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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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WHOLE NUMBER 2227

Halliman Continues Report On Bougainville Work

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends,

This week we will continue our report on the recent trip made to Bougainville. In the last article I had just reached Nukui Village, where Brother Uming lives and had retired for the night. Beloved,



FRED T. HALLIMAN

after the long hard day that I had been through, I was more than ready for a good night's rest. Usually when I get there I am expected to preach the same night, but I told them on this occasion that I was too tired to try to preach.

By the next morning the rain

had ceased and the sun was bright. I visited around with the village folk that day and rested up, also studying some for the services that night. Now that I had gotten rested, we would be having services nightly. All day we looked for Brother Uming, but he did not come, so when service time came we went ahead with the preaching. We had finished the service and were on the outside of the building talking, and Brother Uming walked up. Uming reported that they had had trouble with the vehicle on the way and had to have the vehicle worked on; then, by the time they got it repaired, it was too late to come by for me. By that time, of course the big rain had come and they could not come back, so at 7:00 a.m. that Tuesday morning we had started walking and had walked all day until 7:00 that night, before reaching his village. Brother Uming is not a young man any more and the long hard walk had taken its toll on him that day so, after talking just a few minutes, I told him to go get his meal and go to bed and we could talk the next day; he was not too hard to persuade to do this.

On Wednesday after having a long talk with Brother Uming, we decided to walk over to the village where the other church is located, about six or seven miles away. While we were talking, the two preachers that had been there in Bible School, walked over from (Continued on page 5, column 3)

A SAVED SHEEP OR AN OLD GOAT?

HUBERT SAPP
Chicago, Illinois

You say this sounds rough, well you are right it does sound rough, but it is a very important question, and should be answered. I will grant you that it is not an easy job to do, yet we must not let a hard job get us down. The Bible is very plain about this, if we will let it speak for itself. It is easy sometimes just to say I don't understand, and give up before we even begin. This is the easy way out, but we will not get anywhere like that. Christ told the Jews in John 10:26: "But ye believe not because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." How can we know who the sheep are? There are at least three ways how we can know if one is a sheep, or not.

FIRST: By What they Forsake. One of the first things that Christ told His disciples to do was to count the cost. In Luke 9:62 He said: "No man, having put his

hand to the plough, and looking back, is fit for the kingdom of God." In other words God is not interested in a man with his head one way, and his feet another. In Luke 14:26-27, 33 we read this: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Yet for more proof of this look at what happened when Christ called His Disciples Mark 1:16-20: "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And

when he had gone a little farther thence, he saw James, the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him." A sheep is going to forsake all, and follow His master, because they know that if they have Him they have all that they need.

The apostle Paul was a highly educated man, yet we hear him say in Philippians 3:7-8: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Paul was willing to forsake all of his self-righteousness, and count it as garbage that he might win Christ. I think this is (Continued on page 4, column 5)

THE UNBAPTIZED NOT PERMITTED AT THE LORD'S SUPPER

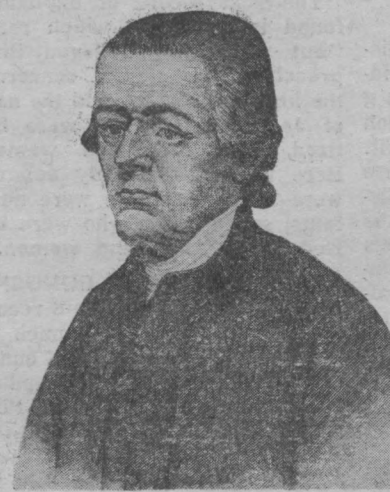
ABRAHAM BOOTH
(1734 - 1806)

Our divine Lord, in Whom are hid all the treasures of wisdom and knowledge, is perfectly well qualified to judge what ordinances are proper to be appointed, and what measures are necessary to be pursued, in order to obtain the great design of religion among mankind. Being head over all things to the church, He possesses the highest authority to appoint ordinances of divine worship, and to enact laws for the government of His house, which appointments and laws must bind the subjects of His government in the strictest manner. Having loved the church to the most astonishing degree, even so as to give Himself a ransom for her; He must be considered as having made the wisest and the best appointments, as having given the most salutary and perfect laws, with a view to promote her happiness, and as means of His own glory.

These laws and ordinances are committed to writing and contained in the Bible; which heavenly volume is the rule of our faith and practice, in things pertaining to religion; our complete and only rule, in all things relating to the instituted worship of God and the order of His house. So that we should receive nothing as an article of our creed, which is not contained in it: do nothing as a part of divine worship, not commanded by it; neither omit nor alter any thing that has the sanction of our Lord's appointment.

Nor have we any reason to expect, that our divine lawgiver and sovereign Judge will accept our solemn services, any further than we follow those directions which He has given, without addition, al-

teration, or diminution. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it;" were the injunctions of Jehovah to the ancient Israelitish Church. "Teaching them to observe all things, whatsoever I have com-



ABRAHAM BOOTH

manded you;" is the requisition of Jesus Christ to all His ministering servants.

In the worship of God there cannot be either obedience or faith, unless we regard the divine appointments. Not obedience; for that supposes a percept, or what is equivalent to it. Not faith; for that requires a promise, or some

divine declaration. If then, we act without a command, we have reason to apprehend that God will say to us, as He did to Israel of old, "Who hath required this at your hand?" And, on the contrary, when our divine Sovereign enjoins the performance of any duty, to deliberate is disloyalty; to dispute is rebellion.

"Believers, who really attend to communion with Jesus Christ," says a judicious author, "do labor to keep their hearts chaste to Him in His ordinances, institutions, and worship. They will receive nothing, practice nothing, own nothing in His worship, but what is of His appointment. They know that from the foundation of the world He never did allow, nor ever will, that in anything the will of the creature should be the measure of His honor, or the principle of His worship, either as to matter or manner. It was a witty and true sense that one gave of the second commandment. It is a making to ourselves, an inventing, a finding out ways to worship or means of honoring God, not by Him appointed, that is so severely forbidden."

"To serve God otherwise than He requireth," says another learned writer, "is not to worship, but to rob and mock Him. In God's service, it is a greater sin to do that which we are not to do, than not to do that which we are commanded." (Continued on Page 6, Col. 3)

The Salvation Of Sinners—A Result Of God's Purpose

JONATHAN CONE

PART II

I close the subject with some remarks.

1st. How is it calculated to exalt the character of God? It places "Him first, Him last, Him midst, and without end," in the great concern of man's salvation. To Him it ascribes the high purpose, the benevolent design, of saving from this fallen world multitudes which no man can number. According to this subject, His, is the grace which begins, advances and ends the salvation of every individual, that is rescued from perdition. To Him, it ascribes infinite understanding to anticipate the fall of man, and infinite wisdom and goodness to provide a remedy. By Him the grace, which in time saves souls from death, was given "in Christ Jesus before the world began." Emphatically may it be said, "By grace are ye saved." Thus boasting from man is excluded, that "no flesh may glory in His presence; but, as it is written, let him that glorieth, glory in the Lord. For of Him, and through Him, and to Him, are all things." I remark,

2nd. That the doctrine of the text accords with reason, as well as Scripture.

If God is omniscient, if His understanding is infinite, if "He knoweth the end from the begin-

ning," He must have foreseen the fall of man. If He is immutable, so far as any provision is made for our recovery, it must have been made "before the world began." No new purpose, no new design, can enter in the mind, or plans of Him, Who is absolutely immutable, and changeth not. But if God be infinite in wisdom, goodness and power, it is inconceivable, that He should foresee such an event as the fall of man, and not provide a way by which it should be overruled for good. According to the text and subject before us, these perfections of His character, have been exercised in relation to our redemption by Christ Jesus. Foreordained as the Saviour of the world, in Him grace was given to be communicated to the subjects of redemption, from age to age, as they should rise into existence, and the period come, in which they should be led to repentance, and to God. Said God, respecting idolatrous Corinth, I have much people in this city. His, they were not actually. His, they must have been, therefore, according to His purpose, and grace in Christ Jesus.

Let, then, the opposer of this doctrine, attempt to disprove it, on the ground of reason, or revelation; and his task must be Herculean, in point of magnitude, and forbidding in point of character. He cannot move a step, he cannot utter a sentence, without impeaching either the perfections of God, or the declarations of His Word. Suppose God has no purpose, respecting the salvation of sinners. Then, it must be, either that He (Continued on page 3, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

A SCRIPTURAL ACTOR IN BAPTISM

(Preached on the Independent Baptist Hour May 20, 1979).

The question of who is a proper subject or actor in Bible baptism divides Christendom. Pedobaptists hold that believers and unconscious infants can be the subjects of baptism. Water salvationists contend that lost sinners are the proper subjects of New Testament baptism, and that the act of baptism changes a child of the Devil into a child of God. Baptists differ from all other denominations in respect to the subjects of baptism. We teach the only proper

subject of Christian baptism is a believer whose sins are already washed away in the blood of Christ. We maintain there must be blood before water and Christ before the church.

Believer's baptism was the universal doctrine and practice of the New Testament churches. Baptists, following the teaching of Christ and His apostles, advocate and practice believer's baptism. To us it is a believer in Christ who follows the Lord in baptism, not a believer and his helpless infant. This is the creed of Baptists in

respect to the proper subjects of this first Christian ordinance.

Baptists refuse to receive into their churches those who were baptized in infancy, because we do not consider them to have been scripturally baptized. We also reject as members of our churches those who were baptized in order to be saved, because their aim was wrong and they had no experience of grace before baptism. Water salvationists contend that baptism is essential to salvation; Baptists that salvation is essen- (Continued on page 2, column 2)

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The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor

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BRIEF NOTES

The Sovereign Grace Missionary Baptist Church, 2505 N. Washenaw Ave., Chicago, Ill., and Pastor Hubert Sapp will conduct special services June 20-24. Elder Jon Rule of Taylor, Mich., will be the speaker. Services will begin each night at 7:30. All within driving distance are invited to attend these services.

On Saturday of the 23 of this same week there will be a monthly fellowship at the church. Services will start at 10:00 and each speaker will be given 45 minutes. The speakers are Elders Ralph Hawkins, Richard Farnham, Jud Travis, Jon Rule and Medford Caudill. These men will take a chapter each from the book of James.

If you are coming from the South or North to the church take 94 to 2400 North. Then turn West on Fullerton Ave. to Washtenaw Ave. and then right to the church. For more information call 772-4682.

The Kings' Addition Baptist Church of South Shore, Ky., and Pastor James Hobbs will have a revival meeting July 8-14. Services will be nightly at 7:30 p.m. with Elder Fred Hallman doing the preaching. The pastor and church invite all to join them in this meeting both in attending and in prayers.

