

# The Salvation Of Sinners -- Result Of God's Gracious Purpose

JONATHAN CONE

## PART I

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

This passage, in very definite terms, opens to us a doctrine of fundamental importance—The doctrine that sinners are saved according to the purpose and grace of God.

It respects three things. I. An

act performed. II. The agent performing it. And III. The grounds upon which it is performed. According to this arrangement the subject before us will now be considered.

We are first to contemplate the act here said to be performed. This is two-fold. "Who hath saved us, with an holy calling."

To reverse the order.

1st. Christians are called with an holy calling.

This phraseology, in its wider sense, implies that they are called in various ways; as, first, by the

Word of God. By this, they are taught their morally ruined condition—that, in consequence of the fall of man, we are all by nature estranged from God; possessed of the "carnal mind, which is enmity against God—which is not subject to His law, neither indeed can be." By this word they are taught that the penalty of the Divine Law is incurred, and must be inflicted, except the transgressor repent and become reconciled to God. This same word teaches, (and, how welcome should be the intelligence), that a way of recon-

ciliation is opened, that Christ has died "the just for the unjust, that He might bring us unto God."

Not only by making known to us our ruin and our remedy does the Gospel call us, as sinners, to repentance; but by all its promises and threatenings; all its invitations of mercy, and all its denunciations of wrath, by the agonies of a dying Saviour, and the overtures of His expiring love.

To these calls from the Word of God is added, 2nd, The voice of providence.

Diseases many, and deaths oft,

instruct us in the uncertainty of health and life, and warn us "to consider our latter end,"—"to be ready, since, in such an hour as we think not, the Son of man cometh."

"Our dying friends are pioneers to smooth

Our rugged path to death—

—and thus to make

Welcome as safe our port from every storm."

But 3rd. Christians are effectually called by the Spirit. This is the prominent and distinguishing feature. (Continued on page 3, column 1)

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## UNION WITH CHRIST

B. H. CARROLL

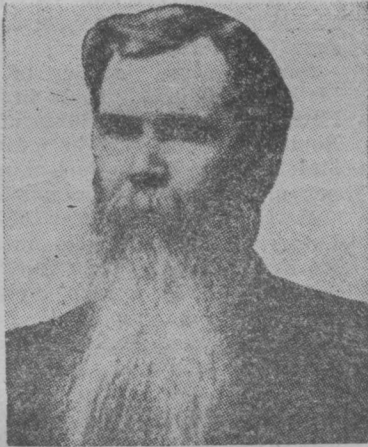
"Ye in me . . . I in you" (John 14:20).

If living on the 27th of next December I shall be fifty years old. My youth is gone. To but few men is it given to be actually useful even one decade after they pass the half-century mark. Our

eternal life in the briefest, plainest, and clearest terms.

An incident of yesterday occasions this sermon. An old army comrade, in his dying hours, sent for me. I went in deep concern, knowing that he had never professed to be a Christian. I was greatly shocked and grieved at his appearance. He was evidently on the great border. But his mind was unclouded.

"Read to me from the Bible and pray for me," he said. I read to him Isaiah's exhortation: "Seek ye the Lord while he may be found, and call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," and the gracious words of our Lord: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and the account of the jailer: "He . . . came trembling . . . and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house"; and Paul's clear statement: "Christ is the end of the law for righteousness to everyone that believeth . . . The word is nigh thee, even in thy mouth, (Continued on page 6, column 2)



B. H. CARROLL

times are with the Lord. It is with Him to lengthen or shorten our span of life. With the passing years the solemnity and responsibility of preaching the gospel of Jesus more sensibly impress my heart and fill it with awe and humility. The desire grows on me week by week to use words easy to be understood, and the purpose ripens to set forth the gift of

## Halliman Gives A Report On Bougainville Work

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends,  
Greetings to each of you once again. I trust that each of you are enjoying this lovely spring weather as much as I am. For the first few days that I was at home it was cold but now all that has changed. The temperature now is about like I am used to most every day in New Guinea.

In this article I would like to tell you about a trip that I made to Bougainville just before I left to come home, and fill you in on the work there. Inasmuch as I would be bringing the two preachers back that had been there for the past three years in Bible School, I decided to take the Toyota as far as Mount Hagen and leave it there, and then we could

get some supplies and all come back in it upon our return.

On Wednesday morning I left the Mission Station about 4:00 a.m. with several men that would be going to Hagen to look for work. Just a few days before I was to make this trip I discovered that my spare tire and wheel were missing. Either someone had stolen them or else I had lost them, and I would think that the former is what happened; so I started out that morning on a 300 mile journey without a spare, hoping to be able to buy one in Tari 50 miles away. There is only one place in Tari where one might purchase things of this sort, but when I stopped at Tari I was told there was none available; tires yes, but no wheels for my vehicle. The next nearest place where I might purchase this would be Mendi some 100 miles away, but I had no choice but to keep going.

For about six weeks before I started out on this trip we had been having very heavy rainfall in the Southern Highlands of P.N.G. Inasmuch as we only have one road from where we live out to Hagen, and (this is being traveled constantly) along with the heavy rains, the road was in a terrible state. We are used to bad roads though in P.N.G. even to the point to where a four-wheel drive vehicle, such as I have, cannot get through at times, but we never give up trying. That morning the road seemed to be much worse than usual and we saw some vehicles stuck along the road as we traveled.

We had been traveling for about seven hours when we met three vehicles all covered in mud and, since they were people from close to the Mission Station, we stopped (Continued on page 5, column 3)

## The Baptist Examiner

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

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## THE UPSURGE IN OCCULTISM

By BERLIN HISEL  
Harrison, Ohio

Those who are dabbling or have been thinking about dabbling in the occult should beware of some of the results or side effects. We are told in John 13:27, "And after the sop Satan entered into him . . ." The result of his demon possession is recorded like this: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matt. 27:5). We have a further example of suicidal tendencies caused by demon possession in Matthew 17:14-15. Our newspapers are filled with stories each day of someone committing suicide or murder. Many, many times their dabbling in the occult has been the cause of their outbreak of violence. The purpose of this article will be to relate to you some of the more publicized examples.

## SIRHAN SIRHAN

This man had become thoroughly involved in the lore of occultism and magic in the months before he assassinated Robert F. Kennedy. Alone in his bedroom he studied about the Middle East and the occult. He told of at least twenty books he had studied in the year preceding the assassination that dealt with metaphysics and the power of the mind. Time Magazine carried an article about him

entitled "Sirhan Through the Looking Glass." This article relates how Sirhan had studied mail order courses in mysticism. The gist was that Sirhan could unlock from the mirror image of himself the inner knowledge, happiness and power he craved. The next



BERLIN HISEL

paragraph is a quote from the above named article

"Focusing his mind on the looking glass, Sirhan soon convinced himself that he could order an inanimate object to move. He rigged a pendulum from a fisherman's weight, and on command, he said, it began to sway. Yet telekinesis—the ability to cause objects at a distance to move through the exercise of will—was a frightening power, and Sirhan feared that he might lose his mind. Once, instead of his own image in the mirror, Sirhan saw a vision of Robert Kennedy, the man he was soon afterward to kill. Dr. Bernard L. Diamond, the psychoanalyst who examined Sirhan, said that it was during his self-induced trances that Sirhan scribbled over and

over that 'Kennedy must die.' Dr. Diamond said that under that hypnotism Sirhan fired an imaginary gun again and again and that his face bore an expression of "the most violent contorted rage."

Do I believe that demons had anything to do in Sirhan's violent crime? Yes, I do! At any rate, there is enough evidence to cause each of us to shun dabbling in occultism.

## MRS. FLORENCE BROWN

This next illustration comes from Newsweek Magazine, August 16, 1971, page 56. Mrs. Brown was a California schoolteacher who had been brutally slain. Her heart, lungs and liver were later found missing from her grave. It was found out that her murderers had used them as a part of a sacrifice to the devil. One of the three youths who took part in this violent crime was twenty-year-old Steve Hurd. His attorney said Steve took part in the murder along with the other two youths because their religion taught them it was alright to snuff people out if they offered portions of the victim's body as a sacrifice to Satan. They were all members of the "Devil Cult" and were on their way to San Francisco to see "a man who considers himself akin to Satan, (Continued on page 8, column 1)

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## THE ETERNITY OF GOD

Eternity is perpetual duration, which has neither beginning nor end. Time has both, and supposes something before it; but Eternity is just the reverse of time, and is expressed better by negative than positive terms. It is the property of God, and is one of His negative attributes; it is the denying Him any measure of time as immensity is the denying him any bounds of space. Immensity is the diffusion of his essence, Eternity the duration of it. As it is His immensity to be every where, so it is His eternity to be always.

God was without beginning, Genesis 1:1: "In the beginning God created the world, etc." God was then before the beginning of of it, and if He were before the beginning of created things, He was without beginning. If there were purposes before the foundation of the world, there must also have been one with whom those purposes existed. The Gospel is preached by command of the same God that was before all ages. Though the manifestation of it be in time, the purpose and resolve of it was from eternity. Before the foundation of the world God loved Christ as Mediator (John 17:34). Time began with the creation, consequently the (Continued on page 8, column 5)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE SCRIPTURAL ACT OF BAPTISM

(Preached on the Independent Baptist Hour May 27, 1979).

What is baptism? The question is not what is the manner of performing baptism, but what is the act to be performed? All agree that Christ taught His disciples to baptize, and whatever the act, it is contained in the word "baptize." But Christians are not agreed on what the act is which is to be performed in baptism. Hence it is imperative that we have a correct definition of the English word "baptize."

It is not sufficient to learn the

meaning modern interpreters have placed upon it some nineteen hundred years after Christ gave the command to baptize. To discover the true meaning of what baptism is we must define it when it fell from the lips of our Lord when He said, "Go and baptize." Whatever He meant by that word nineteen hundred years ago, we should mean by that word today. The meaning He intended to convey through that word is the meaning that we should attach to that word in this generation.

What is the action of baptism?

Is it to sprinkle, or to pour, or to immerse? The word "baptize" in our English Bibles is a translation of the Greek word BAPTIZO. The New Testament was originally written in Greek. Thus the word BAPTIZO is the word which the Holy Spirit chose to convey the meaning of what we call baptism.

It would be foolish to consult an English dictionary for a definition of what we call "baptism." First, because Webster deviates in defining the word "baptize" from his ordinary way of defining words. (Continued on page 2, column 1)



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## Act of Baptism . . .

(Continued from Page One)

"When he goes to define the verb  
'to baptize,' a word that expresses  
physical action, he does not meet  
the word and define it as he does  
other words expressive of physical  
action, but says 'to baptize' is  
'to administer baptism; to christen.'  
These are the first two mean-  
ings he gives to the verb 'to bap-  
tize'; and then he goes on and  
gives us further explanations, and  
says, 'it is done by sprinkling wa-  
ter,' and 'some denominations do  
it by plunging in the water.' When  
he introduces the word, he does not  
meet that word as he does others  
like it. When he defines the word  
'sprinkle,' he tells us it is 'to scat-  
ter'—gives the idea—the meaning  
of it. When he defines the word  
'walk,' he tells us what it is—to  
move; and so on. But he does not  
meet this word 'baptize' as he does  
others" (James Quinter in his de-  
bate with S. P. Snyder, held in  
Carroll County, Ind., Aug. 20-22,  
1867, pp. 8-9).

Second, we cannot go to an  
English dictionary because Mr.  
Webster looks at the word "bap-  
tize" as if it was only used in con-  
nection with the ordinances of  
Christian baptism. This is not the  
case. It is used outside of it and  
apart from it. Webster really does  
not give the action which the verb  
requires. He confines its meaning  
to the Christian ordinance as it  
prevailed around him in his day.  
Mr. Webster was a New England  
Pedobaptist.

