

Buried seeds will grow but buried talents, never.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 49, No. 24

ASHLAND, KENTUCKY, JUNE 23, 1979

WHOLE NUMBER 2228

## THE CHURCH OF THE LORD JESUS CHRIST

By BERLIN HISEL  
Harrison, Ohio

PART I  
Matthew 16:18

We, as the children of God, should desire to know all we can about the church which Jesus built. In our day the word "church" has a diversity of meanings. In the day Jesus used the word it had but one meaning. Our Saviour in using the word "church" was clearly understood by His disciples. We should not have much difficulty if we let the Bible speak for itself, as to what "church" is.

Many people ask today, "Is Jesus the Author of all the different kinds of churches we see existing?" To this question we return the answer of a kind but definite "no." Some churches teach salvation apart from works of any kind, while others teach salvation by works either in part or whole. These two teachings are in opposition to each other so it is not possible that both churches are the same kind of church that Jesus built.

### OBEDIENCE TO HIS COMMANDS

We are commanded to keep the commandments of our Lord. To do this correctly we must search out the kind of church that Jesus built and unite with it after we are saved. We must do this and not apologize to the world for it. If that church is a Baptist church, unite with it. If it is another kind, unite with it. If it is a Baptist church do not be ashamed when telling people what you are. To be a member of the kind of church Jesus built is cause to hold our heads up high.

### THE MEANING OF THE WORD "CHURCH"

Just to understand the proper meaning of the word "church" will aid us in locating the church Jesus built. With all the different meanings attached to the word "church" today it will be proper for us, in giving the meaning of the word

### A RASCAL

A man once said to Sam Jones: "Jones, the church is assessing me too much." Jones asked, "How much do you pay?" "Five dollars a year," he replied. "Well," said Jones, "how long have you been converted?" "About forty years," was the answer. "Well, what did you do before you were converted?" The reply was, "I was a drunkard." "How much did you spend for drink?" "About two hundred and fifty dollars a year," he said. "How much were you worth?" "I rented land, and was plowing a steer." "What have you got now?" "I have a good plantation and a pair of horses." "Well," said Sam Jones, "you paid the Devil two hundred and fifty dollars a year for the privilege of plowing a steer on rented land, and now you don't want to give the God who saved you five dollars a year for the privilege of plowing horses on your plantation. You are a rascal, from the crown of your head to the sole of your foot."

I think that he was eminently correct. Any man who has been redeemed by the blood of Christ and will withhold from Him that which is due Him is a rascal in the sight of God. The prophet asked many years ago, "Will a man rob God?" Yes, men and women are robbing Him all the time. There are hundreds, and even thousands, today that do not realize that all they have belongs to God and that they are only the stewards of it.

"church" to first consider what the word does not mean.

### NOT A UNIVERSAL, VISIBLE CHURCH

It does not mean a universal visible body of people. This is the definition given by the church of



BERLIN HISEL

Rome. They tell us that all the saved belong to their church, which is one visible body with many individual parts. The visible church, they say, has its head at Rome while its various parts are stretched out over all the world. According to this definition there is but one church and it covers all the world. It is the Catholic (universal) Church. The Pope is its visible head. All the Catholics make up its membership.

Paul counts this definition as false when he said, "And He is the Head of the body, the church" (Col. 1:18). Christ was the Head of the Colossian Church and not the Pope at Rome. If any such conception of the church were imaginable it would seem that, in the New Testament, all saved people would have been members of the (Continued on page 3, column 1)

### PLEASE!

CHANGE YOUR  
RECORDS TO  
INDICATE OUR  
NEW BOX  
NUMBER

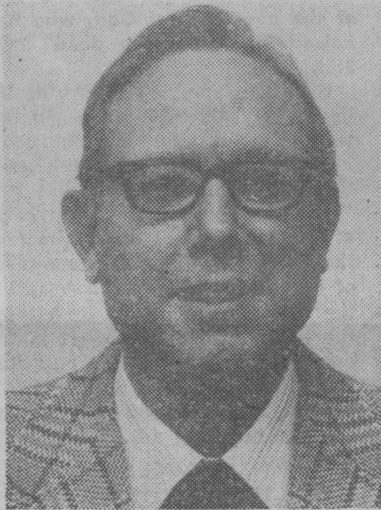
P. O. Box 71  
Ashland, Ky. 41101

## PRECIOUS SEED

OSCAR B. MINK  
Crestline, Ohio

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

In a few days the planting season will once again come to the beautiful Ohio farmlands. The fields, which have, during the long wintry months, been void of a single footprint, will soon be covered, every inch, by the farmer sowing precious seed. They will take from their barns that treasure of seed, and with skillful hands sow their fields. Their hearts are made glad when they see: first the blade, then the ear, after that the full corn in the ear. They sowed in faith, believing the harvest would come. Now, after long hours of hard work and patient waiting, the expected harvest is realized and from their fields they come rejoicing greatly, bringing wagon



OSCAR B. MINK

after wagon loaded with beautiful grain.

Every saved person in some capacity is called to be a spiritual agriculturist. They are given the field to sow, and the precious seed to sow it with. The field is the world. The seed is the Word of God (Lk. 8:11). We have the Divine Manual with infallible instructions on how to be successful in spiritual farming. This Manual informs us that there are no seasons when the seed cannot be sowed, "Preach the Word; be instant in season, out of season." By paraphrasing this text we read, "Sow the seed when the season is favorable, and sow it when the season resists." Of course to realize a harvest in an unfavorable season requires more work, but if we will follow the Heavenly (Continued on page 8, column 2)

## THE PERPETUITY OF A TRUE N.T. CHURCH

J. W. PORTER  
(1863-1937)

It may be well to define what is meant by the word perpetuity in this connection. It must not be confused with what is commonly known as Apostolic Succession. Neither the speaker, nor the people



J. W. PORTER

for whom he speaks, believe in Apostolic Succession. To the contrary, we believe that the Apostolic office ended with the Apostles, and that they have never had nor ever will have successors. But we do believe that Baptist churches were

instituted by Jesus Christ, and that they have had a continuous existence ever since and will continue to exist as long as time shall last. We do emphatically affirm the succession of Baptists, in spite of imprisonment, blood and fire as witnesses for the truth, and that He who hath preserved them, will continue to be with them till the end of the age.

We may demonstrate the reasonableness of this doctrine by analogy. Strangely enough, the people who object to church succession, glory in the idea of succession along other lines. For example, we are proud of the fact that our race is hoary with history, and that our species extend back to Adam and Eve in the garden of Eden. The Jews, with justifiable pride, point to Abraham as their father, Moses as their law-giver, and to a synagogue with succession throughout the centuries. A claim of uninterrupted succession to the days of Solomon, magnifies the mission of masonry in the eyes of mankind. The followers of Zoroaster assert, with unspeakable pride, that the fires which were lighted upon their altars by Zoroaster, have never for a single moment been lost. Many of our people love to know that their families go back to the days of the Revolution, and some to the days (Continued on page 4, column 5)

## "SIN" - RUIN OF THE SOUL

It has been related by a French writer that the captain of a vessel was one day walking carelessly along by the side of a river, not far from its mouth, at low water. As he looked about him, not minding his steps, he did not see extended before him a great chain, one end of which was fastened to a ring fixed in a stone on the bank, the other to an anchor sunk in the river. Not seeing it, he stumbled against it, and his foot passing through one of the links of the chain, he could not draw it back again. He struggled violently to extricate himself; he turned his foot first on one side, and then on the other, but all in vain. He then called out for help, and some men who were passing heard him and hastened to his assistance.

They strained every nerve to drag the foot through the chain, but it was beginning to swell, and all their efforts were in vain. What

was to be done? To unfasten or take away the chain was impossible. It was a mass of iron which could only be moved with the help of a capstan; and there was no time to be lost, for the tide was coming in, and the water rose every moment. "Let us call a smith to saw the chain," said the men to each other, and one of them was dispatched to the nearest village which was at a distance of two or three miles from the spot. The smith came, but it was found that the tools he had brought with him were not powerful enough, and he was obliged to go back to the village for others. At last he returned.

In the meantime the tide had risen, the mighty waves were rolling in, and the water, which at first had barely wet his feet, had now reached the unfortunate man's waist; the men who had come to his assistance had been forced to get into a boat, and the smith saw (Continued on page 8, column 3)

1978

## BOUND VOLUMES

NOW READY!

Price \$11.00

Supply Limited

Calvary Baptist Church  
P.O. Box 71  
Ashland, Kentucky 41101

## I BELIEVE IN THE CHURCH

I believe more profoundly in the church every hour that I live. A man can make his testimony go further through the church than through any independent movements. He can make his money, his testimony, and all his work go further. He can do more construc-



GEORGE W. TRUETT

tive work through the church than any other way in the world. That is my deepest conviction. I have watched all of the independent movements, and my convictions steadily deepens that a Christian is doing the wisest thing possible when he links his life with the church.

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE SCRIPTURAL AIM OF BAPTISM

(PREACHED ON THE INDEPENDENT BAPTIST HOUR JUNE 3, 1979)

Catholics and Protestants believe that baptism saves or helps save a sinner. Unlike all these, Baptists hold that baptism has no saving efficiency. We understand the Scriptures to teach that the aim of baptism is not determinative, but declarative; not procurative, but professional. It is not to obtain the remission of sins, but to proclaim that our sins are already remitted by the blood of Christ. Our view about the design or purpose of baptism is one of our peculiarities. It is the characteristic doctrine that distinguish-

es us from all other denominations.

### BAPTISM IS A SYMBOL

The Holy Spirit expressly declares that the rite of baptism is only a figure. I Peter 3:21 says: "The like figure whereunto even baptism doth also now save us." Twice in Romans, chapter 6, Paul refers to baptism as a "likeness." If baptism is only a figure, then whatever we are said to do by it must be done figuratively. If it saves us, it saves us figuratively. If it washes away our sins, it does it figuratively. If we are baptized into Christ, we do it figuratively

like the Jews were figuratively baptized into Moses. If we are said to be baptized into His death, we understand that our baptism symbolizes Christ's death.

### THE BAPTISM OF CHRIST

Christ is our great example. It is our solemn duty to follow His teachings. Christ was baptized by the first Baptist preacher to declare the profession we should make and the belief into which we should be immersed. He declared His own baptism was to "fulfill all righteousness." This means that (Continued on page 2, column 1)



## The Baptist Examiner

THE BAPTIST PAPER FOR THE  
BAPTIST PEOPLE

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

**PUBLICATION POLICIES:** All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

**COPYING PRIVILEGES:** Unless otherwise stated any article published in this paper may be copied by other publications, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

**PUBLISHED WEEKLY,** except last week of December, with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year \$4.00; Two years \$7.00  
Five Years \$14.00  
CLUB RATE: 15 or more each \$3.00

When you subscribe for others or secure subscriptions each \$3.00

**BUNDLES:** 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$15.00 for each 10 yearly.

**FOREIGN:** Same as in the United States.

**PLANNING TO MOVE?** — Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office at Ashland, Kentucky, under the Act of March 3, 1879.

## Scriptural Aim Of . . .

(Continued from Page One)  
Christians are to be baptized for the same purpose.

No one would be so foolish as to say Christ was baptized "in order to obtain the remission of His sins." Certainly this could not be said of Him Who was "holy, harmless, undefiled, and separate from sinners." Even so, we come to the water with our sins pardoned, not to secure a pardon; we come to declare our sonship, not to secure it. Christ did not receive the seal of the covenant of grace in His baptism in Jordan. Christ was sealed by God the Father, not John the Baptist (John 6: 27). Even so, baptism is not the seal of the covenant of grace to us. We receive this seal at the point of faith as indicated in Ephesians 1:13.

