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The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2229

ALL OF THE ELECT WILL BE SAVED

By JOE WILSON, SR.
Winston-Salem, North Carolina

"Thy people shall be willing in the day of thy power" (Psa. 110:3a).

"All that the Father giveth me shall come to me" (John 6:37a).

"As many as were ordained to eternal life believed" (Acts 13:48b).

The above texts surely prove the subject stated above. If one simply believes the Biblical statements quoted, he surely must believe that all the elect will be saved. We might ask some pertinent questions such as: Does God have an elect people? Will all the elect be saved? Will anyone except the elect be saved? This sermon is designed to answer the first two of



JOE WILSON, SR.

these questions. The answer to the third question will not be directly dealt with, but surely, the answer is no.

Does God have an elect people? Has God of His sovereign will chosen some from among fallen mankind and predestinated them to be the objects of saving grace? Oh, if we believe the Bible, we must answer in the affirmative. In Mark 13:20 we learn that God will shorten the tribulation days "for the elect's sake, whom He hath chosen." In verse 22 we learn that it is impossible to deceive the elect. In verse 27 we learn that the elect will be gathered from the four winds. Surely God has an elect people. John 6:37 tells of those who have been "given to Christ." What can this mean but election? John 10:26 speaks of those who "believe not because ye are not of my sheep," but verse 27 informs us that the sheep will "hear His voice and follow Him." Surely the sheep have always been sheep and are the elect of God and will all be saved forever. John 15:16 tells the saved that they did not choose Christ, but that He chose them. And surely every truly saved person will echo a hearty amen.

I take the position that "chosen" in this Scripture refers to election (Continued on page 5, column 2)

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A WORD ABOUT TBE

Inflation has finally caught up with us! Since the first of the year we have felt the crippling effects of inflation. Our offerings to TBE have not grown enough to offset this problem. We ended the month of May about \$2,500 in the red. Our church has often helped in such times in the past, but inflation has reduced our funds until our church just simply does not have the extra funds to spare. What are we going to do?

There are only a few possibilities open for us. We are limiting our spending and cutting the number of hours of our employees. This will greatly increase my work load, since so much has to be done, and since I am the only employee of TBE who derives no salary, I will get to do the extra work. This will be unpleasant to me personally and to those who try to help us at a very low wage. We may lose employees because of this along with their experience.

Our church agreed in its business meeting the first of June that if we do not receive more offerings this month than last, we will be compelled to cut TBE to publication three times each month, or twice each month. I do not like the thought of this, but our church has no other choice it would seem. We have labored hard to gain enough support to offset inflation, but we have utterly failed to do so.

We know that inflation has hit our churches and pastors hard, and the whole country suffers because of it. We are merely trying to explain our present condition. We know that nothing bad can ever really happen to God's people in this world (Rom. 8:28). But we do sincerely pray that God will enable us to keep our paper weekly. If some read this who may have considered supporting our printed ministry, I would urge them to do so. If others who already support feel they can give more, then please do so.

WE DO NOT DENY THAT OUR STAND SOMETIMES COSTS US SUPPORT. But we have no plans to compromise our position to secure the support of some who have never known the faith or who have deserted it for fables. Let others do what they will. Our course of action here remains the same. We will keep on keeping on at the job of declaring the doctrines our paper has stood for since the 1930s.

We encourage you to purchase books from our store. The money we make in addition to our expenses in the store goes to print other books or to assist TBE.

Many of our critics seem to have all the answers. But as usual those who criticize the most know the least about our real problems with the work. We welcome constructive criticism and helpful suggestions about TBE. As to what course of action we will take at the end of June is uncertain at the present. We will consider many possibilities and pray earnestly to know the will of our God. Please join with us in prayer about this vital matter.—Editor Milburn Cockrell.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

BAPTISMAL REGENERATION

(Preached on the Independent Baptist Hour June 10, 1979).

Baptists do not believe in baptismal regeneration. We believe that unless a person is regenerated by the Holy Spirit that he has no right to baptism. To us regeneration is a prerequisite to baptism. Baptism is a means of professing our faith in Jesus Christ Who has already saved our soul by sovereign grace. It is a declaration of the remission of sins already obtained by faith in Christ's blood. The Bible will not permit us to believe in baptismal regeneration, for Judas and Simon Magus went to Hell with baptism and the thief on the cross went to Paradise without it. I am aware that baptismal regeneration is a vital tenet of some

Christians' creed. The idea that water saves the soul is a contention of great antiquity. About six or seven centuries before Christ, the pagan priests of Chaldea taught that a person was saved by being baptized. Alexander Hislop said: "They led their votaries to believe that, if they only passed through the baptismal waters, and the penance therewith connected, that of itself would make them . . . twice born or regenerate . . . and gave them the new birth" (THE TWO BABYLONS, p. 137). Thus it is seen that the first teaching about baptismal regeneration originated among the Devil-worshippers of ancient Chaldea many centuries before Christ.

There is no evidence, Biblically

or historically, to indicate that the apostolic churches taught baptismal regeneration. The idea that baptism saves began in post-apostolic times. It was not widely known until the beginning of the third century, and by the middle and end of that century, the error had penetrated into the thinking of quite a few people, especially in North Africa.

In view of the fact that baptismal regeneration originated in ancient Chaldea among the Devil-worshippers, one is astonished to discover that it has found its way into so many professed Christian churches. Nearly all Protestants as well as Roman and Greek Catholic churches maintain that bap-

RAYMOND A. WAUGH, Sr.
Midland, Texas

PART I

In the subtlety of seminary scholarship and in the secrecy of seminary subtlety, theologians properly schooled in termite theology prepare their people for the



RAYMOND A. WAUGH

ultimate theological tragedy; namely, anti-Scriptural and anti-Christ religious activities which have the appearance of being Christian. Such subtle scholars may have the aura of heavenly holiness, but they really bear the

onus of corruption of a most devious sort!

This is not a new thing in the earth.

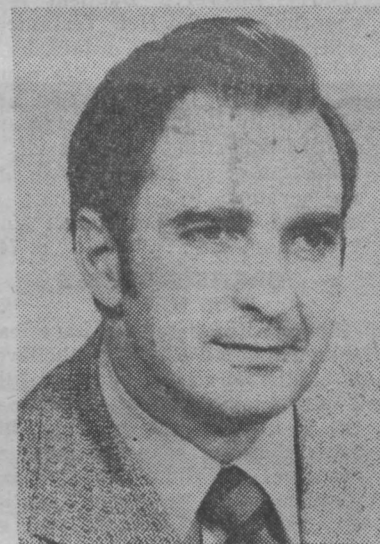
Jesus said concerning some, "Beware ye of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1). Then He said concerning some who had the aura of holiness, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him" (John 8:44). Elsewhere in His Word, God speaks of such with great clarity.

In one instance, we read, "And no marvel, for Satan himself is transformed into an angel of light" (II Cor. 11:14), and his servants may very well have a heavenly aura, though they are wholly anti-Scriptural and anti-Christ. In another, there is the truth, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh . . ." (II Peter 2:17-18). They come with great sound and fury, and they pretend to draw from deep wells of scholarship — some even profess the ability to "get behind the words of Scripture" (Continued on page 4, column 3)

WHEN DID THE LORD ESTABLISH HIS CHURCH?

By BERLIN HISEL
Harrison, Ohio

What is the importance of establishing the time of the founding of the Lord's church? Does it really matter if it was started in Eden or on the day of Pentecost? What is the issue involved anyway? These are questions usually asked by the



BERLIN HISEL

advocates of the universal church theory. Let us say that it is important to establish when the Lord established His church. If we cannot do that we cannot say for sure He has only one. It is of great importance to show that He did not start His church in Eden or on the day of Pentecost. The issue in-

volved is of the greatest importance. It is the issue of authority.

AUTHORITY FOR THE ORDINANCES

We believe that the authority for baptism and the Lord's Supper rests within the Lord's church. If it can be discredited that He founded only one kind of church, then we would be forced to accept all baptisms as valid and invite all Christians to the Lord's table. That God the Father started the church in Eden or the Holy Spirit started the church on Pentecost would give all church doctrine a universal tenor. The ordinances would become Christian ordinances and not church ordinances. We could no longer speak with much force about valid baptisms or restricted communion. In short, the historical Baptist positions on the ordinances would have to be vacated.

JOHN'S BAPTISM

The authority to baptize had to begin somewhere. Since all authority ultimately comes from God we must find where He delegated it unto man. The answer is found in John 1:6, "There was a man sent from God, whose name was John." This is his God-given authority (sent from God). His mission or message is found in Matthew 3:1, where his name gives his mission. "In those days came John the Baptist, preaching in the wilderness of Judea." Before he began his mission he was never called the Baptist. The Holy Spirit calls him the Baptist as he began his ministry.

John baptized those whom Jesus used to constitute His church. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto the same day that He was taken up from us, must one be ordained to be a witness" (Continued on page 3, column 1)

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Baptismal . . .

(Continued from Page One)
tism saves or helps to save.

THE DENOMINATIONS SPEAK ON BAPTISM

Roman Catholics
"Baptism is the sacrament of rebirth as a child God sanctified by the Spirit, of unity with Jesus in his death and resurrection, of cleansing from original sin and personal sins, and of welcome into the community by the Church (CATHOLIC ALMANAC 1975 under Basic Teachings, p. 592).

Pope Paul VI, speaking to a general audience at the Vatican Feb. 6, 1974: "The real birthday of a Christian is the day of his baptism" (Ibid., p. 62).

GREEK CATHOLIC CHURCH
"Holy baptism is the appointed sacrament of salvation, by which all past sins are washed away, and without which there is no promise of salvation" (THE RELATION OF BAPTISM TO SALVATION by J. R. Graves, p. 10).

METHODIST CHURCH
"Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth" (THE DOCTRINES AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH, p. 19, 1904 edition).