Those who take the time to dig  
deep into the meaning of the  
English word will be surprised to  
discover that the English word  
'baptize' originally meant to im-  
merse or dip. It meant a going un-  
der the water and a coming up out  
of the water. This can be seen by  
a study of old Baptist confessions  
and English versions of the Bible  
translated before 1611. Further-  
more, immersion was the predom-  
inating mode of baptism in Eng-  
land for 1600 years. The meaning  
of the word has been changed by  
Pedobaptists.

### THE MEANING OF BAPTIZO

What does the Greek word BAP-  
TIZO mean as it occurred in the  
original manuscripts? To arrive at  
the truth of its meaning we must

seek the opinions of those skilled  
in the Greek language. That the  
word BAPTIZO means "to dip"  
can be seen from the following  
authorities.

### LEXICAL AUTHORITIES

THE ANALYTICAL GREEK  
LEXICON says it means "to dip,  
immerse" (p. 65). Edward Robin-  
son in his GREEK ENGLISH LEX-  
ICON says it signifies to immerse"  
(p. 117). THAYER'S GREEK-ENG-  
LISH LEXICON declares it prop-  
erly means "to dip repeatedly, to  
immerse, submerge" (p. 94).  
Bullinger in A CRITICAL LEXI-  
CON AND CONCORDANCE con-  
tends its meaning is "to dip or  
dye" (p. 80). George Berry in his  
Greek-English New Testament  
lexicon gives the meaning of "to  
immerse, submerge" (p. 18). THE  
CLASSIC GREEK DICTIONARY  
contends it means "to dip repeat-  
edly, to bathe" (p. 126). Joseph  
Rotherham, one of the most honest  
translators who ever lived, gives  
its meaning throughout his EM-  
PHASIZED BIBLE "to immerse."

### TESTIMONY OF PEDOBAPTISTS

John Calvin, founder of the Pres-  
byterian Church, said: "... it is  
evident that the term 'baptize'  
means to immerse, and that this  
was the form used by the primitive  
church" (INSTITUTES OF THE  
CHRISTIAN RELIGION, Book IV,  
chap. XV, sec. 19).

John Wesley, founder of the  
Methodist Church, said in his  
Notes on the New Testament on  
Romans 6:4: "We are buried with  
him; alluding to the ancient man-  
ner of baptizing by immersion."

Martin Luther, founder of the  
Lutheran Church, said in his  
Works, Volume II, page 79: "For  
to baptize in Greek is to 'dip' and  
'baptizing' is 'dipping.' Being  
moved by this reason, I would  
have those who are to be baptized  
to be altogether dipped into the  
water, as the word doth express,  
and as the mystery doth signify."

The QUARTERLY REVIEW,  
an official publication of the  
Episcopalian Church, said in the  
June 1854 issue: "There  
can be no question that the  
original form of baptism—the  
very meaning of the word—was  
complete immersion in the deep  
baptismal waters; and that for at  
least four centuries any other form  
was either unknown or regarded as  
an exceptional, almost a mon-  
strous, case."

The Douay Bible, perhaps the  
highest Roman Catholic authority  
on earth, has this note on Matthew  
3:6: "Baptized.—The word bap-  
tism signifies a washing, particu-  
larly when it is done by immer-  
sion, or by dipping or plunging a  
thing under water, which was  
formerly the ordinary way of ad-  
ministering the sacrament of bap-  
tism."

### THE SEPTUAGINT USAGE

In the Septuagint Old Testa-  
ment, the Greek Version used in  
the time of Christ, BAPTIZO is  
found only two times. It occurs in  
Isaiah 24:4, which may be ren-  
dered literally, "iniquity immerses  
me." It is found again in II Kings  
5:14, which reads: "Then went he  
down, and dipped (BAPTIZO) him-  
self seven times in Jordan." The  
very identical word BAPTIZO, that  
is used in the New Testament  
Scriptures as expressive of Chris-  
tian baptism, is used in II Kings  
5:14 and expresses the action which  
is called in English "dip." It is  
BAPTIZO in the Greek; it is "dip"  
in English.

### ANCIENT VERSIONS OF NEW TESTAMENT

In the first 800 years of Chris-  
tian history, 13 versions of the  
New Testament were made. Not  
one of them rendered the Greek  
word BAPTIZO either "to  
sprinkle" or "to pour." All these  
versions made in this time render  
the word BAPTIZO by a word  
meaning to immerse or transfer  
the term itself. The oldest version  
ever made was from Greek into  
the Syriac. It translates BAPTIZO  
by a word signifying to immerse.

### THE CLASSICAL WRITINGS

The writers of a lexicon de-  
rive the meaning of the word BAPTIZO  
from its use in the Greek classical  
writings. Some years ago Thomas  
Jefferson Conant, professor in the  
universities of Madison and Roch-  
ester, New York, wrote a book  
which gave every passage in the  
Greek classical writers and early

Christian writers in which the  
word BAPTIZO occurs. This is  
the summary of his findings: In  
175 quotations from Greek class-  
ics, he translates BAPTIZO by  
"immerse" 44 times; "submerge"  
22 times; "immerge" 15 times;  
"dip" 10 times; "inbathe" 2 times;  
"plunge" 17 times; "whelm" 56  
times; "overwhelm" 9 times.

In his 47 translations from the  
Greek and Latin fathers, he gives  
buried in water 11 times; immer-  
sion 36 times. In his 14 quotations  
from the Latin fathers, he gives  
the meaning buried in water 3  
times; immerse 11 times. In all  
his investigation there is not a  
single instance in which BAPTIZO  
means to sprinkle or pour.

### SIGNIFICANT USE OF BAPTIZO

Why did the Saviour and the  
New Testament writers always  
use BAPTIZO to express or de-  
scribe the ordinance we call bap-  
tism? In the 80 times the Greek  
word BAPTIZO is found in the  
New Testament, 70 of these times  
it designates the ordinance of bap-  
tism. By the use of this word the  
Lord expresses the proper mode  
of baptism so plain and positive  
that no one could misunderstand.  
This word was always used be-  
cause baptism means dipping and  
nothing else.

BAPTO is found 3 times in the  
Greek New Testament. This word  
can mean "to dip or dye." But  
this word is never used since its  
meaning might be misunderstood.  
LOUO is found 6 times and it  
means "to wash." But this word  
is never applied to the ordinance  
of baptism. RANTIZO which

BAPTISM FROM CHRIST TO  
OUR TIMES with the following  
statement: "Thirteen hundred  
years was baptism generally and  
regularly an immersion of the  
person under the water, and only  
in extraordinary cases a sprink-  
ling or pouring with water; the  
latter was, moreover, disputed as  
a mode of baptism, nay, even for-  
bidden." The change thus made  
in the practice of the Roman  
Church from immersion to sprink-  
ling was, however, not based on  
any change of conviction as to the  
original form of the rite. Roman  
Catholic theologians hold, and have  
ever held, that this was immer-  
sion, and they rest the validity of  
the change solely on the authority  
of the church to alter rites and  
ceremonies" (H. Harvey in THE  
CHURCH, 1879 edition, pp. 148-  
49).

The Greek Catholic Church has  
always baptized only by immer-  
sion. They did not follow the Ro-  
man Catholics in changing to sprink-  
ling and pouring in 1311. They did  
not change their mode of baptism  
because they read the New Testa-  
ment in Greek and they know bet-  
ter than anyone else that BAPTIZO  
means "to immerse."

The Presbyterian missionaries of  
the 1800's were compelled to im-  
merse their converts for baptism,  
since it was impossible to per-  
suade native Greeks that the Greek  
word BAPTIZO meant anything  
but immersion.

### FIGURATIVE USE REQUIRES IMMERSION

The figurative usage of BAP-  
TIZO requires immersion as the

mersion could be more distinct. As  
Israel was covered by the cloud  
(Ps. 105:39) as they entered the  
open sea, which "stood as a wall  
unto them on their right and on  
their left" (Ex. 14:22), and then  
emerged on the other side, it strik-  
ingly represented immersion.

I Peter 3:21 declares: "The like  
figure whereunto even baptism  
doth also now save us (not the  
putting away of the filth of the  
flesh, but the answer of a good  
conscience toward God), by the  
resurrection of Jesus Christ." Here  
baptism is compared with the  
waters of the Flood. Noah in the  
ark had waters pouring down upon  
him from Heaven and the ark  
was partly submerged in the  
waters on earth. Noah was im-  
mersed in the waters of the Flood.

**THE SYMBOLISM OF BAPTISM**  
Baptism is designed to be a pic-  
ture of the burial and resurrection  
(Continued on page 4, column 3)

## BRIEF NOTES

Elder William C. Burket is  
available for pastoral work where-  
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means "to sprinkle" is found 4  
times and EKCHEO which means  
"to pour" is found many times.  
But neither of these are ever used  
with reference to baptism. Why  
are these words not used? Because  
sprinkling and pouring is not bap-  
tism!

To say then that dipping is the  
mode of baptism is the same as  
saying dipping is the mode of  
dipping. Dipping is the very act of  
baptism! The ordinance is named  
"baptism" because it "baptizes,"  
just as John was called the Bap-  
tist because he came baptizing.  
Dipping is what the word meant in  
the Greek New Testament. We have  
no right to change the meaning  
of a word so as to fit church doc-  
trine. Church doctrine must give  
place to the infallible Word of  
God. If men hold to some doc-  
trine which is contrary to the  
meaning of a word in the New  
Testament, then let them change  
their doctrine so as to be in har-  
mony with the inerrant Word.

The primary meaning of the  
word is immersion or dipping. It  
must have this import in the New  
Testament. Those who seek to  
make the word to have a different  
import attempt to make out the  
new meaning from alleged ex-  
ceptional uses. They say the word  
does not have its natural and or-  
dinary sense in the New Testa-  
ment. This argument is against  
great historical evidence and the  
greatest Greek scholars who ever  
lived. If the Holy Spirit meant  
either sprinkling or pouring, why  
did He not use those Greek words  
which have that meaning? Why  
did He strangely neglect these  
and select a word which every-  
where else means "to dip"? Such  
an argument to save church doc-  
trine is an impeachment of the  
Divine wisdom.

### HARD HISTORICAL FACTS

"In the Roman Catholic Church  
the form of baptism continued to  
be immersion until the thirteenth  
century, as all authorities show."  
... Brenner, an eminent Roman  
Catholic, after an elaborate in-  
vestigation, closed his work en-  
titled HISTORICAL EXHIBITION  
OF THE ADMINISTRATION OF

fundamental idea. Christ spoke of  
His death as a baptism in Mat-  
thew 20:22-23. Baptism is here  
used to set forth the sufferings of  
Christ. This image is wholly in-  
congruous if the rite were sprink-  
ling or pouring. It would lessen the  
depth and intensity of the suffer-  
ings of Christ. The word is used fig-  
uratively to show how the soul of  
Christ was overwhelmed in suffer-  
ings, just like a body is over-  
whelmed in water by baptism.

The gift of the Holy Spirit on the  
day of Pentecost is called a bap-  
tism in the Spirit (Matt. 3:11;  
Acts 1:5). At Pentecost the Jeru-  
salem church was baptized in the  
element of the Spirit, just as a  
man is baptized in the element of  
water. The Jerusalem church was  
immersed in the Spirit, in His in-  
fluence which filled the chamber  
where they were assembled, and  
overwhelmed in the fullness of His  
presence and power.

The passage of the Israelites  
through the Red Sea in the days  
of Moses is called a baptism in I  
Corinthians 10:1-2. They were bap-  
tized unto Moses when they were  
under the cloud and passing  
through the sea. No image of im-

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## Salvation Of Sinners

(Continued from page one)

ture of that holy vocation where- with every believer is called. Through the medium of truth, the Holy Spirit convicts of sin, ex- poses to the view of the sinner his guilt and danger, leads him to flee for refuge unto Christ, and by humble penitence, and faith unfeigned, to lay hold on the hope set before him in the Gospel. He is called effectually from his love of sin, from his enmity to God, from his rejection of Christ, and from his disobedience to the Di- vine requirement. He hates sin, loves God, and embraces and obeys the truths of the Gospel.

