate the divine character affords peculiar interest and spiritual profit to every Christian. The more we know of God and the excellencies of His character, the more we shall be constrained to love Him. Do we contemplate His power? It is illimitable and eternal. He not only flashes the lightnings out of His quiver, and rides upon the wings of the storm, but He can bind the elements and hold the winds in His fist. The prophet Isaiah describes the omnipotence of God, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? It is he that sitteth upon the circle of (Continued on page 4, column 4)

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A BRIEF HISTORY OF INFANT COMMUNION

J. A. KIMBALL

This history of infant communion is not worthy to be further presented than simply to show that it is supported by the same arguments as is infant baptism. Its origin seems to have been coeval with that of infant baptism. The first certain cases of infant baptism that we have are about A.D. 250. The evidence is as certain and as strong that infant communion was practiced by the church as early as it is for infant baptism. Bingham, of the Church of England, a high authority on church antiquities proves that infant baptism was practiced from the fact that infants did commune.

Collman, a distinguished Presbyterian, in his Christian Antiquities: "After the general introduction of infant baptism, the sacrament continued to be administered to all who had been baptized, whether infants or adults. The reason assigned by Cyprian and others for this practice was, that age was no impediment; that the grace of God, bestowed upon the subjects of baptism, was given without measure and without limitation as to age. Augustine strongly advocates this practice, and for authority appeals to John 6:53: 'Except ye eat the flesh of the Son of Man and drink his blood, you have no life in you.' The custom of infant communion continued for several centuries. It is mentioned in the third Council of Tours, A.D. 813; and even the Council of Trent, A.D. 1545, only decreed that it should not be considered essential to salvation. It is still scrupulously observed by the Greek church" (p. 310).

Several ministers of the Methodist church, as has come to my knowledge, have administered to persons dying the Lord's Supper, some of whom were not members of any church; and in one instance, occurring very near me, the dying man was told that without participating in the Lord's Supper he could not enter Heaven, quoting as proof the passage cited by Augustine above. Is it a part of Methodist doctrine that none can be saved without a partici-

pation in the Lord's Supper? Is it by Methodists, or others, frequently given to the dying, either not members of the church or members? If in either case, why?

Jamieson, a distinguished Scottish minister (Manners and Trials of the Primitive Christians), says: "Another peculiarity of theirs arising from an impression of the absolute necessity of this ordinance to salvation—was their admission of persons to partake of it of all ages, and in every variety of circumstances: provided only, that they had received the initiatory rite of baptism. The primitive Christians scrupled not to administer the other Christian sacrament to all without exception, even though they might be altogether unconscious of the service in which they were made to engage. Hence the custom of giving the communion to infants—a custom which, for many ages, prevailed in the ancient church; and as persons of that tender age were unable to eat the bread, the practice early came into use of dipping it in wine, and pressing a drop or two from the moistened sop into the mouth of the babe. Hence, (Continued on Page 6, Column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE FAR EAST IN PROPHECY

(Preached on THE INDEPENDENT BAPTIST HOUR April 15, 1979).

One of the most significant developments of the twentieth-century is the awakening of the nations of the Orient. These one-time slumbering people east of the Euphrates are beginning to stir and to become a major factor in the international scene. Thus far in the history of the world these Eastern nations have had no important role in shapening events in the land of Israel. In spite of past history, Bible prophecy reveals

that the yellow people of Asia will form a great military confederacy in the last days of Gentile dominion. This yellow peril out of the East will march against the land of Palestine at Armageddon.

The Western World was awakened to the military power of the Orient by the Japanese attack on Pearl Harbor on December 7, 1941. In the war that followed the Japanese army, navy and air force controlled the Asiatic scene. It was not until America dropped Atomic Bombs on the Japanese cities of Hiroshima and Nagasaki

that Japan was brought to the point of surrender to the Allied forces. The downfall of Japan was followed by the rise of Communist China and independent India. That the far East poses a threat to world affairs in the future can be seen from America's recent long conflict in Vietnam.

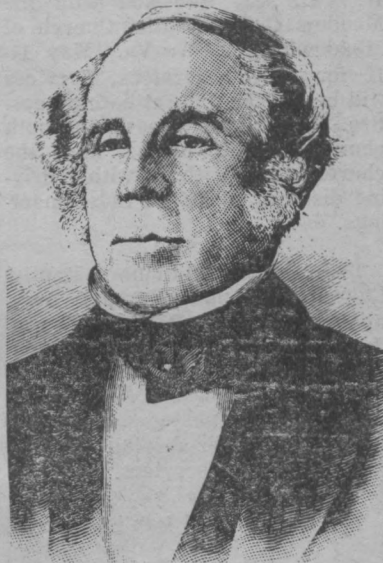
INVASION FROM THE FAR EAST

Daniel, chapter 11, gives a prophecy of the time of the end of Gentile dominion and the destruction of the coming world dic-

believe. To obviate this difficulty, sponsors were restored to, to confess in the name and behalf of the unconscious child. These were and subsequently, called God-Fathers and God-Mothers.

Here first germinated the idea of "federal holiness," first, as vicarious on the part of sponsors for the children in behalf of whom they stood; for those sponsors must be members of the church. The idea was soon transferred from the sponsors to parents. It was too manifest to all who read the New Testament and had recourse to the Mosaic economy for ritual and law in all these matters; hence the law of circumcision was appealed to as settling how old the child must be when baptized; and so one thing after another until baptism was put in the room of circumcision, the covenant of circumcision for the covenant of grace, the Jewish Theocracy blended with the Kingdom of Christ, and Christian parents made to sustain the same relation to the church in behalf of their children, which Jewish parents did in behalf of them to the state.

It required time for all these (Continued on page 8, column 3)



W. C. BUCK



## The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL, Editor  
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 71, Zip Code 41101.

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## BRIEF NOTES

Bro. Theodore Leach plans to conduct religious services in his home, starting May 8, 1979, in hopes of starting a church in Ironton, Ohio. The services will be each Tuesday evening at 7:00 p.m.

The editor will be with the Sandstone Baptist Church of Sandstone, W. Va., May 9-10 and with the Meadow Creek Baptist Church of Meadow Creek, W. Va., May 11-12 for special services. Services will be at 7:00 p.m. at both places. Bro. Leroy Pack is pastor at both churches. The pastor and the churches invite those within driving distance to attend these meetings.

The Midland Missionary Baptist Church of Franklin Furnace, Ohio, and Pastor Harry Balmer will conduct special services May 6-11. Services will be nightly at 7:00 p.m. with Bro. Oscar Mink as the speaker. The pastor and church invite all within driving distance to attend these services.

The Castle Road Baptist Church, 12800 Castle Road, Valley Station, Ky., and Pastor Larry L. Burton will have special services May 28 to June 3. Elder R. E. Pound II will teach on Baptist History and Heritage. The pastor and church invite all within driving distance to attend these services.

## Far East In Prophecy

(Continued from page one)  
tator. Daniel tells of the defeat of Egypt by the King of the revived Roman Empire in verses 36 to 43. In the period just prior to the Second Coming of Christ in the latter part of the Great Tribulation large portions of the world will rebel against the Antichrist. This prophecy is stated in Daniel 11:44: "But tidings out of the east and out of the north shall trouble him." It seems that the tidings out of the east will be a military invasion from the Orient.

The New Testament adds support to the thought of a military invasion from the Orient. In

Revelation 16:12-16 I read: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

This passage reveals the gathering of the kings of the whole world to participate in the last war on earth. The focal point of this battle is said to be Armageddon in verse 16. This refers to the ancient plain of Megiddo, the great battlefield of Palestine.

Notice in verse 16 the phrase, "The kings of the east." This phrase has many different interpretations. The non-literal method of interpretations of this passage are legions. All these conflicting opinions of men refute the foolishness of such erroneous thinking.

As always the most suitable and simple interpretation is the literal. The kings of the east are the kings of nations east of Palestine. This refers to China, Japan, India and other Oriental nations.

Notice the mention of the Euphrates River. This river is referred to 19 times in the Old Testament and 2 in the New Testament. There is never any indication of it having anything but a literal meaning. This river is the historical dividing line between the white man's world and the yellow man's world. Kipling, the British poet, said: "East is east and west is west, and never the twain shall meet." Yet Revelation 16:12 tells us that this dividing line will be wiped out. The Euphrates River will be dried up so the hordes from the Orient can move into Palestine. Genesis 15:18 gives the Euphrates as the eastern boundary line of the Promised Land. An army which marches across the Euphrates to the west by this act invades Palestine.

But who every heard of a river having a part in a military invasion of a country? Let me remind you that the Euphrates was diverted from its usual course through Babylon in the days of Daniel the prophet (Isa. 44:27-28; Jer. 50:38; 51:32, 36-37). The armies of Cyrus marched up the dry river bed and took the city on the night of Belshazzar's feast (Dan. 5). If the drying up of the Euphrates contributed to the downfall of Babylon, why can it not be dried up again and this drying up contribute to the downfall of the revived Roman Empire. Remember that this revived Roman Empire is spiritually and politically identified with Babylon (Rev. 18).

The drying up of the Euphrates is an act of God. I do not think it refers to the declining power of Turkey as some believe. Turkey has receded in power, but I feel the reference here is to a physical act on the part of God. It will be like the time God dried up the Red Sea and Jordan for Israel to pass over without difficulty.

I further believe others are in error in making "the kings of the east" or literally from the Greek "The kings of the sunrising" to refer to Japan's political power alone. The rising sun is the symbol of Japan, but it is more likely the term "rising sun" means the east as indicated in the King James Version. The passage mentions "kings" not just a king. So the prophecy points to the nations of the Orient which includes Japan.

There is another passage in Revelation which indicates the very number of the invading army. I read in Revelation chapter 9, verses 13 to 16: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which

were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand; and I heard the number of them."

Notice the invading hordes are mentioned in connection with the Euphrates River. The number of horsemen is the staggering figure of "two hundred thousand thousand" or two hundred million. There never has been an army of this size in the history of the world. The total number of men on both sides in World War II never exceeded fifty million. But since the population explosion such an army can be assembled. The combined force of China, Japan, and the other Oriental nations would easily be two hundred million. China's regular defense force is 4,000,000 and Japan's 236,000.