Now what was the all righteousness Christ wished to fulfill in His baptism? Christ could not literally have fulfilled all righteousness by His baptism, else He would have immediately ascended to Heaven. He did fulfill all righteousness figuratively. He prefigured His death, burial, and resurrection by which He did fulfill all the righteousness required by God's law for His people's redemption. His baptism was an emblematic expression of His submission to the will of the Father and a display of His "obedience unto death, even the death of the cross."

Penitent sinners are made partakers of the righteousness of God by faith (Rom. 3:21-22; 10:4; 8:2-4; II Cor. 5:21). "When penitent sinners, therefore, believe on Jesus Christ, who is 'the Lord our righteousness' (Jer. 23:6), He 'is made unto them wisdom, righteousness, sanctification, and redemption' (I Cor. 1:30). And they are 'made the righteousness of God in him.' Their faith is 'counted for righteousness' (Rom. 4:5), and their baptism, from being a symbol of death to sin and life unto God, as truly symbolized the fulfilling of 'all righteousness' in them, as did the baptism of Jesus.

"It is, therefore, a public profession or declaration of union with Christ; that through faith in Him, they are clothed upon with 'the righteousness of God'; that

they have put Him on in reality by faith, professionally in baptism, as the source and model of their righteousness, and acceptance with God" (DESIGN OF BAPTISM by James A. Kirtley, pp. 43-44, 1873 edition).

That Christ intended for His baptism to be a picture of His death, burial, and resurrection can be seen from His calling His crucifixion a baptism. Luke 12:50 relates that Jesus said: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

Christ's baptism in Jordan foreshadowed the final baptism of suffering and death by which He made "an end of sins" and brought in "everlasting righteousness" (Dan. 9:24). The Lord was buried in Jordan in the likeness of His coming death and raised in the likeness of His coming resurrection. John tells us: "This is he that came by water and blood, even Jesus Christ; not by water only, but water and blood." He came in the baptism of water at the beginning of His ministry and in the baptism of blood with which He closed His ministry.

As Christ's baptism pointed to His death, so our baptism must point backward to His death, by which He remitted our sins. We who are "baptized into Christ" are "baptized into his death" (Rom. 6:3); that is, by baptism we declare in symbol that His death has become ours.

Paul declared that the Galatians who had experienced baptism had in a figure seen Christ crucified. He said: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" The crucifixion had been represented to their eyes, not their ears. This must have been done figuratively. Christ by His baptism set before us His death by which He fulfilled all righteousness for us. He commands us to be immersed to declare our faith in His having finished our salvation on the cross. Baptism is a confession of faith as to the nature of sin and its remedy — the atonement of Christ. Those who would approach the waters of baptism must feel like the song writer who wrote: "My hope is built on nothing less . . . Than Jesus' blood and righteousness."

### SYMBOLIZES OUR DEATH TO SIN AND SEPARATION FROM THE WORLD

Paul writes in Romans 6:3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"

Paul is reminding the Roman Christians how they stepped out against a persecuting and death-dealing world to confess Jesus Christ as their Saviour and Lord by Christian baptism. Their baptism declared their death to sin. They were buried with Christ in baptism, not buried to find Christ by baptism. By the act of baptism the Romans declared that the old nature was dead and entirely laid aside; that is, they were dead to sin. Therefore, they were to be symbolically buried in the grave with Christ. They must rise from the watery grave to declare their share in the resurrection life of Christ.

Because baptism pictures the death of the old man as well as the death of Christ, none can be properly baptized who has not already died to sin as Christ did. If one does not know that his sins were purged by Christ on Calvary, there is no meaning to baptism. You would have a symbol without a substance. Yet the baptismal regenerationist symbolically buries people to kill them. This is unnatural and cruel as well as unscriptural and unreasonable.

In the symbolic burial in the waters of baptism there is the silent declaration that the world has been renounced, with all its former sinful pleasures, pursuits, associations, and traditions. It embraces the offense of the cross and says to the world that "the reproach of Christ" is esteemed "greater riches" than all worldly things. It places a chasm between the believer and the world. No Christian can recross that chasm and return to "the weak and beg-

garly elements of the world," without practically falsifying his profession, and in effect declaring non-fellowship with Christ.

It was with a view to this symbolic import of the burial in baptism that Paul said to the members of the church at Rome: "Likewise reckoned ye also yourselves to be dead indeed unto sin" (Rom. 6:11). With the same thought in mind he told the Colossians that they were "dead with Christ from the rudiments of the world" (Col. 2:20). In harmony with this symbolic burial with Christ we must crucify the world with its affections and lusts (Gal. 2:20; 6:14). The Apostle Paul said: "I die daily" (I Cor. 15:31), meaning in the sense of his practical crucifixion to the world.

### BAPTISM SYMBOLIZES THE BELIEVER'S RISING FROM THE DEATH OF SIN TO THE LIFE OF RIGHTEOUSNESS AND HOLINESS.

In alluding to the two-fold emblem in baptism, Paul told the Romans: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Here we see that in baptism we are figuratively put into the grave with Christ, importing that His death is ours. Then we are figuratively brought up from the grave with Him, importing that His resurrection is ours, and that through faith in Him as the risen Lord, we live.

To the Colossians Paul again stressed this feature of the design of the ordinance: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

Here the apostle affirms the believer is risen with Christ in baptism. This is true emblematically in the simple act, and spiritually through faith. He says that it is "through the faith of the operation of God, who hath raised him from the dead." Faith is the expression of that life, which is the results of the operation of God. In baptism the believer declares what is true only "through faith." To any other than to him who is quickened by the mighty power of God, baptism is an unmeaning act.

### BAPTISM DECLARES OUR BELIEF IN THE TRINITY

Baptism is to be administered in "the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). Every person who receives water baptism declares by that very act he believes in the blessed Trinity. He in substance declares: "I am a trinitarian and not a Unitarian." Just as the Trinity was present at the baptism of Jesus (Matt. 3:16-17), even so must Christian baptism be administered in the name of the Father, of the Son, and of the Holy Spirit.

The baptismal formula in Matthew 28:19 is the one to be used in this church age. It must never be altered or changed by men. The formula asserts with clearness and force both the unity of the Being and the Trinity of Persons — both oneness and separateness. In the one "name" you see the one God; in the separate mention of Father and of Son and of Holy Spirit, you have the three separate Persons of the eternal Godhead.

The act of water baptism declares our faith in the blessed Trinity. This faith includes each of the three Persons of the Godhead. It crowns them each as Sovereign — collectively and individually ruling in our lives. In Bible baptism we declare not only our faith in the Trinity, but also our allegiance and loyalty and service to the glorious Three in One. It is impossible for any single act to say more than the act of Christian baptism, for baptism is both our creed and pledge for holy living.

Some wonder why many believers in the book of Acts are said to have been baptized "in the name of the Lord Jesus" (Acts 2:38; 8:16; 10:48; 19:5). They take this to mean in this dispensation we are to baptize only in the name of Jesus Christ.

It seems to me that "in the name of" in the Bible means either "by the authority of" (Luke

24:47; Acts 16:18), or "with submission to the authority of." If its meaning is "by the authority of," it is a strong argument in favor of the proper authority in baptism. It would mean there can be no valid baptism without the authority of either the Trinity or Christ.

But I am more inclined to the meaning of "with submission to the authority of." Baptized in the name of the Trinity shows the solemn recognition of our dependence upon them and subjection to them. To take upon us the name of the Trinity implies full recognition and joyful acknowledgment of all that is imported by His name. To be baptized in the name of Paul (I Cor. 1:14-15) would have imported that they belong to Paul and were under obligation to serve him. Thus to be baptized in the name of the Lord Jesus imports the profession of allegiance to Him. The name of Jesus Christ means the same as Jesus Christ Himself. To be baptized in His name is to be devoted to Him.

In this ordinance the believer symbolically presents himself a living sacrifice unto the Trinity. He acknowledges the inalienable right of the Father, Son, and Holy Spirit to his service and pledges himself to them in an everlasting bond never to be broken. He in the most solemn and significant manner by baptism represents himself as heeding the apostolic injunction, "But yield yourselves unto God as those that are alive from the dead" (Rom. 6:13).

### IT DECLARES THE REMISSION OF SINS

Baptism is in no sense a "sacrament" or means of securing the remission of sins. It is not the law of pardon, nor the act that unites the soul with Christ. Faith, and (Continued on page 4, column 3)

## BRIEF NOTES

The Pinehaven Baptist Church of Columbus, Miss., and Pastor Elvis Gregory are seriously exploring the possibility of putting together a Sovereign Grace Hymnal. Anyone with good songs set to music, which are not under copyrights, or with copyright permission, would do them a great service by sending them a copy. This is a worthy project and I urge our readers to cooperate with these brethren in this important work. I will do all within my power to help them make this hymnal a reality.

The Temple Baptist Church of Appalachia, Va., is without a pastor. Any elder interested in preaching for this church, or in becoming its pastor, should contact Bro. George Munsey, Callahan Ave., Appalachia, Va. 24216. His phone is 703-565-0650.

The Grace Baptist Church of Rome, Ohio, and Pastor Stanley Bugansky will organize a new church Saturday, June 16, at 10:00 a.m. The church will be organized in Howland Glen School, 8000 Bridle Lane, Warren, Ohio. Elders Oscar Mink and Dan Stepp will be speakers. For more information call 856-4945 or 372-5755.

The New Testament Baptist Church, 2211 C.R. 38, R. 5, Goshen, Indiana has called Bro. Aaron West as their pastor. He has accepted the call and will assume the pastorate by the first of July. On July 21, 1979, Bro. Aaron is engaged to be married to Vanessa Sevy, a member of his new congregation.

## NEW BOOKS IN OUR STORE

**THE HOMOSEXUAL REVOLUTION** by David A. Noebel. Here is a well-researched, shocking, but informative study. Here is a wealth of material on this subject. Price \$2.95 (paperback only).

**THE ANNUAL REGISTER OF THE BAPTIST DENOMINATION IN NORTH AMERICA** by John Asplund. First written in 1791. It is an invaluable work on Baptist statistics. Price \$10.00.

**WAS KARL MARX A SATANIST** by Richard Wurmbrand. This book shows the link between Communism and Satanism. A book everyone should read. Price \$2.00, (paperback only).

**GESENIUS' HEBREW-CHALDEE LEXICON TO THE OLD TESTAMENT.** This is a dictionary numerically coded to Strong's concordance with an exhaustive English index. One of the greatest Hebrew lexicons but not as easy to find things in as Wilson's. Price \$11.95 (paperback only).

**FAST YOUR WAY TO HEALTH** by J. Harold Smith. This book discusses the physical, mental, and spiritual benefits that come to those who fast as the Bible prescribes. Price \$2.95 (paperback only).

**THE TOTAL WOMAN** by Marabel Morgan. This book is a number one best seller in America today. It tells a woman how to make her marriage come alive. A book every woman should read. Price \$1.95, (paperback only).

**THE MARXIST MINSTRELS** by David A. Noebel. This is a handbook on Communist subversion of modern rock music. Here is a real eye opener! A book parents and children should read. Price \$2.00 (paperback only).

**SINGING WITH UNDERSTANDING** by Kenneth W. Osbeck. Here is a book which gives a sketch of the historical growth of hymnody and a study of 101 selected favorite hymn backgrounds with real life experiences. Price \$9.95.

**TORTURED FOR CHRIST** by Richard Wurmbrand. More than 3,000,000 of this book have already been sold by book stores. Bro. Wurmbrand tells of his sufferings in a Communist prison and the courage and faith of hundreds of other Christian believers. Price \$1.75 (paperback).

**SATAN'S DEVICES** by Kurt Koch. The writer brings to the reader an awareness of occult movements and Satan's devices. This book deals with abuses, with extreme movements, ideologies, and opinions of the present day. Some things in this book will literally scare you to death. Price \$5.95, (paperback only).

**BEYOND THE CRYSTAL BALL** by Merrill F. Unger. Unger looks at the crystal ball craze and all occult media for predicting the future. Then he gives a detailed account of the future from Bible prophecy. An excellent work. Price \$2.50, (paperback only).