In short, he is called by the Spirit of God to that change of heart, and to all those hopes and privi- leges which are experienced by the true believer—Thus, he is called with an holy calling.

But there is another part of this work. The Christian is saved as well as called.

This is to be understood retros- pectively and prospectively. In the former sense, it implies that he is delivered from his former state of sin and guilt, and con- demnation. "He that believeth on the Son, hath life, and shall not come into condemnation, but is passed from death unto life." He is freed from that remorse of con- science, and those upbraidings for unbelief, of which the impeni- tent are the subjects. In a great measure he is escaped from those fears and alarms in view of death, judgment and eternity, which mar the peace, and often shake the for- titude of the sturdiest impenitent mind. Instead of these agitations, resulting from a consciousness of sin unpardoned, and a heart un- reconciled to God, the Christian possesses a joy and peace in be- lieving, a hope of the favor of God, which the world knoweth not of, and with which a stranger to Christ intermeddleth not.

Understood prospectively, the phrase implies that the great sal- vation of the Gospel has become the believer's inheritance—That being freed from the reigning power of sin, and delivered from con- demnation by the law, he is pre- pared to be saved from all that punishment which the law de- mands. Having made choice of Him who is "the end of the law for righteousness, to every one that believeth." Its claims against him are settled. He is justified freely by God's grace. He is made meet for admission to all the peace, the felicity and the bliss of Heaven. Thus the Christian is saved, and called with an holy calling. This is the work per- formed.

II. We are to consider the agent who performs this work. This, the text declares to be God. The re- lative Who, in the passage, refers to God, as its antecedent. He it is, Who calls sinners by His Word, by His providence, and effectually by His Spirit. He it is, who saves them from their sins, by renewing their hearts, and leading them to re- pentance, faith, and reconciliation. "Of his own will begat he us, by the word of truth." "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God." Hence, Christians are said to be born of the Spirit, of Incorruptible Seed, and of the

Word of God, which liveth, and abideth forever.

III. We proceed, therefore, to consider the grounds upon which this work, the calling and saving of sinners, is performed. 1st. It is not on the ground of any dis- tinction in favor of the righteous, belonging to their native char- acter. The truth is, all are on the same level by nature—all equally estranged from God. The children of grace "were by nature, the chil- dren of wrath, even as others." Naturally, all are equally un- deserving the favor of God, because "possessed of the same carnal mind, which is enmity against God." Nothing favorable to those that are saved—nothing disting- uishing them from others, in point of native character, is seen by the eye of infinite purity, to render them, any more than others, the objects of His favor, or the sub- jects of His grace. What then, saith the Apostle, are we better than they? Jews, than Gentiles? No, in no wise; for we have be- fore proved, both Jews and Gen- tiles, that they are all under sin. As it is written, "there is none righteous; No not one." All then, are naturally in the same predicament in relation to God—equally undeserving His favor.

2nd. It is not on the ground of any natural qualities, possessed by the receiver of renewing grace. Some it is true, may be less the objects of God's holy detestation. They may be less the subjects of aggravated sins, or notorious vice. They may be less hardened in iniquity; less abounding in un- belief; more moral and amiable, and estimable, in their character and lives, than others. But who can depend upon these qualities of character, whether natural, or ac- quired, for the pardon of sin and justification with God? Who, that has become the enemy of God, that has transgressed His law, that has entered the ranks of re- bellion against Him, and rejected the Gospel of His grace, can think of merit in the sight of the High and Holy one? "How can a man be just with God?" How often in- deed, are those who place depend- ence on supposed merit of their own, fatally deceived? How often does this dependence, lead them to a false estimate of their own character and standing in relation to God, and to feel no need of re- pentance toward God, or of faith toward the Lord Jesus Christ? Here was the fatal error of the young man in the gospel. Said the Saviour, to those who trusted in themselves that they were right- eous, "I am not come to call the righteous, but sinners to repent- ance."

Often, in the sovereignty of Divine operations, those who, to human appearance, are fair, and amiable and moral in character, are passed by; and others of very different moral aspect called into the kingdom. And, doubtless, be- cause the reliance of the former class upon these traits of char- acter keeps them back from that deep sense of sin, and unre- served reliance upon Christ, which the Gospel requires. Hence, doubt- less, it was that publicans and harlots, in the days of our Saviour, went into the kingdom of God be- fore the self-righteous formalists of the same period of the world.

While, therefore, a Rahab, a Manasseh, a Mary Magdalene,



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For June 17, 1979

II Peter 1:5-9.

To those who have obtained like precious faith through the work of God, by which they escaped the corruption which is in the world, and which has for its object the exceeding great and precious promises of God, we now hear the exhortation to bring in along side of this faith a sevenfold variety of Godly characteristics by the power of the divine nature or the new man. This will manifest a well rounded and Christ exalting life.

#### VERSE 5

"And besides this." Wherefore, for this cause; that is because of what has happened in the regen- eration experience, this is to be the course of the child of God.

"Giving all diligence." The child of God is to have the attitude of

and a jailor, have received of the grace of God, such characters, as the young man in the Gospel, the Scribes and Pharisees, who trust- ed in their own merits rather than in Christ, have failed of eternal life. The truth is, the sentence has gone forth, "The soul that sin- neth it shall die." "All have sin- ned." Man, therefore, can make no plea of merit before the Eternal Throne. Except we repent we shall all likewise perish.

3rd. It is not on the ground of any thing that the sinner does be- fore conversion, that he is saved. "Not according to his works" is this grace given. True, before the sinner is converted, he is common- ly awakened, and under deep, if not distressing conviction. But his being awakened is not his work. His conviction is not his work. Here is the province of the Spirit. In this state, it is true, likewise, that the sinner will commonly re- sort to the Word of God—will re- pair to places of worship, and eagerly listen to the Word preach- ed. He will feel constrained to pray, that he perish not. But, all he does in this state, may be from selfish motives, from apprehen- sions of wrath or fears of Hell. It may all be the result of an awak- ened and convinced state, from which he would fain be relieved, to which his heart may be utterly opposed, and which he would in- stantly leave, did not the Spirit of God hold him to this.

"—dreadful post.

"Of observation darker every hour," till he submits to Christ. At any rate, there is no religion, no love to God, no faith in Christ, no re- pentance of sin exercised in all this process, till the heart sur- renders to God.

In the language of the text, "He saves us, and calls us with an holy calling." Nothing, then, that the sinner does, renders him de- serving of eternal life. Although a state of conviction is a more prom- ising state than that of carnal se- curity, yet it is so, not because the sinner lays God under any obliga- tion to save him, but because God commonly makes the day of con- viction, the day in which to show forth the riches of His grace in converting the soul. What, in- deed, what equivalent is rendered for the evils of sin, by the deep- est conviction and the most earn- est seeking after the favor of God? Is this to be put in place of the great sacrifice for sin which Christ has made? Eternal life, then, is still the gift, the unmerited gift of God. What, indeed, has the sinner done of which to boast, or by which to lay God under any ob- ligation. Here he was, departing from his Maker—wandering far from Him, nor did he stop and turn, till the change was effected by the power of the Spirit. "Not by works of righteousness which we have done; but according to His mercy He saved us by the wash-

his Forerunner (Heb. 6:20) who said, "I am come to do Thy will, O God" (Heb. 10:7), and when He said, "I must be about My father's business" (Luke 2:49). We are therefore to set our face as a flint and with all earnestness carry out the commandments of the Cap- tain of our salvation. We are to set our affections on things above (Col. 3:2). We are to "seek first the kingdom of God" (Matt. 6:33). Satan launches one of the strong- est attacks at this very point. Therefore, the highway of dedi- cated (Rom. 12:1) Christian service is covered with obstacles and distractions. We should never be ignorant of the devices of the Devil.

"Add to your faith." Faith is the foundation on which we are to build the new man, as far as growth and outward manifesta- tion is concerned. Therefore, faith works, walks, and worships. "With- out faith it is impossible to please God" (Heb. 11:6). So faith leads the parade or the chorus and or- chestra which produces a beau- tiful picture and song to glorify the Lord. Each prepares for and sup- plements the other.

"Virtue." Virtue has to do with spiritual activity on energy put forth in morality and spirituality.

"And to virtues knowledge." This knowledge is brought about by hiding God's Word in our heart. It is absolutely necessary if the child of God is to bring forth the other things mentioned. This know- ledge is sought after by study and searching the Word of God (Acts 17:11; II Tim. 2:15). So, the person who knows Christ in salvation (II Tim. 1:12) needs to learn of Him in regards to service (Matt. 11:29). Many are like Philip to whom Jesus said, "Have I been so long time with you, yet hast thou not known Me?" (John 14:9).

#### VERSE 6

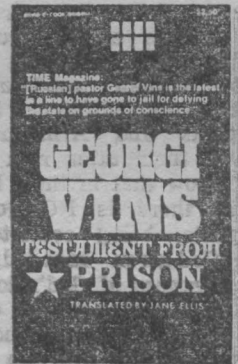
"And to knowledge temper- ance." Self control in regards to the desires of the flesh. Not just evil things, but any thing which would tend to lead us away from active service in the Lord's church (I Cor. 9:25).

"And to temperance patience."

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To abide under the trials, afflic- tions, human disappointments, or sufferings created by faithfulness to God, and do it with content- ment realizing God is working all things together "for good to those who love God who are the called according to His purpose" (Rom. 8:28). The child of God is to run the Christian race with patience "looking unto Jesus, the Author and Finisher of our faith" (Heb. 12:1,2), knowing patience works experience (Rom. 5:3,4). We are to "let patience have her perfect work" (James 1:4). Thank God we are "strengthened with all might according to His glorious power, unto all patience and longsuffer- ing with joyfulness" (Col. 1:11). We are with patience, to wait for the consummation of our sal- vation (Rom. 8:23-25).

"And to patience godliness." While the child of God waits in patience he has the right attitude towards God and seeks to do those things which please Him instead of murmuring and complaining. Instead of desiring manliness we should long for godliness.

#### VERSE 7

"And to godliness brotherly kindness." Love of the brother- hood of believers. To show mercy and compassion and to speak words of comfort and consolation. It means in expression to bear and to forbear. This is the word "Phil- adelphia."

"And to brotherly kindness char- ity." God's people are to have un- feigned love of the brethren and are exhorted to "let brotherly love continue." They are to "be kindly affectioned one to another with brotherly love, in honor preferring one another" (I Pet. 1:22; Heb. 13:1; Rom. 12:10; I Pet. 3:8). So, the lead car is faith and the end of this caravan is love. Without faith we cannot please God, and without love it profiteth nothing (Heb. 11:6; I Cor. 13:1-4).

#### VERSE 8

"For if these things be in you and abound." If they are yours by rightful possession having been inwrought by the work of the Holy Spirit (Rom. 5:5; Gal. 5:22, 27), and not just artificial or a mere profession, and if they have free course or run freely.

"They make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." These things produce ac- tivity in the child of God and in- stead of being idle, he presses on to experimental knowledge of Christ.

#### VERSE 9

"But he that lacketh these things." He to whom they are not manifestly present in outward evi- dence. There are times when, sad to say, the works of the flesh are more manifest than the fruit of the Spirit. However, this doesn't always mean that one in this condition is not a child of God. Look at Peter following afar off, his denial in the courtyard, and finally, his cursing; who would have thought he was a child of God?

"Is blind, and cannot see afar off." Not totally without sight, but short-sighted; seeing things present but not things above. See- ing the winds and the waves, but not the Creator of the winds and the waves. Seeing temporal things, and not eternal things.

"And hath forgotten that he was purged from his old sins." Sin causes hardening of the arteries spiritually and produces forgetful- ness. It is disheartening to see a child of God so backslidden that he forgets, at least temporarily, his conversion from the old life.