This same church and pastor are starting a mission work in the Worthington-Sunbury, Ohio area. Anyone in the area wishing to know more about the work may contact Bro. John Lenegar at 111 S. Vernon St., Sunbury, Ohio 43074 or call 614-965-3456.

The Liberty Baptist Church of Covington, Ind., and Pastor Medford Caudill will conduct special services July 2-8. Elder Joe Wilson of Winston-Salem, N.C., is the speaker. Weekly services will be nightly at 7:30 p.m.

On Friday night and Saturday, July 6-7, the church will have a mini Bible Conference. Speakers on the program are Elders Joe Wilson, Ralph Hawkins, Richard Farnham, Mike McCoskey, Sam Wilson, Dale Stafferahn and Charles Empey. The church is located at the corner of Liberty

and 13th streets in Covington. The Church and pastor invite all within driving distance to attend these services.

Elder Jack Duplechain has resigned as pastor of the Pine Ridge Baptist Church of Natchez, Miss., to accept the Grace Bible Baptist Mission in Denham Springs, La. This mission is under the authority of the West Baptist Bible Church of Oakdale, La., where Elder Cecil Laurence is the pastor. Anyone who would like to help in this mission work should send their offerings to Elder Jack Duplechain Jr., Rt. 5, Box 134, Denham Springs, La. 70726.

The Grace Baptist Church, 2920 Beaver Valley Road, Fairborn, Ohio, and Pastor Paul Kirkman will conduct revival services June 11-17. Services will be nightly during the week at 7:30 and at the regular time on the Lord's Day. The speaker is Elder Ray Hiatt of Hollywood, Fla. The church and pastor invite all within driving distance to attend these services. For more information you may call 503-878-0663.

The Mount Lebanon Baptist Church near Fayette, Ala., and Pastor Jimmy Davis will conduct revival services July 22-27. Elder Oscar Mink is the speaker. Services will be at 10:30 a.m. and 7:30 p.m. The church and pastor invite all within driving distance to attend these special services.

Our 1978 bound volumes of TBE are ready to be mailed out to those who would like to have one. They contain many hours of hard work and more information than any one book in our book store. We have a very limited supply of the 1977 for the price of \$10. However the 1978 bound volume sells for \$11. These are sold at a small profit since those who purchase them are some of our best friends.

I regret to say we have no bound volumes of any other years.

Scriptural Actor In . .

(Continued from Page One)
tial to baptism. There can be no baptism without immersion, but there may be immersion that is not baptism.

For centuries past Baptists have always rejected any so-called baptism which is foreign to the teachings of God's Word. Our enemies called us Anabaptists — rebaptizers. Those who come to us even today from other denominations are baptized with New Testament Baptist baptism before being admitted into our churches. We do not consider this re-baptism (anabaptism), for to us such persons have never submitted themselves to true baptism.

Who was baptized by John the Baptist and the Jerusalem church? Did the apostolic churches regard believer's baptism as the only scriptural baptism? Were helpless infants ever baptized in the New Testament? How can we ascertain the answers to these questions? There is only one way. We must examine the record concerning the baptism of people; we must consider the commission which Christ gave the church. Then we can see what God has been pleased to reveal to us about the subjects of Bible baptism.

JOHN'S BAPTISM

Whom did the first Baptist preacher baptize? Matthew 3:5-6 tells us that he baptized people who repented and confessed their sins. So John baptized penitent persons, those who realized the evil nature of sin and acknowledged and repented of it. He baptized no infants for they cannot repent or confess their sins. He refused to baptize many of the Pharisees and Sadducees who asked for baptism at his hands. He refused to dip these people because they had not brought forth fruits answerable to amendment of life. John's baptism was for those who had repented of their sins and experienced a change of life. This is why Paul in Acts 19:4 called John's baptism "a baptism upon repentance" (TCNT).

John never baptized unforgiven sinners. If he had been baptizing the subject of the damnation of

Hell in order to make them the subjects of heavenly bliss this would have been his opportunity. But Baptist-like, he refused to baptize unforgiven sinners.

JESUS AND HIS DISCIPLES

Whom did Jesus through His Apostles baptize? The answer is found in John 4:1-2: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples.)" So the Apostles baptized "disciples." The Apostles did not baptize them in order that they might become disciples, but because they were already disciples.

In Matthew 28:19 Christ instructed His church to continue this same practice: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (ASV). The expression, "Baptizing them," does not mean they were to baptize every person in a nation including infants. The pronoun "them" is masculine gender, referring to "disciples" which is a masculine gender noun. "Nations" is a neuter gender noun. The marching orders of the Lord's church is to baptize disciples. Any departure from this command results in unfaithfulness to our Lord.

Who is a disciple of Christ, and therefore a fit subject of Bible baptism? A disciple is a learner or follower of Christ. He is a believer in Christ: "His disciples believed on him" (John 2:11). He is a person who serves the Lord: "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). He is a man who forsakes all for Christ and His cause: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). A disciple is a Christian: "And the disciples were called Christians first in Antioch" (Acts 11:26).

These things can only be said of saved people. Yet in the face of these plain Scriptures some insist that you must be baptized in order to become a disciple of Christ. But Christ told His church to baptize disciples. Thus those who baptize people to make them disciples do so without scriptural authority and in contradiction of Christ's teachings.

The very terms of this commission excludes the baptism of infants. Christ said baptizing them into the faith and subjection of the Father, Son and Holy Spirit. Infants cannot believe or express such subjection. The baptized disciple of the Great Commission is to be taught to observe all things commanded by Christ. Infants cannot be included in this. The arrogance of human wisdom has totally reversed the ordinance enjoined in Matthew 28:19-20. It has ordered infants baptized who by the very terms of the commission of Christ are excluded. It is an awful thing to do in the Lord's name that which He has not appointed.

PENTECOST AND THE 3000

The next reference to baptism is in Acts chapter 2. Whom did the early church baptize? Verse 41 says: "Then they that gladly received his word were baptized." Those baptized here could hear, understand and receive the Word. What words did these people receive from Peter's sermon on the day of Pentecost? Verse 36 indicates that it was the truth that Jesus was "both Lord and Christ." Therefore the Pentecostal converts received Christ before baptism. John 1:12 declared: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The people who received Peter's words received the Christ he preached unto them and were born of God. They were sons of God before baptism. That is why we read in verse 47 that "the Lord added to the church daily such as should be saved," not those hoping by baptism and church membership to be saved. Friends, one must have Christ as Saviour—be already a saved person—before the Lord can add him to the church.

Certainly infants cannot receive Christ. They cannot repent of their sins, so they cannot be fit subjects

WITHDRAWS FROM THE A.B.A.

Dear Brethren:

Liberty Baptist Church, 1313 Fifth Street, Covington, Indiana since its organization has associated itself with the American Baptist Association.

At its regular business meeting on May 13, 1979, the church voted unanimously to sever all ties with the A.B.A. Due to the recent purging of Sovereign Grace teaching from the ranks of A.B.A. churches we feel it is no longer possible for us to identify ourselves with those who have treated our brethren in such an unchristian like manner.

We note specifically four things:

1. The removal of Bro. Jarrell Huffman as one of the literature writers.

2. The convention like action of the Michigan Baptist Association in refusing to recognize as sister churches Northside Baptist Church of Madison Heights, Michigan and Antioch Baptist Church of Battle Creek, Michigan. The actions of the Michigan Association were convention politics at its worst.

3. The withdrawal of several churches from the Illinois State Association to form their own association and their repudiation of those churches they had formerly associated with.

4. The publication of the Eastern Baptist Times. This periodical constantly downgrades and denies as heresy those doctrines taught by Baptists for the last two thousand years.

We reaffirm that we believe the historic Baptist doctrines of total depravity, unconditional election, limited atonement, irresistible grace, and the final perseverance and preservation of the saints.

We call upon all the Lord's churches who believe in Sovereign Grace to withdraw themselves from the American Baptist Association.

Elder Medford Caudill, Pastor
Jeffrey H. Myers, Clerk

for baptism. Infants are excluded from the number baptized in Acts 2, because all of those baptized had gladly received the Word and believed on Christ. Infants can do neither.

BELIEVER'S BAPTISM

The next record of baptism is found in Acts 8:12 which reads: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here we see that only believers were baptized. There were no infants, seeing those who were baptized were "men and women."

PHILIP AND THE EUNUCH

The latter part of Acts 8 records the baptism of the eunuch by Philip the evangelist. The eunuch desired baptism at the hands of Philip. You remember how Philip said: "If thou believest with all thine heart, thou mayest" (verse 37). It seems if he believed he had a right to receive the ordinance, but, if he did not, he had no right to be baptized. This example illustrates the commission which requires baptism on the belief of the gospel (Mark 16:16).

SAUL

Another account of baptism is found in Acts chapter 9. Before conversion Saul was a persecutor

of the church, but the Lord saved him on the Damascus road. While conversing with Jesus Christ he asked: "Lord, what wilt Thou have me to do?" Observe that Paul called Jesus Lord. He would not have done this if he did not believe with all his heart that Jesus was the Lord. This proves that he was saved on the Damascus road. Paul himself later said in Romans 10:9: "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."

Further proof of his conversion on the Damascus road can be seen by looking at I Corinthians 15:8 which reads: "And last of all he appeared unto me, as one born again." When was Paul born again? When Ananias baptized him? No! Paul answered: "When I saw the Lord on the Damascus road. That Paul saw Jesus Christ and believed on Him on that road cannot be doubted. And the Bible teaches that seeing the Lord and believing on Him is salvation. Christ said: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (John 6:40). Ananias baptized a believer, a born-again Christian.

CORNELIUS AND HIS HOUSEHOLD

Before looking at the baptism of the household of Cornelius, may I briefly point out the central truth of Peter's sermon. Look at verse 43 of Acts 10: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Peter preached the same message that all the Old Testament prophets had preached—remission of sins through faith in Jesus Christ. He did not preach that his hearer must be dipped or damned.

Verses 44 to 48 declare: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Those baptized here heard the Word; they received the gift of the Holy Spirit. They believed in Christ and received the forgiveness of sins before baptism. This again proves that believers, or saved people, are the only fit subjects of Bible baptism. Infants cannot do any of these things so they are not the subjects of baptism.

LYDIA'S HOUSE

Next is the baptism of Lydia's household. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: Whom the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come and dwell with us." (Continued on page 4, column 3)

READY AT LAST!

We are happy to offer our readers the new release of Joe and Kathy Martinez on tape or record. Here are some songs which are true to the Word of God and sung by two people who believe the doctrines our paper has taught for many years. The songs are as follows on side 1: "Jesus Christ, the Lord of Glory," "Oh, Give Thanks Unto the Lord," "The Captain of My Soul," "Love the Lord," "The Good Shepherd," and "Vessel of Honor." On side 2 the songs are: "Gotta Get a Move On," "Until That Glorious Day," "I'll Take My Cares to Jesus," "The Gospel," and "Tis Sweet to Die."