Without doubt the prophecies in Daniel 11, and Revelation chapters 9 and 16 refer to a literal battle to be fought in Palestine between the kings of the Orient and the emperor of the revived Roman Empire. The rise of the Asiatic powers in our time strongly indicate we are moving toward the time of the

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Bal. March 31 (deficit)	\$ -997.34

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Receipts	668.50
	\$1,478.27
Expenditures	\$ -848.10
Bal. March 31, 1979	\$ 630.17

end of Gentile dominion on earth. The stage is being set for the coming of the kings of the east for the rich oil fields of the Holy Land.

**CHINA IN PROPHECY**  
The land of China occupies a territory in the eastern part of Asia slightly larger than the United States. China has a land area of 3,691,502 square miles. One-fifth of the population of the earth is Chinese. There are approximately 900 million people living in Communist China. Numerically China is the most powerful nation on earth.

In past generations China has in the main limited her offensive warfare to those areas she considered within her sphere and influence. Her hostilities in Korea, Tibet and Vietnam indicate that she is thinking in terms of more aggressive action in international affairs. She has already entered the Atomic age. China could easily overrun bordering nations and rule them by sheer number alone. Some believe China is just waiting for the call to fight a bloody war to conquer all Asia.

China has plans to expand her territory by overrunning nearby nations. She has her eye on Vietnam and all Korea. She has interest in Sinkiang and outer Mongolia. But most of all she wants to capture the Nationalist Chinese stronghold of Taiwan, which stands as a defiant symbol of anti-Communism.

Communist China has been determined to conquer Taiwan since back in the 1950's. They have always been the bitter foe of this prosperous island republic, which lies just one hundred miles off the coast of the mainland.

Communist China was greatly encouraged in this plot on October 25, 1971, when the UN General Assembly ousted the Taiwan government from the UN and seated them in their place. Since America has now recognized Red China and ousted Taiwan, mainland China frequently speaks of "the liberation of Taiwan."

The greatest blunder in American foreign policy in this century was the betrayal of Taiwan. This was the first time a nation friendly to us was denied recognition. Our President took it upon himself

to cancel the U.S. - Taiwan Mutual Defense Treaty of 1954 which obligated Americans to intervene on the side of the Nationalists should Peking launch a Taiwan offensive. Our going back on our commitment to Taiwan proved to the whole world that America's word is worthless. It delivered a blow to our credibility from which we will never recover in the eyes of our allies and our enemies.

While China at the present has ambition for conquest, she is temporarily held back by three problems—disunity, poverty and a weak industry. These problems restrict her ability to wage war at the present. In order to become a major world power she is seeking new allies of any political stripe who can provide the economic as well as military help she desires to strengthen herself against Soviet Russia. China is turning to America and Japan for help to sell her goods to the free world.

There is only one reference to China as a distinct nation in Bible prophecy. In Isaiah 49:11-12 it is written: "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." The immediate context is about the restoration of Israel to the land of Palestine. Most scholars agree Sinim is modern China.

John Gill relates of Sinim: "Manasseh Ben Israel will have it that the Chinese are intended: China is indeed called, by Ptolemy, the country of the Sinites" (GILL'S EXPOSITOR, Vol. V., p. 289). Gesenius supposes that it refers to the Chinese, and that the country here referred to is Sina or China. DAVID DICTIONARY OF THE BIBLE says on the word "Sinim" that the "most prevalent view is that the Chinese are meant" (P. 769). Jamieson, Fausset, and Brown in their Commentary say: "Sinim—The Arabians and other Asiatics called China 'Sin,' or 'Tchin.' . . . This suits the context which requires a people to be meant 'from far,' and distinct from those 'from the North and from the West'" (Vol. II, p. 246).

There should be little doubt then that Sinim is modern China. Isaiah 49:11 indicates that God makes a way for people to come from afar. This compares with the Lord drying up the Euphrates River to make way for the kings of the East. In Isaiah 49:11 God is making a way in what He called His mountains and highways (Palestine). In Isaiah 49:12 nations are coming to Palestine from afar. Daniel 11:44 tells us of an invasion from the North and East. Revelation 16:12 speaks of an invasion from the East. But it is significant that Isaiah 49:12 mentions people coming from not only the North and East, but it speaks of the far West (the United States and others). Thus again it is seen how all nations will come to Palestine for World War III.

**JAPAN IN PROPHECY**  
The country of Japan consists of four main islands with 143,574 square miles of land area. These islands lie in the North Pacific separated from the Soviet Union and Korea by the Sea of Japan and from China by the East China Sea. Rising from the ashes of total defeat in World War II, Japan today is undergoing a great industrial revolution. Her products fill markets and stores the world over. Her

economic growth rate is one of the highest in the world. Japan is second to the United States in motor vehicle production, and her shipyards lead the world. Her gross national product in 1973 was over 400 billion dollars. The Japanese are the Yankees of the Orient.

Japan is vitally concerned with international affairs. This is because her big industrial powers depend almost entirely upon raw materials from faraway ports. To protect her thriving industry she is rebuilding her naval fleet and air force. Her military strength is 236,000.

Little known to many the Japanese have a big stake in the Middle East. Most of her oil supply comes from there. Japanese businessmen are working for additional interests in rich Middle East oil fields. This includes slices of Red Sea offshore fields, where Japanese investments already total \$83 million.

The relations between China and Japan in the last hundred years have in the main been unfriendly. For a period of fifty years after the Sino-Japanese War (1894-95), Japan was involved in conflicts with China. Japan invaded China

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in the vicinity of Peking July 4, 1937, precipitating war. Only after defeat in World War II did Japan return all seized land to China. But these two century-old foes are becoming good friends. On September 29, 1972, Japan and mainland China agreed to resume diplomatic relations. This was for the purpose of setting the stage for the kings from the sunrising.

Japan is experiencing an enormous religious revival which seems to have a concealed anti-Israel element. The new Buddhist movement (called Soka-Gakkai) is gaining grounds at an alarming rate. In 1930 it constituted 300 members; it now has 15 million converts. As to what part this religious movement in Japan will play in the march toward Israel we can only guess.

**THE ORIENTAL THREAT**  
What kind of military threat would a united Orient be to the Western World? Think of combining the scientific and inventive brain power of Japan with the numerical strength of Communist China? Add to this the other nations of the Orient like India, Korea, Burma, Malaya, Formosa and Thailand. It is to such a united military force of the yellow people that Bible prophecy predicts will come against Palestine.

The stage is set for the marching of the kings of the East. Both China and Japan need the rich oil fields of the Middle East. There is a uniting of the yellow people in the Far East taking place. It will not be long until the Euphrates will dry up in preparation for the coming invasion of the kings of the rising sun. Let true believers lift up their heads and focus their attention on the eastern sky. Any moment we may hear the voice, the shout, and the trumpet of the rapture of the saints.

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## The Importance Of . .

(Continued from page one)

no value apart from what they reveal. In other words the lighthouse would be of no value if it did not have the beacon of light on the top. A tombstone without a name or information would be worth no more than a stump.

The second observation is that the light or words or statue would be of little value without the pillar and ground to hold them up where the passer-by can see them. They need each other to be of value.

### THE METAPHOR

Now, let us work out the metaphor of "the pillar and ground of the truth." Truth is put for the body of truth. It means all the truth, that is, the truth, the whole truth and nothing but the truth. A church is the pillar and ground that holds up or supports "the truth." The Lord's churches are to elevate or hold up the truth of God's Word so that all may be able to clearly see the truth—all the truth. Thus, it becomes very obvious just how important church truth really is.

A church that does not hold up truth so as to make it visible to all is useless. It is like a tombstone with no name or epitaph. You can easily see if a church were invisible it would be good for nothing for it could not support the truth. You would fear to cross a bridge that you were told had invisible pillars.

### BOTH ARE NEEDED

This age needs both the church and the truth. Either one without the other will not do. We need churches today who will preach all the truth and hold to it. In so doing a church becomes like the lighthouse. It acts as a warning to those who are in danger and a comfort to those who are nearing home.

### THE BUCKET

As a small boy, I remember that our household was supplied with water drawn in a bucket from the well that my father had dug. When the well was dry, water had to be carried a long way in the bucket. Many times the bucket would get a hole in it. Before one could get to the house all the water would have leaked out of the bucket. The only way to remedy this was to get a new bucket.

As the bucket was a container for water, the church of the Lord Jesus Christ is the container for the truth. One who is faulty on church truth will eventually lose other truth. If the pillar and ground falls, all truth will fall, for truth will have lost its support. This article will show how men have tried to hold up the truth without the Lord's churches and have failed and how these who have given the truth to the care of the local churches have succeeded.

### MARTIN LUTHER 1483 to 1546

Martin Luther preached salvation by grace. He came to prominence preaching justification by faith apart from any and all works of the law. On October 31, 1517, he nailed his ninety-five theses on the castle church at Wittenberg. In that thesis he said that penance was repentance, not priestly confession and satisfaction. He de-

died the Papal authority and preached the mortification of the flesh. Luther was brought before the Diet of Worms where he was asked to retract some of his writings. He replied, "Unless I shall be convinced by the testimonies of the Scripture or by clear reason, . . . I neither can nor will make any retraction, since it is neither safe nor honorable to act against conscience; Here I stand! God help me! Amen!"

Separating himself from the Roman Catholic Church, Martin Luther started the Lutheran Church in 1520. Luther had much truth. The early Lutheran churches had much truth but look at what they believe today! They do not hold to salvation by grace and justification by faith as Luther did. Lutherans are hardly to be distinguished from Romanism today! Why? Martin Luther's bucket had a hole in it. His pillar and ground were faulty. He believed in some big universal invisible thing he called a church. Without the local church to support or contain the truth what truth he began with has fallen or leaked out from the Lutherans of today. See how important local church truth is!