"By baptism we, who are by nature the children of wrath, are made the children of God; and this, regeneration, which our church in so many places, ascribes to baptism. . . . By water, then, as a means—the water of baptism—we are regenerated or born again; whence it is also called, by the apostle, the 'washing of regeneration'" (Mr. Wesley in sermon XVI).

CAMPBELLITES
"Down into the water you are led. Then the name of the Holy One upon your faith, and upon your person, was pronounced. You were then buried in the water under that name. It closed itself upon you. In its womb you were concealed. Into the Lord, as in the water, you were immersed. But in the water you continued not. Of it you were born, and from it you came forth, raised with Jesus, and

rising in his strength. There your consciences were released; for there your old sins were washed away" (THE CHRISTIAN SYSTEM, by A. Campbell, p. 207).

LUTHERAN CHURCH
"Baptism is not mere water only, but water put into God's command, and united with God's Word. It effects the forgiveness of sins, redeems from death and the Devil, and gives eternal salvation to all who believe it. . . ." (MANUAL for scholars and candidates for confirmation by Pastor Weber, 1834).

THE EPISCOPAL CHURCH
"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but is also a sign of Regeneration, or New Birth; whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God" (THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND, Article XXVII).

Every one confirmed in the Episcopal Church is required to give the following answer to the Bishop, after giving him their Christian names:

Q. "Who gave thee this name?"
A. "My sponsors in baptism, wherein I was made an heir of God, a member of Christ, and an inheritor of the kingdom of heaven."

PRESBYTERIAN CHURCH
The Larger Catechism mentions two sacraments: baptism and the Lord's Supper. Question 161 is, "How do the sacraments become effectual means of salvation? The answer is: 'The sacraments become effectual means of salvation . . . (THE CONSTITUTION OF THE UNITED PRESBYTERIAN CHURCH, 1961-1962, p. 73).

Question 165: "What is Baptism?" Answer: "Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy God, to be a sign and seal of engrafting into Himself, of remission of sin by His blood, and regeneration by His Spirit; of adoption, and resurrection unto everlasting life. . . ." (Ibid., p. 74).

BAPTISTS OPPOSE THIS HERESY

Some Pedobaptists have assumed that all Christians believed in baptismal regeneration until the Baptists came along at the time of the Protestant Reformation. They think that we have arrogated to ourselves the right to disassociate baptism as a means of securing the remission of sins. Because we dare to deny that baptism has any saving efficiency we are to Pedobaptists the worst heretics who ever emerged on earth.

But Pedobaptists are sadly mistaken in these assumptions. First, they are in error by assuming that Baptists began with the Reformation and are therefore Protestants. We are older than the Reformation and we never were members of the Roman Catholic Church. Our lineage goes back through the centuries to the apostolic age. We did not start as our enemies claim with John Smith or Roger Williams.

Even during the Dark Ages people who were Baptist in principle and practice were abundant. In 1120 the Waldenses put forth a tract, entitled "Antichrist," in which they said: "A third work of Antichrist consists in this, that he attributes the regeneration of the Holy Spirit unto the mere external act, baptizing infants in that faith, teaching that thereby baptism and regeneration must be had, on which principle he confers and bestows orders, and, indeed, grounds all his Christianity, which is contrary to the Word of the Holy Scriptures" (THE CHURCHES OF THE VALLEY OF PIEMONT).

Their 1120 Confession of Faith, Article 12, said: "We do believe that the sacraments are signs of the holy things, or visible forms of the invisible grace, accounting it good that the faithful sometimes use the said signs or visible forms,

BRIEF NOTES

Elder Richard Martin has resigned the pastorate of the Camp Nelson Baptist Church near Nicholasville, Ky., to accept the pastorate of the Covenant Baptist Church of Lexington, Ky.

Please don't forget! Forget what? The Bible Conference of Calvary Baptist Church to be held November 21-23, 1979. Begin now to make your plans to come and visit us in Ashland, Ky.

Grace Baptist Church of Stanleyville, N.C., and Pastor Joe Wilson will have a Bible Conference August 31 to September 2. Any questions relative to the conference may be addressed to Joe Wilson, Rt. 3, 1450 Old Hollow Rd., Winston-Salem, N.C. 27105.

The twenty-ninth Annual Mountain State Missionary Baptist Bible Conference will be held July 2-6, at Alderson, West Virginia. Speakers on the program are Elders Dana Stalnaker, Jacob Bagby, James Daniels, Ray Wood, Millard Mitchell, W. W. Beaver, James Martin, James Green, and the editor.

For more information about the cost and reservations contact Pastor W. W. Beaver, Rt. 1, Box 6A, Danese, W. Va. 25831.

On June 3, 1979, the King's Addition Baptist Church of South Shore, Ky., and Pastor James Hobbs ordained Bro. Wayne Morris and Bro. John Lenegar to the gospel ministry. The church is sending Bro. Morris out as a missionary to Northwestern Canada in the near future. Anyone desiring more information should contact James Hobbs, Rt. 2, Box 182, McDermott, Ohio 45652 or call 614-259-2402.

if it may be done. However, we believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place nor means to use them" (Ibid.).

THE EVILS OF BAPTISMAL REGENERATION

1. It makes the preacher who baptizes a person His saviour. I heard of a preacher who took a man and stood him on one side of the baptismal pool and said, "Here is a lost man." Then he dipped him. After this was done, he said, "Here is a saved man. Do you want to see his saviour?" Then he pointed to the water. This is just a little short of blasphemy. If baptism has anything to do with salvation, then Christ never saved a soul while on earth. John 4:2 says: "Jesus baptized not."

If I were depending upon baptism for salvation, I couldn't call upon Christ and refer to Him as my Saviour. I couldn't sing the good old gospel hymns. Instead of singing there is power in the blood, I would have to sing there is power in the pool. Instead of singing: "There is a fountain filled with blood . . . Drawn from Immanuel's veins . . . And sinners plunged beneath that flood . . . Lose all their guilty stains," I would have to sing: "There is a fountain filled with water . . . Drawn from the city's mains . . . And sinners plunged beneath that flood . . . Lose all their guilty stains."

2. Baptismal regeneration makes Calvary a silly, stupid, senseless blunder on the part of God. If a man could be born again by being baptized, then Christ made a great mistake when He shed His precious blood on the cross. The Bible says: "For if there had been a law given which could have brought life, verily righteousness should have been by the law" (Gal. 3:21).

3. The be dipped or damned idea is out of character with the spiritual religion which Christ came to teach. If salvation was in ceremony, then the ordinances of Judaism were just as good. Any one should know that water on the outside cannot really wash away the filth of the soul which is inside. I Peter 3:21 declares that baptism is not the putting away of the filth of the flesh.

4. This dogma is not supported by facts. Are all persons who are baptized children of God? Judas was baptized. Was he saved? Are thieves and murderers children of

God? If so, may the Lord deliver us from such regeneration. Are villains the members of Christ? If so, Christ has changed since the day He was holy, harmless, undefiled, separate from sinners. Baptized persons have been hanged. Surely it would not be right to hang the inheritors of Heaven. Facts all show that whatever good there may be in baptism, it certainly does not make a person a child of God or an inheritor of the Kingdom of God, or else murderers are inheritors of the Kingdom of God.

ACTS 2:38
Of all the texts mutilated in an attempt to prove baptismal regeneration, I suppose Acts 2:38 is at the top of the list. Leaders in some religious groups have been known to boast and say: "I can take an axe and two .38's and whip all Baptist preachers."

The passage reads: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Baptismal regenerationists claim the word "for" means "in order to obtain." But the word "for" does not always mean "in order to obtain." It can mean "because of" in some cases. Let me illustrate: A thief is put in jail "for" stealing. A man laughs "for" joy. Christ died "for" our sins.

The word "for" in Acts 2:38 means "with reference to" or "because of." "For" in Acts 2:38 is EIS in the Greek text. It is found in verse 25 of Acts 2. There it is translated "concerning" which clearly means "because of" or "with reference to."

This is the meaning EIS has in Luke 5:13-14: "And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man; but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them."

The leper was healed before he offered a sacrifice. The offering "for" his cleansing was a formal declaration that he was already cleansed; it was a testimony to others he was cleansed. Even so baptism "for the remission of sins" is for a testimony that one has already been cleansed by the blood of Christ.

To allow "for" to have the meaning of "because of" or "with reference to" permits it to harmonize with other New Testament Scriptures which mention the remission of sins. Luke 24:47 joins remission of sins with repentance. Acts 3:19 and Acts 10:43 join it with faith in Christ. Since all agree that repentance and faith must precede baptism, then remission of sins comes before baptism upon repentance and faith. Thus Acts 2:38 means a person is to be baptized because his sins are already forgiven at the point of repentance and faith.

To make "for" in Acts 2:38 mean "in order to obtain" is to make it contradict Luke 24:47 as well as Acts 3:19 and Acts 10:43. If there is no remission of sins un-

til baptism, then the Bible is wrong in saying one is forgiven at the point of repentance and faith, for repentance and faith come before baptism.

JOHN 3:5
"Born of water and of the Spirit" in John 3:5 is often quoted as if it referred to baptism. However, it most certainly does not. Notice the second "of" is in italics, which shows that it is not in the Greek. Jesus actually said: "Born of water and the Spirit." There is just one birth here, and it is the new birth. "Born of water and the Spirit" means exactly what "Born of God" means in this same chapter. Christ and Nicodemus discussed only two births, the natural birth and the spiritual birth.

There is not one drop of baptismal water in John 3:5. If the phrase "born of water and the Spirit" does mean baptism, Christ would not have rebuked Nicodemus for not understanding what he meant. Nicodemus was familiar with the Old Testament, but there was not a word about baptism in it. Thus if Christ rebuked Nicodemus for not understanding baptism, He was wrong.

Jesus repeatedly told just what it took to get this new birth. Read verses 14-18 and you will see that it is simple faith in Christ. "Born of water and of the Spirit" is the same as "the washing of regeneration and the renewing of the Holy Ghost" in Titus 3:5. Water in John 3:5 explained the Spirit's action in cleansing the same as water explains the Spirit's action in cleansing in John 4:14. The verse would better be translated "Born of water even the Spirit."