**THE UTTERANCE OF THE HEART** by John Newton, author of the hymn "Amazing Grace." This is a collection of Letters which he wrote. Truly a Christian classic. Price \$4.95, (paperback only).

**ABORTION** by R. F. R. Gardner, a Christian gynecologist. A bit liberal in places but filled with valuable information on this subject. Price \$1.75 (paperback only).

**NONE OF THESE DISEASES** by S. I. McMillen, M.D. A physician testifies that health, happiness, and even longer life can be yours if you follow the teachings of the Bible. Price \$5.95.

**COMMENTARY ON GALATIANS** by Martin Luther. Luther was no friend to the Baptists, but he did write a very good commentary on Galatians. An old work back in print again. Price \$10.95.

**THE FIRST BOOK OF SAMUEL** by W. G. Blaikie. One of the few good commentaries on this Old Testament book. Price \$11.95.

**THE SECOND BOOK OF SAMUEL** by W. G. Blaikie. Price \$10.95.

**THE NAKED TRUTH** by W. E. Nunn, P. S. G. Watson, and V. G. Mays. Here is an exposure of Palm Saturday, Black Wednesday, Good Friday, Resurrection Saturday, Easter Sunday and the thirty-six hour gospel. Price \$5.95 (paperback only).



## MARTYRS MIRROR

By  
THIELEMAN J. VAN BRAGHT  
\$19.95

This book was first printed in the Dutch language in 1660. It was translated into English in 1745. The book contains over 1,000 pages and tells of over 4,017 people who died a martyr's death for their faith.

The book is what it claims to be: "The story of fifteen centuries of Christian martyrdom from the time of Christ to A.D. 1660." It ought to be called "The Book of Baptist Martyrs."

All of those who are interested in Baptist church history will want to purchase this great book. It is well-bound and neat in appearance.

**CALVARY BAPTIST CHURCH BOOK STORE**

P. O. Box 71  
ASHLAND, KENTUCKY 41101

## Church Of Jesus . . .

(Continued from page one)

church at Jerusalem since it was the first church. Yet no such language is ever used in the New Testament.

All the false doctrine (doctrine that is not of Christ but against Him) within that Catholic church proves them not to be the church that Jesus built. The Bible tells us, "Unto Him be glory in the church" (Eph. 3:21). This does not admit glory to the Pope or any man or even Mary. If their church is the church that Jesus built, then our church is not. To this we will never admit.

### NOT A UNIVERSAL, INVISIBLE CHURCH

The word "church" is held by many to mean something universal and invisible or mystical. This idea, we feel, was arrived at by the Protestant bodies who were leaving or had left the Roman Catholic Church at the time of the Reformation. They could not admit Rome to be the "true church" without admitting they were not. What could they do? Since Rome could not be the "body of Christ" (universal visible body) what was? The idea that the church was universal they believed. That it was visible they did not believe. The idea that it was universal but invisible naturally suggested itself. The Protestants, with this definition, could enthrone Christ as head of the church while dethroning the Pope. In this conception every saved person would be a member of the true church. Recognizing the need of baptism for membership in the church, they taught that when one is saved, he is baptized by the Holy Spirit into the big, universal, invisible mystical body of Christ. One error naturally led to others.

### A FEW QUESTIONS

A few simple questions will prove this theory false. When does this church observe the church ordinances? Who administers the ordinances? Who is the pastor? Who are the deacons? When and how does this church carry out the great commission? Where do we bring our tithes and offerings? Who is the treasurer? I Corinthians 12:26 says, "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Our question is simply

Undertake to prove that there is no hell, and the devil will take off his coat to help you.

this, if all saved people are members of a universal, invisible, mystical church and a person in Africa is suffering, how can we here in America keep our Lord's command to suffer with the member in Africa? We don't even know about his suffering. It is obvious to any sane mind that this is speaking about members of a local church which is the only kind of church the New Testament knows anything about.

### INVISIBLE CHURCH DOESN'T FIT THE FIGURES

Christ and His church are spoken of under the figure of husband and wife (Eph. 5:21-33). Try to imagine an invisible wife. It cannot be any more than an invisible church.

The church which Jesus built is spoken of as a temple (Eph. 2:21; II Cor. 6:16). It is spoken of under the figure of a building (I Cor. 3:9-11; Eph. 2:19-21). These things cannot be thought of as being invisible. It seems very foolish to contend for the kind of church that Jesus built to be invisible and use these figures to represent it.

### NOT THE "BRANCH" THEORY

This idea of the church states that Rome is the trunk and all other denominations are the branches. Adding all the branches with the trunk you have the "true church." This theory is false because it compliments Rome. Not one verse of Scripture does that. Those who believe this theory never advance one Scripture for proof. The reason they don't is because there is not one verse to substantiate it.

### NOT THE "ARMY" THEORY

Spurgeon and others advanced the idea that all the different kinds of churches made up the army of God. Each denomination made up the regiments in this army. Each different kind of church within a denomination made up the battalions and so on. This makes for interesting reading but lacks any Scriptural support. How far would an army get fighting against each other? What would the confusion be if one regiment fought for salvation by grace while another fought against it? This is what does exist between denominations and Christ is not the author of such or any confusion (I Cor. 14:33). It is evident then that not all these churches are the kind that Jesus built.

### NO NATIONAL CHURCH

Strange language comes from the lips of some Baptists today. We hear the statement, "He is or was a member of the Baptist Church." No such church exists. There is a Baptist Church and there are Baptist churches but no "the Baptist Church." We hear of "the American Church" or "the Russian Church" and so on. This is used in saying all believers within a nation or country make up the Lord's church in that nation or country. This is the same thing as the universal visible church only on a much smaller scale. No Scripture supports this theory.

### WHAT THE WORD "CHURCH" DOES MEAN

Our word "church" comes from the Greek word "ecclesia." B. H. Carroll says the primary meaning of this word is: "An organized assembly, whose members have been properly called out from private homes or businesses to attend to



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For July 1

II Peter 1:15-21.

In this lesson, Peter, by the grace of God, sets his house in order in relationship to the well being of the saints, in view of his soon departing.

### VERSE 15

"Moreover." In addition to my previous intentions to keep you stirred up by way of remembrance, I further desire and will seek to carry out this desire.

"I will endeavour." I will be zealous in my diligence to take care of what I believe to be the will of God. Thank God, he could say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). How we too need to strive with every fiber of our being to minister to the needs of others (II Cor. 8:3-5). The saints at Ephesus were exhorted to forbear one another in love, "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:2,3).

"That ye may be able." That ye may have the means of a constant stirring by way of remembrance because you will have a permanent record of these things. Peter like Job desired to have his words written in a book (Job 19:23,24). So holy men spake as they were moved by the Holy Spirit (II Pet. 1:21); and, thank God, public affairs" (Ecclesia, page 8). In Matthew 16:18 our Lord said, "upon this rock I will build My church . . ." to distinguish it from all other called-out assemblies. By the very nature of the word a church is a local, visible body of people.

### JESUS' USE OF THE WORD CHURCH

Our Saviour used the word twenty-three times. Twenty of these times He used it in the book of Revelation. All agree that He was speaking of only local congregations. It is used there as: the churches in Asia; the church at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. It cannot be disputed that these were local, called-out assemblies in these various locations.

Jesus used the word "church" twice in Matthew 18:17. If a brother refuse to hear the two or three witnesses they are to tell it to the "church" and if he will not hear the "church" they are to consider him as a heathen man and a publican. If the word "church" here meant universal, visible or invisible, it would not be humanly possible to keep this command of our Lord. How could you tell it to something invisible? How could one visible (universal) church hear all the complaints of all its members? It is impossible hence everyone understands Jesus to mean a local called-out assembly in Matthew 18:17.

This makes twenty-two of the twenty-three times Jesus used the word "church" absolutely, without any controversy, to mean only a local assembly. The only other place where He used the word is in Matthew 16:18, the first time He employed the term. Why would He have meant universal invisible body the first time He used the word and then never use it that way again? That is a good question. The only answer it admits is that He meant a local church in Matthew 16:18 just like He meant the other twenty-two places.

In Matthew 16:18 Jesus spoke of building His kind of a local, called-out assembly. It was different than all other called-out assemblies of that day and is different from all others today. It is our argument that any and all churches who hold to any definition of the word "church" other than a local, called-out assembly of baptized believers is not one of the churches of the Lord Jesus Christ.

these words were recorded and sent to the churches (Rev. 1:11).

"After my decease." The exodus or out journey of Peter from this life to the next was rapidly approaching. "The time of my departure is at hand" (I Tim. 4:6). There is to be another departure one of these days which will involve all of the saints (I Thess. 4:16-17). The saint who is not concerned about the well being of those left behind at his death is in a backslidden condition. How we need to commend men to God and to the word of His grace (Acts 20:32).

"To have these things always in remembrance." Peter was used of God to call these saints to remembrance and now he trusts they will keep each other reminded as well as reminding others by making mention often of the present truth (Vs. 12).

### VERSE 16

"For we have not followed cunningly devised fables." There are some things God's children are to follow (Eph. 5:1; Matt. 4:19; I Cor. 11:1; Rom. 14:19). How sad to see so many following afar off (Matt. 26:58). Then there are some things that they are not to follow (Ex. 23:2). Here Peter is showing a contrast between the fables of men and the inspired facts of God. In II Tim. 4:4, Paul warns about the time when men shall be turned from the truth unto fables. Notice also, there are cunningly devised fables. This is where we get the word sophistry, which means one who argues smartly but evades the truth by deception. This all began in the Garden of Eden. This has continued to this day and is the father of the cults. The devil is said to be the father of lies. However, he passes them off as truth.

"When we made known unto you." What we declared unto you is truth without any admixture of error. We did not dress it up or camouflage it to appear to be something it wasn't. Our source of information was the embodiment of truth (John 14:6).

"The power and coming of our Lord Jesus Christ." What a marvelous expression referring to the greatness and glory of the Lord Jesus Christ in His exaltation as King of kings. He shall come in power and great glory for His saints and then with His saints to occupy His millennial throne; followed by the final overthrow of all of the forces of evil forever and then the new heaven and the new earth.

"But were eyewitnesses." We were spectators or close enough to see clearly and vividly. They, like John, saw the glory of the Lord Jesus as He was transfigured; of course John saw Christ after His exaltation following His humiliation. We cannot be eyewitnesses literally, but we can be spiritually (II Cor. 4:6). Moses and Israel saw the glory of the Lord to a degree (Ex. 24:17).

"Of His majesty." His almighty power as seen in His glorious attributes as God manifest in the flesh.

### VERSE 17

"For He received from God the Father honour and glory." God's personal and positive verification of the Lord Jesus Christ. He exalted His Son before His exaltation!

"When there came such a voice to Him." The force of this voice is highly significant. It came with power and authority. Like the sound from heaven as of a rushing mighty wind (Acts 2:2). Study Exodus 19:19; Exodus 20:22; Acts 9:4.

"From the excellent glory." From the heaven of the heavens made majestic by the presence of the Thrice Holy God. Consider the Shekinah glory which hovered over the tabernacle out of which God spoke, and the bright cloud

which hovered over the mount of transfiguration out of which God spoke.

"This is My beloved Son, in whom I am well pleased." The significance of this statement supercedes any other witness which could be given, however the divine revelation given by inspiration is equally important.

### VERSE 18

"And this voice which came from heaven we heard, when we were with Him in the holy mount." Not only was Peter an eyewitness, but also an ear witness which is double proof of the fact. John makes it stronger when he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." (I John 1:1).

### VERSE 19

"We have also." In addition to having been privileged to see Christ and to hear the voice from Heaven.

"A more sure word of prophecy." It would appear that Peter is magnifying the preciousness of the written revelation. The glimpse of the glory of Christ had faded away from the outward vision, and the voice had grown silent, but the written prophecies were permanent. It could possibly mean the prophecies were made sure by the accomplishments of Christ in fulfilling them (Luke 4:21).