Conclusion: We need to meditate daily on these truths as they af- fect most of our churches.

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Can you tell me why Baptists dwell so much in points of doctrine and very little on Jesus and His love? Should Christians be always critical and negative?"—Gibbs, MO.

JAMES HOBBS  
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I wasn't aware that Baptists did not rejoice in and dwell on the precious truth of Jesus and His love. In fact I must dispute your remark and say positively that Baptists stand firm on Jesus and His love. If you are saying that we do not, then I must say that you are badly misinformed.

You asked about why we dwell on points of doctrine. The reason is because the Bible, which is God's Word, is filled with doctrine. Timothy was charged with this. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-4). Notice please that Timothy is told to preach the Word, exhort the doctrines and do the work of an evangelist. All of this is included in our duties. Those who, quote—just preach the love of Jesus—unquote, are guilty of disobeying God. We are to teach all things. As Paul said, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

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The teaching of Jesus and His love is doctrine. And it certainly should be taught just as all other doctrine. In II Timothy 4:2 Paul said, "Preach the Word." That means for us to preach all of it, not just Jesus and His love. In Acts 20:27 he says, "For I have not shunned to declare unto you all the counsel of God." One of the Greek words that is translated doctrine is DIDACHE, and this word simply means teaching, or that which is taught.

There is a great danger of "going to seed" on the love of God. I want to hasten to say that the love of God is a wondrous thing. And we should strive to know more about it. People who strut a bumper sticker which says "Smile, God loves you" just may have our Lord say to them in the coming day, Why did you tell that lie on me? Psalms 5:5 says, "Thou hatest all workers of iniquity." The Hebrew word for hatred here is SONAI and it means hate. In Romans 9:13 God says, "Jacob have I loved, but Esau have I hated." This word "hated" here comes from the Greek word MISEO which means hate, and nothing else.

Some few years ago I made a check on God's hate, His love,

His fury, and other related words. I found that God's love is spoken of 74 times in the Bible. That means to me that His love is a very important thing. But whereas His love is spoken of 74 times His hatred is spoken of 26 times, His anger 191 times, His fury 39 times, His wrath 128 times, His vengeance 36 times, and His indignation 24 times. When I added all these opposites of love together I found that our Lord speaks of these opposites of love 6 times as many times as He did of His love. It seems that some people feel it is blasphemy to speak of God's hatred, but He seems to boast of it. He is not ashamed of it in the least, see Ezekiel 38:18.

I would not say that Christians should always be critical, but I will say that they should always contend earnestly for the faith. A preacher who is afraid to contend for all the Word of God should not try to preach any of it.

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I take exception to the assertion that Baptists "dwell very little on Jesus and His love." The Baptists I associate with are the N.T. kind, and they preach the whole counsel of God. They preach with fervency and consistency the infinite and everlasting love of God for His people. N. T. Baptists do not substitute human sentimentality for the love of God, they preach sovereign love, a love that knows its objects, and is the moving cause of their redemption. There was nothing in the elect of God which merited His loving favor, not only were they destitute of the first quality, but they were rebels against God. Yet, they were given to Christ by God the Father, and Christ manifested His love for them in providing blood redemption for them. God's love is efficacious, eternal, elective, and an enigma to all who have experienced its redemptive hand.

Arminians place the emphasis on the exercise of human ability so as to become an object of God's love, whereas Baptists preach that God's love is an act of mercy, channelled to the elect through Jesus Christ, and that it has no respect to human conditions. Herein is the initial difference between Baptists and Arminians, Baptists own their utter ruin in Adam and know that in their human nature there is NO good thing. Baptists, being consistent with this God-given knowledge, preach the freeness of God's love toward His ill-deserving people. On the other hand, Arminians hold that man in his fallen state can do something to merit the love of God. To say such a view is inconsistent is to be kind, to say it is absurd is nearer the truth, to say it is a damnable heresy is to be honest with God's Word. A person cannot hold an erroneous view of God's sovereignty, and at the same time hold a proper concept of God's love.

Therefore, in the final analysis we discover it is not Arminians, but N.T. Baptists who really preach on the Bible Jesus and His love. All the Arminian sermons ever preached are not merely valueless, but detrimental to the true faith. Why do Baptists dwell so much on points of doctrine? The answer to this question is not hard to come by: They have been commanded by their Head, Jesus Christ, to preach doctrine and to abstain therefrom would be out-

right disobedience to the plain and repeated command of our Lord. I believe a Bible concordance check of the word "doctrine," followed by a prayerful reading of the Scriptures where the term is used would go a long way in removing some of the disdain with which some professing Christians view this vitally important term.

Should Christians be always critical and negative? They should always be critical of sin and never negative toward the Word and work of God. Baptists are not critical in order to gender strife, but their God has a controversy with sin, and God's cause and their cause is one and the same. Church history attests to the fact that while Baptists have stood firm for their convictions they have never used coercion in making converts to their faith. The charge of bigotry leveled against Baptists is a straw man raised up out of the wilful ignorance of their opponents. The charge is gainsaid by church history and the practice of contemporary Baptists. So Baptists will go on fulfilling their God given commission, rejoicing in their forthcoming and glorious vindication at the Sovereign throne of the Blessed Saviour.

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In the first place, all Baptists are not guilty of neglecting the love of God and of being negative and critical. I know of scores of Baptists pastors who endeavor to maintain the compassion and sensitivity the office demands. However, I am also quite aware that many who take great pride in their doctrine of grace are very ungracious in their attitude of others. It takes only a few of these brethren to label the entire group. I personally believe that we should defend the faith without becoming offensive. Inasmuch as truth is divisive, so be it; our attitude, however, should be one of meekness and helpfulness.

What so many of our rigid brethren have forgotten is that someone was patient with them and did not dis fellowship (whatever that is) them because they were not Sovereign Grace Landmark Fundamental Premillennial Missionary Hats-on-Ladies Wine-in-Lord's Supper Baptists when they were saved. I would remind some of my brethren that when you were saved, as were we all, our doctrinal position was not the one we hold today. If there are those in your church who do not grasp all you believe, you have not helped them by "running them out," as one brother boasted. We all need to be reminded of the admonition given to Timothy in 2 Timothy 2:24-26. I would plead for unity among those of us who have so much in common. I Peter 4:8.

## Act of Baptism . . .

(Continued from Page Two)  
with Christ. When Jesus was baptized in Jordan He pictured how that by His death, burial, and resurrection He would fulfill all righteousness for His people (Matt. 3:15). In baptism a believer pictures to the world how by faith he has been saved by the death, burial, and resurrection of Christ. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in

the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4-5).

Sprinkling as a form of baptism does not commemorate in picture the burial and resurrection of Christ. Sprinkling does not show forth the believer's co-death, co-burial, and co-resurrection with Christ. Immersion alone shows the burial and resurrection of Christ. Immersion alone can give the answer of a good conscience toward God, showing in figure the resurrection of Christ by which we are saved. Only immersion as baptism sets out in emblem our union with Christ in His redemptive work; only this baptism tells of our death to sin, of our new risen life, and of our hope for the final triumph over death. The form of baptism is so essential to the meaning of the ordinance that a change of form takes away its sign-making power. If the form of immersion is gone, then baptism itself with its symbolic import is destroyed and you have bogus baptism.

The ordinance of baptism contains some Heaven-appointed symbols of vital truths. No symbol instituted by God can be changed by man or a church without serious consequences. Under the old dispensation any alteration was deemed impious and an invasion of the Divine prerogatives (Lev. 10:1-7; Num. 16; I Sam. 13:8-14; II Sam. 6:1-10). Baptism pictures Divine truth by its form. The distinctness with which it represents these truths depends entirely on the accuracy of its form.

To contend that the form of the ordinance is non-essential is an utter misconception. In the form of baptism God is revealing spiritual truths by visible objects. To destroy its symbolic teaching is to destroy the whole ordinance. I am not insisting on a non-essential point, but the very essence of the ordinance itself. When a man or a church presumes to change the Heaven-appointed symbol in baptism, they imperil the great truth that the symbol was designed to teach. No man or church has any more right to alter a Divine symbol than to alter the Divine Word.

## REQUIREMENTS OF BIBLE BAPTISM

The form of baptism can be ascertained by the things necessary to meet the requirements of Bible baptism. First, there must be "much water." John 3:23 says: "And John also was baptized in Enon near to Salim, because there was much water there." Neither sprinkling or pouring requires much water; therefore, they are not to be considered as constituting Christian baptism.

Second, it is necessary that one go down into the water. I read in Acts 8:38 these words: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." We can now see why much water is needed. It is necessary to enable both the baptizer and the baptized to walk down into the water.

Third, there is to be a burial in the water. Romans 6:4 declares: "Therefore we are buried with him by baptism into death." This does away with either sprinkling or pouring as the proper mode of baptism.

Fourth, there must be a resurrection from the water. Colossians 2:12 reads: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

## ARGUMENT FROM SUBSTITUTION

All theologians agree that the Greek word BAPTIZO means either to immerse, to pour or to sprinkle. If this be so, the word that makes the best sense in every place in the New Testament is the meaning the Holy Spirit intended. Look at Matthew 3:5-6: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were immersed—sprinkled—poured of him in Jordan." Which word makes the best sense. Try verse 16: "And Jesus when he was sprinkled in little pieces—poured out in a continuous stream—immersed went up straightway out of the water." Which makes sense here? It plainly says whatever was done here was done to people, not at or near or with, but in the River Jordan. Were the people sprinkled into the river, or poured out in a liquid form, or were they just simply dipped in Jordan? Anyone with a limited intelligence can see that they were merely dipped in Jordan.

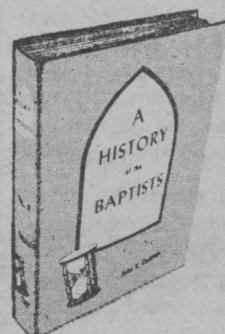
Now look at Acts 8:36. Here the eunuch said: "See, here is water; what doth hinder me to be baptized?" This could not read: "What doth hinder me to be poured or sprinkled?" It is not the person, but the water that is poured or sprinkled in Pedobaptist baptism. Verse 38 says that Philip "baptized him," that is, the eunuch. If baptism means to pour then it was the eunuch who was poured, not the water on the eunuch. The act terminates upon the person, but sprinkling and pouring terminates upon the water.

If you dear friend have allowed the minister to sprinkle water upon you, you have not obeyed Christ to be baptized. You have allowed the water to be baptized upon you. To sprinkle or pour water on the head is not baptizing you, but the water.

## CONCLUSION

The very word "baptize" means "to dip." The word expresses the form—baptism the word and baptism the ordinance. The ordinance cannot part from its name, baptism, and the name, baptism, cannot part from its meaning, immersion. Immersion as the form of the ordinance is the one pattern throughout the New Testament. Immersion is the one form whose meaning answers every requirement in Bible baptism. It is the one form that all denominations concede is baptism. It is the only form that follows the pattern of Christ and the early churches. Sprinkling and pouring began after the apostolic age.

The matter of the form of baptism is of great concern to every believer who desires to do the Master's will and to obey from the heart the Master's command. The form is essential to the act of baptism. Any corruption of the form destroys the whole ordinance. If you know that you are God's child, then it is your duty to submit to Bible baptism, a complete immersion of your whole body into water. Let no man or church stand between you and your baptism. You must follow Christ into baptism. Why do you linger? Arise and be baptized like Christ was in the Jordan River.



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

### LOOKING GLASS SEEING OURSELVES IN GOD'S LAW

My dear boys, in my sermon last Sunday, I showed you that God had made the law perfect, but that we did not keep the law, that we have all broken the law, and God has said, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10).

If the law is perfect and no one has ever kept it perfectly, but all have broken the law in some one way or another, and on that account all are guilty before God, you may ask, what is the purpose of the law? Why did God make the law? Now, I desire to explain that to you this morning.