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Salvation Of Sinners

(Continued from page one)

Did not foresee the event of the fall, (which would make Him weak and ignorant), or that He neither could not, or would not provide a way of relief. The supposition that He could not, impeaches His power; that He would not, impeaches His benevolence. It is said, God purposed, indeed, the salvation of sinners; but then it is, only when they repent and believe. But, there are years, often many years, in the lives of individuals, before they repent. Till that time, on this plan, God has no purpose, respecting their salvation. How, then, does it take place? Is God disappointed? Or does He conceive a new purpose, and as many successful new purposes, as there are successful instances of conversion. Further, till the point arrives, in successive instances, in which repentance takes place, if it take place at all, seems, on this plan, God has no purpose, respecting the salvation of any. And with no purpose, no design, in the case, how could He know, that any would repent, and be saved?

On a subject of such infinite moment to His creatures, is God thus undesigning and indifferent for years, nay, ages, and that, in relation to all. But, to suppose an omniscient and immutable Being to form new designs, and adopt new purposes, is utterly absurd. Either, then, God is not omniscient and immutable, or He has no new conceptions of knowledge, and no new determinations to carry into effect. What, then, would those who make of Jehovah, who discard the doctrine contained in the text! What do they make of His Holy Word! We may reason thus, and in brief, on the subject before us.

Some sinners do repent and are saved. This must be, either according to God's design, or contrary to it. None will say that this, in any event, is contrary to the design of the Almighty. That would imply disappointment on the part of God. But what God's designs, from the above named perfections of His character, He must forever have designed. But facts show that He has designed the renovation of some sinners, unto life eternal. Hence, He must forever have designed their salvation. In the language of the text, it must be in every instance, "according to His own purpose, and grace given them in Christ Jesus, before the world began."

3rd. It is a peculiarly comforting doctrine. What if God had no purpose respecting our salvation? Who, I ask, would then be saved? You see how the world goes. Not a step in its stupid worldly course, till arrested by the Spirit of God.

If God, then, had originally no purpose, respecting the salvation of men, it would be, at least, very uncertain whether He ever would have purpose here. How very uncertain would it be, therefore, whether a single soul would be delivered from going down to Hell! And what a terrible uncertainty to the heart! How discouraging to the soul! How dismaying to the

But the worst of the case, on this supposition, has not yet been told.

From the omniscience and unchangeableness of God, if He had, originally, no purpose, respecting the salvation of individual sinners, He never would have. Never could have. And as God never exerts His power, or displays His grace at random; as it is always in accordance with His purposes—"Who worketh all things after the counsel of His own will," never, on this supposition, never could we expect that a single soul would be saved from Hell!

Here we are, then. Without the eternal purpose of God, securing the salvation of some, (we know not whom), the world is ruined! Nothing but dismay and desperation, is before us. Discard who will, the purpose of God, in choosing sinners unto life eternal; it is the only ground of our encouragement. It is all the foundation of our hope. It is the anchor which holds a guilty world from drifting into an ocean of ruin and despair! None, of themselves, repent and believe. And if God never had purposed to incline us to do it, never would it be done. So here we are again, on the same perilous point, while all before, and all around, is blank despair! But, while sinners, without exception, wander away from God, never, of themselves, to return, how cheering is the thought, that He has purpose, and that He has grace sufficient, to bring them back, and fit them for His everlasting kingdom.

Others, then, may, if they will, consider this as a discouraging doctrine; but let us, Brethren, as we are bound, "give thanks always unto God, because He hath, from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth."

4th. It is a very desirable doctrine. This is seen, from its encouraging, comforting character.

When man had sinned, and "Nature from her seat, Sighing through all her works, gave signs of woe, That all was lost,"

who could expect relief? But now the precious reflection, may be folded to the heart, that God has undertaken for us! That He has purposed to save multitudes, which no man can number, from the sins and ruin of a fallen world! Would any wish that all, indiscriminately, had been left to perish? Since none, left to themselves, accept of salvation, would any be angry because some are saved according to the purpose and grace of God? Would they, when every offer of salvation is made to them, and when they may be saved, if they will? Or, suppose any of us should perish, under the just sentence of the Divine law, as all deserve, will it be any injustice to us, that others are saved? May not the earthly Prince, save five out of ten condemned criminals, and yet be just and merciful and impartial, too?

The feast of the Gospel is provided. Salvation is offered to the world. But we see that "with one consent, they begin to make excuse." Shall we, then, be offended with God, because He does not leave sinners to go down together to the world of despair? O, to be dissatisfied with God, because He saves, and from eternity resolves to save some, from going down to that place of torment, which all deserve, what a heart does it exhibit!



For June 24, 1979

II Peter 1:10-14.

There are several ways the child of God can verify his profession of faith, but it is always in connection with the teaching of the Word, so it is based on fact, not on feeling alone. Peter further desires to keep the saints reminded of these things so they will be properly prepared to live in this world and exalted in the kingdom to come.

VERSE 10

"Wherefore." The application of the previous teaching.

"The rather." An expression referring to the intensity by which the child of God is to apply himself (I Tim. 4:15).

"Brethren." The reason for such a strong plea. It is emphatic because used by Peter only here.

"Give diligence." Hasten or exert oneself to carrying out the commandment or duty invoked (Gal. 2:10; Eph. 4:3; II Tim. 4:9).

"To make." A personal application of the doer to bring assurance to himself. It is in your best interest to do so and to do it thoroughly and readily.

"Your calling." This is a calling of divine origin; therefore it is "His calling" (Eph. 1:18), a "high calling" (Philip. 3:14); a "holy calling" (II Tim. 1:9), "a heavenly calling" (Heb. 3:1), and we can rejoice further because it is a calling without repentance on God's part (Rom. 11:29). It is

5th. It is a doctrine, which may be vindicated against objections. It is said that it cuts off motives to repentance, and makes what the sinner does of no consequence, as to his salvation. But, far from this, are the legitimate effects of this doctrine. Indeed, the purpose of God, which includes the salvation of the sinner, includes also, all the means which lead to it. All his agency, which is essential to this effect, as voluntary agency, is embraced in the same purpose.

We are assured, that except we repent we perish. On the other hand, we are no less assured, that he that repents shall find mercy. Hence, we are led to this conclusion, that those who yield to this duty, are embraced in those purposes of God which involve the repentance and salvation of sinners; and, those who do not, are not thus embraced. But, what then? We know nothing at all, to whom these purposes relate. It is none of our business. But, as they include, not only our salvation, but our voluntary agency, as essential to it; and we know not whose salvation, and whose agency, is not thus included; there is, manifestly, the same reason, and the same motive, for one sinner to repent, that there is for another. Those, therefore, who judge that it is of no consequence, as to their salvation, what they do, and what they neglect, greatly misjudge. They must repent and believe, or they must be damned. There is no evidence, of any purpose or grace, in favor of a single sinner, till this is done.

It is also objected to this doctrine, that it interferes with the freedom of moral agency. No such thing! But, replies the objector, if God has purposed to save us, we shall be saved. I answer; yes. And, if not, we shall be lost. I answer; yes, again. Of what avail, then, is all that we can do? "Much, every way." These premises, in a sense, are true. But, in no such sense, as to warrant this conclusion. And for the reason already suggested, that means are as much included in the purpose of God, as the end. It is safe to say, God has purposed to save no sinner independently of means, and aside from His own agency. We have no such doctrine in the text, nor, indeed in the Bible. "He hath," (Continued on page 6, column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

also a personal call (I Cor. 1:26). All of the saints are "called out of darkness into His marvelous light" (I Peter 2:9). This calling is included in the chain of total salvation found in Romans 8:29, 30.

"And election." Calling is mentioned first because Peter is referring to the experience of salvation rather than the theology of salvation. We experience the calling before we know of the election. God's children are referred to as "God's elect." Thank God, there is a remnant according to the election of grace (Rom. 11:5). Paul said concerning the saints at Thessalonica, "Knowing, brethren beloved, your election of God" (1 Thess. 1:4). This election or choosing is said to be "before the foundation of the world" (Eph. 1:4). It is "unto salvation" (II Thess. 2:13) and the result is that we should be "holy and without blame before Him in love" (Eph. 1:4) and conformed to the image of Christ (Rom. 8:29). Study Luke 18:7; Col. 3:12; II Tim. 2:10; Titus 1:1, etc.

"Sure." To be firm or steadfast by way of examination or confirmation (Rom. 4:16; Heb. 6:19). Praise God, we have the "more sure word of prophecy" which confirms the experience of salvation (I Pet. 1:19; I John 5:13).

"For if ye do these things." If we do our addition (verse 5), it will constantly give us assurance and steadfastness and we will always be abounding in the work of the Lord (I Cor. 15:58).

"Ye shall never fall." To fall here has nothing to do with the child of God losing his salvation, for the security of the saints is taught over and over again throughout the entirety of God's Word (Ps. 37:28). This word means to stumble or to fall from one's steadfastness. Many of God's saints have been tripped up by sin and have lost the joy of salvation (Ps. 51:12) and therefore sink down in despondency and are not firm or steadfast in their profession. (Contrast Col. 2:5). Peter further warns of this in II Peter 3:18. Furthermore this stumbling results in a failure to run the

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Christian race as we should (I Cor. 9:24). Look at Peter following afar off.

VERSE 11

"For so an entrance shall be ministered unto you abundantly." The results of faithfulness in contrast to those who stumble or are tripped up in service or in the Christian race (Heb. 12:1). So we are to "so run" that we might obtain, not salvation, but commendation. "Well done, thou faithful servant." Study Matthew 5:19; Revelation 2:10; Matthew 5:12; I Corinthians 3:11-15.

"Into the everlasting kingdom of our Lord and Saviour Jesus Christ." The study of the kingdom is not possible in the scope of these lessons, but it is a study needed in this age of confusion. Meditate on John 3:3-5; Colossians 1:13; I Peter 2:9; Daniel 2:44; Revelation 20:4. Jesus is King now, but the fulness of this is yet future.

VERSE 12

"Wherefore I will not be negligent." Peter, like Paul, desired to fulfill his responsibilities as overseer of the flock of God. Paul said "he had not shunned to declare all of the counsel of God." Here Peter states he will not be negligent, that is, he stands ready and fully intends to exercise this readiness.

"To put you always in remembrance of these things." Because Peter realized the need and the urgency, he determined to exercise the saints with a consistent and even repetitious reminder of these things. It was truly "line upon line." God's people are both forgetful and neglectful and need to be reminded.

"Though ye know them." You may think the congregation knows what we are going to say even before we say it, but they still need it. They had been taught these things previously, now they need to review.

