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The Baptist Examiner

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

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PREDESTINATION

RICHARD FULLER

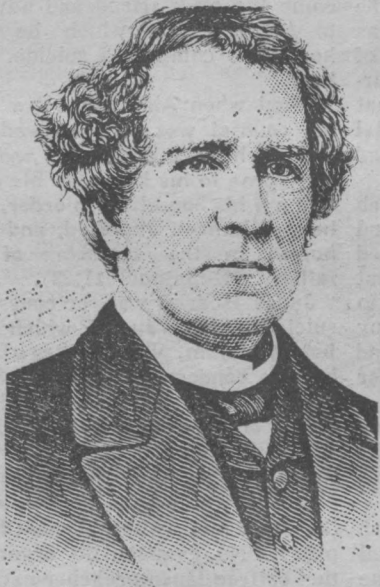
PART II

Just so in the case before us; the testimony of the interior sense is equally conclusive against all speeded denials of our freedom. Indeed, if our will and conduct are not free, they are, of course, under compulsion; and it is impossible for conscience either to approve or to condemn our actions or our motives; the deliberate murderer is no more guilty than the innocent victim of brute force, who, in spite of his protestations, is compelled to discharge a pistol into the breast of a stranger.

Whatever theological dogmas men may adopt, there are some original truths written in the very structure of our nature, and our moral responsibility is one of these primary truths.

But let us look a little more closely at this scheme of necessity, and see if it does not conduct us to issues quite as monstrous as those which have just shocked us in the opposite system. If man is not free, what then? Why, then, he is not accountable when he sins. If man be forced by necessity, it is absurd to predicate any moral quality of his actions, to call them either good or evil. If

man be compelled, it is impossible to deny that God is the author of sin—of all the sin which is perpetrated. From conclusions so profane and repulsive as these, even



RICHARD FULLER

the hyper-Calvinist and fatalist shrink back, yet they are committed inevitably to them by their creed.

This is not all. The system of the

Necessarians is condemned by the Scriptures as unequivocally as that of their opponents. The cases which I have just now cited to establish the doctrine of predestination, are equally as convincing as to man's free moral agency. For you remember that the inspired writers expressly charge the crimes upon their authors, without the slightest intimation that God's decrees have anything to do with man's guilt. In fact, they announce each of the doctrines now before us in the same sentence without any attempt to reconcile them, without seeming to be aware of any sort of contradiction between them. Recall the illustrations I submitted to you a moment since—the cases of Joseph, of Pharaoh, of Ahab, of Rehoboam, of Judas, of the crucifixion—and you will find them just as incontestable with reference to Liberty as to Necessity. They take for granted man's free agency, as well as God's sovereign and universal control.

Indeed, it is manifest that every call, every threat, every exhortation, every exhortation in the Bible supposes that man is a free agent. If he be not free, if he be the passive victim of inexorable, irresistible destiny, the Sacred Volume is

(Continued on page 5, column 3)

WHAT ABOUT THE BIZARRE CONDUCT IN THE SUPER CHURCH COUNCILS?

By G. RUSSELL EVANS
Norfolk, Virginia

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, . . . whatsoever things are of good report; . . . think on these things" (Phil. 4:8).

Tens of millions of dollars of collection plate money every year pay for some unusual and bizarre operation of the World Council (WCC) and National Council of Churches (NCC). Church supporters, whose denominations belong to these super councils, are becoming furious—and demanding more than the usual obsequious and maudlin rationalizations from the alibiers of the WCC and NCC. Changes are being demanded. Perhaps the character of these councils is best illustrated by describing a recent "adventure" by each of them.

First, the World Council's "adventure" in Rhodesia. In spite of WCC efforts to kill it, in mid 1979, we witnessed one of the great accomplishments in human relations and transitional government of the 20th century: the emerging democracy of Zimbabwe-Rhodesia; but to get the story, we have to read much between the lines! It's no credit to the World Council or to its mainline denominations, or their Bishops or Moderators, that the near-miracle of Prime Minister Abel T. Muzorewa's government came about. It was created against tremendous odds and in spite of monumental obstacles. Its survival could depend on the West. From the beginning of the upheaval in Rhodesia, church funds from the WCC supported the terrorists and the pro-communists of the so-called Patriotic Front whose leaders adamantly refused all attempts to work out an equitable solution in cooperation with Muzorewa and Prime Minister Ian Smith, but demanded "power through the barrel of a gun." Surprisingly, this Marxist-oriented Front has been supported in a political way by the U.S. and British governments whose sanctions against Rhodesia have back-fired as far as world

opinion is concerned. In fact, the sanctions have been mostly counterproductive, forcing the United States, for example, to buy chrome from the Russians who in turn bought it from the Rhodesians at greatly reduced prices.

Overwhelming evidence from respected reporters, from hundreds of victims and even from the leaders of the Front itself has already convicted the Patriotic Front of horrors against both blacks and whites on a scale never exceeded in history. Nevertheless, the Front was the choice of the WCC, of Andrew Young, U.S. Ambassador to the United Nations, and of the British and American governments. Why?

CHURCH LEADERS OPPOSE SOLUTION

Two Methodist Bishops have damned with faint praise the accomplishments of Muzorewa and former Prime Minister Ian Smith. Bishop A. James Armstrong nicks the Rhodesian solution from his comfortable office in South Dakota, calling Muzorewa "compromised" for settling for something less than an ideal constitution which still allows whites in

government. Then, Bishop Leroy Hodapp of Illinois calls the whole thing a failure and comes out with strong support for the WCC grants to the Patriotic Front. He praises the Front as the "only hope" for Zimbabwe. Even said he had talked with lots of people who liked the Front.

Then, there is Presbyterian Moderator (UPCUSA) William P. Lytle who appears to be reasoning in

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Halliman States Need For Future Growth In N.G.

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends,

Greetings to each of you. As I write this, my stay in America for this time is approximately half over. It hardly seems that I have been home for almost two months, but time waits for no man.



FRED T. HALLIMAN

I do not have an exact date set to go back to the mission field, but it will be somewhere around September first. One thing that I have been waiting on about setting a date to go back is, that starting about the first of July, New Guinea

will have an airline starting flights direct to Hawaii and back and this should be a little cheaper for me to go that way and quite a bit quicker, as it will eliminate my going by Australia or Hong Kong.

Beloved, as I write this my heart is exceedingly heavy in regards to the future of the New Guinea mission work. I am well into my twentieth year as a missionary in Papua, New Guinea and I cannot recall anytime when the future has looked quite so dark financially as right now.

Since being home this time, I have talked this over both with my pastor and church and none of us have been able to come up with any worthwhile suggestions as yet which would solve our problem. To be sure, the answer does not lie within the means of Calvary Baptist Church. First of all, we are a small church numerically and secondly, our church is already having real problems keeping THE BAPTIST EXAMINER in the mails and unless we get some help with the paper we will be forced to cut back on its publication.

Last year was the first year since being on the mission field, that I can remember, that we have actually lost ground insofar as offerings were concerned over the previous year. Until last year, we have been able to either hold our own or, in most cases, we would

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MISSING GOD'S BEST

ARTHUR W. PINK
(1886 - 1952)

There are many real Christians who live more under God's frowns than His smiles, who experience more of His chastening rod than His special favours, who

ciples of His righteous government. If we be refractory, He will visit our iniquity with stripes (Ps. 89:32). If we follow a course of self-will and self-pleasing, then we shall be made to discover "the way of transgressors is hard" (Prov. 13:15).

What has just been pointed out is neither "strange doctrine" nor "legalistic" teaching. Almost a century ago the editors of "The Gospel Standard" in their "Address to the Reader" said: "We cannot, except to our own cost, set aside Scripture precepts, and Scripture practice because our corrupt nature withstands them. God's ways may not please our carnal mind, but He will not alter them for that reason. If we walk contrary to Him He will walk contrary to us, and if we are disobedient we shall reap its bitter fruits. If sin be at one end of the chain, sorrow will surely be at the other. If we sow to the flesh, we shall most certainly of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting." Note well those words, "we cannot, except to our own cost, set aside Scripture precepts and Scripture practice" and that "cost" is missing God's best for us. But let us appeal again to His own Word.