"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Because of the absolute certainty of the Word of God, the saints should readily and gladly give the utmost attention. In this dark world and world of deadness and dryness, God's people have light and life through the living Word (Ps. 119:111; I Pet. 2:23,25).

"Until the day dawn." As I sit here writing this article, the sun has just broken through some clouds and fog. Praise God, the Sun of Righteousness will soon break through the clouds to catch us up to be with Him!

"And the day star arise in your hearts." Joy cometh in the morning in the fulfillment of the promise of His coming; we should now rejoice because we have the more sure word of prophecy. "How firm a foundation ye saints of the Lord, is laid for your faith in his excellent word."

### VERSE 20

"Knowing this first, that no prophecy of the scripture is of any private interpretation." This verse has been used by some to blind the eyes of the people to the glorious privilege they have to read the Word of God for themselves. Peter is stating here and in verse twenty-one that the prophecy did not come by means of man, nor can it be understood by the natural man (I Cor. 2:14).

### VERSE 21

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." How pathetic so many have denied the inspiration of the Holy Scriptures and have accredited them to the will and words of man. This is heresy at its highest form. The Word of God is a God-given book and we need to "earnestly contend for the faith once delivered unto the saints" (Jude 3; II Tim. 3:16, 17).

Much study needs to be spent here.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908).

THE BAPTIST EXAMINER

JUNE 23, 1979

PAGE THREE

## Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$16.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

CALVARY BAPTIST CHURCH

P. O. Box 71

Ashland, Kentucky 41101



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"What should I do about the corruptions in the Southern Baptist Convention? My son is a preacher with them and I am in one of their churches. I want out but I do not want to hurt my son. What am I to do?"—Independence, MO.

OSCAR MINK  
219 North Street  
Crestline, Ohio  
44827

Pastor  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



You are hurting yourself and your son by staying in the Southern Baptist Convention. You can do your son a great favor by coming out of the S.B.C. With your conviction that the S.B.C. is corrupt, present fellowship with your son must be in great part superficial. While your action in separating from the S.B.C. may strain your relationship with your son it will greatly enhance your fellowship with God's Son, and ultimately be a blessing to your preacher son.

I can appreciate your feeling, but in all fairness to you, I cannot see where you have an alternative. The sooner you separate yourself from the S.B.C., the better it will be for you both. Your son should admire you for having the courage to act on your convictions, and might cause him to re-evaluate his association with the S.B.C. An honest appraisal by the collective membership of the S.B.C. would solve your problem, for it would suddenly cease to exist. Your stand in coming out of the S.B.C. is a stand for truth, and such a stand can only serve good ends.

JAMES HOBBS  
Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



As far as I am concerned, I would get out and as soon as possible. As long as you remain in the S.B.C. your tithes and offerings will be used in the cooperative program which supports liberal colleges, unsound missionaries, and ungodly men.

It may be that you can show your son why you left and help him to leave such unscriptural practices. Whether you can or not you must pay heed to such passages as II Corinthians 6:17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean

thing; and I will receive you."

The S.B.C. colleges have dances, text books written by modernists and men who do not believe in the virgin birth. These things cannot be tolerated by Bible believing Baptists. Besides that, the fact that they have an organization besides the local church is enough to cause one to leave. There must not be any man made organization to take the place of the local church. The S.B.C. does that, as does any mission board or organization that is outside of the local church. Christ gave the local church the commission to go—not a convention of churches with individuals running it. (See Acts 1:7, 8 and Matt. 28:18-20).

If your son objects to what you do and will not listen to you, so be it. Pray for him and continue to try to show him, but don't compromise your stand. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). He will have to answer to God for his actions as you will for yours.

JON RULE  
22433 Wohlfeil  
Taylor, MI 48180

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



I trust the inquirer will understand that I realize it is an easy matter for me to sit here behind this typewriter and dispassionately render advice to her. Please be aware that I do not mean it so. I can well understand the soul-searching that prompts a question such as this, and I will pray that God will strengthen her to do what is Scriptural and ethical.

Firstly, there is little or nothing you can do to change the Southern Baptist Convention. Their practices are too firmly entrenched, and, moreover, it is going to get worse before it gets better. I feel this lady must know this to be the case, for she states, "I want out." The mere fact that she recognizes the corruptions to be there is more than can be said for many members of Southern Baptist churches whose attitude is like that of the proverbial ostrich.

Secondly, it is a serious matter to be aware of these wrong practices and continue to support them through the church of which you

are a member. Note the principle concerning this found in 2 John 10-11.

Thirdly, you really have no choice in what you are to do. The Bible always says to us, "Come ye out and be ye separate" (2 Cor. 6:17). Even though to make this break would cause you much sorrow and be a hurt to your own son, your first obedience is not to your son or the Convention, but to Christ. When the Word of God speaks so clearly, everything else, including emotions, must acquiesce. In doing so, a quiet and gentle spirit is to be sought, for hard feelings between you and your son or other people you have known and worshipped with for years will accomplish little. I trust the Lord will help and guide you in what you do, and strengthen you to do as the Bible commands. I will remember you in prayer.

E. G. COOK  
701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



This poses a real problem. It should be easy to solve, but there are ties of friendship that do not break off of themselves. I should know, for I have been there myself. I was in a Southern Baptist church for a quarter of a century before I became too miserable to sleep or eat. We had a pastor who condemned the cooperative program and the infidel professors in the seminaries openly and vigorously. But after his death we ended up with a real convention pastor. Under him I learned what the convention really is.

I have a daughter who is still in the convention. She and her husband are both graduates of Southern Baptist colleges. Fear of what she might think when I left the convention caused me some anxiety. But after a time she became as close to me as my other two daughters who are in independent Baptist churches. She shows as much love for me today as the other daughters do.

If your son really loves you, he will soon come to appreciate your standing up for your convictions. If he should turn against you, you will not lose too much love, because there was not much love there to start with. You and I both are aware of the fact that we should be more concerned about what our dear Lord thinks than about what others think. After all, He is the One we will have to answer to in the soon coming day.

I have written three tracts on this subject that have gone over much of the world, and they are free. If you, or anyone else should like to receive them just send me your name and address, and tell me you desire the tracts on the Southern Baptist Convention.

## Scriptural Aim Of . . .

(Continued from Page Two)  
faith alone, unites to Christ and secures our justification before God. Romans 5:1 says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." To faith as the medium of salvation nothing can be added without destroying the whole scheme of salvation. The "all righteousness of Christ" is the only efficient, and faith the only instrumental cause of our salvation.

Baptism does not make us chil-

dren of God. Nor is baptism the seal of the Covenant of Grace. It does not cleanse the soul from the guilt of sin. The blood of Christ alone does this. I John 1:7 reads: "The blood of Jesus Christ his Son cleanseth us from all sin." To say that His blood alone is not sufficient is to profane it. False religionists direct the sinner to the water for cleansing, the Bible, the Holy Spirit and true Christians direct men to the blood of Christ alone by which our consciences are purified from dead works.

Nowhere in the Bible is it taught that we come into contact with the blood in the water. We contact the blood by faith. Romans 3:24-25 declares: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Christ is an atoning sacrifice to those who have faith in His blood.

## BAPTISM THE DOOR INTO THE CHURCH

The Scriptures teach that baptism is the initiatory rite by which we enter the local church. On the day of Pentecost 3,000 were added to the church by baptism. I Corinthians 12:13 declares: "For in one Spirit were we all baptized into one body, whether bond or free; and were all made to drink of one Spirit (ASV). Baptism by placing a person in the church entitles him to all the privileges and rights of the church, including the Lord's Supper.

You can never be a member of a New Testament Baptist Church unless you have been saved by the grace of God and baptized to declare your faith in Christ to be your Saviour. Only those who have been made alive by Christ can be baptized, and only those made alive and baptized can be church members. All who are a part of the church which Jesus built have been baptized "in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

A church of Jesus Christ is for the saved. A person must come through Christ to the church, and not through the church to Christ. Only those first in Christ can be in the church and of it. Baptism demands this end, guards this great doctrine, and insists upon its practice. To lower the standards of baptism as to meaning or spirit, is to lower the standard of church membership. The preservation of one is the preservation of the other; the glory of one is the glory of the other.

It is my view about a regenerated church membership which makes me a Baptist. We put Christ before the church and blood before water. We teach that salvation is essential to baptism and not that baptism is essential to salvation. In baptism a regenerate person aims to show forth the death, burial, and resurrection of Christ in Whom all righteousness has been fulfilled. Any thought of

contributing to his own salvation by this act is an insult to Christ and a presumptuous sin.

## Perpetuity Of A . . .

(Continued from page one)

of William the Conqueror. Why, then, should we boast of a splendid and unbroken spiritual ancestry be despised or counted an unholy thing?

First of all, we predicate our perpetuity upon prophecy. It will be generally conceded that in the Old Testament Scriptures, there is clearly set forth the setting up of a kingdom, and that this kingdom was to be everlasting. This is the plain teaching of the following passages, "And in the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). "His kingdom is an everlasting kingdom, and His dominion is from generation to generation" (Dan. 4:3). "Thy kingdom is an everlasting kingdom, and thy dominion throughout all generations" (Psa. 145:13).

The cherished and oft expressed hope of Israel was the final establishment of the Messianic kingdom, which kingdom should endure throughout all generations. We believe that the highest concrete expression and manifestation of God's kingdom is to be found in the churches of Jesus Christ, and that the kingdom of God could not have endured without a continuous existence of the churches of Christ. We do not believe that the prophecies have perished, or the promises of God have failed.

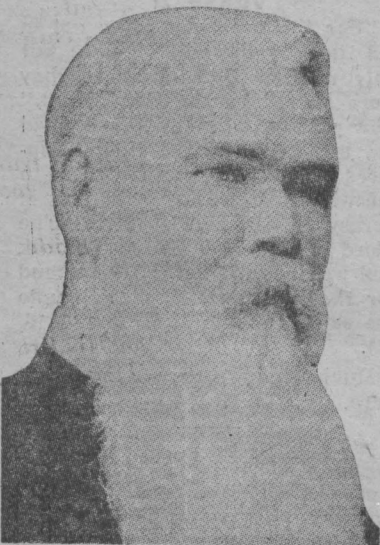
A Gibbon may write of the "Decline and Fall of the Roman Empire," but no historian will ever rise to write of the fall of God's kingdom among the children of men! A church may die, but the churches live; God may remove the candlestick, but He does not put out the light. The leaves of the forest may fall with the coming autumn, but the great forests wave on in the winds of the centuries. The stone that was cut out of the mountain, without hands, shall break to pieces all other stones, but itself shall not be broken.

Napoleon, on the eve of the battle of the pyramids, gazing upon them in their solemn grandeur said to the army: "Men of France, from yonder heights forty centuries look down upon you." As an inspiration to continued faithfulness, I would say today to all our churches, "Two thousand years of history and tragic struggles attest the truth of the promises of God to our people."

We further affirm the succession of Baptist churches, from the express promise of Christ. The language of our text, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it" (Continued on page 5, column 3)

## AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely

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

These six volumes are the fruit of many years of teaching. Studying these books is like sitting in the classroom of a master teacher. Carroll was known for his practical, down-to-earth application of the Word, one of the traits that made him so popular as a preacher.

These books are an unusual and rare blend of paraphrased portions of Scripture, concise and readable introductions, word studies, character studies, model sermons, pertinent illustrations, brief expositions, and much more. They are newly reprinted and offered to the public once again. Paperback edition \$67.50.

ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE  
P. O. BOX 71 — ASHLAND, KENTUCKY 41101

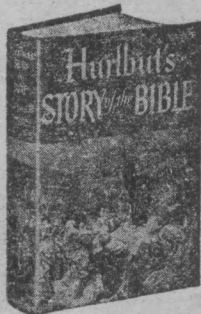
## BOOKS FOR BOYS AND GIRLS

### HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT

America's leading Bible story book, suited for all ages, including adults. It has proved to be a timely help to those who want to present the Bible in a compelling manner.