"And be established in the present truth." These saints had been confirmed in the truth, but lest they grow weak, Peter determined to keep exercising them. The present truth is the truth once for all delivered to the saints (Jude 3). It was present then and is present now.

VERSE 13

"Yea, I think it meet." I believe it to be right and fit to do so.

"As long as I am in this tabernacle." That is, as long as I am in this frail tent which is only temporary and of short duration. However, we can again rejoice, for we have a tabernacle, or building of God eternal in the heavens (I Cor. 5:1,2).

"To stir you up." To blow revealing to awaken the saints to their duties, and to move them to action.

"By putting you in remembrance." By placing you once more in the path of former travels in the providence of truth, so you can recall once more needful teachings.

VERSE 14

"Knowing that shortly I must put off this tabernacle." It is well to remember that our sojourn on this earth is very short, so we should redeem the time and keep busy about the Father's business.

"Even as our Lord Jesus Christ hath shewed me." Again, Peter, like Paul, was granted the knowledge that the time of his departure was at hand (II Tim. 4:6). The rendering is, the putting off of my tabernacle cometh swiftly (John 21:18,19). Peter's death would be sudden and violent.

Conclusion: Have you made your calling and election sure? If so, are you concerned about others?

THE BAPTIST EXAMINER

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PAGE THREE

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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What is the purpose of the BAPTIST EXAMINER Forum?

—Lima, OH.

JAMES HOBBS
P.O. Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



For a question such as this I will just say a few short words.

(1.) The editor could better answer this question.

(2.) If you don't get anything from it, then don't read it. There are plenty of other things in The Baptist Examiner for you to read.

(3.) Many people seem to enjoy it and for them I attempt to answer their questions with the hope that we can be of assistance to them.

OSCAR MINK
219 North Street
Crestline, Ohio
44327

Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



It is wise when seeking medical help to get more than one diagnosis. While medical doctors may disagree in their diagnosis, the usual thing is, the inquirer becomes more knowledgeable regarding his problem. The Forum provides four viewpoints, and while they do not agree in every instance they will in the aggregate provide some valuable information on the question asked.

The Forum was never designed to be exhaustive, but concisely instructive. It is the purpose of the Forum to be a help, and not a hindrance, to be a stepping stone and not a stumbling block. While the Forum has its hurtful critics, who say, The Forum's contribution to the ministry of T.B.E. is minimal at its best, there are a host of others who are of the contrary opinion, and who believe the Forum is realizing its purpose in great degree. This Forum writer realizes due to his finiteness he is prone to err in his answers, and that just criticism will be registered against him, but the one person I care not to hear from is the one who is possessed with the unreasonable attitude wherein he has concluded that he knows it all.

Colleges use forums as means of instruction, secular newspapers carry political forums for the interest of their readers, and there

is a sense wherein the apostles constituted a forum with Christ providing the questions (Matt. 16: 13-17; Matt. 7:3,4; etc.). The questions were not asked and answered for their profit only, but for those also who should afterward believe on Him. Many Baptist church conference speaking sessions are followed with forums, radio and T.V. realize the value of forums, and use them extensively. The Baptist Examiner has taken advantage of the Forum idea to discuss some of the issues which relate to N.T. Baptists, and the Editor has stated to me that the great majority of letters he has received regarding the Forum is in favor of continuing it. Therefore it appears as in the Forum has enhanced the ministry of T.B.E., and increased its appeal, rather than diminished it.

Long before I became a Forum writer I saved the Forum answers for reference, and have used material gleaned therefrom many times. While some people may consider the Forum to be "much ado about nothing," I have always appreciated the Forum, and hope that my feeble efforts therein will be of some help to at least a few, if so, I will consider my efforts to be exceedingly rewarded.

JON RULE
22433 Wohlfeil
Taylor, MI 48180

PASTOR
Zion Missionary
Baptist Church
8500 Pardee Road
Taylor, MI 48180



Bro. Cockrell, as editor of the paper and pastor of the Calvary Baptist Church, would be more capable of giving this question an answer than me. In fact, I thought about calling him and asking him to answer in my place, but I did not. I am sure the intended use of the Forum is honorable and I would hope that in more cases than not the answers are meaningful to many people. While I have little patience with those questions which are asked to create confusion or to generate division, I will try to answer questions which I think are asked with the proper spirit.

As I have never discussed this column with Bro. Cockrell, I will not here offer any suggestions that I may have for improving it. Let me just say that the questioners should give real thought before sending in any question. Many of the questions cannot be given a reasonable answer; many of them are asked by someone with

an axe to grind; many are just plain insane.

For example, I recently received a letter asking me for answers to a number of questions; in fact, about twenty questions in all. These questions covered a wide range of Biblical doctrines from limited atonement to closed communion. There is no way that I can find the time to write a commentary on twenty questions. I trust upon reflection the writer will realize that it takes time to pastor over 400 people. I have a daily radio broadcast which is time consuming. Any meetings I hold means that I must double up my work either the week before or the week after. So, please, let's have good questions that deserve good answers.

E. G. COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



If this Forum is not a teaching arm of Calvary Baptist Church I want somebody to tell me about it, and I will resign as a writer for it before the sun goes down. Calvary Baptist Church is responsible for what we teach in TBE. And if one of us should begin to teach something that is contrary to the beliefs of that church it is her responsibility to replace the one who is the guilty one. So far as I know there is no other purpose of it.

Scriptural Actor In ..

(Continued from Page Two)

Lord, come into my house, and abide there. And she constrained us" (Acts 16:14-15).

Here again we see the baptism of those who received the words of Paul and whose hearts were opened and renewed by Divine grace.

"To introduce infants in these families as sharing in the believing and in the baptism and in the rejoicing, (1) is contradictory to the record, (2) is a strain on the imagination, (3) contravenes the command to baptize believers, (4) destroys the significance of the ordinance, (5) frustrates the whole plan of the Gospel, and (6) takes away the beauty of the wonderful triumph which grace had wrought in that heathen city and in those heathen families" (THE MORAL DIGNITY OF BAPTISM, by J.M. Frost, p. 155).

PHILIPPIAN JAILOR

Whom did Paul and Silas baptize at Philippi? Alien sinners? infants? or born again believers? What saith the Scriptures? Notice verse 31 of Acts 16: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Paul promised the jailor salvation upon believing in Jesus Christ—no salvation promised upon baptism or a perfect life in the flesh. After the jailor and his household believed; that is, were saved or born again, the Scriptures tell us they were baptized (vs. 33).

There were no infants here because the Bible tells us that the jailor believed "in God with all his house." Every member of his household was old enough to receive Christ as Saviour. Only the believers in his household were baptized.

CRISPUS'S HOUSE

Acts 18:8 speaks of the baptism of Crispus's house: "And Crispus, the chief ruler of the syna-

gogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, were baptized." Again we see no infants being baptized. Only believers were immersed.

DISCIPLES AT EPHEBUS

If you will read Acts 19:1-7, you will see the baptism of 12 people by Paul. These 12 people are called "disciples" in verse 1 and are said to have "believed" in verse 2. Here again we see that the subjects of Bible baptism were believers. No infants were baptized at Ephesus.

THE SYMBOLISM OF BAPTISM REQUIRES BELIEVERS

We learn from Acts 22:16 that baptism figuratively washes away sins. It supposes that those who receive it have already had their sins washed away in the blood of Christ by faith. Since the figure supposes that sins are washed away, this destroys the idea of being baptized in order to have your sins washed away. It equally refutes infant baptism. Could our opponents say to the parents of the infants about to be baptized, "Arise, and wash away the sins of thy infant"? The figure supposes sins are washed away, not that they may be at some future time.

"Romans 6:3-5 and Colossians 2:12 explain baptism in a sense that suits believers only. They who are baptized are baptized into Christ's death, as dying with Him, and as rising with Him to a new life. They are viewed as already risen with Him through faith. Can anything be more expressive than this? Are infants risen with Christ through faith of the operation of God? If not, they are not among the number of those that were baptized" (THE SUBJECTS OF BAPTISM by Alexander Carson, p. 212).

I Peter 3:21 says that baptism is the answer of a good conscience toward God. This cannot apply to infants. Neither can it apply to the unforgiven sinner. No one has a good conscience but the person whose conscience is purged by the blood of Christ. If the candidate for baptism already has a good conscience before baptism, then the act of baptism does not give him this conscience.

CONCLUSION

The command of Christ to baptize is a command to baptize believers. There is no authority or even permission to extend it to others. Hence the New Testament teaches believer's baptism. Believing in Christ brings about salvation (Acts 16:31). The believer comes to baptism redeemed, quickened, justified, and adopted into God's holy family. He comes with a new condition of heart. Baptism does not bring about this condition. It is this condition that brings a person to baptism.

The believer "comes to the ordinance in loyalty to Christ, in obedience to His Word, to give expression to the experience of his heart, to make public profession of faith in Christ, and is buried with Christ in baptism and raised up again to walk in newness of life." Only the believer can come to baptism; and only baptism (immersion) can give in picture adequate expression to the wonderful work of grace which he has experienced in Jesus Christ. He comes to baptism not to get something, but to give something—not to get salvation, but because he loves, believes, is saved, and finds joy in obedience" (MORAL DIGNITY OF BAPTISM by J. M. Frost, p. 158).

"It is a fearful misnomer to call an immersion baptism when-

either the subject is wrong or when the design is wrong. And worse than misnomer, to bring or admit to baptism those who are not in line with scriptural requirement. It becomes all concerned to bar the ordinance about with every possible precaution and protection, and see that it is kept in the form and only for those for whom alone it is intended. Baptism is for a class; it is the exclusive privilege of believers. No others are admitted to its sacred precincts; but for the believer the way is wide open and lit up by the splendor from the other world" (Ibid., p. 163).

Saved Sheep ...

(Continued from page one)

the proof of a sheep, those who love their sins more than they do the Lord, will never forsake them. The Lord's sheep will be brought to see their sins, and will repent of them, and forsake them, but the goats never will.

You can no more turn a goat into a sheep than you can eat soup with a splinter. It is true that we were lost sheep, black sheep, bad sheep, but none the less sheep. We were called sheep even before we were given eternal life. John 10:27-28 says: "My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." I'm glad that this is so, but let us not abuse this truth as some do. Some seem to think that since they are saved, that they can do just as they please, but don't forget that God's Word also teaches that sheep are to forsake some things.

God's sheep are to live like sheep. I have no time for those who live ungodly and still claim to be sheep. The Bible still teaches that if you name the name of the Lord Jesus you are to forsake sin, not to love, not to welcome it, not to abide in it. My friend if there is no forsaking, then there is no partaking, Christ did not come to save us in our sins, but from our sins. Matthew 1:21 says: "And thou shalt call his name Jesus: for he shall save his people from their sins." So the first way that we can know the Lord's sheep is by what they forsake.