### JOHN CALVIN 1509-1564

John Calvin believed in the doctrines commonly known as the doctrines of grace. He preached eternal security and his "Institutes of the Christian Religion" is a good defense of most of the faith. John Calvin feared no opponent. He proclaimed the great doctrines like the inspiration of the Scriptures, the Virgin Birth and the Trinity and would have died to defend any of them.

John Calvin established the Presbyterian Church in Europe in 1520. They were staunch defenders of much truth in those days. What do Presbyterians in general believe today? Not what Calvin did! They are headed, in the majority, for a reunion with the Papacy. Why? Because Calvin's bucket had a hole in it. His pillar and ground were faulty. Without the proper container (the local church) to hold the truth it leaked out.

### JOHN KNOX 1513-1572

John Knox was a Presbyterian in Scotland. He, too, was a defender of the faith. Mary, Queen of Scots feared John Knox more than an invading army. Scotland experienced a great revival in his day. Alas! His bucket had a hole in it. He did not believe local church truth and without the right pillar the truth fell in Scotland!

### JOHN WESLEY 1703-1791

John Wesley, though an Arminian, had a great zeal and possessed much truth. He founded the Methodist Church in 1740. The Methodists of today believe little of what Wesley believed. Their truth ran out because Wesley's bucket leaked. He did not believe the truth of the local church, so therefore had no pillar and ground to hold up the truth he did believe. Remember, both the truth and the church are needed.

### DWIGHT L. MOODY 1837-1899

More recently in history we observe a man they called "Mr. Moody." This man was phenomenal. He preached the gospel all over



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For May 13, 1979

1 Peter 4:7-11.

In anticipation and realization of the consummation of this age, God's children are exhorted to live accordingly.

### VERSE 7

"But the end of all things." Both the creation and those having the first fruit of the Spirit are groaning and traveling, waiting for the manifestation of the sons of God (Rom. 8:19-23). There will be a consummation of this age. Jesus in His commission to the church in Matthew 28:20 said: "Lo, I am with you always, even unto the end of the world," or really this age. This end has to do with the catching up of the saints (I Thess. 4:16, 17). It has to do with the Gentile nations (Dan. 2:44). It has to do with all events up until the new heaven and the new earth.

"Is at hand." Surely we can see the day approaching. James reminds us, "the coming of the Lord draweth nigh" (James 5:8). The writer of Hebrews says, "Yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37). The writer of Revelation says, "The time is at hand." So we are constantly reminded of the rapid approach of the close of this age. The event is certain, the time is short.

"Be ye therefore sober." Here, we have the application for the saint who is "looking for that

the world. Thousands came to hear him proclaim the gospel. But what happened to the work he did? Where are churches today that he started? He had no church truth to support or hold up the truth he did preach. So after his death his work regressed. A contemporary of Moody was Billy Sunday (born 1863) whose ministry is about the same.

### CHARLES HADDON SPURGEON 1834-1904

The work of Charles Haddon Spurgeon is well known. He has been characterized as the greatest preacher since Paul by many. He built the largest church of his day wholly on preaching. He expounded the doctrines of grace. On October 28, 1887, he led his church to withdraw from the Baptist Union because of the modernism that had crept into it. A more famous defender of the truth is hard to find.

What was Spurgeon's overall view of the church? He believed in a universal invisible church. What were the results of that faulty belief? After the death of the famous preacher the church extended A. T. Pierson a call to become pastor. Pierson was a Presbyterian—a baby baptizer. Pierson was a close friend to Spurgeon and had been occupying the pulpit of Metropolitan Tabernacle much of 1891-1893. A clause inserted in the deed of the property resulted in Pierson being dismissed. The clause stated that the pastor of the church must be a Baptist. The wise Baptist deacons had that clause placed in the deed. Not long after his death the church voted back into the union. When truth must depend upon a man to hold it up it will fall after his death. If truth is depending upon a church to hold it up the support will be stronger.

### WILLIAM BOOTH 1829-1912

General Booth founded the Salvation Army. Booth was a man of great principles and held to much of the body of truth. The Salvation Army of today is not what Booth had in mind. Today it is a professional, social, begging agency. How we could wish Booth had taught church truth. His bucket leaked; his truth ran out.

### WILLIAM FRANKLIN GRAHAM 1918 -

This man is known often in evangelical circles as ecumenical Billy. He preaches to larger (Continued on page 4, column 3)

blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). For the child of God to be careless or indifferent is a mark of unexpectedness and unpreparedness. To be sober means to show the proper attitude towards material and physical things and to look upon them with the understanding that they are only temporary and secondary. It means to "seek first the kingdom of God and His righteousness." It means to tread softly and reverently on this earth.

"And watch unto prayer." "Watch and pray" and "watch unto prayer" are both needful. Peter has already mentioned about the saints' prayers being hindered (I Pet. 4:7). How we need to heed Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Also Philippians 4:6: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Notice also prayer here is in the plural.

### VERSE 8

"And above all things." Peter calls attention to that which should crown all our words and works.

"Have fervent charity" (or love). Without which, "I am become as sounding brass, or a tinkling cymbal . . . I am nothing . . . It profiteth me nothing" (I Cor. 13:2, 3). The kind of love that stretches every fiber of our being to please God and to minister to the needs of others.

"Among yourselves." Pure love is to prevail in the assemblies of the saints, "especially unto them who are of the household of faith" (Gal. 6:10). "The members should have the same care one for another" (I Cor. 12:25).

"For charity (love) shall cover the multitude of sins." Therefore "charity (love) suffereth long, and is kind; charity (love) envieth not; Charity (love) vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hop-

eth all things, endureth all things. Charity (love) never faileth" (I Cor. 13:4-8). Love neither provokes or promotes sin, for it always seeks to cover it by the proper solution. It neither aggravates or agitates sin. All sin among the saints would die and be buried if dealt with in love. So may we "let brotherly love continue" (Heb. 13:1).

### VERSE 9

"Use hospitality one to another." The saints are to be given to hospitality, especially the bishops, or pastors (I Tim. 3:2). Surely God's people should be "lovers of hospitality" (Titus 1:8). To reach out our hands and our hearts in love in sharing our homes to minister to the needs of the fellow saints is true hospitality.

"Without grudging." We should be hospitable without regret or sorrow, but cheerfully. Compare (II Cor. 9:7).

### VERSE 10

"As every man hath received the gift." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17). The greatest of these gifts is the Lord Jesus Christ, (II Cor. 9:19), and eternal life through Him (Rom. 6:23). In salvation, we have the Holy Spirit given unto us (Rom. 5:6). Then we have gifts given in order for the advancement of the church (Rom. 12:6; I Cor. 12:4-6). Here, we have the gift of love emphasized and the exercise of this love in hospitality.

Therefore, "Even so minister the same one to another." Be active in caring for the needs of each other (Acts 2:45).

"As good stewards of the manifold grace of God." The children of God have been entrusted with the goods of the Heavenly Master and are accountable unto Him for their proper use (Luke 12:42; I Cor. 4:1,2). Who can fully understand the fulness of the manifold grace of God? Surely it is diversified and many folded.

"If any man speak, let him speak as the oracles of God." The oracles of God are the Divine utterance or revelation of God. So man is to live "by every Word that proceedeth out of the mouth of God" (Matt. 4:4). How blessed our churches would be if every teacher and preacher would speak or teach only of the oracles of God. Many of our church members fall under the category of Hebrew 5:12. To speak as the oracles of God is to speak with authority.

"If any man minister, let him do it as of the ability which God giveth." Like Paul, we could then say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The call to service is from God (Acts 9:15).

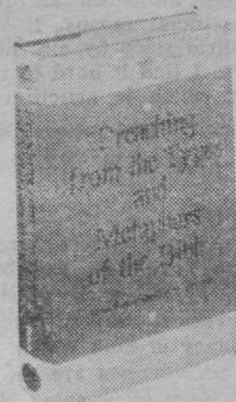
"That God in all things may be glorified through Jesus Christ." So, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). What a worthy goal for any Christian or church. This would do away with pride, jealousy, envy, and strife.

"To Whom be praise and dominion for ever and ever. Amen." Here, we have the heart cry of the spiritual child of God as he exalts and magnifies the Tri-une God. This is a result of seeing Him high and lifted up (Isa. 6:1-3). It is the result of knowing what He has done for us (Psa. 103:1,2). "O come let us worship and bow down" (Psa. 95:1-6).

Conclusion: What a glorious note to conclude any sermon, lesson, or song.

## THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

His books were for a long time found only in used book stores. We are happy to offer his book on the parables in a new printing by Kregel Publications.

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THE BAPTIST EXAMINER  
MAY 5, 1979  
PAGE THREE

## WORD STUDIES

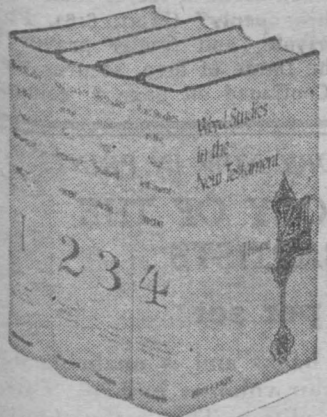
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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Is hypnosis mentioned in the Bible? Can the use of hypnosis be reconciled with Christianity?"—Oklahoma City, Okla.

JAMES HOBBS  
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McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



As far as I know it is not in the Bible at all. The word "sorcery" is, but it deals with mostly so-called magic. (See Acts 13:6,8; 8:9; 9:21).

For the life of me, I can't see why anyone would want to use hypnosis for any reason, and especially in connection with Christianity. What would you do, hypnotize a person into living for the Lord? If they had to be made to do it then I wouldn't want them. The Bible says "set your affection on things above, not on things on the earth" (Cor. 3:2).

Actually, I think we had better leave all that stuff alone because I would be afraid that it is of the devil.