Over 750 pages, clothbound . . . 8.95



### MARIAN'S BIG BOOK OF BIBLE STORIES

By MARIAN SCHOOLLAND

226 simply-told stories for ages 6 to 12. Even the very youngest child can understand these stories told by the author with clarity and dignity. Sturdily bound, attractive jacket.

345 pages, clothbound . . . \$7.95



Order From  
CALVARY BAPTIST CHURCH BOOK STORE  
ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER  
JUNE 23, 1979  
PAGE FOUR





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

### "COAL AND WOOD"

By SYLVANUS STALL

When Jesus was upon the earth, He said of Himself, "I am the light of the world." Now, I desire this morning to illustrate to you something of the truth which Jesus had in mind when He uttered these words.

Now, we are told in the Bible, that when God created the world, on the fourth day He created the sun and the moon to give light upon the earth, the sun to rule over the day, and the moon to rule over the night.

I suppose you all know that the earth is round, and that while the sun is shining on our side of the earth, and making it day here, on the other side of the globe or earth it is night and is all dark. Now, I want to tell you that the sun is the source of all light upon the earth. The sun shines and dispels the darkness, and makes it light. And do you know that the moon does not shine by its own light, but it simply throws back again, as we say, reflects, the light of the sun, just the same as when a boy takes a small piece of looking-glass and throws the light across the street. There is no light in the looking-glass itself, but it simply takes the rays of light which fall upon it from the sun and bends them, or turns them, so that he can throw them across the street, or upon anything that he desires that is in range of him. So the light of the sun falls upon the moon, and is turned again or reflected back upon the earth. God has so placed the moon

in the heavens that it reflects the light of the sun upon those portions of the earth which are in darkness. Or, in other words, as He says in the Bible, the moon has been "made to rule the night." So you see that even the moon does not shine by its own light.

Jesus Christ is the Sun of Righteousness. All the good there is in the world, all the righteousness, all that is holy and pure, come from Jesus Christ. The Church is also a source of purity, of holiness, of religion, and of Christianity. But the church does not shine of itself. It does not have these influences within itself. All its light is derived from the Sun of Righteousness. All influences which tend for goodness and holiness and purity are derived from the Lord Jesus Christ. He is the source of all that is good, and only in so far as the church reflects the life of Jesus, and the truth which is revealed in His Word, and the teachings of Jesus, does it become the source of saving power in the world.

Now, here I have a piece of coal, and a piece of wood, and a candle, and a piece of carbon from an electric light. And you might ask me whether the light that comes from the coal when it burns, or the wood when it burns, and the candle when it is lighted and the electric light when it illuminates the street so brightly, whether they are not shining by their own light? No; they are not shining by their own light. All the light that there is in the wood, or in the coal, or in the candle, or in anything else that makes a light at all, derives its source and origin from the sun. The light that comes from the burning of this wood is simply the releasing of the light that has been accumulated from the rays of light shining from the sun upon the tree while it was growing, year after year, in the field or forest. And now, when it is burning, it simply releases or throws out that light, which was derived from the sun, and which was stored up in the wood of the tree while it was growing.

Now, this coal is simply a portion of a tree which grew many, many hundreds or thousands of years ago, and which, in some great convulsion of nature, was buried deep under the surface of the earth in what we now call coal mines. The coal has undergone some chemical changes, but, nevertheless, all the light there is in the coal is simply that buried sunshine, which was stored up centuries and centuries ago, in the form of vegetables and trees. Now, when it burns in the grate or in the furnace it simply releases that heat and warmth and light, which was stored up in these trees many, many centuries ago. It is simply buried sunshine which God has stored up for our use. The same is true of the light of the candle; if it were not for the light of the sun there would be no light giving power in any oil or tallow, or in this carbon, which is used in the electric light; they all derive their light from the sun itself.

Just so it is with all the truth and righteousness in the world. When you see a man who is good and Christlike, it is not because that man has the power in himself to be good, but it is because he has derived that power from the Lord Jesus Christ. The light of the Sun of Righteousness has shone into that man's heart, and the light that goes out through his daily conduct and character, is only the light of the Son of God shining out through this man.

All objects which live in the sunlight drink in this light-giving power, and all people who live daily in the light of the Sun of Righteousness will partake of His nature and of this character, and then live that nature and character in their own daily lives. In this way they do as Jesus commanded, let their lights so shine, that others seeing their good work, glorify their Father who is in Heaven.

### Perpetuity Of A . . .

(Continued from page 6)

it," teaches as clearly and plainly as it is possible to express a fact in human speech that He would build a church, and that the gates of Hades should not prevail against it. The only question then is, "Has the promise of Christ failed of fulfillment?"

But the question will be asked, "Were these churches, to which Christ promised perpetuity, Baptist churches?" In order to prove that the church He instituted was a Baptist church, it will not be necessary to demonstrate by history the continuous existence of Baptist churches. This, indeed, would be difficult to do, as history was for a time in the hands of our enemies, and many of our people in their prisons. It may be asserted, however, with mathematical certainty, that there is not a single century that does not afford evidence of the existence of a people holding doctrines that now differentiate and distinguish us as a particular people.

Granted, then, that there is a church which has had continuous existence, we may, by a process of cancellation, ascertain this church. With the exception of the Baptist churches, it is a comparatively easy task to ascertain the year in history, when each of the various denominations had their origin. It may be announced as the incontrovertible verdict of history that each of them had its origin several centuries this side of the Apostolic period. In fact, nearly all of the denominations frankly admit their human origin.

In truth, the only denomination, apart from the Baptists, that has even the semblance of the claim to any early origin is the Roman Catholic, and this church, by the common consent of Protestant Christendom, has neither the birthmarks, nor earmarks of a scriptural church. Their present faith and policy, when tried by New Testament truth, conclusively show the lack of Scriptural origin or teaching. Nor do they need, in accordance with their faith, any Scriptural origin, for, with an infallible pope and council, they have the right to change, subtract, or supplement any portion of Scripture, or any doctrine of the church.

If, then, it be true that Christ did start a church, and the church He started has had a continuous existence; if it be further true that the human origin of all other denominations can be proven and the origin of Baptist churches cannot be proven, then it must follow that the Baptist churches were instituted by Christ, and have enjoyed the unbroken existence promised them by the Head of the churches.

As has been said: "We must either suppose that there has been a Christian people existing in every age from the apostolic to the present, characterized by the same doctrines and practices; or, that there were periods in the intervening history when apostolic faith and practice had absolutely no representative on the face of the earth." Are we prepared to take the latter alternative? Have there been such hiatuses in the history of Christianity? No church, no Christian people to uphold the standard of a pure gospel, and bear witness to the truth as it is in Jesus amid a perverse and crooked generation? What, then, becomes of the Saviour's promise?

Reasoning A PRIOR I, we must infer, I think, that there must be a continuous line of witnesses for the truth, not only as individuals, but as organized bodies, keeping the faith as originally delivered to the saints, and practicing the ordinances as instituted by the Head. (Continued on page 6, column 3)

### THE LORD'S CHURCH

MRS. FRANK PARRISH  
Courtland, Virginia

John the Baptist, a man sent from God,  
Sent to preach His Holy Word;  
Sent from God and authorized,  
Christ and His apostles to baptize.

Thus the material was prepared  
For building the church, as Christ declared  
In Matthew sixteen, He would not fail,  
For the gates of Hell shall not prevail.

Christ built His church while on this earth,  
The twelve apostles He set in first,  
But one of them fell from this high position,  
He was Judas Iscariot, the son of perdition.

The others consisted His "little flock,"  
Their feet set firmly upon the "Rock";  
On the Rock, Christ Jesus, His church was built,  
And for His church, His blood was spilt!

Christ gave them the "Supper" ere He died on the tree,  
And bade them do this "in remembrance of Me";  
Remember My body, broken, My blood, shed for you,  
"Til I come, keep the Supper and My commandments too!"

Christ arose from the tomb and ascended to Heaven,  
But first, to His church, His Commission was given;  
You can see it written there on the Holy page,  
With His church He would be to the end of the age!

He bade them to tarry at Jerusalem,  
'Til empowered by the Spirit sent by Him;  
They waited, prayed and witnessed a plenty,  
And grew from twelve to one hundred and twenty!

Then assembled at Pentecost, in the upper room,  
Lo, the Spirit of God came down with a zoom!  
With tongues of fire they were all baptized,  
And His church was empowered, they all realized!

With foreign tongues which men understood,  
They began to speak, as the Spirit would  
Give them utterance, and with words so bold,  
The gospel story they preached and told!

Three thousand souls were saved that day,  
And to the church added, a splendid display  
Of what Christ, through His church, is able to do,  
When men will obey Him, faithful and true!

But alas, Satan's ire, aroused before long,  
Brought the church persecution, swift and strong;  
The disciples were scattered throughout the land,  
To destroy the church was the devil's plan!

But God, in His wisdom, had planned otherwise,  
For through persecution the churches multiplied;  
Each church reaching out to establish another,  
Still all independent of each other!

And thus the churches grew, multiplied and prevailed,  
'Til Satan realized his plan had surely failed;  
'Twas then he devised his master plan — this was it,  
That the churches of Christ he would counterfeit!

'Twas about three hundred A.D. that he found,  
The churches around Rome had not remained sound;  
For they had apostatized and gone astray,  
Bringing the true churches grief and dismay!

Satan took these churches which had not left the Word  
of God,

Over which the Lord had written the word, "Ichabod";  
Thus it was that the Catholic church did begin,  
Claiming to be the Lord's church deceiving ignorant men!

This monstrous church began to grow and to persecute  
The truth-loving churches which Christ did institute;  
Because they would not recant the doctrines which they loved,

Fifty million sealed their testimony with their martyr's blood!

And though at times the gates of Hell seemed almost to prevail,

God's Word is surely true and it surely will not fail;  
For through the darkest ages Christ brought His church,  
His Bride,

Holding fast the precious doctrines for which their brethren died!

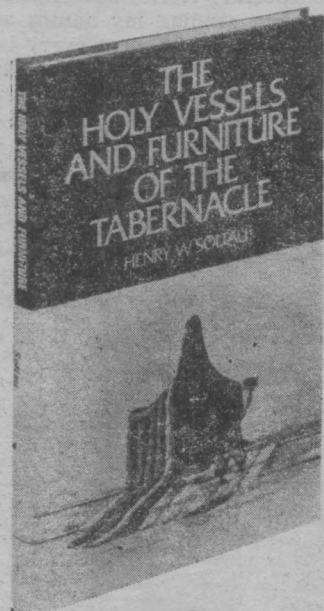
She's here today, though still hated and despised, it's true,  
Not only by the "whore," but her "harlot daughters" too;  
She's here, and will be here, until that glorious day,  
When Jesus comes in all His glory, to take His Bride away!

Now all the blood-bought children for whom Jesus died,  
Will surely go to meet Him when He comes for His Bride,  
For many are in His kingdom who are not in His church,  
To them it does not seem important, for "His Church" to search!

Often poor and small in number, you can find them if you look,  
Still holding fast the teachings of the precious Holy Book;  
Chosen and peculiar people, they've been called by many names,  
But today they call them Baptist and their teachings have not changed!

### The Holy Vessels and Furniture of the Tabernacle

—By—  
HENRY W. SOLTAU



148 pages

\$5.95

This comes from the pen of a very able Bible scholar and should be a special help to every Bible student who is interested in the study of the tabernacle with its typical meaning. If you have been amazed at the detail of the tabernacle furniture, we are sure you will find this book most helpful as it very accurately treats this subject. There are ten full color illustrations which add greatly to the value of the book making it actually a classic in its field.