SECOND: By Whom they Follow.

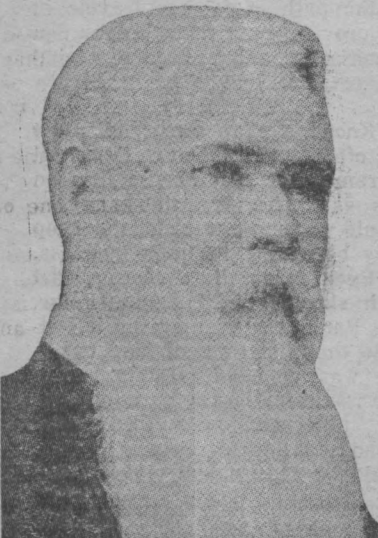
In John 10:27 Jesus said: "My sheep hear my voice, and I know them, and they follow me:" In verse 4 of this same chapter we read these words, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." God's sheep are not to follow every puff of wind that comes along. There are many voices today crying out follow me, God's sheep must be very careful to know the real from the fake. We are living in a day that there are a lot of look alikes, and sound alikes, but my friend God's sheep have always been a separated people, they are not to follow the crowd, but the voice of their Master. Most of these voices that are calling follow me, will lead you into the wilderness, and there you will wander about in darkness, and lose your physical life.

Was this not so when the children of Israel were being brought out of Egypt? As long as they obeyed the voice of God, and followed His Commandments they made it fine, but what happened when they began to go whoring after other gods? All one needs to

(Continued on page 5, column 2)

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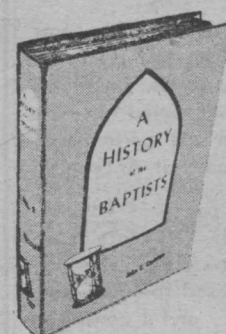
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Crestline, Ohio

"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Christian girls, professing to own Christ as your Saviour, if there ever was a time, it is now, that you are needed to be an example of the believers. Most people set young people in a category as being juvenile delinquents (guilty of neglecting an obligation). Are you as a Christian setting an example of the other believers, in word? Does what you say reflect Christ? Is your conversation (behavior), one that brings glory to God? Do your actions show that you love the Church and her Head, Christ? Do you read God's Word? When was the last time you read a complete chapter? When did you pray for your neighbors last or maybe for that girl at school you can't stand? God just may use you to witness to her. Have you told anyone lately what Christ did for you on the Cross? In purity? Are you feeling youthful lusts? Read II Timothy 2:22. Have you met someone who is not a true Christian and are dating him? Don't you know we should watch who we take company with, and what the Scriptures say about being unequally yoked? II Corinthians 6:14.

Put God first, wait upon the Lord, He may be pleased to send one of his elect your way. Psalms 37:3-4. You'll only cause yourself

grief if you do it backward, like going with someone then expecting God to save him. If men, diets, college, fashions, rock groups, T.V. or any thing else are taking up time that belongs to God and causes you not to put God first, then put them out of your life because all these things will perish. Even work can become a sin if it causes us to forsake the assembling of ourselves together. Don't let the cares of this life creep in but do as God wants, that we should bring forth fruit unto God. Read Romans 7:4.

Purify your mind from the things of this world. It's so easy to follow the crowd that is going down the road to destruction, but what a blessing it is to see a chaste young girl with a good Christian witness. True happiness comes only by putting God first. Why not start today? "But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you" (Matt. 6:33).

By doing this you are well on your way to pleasing God and being an example of the believers.

Saved Sheep . . .

(Continued from page four)

do is just go back and read their history, to see what happened to them. Paul tells us in I Corinthians 10:11-12: "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." It sometimes becomes necessary to flee from the voices of strangers. There is no short cut, God's sheep need to be awake, and alert at all times. Listen again to what God's Word has to say in I Peter 2:21: "For even hereunto were ye called: Because Christ also suffered for us, leaving us an example, that ye should follow his steps." I don't know about others, but I find it is a full time job trying to follow my Lord's example. I think the Lord's sheep should be so busy trying to obey His examples, that they have no time to listen to the voice of Satan's goats. So let me say it again I think you can tell the Lord's sheep by Whom they follow.

THIRDLY: By How They Finish.

Many people start out good, but end up bad. I have seen this happen time and time again. I have asked myself many times what is behind all this? I am sure that in most cases Satan has pulled the wool over their eyes; you see my friend Satan doesn't care how religious a person is outwardly, just as long as the heart has not been changed. I'm afraid in most cases today, that this is what is happening. Listen to what God's Word has to say about this in I John 2:19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." I am not saying that every time a person leaves a church that he is lost. I have seen people get mad because they could not run the church, and leave it, no doubt that they were saved people, yet because of differences they leave. But I do believe that God's sheep will continue on somewhere serving the Lord. The Devil's old goat will fall by the way-side. Listen to what the Word of God has to say about this in Matthew 15:13: "But he answered and said, Every plant, which my

heavenly Father hath not planted, shall be rooted up." Now I know the sheep don't keep themselves, they are in the hands of a sovereign God, and none can pluck them out of His hands. God's sheep will finish well.

Before I close this message I want us to look at the testimony of one of God's sheep just before he lost his head. Listen to what Paul's testimony was in II Timothy 4:6-7: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Notice here what he is saying, I have kept THE Faith, not my faith but the FAITH. What Paul is really saying is that I have kept to the faith, and not gone astray. This is a lot more than some can say today. But on the other hand this is the testimony of a sheep, and not a goat. Every born-again person should strive to leave a testimony like this when his time comes to go. I have fought a good fight, I have finished my course, I have kept the faith. So the difference between the saved sheep, and a damned old goat is, First what they forsake, second whom they follow, third how they finish. Which are you my friend?

Halliman Continues

(Continued from page one)

the village where they had been staying. It had been just over three years since I had last seen them, and it was a happy reunion for all of us.

The walk over to the other village was hot and sticky, much of it through mud and water, as the water from the big rain just three days before was still abundant where there was not good drainage. In due time we reached the village, and almost the entire village had turned out to greet us. It had been about ten years since I had been to this particular village. At one time I had spent a week there holding a revival meeting. The house that I had stayed in before had been replaced with another one, but otherwise the village still looked pretty much the same. We went into the house and had a long talk, with some refreshments being served.

I had not gone prepared to spend the night, but they insisted that I stay and preach for them while there. Normally, I dare not sleep anywhere on Bougainville without either a mosquito net or some sort of insect repellent, as the mosquitos usually are very bad, but now I had neither and I wondered how I would make it through the night. Neither had I brought my Bible along, so I had to rely on the promise found in John 14:26 for my messages. This passage of Scripture reads, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

About 7:00 p.m. we assembled for services in the church building. The house was just about filled, with many new faces, and the Lord gave us good services that night. After the church services we went back to the house where I was to spend the night and now the evening meal was served. Our meal consisted of chicken baked in the oven, yams boiled in coconut water and broiled rice with wild ginger. About 10:00 p.m. we decided to retire for the night. To my surprise there was not a mosquito around and, unless some came during the night while I was asleep, none bothered me all night.

The next morning we were up shortly after 5:00 and soon had our breakfast and, then before the village folk got off to work in their gardens or whatever they would do for the day, we assembled in the church building again for another service. The brother whom I had stayed with that night, led the devotional that morning, and then I preached. Soon after the church services were over the village became quiet and seemingly lifeless, as most everyone left for their gardens, etc.

About midday I walked back to the village where Brother Uming

The Bible Vs. Atheism

The Bible is the Word of God, a fact which skeptics hate;
Try as they may they cannot prove 'tis wrong about their fate.
It speaks of their beginning and moreover of their end,
It tells about their folly, how they have wickedly sinned.
Agnostics doubt the precious truth that God His Word did send;
They ridicule His prophets whom viciously they rend.
With words of loud displeasure, they laugh and scoff and sneer,
About His second coming which prophets say is near.
The Atheists are much the same, to mock God's way of right,
and stand in many pulpits as they the truth do fight.
With educated words they say, "Who could believe that old Black Book
So full of contradictions?" And thus the Word they have forsook.
The three above are not so smart, so says a wise old psalm,
The fool hath said within his heart, "in God there is no balm."
These fools are really not so bright, for if they were they'd plainly see,
That only God could make the light and only He could make a tree.
From space they say it all was hurled, an accident? No, 'twas not so!
But perfect wisdom planned the world, a fact which all can know.
For Heaven declares the glory of God and earth His handiwork shows.
'Tis wondrous from the grass and sod to mountains topped with sparkling snow,
and to vast oceans down below, the skies, the seas, the valleys and trees,
Now could it really be so? That such magnificence one sees,
These base fellows do proclaim, just came into the universe
From nothing with no name. But these vain curls the heavens curse
And Hell engulfs with glee; All such as follow in their steps,
The same sad end will see.

Written by Ronald Lumpkin
Rt. 12, Box 53,
Clarksville, Tenn. 37040

lives, and we made our plans for the remainder of the week. There would be preaching every night, with two services on Sunday; one of these services was to be an ordination service.

It is a general custom throughout the New Guinea islands (Bougainville is counted as one of the N.G. islands) that every Saturday is market day, and in some areas they have market days at other times of the week as well. However, on Saturday this is the "big day" when most everyone both young and old come out to the open markets and bring their produce, or whatever they might have to offer for sale or to buy whatever might be available to their

liking. In most cases however, this is just a psychological excuse that all use to meet and visit, gossip, exchange ideas and the like. Fifty years ago, when I was a boy in West Tennessee, I can remember that most folk looked forward to Saturdays when they could "go to town" for the same reason.

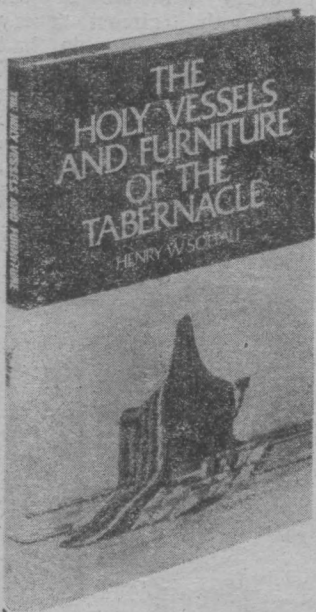
After having lived with the people of the New Guinea islands for so long, I have picked up many of their customs and one of them is going to the market on Saturday. While on Bougainville this Saturday, I decided to go to the market, so shortly after 6:00 a.m. I left to walk the three miles to the market. About 7:00 I arrived, but to my surprise, found that most every one had already come and gone. I learned that on Bougainville they are already at the market about 5:00 a.m. In the Southern Highlands where I live, they begin to assemble about 7:00 and if it has rained during the night and we are having a cold morning, it can be as late as 9:00 in the morning before the folk start getting there and they stay until noon or after. Most of their village problems are discussed and any troubles worked out on the market days.