In our last we quoted that blessed, yet conditional promise, "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of those whose heart is perfect toward Him." But let us note how solemnly the same verse ends: "Herein thou hast done foolishly: therefore from henceforth thou shalt have wars" (II Chron. 16:9). Poor Asa's heart had not been "perfect toward the Lord," and therefore he missed His best. That Asa was a pious man is clear from II Chronicles 14:2, where we are told that he "did that which was good and right in the eyes of the Lord his God." Alas, like many another whose early life promised well, it expired amid the shadows. And wherein was it that he failed so lamentably in the instance referred to above? II Chronicles 16:1-8 tells us: it was because at a crisis he turned unto the arm of flesh, instead of relying upon the Lord his God—with which should be compared the final reference to him: "yet in his disease he sought not to the Lord but to the physicians" (v. 12).

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The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE BIBLE AUTHORITY FOR BAPTISM

(Preached on the Independent Baptist Hour June 24, 1979).

"The baptism of John, whence was it? from heaven or of men?" (Matt. 21:25).

The answer to this question proposed by Christ to His enemies has a definite answer. John baptized with the authority of Heaven behind him. He was "a man sent from God" (John 1:6). When John made reference to God the Father he said: "He that sent me to baptize in water" (John 1:33). Nevertheless, there is a suggestion in the question of Christ that there

exists two kinds of baptisms: one administered by the authority of men and another administered by the authority of Heaven.

Since our Saviour taught there are two kinds of baptism, it becomes us to make sure that when we are baptized that we have it performed upon us by a God-sent administrator. Yet many today look upon baptism as a non-essential, or something to be performed by anybody. At least a few restrict the authority to baptize to a local church. But who is right in their contention? Can anybody

baptize? or should baptism be performed by the authority of a local church?

As always, the best way to find the answer to any question is to look into the Bible. The Holy Book is to be the sole authority in all matters of faith and practice. No practice in religion can be valid unless it is authorized by the New Testament. If the New Testament is entirely silent on the subject of the authority in baptism, then any person may baptize. Yea, a man may baptize himself. If, on the

(Continued on page 2, column 1)

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THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

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BRIEF NOTES

The Grace Baptist Church of Birmingham, Ala., and Pastor E. D. Strickland will have special services July 27-29. The editor will be the speaker. The church invites all within driving distance to attend these services.

Beginning August 5, 1979, the Independent Baptist Hour will be heard in England, Scotland, Ireland, France, Belgium, Holland, and other European countries. Our program will be broadcast on Radio Caroline a 50,000 watt station. It is 319 metres (962 KHZ). It will be heard on Monday evening at 6:30-7:00 English time. Three Baptist churches will pay for this time, allowing the gospel to go out to a possible audience of 20,000,000 people. We thank God and His churches for granting us this great opportunity.

The First Baptist Church of Nappanee, Ind., and Pastor Ralph Hawkins have opened a new mission work in the Ripley, W. Va. area. All interested parties should contact Elder Daniel W. Stepp, Rt. 1, Box 270, Given, W. Va. 25245. Bro. Stepp will be working with the mission.

For more information about the work you may contact First Baptist Church, P.O. Box 13, Nappanee, Ind. 46550, or phone Bro. Stepp, 304/372-5708.

Authority . . . Baptism

(Continued from Page One)
contrary, the New Testament restricts baptism to a Divinely appointed agent, then no other agent has any authority to baptize anybody.

JOHN'S BAPTISM

As we have already seen, John baptized people by the authority of Heaven. The expression, "He that sent me," means that God Himself spoke to John in the wilderness and gave him his commission to baptize. If any believer can baptize why did God need to give John authority to baptize? Was a special commission needed if anyone could baptize? To assume such is to assume that God sent John on

a fool's errand.

Even the Pharisees understood that they must receive the ordinance from John, and that it was not lawful to administer it to themselves, for they went to John to receive baptism (Matt. 3:7). Christ accused those not being "baptized with the baptism of John" with rejecting the counsel of God, "being not baptized of HIM" (Luke 7:29-30). Why did the Saviour stress their need of being baptized of John, if any believer could baptize? Such Scriptures prove that apart from Divine authority there can be only bogus baptism—a baptism of men.

THE BAPTISM OF CHRIST

Submitting to baptism at the hands of a man with Heaven's authority, Jesus said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matt. 3:15). This statement from the lips of our Saviour indicates that His baptism was designed to be a model baptism to all His followers.

Jesus Christ walked sixty miles from Nazareth of Galilee to the Jordan River for the expressed purpose of receiving proper baptism from a God-sent man. Matthew relates: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matt. 3:13). Observe the words "to be baptized of him." He walked this great distance past many streams, pools, and baths to obtain true baptism. Christ did this to teach us an important lesson. John at that time was the only one in all the world who had the authority of Heaven to administer baptism.

If the authority of baptism is unimportant as some teach, then Jesus Christ was a fool to walk so far for nothing. He could have gone to any believer in Galilee and received baptism. But Jesus did not look upon the administrator of baptism as an unimportant matter. Anybody's immersion was not satisfactory to Him. He did not regard just any dipping as baptism. He would have nothing less than baptism administered by Heaven's authority.

THE DISCIPLES OF CHRIST

Jesus gave His baptized apostles authority to baptize during His personal ministry on earth. These baptized by the special authority of Christ: "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).

These apostles baptized by the orders of Christ those who were made disciples by Him. They did not baptize because any person might lawfully do this, but because Christ had given them special authority to do this. If the inspired apostles of Christ did not act without the authority of Christ in baptism, where do we find Scripture to go and do otherwise? No person has any scriptural warrant to baptize without the authority of Christ behind him.

THE CHURCH GIVEN AUTHORITY

Before Jesus Christ ascended to Heaven He gave His church an age-lasting commission to make disciples, to baptize, and to indoctrinate these baptized disciples. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

Nearly all scholars agree that the word "power" in verse 18 would have been better translated by the word "authority." The Father had given all authority to Christ, but in the commission Christ authorized His church to baptize. During His ministry they had baptized by His directions. Now that He was leaving them He is charging the church to act for Him.

I believe that in the commission of Matthew 28:19-20 Christ spoke to the church as an institution for three reasons. First, while the commission was especially addressed to the eleven apostles, it would seem from I Corinthians

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



WILL A CHRISTIAN WHO COMMITS SUICIDE GO TO HEAVEN?

"For the time would fail me to tell of Gideon, and of Barak, and of Samson" (Hebrews 11:31).

Recently our good friend and brother, Elder C. C. Smith, pastor of the Fourth Street Missionary Baptist Church of Ironton, Ohio, came to the end of life's way. The coroner's verdict was that he committed suicide. Although I was deeply shocked over the story of his death I was not one bit surprised in view of what I know that he had suffered and the mental anguish through which he had passed for the last five years.

Naturally there has been much comment relative to his death and many questions have been asked as to his salvation. I believe that a preacher ought to be ready to give a scriptural answer at any time concerning any matter. "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15). With the thought of this

Scripture in mind, I therefore attempt to answer this question in the light of God's Word.

There are six cases of suicide in the Bible. Ahithophel who had been a faithful servant to David, was one of those who rose in rebellion against David. On failing to become the close friend and adviser to Absalom for which he had hoped, he committed suicide. Listen:

"And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself and died, and was buried in the sepulchre of his father" (II Samuel 17:23).

Judas Iscariot was, of course, a suicide. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the in-

nocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matt. 27:3-5).

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst assunder in the midst, and all his bowels gushed out" (Acts 1:18).

These verses taken together would indicate that Judas hanged himself, and possibly by the breaking of a rope, or in some manner, he fell so that his body was burst open as a result of the fall.

King Saul of the Old Testament was also a suicide. He had been mortally wounded in battle at Mt. Gilboa and fearful lest he suffer abuse in the hands of the Philistines, he took his own life with his sword.

"Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest

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15:6 the greater part of the church was there on the mountain as well as the eleven apostles. Thus the words were spoken to the church officials (I Cor. 12:28; Eph. 4:11) and numerous other members of the church He had founded.