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Is hypnosis mentioned in the Bible? No. In ancient time hypnosis was used in pagan religious services and by magicians. The practice of magic and sorcery are condemned by the Bible (II Kings 9:22; II Chron. 33:6; Jer. 27:9; Isa. 8:19; Rev. 9:21, 21:8; Ex. 9:11). I do not mean to imply hypnosis is wrong simply because the pagans and magicians used it, the cults use the Bible, or rather misuse it, but their mishandling of the Bible does not in any degree diminish its true value.

My skepticism concerning hypnosis arises out of the fact that hypnosis has to do with mind control, and it is in the area of mind control that the devil is fully occupied. Acts 14:2 says: "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." "The god of this world hath blinded the minds of them which believe not" (II Cor. 4:4). The sciences of psychology and psychiatry (both use hypnosis) may be beneficial to the world, but the Christian who has his mind fixed on Christ has peace of mind,

and needs not their services. "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). The perfect antidote for mental perplexities is faith in God, and faith in God will lead the burdened saint to God in prayer. The result being, not a shattering of peace, but a solidifying of peace and composure. "Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6,7).

Troubles should not get us down, but up to God in prayer. Sigmund Freud invented psychoanalysis but it was God that created the mind, and I am convinced that He who created the mind knows more about it than he who studies it having only a depraved intellect to guide him. Hypnosis is yet a matter of theory in the practice of medicine (physiological), and if it is proven to have merit it could like anesthesia render a real service to suffering mankind. Yet I fear the use of hypnosis to delve into the minds of men is an attempt by man to steal some of the secret things which belong to God.

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So far as I am able to know there is no mention of hypnosis in the Bible. However, I find it hard to reconcile the use of hypnosis with Christianity in any way. I have tried to find some relationship between hypnosis and hypocrite. The two words do come to us from the Greek language. However, hypnosis comes by way of the new Latin, and hypocrite comes to us by way of late Latin from the French language, but modern French got it from the old French language. Both words come to us from the Greek language, but they come by different routes.

In some ways hypnosis resembles hypocrite. They are both opposed to that which is real, or natural. The hypnotized person is asleep, but his sleep is brought on by artificial means. It is not real, natural sleep by any means. Therefore, I find it hard to reconcile that which is artificial with

that which is real and natural. There is nothing artificial connected with true Christianity.

## The Importance Of . .

(Continued from Page Three)  
crowds than anyone we know. This writer very well remembers when "Billy" preached separation and salvation much stronger than he does now. These past fifteen years much of the truth he stood for has fallen. His moderate views about the Jews and Roman Catholicism are far from what they were a decade ago.

Why is this so? Billy does not believe in the local church. He stated at Expo 72 in Dallas that our young people had made an end run around the church to Christ. He is one of the greatest enemies to church truth that has ever lived. What truth he has without the "pillar and ground of truth" to support it, will fall. His message of salvation will change too.

Graham's kind of ministry will depend upon another man to take his place. As the years come and go his work will resemble that of Moody and Sunday before him. He should be (and they should have) establishing churches to propagate truth instead of ridiculing local church truth.

## THE OTHER SIDE OF THE COIN

It is very revealing when we take a look at a few men who believed in and preached the truth concerning the Lord's church. Their names will be familiar to many. They are not as famous as those who have been mentioned thus far. There is a very good God-honouring reason for their obscurity. They believed that honour is to be brought to Christ through the local church (Eph. 3:21). When men preach that the church is the true pillar and ground for the truth they do not receive any glory. The light shines not upon them but upon the whole body of believers. While these names mean little to many here on earth, they will be men richly rewarded in heaven as a part of the Lamb's bride.

JAMES ROBINSON GRAVES  
1820-1893

It should be noted by his dates that he was contemporary with Moody, Spurgeon and Booth. His name may seem very small when placed alongside theirs but while their names were becoming famous Graves was exalting the church. He was placing fame where it should be placed. His influence was and is very great. This writer considers him to be one of the greatest Baptists ever to live in America.

He wrote book after book on church truth. He wrote against alien immersion. He even baptized his own mother because her baptism before was not Scriptural. He defended close communion. He preached the ordinances as being church ordinances and not Christian ordinances. Baptists are strong through the South because of his teachings. Many churches that were in existence when he lived are existing today, preaching exactly what they preached back then. This is not true of the churches influenced by the other men mentioned in this article.

Wherein is the difference? The container for truth that Graves had did not leak. The "pillar and ground" he preached was the Biblical one—the local church. Baptists under his influence are not headed toward a reunion with Rome!

The writings of J. R. Graves are available today. We recommend them very highly for everyone desiring to know church truth. How important it is! It is the "pillar and ground" of truth.

BENJAMIN H. CARROLL  
1843-1914

Here is another man contemporary with the great name evangelists of the past. But this man was no universal church man or free lance evangelist. This explains why his name may be a little less familiar than the others. He, too, made famous the local church.

This man was a former Texas Ranger during the Civil War who enlisted in the army in 1862. After the war he received his B.A. from Baylor and a M.A. and D.D. from the University of Tennessee. He was converted in 1865.

He organized Baylor Theological Seminary in 1905. He led in the founding of Southwestern Baptist Theological Seminary in 1908 and served as its president until his death in 1914. His work, "An Interpretation Of The English Bible," is a must for the Baptist student. Baker Book House has done the world a great service bringing it back in print.

The churches Carroll preached in and influenced in his day are, for the most part, preaching and teaching exactly the same things today. Why? Carroll's bucket had no hole in it. He left truth to be held up, not by himself or another man, but by the local church.

CLARENCE O'NEIL WALKER  
1890-1968

The great defender of "church truth" in our own age was Clarence Walker. His name will not be as famous as Sunday, Moody, Spurgeon and others but the truth he preached will survive much longer than the truth the others preached if the world stands. Clarence Walker preached about the "pillar and ground" of truth. He did this by the printed page and radio. Under his leadership his church, the Ashland Avenue Baptist Church of Lexington, Kentucky, started a college, The Lexington Baptist College, where men are taught to give glory to Christ through the local church. A great number of graduates of that school are teaching that great truth to their churches.

Churches who are given the truth and trusted with it will keep on preaching that truth long after the man is gone. The Ashland Avenue Baptist Church still publishes the truth under the leadership of her present pastor—Ross Range. We pastors come and go. If we think ourselves as the "pillar and ground" of truth our work will not be permanent. Let us be very careful to preach and teach our people about the "pillar and ground" of truth which is the local church. Church truth is important.

## "Love"

(Continued from page one)

the earth, and the inhabitants thereof are as grasshoppers; that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Do we contemplate His wisdom? The sun, moon, and stars declare it; spring, summer, autumn, winter, day and night evince it: "Day unto day uttereth speech, and night unto night sheweth knowledge."

"The heavens declare Thy glory, Lord,  
In every star Thy wisdom shines."

Do we reflect on His works and munificence? The granite mountains, the green clad hills, the

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verdant valleys, the calm lake, the heaving ocean, the cooling breeze, the mild breath of spring, the silent dew, the refreshing shower, the ripe fruit, the golden grain all manifest the works and munificence of God. Do we contemplate His love? How charming is the theme! "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins" (John 4:10). Here is love immeasurable and unsurpassed.

"Could we with ink the ocean fill,  
And were the skies of parched ment made;  
Were every blade of grass a quill  
And every man a scribe to trade;  
To write the love of God above  
Would drain the ocean dry;  
Nor would the scroll contain the whole  
Though stretch'd from sky to sky."

Our love to God will be further promoted—

By an intimate acquaintance with the Scriptures. "Search the scriptures," diligently, seriously and frequently; they are the rule of our faith and practice, our directory and guide to the heavenly world. None ever followed their instructions and were lost, founded, or struck on the rocks of error. The Scriptures are a mirror in which the divine attributes are exhibited, and the divine purposes revealed. Scriptural knowledge reduced to practical purposes, is the most important knowledge the results of which are the most glorious and beneficial; it strengthens the principle of love and gives us clearer views of God.

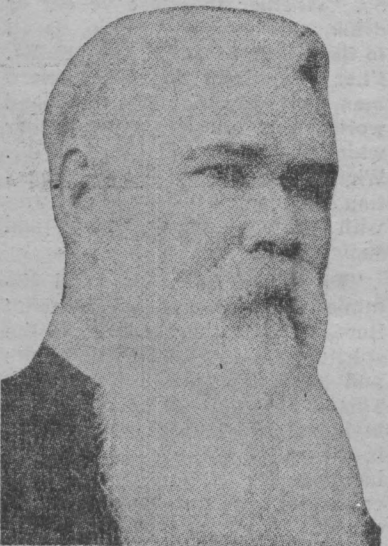
"The rolling sun, the changing light,  
And nights, and days, Thy power confess;  
But the blest volume Thou hast writ  
Reveals Thy justice and Thy grace."

By frequent intercourse with God. We cannot urge too earnestly the necessity and importance of prayer. It should be personal, fervent, importunate, and confidential; this will give exercise to all our Christian graces, and bring us into communion with the Most High. The advantages of private prayer are great. "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). Public, private, and family prayer fan the flame of love, secures the

(Continued on page 5, column 2)

## AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely

known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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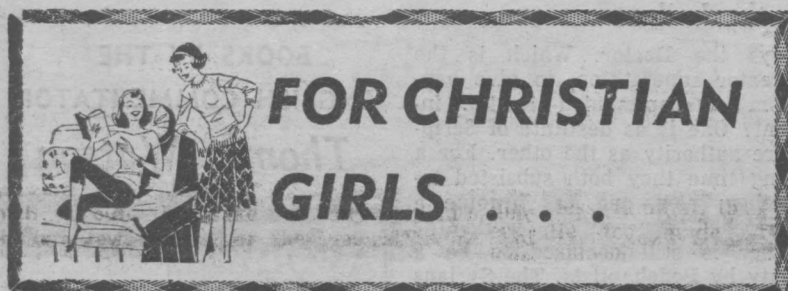
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THE BAPTIST EXAMINER

MAY 5, 1979

PAGE FOUR





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.

### GOD'S PLAN THE BEST

NANCY K. POTTER

The English class at Central High school was filled to capacity and several visitors stood at the back of the room. A feeling of expectancy hung in the atmosphere. Karen Michaels looked at Midge and smiled nervously.