Sunday morning was a big day for the two preachers that had been in Bible school there for the past three years. They were to be ordained to the gospel ministry, and would be the first of the highland preachers to be ordained. Brother Jesse Pakahe, one of the graduates from the Bible School that Elder Ralph Doty conducted some years back, had been their teacher. Brother Pakahe is well grounded in the Scriptures and an excellent teacher.

The ordaining council was made up of Elder Isaac Uming, Elder Pakahe and myself. Brother Pakahe would ask the questions, Brother Uming would give the charge, and I was to be the moderator and preach the ordination (Continued on page 8, column 1)

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THE BAPTIST EXAMINER
JUNE 16, 1979
PAGE FIVE

Salvation Of Sinners

(Continued from Page Three)

from the beginning, chosen you to salvation." How? Not, aside from means—not, without their agency. But "through sanctification of the Spirit, and belief"—their belief "of the truth." Here lies the error on this subject. It consists in separating what God has indissolubly joined, means, with their end,—the means of grace, and the agency of the sinner, with their appropriate end, viz. life eternal.

God, then, has not purposed to save sinners, do what they will, and neglect means and exertions, as they may. But He has purposed, in their salvation, their agency; that they should use means, and put forth their efforts, in being saved. And never, never, does He destroy their agency in the progress of their conversion. As free moral agents, He treats with them; He pleads with them, He sets motives before them. These motives, He enforces by the power of the Spirit, till they are moved to repentance. Their compliance with the terms of the Gospel, their coming to Christ, is not the motive of a block, or a stone, that is impelled by the application of force; but it is the act of a free, voluntary mind.

The case of the ship's crew with Paul, illustrates this point. God had determined and foretold, that none of that number should be lost. But when the proper means were about to be neglected, Paul exclaims, "Except these abide in the ship, ye cannot be saved." This crew might have reasoned as sinners sometimes do, on this subject. If God has purposed that we shall be saved, we shall be, and if not, we shall be lost, do what we will. And they had more reason to argue, from the Divine purposes, against the necessity of their agency in that case, than the purpose of God had been made known. To him, it is not. But, be it remembered, the purpose of God in relation to them, embraced the proper means in order to the end. So it is in relation to the sinner. By applying themselves to the proper means, it so come to pass that they all escaped safe to land. Let the sinner go and do likewise. Awake to a sense of his duty and his danger, let him arise and call upon God. Sensible of his own helplessness, let him flee for refuge unto Christ, and so it shall come to pass that he escape a calamity more terrible than a shipwreck, and the purpose of God be fulfilled, in this arriving safe upon the eternal shores.

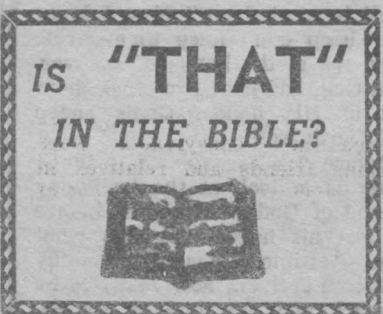
That the doctrine of Divine purposes, and our free agency, are consistent with each other, is clear, from the fact, that both doctrines are manifestly true. In the language of President Dwight, the former is a "doctrine capable of being clearly proved, both from reason and revelation;" and in relation to the latter, "men are intuitively conscious of their own free agency." "Both doctrines, being therefore, true, and certain, it is justly alleged that they are of course, consistent with each other." If it be asked, how they can

be consistent? I might, from the fact that both are true, freely, answer, I cannot tell; and there leave the subject. But, one thing is certain, there is nothing in a purpose unexpected, to impair free agency. And we have seen, that when the Divine purposes, respecting our salvation, are executed, they are executed through the medium of our voluntary actions. Indeed, all our actions, are determined as free actions. God, in determining them, determines that we shall act freely. There is no more difficulty here, then, than there is in relation to foreknowledge of prophecy. Let a man tell me how God can foreknow or foretell the actions of men, and yet leave them to act freely; and I will tell him how God can purpose the actions of men, and yet leave them to act freely. But that God does determine and foreknow, and foretell the actions of men, and yet leave them to act voluntarily, is evident, from numerous and express declarations of Scripture. See Gen. 50:20; Acts 2:23; 4:28.

I remark,

Finally, How important is it, that the great work brought into view, in the text, be performed for us all. It has been no object of the preacher, to bring into view, offensive truths, merely because they are offensive. But rather "to vindicate the ways of God to men," to clear as much as possible, the road to eternal life, of those obstructions with which the carnal mind is prone to hedge up the way—to strip the sinner, lingering on the plain of danger, and of death, of his excuses and his plans, and leave him naked and open before the eyes of Him, with whom he has to do. As in His presence, may every reader ask himself whether in relation to Him, this work has been done. Called, you have often been, by the Word, the providences, and the ordinary operations of the Spirit of God. But whether effectually called from your sins, and your enmity to God; whether saved from the sentence of the Divine law, and from your exposure to endless perdition; this is the great, great question. This is the work, preeminently needed. If this work ever be accomplished, in your behalf, I need not say, it will be according to the purpose and grace of God. But those whom God designs to save, He designs, shall use the means of grace, shall awake to a sense of their condition and danger, shall put forth the solicitude of their hearts and the energy of their minds, and enquire with awkward anxiety, "What shall we do, to be saved?" You could not expect the purpose of God to save you from drowning, if, floating upon the ocean, in awful and ominous stupidity, you suffered yourselves to fall asleep! Nor can you expect it will prevent your being drowned in perdition, if you continue thus to sleep over the interests of the soul, the retribution of the judgment, and the destinations of eternity!

As you value the immortal soul, as you would shun the regions of woe, as you would hope to be saved in the day of the Lord



Question: WHO ADVISED CHRISTIANS TO SING?

Answer:—Paul, Colossians 3:16 —"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Jesus, be entreated to arise, and call upon God. Your agency is demanded—it is indispensable here. You can no more expect to be saved without your agency, than you could expect it without the purpose and grace of God. These two things, must and will combine, in order to this effect. So, at last, I doubt not, it will appear, they have done. The great and final day will show, that those out of every nation, who feared God and worked righteousness, compose the very number who were chosen in Christ Jesus, before the foundation of the world.

Thus, the purposes of God, the agency of sinners, and their consequent salvation will all be seen to harmonize, and the whole throng of the Redeemed in humble, grateful wonder, break into the song, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

(A SERMON, DELIVERED IN LISBON, HANOVER SOCIETY, May 17, 1829).

The Unbaptized...

(Continued from page one)

manded. This is but a sin of omission: but a sin of sacrilege and high contempt. In this we charge the law only with difficulty; but in that with folly. In this we discover our weakness to do the will, but in that we declare our impuissance and arrogance to control the wisdom of God. In this we acknowledge our own insufficiency; in that we deny the all-sufficiency and plenitude of God's own law. We see the absurdity and wickedness of will-worship, when the same man who is to perform the obedience, shall dare to appoint the laws; implying a preemptory purpose of, no further observance than may consist with the allowance of his own judgment. Whereas true obedience must be granted on the majesty of the power that commands; not on the judgment of the subject, as to the benefit of the precept imposed. Divine laws require obedience, not so much from the quality of the things commanded as from the authority of Him that institutes them."

That the gospel should be preached to all nations for the obedience of faith; and that, under certain restrictions, they who receive the truth, should be formed into a church state, few can doubt. It is equally clear from the foregoing positions, that it belongs to the supreme prerogative of Jesus Christ, to appoint the terms and conditions on which His people shall be a place in His house and a seat at His table. For we cannot suppose with any appearance of reason, that these conditions are arbitrary; or such as every distinct community may think fit to impose. No; a gospel church has no more power to fix the terms of communion, or to set aside those prescribed by Jesus Christ, than to make a rule of faith, or to settle ordinances of divine worship.

This is one characteristic of a church, as distinguished from a civil society; the terms of admission into the latter are discretionary, provided they do not interfere with any divine law; but those of the former are fixed by Him who is

King in Zion. No congregation of religious professors, therefore, has the authority to make the door of admission into their communion, either straiter, or wider, than Christ Himself has made it. The original form of this house (i.e. the church of Christ) was not precarious and uncertain; to be altered, and changed, and broke in upon by man, or by any set of men at pleasure. This would reflect on the wisdom and care, as well as on the steadiness of Christ; who is in His house, as well as in the highest Heavens, the steady and the faithful Jesus; the same yesterday, today, and forever, and not in the least given to change; but its form is fixed, particularly in the New Testament. Had Moses or any of the elders of Israel, so much power over the tabernacle as to alter or change a pin thereof? and with what face can man pretend to a power to model and alter at pleasure, gospel churches? As if Christ, the true Moses, had forgot, or neglected, to leave with us the pattern of the house.

Baptism and the Lord's Supper are positive appointments in the Christian church, about which we cannot know any thing, relating to their mode of administration, subject or design, except from the revealed will of their great Institutor. For, as a learned writer observes, "All positive duties, or duties made such by institutions alone, depend entirely upon the will and declaration of the person who institutes and ordains them, with respect to the real design and end of them: and consequently to the due manner of performing them." It behooves us, therefore, well to consider the rule which our Lord has given relating to these ordinances. "Because we can have no other direction in this sort of duties; unless we will have recourse to mere invention, which makes them our institutions, and not the institutions of those who first appointed them."

That there is a connection between the two positive institutions of the New Testament, is manifest from the Word of God; and that one of them must be prior to the other, in order of administration, is evident from the nature of things: for a person cannot be baptized and receive the sacred supper at the same instant. Here, then, the question is, (if any doubt may be moved on a point so evident, without affronting common sense) which of them has the previous claim on a real convert's obedience, Baptism or the Lord's Supper?

If we appeal to the persuasion and practice of Christians in all nations and in every age, it will clearly appear, that the former was universally considered, by the churches of Christ, as a divinely appointed prerequisite for fellowship in the latter, till about the

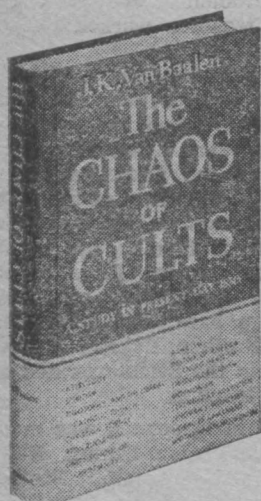
middle of the last century, when some few of the Baptists in England began practically to deny it, by defending and practicing mixed communion. A sentiment so peculiar, and a conduct so uncommon as theirs are in regard to this institution require to be well supported by the testimony of the Holy Ghost. For were all the Christian churches now in the world asked, except those few that plead for free communion, whether they thought it lawful to admit unbaptized believers to fellowship at the Lord's table; there is reason to conclude they would readily unite in that declaration of Paul: "We have no such custom, neither the Churches of God" that were before us.