I have here a looking-glass. Now the Bible compares the law to a looking-glass. In the epistle or letter of James, in the first chapter, we are told, "if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed" (James 1: 23-25).

In other words, the Bible means to say that the law of God is like a looking-glass. We read the law of God, and we see just what God requires that we should be. He enables us to see what He requires of us. It shows us also how

imperfect we are. It shows us our sins. It reveals to us the importance of doing something in order to get rid of our sins.

It is just like a man whose face is all dirty. When he goes to the looking-glass and looks in, he sees the dirt upon his face. If he did not look into the glass, other people might see that his face was dirty, but he would not see it himself. But when he looks into the glass, he sees for himself that his face is all black.

Now, when the man finds that his face is all dirty, he does not take the looking-glass with which to wash his face. The looking-glass was not made to wash our faces with. It was only made to show us that our faces needed to be washed. And then, instead of using the looking-glass to wash our faces, we go and take soap and water.

Now, the looking-glass did not make the man's face black, neither will it wash his face. It simply shows him that his face is dirty.

So it is with the law of God. The law of God does not make us sinful, whether there be any law or not. The law is simply designed to show us that we are sinners, and that we are wicked, and that we need a Saviour. And when this law reveals to us our sin, and shows us our need of a Saviour, it purposes, as we are told in the Scriptures, to lead us to Christ (Galatians 3:24). No man can cleanse or wash away his sins by the aid of the law. But the law plainly shows him his sins, and then leads him to Christ—to the fountain which has been opened for sin and uncleanness. It is all very beautifully expressed in that hymn which, I trust, you all know:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

Now, I want to tell you the effect of coming to this fountain and washing. When we come our sins and guilt are washed away, and we become more like Christ. We are cleansed from sin; we are made more pure and holy. And then we grow up into His likeness and into His image, and into His stature. We become more and more and more like the Lord Jesus Christ from day to day. This change which takes place in our hearts and in our lives is very wonderful. We cannot understand it, but we cease to be intentionally wicked. More and more we become holy. It is this wonderful change which is referred to in Second Corinthians, third chapter and the eighteenth verse, where it says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

I think now, you will understand why we have the law. It is not to make us wicked, for we are wicked already. But it is to show us our wickedness. It is to reveal to us the fact that we are sinners, and that we are lost and undone without a Saviour. And then it reveals the Lord Jesus Christ to us, and we come to Him, the same as men with blackened faces go to the fountain to wash. So we come with our sins and our guilt "to the fountain which has been opened for sin and uncleanness," and we wash all our sins and guilt away; and then we are changed into His image and into His likeness, from glory to glory, until at last, in the world on high, we awake in the likeness of Jesus.

### Halliman's Report

(Continued from page one)

and talked to them. They told us we should turn around and go back as there was no possible way we could get through. They said they had spent the night in a mudhole and had been pulled out by a bulldozer that morning. This was sad news for us as there were eight people with me that wanted to get to Hagen; and also, I was very eager to get through so I would have the vehicle to come back in. All this, plus the fact that we had already spent seven hours on the road, and to turn around would mean that by the time we got back, we would have 14 hours on the road and right back where we had started from. However, the men in the two front vehicles convinced us that we would just be wasting our time to continue on so we turned back and reached the Mission Station after dark with 14 hours of hard traveling behind us. This is the price one has to pay, living in a developing country, and we have learned to accept things like this. The trip was not completely trouble free though, as we had one flat tire and had to repair that out on the road, as we had no spare. This too, we have also had to learn to accept, even when

with transportation and take me back to his village, now that he was not there I had to find my own transportation. There is an airline that has small planes that fly out to the small airstrips on Bougainville, so I called them that night and made reservations to go out with them on Monday morning. With a seat secured on the plane for the next morning I soon went to bed, as a gentle rain fell upon this peaceful island.

The next morning I was at the airport and ready for departure by 7:30. The airstrip near the village where Brother Uming lives has been closed for some time, so we landed at another strip and I was told that it would be about a five mile walk by road. This would be no problem as I am used to walking. As we were flying over the island I noted what looked like flooding in some area, and especially so as we approached the strip where I was to get off, but I did not think that I would have any reason for concern. Only the Lord knew at that time what I was going to experience in the next few hours.

The plane circled the small strip and was soon on the ground. I was the only passenger leaving the plane at that point, so within five minutes after the plane was on the ground it was taking off again. Just as the plane was airborne once again, I saw a man coming toward the airstrip with a concerned look on his face. He had soon joined me and told me that he had come to tell me to go back on that plane. I enquired as to why, and he said that there had been an exceedingly heavy rain over the southern end of the island that night, and that all roads were cut off and bridges washed out. I told the man this was no problem for me as I had come prepared to walk from that point anyway. But the man replied, "You cannot even walk as there are many big rivers between here and where you want to go and they are flooded and too swift to either try to walk or swim, and besides that, he said, the distance is 15 miles or more, far too much for a white man to walk. I had been told that it was about five miles from there. I told him I did not mind the distance if I could only get through, and once again he assured me there was no possible way for me to get through even by walking."

I was really getting concerned by then, as now the plane had gone and no way to contact the airline to send the plane out again. There was no place to stay where I had gotten off, and now I was being told that one could not even walk very far in any direction until being cut off by the flooded rivers. I asked about a place to leave my two bags, and decided to walk down the road to the first place where the bridge was out. I did not go very far un-

til I saw that the road had been washed out so badly that no vehicle could travel over it, even if all the bridges were still in place. I had walked about a mile when I came to a large river with a bridge over it. The bridge was still in good shape, but as I walked to the far side the water had cut the road and had taken away about 30 feet of it. There was a drop from the bridge to the water of about 20 feet. I noted that the water did not seem to be too swift where the road had been cut, so I decided that with a rope or some like device, I would go down that and wade through to the other side.

On the other side of the bridge about a quarter of a mile away were a couple of buildings and in one of them a white man lived, so I made contact with him and, in our conversation near the river, he told me that if I could find a way to get across, I could stay with him until the waters went down some and we would try to get through. With that I left to go back for my bags, and some of the men were preparing for my descent down to the water and across to the other side. When I returned they had cut a long tree about six inches thick, and let that go down to the water and the other end leaning against the bridge. They were wondering if I would be able to go down that without falling. I asked a couple of the native men to take my bags down, and we would soon find out whether I would be able to make it or not. Almost by the time they had gotten down with my bags, I was also down ready to walk out to the other side.

Soon I was across the river and in the house of the white man. As we talked, he said the rivers usually went down fairly fast and that perhaps by early afternoon I would be able to walk through. There was also another white man there that had come to spend the weekend and now he must get back also, as he had chickens and other animals that had to be looked after. I felt that since there would be two of us going together, that we would be able to assist each other across the rivers. About 1:00 p.m. we started out for the 15 mile hike; he had about 18 miles to go before reaching his destination.

Without exception every bridge that we came to was either washed away or the water had cut around the bridge as in the first case, and we had to wade across the rivers. Some of these rivers were wide, but none were over four feet deep at the places where we would be crossing.

Two of the rivers were quite large and so swift, that crossing was almost impossible. On one river crossing I got knocked down three times by the water and was carried a few feet, before being able to hang on to a large rock and get upright again. The largest river was so swift we had to form a human chain; by now several natives had joined us, and held hands to keep from being swept off our feet.

As we were walking along the road one man recognized me, from other times that I had been on the island, and asked me where Brother Uming was. He said that Uming had left on Sunday afternoon in a car to get me at Kieta. It was only then that I learned that he had started out to meet me, and this meant that he had encountered some trouble along the road and had not gotten through.

About five p.m. that afternoon in pouring rain, I walked into the village where Brother Uming and Brother Luke live. The whole village soon learned of my arrival and were greeting me as I walked along. They said they had heard how bad the roads were, due to the flood, but that they felt that if anyone could get through I could and they were expecting me. They had built a special addition onto Uming's house for me, and soon I was into dry clothes, had a meal of rice and canned meat, and by 6:30 I was in bed. I had had a long day. More to follow in another article.

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we do have a spare, as those sharp limestones sometimes slice right through even new tires.

The next day we went into Koroba and made radio contact with the one air company that flies out that way and asked them to collect us on Friday. Friday we made it all the way to Hagen. The flight from Hagen to Bougainville was scheduled for Sunday, and I was to report at the airport by 6:00 a.m. Since I had no way of getting to the airport, I had asked the airline to send the bus for me at the place I was staying, and I was assured they would be by for me. As it turned out, all the men who drive the buses had been out drinking on Saturday night, and none of them reported for work on Sunday morning. Forty-five minutes before time for take-off I was still seven miles from the airport waiting for the bus so I decided to call the airport and upon doing so they sent out a special vehicle for me and I made it just in time to catch the plane before it took off. This also I have learned to accept as a matter of fact in P.N.G. This is not always good for someone who is a worry wart, but long before I had reached my 19th year in P.N.G. I had learned that it does not pay to worry.

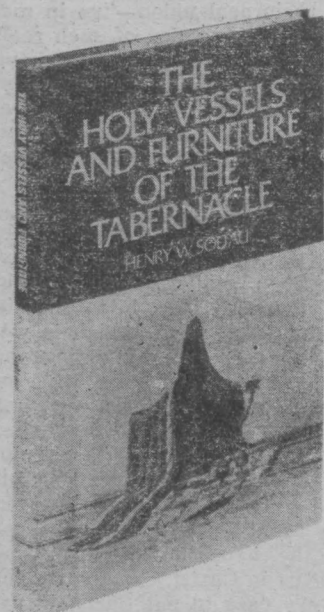
The flight from Hagen to Moresby was without incident. After about a five hour wait at the airport we left Moresby for Kieta on Bougainville. Brother Isaac Uming had sent me a letter saying that he would be at the airport to meet me, so I was expecting to see him there. Soon after landing at Kieta I learned that Brother Uming was not there, so I had to try to find a place to sleep for the night as I had made no previous arrangements. I got some transportation to a hotel and secured the last available room for the night. I kept expecting Brother Uming to either come or call me that night at the hotel, but I heard nothing from him.

Since Brother Uming was supposed to meet me at the airport

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PAGE FIVE



## Salvation Of Sinners

(Continued from Page Three)

ing of regeneration and renewing of the Holy Ghost." "By grace are ye saved through faith, and that, not of yourselves: it is the gift of God."