John 3:5 does not even hint at baptism. Baptism is spoken of as a burial, not a birth, and Christ is talking about a birth in John 3:5. A birth is one thing and a burial is another.

MARK 16:16
"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Those who hold to baptismal regeneration often quote Mark 16:16 to support their view. But baptismal salvationists do not believe this verse. They say if a man believes and is baptized maybe he'll get to Heaven, but the verse says, "He that believeth and is baptized shall be saved." The absolute security of the believer is taught here. Thank God, if a man believes and is baptized, he shall be saved, not may be saved if he holds out to the end.

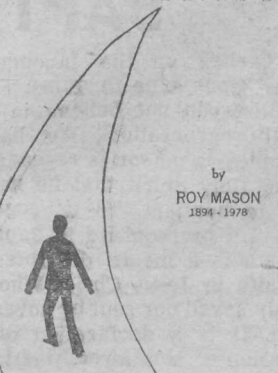
There are so many Scriptures which plainly teach that the man who believes in Christ is saved. Those who believe in baptismal regeneration cannot deny this, but they try to get around these Scriptures by saying that faith includes baptism and is incomplete without baptism. But Mark 16:16 said, "He that believeth and is baptized," showing that believing and being baptized are two different things. If believing includes baptism, then Jesus would not have added the word about baptism.

This verse does not say, "He that is not baptized shall be damned." It doesn't say, "He that does not live up to the Ten Commandments

(Continued on page 5, column 3)

AFTER CONVERSION — WHAT?

AFTER
CONVERSION -
WHAT?



by
ROY MASON
1894-1978

PRICE \$3.00

This book was first published in 1925. We are now offering the second edition to our readers as it was originally published with an introduction by Victor Masters, editor at that time of the WESTERN RECORDER. Here is a very practical book designed especially for young Christians but not without meat to those who are of full age.

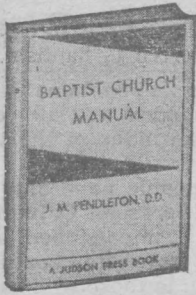
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Church Established ..

(Continued from page one)
ness with us of His resurrection" (Acts 1:21-22). If it is argued that this is a restriction to being an apostle we readily agree. You see it was apostles that were placed first in the church (1 Cor. 12:28).

AUTHORITY REDIRECTED

When Jesus ascended He gave His church the authority to baptize. He stated that He had all authority in heaven and on earth (Matt. 28:18). He then commissioned His church to go into the world to get folks saved, to baptize them and teach them the whole counsel of God (Matt. 28:19-20). Thus His church and only His church had the authority to baptize the converts on Pentecost and all converts since that time.

THE TIME IS IMPORTANT

Thus you see that the time of the founding of the church is directly related to the authority for the ordinances. The universal church men will go to any length to discredit the Lord's founding a church during His ministry in order to maintain the validity of their own baptism. They will almost all begin by saying John's baptism was not Christian baptism. They must do so to get rid of authoritative baptism. For an illustration of this, read most any commentary by a universal church man on Acts 19:1-7. They will tell you these twelve men were rebaptized because John's baptism was not Christian. They say it was of another dispensation and thus not a valid baptism. It was valid enough for Jesus and those who made up that first church and should be valid enough for us. In fact, it is the only valid baptism and is continued through the Lord's church.

THE CONFUSION OF THE UNIVERSALISTS

There is much confusion among men, who reject the idea that Jesus founded His church during His earthly ministry, as to when He did (if in fact, He did) establish it. According to the C. I. Scofield Reference Bible, the church was established on Pentecost. "The true church, composed of the whole number of regenerate persons from Pentecost to the first resurrection, united together and to Christ by

the baptism with the Holy Spirit, is the body of Christ of which He is Head" (Note on Hebrews 12:23). He inserts the words "The First Church" between verses 41 and 42 of Acts chapter 2.

R. B. Kuiper, in his book entitled "The Glorious Body of Christ" says of the birthday of the church in chapter one: "... Christian theology generally says that the church originated in the garden of Eden immediately after the fall of man, when God promised a Saviour and man accepted that promise in faith" (page 21).

Most of the universal camp will fall into one or the other of these ideas as to the time of the founding of the church. There are a few who are radically different and thus give a different date such as Herbert Armstrong who claims he began the church in 1934.

ORGANIZED DURING CHRIST'S MINISTRY

For one who will allow the Scripture to speak for itself, it will be quite obvious that our Lord Jesus Christ established His church during His earthly ministry. Any true church in the world today came through that first church. Perpetuity was guaranteed that church when Jesus said, "... and the gates of hell shall not prevail against it."

BOTH HAD ORDINANCES

We have established the fact that the ordinances of baptism and the Lord's Supper are church ordinances. The group (His church) Christ had gathered around Himself, out of those John had baptized, had both of these ordinances. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself baptized not, but His disciples)" (John 4:1-2). This verse tells us that the disciples of Jesus baptized thus showing us they had the ordinance of baptism. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is My blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28). Here they have the Lord's Supper. Since both are church ordinances and they had both they must have been a church already.

SAVED, BAPTIZED MEMBERSHIP

During the Lord's ministry we find saved and baptized people constituting the church. "And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve that they should be with Him, and that He might send them forth to preach" (Mark 3:13-14). Mark then lists those who had made professions of faith and been baptized by John the Baptist. A church is a group of baptized believers banded together to carry out the work of the Lord and that we see before Pentecost so there must have been a church. They were sent forth to preach so they had the message of salvation.

SANG IN THE CHURCH

We are told in Hebrews 2:12 that Jesus sang in the church. "Saying, I will declare Thy name unto My brethren, in the midst of the church



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For July 8, 1979

II Peter 2:1-6

Intro.: One of the marks of the last days is the rapid decline from an appreciation and proper evaluation of the inspired Word of God, brought about by the inroads of false prophets and teachers who have crept in unawares. However we are made to see the judgment of God against these false prophets and their followers in all ages.

VERSE 1

"But." A total contrast between the holy men of God, used in the production of the Word of God, and the false prophets used by the Devil to produce a counterfeit gospel and doctrines which are contrary to the Bible.

"There were false prophets also." In every age and at all times during the inspiration of the Word of God, there were also men of a contrary nature and motivated by an evil spirit who were sent forth to publish and proclaim doctrines of devils.

"Among the people." The tares were sown among the wheat (Matt. 13:24-25). Moses warned of false prophets in Deuteronomy 13:1-3. Also read Zechariah 10:2.

"Even as." In the same way, therefore a warning to all of the Lord's people down to this present age.

"There shall be false teachers among you." This was Paul's warning to the Ephesian elders (Acts 20:29, 30). Notice also Paul consistently warned of this (verse 31). Christ in Matthew 24:11 foretold of many false prophets who would deceive many. In I Timothy 4:1 we read, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," and of course the consummation of all of this is the appearance of the antichrist and the false prophet and false

will I sing praise unto Thee." If the church was started on Pentecost we should be able to find a record of where Jesus after Pentecost sang in their midst. But no such record exists. Jesus had already ascended before Pentecost. Do we have any record of where Jesus sang in His church? Yes! After the institution of the Lord's Supper when the first church was assembled in the upper room we read: "And when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30). Here is our record of Jesus singing in the midst of His church and it was during His earthly ministry. The church must have been in existence for Him to be able to sing in it.

PRAYER AND BUSINESS MEETING

Before Pentecost the first church conducted a prayer meeting which is recorded in Acts 1:12-14. They were praying and waiting for the power that God had promised would come upon them to empower them to be witnesses for Him into all the world (Acts 1:8). The coming of this power would be as a result of Jesus baptizing them in the Holy Spirit (Matt. 3:11; Acts 1:5). This prayer meeting was followed by a business meeting in which the first church elected Matthias to the office from which Judas fell (Acts 1:15-26). Obviously, they would have to have been a legally constituted church to have conducted themselves so.

3,000 SOULS ADDED

After Peter's great sermon on the day of Pentecost we read: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). Webster's 7th New Collegiate Dictionary gives the following definition of the word "add." "1. to join or unite so as to increase in number, size or (Continued on page 7, column 4)

spirit (I Thess. 2:3-7; Dan. 7:20, 21; Dan. 8:9; Rev. 13:1-18).

"Who privily." Unobserved and unknown, like spies who pass themselves off as true countrymen or faithful soldiers (Gal. 2:4; II Cor. 11:13-15).

"Shall bring in damnable heresies." Heresies of destruction, or destructive heresies which lead to ruin. These are self chosen doctrines, not coming from God which lead to will worship (Col. 2:23). Notice, if there are false prophets proclaiming false doctrine, you will naturally have false sects or denominations (Rev. 2:9; 3:9; Acts 5:17; 15:5). Notice also, we go from cunningly devised fables in chapter 1:16 to damnable heresies.

"Even denying the Lord." This would stir up sorry memories for Peter as he reflected on his public denial, at least in outward profession (Mark 14:66-72). However, this means a stronger denial because it comes from an avowed enemy, or at best, a mere professor who was really a false prophet sailing under false colors. Their main theology was, "we will not have this man to rule over us."

"That bought them." The children of God are said to be "the purchased possession" (Eph. 1:14). They are said to be "bought with a price" (I Cor. 6:20; 7:23); also said to be "purchased with His own blood" (Acts 20:28). They are further said to be "redeemed by His blood" (Rev. 5:9). If Jesus purchased and redeemed Adam's race, we would have universal salvation. Therefore we believe that those who denied the Lord which bought them, refers to the people of God who were purchased, and not to the false prophets; and that the false prophets denied both the Purchaser, the Lord Jesus, and also those who were purchased. Jesus came to "save His people from their sins." He came to ransom many and bring many sons into glory (Matt. 20:28; Heb. 9:28; 21:10). Therefore, "all that the Father giveth Me shall come to Me" (John 6:37).