Yes, considering the novelty of their sentiment and conduct, and what a contradiction they are to the faith and order of the whole Christian Church; considering that it never was disputed, so far as I can learn, prior to the sixteenth century, by orthodox or heterodox, by Papists or Protestants, whether unbaptized believers should be admitted to the Lord's table; they all agreeing in the contrary practice, however much they differed in matters of equal importance; it may be reasonably expected, and is by us justly demanded, that the rectitude of their conduct who admit unbaptized persons to the supper should be proved, really proved from the records of inspiration.

A man may easily show his fondness for novelty, and the deference he pays to his own understanding, by boldly controverting the opinions, and resolutely opposing the practice, of the wisest and best of men in every age; but, if he would avoid the imputation of arrogance, he must demonstrate that the things he opposes are vulgar errors, which have nothing to recommend them but great antiquity and general custom. Our persuasion, therefore, concerning the necessity of baptism as a term of communion, having had the sanction of universal belief and universal practice for almost sixteen hundred years, it lies on our brethren to prove that it is false and unscriptural; and to show, from the New Testament, that theirs has the stamp of divine authority.

But is it not strange, strange to astonishment, if the Scriptures contain their sentiment, and vindicate their conduct, that it never was discovered by any who acknowledged the proper Deity of Jesus Christ, till the latter end of the last century? Long before then, almost every principle of the Christian faith, almost every branch of Christian worship, had been the subject either of learned or unlearned controversy, among such as thought themselves the disciples of Jesus Christ. The

(Continued on page 7, column 3)



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

NEW YORK (EP)—Western support that is non-violent but highly visible and sustained is vital to the success of the Soviet dissident movement, according to Pastor Georgi Vins, exiled leader of the unregistered reform Baptists in the USSR.

"Speaking from personal experience, even if I had not been sent out of the Soviet Union I would have been dependent to a large degree on Western support," he said in his first exclusive interview in the West. "All Western support — supplying information, demonstrations and prayer, helps a great deal."

He was interviewed here by Michael Bourdeaux of Keston College in England, author of Faith on Trial in Russia, who flew to New York to be with Pastor Vins upon his release. The interview was made available by Keston College to news media in the West.

Mr. Vins, 51, was sentenced in 1975 to five years in a labor camp and five years of internal exile on charges of "defaming the Soviet state" and "infringing on the rights of citizens under the guise of performing religious ceremonies." He was a leader in the Ukraine of the group of reform Baptists (Initiativniki) who broke in 1965 with the officially registered All-Union Council of Evangelical Christians and Baptists over the issue of submitting to the authority of the officially-atheistic state.

Mr. Vins said he completed his five-year prison sentence in late March. He was en route to his place of exile in northern Tyumen when informed on April 26 of a sudden change in destination to a "new place of exile."

Commenting on the effectiveness of Western campaigns to help Soviet dissidents, Mr. Vins said "as a Christian I am against any violent demonstrations which could result in injury or damage to property. Peaceful demonstrations arising out of Christian principles are important. Whenever there was support action in the West, I was treated better by wardens and prison administrators. When there was no support, conditions immediately became worse. Western support to some degree influences the authorities, makes them feel (to a certain extent) under obligation."

WASHINGTON, D.C. (EP)—Preliminary contact in the release of Soviet Baptist Pastor Georgi Vins was made last summer by President Carter's pastor, Charles Trentham, and Ilin Robison, an ordained Baptist pastor who is president of Middlebury (Vt.) College.

The two men visited the Soviet Union at the invitation of the All Union Council of Evangelical Christians-Baptists there, preaching in churches and meeting with Soviet officials. Trentham said he and Robison, a former State Department official who is now a consultant on U.S.-Soviet rela-

tions for the State Department, met and visited Pastor Vins' wife and children in their home in Kiev. They spoke subsequently to Soviet officials on their behalf.

A knowledgeable source said that when Trentham, who is pastor of First Baptist Church here, returned to this country his concern for Pastor Vins and the Vins family was "heavy on his heart, so he talked to Mr. Carter about it." Mr. Carter is a member of the First Baptist Church.

CINCINNATI (EP) — Joan Clark, 32, a professed lesbian, will not work for the Women's Division of the United Methodist Board of Global Ministries after all. She was fired effective May 1 as the Women's Division, in a 40-13 vote, reversed itself on an earlier vote to retain the staff field worker from Dallas, Tex.

The personnel committee recommended to the 75-member Women's Division that the resignation be accepted. But the Division, a 2 1/2-hour closed session on April 24, voted not to accept Ms. Clark's resignation. She withdrew the resignation then. That decision, widely publicized, caused widespread reaction, which led the Division to meet and reverse itself three days later. Ms. Clark refused to tender her resignation and was fired.

INVERNESS, Gla. (EP) — A Florida charge against 11 members of the Jamaica-based Ethiopian Zion Coptic Church which backs marijuana use during religious rituals, has been dropped in favor of possible federal prosecution.

MINNEAPOLIS (EP) — When Art Linkletter's daughter jumped to her death 10 years ago, apparently during an LSD trip, the entertainer began a crusade to help other young people escape from drugs. The experience since then has been "more rewarding" than the "headline and star-status" he enjoyed in show business, he told 700 persons attending a Salvation Army dinner here.

Mr. Linkletter said he had found that many of the ways being used to rehabilitate drug-users or to prevent young people from getting involved in drug use are "band-aids" in attacking the central core of the problem: "lack of self-respect and esteem."

He said those who had "accepted Christ" were insulated against disappointments that bring on drug use. "They have a relationship that makes Jesus Christ available on a hotline 24 hours a day," he commented.

Mr. Linkletter, the adopted son of a Canadian Baptist minister, said Norman Vincent Peale had convinced him that God had a plan for him to use his daughter's death as a springboard to help others.

Evidence indicates that an interracial, pseudo-religious "cult"

similar to the notorious Jim Jones cult, run by an escaped convict, was directly involved in the accident at the Three Mile Island nuclear plant in Harrisburg, Pa.

As early as November last year, members of the Neo American Church in Pennsylvania were warning friends and relatives in the Harrisburg area to "get out of town" by April.

Todd Klinger, a 14-year-old who had been living with the cult in Harrisburg and West Virginia, told his family that he had heard the cult discussing a big power plant.

This cult and its leader, George Feigley, are known to have engaged in witchcraft, occult practices and black masses. Mind control, fear, hypnosis and sex were among the weapons used on cult members. The Neo American Church is said to have used LSD as a sacrament.

Seedy Lette, the African boy brought to this country by Feigley for "use" by the cult, reported that the cult owned a book store in Mt. Joy, Pa., where black masses were performed along with what the boy described as witchcraft. There was a coffin in the basement of the store where, every Saturday night, strange sexual ceremonies were performed.

The fires continue to burn in the circles of the American Baptist Association Churches over Arminianism and Calvinism. Bro. Wayne Camp, pastor of the Northside Missionary Baptist Church, Madison Heights, Mich., has been under fire by Arminian forces for his belief in the doctrines of grace.

The climax of the controversy came on Friday night, April 27, 1979, in Ferndale, Michigan, at the meeting of the Landmark Missionary Baptist Association, the State Association of ABA Baptists in Michigan.

Frank Ridgeway made a motion to seat churches in the associational meeting. This motion was made after the messengers from the Northside Baptist Church had already been seated and voted on at least eleven matters. Ridgeway's motion was to let the messengers vote on the seating of the churches—a thing which placed the messenger body in authority over the churches. This gave the messenger body convention-like, ecclesiastical authority over local New Testament churches. Under this Nicolaitan-like, associational polity the messengers refused to seat Bro. Camp and the Northside Baptist Church. The associational action seated the messengers of the Northside Baptist Church but not the church! Bro. Camp was not even allowed to speak in his defense.

All of this was done despite the Articles of Agreement which state: "This association shall recognize the freedom of speech as essential" (Continued on page 8, column 4)

The Unbaptized ...

(Continued from page six)

Quakers arose, it is well known, about the time when this new sentiment was first adopted in England; and they entirely renounced baptism, as well as the Lord's Supper. But, so far as appears, the people of that denomination never supposed, that they who thought their duty to celebrate the sacred supper, were at liberty to do it before they were baptized.

The ingenious author of the PILGRIM'S PROGRESS was one of the first, in this kingdom, who dared to assert, that the want of baptism is no bar to communion, and acted accordingly. The Quakers arising a little before him, proceeded a step further, and entirely cashiered both baptism and the supper of our Lord; looking upon them as low, carnal, temporary appointments. Much respect, I allow, is due to the character of Bunyan. He was an eminent servant of Jesus Christ, and patiently suffered in His Master's cause. Many of his writings have been greatly useful to the church of God and some of them, it is probable, will transmit his name with

honor to future ages. But yet I cannot persuade myself, that either his judgment or his piety appeared in this bold innovation. The disciples of Geo. Fox, though less conformable to the Word of God, acted more consistently with their own principles, than did the justly celebrated dreamer then, or those who practice free communion now.

Some of the Popish missionaries among the Indians have been charged, by respectable authorities, with concealing the doctrine of the cross from their hearers, lest they should be tempted to despise the great Founder of the Christian religion, because He made His exit on a gibbet; they are said to have made it their principal aim, to persuade the poor ignorant creatures to be baptized, imagining that they would be christianized, by a submission to that ordinance; as if being baptized, and conversion to Jesus Christ, were one and the same thing! What a destructive delusion this! What an impious exaltation of a positive institution, into the place of redeeming blood, and the regenerating power of the Holy Spirit!

But were one of our ministering brethren who plead for free communion, to be sent as a missionary into those parts of the world; he, I presume, would not be in the least danger of thus over-rating baptism, and of depreciating its great institutor. No; he would boldly preach a crucified and risen Jesus, as the only foundation of hope for his hearers; and, if the energy of God attended his labors with considerable success, he would think it his duty to lay before such as believed in Christ, what he had learned from the New Testament, relating to a gospel church—its nature and ordinances, its privileges, duties and great utility.