We have seen, then, what are not the grounds of the sinners being called and saved. It is not on the ground of any distinction in the native characters of men. No such distinction exists. It is not on the ground of any qualities meritorious in the sight of God, which the sinner, that is saved, possessed before conversion. No such qualities existed. It is not on the ground of any thing he does acceptable to God before that event. No such thing does he do, antecedent to that change. I observe, therefore,

4thly, and affirmatively, that the purpose of God, is one of the grounds upon which the sinner is saved. "Not according to our works, but according to His own purpose, He saves us and calls us with an holy calling." The salvation of men, as a general scheme, is the result of the benevolent and immutable purpose of God. The scene of this stupendous project was laid high as Heaven, and as early as before the world began. In His mind, infinitely capacious and comprehensive, anticipating the revolt of this world, He provided for the event ages before it existed; and assigned to His well-beloved Son the office and the part of a Mediator, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

When this scheme was devised, the determination entered the mind of Jehovah, to save a part (what part no man knoweth), but a part, of this revolted and ruined world. This purpose, thus early conceived, has been kept steadfastly in view ever since the fall. All included in it, who have lived from age to age, whether among patriarchs, prophets, or apostles; whether under the legal, or Christian dispensations; whether in days of revivals, or in more stupid and gloomy seasons—have been called into the kingdom of God. However immured in darkness, groping in ignorance, or sunk in sin; none of them have been too far gone for the mercy of God to reach, or the blood of Christ to wash them from their sins. And such were some of you, said the Apostle, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

In proof, that those who are saved according to the Divine purpose, the following passages would seem sufficient. "According as he hath chosen us in Him before the foundation of the world." "Having predestinated us unto the adoption of children, by Jesus Christ, to Himself, according to the purpose of Him who worketh all things after the counsel of His own will." "Therefore hath He mercy on whom He will have mercy." "Hath God cast away His people, whom He foreknew?" "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest are blinded." "Whom He did predestinate, them He also called." "We are bound to give thanks unto God always for you, because He hath, from the beginning, chosen you to salvation through sanctification of the Spirit, and belief of the truth." A host of other passages, to the same point might be added, but these, in their connection, are conceived to be sufficient. I therefore remark

5th. That the grace, the free and sovereign grace of God, is another ground of the salvation of sinners. "Not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." It was the boundless grace of God, which led to the high and benevolent purpose of salvation as a general scheme. And it is owing to the same boundless grace,

that any individuals are led to embrace the Gospel. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

This grace is given—When? When the sinner repents and turns to God? Nay; but ages before the sinner is born. "Which was given us in Christ Jesus before the world began." As God anticipated the fall of man before the event took place, so, He anticipates the recovery of the faithful before that event. When He gave His son as the Mediator between God and us, He gave in Him, and with Him, grace for the recovery of all that were contemplated, as the subjects of the great salvation. Grace reaches them, and reaches them through the instrumentality of means; but, be it remembered, it is the same grace of God, which, from eternity, has been held in reserve for them, and which, in the purpose of God, was given them in Christ Jesus, early as before the world was. "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." "All that the Father giveth Me, shall come to Me." "As many as were ordained to eternal life believed."

Thus I have endeavored to illustrate the doctrine contained in the text, and to unfold the truths which it involves. I ask no man to take these truths upon trust. But I would ask those, into whose hands this discourse may fall, to read the Scriptures and then candidly to conclude whether these truths are not plainly revealed. Could they, indeed, be evaded, would any gain result either to our spiritual interests, or, to the glory of God's grace? Suppose, if that were possible, that God had no purpose respecting the salvation of sinners, and that if grace reach here and there an individual, it will be by chance, or from something which the sinner, peradventure, may do! Does that appear more favorable, than to have it made as certain as the purpose of God, that some will be brought to repentance and eternal life; and that from eternity, grace has been held in reserve sufficient for their restoration to the favor of God, and admission to His kingdom? Suppose these two schemes lay side by side; to which should we resort, as furnishing the best, the surest prospect of eternal life? Whatever others might do, I am sure the Christian, with his latest breath, would sing

"Grace first contrived a way,  
"And all the steps that grace display,  
"Which drew the wondrous plan."  
"To save rebellious man;

## Union With Christ

(Continued from page one)

and in thy heart: that is the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whoso believeth on him shall not be ashamed. . . for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Then, knowing that faith should not stand in the wisdom of men, but in the power of God, and that to save it must be "as the Lord gave to every man," I knelt down by him and fervently prayed that the Lord Jesus, the exalted Prince and Saviour might grant him repentance unto life, and that the Holy Spirit might then and there give him to savingly accept Christ, the Father's gift. Rising from that prayer, and taking his wasted hand and looking intently into his unclouded eyes, I said, with deep solemnity and tenderness: "Old comrade, your warfare is ended. You are at the brink of the river, whose other bank is eternity, but even here and now God offers you eternal life in His Son, Jesus Christ. Do you receive

## IS "THAT" IN THE BIBLE?



Question:  
DID JESUS BELIEVE IN A PERSONAL DEVIL?

Answer: — Evidently, Matthew 25:41.—"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." See also Matthew 4:1-11 and John 8:44.

His as offered in the gospel?" His answer was touchingly simple and earnest: "I do, with all my heart. I am ready to cross over."

Brethren, it was no time for ordinances. The grains of sand in his hour-glass of time were almost out. The crisis was imminent. In the afternoon he died. Today we bury him.

The scene wonderfully confirmed my already deep conviction as to the importance of union with Christ, and the necessity of clearly understanding the essential terms of the union. In other words, What unites us with Christ? What is God's prescribed method of induction into Christ? So, as following and somewhat enlarging the recent sermons on assurance, I take as a text six little words. They are all monosyllables and they average only two letters each—twelve letters in all. Certainly you can keep them in your memory: "Ye in me—I in you." They embody my theme: Union with Christ. May the Lord give me to speak truly and clearly His word, and give you to hear reverently and lovingly.

I. IMPORTANCE OF THIS UNION  
The central thought of salvation is union with Christ.

1. In Christ you are saved; out of Christ you are lost.
2. In Christ all things are yours; apart from Christ nothing is yours.
3. In Christ you can do all things; out of Christ you can do nothing.
4. In Christ you bear fruit; out of Christ you are barren.
5. In Christ you are a new creation; out of Christ you are but Adam's child.

These are momentous and ponderous thoughts. They show that one who has all the world, but not Christ, is poor indeed. That one who has nothing in the world but Christ is rich indeed.

II. THE NATURE OF THIS UNION.

See these two books lying apart, then place them together so that they come in touch; or see the trainmen push the separated cars together until they strike; that is juxtaposition, not union. Bind the books together with a cord so that when you lift one you lift the other; attach the cars by the coupling pin so that when one moves the other moves; that is forced, mechanical union. Hear this record of the Scripture concerning a higher union: "The soul of Jonathan was knit with the soul of David." This is moral union, or union of love and sympathy, like that between teacher and scholar, friend and friend. Union with Christ is much more than this: It is a real, spiritual, living, indissoluble, eternal, but mysterious union. Let us see if we can get at its nature.

1. It is the union of a living foundation, with the living walls resting on it. "To whom coming, as unto a living stone. . . Ye also as lively stones are built up a spiritual house" (I Peter 2:4,5). You have seen the cold, inanimate rock foundation united by cold, inanimate cement or mortar to the cold, inanimate bricks placed upon it. But here is a foundation which is alive, spiritually united to the live stones which make its walls.

2. It is a union of life grafted into life. "If the root be holy, so are the branches. . . thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness

of the olive tree. . . Thou bearest not the root, but the root thee" (Rom. 11:16, 17, 18). Referring to both the figures, foundation and grafting, is this Scripture: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith" (Col. 2:6, 7).

3. This union our Saviour more elaborately sets forth in the parable of the vine and the branches: "I am the true vine. . . Abide in me, and I in you. . . I am the vine, ye are the branches." How real and yet how mysterious is this united life! All of you who read Ford's "Repository" must have observed on the cover the striking picture of the vine whose branches so grow as to outline Jesus in the midst.

4. It is such living and organic union as exists between the head and the members of the body. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16). "So we, being many, are one body in Christ" (Rom. 12:5). "Now ye are the body of Christ" (I Cor. 12:27).

5. It is the union of relation and descent as between ancestor and posterity: "For as in Adam all die, so in Christ shall all be made alive. . . And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:22,45,49).

6. It is a union like that of assimilated food and drink, which is not only nutriment but becomes part of the body itself. It is therefore the life of the body. "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him" (John 6:33-56).

7. It is a union like that which binds husband and wife: "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). "I have espoused you to one husband that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

"For no man ever yet hated his own flesh; but nourished and cherished it, even as the Lord the Church: for we are members of his body, of his flesh, and of his

bones for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:29-32).

How real, how living, how organic, and yet how mysterious and inscrutable is the union expressed by the living foundation and its living wall, by the grafting of the wild olive scion into the good olive tree, by the vine and its branches, by the head and the body, by assimilated food converted into tissue, by progenitor and descendant, by husband and wife! Mysterious? Yes, as all life is mysterious.

8. It is a reciprocal union: "Ye in me—I in you." You cannot be in Christ and Christ be not in you. Any kind of getting into Christ which does not at the same time put Him in you is but a form. Christ must be revealed in you (Gal. 1:16). "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). It is not Christ out yonder anywhere, but "Christ in you, the hope of glory" (Col. 1:27). If the resplendent and eternal glory which follows the resurrection and judgment is the day which has no light, nor need of candle or sun (Rev. 22:5), Christ in His second coming is the "Star out of Jacob" (Num. 14:17); "the bright and morning star" (Rev. 22:16); yet even that day-star must arise in our hearts (II Peter 1:19) and so to them that overcome He will give "the morning star" (Rev. 2:28). Christ must dwell in us, if we dwell in him (Eph. 3:17). The very life we live must be from the living Christ in us as the life of the vine permeates the veins of the branch (Gal. 2:20). This reciprocal union is a touchstone. The "in us" expounds the "in him." It enables us to discern between the true and the false "in him." Merely to see Christ as revealed in a book or set forth in an argument is not salvation. This leads us to consider:

## III. THE INSTRUMENT OR MEDIUM OF UNION.

I speak not now, but later, of the agent of the union. But under the head of instrumentality I inquire for that particular act of the soul, however or by whomsoever superinduced, which puts the soul in Christ and Christ in the soul. I answered first negatively. Not any rite, ceremony, or ordinance. This reciprocal union—"ye in me, I in you"—this union of such real, inner, spiritual life as we have considered in the foregoing scriptural similitudes can never result from external ordinances. You may, indeed, in a form, "be baptized into Christ," and thus visibly but figuratively, "put on Christ," but that does not put Christ in you (Gal. 3:27). Our next text says: "I in you," as well as "ye in me." You may also, in a form, in a memorial symbol, which is visible and palpable, by eating the bread and drinking the wine of communion, put Christ in you (Matt. 26:26-28). But that does not put you in Him. If this reciprocal union were by ordinances it would require both of them in every case to save a soul. It would take the baptism in every case to put us in Christ, and the supper in every case to put Christ in us. How difficult then, and how contingent and how limited would salvation become! How dependent on the presence of third parties! This sacramental method of union with Christ necessarily demands human priests whose official functions are so requisite to salvation that it becomes a proverb: "No priest, no salvation."

It also requires, by imperious logic, a converting of the bread and wine into the flesh and blood of Jesus Christ, hence transubstantiation; and the converting of the water of baptism into a laver or regeneration. The two doctrines stand or fall together and with the two stands the order of human priests with creative power to make the Son of God and confer potentiality on the water. Hence the Romish church, consistently (Continued on page 7, column 2)



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

NEW YORK (EP)—The Unification Church of Sun Myung Moon has reached an out-of-court settlement with six of nine Long Island communities the Church sued for their restrictive fundraising ordinances.

The six communities have agreed to permit Unification Church members to solicit door-to-door in residential areas from 9:30 a.m. to 8:30 p.m. or sunset, whichever comes later, seven days a week. There is no time requirement for street fund-raising in commercial areas. Unification Church fund-raisers are required to register their names in the town offices where they are soliciting, and are required to have identification cards bearing their names, pictures, and the Unification Church name.

MOSCOW (EP)—During worship services on Good Friday and Easter Sunday, the Protestant churches in the Baltic Republics and Moscow were overcrowded according to a report from the German Evangelical Alliance. Contrary to many other Soviet republics, the majority of the population in Lithuania, Latvia and Estonia does not belong to the Russian Orthodox Church which celebrates Easter on April 22.

Correspondents reported that a surprisingly large number of young people took part in the services. In the Baptist Church of the Estonian capital Tallinn (Formerly Reval) several services were held on the same day, with up to 1,000 participants at each. The only Methodist Church of the USSR, in Estonia, also had to organize several church services in the Russian and Estonian language to cope with the crowds of visitors.

In the Lutheran churches of Latvia and Estonia many only found standing room. In the only Baptist Church in Moscow for the approximately 6,000 Baptists there, services were also held in a building "packed to capacity."

For the first time since the Soviet occupation of the formerly independent Baltic States in 1940, the Baptist Church in Vilgandi (Estonia) was able to organize an evangelistic week before Easter, which was not forbidden by the authorities. Other evangelistic outreaches are to follow, according to reports.