Second, this commission was not merely given to these apostles as individual believers. If the authority was committed to them alone, then we have no authority to baptize today as these eleven individuals are now dead. The authority to baptize must have been given to the church as an institution because the baptizing was to be performed until the end of the age. Only the church has existed in all ages since the time of Christ. The authority to baptize was given to the Jerusalem church as the representative of all like local churches.

Third, I notice that Christ promised to be with those who had authority to baptize until the end of the age. This could not be merely the individuals present when Christ spoke, for they would not live and baptize until the end of the age. Hence I maintain the authority to baptize was given to the church as an institution which would continue the work of making disciples, baptizing, and teaching until the return of Christ.

Jesus Christ gave the commission to baptize to His church. No person has the authority to baptize unless he belongs to the church which Jesus Christ founded. Since the institution of Christ is to exist until the end of the age to baptize, all other organizations are prohibited from doing so. The authority to baptize resides today in

the exact place where Jesus Christ put it. No evangelistic organization or free lance preacher can arrogate this authority to themselves.

To assert as anti-Landmark Baptists do that the authority of baptism rests solely in the Word of God is erroneous. This is strange language indeed, for the paper and the ink in the Bible cannot baptize anybody now, nor has it ever done so in the past. In Matthew 28:18-20 Christ did not place the authority to baptize in the Bible. He placed it in the hands of His church which He founded during His personal ministry on earth. If the authority to baptize is in the Bible, then every person who carries a Bible can baptize. This would mean a woman or child who carries a Bible can baptize a man. This would mean that every false prophet in the world who carries a Bible could administer "Bible" baptism. Liberal Baptists are welcome to such unscriptural ideas. We Landmarkers want neither part nor lot in such matters.

BAPTISM AT PENTECOST

On the first Pentecost after the resurrection of Christ we see 3,000 made disciples. After Peter made them disciples he enjoined baptism upon them (Acts 2:38). These baptized disciples were added to the church (Acts 2:41,47). This was done by the sanction of those who were commissioned by Christ to baptize in Matthew 28:19-20. The 120 who were already a part of the Jerusalem church concurred in these additions to the church. Those who teach otherwise must produce evidence that the 120 opposed the baptism of the 3,000. Until they bring such impossible in-

formation forth, they must concede that the church in "corporate capacity" favored their baptism and church membership.

In Acts chapter 2 we have a case where the church concurred with the baptism of those made disciples. The charge made by liberal Baptists that there is not a single case where the church approved of the baptism of candidates is false. Here is a notable exception to their teaching.

OTHER BAPTISMS IN ACTS

Liberal Baptists charge that the other examples in Acts do not present the administrator as acting directly with authority of a particular church. They assert that except for Acts 2 there was no church at or near the place of the baptisms which took place. They do not tell you that there is no information to indicate that the churches these missionaries were from opposed their actions.

Liberals ignore the fact that most of the baptisms administered in Acts were on missionary grounds. These missionaries in the Book of Acts were under the general authority and sanction of the church which sent them forth to do missionary work, just as our missionaries are at the present time under similar circumstances. Under the missionary circumstances of the Book of Acts the missionary was obligated to act somewhat on his own responsibility, or under the general sanction of his church. When a sufficient number of persons were made disciples and baptized a church was organized. Then the case would be altered. The missionary would move on and the new church would take care of all future baptizing.

In Acts 8 we see Philip, an evangelist of the church at Jerusalem (Acts 21:7), baptizing the disciples he made in Samaria (Acts 8:12-13). There is nothing to indicate that Philip acted contrary to the wishes of his home church, but much to the contrary. His home church sent Peter and John to Samaria to express their approval of Philip preaching and baptizing (Acts 8:14-17).

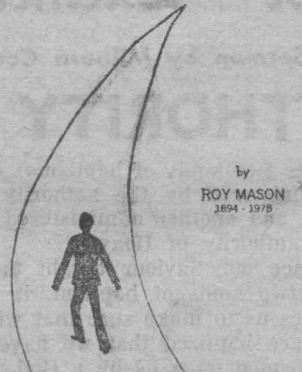
In Acts 8:26-40 Philip is seen making a disciple of the Ethiopian eunuch. Philip baptized the eunuch upon his confession of faith in Christ.

Questions for liberal Baptists: Why was Philip directed by the Lord to leave a revival meeting in order to baptize a man in the desert? If just anyone can baptize why did not those traveling with this important political figure baptize him? This would have saved Philip a long journey. Why is it dis-

(Continued on page 8, column 1)

AFTER CONVERSION -

WHAT?



by
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Christian . . . Suicide

(Continued from Page Two)

These uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it" (I Samuel 31:4).

Saul's armourbearer likewise was a suicide for when he saw that Saul was dead he took his own life, thus dying with King Saul.

"And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him" (I Samuel 31:5).

Zimri, who was one of the kings of Israel, ended his life by burning himself to death.

"And it came to pass, when Zimri saw that the city was taken that he went into the palace of the king's house, and burnt the king's house over him with fire, and died" (I Kings 16:18).

The sixth suicide of the Bible is that of Samson. "And Samson said, let me die with the Philistines. And he bowed himself with all his might, and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life" (Judges 16:3).

There is no question but that Samson was a saved man. He was the thirteenth judge over Israel. Our text indicates that he was saved for he is mentioned as one of the heroes of faith in God's great chapter of faith — the 11th chapter of Hebrews—God's Westminster Abbey of the faithful. I cannot believe that Samson would be thus spoken of if he had died unsaved, for it would be highly incongruous that God would place his name in this chapter along with the many others who were saved if he himself had not died in the Lord.

When Samson was saved, he was just like all others in that he possessed two natures.

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good which I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." (Romans 7:18-21).

God tells each of us exactly how we are to deal with these two natures. He says that we are to "starve the old nature. Listen:

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14).

He also tells us that we are to "feed the new nature. Listen: "Wherefore laying aside all malice, and all guile, hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:1,2).

Samson, just like many who lived before him and since his day, reversed the order in that he failed to feed the new nature but continually starved it, and at the same time, fed his old nature. If you will read the book of Judges, you will find this to be decidedly true.

By feeding his old nature, he had many experiences which brought one difficulty after another into his life. His final experience was with Delilah whereby his hair, which was a sign of his separation to God, was shaved off, and accordingly Sampson himself became weak as any other individual, thus falling into the hands of his enemies, the Philistines.

It is a pathetic story as to how they took this erstwhile physical giant — Israel's champion, and gouged out his eyes. Notice his blindness; hear his chains clank, and observe his servitude to the Philistines and you have thereby the end picture of sin. Yet the Word of God tells us that though he was thus abused by the Philistines, that his hair began to grow so that eventually his strength came back to him little by little.

One day the Philistines brought him out that this old blind judge of Israel might amuse them. Then it was that he leaned against the pillars of the house and prayed for vengeance upon the Philistines.

"And Samson called unto the Lord and said, O Lord God, remember me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes" (Judges 16:28).

It would thus appear that Samson certainly took revenge in his own hands and that he failed to believe the Scripture which says: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans 12:19-21).

Thus Samson became a suicide and died with a spirit of revenge predominating in his death. However, in spite of all this, Hebrews 11:2, our text indicates that he was saved.

II

All of which leads me to declare that there is nothing that can take a child of God out of God's hand. When one is once saved, and has thereby become a child of God, there is nothing that can take that individual away from the Father, not even death at his own hands. That is true for several reasons.

First of all, every saved person is kept by the power of God. There are a number of Scriptures which indicate that this is so. Listen:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

"Who are kept by the power of God through faith unto salvation



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For July 29, 1979

II Peter 2:18-22.

Intro.: As we continue this study on the infiltration and the influence of false prophets, along with the principles and practices of mere professors, we can see the need for the admonition in Chapter One, "to make your calling and election sure." We also see the need to be Berean Baptist by searching the Scriptures daily if these things are true by trying the spirits (Acts 17:11; I John 4:1).

VERSE 18

"For when they speak great swelling words of vanity." How many vain philosophers are in the preaching ranks who have the capacity to sway the crowds with beautiful fluffy words, which, like the clouds without water, are empty and valueless. They bring forth mere professions and empty decisions and thereby raise a garden of artificial flowers which have no life and only outward fruit (Col. 2:8). They are the fore-runners of false religions and the many sects which are so predominant today. Jim Jones is only one example.