"Ready to win this debate?" she whispered. Midge nodded as Miss Canton, the teacher, rose from her chair at the front of the classroom. Students sat ready to take notes on the debate. Visitors leaned against the wall or propped themselves on the edge of tables. The bell rang as Miss Canton spoke.

"I think we'll all find this debate to be a close challenge between opposing viewpoints. Please give our speakers your complete attention," she paused to look around the room. "Sandra and Chris will take the pro-ERA position—Midge and Karen will debate them. Ready girls?"

Karen looked down at her notecards and prayed silently. The first opponent was well-prepared with statistics on equal rights cases won recently in the United States. She presented facts that seemingly upheld the good of ERA. Karen knew the appeal for equal pay and women in political offices would sway the opinion of the class. Glancing at her opponent, she was secretly glad that Midge and herself were dressed as femininely as possible. Their opponents were clad in blue jeans and casual shirts.

While Midge walked to the front of the room, Karen glanced about her. Several students lifted their eyebrows in approval of her stylish but modest dress and highheeled sandals. Her words against ERA were spoken sweetly but with conviction. She held the entire class's attention with anecdotes of old-fashioned courtesy and well-known women in history that never tried to overstep their God-given role. Midge pointed out that many ERA supporters were married and most expected common courtesies of

their husbands and other men; that although they wanted equal rights, they didn't want to lose their "rights" as the weaker sex. A contradiction, Midge smiled. Miss Canton nodded thoughtfully and scribbled something in her notebook. Midge took her seat amidst a low murmur of voices in the room.

The rebuttal speech was most important to Karen. She stood quietly behind the lectern for a moment as the second speaker from the other team took her seat. It was unfair, Karen thought, for the girls to have tackled a large ERA poster directly behind where she now stood. Its message blurted forth in loud colors on a white background. She knew she must take the attention of the class away from that poster.

"I'd like to read a story that all of you are probably familiar with," Karen began softly. "It's the story of the very first man and woman that ever lived. I believe we have to go back to the very beginning of time to find the correct pattern for our lifestyles today." Several people in the room shuffled their feet uncomfortably as she opened the Bible and began to read. Others sat up respectfully.

"Being created female," she later brought her speech to an end, "was not a curse or a shame. God made man and woman differently for a purpose. There are many things a woman can do better than a man," Karen smiled, "but equally so, there are many things a man can do better than a woman. God made Eve to complement Adam. Women today are to be the same way. When husband and wife work together, both are winners; when they compete against each other, neither wins."

Midge squeezed Karen's arm excitedly as they left the classroom together.

The vote was a close one," she sighed happily, "but Miss Canton said the majority of the class felt our arguments were stronger; more balanced and well prepared. She said the other team depended too strongly on emotional appeal."

Karen nodded happily and then sobered. "Even if we had lost the debate Midge, we would have been right according to God's viewpoint," she paused at her locker. "That's what counts in the long run."

READERS: We place ourselves in a dangerous position when we try to go against God's plan for our lives. Titus 2:4-5 reads: "... teach the young women to be sober (wise), to love their husbands, to love their children, to be discreet (wisely cautious), chaste (pure), keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." ERA and Women's Lib is a rebellion against God. Other verses to use are the following: Genesis 2:18-25, I Peter 3:1-7, Ephesians 5:22-24, Colossians 3:18 and Proverbs 31:10-31.



"Love"

(Continued from page four)

vine favour, and increases our happiness. Having noticed the nature, manifestations, and means by which our love to God may be promoted, we will conclude this address with an inquiry, a caution, and a warning.

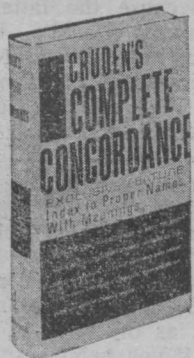
Are we cultivating the fruit of the Spirit? Let the importance of the subject lead us to self-examination and humility. We might have been the subjects of Jehovah's displeasure, in consequence of our rebellion against Him; but

He hath loved us and procured eternal redemption of us. We were enemies, but now we are reconciled to God through the death of His Son. When reviewing our past conduct as professing Christians, we discover many imperfections and omissions of duty. Is there not sufficient cause of humiliation before God? And should we not individually pray, "Create in me a clean heart, O God; and renew a right spirit within me"? Let the love of God stimulate us to renewed exertion in His cause.

Let it be observed, at all times, that the principle by which we are actuated is that of love; and that all our words, works, and dealings are pervaded by a spirit of love. Let us breathe the atmosphere of love, aim at high attainments in religion, and a diligent cultivation of the celestial principle explained and enforced in this address. Let our time, talents, and influence be enlisted in the prosecution of our heavenly vocation. "Let brotherly love continue."

How glorious will be the result when love shall universally triumph! Hail, happy day! "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of

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righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil 1:9-11).

A caution. This may be necessary to check delusion. The Pharisees were proverbial in their professions of love to God, but in works denied Him. They wore broader phylacteries and longer fringes to their garments than other people. They aspired to the chief seats in the synagogue; were highly gratified when greeted in the markets with Rabbi, Rabbi, or Master, Master. They repeated long prayers in public places; compassed sea and land to make proselytes; were remarkably strict in the payment of tithes; cleaned the outside of the cup out of which they drank, and the dish that contained their food; built tombs, and ornamented the sepulchres of the prophets, as a memorial of veneration to their memories; but they were influenced by no higher motives than to be seen of men. Well might the Saviour compare them to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." But love to God does not con-

sist in ostentation, empty expressions, feigned compliments, brilliant fancy, polished language, nor refined appearances; but in humility of heart and obedience of life. "Let love be without dissimulation." "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

Sincerity is one characteristic of the Christian, and is requisite to the performance of every duty, both to God and man. Every dissembler and hypocrite will be detected: "I the Lord search the heart and try the reins of the children of men." They will be excluded from the kingdom of Heaven, for the Saviour hath said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

The Apostle Paul shows that without love, gifts, knowledge, faith, and benevolence are unavailing, in a spiritual point of view. "Though I speak with the (gift of) tongues of men and angels," — though I could rival the eloquence of Massillon, or vie with the oratory of Demosthenes, and utter my sentiments in strains as distinct and harmonious as angels around the throne of God—"and have not love, I am as sounding brass or a tinkling cymbal. And though I have the gift of prophecy," and could describe future events with the copiousness and sublimity of Isaiah; or portray scenes looming in the distance with the vividness and accuracy of Nahum; "And though I understand all mysteries," am competent to grapple with every chronological difficulty, could trace the genealogy of every person and tribe from Cain, the murderer, to John, the Evangelist, could give a lucid exposition on every abstruse subject; explain every figure, type, metaphor, parable, and allegory; and could enumerate every catastrophe that has occurred from the expulsion of Satan from heaven to the present hour. "And have all knowledge," and with ease could travel the whole circle of the sciences: had I the poetical genius of Homer, the historic information of Herodotus; could figure on the canvas with the artistical correctness of Zeuxis; examine cause and effect, describe the position of the earth, and tour through the sidereal heavens with the ability of Thales; could approximate to the critical exactness of Zoillus; were as conversant with the elements of geometry as Euclid; or had the inventive powers of Archimedes; were versed in law like Blackstone or in politics like Pitt; in fact, had I the wisdom of Solomon, and could speak of trees from the cedar in Lebanon to the hyssop that springeth out of the wall; yet, without love, all would be unavailing. "And though I have all faith, so that I could remove mountains, and have not love, I am nothing." "And though I bestow all my goods to feed the poor," though my name be at the head of every subscription list; though I contribute liberally to the funds of every charitable institution of the land, relieve the destitute, and

give all my goods away to feed and clothe the naked, even until I am reduced to a state of penury and utter destitution myself: "And though I give my body to be burned," am willing to lay down my life, and agreeable that my body be consumed to ashes, for the sake of any philanthropic cause, or the general interest of society, and have not love, "it profiteth me nothing."

The same apostle has not only pointed out the importance of love, but also drawn an admirable portrait of it. "Love suffereth long, and is kind" — is neither impatient nor cruel; "love envieth not" — repudiates a spirit of hatred and bitter feelings; "love vaunteth not itself," is not ostentatious, but humble; "is not puffed up," but free from pride or presumption; "doth not behave itself unseemly," but is always respectful and consistent; "seeketh not her own" — is neither selfish nor craves monopoly; "is not easily provoked" — doth not take offence at any frivolous thing; "thinketh no evil" — doth not look upon others with jealousy and distrust; "rejoiceth not in iniquity, but rejoiceth in the truth" — abhors the former, but indulges and exults in the enjoyment and diffusion of the latter; "beareth all things" — sinks not under the weight of persecution or inhuman treatment; "believeth all things," so far as they are correct and scriptural; "hopeth all things" — puts the best construction on everything; "endureth all things," with fortitude and submission. "And now abideth faith, hope, love, these three; but the greatest of these is love" (1 Cor. 13:13).

A warning. To you who are strangers to the love of God, the Saviour on one occasion, when addressing the unconverted, said, "But I know you, that ye have not the love of God in you" (John 5:42); which declaration is applicable to you. What! no love to God, who hath created, preserved, and redeemed you? No love to Christ, who hath suffered, wept, and died for you? How ungrateful! how reckless! how criminal! and how ruinous! You are haters of God, rejectors of Christ, and are cherishing principles which will involve you in interminable ruin. You are on the road to an awful doom; and every step you take brings you nearer Hell, where there is "weeping, wailing, and gnashing of teeth." "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" (1 Cor. 16:22).

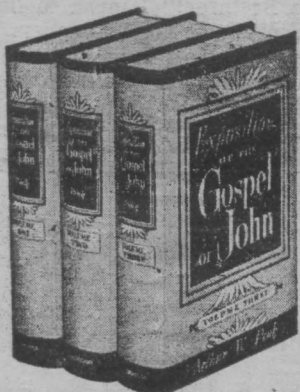
Did you once love God, but are now enemies of Him? Let me entreat you once more to listen to His voice: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4, 5). Renounce your hostility to God this hour, this moment; and earnestly and penitently seek by faith an interest in the atonement of Christ; for He is ready now to heal your backslidings, and love you freely.