"And bring upon themselves swift destruction." In I Peter 3:12, we read of God's face being "against them that do evil." Therefore opposition to God brings forth the speedy and righteous judgment of God. These false prophets "bring in damnable heresies" which "bring upon themselves swift destruction."

VERSE 2

"Any many." Yes, "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13).

"Shall follow." If the blind lead the blind they shall both fall into the ditch. They follow readily and gladly because "the heart is deceitful above all things, and desperately wicked" (Jer. 17:9). They follow because men love darkness rather than light, because their deeds are

evil (John 3:19).

"Their pernicious ways." "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). The ways of the flesh produce the "pleasures of sin for a season" (Heb. 11:25), but the pleasures of sin soon turn to the wages of sin, which is death (Rom. 6:23).

"By reason of whom the way of truth shall be evil spoken of." True Christians are generally blamed for the bad practices of the followers of false prophets. Meditate on the expression, "the way of truth."

VERSE 3

"And through covetousness." Herein lies the motivation of the false prophets. They are lovers of money or gain. The true servant of God is warned against this (I Tim. 3:3). "Not greedy of filthy lucre." Also, "Let your conversation be without covetousness" (Heb. 13:5).

"Shall they with feigned words." Words put into the mould of the false prophets in order to deceive the unwitting child of God and the people in general.

"Make merchandise of you." They will use you as pawns in order to entice and to ensnare others. Thereby we have in our day movie stars, sports figures, political leaders, etc. used to attract others. It is sad when true Christians who are weak in the faith are so used.

"Whose judgment now of a long time lingereth not and their damnation slumbereth not." "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." (Rom. 1:18). "For the great day of His wrath is come; and who shall be able to stand?" (Rev. 6:17).

VERSE 4

"For if God spared not the angels that sinned." Peter begins to enumerate examples of God's righteous judgments.

"But cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment." Here we have very descriptive language in relation to God's power to hold the condemned angels as well as men, unto judgment. This is in vivid contrast in His power exerted to keep His children unto glory (I Pet. 1:4,5).

VERSE 5

"And spared not the old world, ... bringing in the flood upon the world of the ungodly." It is well to note here the expression, "the world of ungodly," which proves there are different worlds spoken of in the Word of God.

"But saved Noah the eighth person, a preacher of righteousness." Herein we have the mercy of God extended to one who was equally undeserving. Noah is described as a preacher of righteousness because he preached the righteous God Who was righteous in His saving His people and executing judgment on the ungodly.

VERSE 6

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow." God condemns sin in every fashion whether individual or collective and if it were not for the fact that God did not appoint His children unto wrath, we would all undergo the same judgment.

"Making them an example unto those that after should live ungodly." If a man persists in sin he will receive the same judgment, as "every sin and disobedience shall receive a just recompense of reward."

Conclusion: Because of time and space, we will continue this lesson next week.

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THE BAPTIST EXAMINER

JUNE 30, 1979

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Why did men of God (like Benjamin Keach and others) ignore such Scriptures as I Corinthians 11:14"? — Charleston, West Virginia.

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I have pondered how this question should be answered. I found a picture of the dear brother, and, lo and behold, HE HAS LONG HAIR. Quite curly, too. Somehow or other I find myself more tolerant of the curls on Keach than I do the long hair which adorns the heads of men (?) today. I mean, here is a man long dead, who authored over 40 books, many of them quite weighty; a man who was jailed and pillared for what he believed; a man who was a sound Baptist and a great preacher and pastor. If God can overlook his curls, I can too.

All of us, including the great C. H. Spurgeon, have our areas of difficulty. Now someone will write to this Forum the following question, "Why did men of God (like Spurgeon) ignore Proverbs 23:1"? Please don't. I still can't figure out how to answer for Keach. Ask him the next time you see him.

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There are so many people in our day who look at that so-called picture of Christ who do not go to the trouble to learn the truth about it. This picture they see was painted some fifteen hundred years after our Lord ascended back to Heaven. And they knew no more about how Christ looked than you and I do today. And we do not know the first thing about it except that He did not have long hair. He never did anything that was a shame for Him to do. And this Scripture makes it plain that it is a shame for a man to have long hair.

Those painters used their imagination. But I am fully persuaded that old Satan guided their hands as they painted that picture in order

that it would be just exactly like the old antichrist who is to put in his appearance during the awful tribulation time that might start before you have a chance to read this. This old religious world will say, This is the one we have been looking for.

Benjamin Keach was just like the rest of us. He was fallible and subject to error just as we all are.

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Benjamin Keach, his Baptist contemporaries, and those Baptists who succeeded them through the eighteenth century did not ignore I Cor. 11:14. It would appear that the questioner has overlooked a very important fact, and that is, the scriptural teaching regarding the length of the hair of men and women is, that the hair is to be of sufficient difference as to erase all questions regarding their sex. The difference in length between the hair of men and the hair of women in the times of Benjamin Keach was greater than what it is today. Men wore their hair longer in those times, but so did the women, and the distinction between the sexes suffered no diminution.

John Gill, second successor to Benjamin Keach in hair style and pastoral duty in the church at Horselydown, Southwark, London, said in commenting on I Cor. 11:14, "If a man have long hair it is a shame unto him; he looks unmanly and womanish, and exposes himself to ridicule and contempt," (Gill's Commentary).

The length between the hair of a man and the hair of a woman must be of significant measure as to prevent shame for the man, and to bring glory to the woman. And I am convinced that our puritanical Baptist forebears of the 17th and 18th century were most careful in obeying Paul's admonition against appearing effeminate (I Cor. 6:9). Long hair on a woman is a glory to her, long hair on a man is a shame to him.

"How long is long?" A man's hair may be relatively long, and a woman's hair may be relatively short, but if a man's hair is of

such length to make him appear feminine, and a woman's hair is so short that it makes her appear masculine, then it is a sin to them. In this evil age with its hippie culture, women's lib, E.R.A., and unisex movement, not only is I Corinthians 1:14 ignored, but all Scriptures which teach that men and women are to honor the place God gave them in the home and church are viciously distorted. In our day, long hair on men is associated with anarchists, homosexuals, hippies, effeminate, and human parasites. A true Baptist cannot be any of these, so why should he look like one?

Termite Theology

(Continued from page one)
ture" — but they are enemies of all that is holy and good! In yet another instance, God speaks rather plainly, "The Gentiles are always liars, evil beasts, slow bellies" (Titus 1:12), while in another, "Be not deceived by evil communications, corrupt good manners" (I Cor. 15:33). Such may have an air of sophistication, project clean words, and even appear well fed, but their smooth tongues, gracious manners, and robust appearances are wholly evidences of Satan's benefits for his most zealous servants.

PICTURE

In the book of Revelation, we are provided a picture which is beyond compare. It is the picture of a great city which had been greatly influenced by the peoples of the earth and which had greatly influenced the peoples of the earth. It was, as it were and will be, a city built by men in utter defiance of God, in opposition to God, and to the praise of men. Whether yesterday, today, or tomorrow, the name of that city is Babylon, "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Rev. 18:3).

There is a corollary of this "city," in every secular or "sacred city" which men have ever built, which men are building in this hour, or which men will ever build.

Cain built such a city, but the pain of his guilt and his godlessness pursued him day and night so long as he lived. We hear his cry, "My punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth . . ." (Gen. 4:13-14). Cain knew his own frailty and his own folly, and he lived in the consciousness of his ultimate doom. Nevertheless, as Satan whom he had served as he obediently killed Abel and whom he was serving, Cain could not give up. His destiny did not deter him from that determined life among his fellows and successes in all of their unbridled ramifications. He "went out from the presence of the Lord . . . and he builded a city . . ." (Gen. 4:16-17).

But his "city" had no continuance!

It was a "city destroyed in a day!"

His worth, wealth, and welfare were tied intimately to this world. And as a blind man plunging toward a bottomless ditch, Cain persisted in his fateful way. Repentance could not be permitted to interrupt his determined plans for worldly success. Neither could he permit repentance to puncture his fleshly pride. He was a defiant son of perdition!

What God wanted was of no consequence to Cain in that hour when

he "rose up against Abel his brother and slew him" (Gen. 4:8). And the generations which followed in his train of godliness, as it were, with earthly, worldly patterns and concerns paid the ultimate price for their folly. We have the fateful tones of that final dirge written large in the reality of the deluge, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6:5-7).

Thankfully, however, a man who was very human could not be deterred from following God in the midst of godless men. Thus, in the midst of an earth filled with peoples "eating and drinking, marrying and giving in marriage" (Matt. 24:38), he defied the confidence in the flesh which his earthly neighbors knew. Though all of those about him lived as though there were no tomorrow, this one called Noah had no apparent confidence in the flesh. Rather, in the confidence that the Creator ruled his day and would control his tomorrow, Noah gave himself wholly to God.

PURPOSE

As the Scriptures so marvelously, manifestly, and majestically declare, "Noah found grace in the eyes of the Lord" (Gen. 6:8). Not only that, he found grace in the eyes of God to the saving of his family. Yet, in order that his family join him in the grace which he had found in God, they, too, had to believe. And across the years encompassed by, "Make thee an ark of gopher wood . . . thus did Noah, according to all that God commanded him, so did he" (Gen. 6:14-22), they joined him both in his believing and in his building. Their faith was evidenced in a word and a work by which they yet speak with very great clarity to us today.

Noah could not believe for them! Rather, they had to believe, as he, and "find grace" also "in the eyes of the Lord." Had they done otherwise, they would have joined those who gave their lives to the mocking of the believing and the building.

The contrast to such an experience in the earth of some mortals is dramatized for us in the life of Lot. As Abraham, Lot believed but not to the saving of his family. While Abraham "looked for a city which hath foundations whose builder and maker is God" (Heb. 11:10), his brother, Lot, "lifted up his eyes and beheld all the plain of Jordan, that it was well watered . . . and chose him all the plain of Jordan . . . and dwelled in the cities of the plain, and pitched his tent toward Sodom" (Gen. 13:10-12). In that later fateful hour when Lot had received God's Word, "We will destroy this place because the cry of them is waxen great before the face of the Lord . . . Lot went out and spake unto his sons in law . . . But he seemed as one that mocked unto his sons in law" (Gen. 19:13-14).