THE ALABAMA BAPTIST (3-15-79) contains some deadly theological poison. R. Lofton Hudson, the director of the Midwest Christian Counseling Center located in Kansas City and Omaha, Neb., wrote an article on page 16 entitled "Who Will Rule the Roost?" Mr. Hudson seeks to invalidate the Pauline concept of female submission found in Ephesians 5:22 and Colossians 3:18. He wants to change the woman's role to conform with today's society. Here are a few nuggets of his heresy:

"Second, the wife as different rank from the husband violates the New Testament concept of God as 'no respecter of persons.' God treats all alike. Not only does he treat all alike but insists that we do the same.

"Yet when the wife assumes a childish, dependent role with her husband, she is placing him in a father role—instead of God. When a husband commands his wife, he is playing God. This is sinful.

"If a husband can stand before his wife and/or his grown children and tell them what they should do, he stands in God's place and must be responded to as Peter and the apostles did in Acts 5:29; 'We must obey God rather than men' (RSV). Anything short of this is idolatry and rebellion to God (or ignoring God, which is merely a disguised hate).

"If someone has to rule the roost, the marriage may be in trouble. Good relations are built between equals. Authority grows out of hate, conflict, and aggression. Cooperation connotes caring and

concern for each other's viewpoint."

These anti-Biblical statements prove that Hudson does not believe Genesis 3:16 where God commanded Eve and all other wives: "Thy desire shall be to thy husband, and he shall rule over thee." Mr. Hudson leaves no doubt as to who "rules the roost" at his house.

Beware of The Year of the Child for it seeks to promote views contrary to the Word of God. It is nothing but a disguised effort to bring children under the control of the state, thereby fulfilling the Communist goal of pulling apart the God-ordained family unit.

A Federal Commission to push radical United Nations policy for manipulating America's youth is now operating with a full-time staff of fourteen. It will spend nearly \$2,000,000 over the current fiscal year to press for radical child-care programs. Programs for the International Year of the Child call for voting rights of all regardless of age and lowering the compulsory school attendance age to two.

The United States Government has issued a postage stamp which show four children. The stamp says "The Year of the Child."

The Soviet Union is held up as an example in "child development and declared to be "the first country in the world to have solved all the important problems of the younger generation in an inspiring way."

One of the supporters of the Year of the Child program is women's libber Gloria Steinam, who said, "I believe that by the year 2,000 we will raise our children to believe in human potential, not God."

WASHINGTON, D.C. (EP)—The Securities and Exchange Commission (SEC) has charged that Unification Church International founded by Sun Myung Moon continues to own a controlling share in the Diplomat National Bank of Washington in violation of the law.

In a suit filed in U.S. District Court, the federal regulatory agency charged that Unification Church International has participated in a "scheme" to gain control of the bank, presently controls 33 per cent of the stock, and violates fraud provisions by secretly investing in the bank.

WICHITA FALLS, Texas (EP)—Bessie Little, 78, a delicate woman weighing less than a hundred pounds, literally stood up to the whirling black force of the tornado that leveled her home in Wichita Falls in April.

When Mrs. Little heard sirens warn the city of the tornados, she ran inside her house, locked the door and held on. After the tornado passed, friends found Mrs. Little holding tightly to the inside door knob of her front door. The door and Mrs. Little were all that were left standing after the tornado demolished her tidy, red-trimmed white house.

"I can tell you a thousand stories like that," said Ted Savage, Mrs. Little's pastor at Faith Baptist Church. "While the tornado was in the midst of destroying property, God was in the midst of saving lives."

## Union With Christ

(Continued from page six)

from their standpoint, requires as essential to salvation the order of priests, transubstantiation, and baptismal regeneration.

Hence I say that Romanists are consistent, from their standpoint, in making both baptism and the communion essential unto salvation, for they hold that by these ordinances real union with Christ is established—baptism putting us into Christ, and the supper put-

ting Christ into us. Now, can it be defended or explained when any Protestant holds to baptismal regeneration and denies transubstantiation? They either fall short of reciprocal union by a method which only puts us in Christ without putting Him in us, or their union is incongruous and monstrous, being sacramental in putting us in Christ, while spiritual in putting Him in us. The Romish position of straight-out baptismal regeneration and transubstantiation is more logical and stronger and more consistent than the half-way Protestant position of baptismal remission and consubstantiation. For if these ordinances are not memorial, symbols, signs, then are they all the Romanists claim? But if they are memorials, symbols, signs, then are they less than baptismal remission and consubstantiation. In other words, you may not mix the methods of reciprocal induction. The method in each case is either spiritual or sacramental. If, therefore, we are united with Christ, we in Him, He in us, by external ordinances, how then is this union effected?

Faith unites us with Christ. Faith puts us in Christ and Christ in us. Dr. Strong, of Rochester Theological Seminary, says: "Faith, indeed, is the act of the soul by which under the operation of God, Christ is received." Faith is the soul's laying hold of Christ as its only source of life, pardon, and salvation. And so we see what true religion is. It is not a moral life; it is not a determination to be religious; it is not faith, if by faith we mean an external trust that somehow Christ will save us; it is nothing less than the life of the soul in God, through Christ, His Son. To Christ then, we are to look for the origin, continuance, and increase of our faith."

Dr. J. L. Dagg says: "Faith in Christ is necessary to salvation. We may believe many things that God has said in His Holy Word without believing in Christ; and we may believe many truths concerning Christ without having that faith in Him which has the promise of eternal life. True faith receives Christ entire as He is presented in the gospel. If any part of His character, of His offices, or of His doctrine is unwelcome to the heart, true faith does not dwell there. A perfect knowledge of Christ is not necessary to true faith; otherwise true faith would be impossible, for the riches of Christ are unsearchable, and His love passeth knowledge. But the true believer delights in Christ just so far as he has knowledge of Him; and desires to know more of Him that he may be more filled with His love. The revelation made to the Old Testament saints was obscure; but so far as they could see Christ in the light which was afforded them, they rejoiced to see His day, and were glad." Dr. Alvah Hovey says: "The Soul of the believer is united with Christ . . . This union with Christ secures to the believer the benefits of His work . . . Believers are vitally and legally one with Christ."

So the Scriptures teach: "We have access by faith into this grace wherein we stand" (Rom. 5:2); "for ye are all the children of God by faith in Christ Jesus" (Gal. 3:26); "for by grace are ye saved through faith" (Eph. 2:8); "that Christ may dwell in your hearts by faith" (Eph. 3:17); "therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. 4:16). It could not be sure to all the seed if it were by ordinances. My dying comrade would have been lost if union with Christ had depended on ordinances. To make no mistake about this matter, let us look at some of the characteristics of this faith.

1. It is the faith of a penitent. "Except ye repent, ye shall all likewise perish" (Luke 13:5). "God be merciful to me a sinner" (Luke 18:13).

2. The affections are involved: "With the heart man believeth unto righteousness" (Rom. 10:10). "Then Simon himself believed also . . . But Peter said unto him . . . Thou hast neither part nor lot in this matter: for thy heart

is not right in the sight of God. Repent therefore of this thy wickedness, and pray God if, perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity" (Acts 8:13,23). We must receive the truth in the love of it (II Thess. 2:10). The devils believe the Bible to be true; that there is a God; that Jesus Christ is the Holy One of God; but they tremble at the truth they believe, and hate it.

3. The faith which receives Christ; receives Him as offered in the gospel and not as we may vainly conceive in our imaginations and fancies.

4. Such faith is not credulity. It is based on knowledge. That is, a knowledge of the evidence on which it rests. The Bible makes Christ known to us. There we find an account of the witnesses and of their depositions. What is there the preacher preaches. Hence, faith is said to come by hearing, and hearing by the Word of God, and hence the question: How can they believe except they hear? And hence Paul's statement: So we preached and we believed. Therefore, also to receive Christ is to receive Him as offered, and for the purposes offered. Offered as divine, we so receive Him; offered as prophet, we take Him as our teacher; offered as king, we take Him as our ruler; offered as priest, we take Him as our sacrifice and intercessor. But while faith receives Him generally as offered in all His character and offices, particularly it receives Him at first as a sacrifice for sin—a propitiation. Hence the many references to faith in Jesus on the cross—in His blood.

5. Such faith is the gift of God and the work of the Holy Spirit. "No man can say that Jesus is the Lord but by the Holy Spirit." Great preacher as Paul was, he was only the minister by whom they believed "even as God gave to every man." He planted, Apollos watered, but God gave the increase. Therefore, Paul relied not on excellency of speech nor upon enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith might not stand in the wisdom of men, but in the power of God.

6. While the vital and saving act of faith is to receive, take, lay hold on, enter, embrace, put on Christ, yet it must not be inferred that having done this one thing it stops and ends its mission. You are not to conceive of it as a fixed quantity, fulfilled in one act. It is a continuous, living, growing, feeding principle. The faith that saves is the very faith that serves, that bears fruit, that increases, that sanctifies. The faith that saves is the very faith by which you live. "The just shall live by faith." You conquer by it.

7. This lays hold on no blessing of salvation directly, but only through union with Christ. But when you receive Him legally, "you are complete in him," so far as the title goes to any blessing of salvation here or in Heaven. But some of these blessings are not yet. Ours now in title, they will be ours in fact when we get to them. But it is the Holy Spirit who applies them to us experimentally. He does this in God's order, oftentimes not as we would prefer. He applies each blessing as we are prepared to receive it.

Let me illustrate: A dear Christian lady once complained to me that the Lord would not give her patience, though she had asked for it time and again. That every time she thought she had it and was congratulating herself on her amiability, some irritating circumstances would make her temper fly all to pieces. You see she wanted the patience out of its order: "Tribulation worketh patience." That is the only mill that grinds the grist of patience.

A young convert once came to me in sore distress because his faith was uncertain. He would read of saints in the Bible, like Paul and Daniel, and become convinced that he was not established like that. I handed him Spurgeon's great sermon, on II Peter 5:10: "But the God of all grace, who hath called us unto his eternal glory of Christ Jesus, after that ye have suffered awhile, make you

## Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,  
RT. 1, Box 153, Garrison, Kentucky 41141.

perfect, stablish, strengthen, settle you." I showed him that salvation was not a mere intellectual conception, nor a piece of logic, and that character could not be improvised, but was a growth, a development. That by His own methods of disciplinary education the Holy Spirit developed the children born unto God, from babes to men and women in Christ. That we are lambs before we are sheep. That we drink milk before we eat strong meat. But that God, the Holy Spirit, would lead every true believer in Christ from "strength to strength," "from grace to grace," "from faith to faith," "from glory to glory." One by one He leads us consciously and experimentally up to all the blessings embraced in our title. I think I may reverently represent Him after this fashion:

"Sinner, have you received the Lord Jesus Christ as offered in the gospel?" "Yes, Lord, being lost, helpless, needy, and wretched, I so received Him." "Then, sinner, forgiveness is yours. Take it freely. See how broad it is and how everlasting. Your sins are blotted out, to be remembered against you no more forever. When you received Christ, the Father justified you forever. And I come to apply its blessings to your heart. Here is an unspotted robe of righteousness; wrap it about you, it is yours." "But, Lord, that justification was by the Father, way up yonder. I could not see it, I did not hear it, but may I now really enjoy its blessings in my own heart?" "Sinner, yes. There was war between you and God on account of your sin. The artillery of the Almighty affrighted you. His flaming arrows pierced and burned you. But reconciliation is in Christ. You received Him. That made peace between you and God. Peace is made whether you know it or are ignorant of it. The fact of the great transaction is not dependent on your knowledge of it. But I came to make you sensible of it and to lead you into the joy of it. Therefore by faith 'have peace with God.' It is yours. Take it and feast on it. No matter how many clouds of war may gather overhead, nor how loud Sinai may thunder, they are not against you. You are safe; don't tremble. You are in Christ. Lay hold on peace as a present possession."