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The fountain's open—now arise,  
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### Infant Communion . .

(Continued from page one)

also, the custom of administering it to the sick in the delirium of fever, or in such circumstances of bodily weakness that they were incapable of communicating their own wishes—which, however, if the attendant nurse testified had been previously and anxiously expressed, were gratified by a participation of the sacred rite, just as if they had been in the full possession of bodily and mental health."

In the SOUTHERN REVIEW, published under the auspices of the Methodist Episcopal church, South, for April, 1874, there is an able and candid article on infant baptism, from which we quote: "Augustine calls infant baptism APOSTOLICO TRADITIO; and we should unquestionably attach some importance to this testimony, if he had not also called infant communion APOSTOLICO TRADITIO. We know he was mistaken in this case. Why not, then, in the other? The truth is that when the fathers were called upon to defend any custom of the church, they seldom, if ever, failed to plead apostolic tradition in its favor. Having inferred from the prevalence of custom that it originated as an apostolic tradition, they did not hesitate to assert the inference as a fact."

Hart, in his ECCLESIASTICAL RECORD OF THE CHURCH OF ENGLAND, SCOTLAND AND IRELAND, says: "Infant communion was a very ancient practice, and is said to have prevailed generally in the church for six hundred years. In the address of our countryman, Elfric, to the priesthood at the delivery of the chrism, he says, 'Ye should give the eucharist to children when they are baptized, and let them be brought to mass that they may receive it all the seven days that they are unwashed.' This was written about A.D. 957." (p. 188).

Dr. Stanley, Dean of Westminster, one of the highest authorities in the church, early — we know not how early—for infants to communicate in the Lord's Supper. A literal application to

the eucharist of the text, respecting the bread of life, in the sixth chapter of John, naturally followed on a literal application to baptism of the text respecting the second birth in the third chapter; and the actual participation in the elements of both sacraments came to be regarded as equally necessary for the salvation of every human being. Here, again, the peculiar genius of each of the two churches, displays itself. The Oriental churches, in conformity with ancient usage, still administer the eucharist to infants. In the Coptic church, it may even happen that an infant is the only recipient.

The Latin church, on the other hand, in deference to modern feeling, has not only abandoned, but actually forbidden, a practice which, as far as antiquity is concerned, might insist on unconditional retention (HISTORY OF EASTERN CHURCH, p. 118).

Dr. Priestly says: "It is remarkable that in all Christian antiquity we always find that communion in the Lord's Supper immediately followed baptism. And no such thing occurs as that of any person's having a right to one of these ordinances and not to the other. There is no express mention of infant baptism before this (referring to a passage quoted from Cyprian) of infant communion. The Apostle Paul seems to have referred to the custom of giving the eucharist to children in I Corinthians 7:14. In all the Christian churches that have never been infected with this Romish superstition, and subject to papal authority the right of infants to Christian communion was never invaded. Infant communion is, to this day, the practice of the Greek church, of the Russians, the Armenians, the Maronites, the Copts, the Assyrians (probably a mistake for Syrians), and probably of all other Oriental churches; and it was also the practice of the Bohemians, who kept themselves free from papal authority till very near the Reformation." (quoted from the CHURCH REVIEW).

From these quotations we see that in all the various churches all that have been baptized are entitled to the communion, excepting those churches that have been or are subject to papal authority. I am reminded of another mark of subjection to Rome in the change from immersion to sprinkling by those churches, and those alone, which have been subjected to papal authority. In proof of this, I quote from Wall's "History,"—a standard Pedobaptist authority: "Sprinkling, for the common use in baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery, and that, accordingly, all those countries which the usurped power of the Pope is or has formerly been owned, have left off dipping of children in the font; but that all other countries in the world which have never regarded his authority, do still use it. . . . What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood

## IS "THAT" IN THE BIBLE?



Question:

WHAT YOUNG MAN HAD SEXUAL INTERCOURSE IN PUBLIC WITH TEN WOMEN?

Answer:—Absalom, Second Samuel 15:16; 16:21-23.—"And the king left ten women, which were concubines, to keep the house. . . . And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: . . ."

This exhibition had a political significance, as the context shows. The son or would-be successor of the king strengthened his claim to succession if he was the first to take over the king's harem, or the favorite wife or concubine. Solomon put Adonijah to death simply because the latter asked for Abishag, David's beautiful concubine, for Solomon feared it was a trick to enable Adonijah to succeed the recently deceased David. See First Kings 2:10-25.

only in reference to the western parts of Europe, for it is used ordinarily nowhere else. (Vol. II, pp. 403, 413).

There are three positions taken in regard to these sacraments:

1. That as thy faith is, so is it to thee: if you believe sprinkling, pouring or immersion to be baptism, so it is to you, and so with other ordinances or commands. This is the infidel argument. The same reasoning makes Paul as much serving God when persecuting the church as in his labors for it. The Hindoo mother in throwing her child into the Ganges is showing forth the highest type of obedience, as she sincerely thinks she is doing God's will.

2. These ordinances have been wisely changed by the church. This is Calvin's argument in regard to baptism; the Romish argument in regard to all the rites, they saying Christ has given this power, and they have so used it in many things.

3. Follow exactly the command of the Master, doing no more nor any less than the Scriptures prescribe. This rule can be followed rigidly; either of the others is repudiated, except so far as they see fit to adopt it, by many that accept it so far as baptism is concerned, each prescribes how far the rule is to be carried, and when any one goes beyond that exact place, it becomes very sinful. The Catholics apply it for any changes they may desire; Calvin looked on it as very sinful when it took the cup from the laity, right when it substituted for immersion—which he says was the original form of baptism—sprinkling or pouring.

Dr. Baird, a Presbyterian minister, witnessed the baptism of some children in Russia, which was done by immersion, and then gives an account how the Lord's Supper was administered to them: "As to the Lord's Supper, the bread and wine were mingled together, and the mixture administered to the children with a spoon, just as a mother gives gruel to her child with us. Wretched superstition this! The Lord's Supper is administered to children repeatedly in their early years. The poor ignorant parents consider it a sort of charm against sickness and other evils, and as securing the salvation of the child, if it should die in childhood."

"Wretched superstition this!"

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says the Doctor. Which is the greater superstition, to give baptism or communion to the infant? One is as destitute of Scripture authority as the other. For a long time they both subsisted together; now, one has become a wretched superstition, while the other is still declared to be a duty by Pedobaptists. The Syrians administer the elements by dipping the bread in wine and placing it in the mouth of the infant.

(FORD'S CHRISTIAN REPOSITORY, October, 1889, pp. 254-258).

## The "Spectre"

(Continued from page one) doctrine in printed form so that it can be dealt with in a concise and orderly fashion.

Indeed I have recently submitted an article to The Baptist Examiner entitled "Too Far" which dealt with the subject of the "Priesthood" based on sermons and conversations alone.

"Evidence" is a legal term and definable by those that use it. There is hard evidence and circumstantial evidence and most people know the difference. Many things in the Bible are set forth in concrete, clearly discernable form while we can only get impressions of others. On a doctrine of such importance as the "Priesthood" proports to be, we must demand HARD EVIDENCE. It is just this HARD EVIDENCE that is lacking in the presentation of this doctrine.

The followers of the "Priesthood" say that Christ's church is a priest, pretty much on the order of the Levitical priesthood. They weave a train of thought from Adam until now concerning the transference of power, authority and command through a "birth-right," and "anointing" and a "laying on of hands," etc.

They establish the church as a sort of mini-neo-Israel that functions upon the same principles as Israel did. I have little quarrel with much of what they say about Israel, the Old Testament and God's method of operation there. However, they cannot seem to grasp the essential fact that when you come to the church you have left old things behind and are dealing with a NEW body, a NEW concept, with NEW responsibilities, NEW requirements, to be met by a NEW people (Gentiles), in a NEW area (all the world), in NEW climes, under NEW circumstances, with NEW strength (the indwelling of each believer), and all testified to by a NEW TESTAMENT.

I am not in conflict with the Old Testament or Israel. They are ordained of God and the Old Testament is His Word fully as much as Galatians is. However, God does deal differently in different points of time. This does not make Him mutable but merely illustrates the progressive outworking of His eternal will and purpose.

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ment has its own theme and methods.

The "Priesthood" takes old things (which were perfectly valid in the setting in which God placed them) and meshes them with the new and so forms a ponderous, unworkable tenet.

The law is as a "shadow" (Heb. 10:1) and as a shadow it was never designed to minister salvation or sanctification unto Israel. Am I then to believe that the law which was unable to minister sanctification in the Old is now a working principle which shall minister to my sanctification in the New? The priesthood was established by law. Are we under law or are we under grace? Romans 6:14 and Galatians 3:10 gives the answer. If we are not under the Old Testament law how then can we be under the Old Testament priesthood? This is a proposition that the "Priesthood" believers never adequately explain.

In fact this book and the doctrine that it sets forth reminds me of Elbert Hubbard's description of Metaphysics, "Metaphysics is an attempt to explain a thing and thereby evade the trouble of understanding it. You throw the burden of proof on the other fellow and make him believe he does not understand because he is too stupid."