Even more, we see the tragic

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mocking of his wife who turned back, as it were, "to the leeks and the garlicks"; that is, to the fleshly delights and the worldly pleasures and successes she had known. And so long as the ages of time may roll, Eve's sad deception by the subtlety, surety, and security offered by "the Serpent" will ever be crystallized by that "pillar of salt" (Gen. 19:26) which viewed the God-ordained, God-determined, and God-effected, fiery destruction of Sodom with sightless eyes and silent pulse!

Abraham, however, "believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). As one who lived in the confidence of the promise of God rather than in the prospect of worldly confidence or earthly continuance, he was provided the assurance, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12:2). Though the prophecy was given and effected even in the life of one man, there yet remains the promise, "And in thee shall all the families of the earth be blessed" (Gen. 12:3).

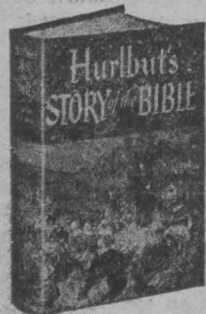
From him there came the child of promise!

PROMISE

Then from the child of promise, there came Jacob to whom God said, "Israel shall be thy name . . . a nation and a company of nations shall be of these, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (Gen. 35:11-12). He found that grace to the saving of himself and his family who likewise believed. It was no earthly or worldly marvel that unbelieving brothers sold Joseph, a child of promise, a child who had found grace in the eyes of the Lord, into Egypt — a part of that earthly world for which they, then, lived.

It was, nevertheless, a marvel literally beyond mortal comprehension that through the testimony of Joseph, the grace of God should have been made known. It was a marvel accomplished in the eternal council and in the counseling of God that the brothers of Joseph should be made to live, breathe, (Continued on page 8, column 1)

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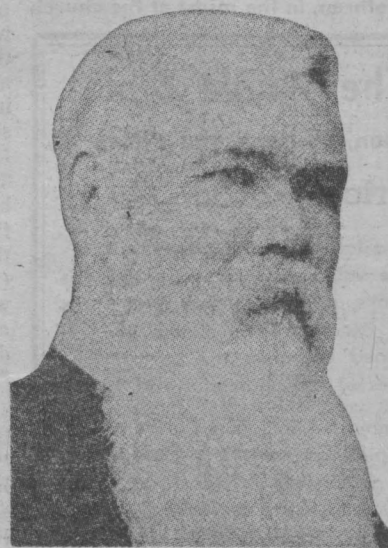
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THE BAPTIST EXAMINER

JUNE 30, 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 double 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.

"THE SINS OF YOUTH"

Even pardoned sins must leave a trace in heavy self-reproach. You have heard of the child whose father told him that whenever he did anything wrong a nail should be driven into a post, and when he did what was good he might pull one out. There were a great many nails driven into the post, but the child tried very hard to get the post cleared of the nails by striving to do right. At length he was so successful in his struggles with himself that the last nail was drawn out of the post. The father was just about to praise the child, when, stooping down to kiss him, he was startled to see tears fast rolling down his face. "Why, my boy, why do you cry? Are not all the nails gone from the post?" "Oh yes! the nails are all gone, but the marks are left." That is a familiar illustration, but don't despise it because of that. It illustrates the experience of many a grey old sire, who, looking upon the traces of his old sins, as they yet rankle in his conscience, would give a hundred worlds to live himself back into young manhood, that he might obliterate the searing imprint of its follies. Have you never heard of fossil-rain? In the stratum of the old red sandstone there are to be seen the marks of showers of rain which fell centuries and centuries ago, and they are so plain and perfect that they clearly indicate the way the wind was drifting, and in what direction the tempest slanted from the sky. So may the tracks of youthful sins be traced upon the tablet of the life when it has merged into old age,—tracks

which it is bitter and sad remorse to look upon, and which call forth many a bootless longing for the days and months which are past.

"His bones are full of the sin of his youth, which shall lie down with him in the dust" (Job 20:11).

All Elect To Be Saved

(Continued from page one)
to salvation and "ordained" refers to their being apostles. In John chapter 17 we read seven times of those "given to Christ." Oh, they are an elect people, chosen in the Father's everlasting love and given to His Son that the Son might save them and have them as His own. Romans 8:29-33 speaks of the elect of God, the predestinated ones, and the wonderful blessings that shall surely be theirs. Romans chapter 9 is full of the truth that God has a chosen people who will be saved to the glory of God. Ephesians 1:4,5 tells of those chosen before the foundation of the world and predestinated to eternal salvation. II Thessalonians 2:13 tells of those beloved from all eternity and chosen to salvation, and this great verse with the one immediately after it is a two-edged sword. With one edge it destroys the heresy of Arminianism, and the other edge utterly demolishes the awful heresy of hard-headed hardshellism. Praise God for the truth of sovereign grace salvation through the Spirit empowered Word of God. Well, one could go on and on. But surely this is enough Scripture to prove that God does have an elect people.

Oh, the blessed Word of God is full of this subject. Only one with eyes closed can fail to see the glorious truth of God's sovereign and unconditional election of some from among fallen mankind to be the objects of saving grace. I pity the man who does not see this wonderful truth for it is a doctrine full of sweet comfort to the regenerated child of God. I fear for the man who does not see this truth, for I wonder what judgment will come upon him for his hard-headed rejection of a truth so clearly and so repeatedly taught in the Bible.

While I am at it, I might as well point out that the Bible doctrine of election is in accord with and upholds the infralapsarian doctrine. Surely, if we can see at all and will face Scripture honestly and openly, we can see that Bible election is UNTO salvation. If God does not consider man as a fallen being in need of salvation when He elects that man, then how can God elect unto salvation? Election is eternal. It took place before man was created or fallen. But in electing, God considered man as a fallen creature. From the fallen lump of mankind, God chose some to salvation and left the rest in their condemnation.

Now to the question: Will all the elect be saved? And I surely answer in the affirmative. I shall deal with this question, or rather the positive statement from the standpoint of: In spite of, and because of. There are certain hindrances to any and every man's salvation, but the elect will be saved in spite of these. And they will be saved because of certain things that are certainly true and taught in the Word of God. The elect will be saved in spite of the total depravity of man. Surely, man is a being that is depraved from birth. He is depraved in every part of his being. This is as true of the elect as of the non-elect. He is depraved as to nature, as to desires, as to his thought life, as to speech, as

to will, as to his every action. Totally and utterly depraved. As valid and necessary consequences of depravity man is utterly unable to save or to help save himself. Furthermore man is in total opposition to the matter of being saved. Man will resist to the utmost of his depraved ability any effort to save his soul. Yet, in spite of this depravity and enmity and opposition, all of the elect will be saved.

The elect will be saved in spite of the devil. In Luke 11:21,22 Jesus tells us of the strong man armed keeping his goods in peace. The devil is the strong man and the goods are the souls of men. They are under the power of the devil and he keeps them as his property. But Jesus informs us of one who is "stronger than the strong man armed" who comes along and delivers the goods. Oh, I know who that One is. It is the Lord Jesus who delivers the souls of the elect from the power of the devil and claims them as His own. In II Corinthians 4:3-6 we learn of the devil as the god of this world who blinds the minds of men so that the gospel is hid to them. But praise God we also read of some in whose hearts God commands the light to shine and they see the glory of God in the face of Jesus Christ. Oh, what power the devil has. Greater power than any other created being, certainly more than any man. Oh, how the devil exercises all his power in his efforts to keep men from being saved. But in spite of the devil, all the elect will be saved.

All the elect will be saved in spite of false doctrines on how men are saved. There are many false doctrines about salvation. There is the doctrine that men are saved by works of their own. There is the water gospel of the Campbellite heretics. Pilate, the first Campbellite has long since learned that water cannot wash away sins. There is the doctrine about getting religion and undergoing rituals of religion and doing deeds of religion. There is the idol god of the mourner's bench. How many have gone to hell trusting in an emotional experience they had at the mourner's bench instead of trusting Jesus Christ. There is the awful heresy of Arminianism. Oh, it is not a gospel. Not one soul has ever been saved from Hell in the way taught by Arminians. If one trusts in the Arminian doctrine of salvation, he is sure for Hell.

I did not and do not say that no Arminians are saved. I did and do say that no one has ever been or ever will be saved in the way the Arminians teach. Now many trust in these false doctrines about

(Continued on page 6, column 3)

Baptismal . . .

(Continued from Page Two)
will be damned." Neither does it say, "He that fails to join the church will be damned." Rather, it says that "he that believeth not shall be damned." Whether a man be baptized or not, if he doesn't believe in Christ he shall be damned. So baptism does not save an unbeliever. Let him be baptized by immersion or sprinkling, in infancy or in his adult age, if he believes not, he shall be damned. Baptized, rebaptized, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground—it matters not—you shall be damned except you believe in Jesus Christ. Faith is an indispensable requisite for salvation.

CHRIST THE ONLY SAVIOUR

A lost sinner must have a new heart and a right spirit. Baptism on the outside cannot impart these to the inside of a man. Baptism is not man's saviour. Christ is man's only hope of eternal salvation. Christ is the only way to the Father (John 14:6). He is the only Door to Heaven (John 10:7). The name of Jesus is the only saving name (Acts 4:12). He is the only foundation upon which to build your spiritual life (I Cor. 3:1). Paul said to the Corinthians: "For I am determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). If it

took more than Christ to save a man, then we must conclude that Paul was determined that none be saved!

Jesus said to a group of unsaved people: "... ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). Jesus did not say here: "If ye are not baptized, you shall die in your sins." Baptism is not a condition of the forgiveness of sins. Repentance and

faith in Christ is essential to the remission of sins. Jesus said in John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Oh, sinner, you must look nowhere but to Christ crucified for your salvation. If you rest upon any ceremony, though it be baptism or something else, you must perish.