In-doing of which, he could hardly forbear to mention baptism, as an appointment of His Divine Master: but though he might mention it, yet, on his hypothesis, he could not require a submission to it, as previously necessary to their incorporating as a church, and their having communion together at the Lord's table. He might, indeed, recommend it to his young converts, as having something agreeable in it; but if they did not see its propriety; or if, on any other account unknown to him, they did not choose to comply, and yet were desirous of being formed into a church state, and having communion at the Lord's table; he could not refuse, though not one of them was, or would be baptized. For if it be lawful to admit one believer to communion, purely as a believer, without baptism, it cannot be criminal to admit all such, if they desire it; that which is proper and right for one, being so to a million, if they be in the same circumstances. Thus he would gather a church in perfect contrast with those formed by his fellow missionaries. For, while they put baptism in the place of the Saviour, he would reject His command, and lay the ordinance entirely aside; they make it all

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and he makes it nothing.

And were a narrative of such proceedings to fall into the hands of a Pedobaptist, who had never heard of any that practiced, or pleaded, for free communion, what a singular figure it would make in his view! A minister of Jesus Christ, he would say, gathering a church among the Indians, and administering the sacred supper, yet all his communicants unbaptized. Strange, indeed! A Christian minister, called a Baptist, entirely omitting that very ordinance from which he takes his denomination! For the Baptists, of all men, are said to love water and to be fond of baptism. It exceeds the bonds of credibility; but, if it be a fact, he is the oddest mortal and the most unaccountable Baptist that ever lived. The ambiguity of his character would be such, that the pen of ecclesiastical history would always be doubtful what to call him, or under what denomination of religious professors to appoint his place. Such would be the surprise and such the reflections of both the learned and the vulgar, who had not heard of Baptist that pleads for free communion; they being the only Christians now in the world, for aught appears, that are capable of realizing such a report.

(A VINDICATION OF THE BAPTISTS, Sec. II, 1778 edition).

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JUNE 16, 1979
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Halliman Continues

(Continued from page five)
sermon. The church clerk would keep the minutes of the meeting. The folk in Nukui Village where the services were taking place, had built a new church building and we would be holding services in it for the first time, so it was decided to make this a double occasion service. There would be an opening service, as a church dedication service, and the ordination service would follow. The Jordan Baptist Church had elected to join with the New Cannan Baptist Church for both services that Sunday so, with the two churches assembled with some visitors, we had a packed house.

The church dedication service was quite impressive. The folk had labored long and hard, to get enough money together to buy the needed materials. Brother Uming has taken no salary from the church since the church was organized in 1969, but, instead, has put all the money that would have been for his salary into the building fund. Others have sacrificed as well, but in due time God has honored this sacrificial giving by making it possible for them to secure all the needed materials, and Brother Uming with the ability to do all the work himself. They now have a building, barring any earthquakes or other disasters, that should serve them until the Lord returns (I don't think it would be very old then).

With the church dedication service over we went right into the ordination service. As everyone must be familiar with an ordination service, I will not go into all the details of that. The one thing that impressed me most about that service was the questions asked and the answers given. It was quite evident to all that these three years had not been wasted years, and that the two men being ordained were well grounded in the Scriptures. I was more convinced of this when I heard these two men preach in a Bible Conference about two weeks later.

TUNE IN TO THE INDEPENDENT BAPTIST HOUR				
Station	Time	Dial	Watts	
WCAK, Catsbrg., 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				

After our morning service the noon meal was served, "dinner on the ground style" and the meal was delicious. Then later on in the afternoon, we had a conference to discuss ways and means of trying to further the Lord's work in that area. Many things were discussed and solutions found to several problems. It was learned during that meeting, that Elder Pakake would probably be resigning as pastor of the Jordan Baptist Church, and making his ministry a teaching ministry. Brother Pakake lives quite a long way from the church and, with an amputated leg, it is difficult for him to be there for services. The Bible School could be conducted in the village where he lives. We will give a summary of the Bougainville visit in another article.

You will recall that previously, mention had been made of the big rain and the road being washed out. I had decided to try to get to Buin on Sunday afternoon and spend the night there and then fly out of there on Monday to Kieta, spending the night there, and then on to Mt. Hagen on Tuesday morning.

Since there is considerable traffic now from South Bougainville to Kieta, there had been an all out effort during the past week to get traffic moving again. There had been enough repair work done along the damaged roads plus some work by the native folk themselves, by cutting out new portions of the jungle where one could get through with a 4-wheel drive vehicle, that

by Sunday morning some of the people who were attending services felt that we could get through to Kieta with a vehicle. Someone went to investigate some of the places not too far away and it was decided that with some difficulty we could probably be able to get through, so, with that, we decided to spend the night there in Nukui Village and leave from there on Monday morning for Kieta.

Monday morning came and we were up with the crack of dawn, waiting for the vehicle to come for us. About 6:30 we were ready to leave. There were three of us in the cab of the pickup truck and 14 in the back. It was not until about half an hour later, that I decided that it was wise to have this many people in a small vehicle like this. We had negotiated several of the lesser washouts when we then came to a very large river that had to be crossed. A road had been chopped out, so that we could go down into the river without too much difficulty. While the river was wide, it had broken up into several small streams so that the deepest one was not so deep but what a 4-wheel drive vehicle could get through. Getting from the river bed however to the road once again, offered considerable more resistance. From the river bed to the road bed was a distance of about 30 feet. A track had been chopped out on an angle leading up to the road but, at the very best it was steep and slick, too steep and slick even for a 4-wheel drive vehicle to get up. This is where all the man power came in handy. There were several natives there when we arrived and with those that we had, soon there were about 30 men that were literally dragging the vehicle up and over the river bank, to the road on the other side. In this way we got through places that bulldozers would hardly attempt to try. We had several more places to negotiate that seemed almost impossible to get through, but before the day was over we were in Kieta.

We were due to leave Kieta by 7:00 a.m. on Tuesday morning for Mt. Hagen so we had to be up early and down at the airstrip, as we had to check in an hour before flight time. We stopped at Rabaul and, changing planes there, then on to Lae and Hagen. I had thought that it would be late on Tuesday afternoon when we arrived in Hagen but we were there by 2:00 p.m., and this gave us enough time to get a few supplies together for a plane charter out to Koroba on Wednesday morning.

By noon on Wednesday we had landed at the Koroba airstrip, and now only 12 road miles separated us from the Mission Station. We left all the cargo and most of our luggage there, and walked the 12 miles home. It had been three years since the two fellows, that had been attending Bible School on Bougainville, had seen their home and friends and there was much rejoicing all along the way as we walked home that afternoon. Old friends would join us and talk to them, usually walking along until some others were met, and then they would go back. It was not long after we had arrived on the Mission Station, that many people had come to visit with the two that had been away for so long.

Since I was preparing to soon leave for America there was much to do yet, so I had to start right in with some final things before leaving.

Regarding the work on Bougainville, it does not grow numerically like it does on the Island of New Guinea. However, there were some

to be baptized in the very near future after we left and they have a great potential there, as there are many young folk who attend the services at both churches. Please pray for the brethren there, as they labor in the service of the Lord. We hope to have some pictures of the work there for you soon.



What's Happening

(Continued from page 7)

to the highest achievements of its work. . . . It shall exercise no ecclesiastical authority, but it shall by every precaution recognize the sovereignty of every individual church. It shall also encourage on the part of the churches and messengers the greatest possible freedom of expression in discussing matters pertaining to its work. . . . (p 32, 1978 minutes).

that Landmark Missionary Baptist Association of Michigan does not believe its own Articles of Agreement. At the meeting on April 27, 1979, the sovereignty of every local church was violated and their independence was prostituted in a clear-cut case of Convention-like, Nicolaitan-like, ecclesiastical conspiracy.

Here is the reason that I and others left the camp of associational Baptists. They promise to respect the rights of each local church and then fail to live up to their promise. The leaders of the association become the lords over the churches. The local churches in such associations and conventions serve in the capacity of rubber-stamps and are permitted to pay the bills. No power on earth could ever get me to join any organization outside of the local Baptist church.

It amazes me how some Baptists can speak so much about how great the local Baptist church is and then brag about their unscriptural convention, association, Bible fellowship, or mission board. Whom are they kidding? Do they really think that we take them seriously about the glory of the local Baptist church when they glory in membership to an extra-scriptural organization to which their churches play second fiddle?

Abraham Lincoln made the famous statement: "You can fool all of the people some of the time; you can fool some of the people all of the time; but you can't fool all of the people all of the time."

Your editor says it in the form of a paradox which is not a paradox: "You can fool some of the people some of the time, but you can't fool some of the people some of the time; the trouble is, you can fool too many of the people too much of the time."

Lincoln introduced his famous remark with the words: "If you once forfeit the confidence of your fellow citizens, you can never regain their respect and esteem."

A remarkable thing about our time is that men in high positions and those who are in places of influence and responsibility can

betray those they represent and still hold the esteem of the masses of the people!—NEWS AND NOTES.

* * *

CHAMPAIGN, Ill.—Anne Williams Kessen, 22, is apparently the first woman to be ordained a minister by a Southern Baptist congregation in Illinois. Ms. Kessen, who is a student in the divinity school in Vanderbilt University in Nashville, Tenn., was ordained here by the Temple Baptist Church (May 6).

She hopes to be a hospital chaplain, but told the Illinois Baptist newspaper that she wants to be sensitive to God's leadership for any doors that may open.

* * *

LAKELAND, Fla. (EP)—Evangelist Bob Harrington, the flamboyant "Chaplain of Bourbon Street," is battling financial and image problems here as he attempts to establish a Total Living Center.

"This city has been slow to respond to me," he told Marilyn Moyer of the Orlando Sentinel Star. "I can only hope that my good works will disprove any evil spoken of me."

Mr. Harrington's reputation was tarnished last year after he was divorced and remarried. He had to return the rings from his second wedding after a New Orleans jeweler demanded payment of a \$9,200 balance. Loyola University says he owes its television station \$10,300 for unpaid air time, and he owes a \$570,000 balance on the old First Presbyterian Church building here where he is setting up the Total Living Center.

Despite negative publicity, Mr. Harrington expresses confidence that his financial situation will soon be on the rebound. He notes that his evangelistic organization grossed some \$50 million just two years ago, and says "I did it before and I'll do it again."

* * *

MILWAUKEE (EP)—An editorial in the Northwestern Lutheran, official publication of the 300,000-member Wisconsin Evangelical Lutheran Synod (WELS), says the doctrine of the Pope as "antichrist" should be stressed by contemporary Lutherans.

According to the editorial, "the Biblical doctrine which identifies the Pope as the antichrist is a reminder to conservative Lutherans of just how far the liberal Lutherans . . . have moved away from the faith of our fathers, including Martin Luther."

It cites the Lutheran Smalcald Articles of the 16th Century as calling the Pope "the very antichrist who has exalted himself above and opposed himself against Christ because he will not permit Christians to be saved without his power."

While recent Lutheran Catholic dialogues have produced statements in which Lutherans have denied that they believe the Pope or the papacy today is the antichrist, the editorial asserts that such a view reveals "no real love for God's Word and no respect for Luther's solid Scriptural stand!"

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