"They allure through the lusts of the flesh." The bait the false prophet uses is so scented and delectable that it is hard to resist. It is ready to be revealed in the last time" (I Peter 1:15).

"For that which cause I also suffer these things: nevertheless I am not ashamed: for I know who I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Concerning all these verses may it be remembered that none of us are able to keep ourselves. If I had a thousand dollars in my pocket, I would be unsafe in walking around on the streets of this or any other town. Not having the ability to keep this money myself, it would be the point of prudence and wisdom for me to go to the bank and place it there on deposit where the banker has the ability to keep it. The same is true spiritually. I have not the ability to keep myself in God's sight. If my spiritual preservation depended upon me, then undoubtedly I must spend my eternity in hell. The same is true of each of Adam's descendants. None of us are able to keep ourselves. Hence, we commit ourselves into the hands of the Lord Jesus Christ. Paul said he had made such a committal. That committal was made on the day he was saved. In like measure, the day that I was saved, I thereby committed myself to Him and I have the assurance that I am kept now by the power of God. The fact that any of us go to heaven when we die is nothing to our credit nor praise, for all glory belongs to Him Who has saved us and kept us saved through His own power.

In the second place, there is nothing that can take one out of the hand of God since each of the redeemed is a new creation. Listen: "Therefore, if any man be in Christ, he is a new creation, old things are passed away; behold, all things are become new" (II Cor. 5:17).

It is utterly impossible for that which has been created to be uncreated. Go back to the first chapter of Genesis and you can observe that in six successive days God had created the various and varied forms of life. When these had been created, nothing could uncreate them. In fact, there is an axiomatic law of life that whatever God does, He does it forever. "I know that, whatsoever God doeth, it shall be forever" (Eccl. 3:14).

Thus since the Scriptures declare that each redeemed person is a new creation and since that which has been created cannot be uncreated (Continued on page 4, column 3)

signed to excite and to attract the base desires of the fallen nature of man. Therefore "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world" (I John 2:6). We see this tactic being used even in many so called sound churches in order to hold their crowds and keep their "converts!"

"Through much wantonness." Shameless conduct brought about by the charming influence of the great swelling words of the false prophets.

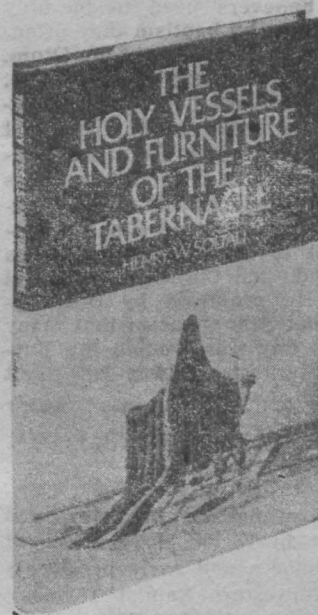
"Those that were clean escaped from them who live in error." Peter, in Chapter One and Verse Four, talks of those who, "having escaped the corruption that is in the world through lust" because of being partakers of the divine nature. Here, he refers to some who have escaped a little or for a little while those who live in error or open rebellion, either spiritually or morally. The plight of the wild man of the Gaderenes, at least outwardly, was worse than the young man who was practicing outward morality (Mark 5:1-5; 10:20). However both were equally lost. It is possible for a true child of God to be enticed, like David, but never to be "cast out" (John 6:37), but they will be chastened (Heb. 12:6-10).

VERSE 19

"While they promise them liberty." Their promises are contrary to the "exceeding great and precious promises" of God in Chapter One and Verse Four, for they cannot make good the promises. Look at the vast amount of young people who think they have liberty and freedom, when in reality, they are slaves to drugs and to sin.

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"They themselves are the servants of corruption." We have the blind leading the blind and they both fall into the ditch. We have a prisoner in the Devil's "sweat shop" promising to free his fellow prisoners. All they do is make them twofold more a child of the Devil than themselves (Matt. 23:15).

"For of whom a man is overcome, of the same is he brought in bondage." They are taken captive of the Devil at his own will (II Tim. 2:26). Therefore, before salvation, we all walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. The only way to be delivered from this is by the redeeming and regenerating power of God (Col. 1:13; I Pet. 2:9).

VERSE 20

"For if after they have escaped the pollutions of the world." Judas Iscariot is a classic example of this and of course, he was never truly saved. There was no outward reason to believe him to be a mere professor, and yet, Jesus said, "One of you is a devil" (John 6:70,71). The Pharisees made "clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matt. 23:25).

"Through the knowledge of the Lord and Saviour Jesus Christ." They knew Christ, but not in a saving experience. It is possible to know the facts concerning Christ without knowing Him. This knowledge can and many times does keep people out of the gutter of sin.

"They are again entangled therein, and overcome." Not merely tripped up or temporarily hindered, but enslaved. Sometimes you hear people who have quit drinking or taking dope and they count this as being saved, and then later they are enslaved in sin worse than ever. Instead of overcoming the world, they are overcome (I John 5:4; 4:4). This is how many people confuse the matter of losing one's salvation. They misinterpret the initial experience, when a man or a person was not saved to begin with.

"The latter end is worse with them than the beginning." Study Matthew 12:43-45.

VERSE 21

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." To be acquainted with and associated with the Word of God and the works of God brings greater judgment on those who are found thus and turn from it (Matt. 11:21-24).

VERSE 22

"But it is happened unto them according to the true proverb." Their experience has already been prophesied (Prov. 26:11). God never makes a mistake in relation to human nature.

"The dog is turned to his own vomit again." God refers to His elect as "sheep" and to the reprobates as "dogs." The nature of the sheep and of the dog therefore are contrary.

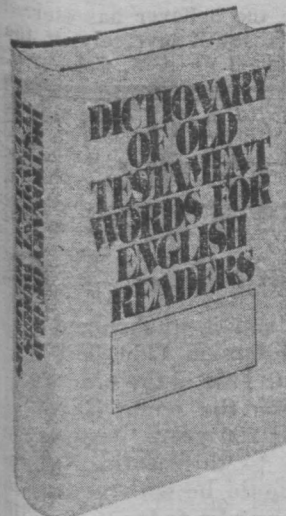
"And the sow that was washed to her wallowing in the mire." It doesn't matter what you do to a hog, its nature is to wallow in the mire. However again, this is contrasted to the sheep. He may fall into the mud, but he doesn't enjoy it or wallow in it.

Conclusion: These verses, therefore, instead of teaching falling from grace or being lost again after true salvation, teach the exact opposite.

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"Would you please explain why Christ was baptized." — Barton, MI

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South Shore, Ky.



Actually Christ Himself explained why at the time that He was baptized. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness..." (Matt. 3:15). When He said it becomes us to fulfill all righteousness, He made it clear that baptism is an act of obedience. Christ was obedient in all things, and so He was obedient in respect to baptism. Anyone who is saved ought to be sure that he has been scripturally baptized if he wants to be obedient to the Lord.

Of course, there is more than just that in respect to the Lord and baptism. For instance, God sent John for the purpose of starting baptism, preparing the way for the Lord, and providing material for the church. Christ showed respect for God's authority in going to John for baptism, just as we should show respect by going to His church for authority. Christ observed the proper order by getting proper authority before He started His church. He did not officially begin His ministry until He was baptized.

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Since our Lord's church was to be a Baptist Church, and since John the Baptist was sent from God (John 1:6) for the purpose of preparing the material out of which He was to build that church (Luke 1:17), and since He was to be the head of that church (Eph. 1:22; 4:15 and Col. 1:18), it was necessary that He become a Baptist. This He did by His being baptized by a God-sent Baptist preacher (Matt. 3:1; 13:16).

Then He says in John 10:27, "My sheep hear My voice, and I know them, and they follow Me." And we are told in Matthew 3:16 that He "went up straightway out of the water." It goes without saying that before He could come up

straightway out of the water, He had to go down into the water. And in order for His sheep to follow Him they must go down into the water just as He did. To pat a few drops of water on a person's head and call it baptism is just as ridiculous as the preacher's little boy burying the dead cat by sprinkling a little sand on its head. His father said, "I told you to bury that cat." The little boy said, "Dad, that's the way you bury people when you baptize them."