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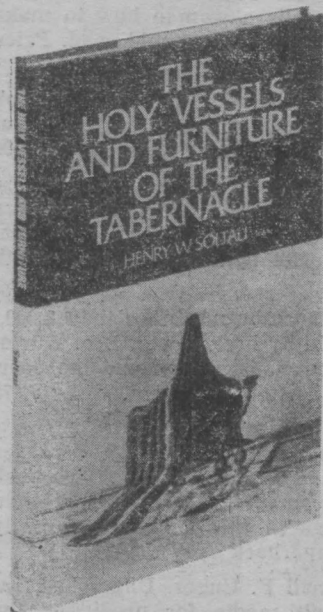
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THE BAPTIST EXAMINER

JUNE 30, 1979

PAGE FIVE

HISTORY OF EYTHORN BAPTIST CHURCH

WILLIAM STOKES

This venerable society, like the one at Braintree, owes its origin, in all probability, to the indomitable Flemings, who, according to the most trustworthy information, appeared in the neighboring town of Sandwich early in the reign of Richard II, and commenced the manufacture of woolen cloth and silk, which flourished there for a considerable period, but in process of years, gradually died away. To these industrious foreigners, others of their countrymen were added from time to time, down to the commencement of the reign of Queen Elizabeth in 1558; and there is strong reason for believing, that about the year 1550, if not earlier, they formed themselves into a Christian church on Baptist principles, and thus laid the foundation of the cause that, in succeeding years, spread out into various parts of that district.

While the precise year of the commencement of the Baptist Church at Eythorn cannot now be determined with perfect accuracy, there is much indirect evidence in favor of the popular belief that its birth took place in or near the year 1550, and that notwithstanding temporary fluctuations in its history, it remains to this day one of the most useful churches in the eastern part of the kingdom. It is proper to remark, however, that the opinion of its origin in 1550 is by no means uniform, but that some whose knowledge upon the subject is worthy of the utmost deference, prefer the year as the birthdate of the Baptist Church at Eythorn.

That the mother church was the church at Sandwich can scarcely admit two opinions, when the zealous activity of that church is remembered. During the Protectorate of Oliver Cromwell, it embraced branches at Dover, Deal, Folkestone, and Hythe, and it is scarcely possible to suppose that Eythorn would be overlooked in its pious and widespread ministrations. Nor on any other ground can it be accounted for that so early as 1642, the members of the Eythorn Church numbered from twenty to thirty. There must have been much antecedent labor to secure a condition of things so hopeful and encouraging, and all the known evidence upon the subject points to Sandwich as the church whence Eythorn received its first ministerial supplies.

It is also believed that the retired village of Eythorn afforded a retreat to the persecuted church of Sandwich, and that its members sought in that quiet place the shelter and safety which were not to be found in the town itself. A contemporary writer of the period thus describes the precautions they took in order to escape the vigilance of their persecutors. "They met with so much secrecy that it was hard to know either the time or place, sometimes at one part of the town and sometimes at another, and sometimes in the country; one while at five o'clock in

the morning, and another while in the evening, and at uncertain hours during the day." But the spirit of persecution traveled also to Eythorn, and compelled an equal caution as to their meetings for Divine worship, which for a considerable time were held in private houses, where they were often disturbed by a rude rabble whom the spirit of the times appeared to prompt to deeds of mischief without fear or shame.

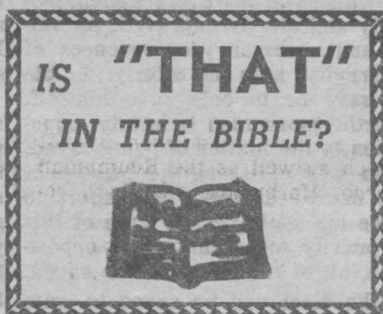
One of their pastors, named John Knott, escaped his pursuers by jumping into an old saw pit, overgrown with nettles and weeds. And it may be recorded as a singular circumstance, and is probably without a parallel in the history of our churches, that for above one hundred and eighty years, pastors of the name of John Knott, all of the same family, presided in regular succession of this church. Of its pastors several were blacksmiths, and others also followed some secular employment, especially in the troublous times of Charles II.

In 1750 singing in the public worship was then introduced, it having been opposed for "many years" before, and in 1755 a small chapel was erected capable of accommodating about sixty persons, which in 1770 was enlarged to double its former size and the members had increased to forty-eight. About the same period the church, which had been General Baptist, adopted Calvinistic sentiments, and united itself to the Particular Baptist denomination.

In 1780 Mr. Ranger succeeded to the pastorate, under whose ministry the chapel was again enlarged by the addition of a gallery, and at the close of his ministry in 1792, the church consisted of ninety-three members. In 1794, Mr. Ranger was followed by Mr. Giles, whose ministry was so much blessed that the people erected a new and commodious chapel in 1804, to which they attached a convenient graveyard; this new chapel is the present "house of prayer."

The additions to the church continued from year to year until in 1820 the members numbered 245, and in 1829, during the ministry of Mr. W. Paine, they rose to 256, and the average congregation amounted to some 600 hearers. This, in a scanty population of about 450 inhabitants, is seldom equalled; but the bulk of the people assembled from a number of surrounding villages, whose cottage homes had long shared the week evening services of the devoted pastors of Eythorn.

In 1832, the church lost a most valuable member in the departure of Mrs. Frances Belrey, whose holy life and happy death testified to the power of true religion when once it finds a dwelling in the human heart. Mr. Paine, the pastor at that time, inserted an interesting obituary of this excellent lady in the BAPTIST MAGAZINE for December, 1833, which the writer would strongly recommend to the perusal of the members of our



Question:
WHAT KING REIGNED SEVEN DAYS AND THEN CREMATED HIMSELF?

Answer:—Zimri, First Kings 16: 15-18.—"In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah . . . And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken that he went into the palace and the king's house, and burnt the king's house over him with fire, and died."

churches in all parts of the land. It is the record of a piety such as this age of formalism far too seldom produces.

Mr. E. Pledge became pastor in 1861, but he left for the United States in 1867, and was succeeded by Mr. R. Shindler, from Tring, who, after six years' service, has recently removed to a pastorate at Claremont street, Shrewsbury. The reported membership at present is 226, with a Sunday school containing 210 children. From its early commencement the church has been "a light in a dark place," and after an existence of three centuries, it appears to be both hale and strong for much useful work through many years to come.

But what of the mother church at Sandwich? Is it alive? Does it still exist? or has it totally "died out"? In 1689 and 1692 it was the only church in Kent that sent deputies to the general assembly that met in those two years. In the first (1689), the representatives were Thomas Feckman, pastor, and Edward Taylor; and in the second (1692), the pastor only. In those times it was a church—a church of life—a church of power. But where is it now? If at the worst, cannot the daughter now repay the mother's early love? Would it be too much for an Eythorn, by a vigorous and well sustained effort, to resuscitate the family name in the ancient town of Sandwich?

(THE BAPTIST of England, May 9, 1873).

All Elect To Be Saved

(Continued from page five)
salvation and go to Hell forever. There is a way which seemeth right unto a man, but the ends thereof are the ways of death (Prov. 14:12). No doubt, many of the elect are ensnared in these false doctrines for awhile and think they are saved thereby and yet are in a lost condition. But in spite of the number and power of false doctrines, all the elect will be saved.

All of the elect will be saved in spite of the failures of Christian people. All saved people should be faithful in living clean lives to the glory of God. They should not be a bad influence on the unsaved because of unworthy lives. All Christians should be faithful witnesses in giving the gospel to the unsaved. Oh, how we ought to pray for and support missions. Oh, how we ought to be engaged in evangelistic activities. We are not hardshell in doctrine. Are we not often hardshell in practice? How many times have we heard or read the Arminian as he has preached that people go to Hell who would have been saved if God's saved people had been more faithful. This is a favorite doctrine of Arminian evangelists. We should be faithful. We should be active. But I assure you that in spite of the failures in life and action of God's people, all of the elect will be saved.

Now let us look at the other side. I have said that all of the elect will be saved in spite of those things that would seem to hinder such a glorious result. I assure you

that I have adequate and Scriptural grounds for such a statement. Praise God, the salvation of the elect does not depend upon: if they of themselves are willing; if they can get loose from the devil; if they will give up false doctrines and believe the truth; if all Christians will do their part. No, the salvation of the elect does not rest upon such a flimsy foundation. What hope could we ever have of even one person being saved, if this were all we had. Now I want to talk to you about: Because of, or why the elect will be saved.

All the elect will be saved because of God's love for them. Yes, God has an elect people and they are the objects of His everlasting and effective love. No, God does not love everyone. The Bible does not teach this. There are some whom God loves and there are those who are and always have been the objects of the hatred of God. Jeremiah 31:3 informs us that God's love is everlasting. Those whom He loves now, He always has and always will love. And are you listening Mr. Arminian heretic—this Scripture tells us that those whom God loves, He draws with lovingkindness. Oh, yes, God's love is effective in the eternal salvation of all who are its objects. God's love cannot be frustrated and becomes a bitter thing to Him as is often the case with man's love. The heart of God's love is accompanied by the arm of God's power. His love cannot fail to bring about the salvation of the elect of God. To teach that God loves everyone is a horrible heresy. If it were true, it would blot the sun of hope out of the sky for man. If some of whom God loves do go to Hell, not die for everyone. It is a horrible heresy to teach that He did not save all of us. But then I know God will save all whom He

DO NOT KNOCK YOUR CHURCH

It may have improved since the last time you were there.

It is easier to knock and criticize if we don't know what we're talking about. The inside knock which comes from a church member is a little like the knock that comes from the inside of an automobile engine. It is usually the defective part which does the knocking.