— Order From —

CALVARY BAPTIST CHURCH  
BOOK SHOP

P.O. Box 71 Ashland, Ky. 41101

THE BAPTIST EXAMINER

JUNE 23, 1979

PAGE FIVE



## BELIEVER'S PRIESTHOOD

C. H. SPURGEON  
(1834 — 1892)

Now, mark this. The child of God, when he is first converted, does not know much about being a priest, he does not know much about doing anything for Christ. I heard of a good Scotch woman, whose style or speech I cannot imitate, but I like the sense of it. Someone said to her, "How long have you been a servant of the Lord?" She said, "Nay, nay, but He has been a servant to me, for does He not say, 'I am among you as He that serveth'?" "Ah!" replied the other, "that is true; but, still, you have served the Lord." "Yes," answered she, "but it is such poor work I have ever done that I do not like to think of having done anything at all for Him; and I would rather talk of how long He has been doing something for me, than how long I have been doing anything for Him." That is quite true; yet, inasmuch as the Lord Jesus Christ died for us, we reckon that we all died, and that He died for us that we henceforth should live not unto ourselves, but unto Him; and so we do. If the Lord has really blessed us with His love, we have begun to be priests, and we have begun to serve Him.

Now the priest, because he is a priest, is the man who must take care that he feeds upon the sacrifice. But how are we priests? I am not now talking about ministers, I am talking about all of you who love the Lord. Christ has made all of us, who believe in Him to be kings and priests unto God; there is no priesthood in the world that is of God save the high-priesthood of our Lord Jesus Christ, and next to that the priesthood which is common to all believers; and the idea of there being any priesthood on earth above and beyond the priesthood of all believers, is a false one, and there is no Scripture whatever to vindicate it, to justify it, or even to apologize for it, it is one of the lies of old Rome. All believers are priests, but they do not all fully recognize that great truth. It is a pity they do not realize that glorious fact, and so join in the apostle John's doxology, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Being priests, they are, first of all, to offer themselves. What says the apostle? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now, you will never do this unless you feed upon Christ. I shall never be myself a sacrifice to God unless my soul is nourished upon the true and living sacrifice, Christ Jesus my Lord. To attempt sanctification apart from justification, is to attempt an impossibility; and to endeavour to lead a holy life apart from the work of Christ, is an idle dream. You

priests who offer yourselves unto God must take care that it is all done through Christ who is in you.

Next, as priests, we are to intercede for others. A priest was chosen to offer prayer for others, and every Christian ought to pray for those who are round about him; but you will never be men of prayer unless you feed on Christ, I am sure of that. If Christ be not in your heart, intercessory prayer will not be in your mouths. You will never be true pleaders with God for men unless you are yourselves true feeders upon the atoning sacrifice of Christ.

A true priest is, next, to be a teacher. The prophet Micah said, "The priest's lips should keep knowledge;" and so should it be with all Christians. They are to teach others. But you cannot teach others what you do not know yourselves; and unless you are first partakers of the fruits, you will never be able to sow the seed. You must feed upon Christ in your inmost soul, or else you will never speak of Him with any powers to others.

Priests, again, were chosen from among men to have compassion on the ignorant, and on such as were out of the way. That is your duty, too, as Christians, to look after the weak ones and the wandering ones, and to have compassion upon them; but, unless you live by faith upon the compassionate Saviour, you will never keep up the life of compassion in your own soul. If Christ be not in you, neither will you be in the spirit of Christ, full of love to such as need your help; but, coming fresh from communion with the Father, and with His Son Jesus Christ, your words of consolation will sweetly drop into afflicted hearts, and will comfort them. You will have the tongue of an instructed one, and be able to speak words seasonable and sweet to such as are weary. Take care, then, that you do feed upon Christ.

I believe, also, that a Christian man is to act as a priest for a dumb world, and to express the worship of creation. It is he who is to chant creation's hymn; it is his voice that must lift up the hallelujahs of the universe. The world lacks a tongue. Yon sea, with all its rolling billows, yet speaks not a word articulately and yonder stars, with all their brilliance, cannot tell out the glory of God in human language, or indeed, in any language at all. "There is no speech, nor language; their voice is not heard." Nor can the sweet flowers, nor even the birds, in actual language tell of Him who made them, and express their gratitude to Him; but you and I have a tongue, which is the glory of our frame, and with that tongue we are to open our mouths for the dumb, and speak the praises of God for all creation. Take care that you do it; before you lies the world, like a great organ, all ready to sound forth the sweetest music, but it cannot play itself. Those little hands of yours, if they are instinct with heavenly life are to be laid among

## IS "THAT" IN THE BIBLE?



Question:

"WHAT WOMAN WAS THE FIRST PERSON TO BE BURIED IN A CEMETERY?"

Answer: Sarah, Genesis 23:19-20: "... Abraham buried Sarah his wife in the cave of the field of Machpelah. ... And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth."

the keys, and you are to fetch forth strains of mighty hallelujahs unto Him who has made all things and sustains all things by the power of His hand. Feed on Christ, and you will be able to do this, for He speaks to reveal God, and He becomes the tongue of men unto the Father. Love on Him, and you shall learn the art of speaking for creation unto the Creator.

(METROPOLITAN TABERNACLE PULPIT, Vol. XLIII, pp. 365-367, 1976 edition).

## Perpetuity Of A...

(Continued from page five)  
It cannot then be "arrogant" — nay, it is a duty we owe to the truth — to go into a careful and thorough investigation of historical sources to find out if possible such an uninterrupted line of witnesses. We beg leave to ask if the continuous line of witnesses from the Apostles to the Reformation were not Baptists, what were they? Surely no one of the present sects, having no earlier origin than the Reformation, will claim them. Were they, then, Latins, Greeks, or Baptists? Nor is this doctrine of the succession of Baptists a new one to our people. The writers of other days abound in reference to this cherished tenet. Not a few historians, unfriendly to our faith, have conceded the truth of our historical contention. Indeed, as we see it, our exclusive claim to be the only existing New Testament churches, must stand or fall with our claim to perpetuity.

James P. Boyce, who was the founder of our Southern Baptist Theological Seminary, was a staunch advocate of this doctrine. But let his faith in this connection be determined by his own words, for, "though dead, he yet speaketh." I quote from "Memoir of James P. Boyce," by John A. Broadus:

"The Baptists in the past have been entirely too indifferent to the position they thus occupy. They have depended too much upon the known strength of their principles, and the ease with which from Scripture they could defend them. They have therefore neglected many of those means which extensive learning affords and which have been used to great advantage in support of other opinions. It is needless to say, gentlemen, that we can no longer consent to occupy this position. We owe a change to ourselves — as Christians, bound to show an adequate reason for the difference between us and others; as men of even moderate scholarship, that it may appear that we have not made the gross error in philology and criticism which we must have made if we be not right; as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by the profession of noble principles, by the maintenance of true doctrines; as the Church of Christ which He has ever preserved as the witness for the truth, by which He has illustrated His wonderful ways, and shown that His promises are sure and steadfast. Nay, we owe it to Christ Himself, whose truth we hold so distinctively as to separate us from all others of His

## letters to the editor . . .

Dear Bro. Cockrell,

Just a note to say how much I enjoy the paper. Especially your sermons.

Keep up the good work. I'm sure others enjoy reading the truth as much as I do.

R. D.  
New Mexico  
\*\*\*

Dear Bro. Cockrell

I heartily rejoiced to have read your paper THE BAPTIST EXAMINER, Oct. 7, 1978 issue. As a Baptist preacher, I felt so glad to happen to read this kind of paper at this crucial times, altho I had read like this paper, but it was many years ago, and I have just been praying for about twenty years now that in some way my Lord may help me to read again

believing people; to whom we look confidently to make these principles triumphant; for whose sake, on their account, men have been ever found among us willing to submit to banishment, imprisonment, or martyrdom; and for whose sake, in defense of the same truth, we are willing now to bear the scorn and reproach, not of the world only, but even of those who love our Lord Jesus Christ." — Memoirs, James P. Boyce, pp. 136, 137.

Dr. Broadus, in his comment on the text of this discourse, says: "It most naturally means, according to the Hebrew uses, that the gates of Hades shall not swallow up the church. All earthly things go down through those dread gates,

that kind of Baptist paper. And now, I just borrowed this one mentioned from Eld. Samuel Nacionales, Pastor of Bible Baptist Church, Catbalogan, Sama, Philippines—7301, and that all articles are wholesome to my understanding, and Scripturally sound. And so, I am moved to write you with my heartfelt appreciation, same time thanking our Lord, that those articles have blest my heart.

A. R.  
Tarangnan, Sama  
Philippines  
\*\*\*

Dear Bro. Cockrell,

I am proud to be a reader of THE BAPTIST EXAMINER, may the Lord bless the church and you so much.

I can not write the much praise due to the church and you, also all what other workers have done for the work there in Ashland. Let me say just one thing. Words alone does not express our thoughts and the intent of our hearts. It is also what we do.

May the Lord bless all. Your Brother and Sister in Christ.

A. W.  
DeSoto, MO  
\*\*\*

Dear Sir,

Enclosed is money order for a renewal of my sub to TBE. I still thank God for the first Baptist Examiner was put in my hands many years ago. Just another example of a promise of God. Blessed are they that hunger and thirst after righteousness for they shall be filled and for my part TBE is one means God uses to the fulfillment of this promise to His people.

A. D. C.  
Locust Grove, GA  
\*\*\*

Gentlemen,

I am enclosing \$5 to help on the subscription of THE BAPTIST EXAMINER.

I have been taking this wonderful paper for a good many years. I love it. I love to read the Word of God, and the writings and comments of the Forum, God's saved people whoever they may be. I am almost blind, can hardly see.

I will soon be 98 years old if God is willing. I would like to live till Jesus comes.

I want to read this wonderful paper as long as I live.

May God bless you all.

G. C.  
Cove, ARK  
\*\*\*

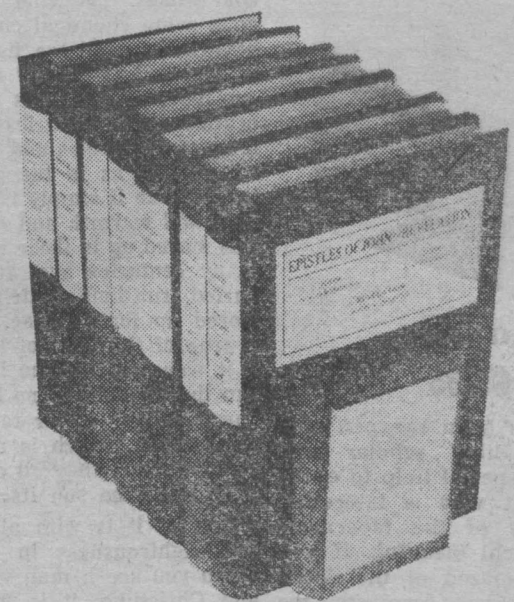
Greetings,

I want to take advantage of your special April subscription rate. I am sending my names on a sheet of paper—I save every issue of TBE and do not want to cut out the order forms.

L.B.  
Ellaville, GA

## An American Commentary On The New Testament

\$65.00



EDITED BY ALVAH HOVEY

This seven-volume Commentary utilizes the works of more than a dozen distinguished Baptist teachers and theologians who lived in the 1800's. It is a helpful set of books to any person who desires to better understand the Bible. I often refer to it in preparing articles and sermons. I regret that the writers were in the main a-millennial.