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The baptism of Christ is an irrefutable argument against baptismal regeneration, for surely He had no sins for the waters of baptism to wash away. Jesus prayed often, but He never prayed, "Father, forgive Me."

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him" (Matt. 3:13-15). Christ was baptized to show prophetically and symbolically His death, burial, and resurrection. Which in reality fulfilled all the requirements of the infinitely holy God in bringing forth righteousness acceptable to Him.

Christ's baptism was a picture of the work He was to perform in behalf of those given to Him by the Father, the believer's baptism is a picture of that accomplished work. In being baptized Christ said, I will be obedient unto death. "he humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

All believers need to be fully aware that by baptism they promise to walk in newness of life (Rom. 6:4). Not mere negative obedience, but positive obedience is the testimony of believers baptism. Not only the abstaining from the former evil, but fruit of righteousness is to be produced which unmistakably bespeaks a new life. It is important to know why Christ was baptized, and Christ never forgot what He promised by His baptism, but it is apparent that many in this day who trouble the Baptist waters straightway lose sight

of what they promised by being baptized. May God help us to remember our word as well as His.

Christian . . . Suicide

(Continued from Page Three)
created, then it logically follows that there is nothing that can take a believing child of God out of the hand of his Heavenly Father.

In the third place, there is nothing that can take a saved person out of the hand of God since believers are sealed unto the day of redemption. Listen: "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. 1:22).

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

The day of redemption concerning which Paul speaks, is the time of Christ's return. Thank God, He is coming back, and when He comes He is going to redeem the body just the same as He has already redeemed the soul. That day of redemption is at the hour of His return. Listen:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan

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within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23).

Thus these Scriptures would indicate that we are sealed and safe until Jesus comes again. I have a very definite conviction that if He can keep us until He returns, or, in other words, if He keeps us as long as we carry about this old tenement of flesh that certainly He will be able to keep us after He returns when this house of clay is no more and when we have a body that is perfectly redeemed just as the soul is already redeemed.

We might suppose an object sealed inside a keg and that keg in turn sealed inside a barrel, and that barrel sealed inside a hoghead. Now in order to get into that object that it might be destroyed, it would be necessary first of all to break the seal on the hoghead and thus destroy it, and to likewise break the seal and destroy the barrel and the keg. Since every believer is sealed by God, then it would be necessary for the Devil to destroy the power of the triune God—Father, Son, and Holy Spirit in order to take us out of the hands of our Heavenly Father. How we thus rejoice that we are sealed and kept saved and safe through the power of this triune God.

In the fourth place, the covenant

which God makes between Himself and the righteous guarantees their security. Listen:

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Heb. 3:24).

What a marvelous verse this is. What a wonderful promise in that He declares that He won't turn away from us and won't permit us to turn away from Him.

I was preaching several years ago in the new Car Shops in Russell and at the conclusion of my message, a man asked, "Don't you think a fellow could crawl off the Rock of Ages if he wanted to?" My answer then, even on the spur of the moment, is the same as I would make now ten years later, after thinking much of this question. I said, "Did you ever see a man who was big enough fool to want to crawl off the Rock of Ages?" However, beloved, suppose that such a person could be found who, though he was saved, wanted to damn his soul in Hell. Imagine such a perverted individual, who, after knowing that he was going to Heaven determined that he wanted to go to Hell. Could such a person succeed in his desires? Though that individual might live a life of the vilest and grossest of sins and ungodliness, though he might bring disgrace to himself, his family, and his friends, still that individual could not take himself out of the hand of God and would not be able to "crawl off the Rock of Ages."

There is a type of life insurance that is known as "noncancelable." That is when a person gets one of those policies the company cannot cancel under any consideration, regardless of what the physical condition of the man may become. Well, we have in our Saviour something better than that, for our salvation is "non-cancelable" both from the standpoint of God and man. This covenant then whereby God promises that He won't turn away from us and that He won't permit us to turn away from Him, secures us eternally.

In the fifth place, we have Christ's own statement which He is to make at the judgment bar of God to each of the unsaved, which proves that saved folk cannot lose their salvation. Listen:

"Many will say to me in that day, Lord, Lord, have ye not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23).

What a fearful day it is which Jesus describes when He declares to unsaved preachers, personal workers, and even those who have religiously done "church work" that He never knew them. There could be nothing more pathetic than to see this crowd who have been deceived and deluded as He says to them, "Depart from me ye that work iniquity." You will notice that at the judgment He is going to say to the unsaved, "I never knew you." However, Christ does know every believer. He assures us of this. Listen: "My sheep hear my voice, and I know them, and they follow me." (John 10:27).

Suppose then that some one were saved and later was lost and that individual were to come to the judgment and hear Christ say, "I never knew you," yet once upon a

time that one had been saved. Don't you see, beloved, that if one could be saved and then lost, the Lord Jesus Himself would be proven a liar at the judgment. In the light of His character, since He is Truth itself, then we can be assured that when one is once saved, that there is nothing that can take that individual out of the hand of God.

In the sixth place, when one is saved, he can never be unsaved because he already possesses eternal life. There is no truth more prominently taught in the Bible than the truth of eternal salvation.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24).

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

"Verily, verily, I say unto you, he that believeth on me hath everlasting life" (John 6:47).

I remember some years ago talking with a preacher of another persuasion and he declared that he believed in eternal life, that is, he believed that when we get into eternity we would then have eternal life. I cited to him the words of Jesus in His high priestly intercessory prayer: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Jesus declares that life eternal is the knowledge of Himself as Saviour. Then just as soon as a believer comes to know Jesus Christ, he has eternal life abiding within him. We don't have to wait until we die nor until we get to heaven. Just knowing Jesus now is enjoying eternal and everlasting salvation.

This word "salvation" is a most unusually interesting word. In Matthew 25:46 "everlasting" describes the punishment of the wicked. "And these shall go away into everlasting punishment."

In Romans 16:26 it describes the character of God's existence. "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

In II Timothy 2:10 it describes the duration of Christ in glory. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

In II Peter 1:11 it describes the duration of Christ's kingdom. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

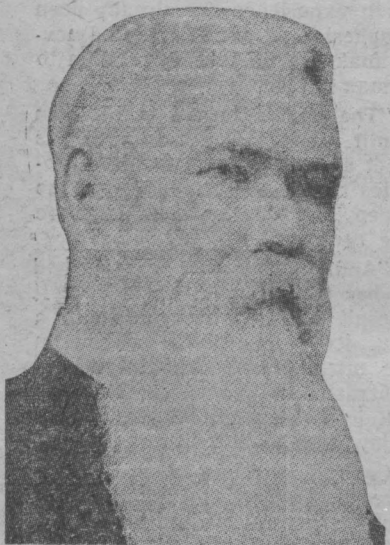
Now notice, beloved, that the same word which describes the punishment of the wicked, the character of God's existence, the duration of Christ in glory, and the duration of Christ's kingdom, is the identical word which is used to describe the life that is ours when we come to trust Jesus Christ as a Saviour.

Then, beloved, just as long as the wicked are punished, as long as God exists, as long as Christ's glory continues, and as long as His kingdom lasts — then that is how long the believer has eternal life. Or to say it inversely, if the

(Continued on p. 5, Col. 1)

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Christian . . . Suicide

(Continued from page four)

punishment of the wicked could have an end, and if God Himself should come to an end, and if Christ's glory and His kingdom should have an end, then and then only could the believer perish. In view of this fact then how we praise Him for this blessed truth that whenever a believer is saved he actually and definitely possesses eternal life.

In view of these great truths that when one is saved he is saved forever, then may we briefly notice the sin of suicide.

It is a sin in that it indicates a definite lack of faith. There is no question but that anyone who is mentally sound who commits suicide has done so because of a definite lack of truth and faith. Anything that evidences such a lack is a sin. Listen:

"For whatsoever is not of faith is sin." (Romans 14:23).

Then it is a sin in that it is presuming on God, for it actually presumes that the individual knows more than God Himself. Suppose I hire a man to work for me and he keeps wishing for quitting time. All day long he keeps saying, "I wish the day were over; I wish quitting time would soon come." Such a man would not be a desirable employee. Certainly he would not bring much happiness to his employer. Well, the same is true in our relationship to God. Doubtless there isn't a person living but when at some time he wished to die. Yet even that wish was wrong, for it is presuming that you know more than your Heavenly Father.