The person whose attitude is RIGHT is grieved in his heart upon occasions when things are not right in his church. He does not broadcast it to the world, but his words and deeds are carefully considered. He seeks to right wrong where possible. He is anxious to heal any hurt, to guard the fellowship within the church, and improve the public relations of the church.

A chronic knocker may easily cause some who are seeking a church home to go elsewhere. The knocker should not stop attending; he would do well to stop knocking.

If our attitudes are GOOD, and we just WORK at it, we may find that our works DO influence others.

loves. And then I am made to know by the working of the Holy Spirit that He loves me. Then that love becomes the ground of blessed assurance of eternal salvation to my soul. Yes, all the elect will be saved.

All of the elect will be saved because Christ died for their sins and there is nothing left for them out of the sky for man. If some of whom God loves do go to Hell, not die for everyone. It is a horrible heresy to teach that He did not save all of us. But then I know God will save all whom He

(Continued on page 8, column 3)

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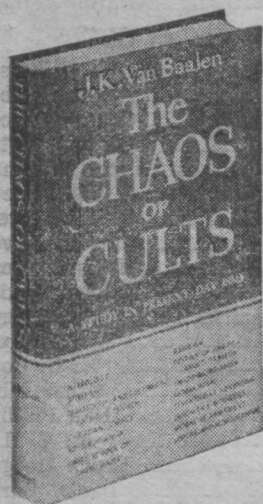
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THE BAPTIST EXAMINER

JUNE 30, 1979

PAGE SIX

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

The American Bible Society reported an income of \$28,900,000 last year, a decrease of \$900,000. The New York City-based group distributed 280,700,000 Bibles or parts of Bibles last year.

The Southern Baptist Convention is still waging a battle over the inerrancy of the Bible. It is strange that any Baptists should even so much as question Biblical inerrancy. Who would have ever thought that years ago Baptists would today be debating over whether the Bible is the infallible Word of God? One would wonder if the trend continues in S.B.C. ranks if they will not next be debating over the existence of God. If the Bible is untrue in certain places then how can we believe what it says about God? Give the religious infidels time and they will originate this debate.

Duke K. McCall, president of Southern Seminary, Louisville, Ky., commented on the word "inerrant" thusly: "Words have different force . . . The original manuscript, which we do not have, is inerrant . . . If you're talking of an existing manuscript, you can't say it's without error. If you're using inerrant to mean the message of God comes through by the Holy Spirit, it's inerrant."

McCall told reporters he holds to what he wrote in the Southern Seminary alumni magazine, THE TIE: "If God had thought I needed an inerrant, infallible, verbally-inspired copy of the Bible, he would have preserved the original text on a golden tablet."

Let Southern Baptists seriously consider the words of this seminary president. He is a good example of the heresy they support with their gifts to the Cooperative Program of the S.B.C.

A 1978 Congressional act that may cost Southern Baptist missionaries as much as \$1 million annually in federal income taxes is causing concern at the Foreign Mission Board.

The Foreign Earned Income Act of 1978 eliminates a provision which previously excluded income up to \$20,000 for U.S. citizens working for charitable and religious organizations and living in foreign countries.

But starting with the 1979 taxable year missionaries' income will be subject to taxation, according to Sidney C. Reber, director of the board's management services division (THE WESTERN RECORDER, 6-79).

With worldwide inflation missionaries of all Christian groups will be hard hit by this new law. Much money which has been going to the missionaries of all Baptist groups will be going to the United States government for taxes.

LAUSANNA, Switzerland (EP)—A Swiss court has sentenced Swami Omkarananda, head of the Divine Light Center at Winterthur, to 14 years in prison on charges ranging from attempted murder to breach of the peace.

The complaint had been filed by neighbors of the 11-house Divine Light complex, charging that devoted followers of the Swami were engaged in irregular activities which were disturbing the neighborhood.

Judge Adolph Luechinger said in passing sentence that the 49-year-old sect leader's influence was so strong on his devotees that they could not have committed the crimes "if Swami Omkarananda had not wanted it." The Swami said at the trial here that he knew nothing of the charges against his followers. He attributed the charges to enemies of the sect.

CHICAGO (EP)—"Sitting here on this platform and looking into your faces, and listening to your choir and orchestra, I had to pinch myself to realize I'm not still in the cellar of some Soviet prison," Georgi Vins told an overflow congregation of the Roumanian Baptist Church here.

Vins, 52, a Baptist dissident min-

ister who came to the States in April as the result of a prisoner exchange, was in Chicago as the weekend guest of O. R. Harbuziuk, president of the All-Ukrainian Evangelical Baptist Fellowship.

While in the Chicago area, Vins spoke at the 1st Ukrainian Baptist Church as well as the Roumanian Church. Harbuziuk, who is a co-pastor of the Ukrainian church, said their congregation received a love offering of over \$3,500 to help resettle the Vins family in the States.

Harbuziuk, whose thrice-weekly broadcasts are heard in the Ukraine by way of a radio station in Monte Carlo, Monaco, said he is fearful Vins may be exploited by persons who will attempt to

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raise money in his name. "Some so-called 'underground evangelism' groups could take advantage of his name, and maybe raise millions of dollars, of which only a small amount would ever be used to spread the Gospel," he added. "Brother Vins is a sincere Christian, and I have tried to warn him of this possibility."

Vins, who joined the "Reform Baptists" and was named their secretary in 1965, broke away from the All-Union Council of Evangelical Christians - Baptists, because he did not believe churches should register with the Russian government. In his message here, he referred to his group as the "non-registered churches."

Vins will address the closing session of the Southern Baptist Convention in Houston on June 14.

EASTSIDE, Ore. (EP)—Myrtlewood Association in Eastside, Ore., removed Calvary Baptist Church from its fellowship following a dispute over the use and definition of the baptism and gifts of the Holy Spirit.

The action followed months of negotiations between the association's credentials committee and Eastside church.

In January, the committee charged Calvary with holding beliefs that negated God's will to serve man's faith. It said Calvary believed the baptism of the spirit was a separate experience from salvation and that it believes in faith healing in that a person must only have enough faith and they can be healed of anything.

LONDON (EP)—A magistrate here has ruled that two leaders of the Church of Scientology should be extradited to the United States to face charges involving the burglarizing of U.S. government offices.

The two leaders, Jane Kember, 41, and Morrison Budlong, 30, were among 11 Scientology officials indicted in 1978 on charges that included conspiracy to spy on U.S. agencies, breaking into government offices, stealing government documents and "bugging" meetings of agencies.

Nine of the defendants, including Mary Sue Hubbard, wife of Scientology founder Ron Hubbard, were arraigned in August 1978. The other eight who were arraigned were Scientologists from California.

PHOENIX, Ariz. (EP)—Grand Canyon College baseball players, kept home because of a rule violation, failed in their attempt to get a state court to force the school to send them to the NAIA world series.

THE BAPTIST EXAMINER

JUNE 30, 1979

PAGE SEVEN

The school, owned and operated by the Arizona Southern Baptist Convention, refused to send its top-ranked team to the tournament in Nashville after a picture appeared in local newspapers of the players celebrating their last victory by pouring champagne over their heads. Rules in the Grand Canyon student handbook prohibit the possession or use of alcoholic beverages by students.

Negative reaction to Grand Canyon's withdrawal was so threatening that school President Bill Williams lived away from his home several days as a precautionary measure. The student body presi-

(Continued on page 8, column 4)

Church Established . .

(Continued from Page Three) amount." They were added to them, about one hundred and twenty mentioned in Acts 1:15 so as to increase their number to about three thousand one hundred and twenty. A church had to be in existence already before any could be added to it. Common sense tells us that the Lord's church was in existence before Pentecost.

CHURCH DISCIPLINE

Church discipline, although little practiced today was practiced in the early churches. The first church practiced it. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17). There certainly must have been a church in existence for Jesus to instruct them to "tell it to the church." There must have been a church in existence before they could practice discipline by considering the offender as an heathen or publican.

THE GREAT COMMISSION

If the church was not in existence before Pentecost we are forced to conclude that Jesus gave the great commission of Matthew 28:18-20 to His disciples only as individuals. If that were so there would be no commission for today because those individual disciples that Jesus spoke to are dead. Supposing this to be true, we would be forced to say that Jesus lied when He gave the commission for He said, ". . . and lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:20). He would have remained with them only to their death and not to the end of the world.

It should be easy to see that Jesus gave this great commission to His disciples as an institution. That institution was His church already in existence. When the disciples passed off the scene His kind of church continued right on up until now with the sole responsibility of the great commission.

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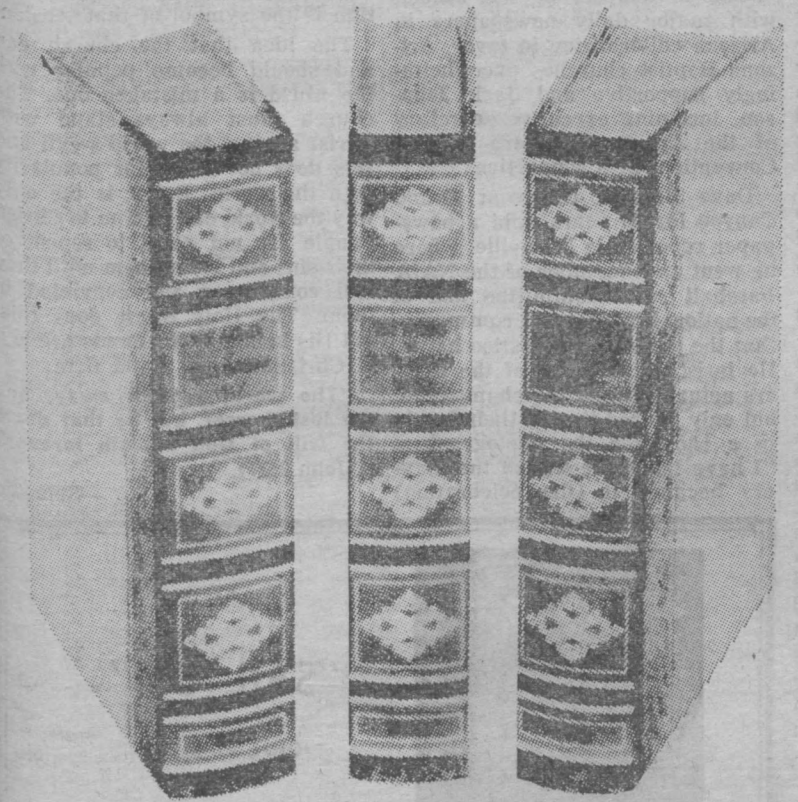
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C. I. Scofield illustrates to what length universal church men will go to discredit Jesus having started the church during His ministry. "The visible church as such is charged with no mission. The commission to evangelize the world is personal and not corporate" (Synthesis of Bible Truth by C. I. Scofield, p. 431 quoted from The Church That Jesus Built by Roy Mason).