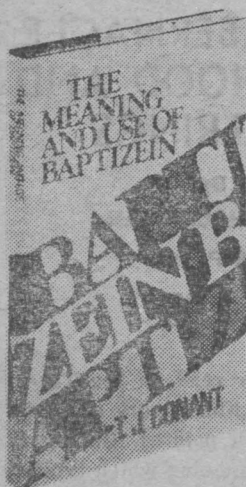
For brevity's sake, I will henceforth refer to the book on the priesthood and the propagators of the doctrine under the joint title, "The Brethren." I mean to imply no insult but I must compress this overview or it will outrun the book and the doctrine it intends to examine. Please understand that

(Continued on page 7, column 3)

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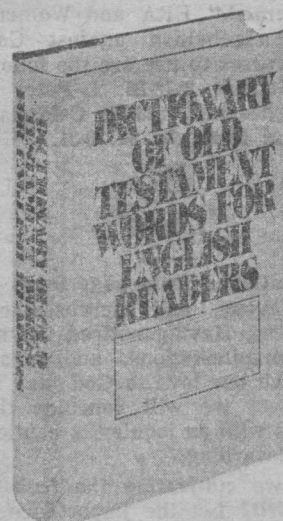
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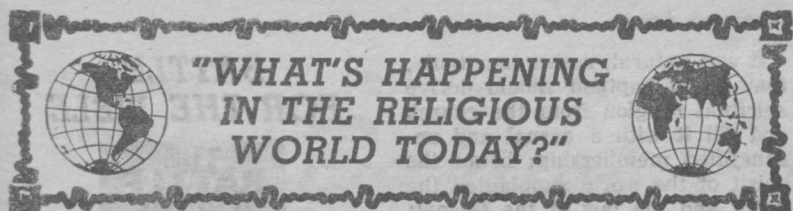
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## WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?

The government of Finland has outlawed smuggling Bibles and religious literature into the Soviet Union. The proximity of the U.S.S.R. to tiny Finland gives the Soviet government considerable leverage there.

Do you know what is the fastest growing church (?) in the world? It is the Universal Life Church, founded in 1962 by Kirby J. Hensley. His membership exceeds 7 million ordained ministers of all religious beliefs. Hensley is ordaining ten thousand new ministers a week and predicts that the church will have over 20,000,000 members by the early 1980's.

Hensley's church is the only organized church in the world with no traditional religious doctrine. He claims his church is destined to unify mankind into a brotherhood of freedom oriented individuals, each respecting the other's right to live life as they see fit. The Universal Life Church hopes to put an end to all wars, and he claims he is already well on the way to reaching his goal. They will ordain anyone without regard to religious beliefs, race, nationality, sex or age.

The ULC's success formula is effective and legal. After a person becomes an ordained minister, he or she can join with two other people and form their own ULC. These three people then make up the Board of Directors consisting of a pastor, a secretary and a treasurer. The ULC will then grant the group the use of its legal church charter complete with both federal and state tax exempt numbers. The new church may then open a bank account in the church's name. Any member of the church can legally donate up to 50 percent of his outside income to the church and take a corresponding tax deduction. The church in turn can pay the complete housing cost of its minister including rent or mortgage payment, insurance, taxes, furnishings and repairs. The church can also provide the

minister with full use of an automobile as well as pay for travel and educational expenses. None of these things are reported as income to the IRS.

What is really behind this religious movement? It is a good religious racket and turns out a good profit. Of this we can be sure. But is this all that it is? A number of questions comes to my mind: Is it a cleverly planned way to destroy the tax exemption status of churches in America? Is it a Satanic effort to put countless unsaved and immoral persons into the gospel ministry and to further cause the world to despise even true gospel preachers? What kind of a church is an organization which has "no traditional religious doctrine"?

The Southern Baptist Theological Seminary of Louisville, Ky., was recently the meeting place of Roman Catholics, Orthodox theologians, Protestants, and Baptists from four continents. Those at the meeting agreed they had achieved what they call an "important breakthrough" on the meaning of baptism.

The 33 theologians from Europe, Africa, Latin America and the United States ended a World Council of Churches consultation by agreeing to documents outlining their understanding of baptism.

"Although the divide between (infant) baptist churches and the Baptists evidently remains, there are signs of bridge-building from both sides," the agreed statement said. "Conversations revealed that for some from both groups, the bridge is sufficiently complete to allow mutual recognition. . . . Roman Catholic, Orthodox, Anglican and Presbyterian theologians represented said the document was a step forward in ecumenical relations because it accepted the validity of infant baptism and rejected repeated baptismal rites.

Will someone please tell me why a Southern Baptist Seminary was

used for this four days of meeting of a World Council of Churches consultation? Are Southern Baptist churches ready to concede that sprinkling and pouring constitute Bible baptism? What can they say of the document which "accepted the validity of infant baptism and rejected repeated baptismal rites"? It would seem that the leaders of Southern Baptist Churches want to escape the name of "Anabaptists." Reader, be as-

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sure that any church which accepts alien baptism or recognizes sprinkling as valid baptism ceases by such acts to be a Baptist church.

Glen Hinson, a professor of church history at Southern Seminary, was one of the organizers of the consultation. Hinson is also a member of the Faith and Order Commission of the World Council of Churches. After the meeting ended Hinson said: "We agreed we need to bring all our people to a genuine relationship to Christ, which is what baptism signifies." Someone should tell this professor of church history at the seminary that Pedobaptists baptize people to save them. Baptists baptize people who are already in a saved relationship to Christ.

I knew that Southern Baptist had some very liberal professors, especially in Southern Seminary. But I must confess that I did not believe that they had one so anti-Baptistic as E. Glen Hinson who endorsed a document which contained a statement accepting the validity of infant baptism and a rejection of repeated baptism.

### The "Spectre"

(Continued from page six) not every believer in "The Priesthood Of The Church" believes every tenet or assumption that I shall list. However, the book does set them forth and they are held in general among "The Brethren" with local variations and differing intensities.

My main and essential quarrel with the brethren is that they take Old Testament instances and particulars and attempt to impose them on the New Testament church. They are not the first to do this but I thought that the trend had gone out of style. The root cause of the American Revolution, as stated in the Declara-

tion, was that we were being ruled from afar by archaic methods.

They insist on ruling the church from afar by the law and the priesthood which were never ordained to function in the Church of Jesus Christ. We do not need an effigy of the Old Testament priesthood. We have a priesthood ordained by Jesus and effectual to the needs of born again believers as they minister in the world at large (either in the church or out).

Let me state early on that I believe very definitely in a "Priesthood Of The Church" as I shall now define it. Everyone that God adds to one of His churches is a priest and therefore you could possibly say that corporately, together, they form a corporate priesthood as they are united together in the body of Christ. However, God's New Testament priesthood extends beyond the bounds of the Church into the life of every born again, royal son of God whom God has anointed. You see the New Testament priesthood embraces the FAMILY not just the CHURCH. Here is where the brethren err, . . . they limit God in a most grievous way and in limiting Him they dishonor Him.

The brethren cannot seem to comprehend that there is some difference between being a spiritual seed of Abraham and being a physical seed. They cannot grasp the difference between a NATION and the CHURCH.

Some five years ago I was about twenty miles from the Kentucky border when I first heard that curious expression "Priesthood Of The Church." I rushed back to civilization and searched my Bible for a reference to it and I have been searching for it ever since. What I searched for was ONE CLEAR CUT STATEMENT THAT SAID CHRIST'S CHURCH IS HIS PRIEST. I have searched in Hebrew, Greek and English. I would have searched in Arabic, Etruscan, Hindustani or Hillbilly if it had made any sense to do so. I wanted one, ONE clear cut statement but I have never found it. The only thing I have ever found is the rationale of men's minds that have created a priesthood from whole cloth and wrapped the church up in it. They do not lie, they are merely confused with a pedantic confusion that is confusing us all.

There are surely mysteries and shadows in the Scriptures but what God wants us to see clearly He reveals clearly. Our Lord is not afraid of the English language. When he says, "Christ our Passover," or "For by grace are ye saved through faith," He is using clear cut statements of vital facts. He attaches some importance to these facts for He uses great clarity in communicating them. IF GOD PLACES ANY IMPORTANCE ON THE "PRIESTHOOD" WHY DOES HE NOT SPEAK OF IT PLAINLY SO HIS CHILDREN CAN UNDERSTAND. I think we know the answer do we not? Doctrines such as the priesthood lend a certain aura of accomplishment to the adept minds and a certain elevation of their status among

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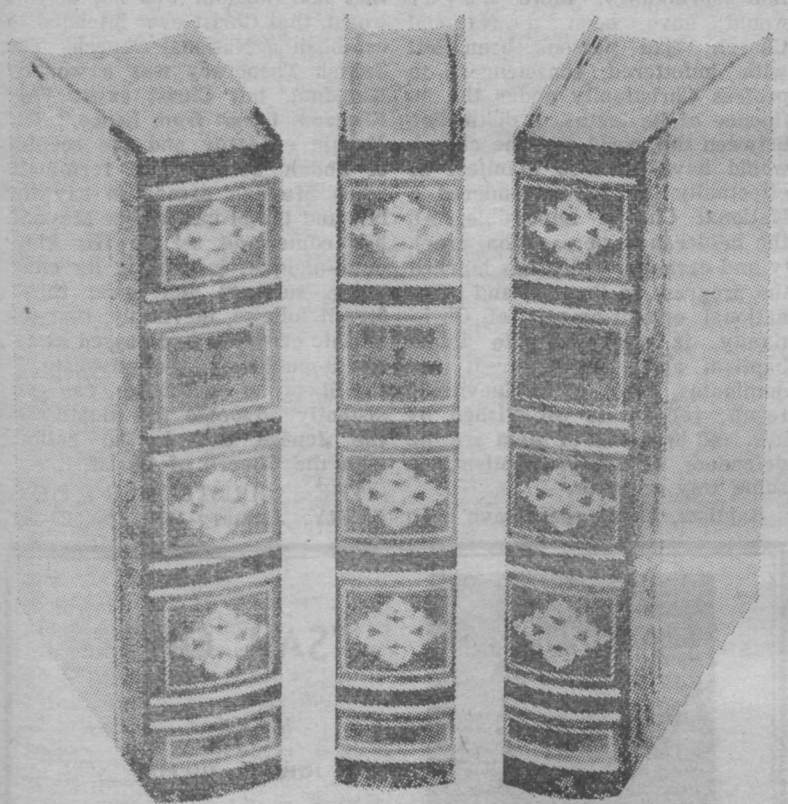
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the tribes of men. They see (or say they do) what the lower orders do not. They take the status of one-eyed men in the world of the blind. They are superior. Sure they are.