This sin of suicide certainly affects one's position in glory. In fact, there is no sin that one can commit but what it affects his position in heaven. It does not change his relationship, for he is still God's child, but it does make a difference as to the rewards which will be his.

The Word of God makes it clear that we are to be rewarded for what we do after we are saved. "And every man shall receive his own reward according to his own labour" (I Cor. 3:8).

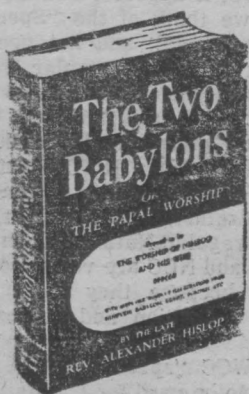
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be the same. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (I Cor. 15:41).

Some folk will even be saved without any rewards. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:14, 15).

The Word of God indicates that even after one has been saved and has laid up a reward that that reward might even be taken away as a result of sin. "Let no man beguile you of your reward" (Col. 2:18).

"Look to yourselves, that we lose none of those things which we have wrought, but that we receive a full reward" (II John 1:8).

Every sin has its consequences. A child of God cannot sin without these consequences becoming a reality. When he sins he loses his fellowship (not his relationship), with his Father. He loses the joy of his God-given salvation. He stands subject to chastisement from the hand of God. His physical life is actually in danger. While all this is true, it is also a fact that sin does affect one's position in glory, and especially is that true of the sin of suicide.

IV

In spite of the fact that suicide is a sin, yet there is a hope shining through. In the case of our brother, there is no question but what he was a saved man. He had been ill, mentally disturbed, and greatly deranged for the past five years or better.

However, in all, we have this assurance that God knows. "Known unto God are all his works from the beginning of the world" (Acts 15:18).

In fact, the death of each of us comes in God's appointed time. "To every thing there is a season, and time to every purpose under the heaven: A time to be born, and a time to die" (Eccl. 3:1,2).

In reality, God knows the time and the manner of the death of each of us. "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God" (John 21:18, 19). In this instance, Jesus foretold the time of Peter's death—"when thou shalt be old." He also foretold the manner of his death—that of crucifixion—"thou shalt stretch forth thine hands." I am sure Jesus knew the time and manner of Simon Peter's death. Then it is an evident fact that He knows the time and manner of the death of each of us. What a comforting blessed hope this is! What a wonderful assurance it brings to us!

"God moves in mysterious ways His wonders to perform; He plants His footsteps in the sea, And rides upon the storm. Deep in unfathomable mines Of everlasting skill, He treasures up His bright designs, And works His sov'reign will. Ye fearful saints, fresh courage take;

The clouds ye so much dread Are big with mercy, and shall break In blessings on your head. Judge not the Lord by feeble sense, But trust Him for His grace; Behind a frowning providence He hides a smiling face. His purpose will ripen fast, Unfolding every hour; The bud may have a bitter taste, But sweet will be the flow'r. Blind unbelief is sure to err, And scan His works in vain; God is His own interpreter, And He will make it plain."

Just one question remains in closing. Do you have eternal life? If not, may God help you now to lay hold on that life through the Lord Jesus Christ. It isn't by a church ordinance nor through anything that the sinner does, nor by the work of the preacher that one

is saved. We rejoice that we have a present and an eternal salvation wrought out by the Lord Jesus Christ. May you believe Him, receive Him, and be saved.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Predestination

(Continued from page one)

a compilation of glaring inconsistencies—of sheer, downright falsehood and mockery. If a fixed fate has foredoomed men as mere machines, how can God utter those tender complaints of their conduct with which the Scriptures abound? If His decrees compel men, how can He so earnestly admonish and beseech them to repent and turn from their evil ways? If men are forced by God's preordination, how can He utter that assurance, "As I live, I desire not the death of the sinner, but that he turn and live?" How could Jesus affirm that, if the mighty works done in Chorazin "had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes," and that if the mighty works done in Capernaum "had been done in Sodom, it would have remained until this day?" In a word, if God's purposes bind men inflexibly in chains, what is the meaning of that touching, weeping exclamation, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate?"

If you have followed me, I think you will confess now, that neither of the two classes indicated can be right. The Libertarian is plainly in error when he rejects the doctrine of predestination; and the Necessarian is as plainly in error when he rejects the doctrine of free agency. And these are the only two parties. I am aware that some theologians profess to belong to a third and moderate school; and they undertake to reconcile the difficulties of our subject by this solution:—that God, who appoints the end, appoints also the means. This is the proposition advanced by Dr. Chalmers in an admirable sermon upon the very text new before us.

It is no doubt very true; but it elucidates nothing, it only removes the difficulty one step farther. The advocates of this thesis do not belong to a third class, they are Necessarians, and ascribe all events to God's decrees as rigorously as if no agent had been employed. In a former part of this discourse I remarked that those who admit God's foreknowledge, but deny His foreappointment, gain nothing by the discrimination; since, in the Creator, our minds can draw no distinction between foreseeing and foreordaining.

I make a similar observation now as to the interposition of a medium. Nothing is gained by it. The unthinking may be thus satisfied; but it is an old axiom, that he who performs an act by another, performs it himself. In human affairs God never acts immediately, except when working miracles; He uses instruments and agents. These, of course, are chosen by Him; and if they are necessitated by His decrees—as is supposed in the case before us—the introduction of one or many agencies produces no modification in the system, which is that of mechanical force and stern compulsion. In these assemblies where you are compelled to listen in silence, a preacher may think that he has triumphed, when he thus disposes of an objection; but he deceives himself. His hearers see clearly that he has not fairly met the difficulty; he has only shifted it a little out of sight.

In the recital from which our text is taken, Paul announced, by express revelation from Heaven, that not a soul on board the ship

should perish. Yet when the seamen were about to leave in the boats, he as confidently declared that unless they remained in the vessel the passengers could not be saved. According to the intermediate system, the Apostle was very inconsistent in this last admonition; since he must have seen clearly that if God had predetermined the salvation of all, He had also indefeasibly adjusted the means, and that His decree could no more be frustrated by the treachery of the mariners than by the winds and the waves.

In reference to predestination and free agency, there are, then, only two systems—that of the Libertarians, and that of the Necessarians. These schemes seem to our minds not only irreconcilable, but antagonistical. Yet the rejection of either involves us in consequences absurd and impious. And what is still more confounding, the Bible, with a directness and plainness admitting of no dispute or evasion, inculcates both of these conflicting doctrines, requiring our unimpaired faith in each, without even notifying the inscrutable difficulty and seemingly palpable contradiction by which our intellects are bewildered.

Thus perplexed and staggered, what are we to do? Thus far we have only been entangling ourselves in a labyrinth; following a path which leads one way; then returning and pursuing another path running in the opposite direction; but every attempt involving us more inextricably, until we feel hopelessly lost. What are we to do? It is evident that there is only one hope left us. We must confess our absolute blindness, and procure a guide who comprehends all the dark intricacies; one in whom we have perfect confidence; who can and will conduct us safely; and we must surrender ourselves to Him.

Suppose that two men born blind were to enter into a dispute as to the color of an object; one affirming that it is red; the other that it is blue. It is clear that these discussions would be simple absurdities; since neither of them possesses that sense by which color can be known. Mr. Locke gives the case of a blind man who insisted that he knew what the color of scarlet resembled; and when asked what, he answered "The sound of a trumpet." Their controversy could be decided only in one way. An umpire must be found who can see; and who will decide the question truly; and they must submit to his arbitrament. This analogy illustrates exactly our condition as to the subject before us, which is confessedly beyond the reach of human faculties. But, now, can we secure such a guide as we have described? Where is the arbiter to be found, who perfectly comprehends these deep things of God, and to whom we may with perfect confidence refer the difficulty?