OTHER CONSIDERATIONS

The church was built upon the foundation of apostles and prophets with Christ being the Chief Cornerstone (Eph. 2:20-21). This goes back to the earthly ministry of Christ. The church had a treasurer during the ministry of Christ (John 12:6; 13:29). Jesus was called their Shepherd (Pastor) in John 10:11. Surely all these considerations are very convincing that Jesus built His church during His earthly ministry. If they do not, please do this one thing: Produce one verse of Scripture that states He started it at a different time. This is not to produce a statement from a man that He started His church on Pentecost. Such statements from men of the universal church persuasion abound. If you search the Scriptures no such statement is found. In fact, just the opposite is true. Scripture abounds with proof of a date for the founding of Christ's church during His earthly sojourn.

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*KYHM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
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*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
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Termite Theology

(Continued from page four)

and really eat their guilt day and night. It was a marvel of the Holy Spirit's working that their hearts should "fail" and "burn" as God in sovereign, eternal preparation should tender their hearts toward the Messiah of Abraham, Isaac, and Jacob — cleansing them in a miraculous way of the dross of unbelief.

Repentance, as never before and perhaps never since, was dramatized and documented by God in the persons and the lives of the brothers of Joseph. Salvation, in truth, came, but it came at God's direction, in His time, and according to His sovereign design.

In that moment of God's eternal determination, that moment wherein His sovereignty was manifested in all of its majesty, that moment wherein His omniscience effected its eternal fruition, the tears of Joseph accomplished God's predestined purposes and His divine design. In assurance wrought on the anvil of God's grace in the midst of the holy fires of His Spirit's Presence, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). The "planting and the watering" had been done. There needed to be only that glorious climax, "But God gave the increase" (I Cor. 3:66).

And what an increase!

POWER

To the consternation of one of

earth's mightiest peoples, to the chagrin of some of earth's mightiest leaders, and to the wonder of some of earth's most populous hosts, there came out of Abraham via Jacob a leader who would mock the wonders of Egypt with God's miraculous plagues, and a freed people who would put Egypt's mighty armies to shame. This, of course, is but a foreshadowing of that day when God will consummate that prophecy, "And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be" (Gen. 15:5).

Even now, "The earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:19). Then, "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). In that hour, the faith by which Abraham came to know truth and to experience life, and by which he lived, will reflect eternally that wholeness of holiness and righteousness which he and we know in the Messiah/Christ by His grace!

Jacob had found grace in the eyes of the Lord! And through the testimony of his "favored son" — that one who inspired the reality of God in His multicolored hues in the symbolic coat of many colors — conviction, repentance, and belief swept through his family on the wings of the blessed Holy Spirit's Presence. Then, through

the fires of trial and testing, and at the hand of God's designing, the dross of unbelief fell into the irretrievable gulf of yesterday, while the wonder of faith caught-up on Heaven-sent breezes in the person of the Spirit of God pointed the way to the gore and the glory of Calvary.

(To be continued)

All Elect To Be Saved

(Continued from page six)

ous blood of Christ to teach that it was shed for some who go to Hell. Tell me, my friend, is the blood of Christ of no greater power than that of bulls and goats or of the mass of Roman Catholics. I know that those things cannot save. But I believe there is "Power in Jesus' Blood." The Arminian should never again sing that song. Neither should he sing "Jesus Paid it All." Folk should not sing what they do not believe. And the Arminian does not believe either one of the above songs. Jesus laid down His life for the sheep. And all men are not His sheep. Some are, always have been and always will be goats. Show me in the Bible where Jesus ever died for a goat. It is absolutely necessary and certain that all for whom Jesus died will be saved. I believe in the efficacious death of Christ. He came to save His people from their sins, and praise God, He did it. Yes, all the elect will be saved.

All of the elect will be saved because of the almighty, irresistible, and effective power of the Holy Spirit. Oh, the poor little holy spirit of the Arminian. He just cannot do anything unless Big Man will let him. Brother, is that blasphemy or is it not? God can and does do anything He wants to do. That is what the Bible teaches. God is not trying to do anything. He is doing according to His will in heaven and on earth. Now, I freely admit that the unsaved can resist all human power that can be brought to bear on them for salvation, and that they do resist such. But I declare to you that the unsaved man cannot resist the power of God. The elect will be willing in the day of God's Almighty power.

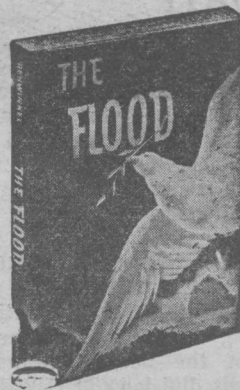
Yes, all the elect will be saved. They will be saved in spite of all hindrances of man or devil. They will be saved because of the love of God, the death of Christ, and the power of the Holy Spirit. Now this is a glorious truth and a powerful truth. This truth will cure many of the absurdities of modern day Arminian evangelists. It will cure the false teaching that if the church and saved people do not do all they can and should they will cause some to go to Hell who would have gone to Heaven. It will cure the matter of compromising truth in order to get men saved. A professed sovereign grace preacher once told me that he believed in election, but that he would compromise that doctrine in order to save a soul. Brother, that preacher did not really believe in election, he did not even know the meaning of election. Since there is an election and since all the elect will be saved, we do not need to compromise, we do not have to join union revival meetings and forget truths that bless and feed our souls. We can stand like a rock for all the truth God has taught us. And we need not fear that doing so will cause some to go to Hell who would have been saved if we had been compromisers.

This glorious truth will cure the awful sickness of games and gimmicks in so-called churches. We don't have to give prizes, swallow gold fish, feed the bellies, have children's church, etc., to get folk saved. I would think that even an Arminian would get sick of some of their tricks. We do not have to follow Jack Hyles advice of how to sneak up on the sinner and catch him by surprise by not letting him know we are about to close the sermon. We can be open and honest with the truth of God's Word. I tell you that if God's Word, if the gospel of Christ is not enough

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to get a man saved, then all the games, tricks and schemes of man will never get the job done. All the machinery of Arminian evangelism cranked up and running at full speed will not get one soul saved that is not of the elect of God.

This truth will give sanity, soberness, and Scripturalness to our evangelism. In this truth there is hope for any sinner out of Christ, and hope for success by the church and the preacher. Let us hold fast to the truth and praise God for it, and work faithfully because of it. May God bless you all.

What's Happening

(Continued from page 7)

dent, who sided with the administration's decision, was blocked in his car and threatened with injury to himself and damage to his car.

Williams said comment now has swung in support of the school, with major daily newspapers in Arizona editorializing in favor, Arizona Baptist churches overwhelmingly supportive and Jack Johnson, incoming executive secretary of the Arizona Southern Baptist Convention, also supportive.

Dave Brazell, coach at Grand Canyon for 28 years, told a newspaper reporter in Nashville, where he went as a member of the NAIA baseball rules committee and of the national tournament committee, that the punishment was too harsh. He insisted that none of the players actually drank the champagne, but only poured it over their heads in a show for the photographer. "I have taken the side of the players because it (the celebration)

was done so innocently," he said. Earlier, athletic administrator Bill Estes said the players' action "damages us as a Christian institution and hurts our witness as athletes."

TUPELO, Miss. (EP)—The National Federation for Decency has called for a boycott of Heublein, Inc. and its subsidiaries, including Kentucky Fried Chicken. Heublein is one of the largest liquor manufacturers in America. The call for the boycott was made in the citizens' group's June Newsletter which went to more than 45,000 churches, groups, and individuals.

The NFD said it called for the boycott of Kentucky Fried Chicken and all Heublein products because of Heublein's sponsorship of violence, vulgarity, immorality and profanity on television.

"Heublein is one of the filthiest advertisers on television," said Donald E. Wildmon, executive director of the NFD. Wildmon cited some of the programs which Heublein helped sponsor as being Anatomy of a Seduction, Once Is Not Enough, Carrie, A Guide For The Married Woman, Three's Company, Starsky and Hutch, Charlie's Angels, and Mother, Jugs, and Speed.

"It is ironic that Kentucky Fried Chicken provides our children with wholesome food while filling their minds with garbage," Wildmon concluded.

THE CHRISTIAN AND THE WORLD

In the Twentieth Century as in the First Century the pagan world is trying to force Christians to conform to its standards and practices. The methods used today are more subtle than the dungeon and the lion pit, but the end objective is the same. The need for courageous Christians who will stand firm for Christ is the same now as then.

In any age of true Christian living an obedient life and giving a faithful witness is a constant rebuke to those who accept the false standards and practices of the world. The genuine Christian is always a nonconformist. He stands ever against the world system as a living example of the teachings and spirit of Christ.

Always there is a tension in the world as it is and the world the way it ought to be. The true Christian is the symbol of that tension.

The idea that the church can and should become popular with the world is a mistaken one. The church must always stand with Christ against the world's evil and this does not make for popularity with the world. But it is the only way the world can be won to Christ. People are not going to repent of their sins and leave them until they feel condemned and convicted in them. The Holy Spirit does this, but His human instruments are loyal Christians who stand firm.

"The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (I John 2:17).

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