ORDER FROM:

CALVARY BAPTIST CHURCH BOOKSTORE

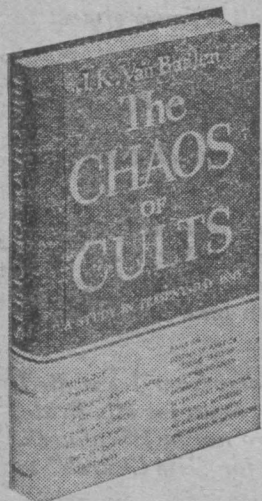
P. O. Box 71

Ashland, Kentucky 41101

THE BAPTIST EXAMINER

JUNE 23, 1979

PAGE SIX



## The Chaos of Cults

By J. K. VAN BAALEN

The best one volume treatment of the major cults such as—

Astrology	Mormonism
Spiritism	Seventh Day
Theosophy	Adventism
Christian Service	Jehovah's
Rosicrucianism	Witnesses
Anglo-Israelism	Unitarianism

\$6.95

This truly trust-worthy guide as to major cults was first printed in 1938 and is now in its fourth edition. Over 400 pages; cloth bound.

CALVARY BAPTIST CHURCH

P. O. BOX 71, ASHLAND, KENTUCKY 41101



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

It is now time for Southern Baptists to face the issue of biblical inerrancy or suffer the consequence even if it means the loss of 500,000 members, the president of the Baptist Faith and Message Fellowship said in an interview with the Memphis COMMERCIAL APPEAL.

This means that Bro. Harold Lindsell estimates that there are 500,000 liberals in the 13-million member S.B.C.

Lindsell also charged that all six Southern seminaries are failing to teach that the Bible is free from error.

Lindsell, author of the book, *THE BATTLE FOR THE BIBLE*, said he will be speaking in several cities across the nation before the Southern Baptist Convention meets in Houston, promoting sales of a new book entitled *THE BIBLE IN THE BALANCE* to be released by Zondervan before the S.B.C. meets in Houston.

It is your tax money! Here is how the government has spent some of your hard-earned tax dollars lately. "The sum of \$222,000 was allocated for a study of motorists' attitudes toward large trucks; \$21,592 to develop a 'curriculum package' to teach college students how to watch television; \$46,000 for a study to find out how long it takes to cook breakfast, and \$160,000 suggested for a similar study to find out how long it takes to prepare lunch and dinner; a fund of \$27,000 was provided to determine why inmates want to escape from prison; \$89,000 to produce a dictionary of Tzotzil, an obscure and unwritten Mayan language spoken by 120,000 corn-farming peasants in southern Mexico; a grant of \$2,500 to Arlington County, Virginia, to study why people are rude, and why they cheat on the local tennis courts; \$3.4 million on an advertising campaign to make Americans write more letters to one another, and an additional \$775,000 to test the

effects of the campaign; and, finally, there is that \$92,656 per minute (or \$133,424,650 per day), to pay interest on the 'national debt' for Fiscal Year 1978" (THE REVIEW OF THE NEWS, 5-30-79).

NEW YORK (EP) — Officials of Sun Myung Moon's Unification Church have revealed financial records indicating that the group collected almost \$20 million in 1978 in street solicitations.

"Reaching the entire world with the Christian gospel within this generation is a very possible goal, and it's a lot closer because of the commitment demonstrated in Dallas this weekend," Holiday Inns co-founder Wallace E. Johnson said May 21.

I commend this Baptist layman of Memphis, Tenn., for his zeal for lost souls and in his desire to present the gospel to every person on earth by the end of 1980. The conversion of the whole world to Christ is an age-old dream of post-millennialists, a desirable dream but merely a dream never to be accomplished by man's preaching of the gospel. The kingdom will never be set up until the King comes.

Johnson is the International Chairman of the worldwide evangelistic thrust known as Here's Life. These people have collected \$60.4 million toward their first-phase goal of \$100 million. The overall needs of the Here's Life effort, including "front-line" evangelistic activities abroad and supporting ministries in the U.S. are projected at slightly more than \$1 billion over a 5-year period.

The world will never be converted with money. Men are converted by the preaching of the gospel of God's grace in the power of the Holy Spirit. One coming day "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea" (Hab. 2:14). This condition will not be brought about by some evangelistic asso-

ciation or the church as an institution. It will be brought about by the reign of Jesus Christ in Jerusalem (Isa. 2:1-4).

NEW DELHI (EP)—More than 20,000 Christians marched on Parliament here in silent protest against a proposed law that could be used to ban conversion from one faith to another.

Bishops, priests, nuns, and lay people, including a large number of women and children, walked five miles in 110-degree heat to express opposition to the so-called "Freedom of Religion Bill" under debate in the legislature.

At a rally outside Parliament House, Christian leaders and politicians spoke against the bill, calling it undemocratic and secular. Introduced in the lower house of Parliament last December by a member of the right-wing Hindu nationalist party, Jana Sangh, a constituent of the governing Janata Coalition, the bill seeks to prevent religious conversions by "inducement, force, deceit, or fraudulent means."

Critics of the bill contend that the working of the measure could easily be misinterpreted and misused to constrain legitimate religious activity. Leaders of India's 14 million Christians are gravely concerned about a law they see as striking at the very heart of the propagation of the Christian faith.

EDINBURGH (EP) — Admission of children to Communion in the Church of Scotland is recommended in a report to the General Assembly of the church meeting here (May 19 to 25).

This radical shift in policy is recommended by the Parish Education Committee who suggest that the matter be discussed by presbyteries, and that a further report be made to a future Assembly in the light of comments received.

The committee does not stipulate a minimum age for admission, but urges that it be done when children can respond in faith to the invitation "Take, eat."

Observation of the practice in the United Presbyterian Church in the U.S.A., has led members to anticipate that children would be unlikely to participate before the age of six.

NASHVILLE (EP) — Tennessee legislators voted to outlaw pinball gambling, and church and union bingo games in what one senator called a "stampede of morality." The legislation, awaiting Gov. Lamar Alexander's signature, would give the lucrative pinball industry and the unions and churches until June 30, 1982, to phase out the only forms of legalized gambling in the state.

WASHINGTON, D.C. (EP) — A letter signed by 66 U.S. representatives and five senators urging the Soviet Union to allow two Pentecostal Christian families to leave the U.S. Embassy in Moscow safely and emigrate has been sent to Soviet Ambassador Anatoly Dobrynin here.

DALLAS (EP) — Evangelist James Robison, whose weekly television program was canceled by a local station on the basis of the Fairness Doctrine, has failed in his efforts to use the doctrine to reply to a program on the 25th anniversary of Playboy magazine.

WFAA-TV canceled the Southern Baptist preacher's program in March because he had made comments about homosexuals which had the station to make time available to the Dallas Caucus for reply. The station cited the Federal Communications Commission's Fairness Doctrine.

Mr. Robison urged the Fairness Doctrine as the basis for applying to WFAA for equal time to reply to an ABC Network special on the 25th anniversary of Playboy. But WFAA President Mike Shapiro said ABC network officials had described the Playboy program as a "totally entertainment-oriented prime-time kaleidoscopic review"

of the past 25 years that "did not raise or discuss controversial issues."

Mr. Robison and his supporters are planning a mass rally at the Dallas Convention Center June 5 to press the cause of "freedom of speech" on the airwaves. At a recent rally of more than 800 ministers from across the country at the First Baptist Church of Euless, the evangelist announced that an invitation to Anita Bryant to address the rally had been withdrawn because her appearance might "cloud the issue" and create a security problem.

W. A. Criswell, pastor of the 20,000-member First Baptist Church of Dallas, charged at the rally in Euless that the Fairness Doctrine has not been applied fairly. Criswell also announced that he has committed his 20,000-member congregation to providing \$1,000 a week to Mr. Robison's "defense fund" until the matter is settled. Mr. Robison and Houston attorney Richard "Racehorse" Haynes are planning to take legal action against the TV station for cancelling Mr. Robison's show.

WASHINGTON (EP) — A Congressional investigation report on the murder of U.S. Rep. Leo J. Ryan has recommended stepped-up research on cults, review of Internal Revenue Service rules on the tax-exempt status of churches, and the inclusion of the subject of cults on the agenda of a White House Conference on the Family.

FRANKFORT, Ky. (EP) — The Kentucky Court of Appeals has upheld action by the Lexington Theological Seminary of the Christian Church (Disciples of Christ) denying a degree to a professed homosexual.

"Although we are living in a society that is more permissive in many respects than the societies in the recent past, the argument that Christian denominations or other religious groups should adopt the life-style and morals of some segments of the population at any given time is ridiculous on its face," Judge Harris S. Howard wrote in the 2-1 majority decision.

The appeals court reversed an earlier decision by Fayette Circuit Court Judge Charles Tackett that the seminary was required to award a degree to David Vance, a homosexual, who completed requirements for a master of divinity degree in 1976.

## Perpetuity Of A...

(Continued from page six)  
of St. Gyles for favoring one of their noted teachers, named Henry, who is charged with 'hindering infants from the life of Christ, the grace of baptism being denied them'".—(Mosheim, Cen. 12, Part II, chaps. 5, 8).

"Zwinglius, the celebrated Swiss Reformer, who was contemporary with Luther, Muncer, and Stork: 'Is Anabaptism a novelty? Did it spring up in a day? The institution of Anabaptism is no novelty, but for one thousand and three

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



FRED T. HALLIMAN

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

New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 71  
Ashland, Kentucky 41101

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

Write Brother Halliman frequently. His address is:

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

hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time.' This carries our history back to A.D. 225."—(Introduction to Orchard's History).

H. Bullinger invariably identifies the Donatists with the Anabaptists, or, as he styles them, "Baptists." "They are," continues he, "similar in every particular to the old Baptists."

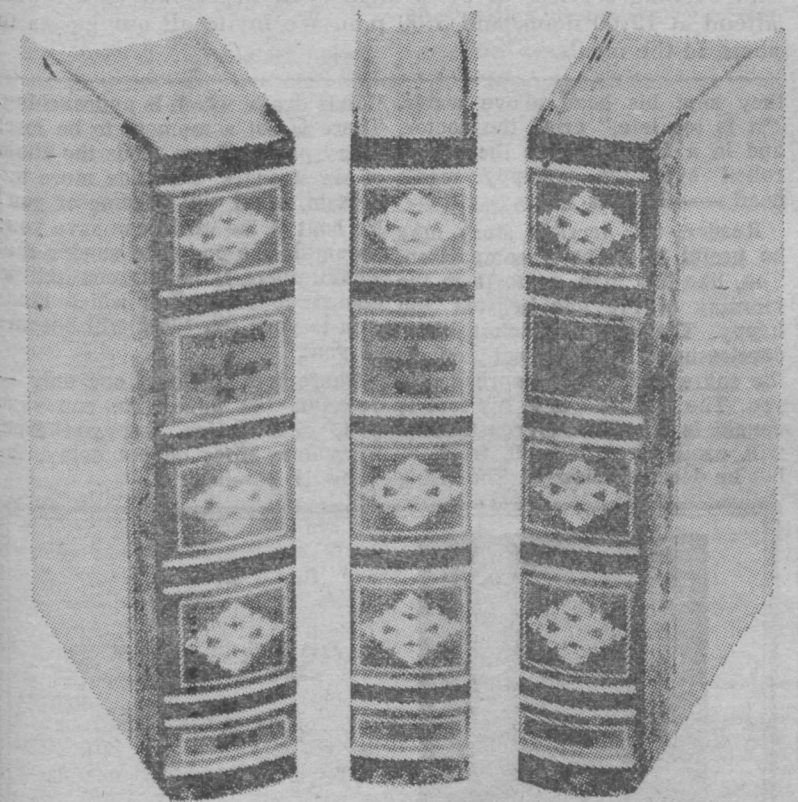
Bishop Bossuet, the great Catholic controversialist, complaining of Calvin's party for claiming apostolical succession through the Waldenses, observes: "You adopt Henry and Peter Bruiis among your predecessors, but both of them, everybody knows, were Anabaptists."

But in the Syro-Babylonian desert, off the line of the church's main advance, primitive forms of Christianity, perhaps also of Essenism, still survived which the course of church history had left untouched. To these belong, on the one hand, Sabians (Baptists); on the other, the numerous Anchorites." (Op. 547, IX. Edition Ency. Brit., by F. W. Gotch).