"Ah! I have it. I taste it. I feel it." (Continued on page 8, column 4)



## Upsurge . . . Occultism

(Continued from page one)  
head of the devil cultists."

### CHARLES MANSON

We all remember when the Sharon Tate murders made the headlines. Eleven people in all died in this episode of violence. Roman Polanski, the husband of Sharon Tate, directed a movie called 'Rosemary's Baby.' This movie starred Anton La Vey as Satan who has relations with Rosemary thus impregnating her with his son. In 1969, the actress wife of Polanski, was brutally murdered by the Manson family as his followers were called. Sharon Tate had been a dabbler in the occult-black magic, voodoo, astrology and other occult arts. I'm now going to quote at length an article found in a very helpful book published by Macmillan entitled "Sex and Sanity" by Dr. Melvin Anshell. What he says on pages 88-89 of his book, I hope, will show you how violence is connected with fooling around with the occult.

"Make love, not war"—Charles Manson.

Roman Polanski, a prosperous motion picture director, owes much of his success to such forebodingly macabre movies as Knife in the Water, Repulsion, and Rosemary's Baby.

In Rosemary's Baby, Satan, wishing an heir incarnate to rival Jesus, rapes the heroine. An indelibly vivid scene shows the Devil engaged in sexual intercourse with Rosemary, impregnating her with his son.

In 1969 the actress wife of Polanski, Sharon Tate, was diabolically murdered in her Bel Air, California home. Following her death, Newsweek quoted producer Polanski critically denouncing this nation, saying, "What kind of country! What kind of people."

Certain psychological facts and circumstances involving the Tate murders lead me to believe that the ghoulish killers took their cue from Polanski's films, especially Rosemary's Baby. The statement

TUNE IN TO THE INDEPENDENT BAPTIST HOUR				
Station	Time	Dial:	Watts:	
WCAK, Catlsbrg., Ky.	Sun.— 8:30-9:00 a.m.	92.7	3000	FM
WFTO, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	1360	2500	AM
WFTA, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	101.7	3000	FM
KAWS, Hamphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000	AM
*KYHM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000	AM
*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000	AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500	AM
*Clear Channel				

of Dr. Alberta E. Seigel made at a symposium on violence at the Stanford School of Medicine shows how it could happen.

People watch not only the social behaviour of other people around them, but also the behaviour of individuals portrayed in the mass media—especially movies and T.V.

Susan Atkins, a member of the hippie clan brought to justice for the murders, described her knowledge of the case in a December 14, 1969, Los Angeles Times copyrighted article:

Prior to the murders she and her drug-using cohorts, wearing black clothes called "creepy crawlies," entered strangers' houses and crawled around for experience. They wore these shrouds on the night of the Tate killings, which were motivated, Atkins said, to instill fear in a young man who had crossed their leader, Charles Manson.

The killers showed no mercy for their victims. Young Steve Parent, pleading, "Please don't hurt me, I won't say anything," was shot four times and killed. When Voyteck Frykowski asked, "Who are you? What do you want?" Tex Watson, one of the hippies involved, answered, "I'm the devil. I am here to do the devil's business." When Frykowski ran from the house, screaming for his life, he was stabbed incessantly, shot in the back and hit over the head, breaking the gun.

Abigail Folger, who readily surrendered to the killers, was stabbed repeatedly before dying.

Sharon Tate, begging that her baby's life be spared, was held by the head and stabbed in the heart again and again.

After the killings, Susan Atkins, returned to her communal hippie headquarters, had intercourse with someone she does not remember and went to sleep.

The following night, she and her group again killed. After taking an LSD trip, they entered the home of Rosemary LaBianca. Calling themselves devils, they unsparingly killed Mr. and Mrs. LaBianca. Until Rosemary LaBianca died, her main concern was for her husband. She pleaded over and over, "What are you doing to my husband?"

After these murders, the hippies used the LaBianca's bathroom. They then ate the food in the refrigerator. Using a large fork to pierce Mr. LeBianca's stomach and carving the word "War" on his chest, they patted his dog and left.

Susan Atkins said that during her participations in the killings she had been mesmerized by Manson. Psychological facts would indicate, however, that she had regressed to a primitive mental state typical of horde groups. Such cultures cause a diminishing of the individual personality and a compulsion to carry out the thoughts and feelings of the group leader.

Horde members give their confidence and love to their idealized leader. To members of the Manson "family," Charles Manson had become a deified father to be feared and loved by all. Susan Atkins and the others eroticized this deification with childlike Oedipal love. This is why they were swayed by a narcissistic, sadistic leader to carry out his wishes. Their sensually strengthened allegiance caused them to follow Manson's commands as though in a hypnotic trance. Manson had developed the animal magnetism of a primitive tribal chieftain.

It is conceivable that the devil-worshipping killers identified Sharon Tate's unborn child with Polanski's baby created in Rosemary's Baby. In primitive tribes, when the tribal chief dies, the heir is the youngest son. Perhaps these combined circumstances had psychological meanings to Manson and his family.

### OTHER CASES

Newsweek, July 19, 1971, page 22 tells us of the experience of another person dabbling with the occult. Patrick Michael Newell of Vineland, New Jersey, pursued studies in magic and offered animal sacrifices to Satan. In mid-July he was able to get two friends Richard Williams (18) and Wayne Sweikert (17) to bind his hands and feet with adhesive tape and push him into a pond where he drowned. Investigation showed that his studies in occultism convinced him that a loyal Satan-worshipper who is murdered by his friends will be reborn as a captain over forty legions of Satan's demons.

The same edition of Newsweek tells of 22-year-old Kim Brown who was convicted of manslaughter for stabbing a 62-year-old man to death. She said, "I really enjoyed killing him." While in the Miami jail she continued her private worship services to Satan.

### SATANIC OUTBREAKS

As the second coming of Christ draws nearer, more and more violence will appear. Satan's time grows short and his struggle will grow more violent. More and more I'm convinced that these slayings we are hearing about on the news

media are Satanic inspired. The homosexual who murdered all those runaway boys probably was demon possessed. Certainly, according to the Scriptures, his homosexuality is of the devil. All those slayings in California no doubt had Satan or occult bondage behind them. We know Satan was a murderer from the beginning. Recently my neighbour, who is a policeman for Hamilton County, got his arm broken. He told me it took three policemen to overpower a man who was on dope. It was during this battle his arm was broken. Part of Satanic possession is super human strength. The story of the demoniac of Mark 5:1-4 shows this.

### CONCLUSION

However curious we may be, let us stay away from all forms of the occult arts. It may seem old fashioned but let us preach and teach that they are of the devil. We are warned that Satan appears as an angel of light but the result of listening to him is disastrous. He is a master of subtlety. He is greedy and selfish and proud. You will always be the loser in any dealings with him in the occult arts or in any way.



## Union With Christ

(Continued from page 7)  
it. My soul is quieted. I shall never be moved again. I will doubt no more forever. I will never fear again."

"Not so fast, sinner. Be not highminded, but fear. Enjoy your peace—yes. But there are many trials ahead. Some of them you never thought of. You have not yet faced the judgment. You never get beyond the possibility of fear till love is perfected. Perfect love casteth out fear. But 'herein is our love made perfect, that we may have boldness in the day of judgment' (1 John 4:17). That trial is ahead yet."

That great theologian before quoted, Dr. J. L. Dagg, thus uses this passage about perfect love, in speaking of the excellencies of Heaven:

"A full assurance of divine approbation. In this world we groan, being burdened. A sense of sin, and God's displeasure on account of it, often fills the mind with gloom. We see, in the gospel of Christ, how God can be just, and the justifier of the believer in Jesus; but our faith is often weak. We are conscious of daily offenses against infinite love; and the bitterness of grief possesses the soul. Oh! to see our Father's face, without a cloud between, and to feel that perfect love occupies the full capacity of our hearts and governs every emotion! We pant after God, the living God. We long for Heaven; because there we shall dwell forever in the light of His countenance. The sentence of the last judgment, 'Come, ye blessed of my Father,' will give an eternal assurance of divine acceptance, and perfect love in the heart will forever exclude all fear."

And my dear young friend, thou babe in Christ, thou weak one in faith, thou stricken one in suffering, I do not say to you that storms shall not rise on your way. I do not say to you that there are no battles ahead of you. I do not say that troubles will not come on you sometimes that will make you think the world has come to an end, and I do not say but that sometimes night shall so wrap you about that you will kneel down and cry out, Why art thou cast down, oh, my soul, and why art thou disquieted in me? That may come to you. The trial of your faith is more precious than gold that is tried in the fire. But there is this thing about it. If you are in Christ, that union is real, vital, spiritual, indissoluble, eternal. And let the storms hurtle and let the devils gather. Let them come like vampires from the smoking mouth of the pit and darken your pathway with their spread-out plutonian wings. Let them come. They cannot touch your life. Your life is hid with Christ in God. Can they fly up there? Can they scale Heaven? Can they beat back cherubim and seraphim, flaming spirits that stand about God's throne? Can

they thrust their talons into the heart of God and pluck our your life that is hid with Christ in God? Oh, to be in Christ and to have Christ in me; to feel that He is king in my heart; that He is not only my Saviour, but He is my blessed teacher; He is not only my teacher, but He is my advocate.

Now, this is what I wanted to say to you today. I have not said it as I wished to say it, nor with the power. But yesterday, when I stood by that man who was passing out of the world, I felt that the subject was too sacred for trifling; that eternity depended on it. Heaven loomed up and Hell opened her mouth, and he stood right on the border, and in a few fleeting hours of pain he was to be in one or the other, forever and forever. How could I trifle with him by telling him that he could not get into Christ unless he was baptized, and that he could not get Christ in him unless he partook of the Lord's Supper, and that he could get into Christ by just seeing intellectually the plan of salvation.

Oh, my brethren, I do not wish from my heart, with all the depth and sincerity of my soul, that as a church of Jesus, appointed to hold Him up, appointed to deliver to the world the terms of life which are prescribed, I do wish to see this church, in the discharge of that duty, arise and shine and put on her beautiful garments, that she may fulfill the vision that was seen, and which was met by the interrogation, Who is she? "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"



## The Eternity Of God

(Continued from page one)

Creator could have no beginning in it. If God had a beginning, He must have derived it either from another or from Himself. If from another, then that from which He received His being must be more God than He. Nor could He give Himself a beginning, for if so, He was once nothing, and if He was not, how could He be the cause of Himself? It is impossible for anything to act before it exists. If then God does exist, He must have existed from eternity, as He could not derive His being from another.

God is without end. He always was, always is, and ever will be, what He is. That which had no beginning of duration can never have an end or any interruptions in it. As God never depended on anything, there is nothing that can put a stop to the continuance of His perfections. The reason that anything decays is either its own native weakness, or the superior power of something, that is contrary to it. But there is no weakness in the nature of God that can introduce any corruption, nor can He be over-powered by any. A weaker being cannot hurt Him, and there is none mightier than He. Whatsoever perfection any being hath, if it is not eternal, it is not divine. God only is immortal by a necessity of nature. Angels, souls, and bodies too, after the resurrection, are immortal, not by nature, but because God has granted it to them. It is only for that word that raised them from nothing, to speak them into nothing, and they must return again to nothing. But God is immovably fixed in His own Being, that as none gave Him His life, so none can deprive Him of it. God is the first and the last. That which is the first cannot begin to be, it were not then the first: it cannot cease to be; for whatever is dissolved returns to that of which it previously consisted, and then it were not the last.

Reader, the eternal God will measure thy future existence by His own. Art thou renewed in spirit by His grace, thou shalt be filled with His fulness, and dwell forever in the light of His countenance: art thou His enemy by wicked works, His omnipresence will be thy torment where the worm dieth not and the fire is not quenched.

(THE BAPTIST MAGAZINE FOR 1809, pp. 262-263).

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**PAGE EIGHT**