BAPTISTS ARE A SPECIAL PEOPLE. AND BAPTIST CHURCHES ARE SPECIAL CREATIONS. Not of the Cherubim or the Seraphim is it said, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). The ministry of Christ's church is not earth bound but extra-terrestrial and it is glorious unto God. Yet, even within this supreme glory the church cannot exceed the bounds that God has placed for her. She is glorious only within the realm of her capacities and operations that have been structured by God Almighty.

We are a superior people. We are superior because we are Baptists by grace. Nothing of earth can approach unto us. No one ever "joins" a church because we are set in the church by God. This gives us the highest rank of worth on earth. We are not just Sons but Baptist Sons. WE ARE BETTER BY GRACE. However, we must never let our God-given (Continued on page 8, column 1)

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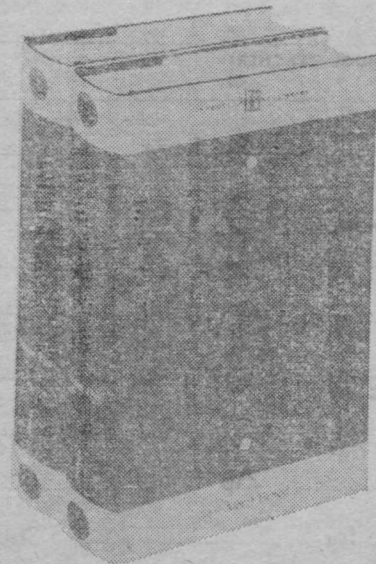
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## The "Spectre"

(Continued from page 7)  
superiority blind us and lead us astray into paths of pomposity where we demean our heritage and are lifted up with a false pride. Our peerage is glorious enough without being garnished by false and prodigious means. It isn't necessary to preen the church of Jesus Christ as though she were a dowdy creature of earth. She is sufficiently beautiful as God has made her.

Beyond the mere error of this doctrine I do not like the implied slur that is on every page and in every utterance. This slur is very subtle and many times carefully hidden but it emerges nevertheless and it says that you are not really a devoted servant of God lest you believe in the "Priesthood." This I resent. I resent it because it is not spoken plainly but only hinted at most of the time.

The brethren have the church as the vortex of everything and by a theological bit of centripetal mag-

netism they have everything drawn inwardly to the church. I may be confused but I have always thought that Christ was the vortex of everything. Every time there is a gap in their theology they insert the church as a sort of exculpatory apostrophe to fill the void. This doctrine is so poorly calibrated that it must constantly be caulked with church, church, church, ever and always the church or it shall fall apart. I BELIEVE THAT IT IS POSSIBLE TO BE DEVOTED TO JESUS CHRIST AND HIS CHURCH WITHOUT THE NECESSITY OF USING THE CHURCH AS A SORT OF BIOLOGICAL APPENDAGE TO EVERY DOCTRINE AND EVERY ACTIVITY IN THE BIBLE. Like everything else, the church is glorious in her place. Beyond that place she transgresses and those who put her beyond that place transgress and grievously so.

There is certainly a ranking and a stratification even among the elect of God. All of God's children were saved the same identical way but they are different people not carbon copies. There is as wondrous a diversity among God's children as there is in His creation. Not all Baptists are stratified the same. There is surely some difference between a disobedient Baptist and a faithful Baptist (as God defines faithfulness). There are degrees of rewards just as there are degrees of punishment.

For simplicity's sake let me tell you now that this overview and

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the book and doctrine I am referring to turns on one question and one only, IS CHRIST'S CHURCH A PRIEST? Nothing else is vital within itself for everybody else only contributes to, or else denies, this basic question.

IS CHRIST'S CHURCH A PRIEST? No. She does not function as a priest nor does she have any similarity to a priest. I SAY THAT IT IS PHYSICALLY IMPOSSIBLE FOR A CHURCH TO BE A PRIEST AND I WILL STAKE THIS ENTIRE OVERVIEW ON THIS PREMISE. IT IS PHYSICALLY IMPOSSIBLE. If I do not prove this before I finish then disregard everything else I have said. I shall prove it beyond question and beyond doubt. I will prove it because the author of the book and the brethren at large prove it as well. The book on the priesthood inadvertently and by indirection proves the very opposite of what it intended to prove and I am delighted by it.

Before this book was written, the brethren had some leeway of expression because no one ever really knew what the priesthood was or what the brethren were talking about when they referred to it. Now they have no shield. They have loosed the hounds that will arrive baying at their own door.

## Infant Baptism . . .

(Continued from page one)  
elements to be evolved and arranged as we now find pedobaptism and systematized and arranged. In hierarchies, such as the churches of Rome, England, etc., the claim of federal holiness in behalf of children of the church has never been set up; they still regard children as incapable of making the requisite profession, and require sponsors to do it for them. It was left for John Calvin to transfer the Abrahamic covenant, the Jewish Theocracy and all, into the Kingdom of Christ. Hence, those who follow him have no use for sponsors; because their children are born into the church, and have a right, by inheritance, to baptism, as the successor of circumcision, etc.

Shortly after the discovery that new-born infants would be lost without baptism, the further discovery was made that children were not only born sinners, but conceived in sin, and consequently lost without baptism; and hence strange and shocking as it may appear, Robinson has recorded in his History of Baptism, see page 433, the following fact: "In the year 1751, a humane doctor of Laws, of Palarmo, published at Milan, in the Italian tongue, a book, 120 pages in quarto, dedicated to all the guardian angels, to direct priests and physicians how to secure the eternal salvation of infants by baptizing them when they could not be born. The surgical instruments and the process cannot be mentioned here, and the reader has come to a point in infant sprinkling, where English modesty compels him to retreat and retire so that it is impossible to say anything more on lustrating infants by way of baptizing them."

The saving efficacy of infant baptism is now as in ages past, inseparably associated with the use of it, in the minds and affections of all pedobaptists. It is useless for them to deny it, so long as all the arguments urged in its support and the principles upon which it is founded lead inevitably to that conclusion.

It was natural, rather inevitable, that infant baptism should derive spiritual religion from the church and fill it with a carnal and unsanctified membership; hence the spirit of the world supplanted the spirit and the law of the Gospel; the Church of Christ was transformed into a nationality and the Beast rose up and expelled the bride of Christ from the habitations of holiness, to seek refuge in deserts of the earth; pursued by popes and priests with fire, dungeons, and sword and death.

As the discovery had been made that the New Testament did not warrant the innovations which had led to this state of things, it was not to be expected that they could be sustained and enforced by its precepts; hence the advocates of infant baptism, national churches, and of carnal Christianity, had recourse to the Old Testament, and found, as they supposed, examples and precepts, in God's dealings with the Canaanites, and in the Mosaic institutions, to justify the most excessive despotism and cruelty, to force their abominations upon the people. As soon as the man of sin was established upon the throne of anti-Christ, the Scriptures were wrested entirely from the people, and the "will" of the Dragon became the law of the world, and the blood of the saints gushed in torrents over the hell-wrought drapery of the whore of Babylon, until she was red with it.

Though the Roman hierarchy had wholly abandoned the law of Christ's kingdom, and assumed to have been invested with the habiliments of the Deity; yet it never dared to avow a disregard for the specific institutions of the gospel, nor to openly profess Judaism. They still recognized baptism as such, though they applied it to infants; immersion was the only legal baptism of the papacy, except in cases of threatened death, until the year 1311; still immersion is regarded by them as the baptism of the New Testament. It was reserved for John Calvin and his associates to foist into the Christian church the whole Mosaic economy; and he was the first man that ever dared to write and publish a creed from which immersion was excluded, and sprinkling put in the place of baptism.

But for infant baptism (which subsequently degenerated to infant sprinkling), there never would have been a National Church. Had persons been left with unfettered consciences, to profess Christianity under the influence of its truths, a distinction between the world and the church would have been so manifest as effectually to have rendered a National Church impossible. All the intolerance, persecution, cruelty and carnage, which has marked the progress of Popery, and other national establishments of Christianity, is chargeable to infant baptism alone. Whenever it predominates, there, as an inevitable result, religion is established by law, and hence all of them are the defenders of infant baptism, in some way or other.

Baptists, in all ages, have been

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the opposers of infant baptism, a Christian church-membership, union of church and state, and coercion in matters of conscience. They have always been the unflinching advocates of an open Bible, the sufficiency of the Scriptures as a rule of faith and practice, the independence of the churches and the liberty of conscience. Hence, in all ages of the church and in all countries, they have been the objects of the special hate of despots, both civil and ecclesiastical, and of carnal and graceless professors of Christianity; so that nearly all the blood which persecuting hand have shed has flowed from the veins of unoffending Baptists.

Having laid before you, as briefly as possible, the foregoing outline of the history of the past, I only need to remind you of what I have previously said, in opposition to the pretended identity of the Jewish nation and the Christian church, to satisfy every reflecting mind of the utter falsity of the assumption.

The Jewish was a national organization, and who can believe, in the face of his own declaration, that his kingdom was not of this world, that Christ ever intended to establish a National Church? The Jewish Theocracy was a worldly Kingdom, but Christ says: "My Kingdom is not from hence." The Mosaic economy and the scepter of Judah were all to terminate when Messiah came; so say the law and the prophets: but Messiah has come and set up His kingdom—unique, indeed, in its character, subjects and laws; therefore it follows, inevitably, that the Mosaic economy had passed away. No Republican—no advocate of the liberty of conscience, can consistently advocate the identity of the Jewish Church (so called) with the Church of Christ.

THE CHRISTIAN REPOSITORY, January 1856, (pp. 29-33).

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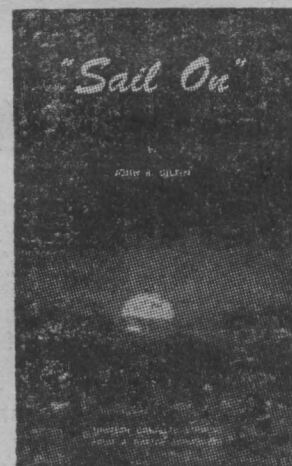
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