According to this high and disinterested authority, Baptists can be traced to 618 A.D. The overwhelming presumption is that a denomination whose history ex-

(Continued on page 8, column 2)

## WORKS OF JOHN BUNYAN



Price \$49.95

Handsomely bound in a special three-piece binding, this deluxe three-volume edition presents the entire legacy of this English Baptist preacher. This is a reprint of 1862.

Volumes One and Two include Bunyan's works that are "experimental, doctrinal, and practical." Volume Three features his writings that are "allegorical, figurative, and symbolic." A comprehensive biography of John Bunyan is supplied by the editor.

This is not a "chopped up" edition but a complete collection of the authentic writings of Bunyan, author of the world classic PILGRIM'S PROGRESS.

Order From

Calvary Baptist Church Book Store

P.O. BOX 71 — ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JUNE 23, 1979

PAGE SEVEN

## A GREAT NEW BOOK BACK IN PRINT! "BAPTIST CHURCH PERPETUITY"



ELDER W. A. JARREL

Calvary Baptist Church Book Store has republished "BAPTIST CHURCH PERPETUITY" by W. A. Jarrel. Elder Jarrel's book sets forth the continuous existence of Baptist churches from the apostolic age to 1894. It was written to answer the more liberal "HISTORY OF THE BAPTISTS" by Thomas Armitage in 1887. The liberals will never answer this book.

It is the opinion of the editor that "BAPTIST CHURCH PERPETUITY" is the greatest history of the Baptists in print today. Jarrel was more in agreement with our views than almost any other historian. It is an excellent book for seminaries and Bible colleges to use.

Place your order today for this great Baptist classic. It is a fine gift to give young preachers. The price is \$8.95 each. Available in hardback only.

ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910 — ASHLAND, KENTUCKY 41101



### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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

### RADIO LETTERS GIVE LISTENER RESPONSE

Greetings,

I got your message Sunday on KHYM, Gilmore, Texas. I'm so thankful to know that God is blessing your work (or His work) in getting the Word sent out over the air.

Trust all is well, and happy even in times like these.

O. C. W.  
Cushing, TX  
\* \* \*

Dear Bro. Cockrell,

We listen to your message over KVAS Radio, Hemphill, TX. Our pastor follows you at 8:00 a.m. We enjoyed your message May 13 "Mother's Day" on Infant Baptism. But there were a few points I did not understand well enough. Would you please write me a note in answer to these questions.

Thank you.

T. K.  
Bronson, TX  
\* \* \*

Greetings,

Please send me THE BAPTIST EXAMINER for a year and also please send me other literature I can study.

M. A.  
Fayetteville, NY  
\* \* \*

Dear Brother in Christ,

I was very impressed with your message yesterday morning which I heard on the radio (concerning adultery). Is a written form or

tape available? I would like to obtain one or the other.

R. V.  
Ashland, KY

### Precious Seed

(Continued from page one)  
Guide to Good Farming, the harvest is guaranteed (Isa. 55:11).

Also, we learn from the Manual that this sowing of the Precious Seed, and the cultivation of it is not a one-man enterprise, but every person in the church is to share in the responsibility of getting the Word into the field. In that hour when we face God to give an account of our labors, I prefer to be a sharer of the work than a shirker. "I (Paul) have planted, Apollos watered; but God gave the increase" (I Cor. 3:6). My Dear Brethren, let us also be "labourers together with God."

### Perpetuity Of A...

(Continued from page 7)  
tends to this remote date must seek its origin at the original source of the churches.

Father Gretzer, who edited Sacco's works in 1613, on the margin opposite the account of the Waldenses' way of teaching, has this striking statement: "This is a true practice of the heretics of our age, particularly of the Anabaptists." There are a few Baptists of the present day, it is hoped, who

would blush to own an alliance with either the old Waldensian preachers, or the heretical Baptists referred to by this father of the Catholic church, at least in this part of their conduct; and, indeed, it would be well if all our missionaries and private Christians of the present day were as conversant with the Word of God as the Waldenses, even in that dark age appear, from the testimony of their enemies, to have been." — Jones' Church History, p. 352.

Limborch, Professor of Divinity in the University of Amsterdam, in 1670, who wrote a history of the Inquisition, in comparing the Waldenses with the Christians of his own times, says: "To speak honestly of what I think of all the modern sects of Christians, the Dutch Baptists more resemble the Albigenses and Waldenses, but particularly the latter."

We glory in the fact that Baptist churches were born of the divine purpose, and were fashioned by divine hands, and that neither death nor Hell shall ever prevail against them. As long as the tide shall ebb and flow, as long as the rivers shall run to the sea, as long as the stars shall shine in their glory, so long shall Baptist churches continue on the earth.

The ordinance of the Lord's Supper likewise implies the perpetuity of the churches. That the Lord's Supper is a church ordinance, is a closed question, at least in this presence. Paul, in his letter to the church at Corinth, says: "For as oft as ye eat this bread and drink this cup ye do shew forth the Lord's death till He come" (I Cor. 11:26). This passage teaches not only the design of the Supper, but emphatically teaches that this Supper shall continue to be observed till He come again.

Being a church ordinance, it would manifestly be impossible to observe it without a church. Therefore, in affirming the continued setting forth of the Supper, the Bible affirms the continuance of the church.

The doctrine, too, of the final preservation of the saints corroborates the doctrine of church perpetuity. If Christ has promised, and is able to keep one individual, is He not also able to keep a number of individuals, and if a number, why not a church, which is composed of individuals? If He preserves the parts, He must preserve the whole.

The most glorious page in human history, though stained with tears and blotted with blood, is the page that tells of our struggles throughout the centuries. As I have stood in the darkness of the catacombs of Rome, I have seen again my fathers worshipping God in their caverns, among the dead. As I have crossed the everlasting Alps and gazed at the ceaseless snow, I have thought of the blood of my people that has stained it in other times; and, touched to tears, I have bowed and thanked God for such a spiritual ancestry, and for the Heaven-born heritage which they have bequeathed to the Baptists of this generation. That we may prove worthy of it, is my plea and prayer, for Christ's sake! Amen!

### "Sin" — Ruin Of Soul

(Continued from page one)  
he could do nothing for him. What was to be done? Oh, the agony of that moment! There is one last resource, only one, but it is a terrible one. He must sacrifice his leg to save his life. Will he do it? Yes, he will sacrifice anything, everything to escape death.

A surgeon is sought without a moment's delay; he comes in hot haste, bringing his case of instruments and everything for the operation. The unhappy man sees him approaching, "Oh, do not lose a moment," he cries; "cut off my leg, doctor, and save my life." But when the doctor reached the spot, he was obliged to get into a boat, and it was only by strong strokes of the oars that he could get near the man; the water had reached his neck, and with great trouble

GRACE MISSIONARY BAPTIST CHURCH  
Tulsa, Oklahoma

### BIBLE CONFERENCE PROGRAM

JUNE 29 - JULY 1, 1979

Theme: "Search The Scriptures Daily"—(Acts 17:11)

Services will be held at Grace Missionary Baptist Church, 2750 S. 53 W. Avenue, Tulsa. Pastor: David O'Neal.

#### FRIDAY EVENING

Doyal Swinney ----- Choctaw, Okla.  
MAN UNDER SIN—(Rom. 5:12)

DeWayne Gilliland ----- Bowering, Okla.  
HELL—THOSE WHO ARE CAST INTO—(Rev. 20:10,15)

#### SATURDAY MORNING

David Goetz ----- Kirksville, Mo.  
ANGELS—(Gen. 18:1-2)

Don Pennington ----- Covington, Ky.  
THE LOVE OF CHRIST—(John 15:9)

Wayne Cox ----- Memphis, Tenn.  
ISRAEL IN THE TRIBULATION—(Jer. 30:5-7)

#### SATURDAY AFTERNOON

Don Shockey ----- Benton, Ark.  
BORN OF WATER AND OF SPIRIT—(John 3:5)

Cecil Laurence ----- Oakdale, La.  
SINGING PRAISE TO GOD—(Col. 3:16)

Bill Smith ----- Harrington, Wa.  
ETERNITY—(I Cor. 15:24-28)

#### SATURDAY EVENING

James Hobbs ----- McDermott, Ohio  
HOME MISSIONS—(Acts 1:8)

Vilus Peevy ----- Alma, Ark.  
THE BRIDE OF CHRIST—(Rev. 21:2,9)

#### SUNDAY MORNING

Dan Phillips ----- Bristol, Tenn.  
ONE BODY—(I Cor. 12:13)

Cecil Laurence ----- Oakdale, La.  
THE VINE AND THE BRANCHES—(John 15:1-8)

Wayne Cox ----- Memphis, Tenn.  
PREDESTINATION—(Eph. 1:5)

#### SUNDAY AFTERNOON

W. V. Murray ----- Bristol, Va.  
SEDUCING SPIRITS—(I Tim. 4:1)

Bill Smith ----- Harrington, Wa.  
MISSION WORK

Walter Herin ----- Orange, Texas  
CAN A MAN FALL FROM GRACE—(Gal. 5:4)

#### SUNDAY EVENING

R. E. Hawkins ----- Nappanee, Ind.  
PASTOR - CHURCH RESPONSIBILITY—(I Tim. 5:17)

Dan Stepp ----- Milford, Ind.  
THE FIRST RESURRECTION—(Rev. 20:4-6)

All morning services begin at 9:30, afternoon services at 1:30 and evening services at 6:30. Meals will be served to all who attend at 12:00 noon, and 5:00 p.m. We invite all our guests to share in the meals.

they kept his head above water. tide is death, which is approaching. "It is too late," cried the doctor, There is not a moment to be lost; and in a few moments the waves every passing hour rends the chain rolled over the unhappy man's head — he was lost.

Reader, this terrible story may be useful to us as a comparison. You, like this man, go forth in the morning of life light-hearted and happy. The chain, which through carelessness he does not see, is the snare which Satan spreads for you. The ring in which his foot is caught is sin. He believes that he will easily free himself from it, but he deceives himself. The rising time is passing.

No boat in the world can save you; no smith has power to sunder that chain; there is no surgeon skillful enough to sever that which binds you to your sin. What will become of you? There is a Saviour, one only — Jesus is His name. He can save you, deliver you, set you free. Turn unto Him; do not delay, for time is passing.

## At Least Five People To Whom You Can Send TBE YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. BOX 71 — ASHLAND, KENTUCKY 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

# 5 SUBS . . . . \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

1. \_\_\_\_\_  
(A SINNER)

Address \_\_\_\_\_  
Zip Code \_\_\_\_\_

2. \_\_\_\_\_  
(A PREACHER)

Address \_\_\_\_\_  
Zip Code \_\_\_\_\_

3. \_\_\_\_\_  
(A SUNDAY SCHOOL TEACHER)

Address \_\_\_\_\_  
Zip Code \_\_\_\_\_

4. \_\_\_\_\_  
(A CHURCH MEMBER)

Address \_\_\_\_\_  
Zip Code \_\_\_\_\_

5. \_\_\_\_\_  
(A YOUNG PERSON)

Address \_\_\_\_\_  
Zip Code \_\_\_\_\_

Enclosed \$ \_\_\_\_\_ for \_\_\_\_\_ Subs

Your Name \_\_\_\_\_

Address \_\_\_\_\_

### GIVE US READERS We Will Give Them The Truth

THE BAPTIST EXAMINER  
JUNE 23, 1979  
PAGE EIGHT



BY

### "SAIL ON"

JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

A veritable gold mine of sermons for all Bible lovers. Ideal for gifts to your friends, pastor, Sunday School teacher and others. Offers fine suggestions for homiletical purposes.

Rare combination of Bible truth and simplicity.

LIMITED EDITION — ORDER TODAY!

CALVARY BAPTIST CHURCH BOOKSTORE

P. O. BOX 71 — ASHLAND, KENTUCKY 41101