But brethren, the guide, the arbiter we seek is before us. It is God Himself. He understands fully His decrees; He also comprehends man's free agency; and He declares as we have seen, that all our speculations are wrong; that

both these doctrines are true; and, of course, that there is no discrepancy between them. I have shown that it is impossible for us to reject either of these great truths, and it is equally impossible for our minds to reconcile them. But here, as every where, faith must come to our aid, teaching us to repose unquestioningly upon God's veracity; reminding us that "secret things belong unto the Lord our God;" and rebuking the arrogance which demands that our intellects shall penetrate and reconcile those thoughts of the divine mind which are as high above our thoughts as the heavens are above the earth. With unspeakable condescension, God constantly invites us to confer and plead with Him. "Come now," He says, "let us reason together." Only once, in the Scriptures does He silence the arguments of man by a stern, abrupt assertion of His sovereignty; and this is when an inquisitive objector has assumed the attitude of a cavalier who, daring to believe less and presuming to comprehend more than is revealed, finds fault with His decrees because, as he pretends, they destroy man's moral freedom. It is this very presumption the Apostle cuts short by that sudden retort, "Nay but, O man, who art thou that repliest against God?"

The pillar by which Jehovah led His people was luminous all night long, but in the day it became an impenetrable column of murky cloud; and it is thus God now reveals Himself to us. His precepts and our duty are all so plain, that the wayfaring man, though a fool, need not err therein; but if instead of pursuing our way humbly and earnestly, we seek to fathom the abysses of His adorable wisdom, we are baffled; clouds and darkness are round about Him. "He makes darkness his secret place, his pavilions round about him are dark waters and thick clouds of the skies." And, as in the wilderness the blackness proclaimed the majestic presence as gloriously as the splendor, so now, "it is the glory of God to conceal a thing." His independence, His infinite superiority to all creatures, that reverential awe which is due to such a Being, require that much in His providence and everything in His secret counsels shall be inscrutable to man.

If from Paul the traveler, animating his harassed, tempest-tossed fellow voyagers, we turn to Paul the theologian, and ask how the immutable purposes of God can be harmonized with the perfect freeness of men he does not attempt to gratify our curiosity; he has but one answer, he exclaims, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." And this temper—this humble confession of our incompetency, this profound submission of our reason to mysteries which are above us—is taught not only by inspiration but by natural reason. We have taken our text from the travels of an Apostle, let us borrow from another traveler a case of casuistry which has been well cited by his illustrious

(Continued on page 6, column 2)



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THE BAPTIST EXAMINER

JULY 21, 1979

PAGE FIVE

Missing God's Best

(Continued from page one)

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it (i.e., thou shalt enjoy My best). But My people would not hearken to My voice, and Israel would none of Me. So I gave them up unto their own hearts' lusts: they walked in their own counsels." And were they not greatly the losers by it? Observe what follows: "O that My people had hearkened unto Me, Israel had walked in My ways: I should soon have subdued their enemies and turned My hand against their adversaries . . . He should have fed them with the finest of the wheat: and with honey out of the rock should I have satisfied thee" (Psa. 81:10-16). What could be clearer than that: by their waywardness and disobedient walk they forfeited those blessings and missed God's best! Instead of subduing their enemies, He allowed those enemies to overcome them; instead of providing abundant harvests, He sent famines; instead of giving them pastors after His own heart, He suffered false preachers to deceive them.

"O that thou hadst hearkened to My commandments! then had thy peace been as a river and thy righteousness as the waves of the sea" (Isa. 48:18). That also has reference to a people who had missed God's best. Alas, of how many of the saints is that Divine lament true! It is much to be feared that this is the case with the majority of God's children today. They have been regenerated, and their lives are generally speaking ordered by the Word—otherwise they would not be Christians at all; yet there is something in their lives which hinders the Lord from showing Himself strong in their behalf and making them prosper both spiritually and temporally. What that something is, is plainly intimated in the above words: it is a spirit of disobedience, a failing to hearken to God's commandments, a falling short of walking in the full light which He has vouchsafed them. Privileges entail obligations: God requires much more from you today than He did ten years ago! from those who enjoy an edifying ministry than from those who do not (Luke 12:48).

Yes, the reason why the peace of those referred to in Isaiah 48:18 was not "as a river" and their righteousness "as the waves of the sea," was because they had failed to fully respond to the light God had granted them. We say "fully," for one who rejects His light in toto is unregenerate. It is a blessed thing, an unspeakable privilege, to be favored with light from God, especially in a day when "darkness covers the earth and gross darkness the people" (Isa. 60:2)—which has been the case of Christendom the last few decades. The great majority of God's children "follow the Lord fully" (Num. 14:24): at first, responding to the Spirit's illumination and adjusting their lives to the teachings of God's servants. And then a duty is shown them or a denying of self is set before them which is more than flesh and blood can tolerate, and they balk, excusing themselves under one plea or another. Thereby they choke the channel of blessing, grieve the Spirit, miss God's best, and if impenitent have to smart under increasingly heavy chastisements.

"No good thing will He withhold from them that walk uprightly" (Ps. 84:11): that is to enter into and enjoy God's best. Now set over against that "your iniquities have turned away these things and your sins have withheld good things from you" (Jer. 5:24): that is to forfeit and miss God's best. They who follow the devices of their own hearts, fall in with the customs of the world, or yield to the lusts of the flesh, not only deprive themselves of those blessings which are the portion of the obedient, but suffer needless adversities and painful afflictions from a faithful Father—

as was clearly evidenced in the lives of Jacob and David. So too, later, in the history of that remnant of Israel who returned from Babylon to Palestine, unto whom God said "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste and ye run every man unto his own house (occupied with selfish interests rather than God's glory). Therefore the heaven over you is stayed from dew and the earth is stayed from her fruit" (Hag. 1:9,10). Which in New Testament language means, fresh supplies of the Spirit are withheld and ye are fruitless branches of the Vine.

The point at which most Christians fail is not in committing transgressions—for "there is not a just man on earth that doeth good and sinneth not" (Eccl. 7:20)—but in failing to put things right! It is not so much the commission of sin, as sins unmourned for and unconfessed, which choke the channel of blessing. "He that covereth his sins shall not prosper" no matter how well versed he be in the Truth or admired by his fellows; for there is a worm eating at the root of his spiritual life. "But whoso confesseth and forsaketh them (however heinous or numerous) shall have mercy" (Prov. 28:13). See to it, my reader, that you make conscience of what men term "little sins" and excuse them not. See to it that you keep short accounts with God, penitently owning unto Him every known fault, if you would not miss His best. Acknowledge your transgressions, even though you have done so a thousand times previously. Avail yourself daily of the Fountain "opened for sin and for uncleanness" (Zech. 13:1).

(STUDIES IN THE SCRIPTURES, February, 1946).

Predestination

(Continued from page five)
countryman, and which ought to be profitable to many now before me. This acute and accurate author has recorded much useful information concerning the Persians; and he tells us that among those Mohammedans the duty of remembering the limits of the human understanding is inculcated by the following curious anecdote.

"There were once three brethren who all died at the same time. The two first were men; the eldest having always lived in a habit of obedience to God; the second, on the contrary, in a course of disobedience and sin. The third was an infant, incapable of distinguishing good from evil. These three brothers appeared before the tribunal of God; the first was received into Paradise, the second was condemned to Hell, the third was sent to a middle place where there was neither pleasure nor pain, because he had not done either good or evil.

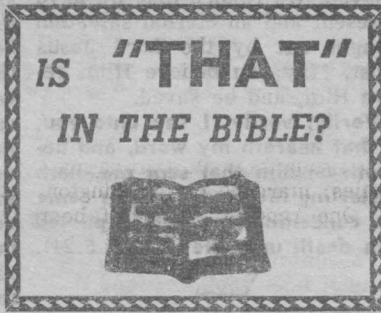
When the youngest heard his sentence, and the reasons on which the supreme Judge grounded it, grieved to be excluded from Paradise, he exclaimed, 'Ah, Lord, hadst thou preserved my life as thou didst that of my good brother, how much better would it have been for me. I should have lived as he lived, and then I should have enjoyed as he does the happiness of eternal glory.'

'My child,' replied God to him, 'I knew thee, and I knew that hadst thou lived longer thou wouldst have lived like thy wicked brother, and like him wouldst have rendered thyself deserving of the punishment of Hell.'

The condemned brother, hearing this discourse of God, exclaimed, 'Ah, Lord, why didst thou not confer the same favor upon me as upon my younger brother, by depriving me of a life which I have so wickedly misspent as to bring myself under a sentence of condemnation?'

'I preserved thy life,' said God, 'to give thee an opportunity of saving thyself.'

The younger brother, hearing this reply, exclaimed again, 'Ah, why then, my God, didst thou not preserve my life also, that I might



Question:—

WHEN DID FIRE CONSUME STONES?

Answer:—First Kings 18:38—"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and dust, and licked up the water that was in the trench."

have had an opportunity of saving myself?

God, to put an end to complaining and disputing, replied, 'Because my decree had determined otherwise.'

Let us, my brethren, study this fable, and be instructed by these ingenious heathen. Other teachers begin by proposing to their scholars the examples of those who have distinguished themselves in learning. Jesus commences by setting before us a little child, and requiring us to cultivate an humble docile temper. The fact is, we are familiar with names, and we mistake this for a knowledge of things; we adopt a system and love that more than truth. The inspired writers never set themselves to build up well adjusted scientific schemes; they simply announce God's testimony. But we must compact the truths revealed into a regular symmetrical body of divinity; we examine the Sacred Oracles, not to learn all they disclose, but with a fixed determination to defend our theory. Hence we study, not the Bible in its amplitude, but the authors who advocate our dogmas. And hence, too, we seek to wrest those Scriptures which conflict with the beauty and harmony of our ingeniously constructed systems.

Do you receive the doctrine of predestination? Certainly. To reject it, I would have to stultify my intellect, to discard prophecy, which is based upon this truth, to abjure the unequivocal teachings of the Bible, to believe that God had abandoned the earth to chance and disorder, and to plunge into I know not what absurdities. Well, then you do not receive the doctrine of man's free agency. Indeed I do; for otherwise I must renounce my own distinct consciousness, I must disbelieve the Scriptures, I must make God the author and yet the punisher of sin, I must precipitate myself into I know not what absurdities. I embrace both doctrines. Nay, more; I see clearly that if I reject either of these great truths and cling to the other, it will tow me away into fathomless depths of folly and impiety.

But, how do you reconcile these two doctrines? Reconcile! I do not reconcile them at all. I am not required to reconcile them. Who made me a judge and reconciler of God's acts and attributes and clearly revealed testimonies? No, my brethren; let us rather with Job exclaim, "Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further. Lo, these are parts of thy ways, but how little a portion is heard of him. I know that thou canst do everything; therefore have I uttered that I understood not, things too wonderful for me which I knew not. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as Heaven, what canst thou do? deeper than Hell, what canst thou know?"

For my own part, as I contemplate these two grand doctrines I seem to see two parallel lines stretching away into eternity with thousands of other lines, all of which my vision can pursue but a little way. How they can ever meet, or whether they meet at all, I have no means of deciding. They appear to be ultimate facts, between which we can discover no links, but which are perfectly har-

monious in the Divine Mind. We can discern no connection between them; but it is preposterous to affirm that there is collision;—preposterous in the exact meaning of the word, since a prerequisite to such an assertion is a knowledge which we cannot possess.

When I affirm two distinct truths, you never refuse to believe each, unless I can show some connection between them. "There is such a country as England." "The sun is shining brightly." What would you think of his intellect who should say, Both these propositions are clear, I will not receive them unless you show me the relation between them. Such a man you would pronounce a lunatic. Very well, now apply this reasoning to the doctrines before us. "God has pre-ordained all things." "Man is a free responsible agent." Neither of these propositions can be denied; why do you reject either of them, unless I can show the connection between them?

You will reply, because they contradict each other. Now, this I deny, and this you cannot possibly prove. The whole matter is reduced to this single question: Can God foreordain all things, and yet form an intelligent being who shall be a perfectly free, mortal, accountable agent? And it is clearly preposterous for any finite mind to attempt to answer that question for the decision demands omniscience. God only can solve that problem, and, as we have His solution,—as He declares that He has peopled the earth with beings as free as if there were no decrees—our duty is plain. In this, as in other mysteries of Godliness, our speculations must cease, we must subject our "philosophy and vain deceit" to the decisions of Revelation. Reason must ascertain what God says, and then both faith and reason must acquiesce in humility and reverence.

(Continued next week)

Bizarre Conduct . . .

(Continued from page one)

circles in trying to justify the WCC grants. He calls for trust. What logic justifies trusting proven terrorists and murderers? He too talked with many who favor the Front.

Perhaps these gentlemen should follow famed author Gary Allen ("None Dare Call It Conspiracy") into the Marxist-dominated countries around Rhodesia where the diet staple is bush meat. Bush meat? Yes! Rats, field mice and snakes.

The Rhodesian diet under Ian Smith for the past eleven years has been considerably better than bush meat. The history of Smith's Rhodesia shows courage, successes and fantastic determination. Peter Brimelow, writing in the Toronto "Financial Post" points out that white Rhodesians have the highest mean IQ of any group on earth. Their performance has been amazing and illustrates their country's brilliant superiority. This is particularly striking because of the economic sanctions and total lack of U.S. foreign aid.

Rhodesia's economy and military operations have been characterized by high intelligence and dedicated purpose and sacrifice. And to a

phenomenal degree! Brimelow concludes: "In the Rhodesians, we saw ourselves as we were and might have been. And we hated us."

ELECTIONS REPORTED FAIR AND FREE

About the recent elections: The governments of Britain and America half-promised recognition and lifting of sanctions if the elections were fair and free, but then they refused to send official observers. There were many other observers though and most all reports were extremely favorable. In this primitive land of few roads, meager communications and few of the trappings of civilization, the natives campaigned for candidates for their Parliament—and almost 65 per cent of them went to the polls against threats of murder, mutilation and arson by the terrorists who tried to keep them from voting. Last November only 37.9 per cent of the American electorate even bothered to vote. This in a nation of high civilization and less than one percent illiteracy rate. So, who are we to criticize? Who are we to judge?

The least that we can do now is to lift the sanctions and recognize the courageous Zimbabwe-Rhodesian government. And give them a chance.

In August 1978 the WCC gave \$85,000 of church money (from its Programme to Combat Racism) to the Patriotic Front in trying to defeat the Muzorewa-Smith compromise solution. Within the past eight years the WCC has donated \$2.85 million to groups opposing racism, over half going to groups in southern Africa. It declared at its recent Central Committee meeting that "all of the grants from the Special Fund have conformed with the guidelines prescribed," authorized the program to continue, and then went ahead with a grant of \$125,000 to another terrorist group, the South West African People's Organization (SWAPO). Are they telling us where to go to? Let's examine this "Special Fund" of the PCR from which the World Council finances violence. Right after the \$85,000 uproar, the WCC seemed reluctant to identify contributors but later did so. Church groups have contributed since 1971, including Methodists, Presbyterians, Episcopalians, Lutherans and Church of Christ members. The Methodist Women's Division has been the most generous, having given \$60,000 in 1977. In 1978 the Methodist Board of Global Ministries gave \$10,000. Other contributors have been organizations and individuals, many repeating year after year.

The WCC, it appears, would prefer that we think of the "Special Fund" as special, and not necessarily a real part of regular WCC programs, especially if it is to be criticized. Just as, perhaps, the NCC would prefer us to consider the controversial IFCO (Inter-religious Foundation for Community Organization) as a bit separate from the regular National Council. The WCC and NCC are very wrong, however, because they can't escape the affiliation and responsibility.

These WCC "special" funds are supposed to be used for humanitarian purposes, but there's no way to guarantee it—and the terrorists (Continued on page 7, column 2)

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

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

A recent public opinion poll conducted for THE JERUSALEM POST by the Modi in Ezrachi in Israel reveals that nearly half of the population is in favor of making abortion available on demand, and an overwhelming majority favors some sort of legalized abortion.

A representative sample of 1,286 adult Israelis were asked to state their views on the abortion issue, in light of the impending parliamentary debate on Agudat Israel's demand to outlaw the present legal framework permitting abortion for social or economic reasons. The responses were as follows: 45.5 per cent favored abortion with no legal restrictions; 28.1 per cent are satisfied with the present law; 21.9 per cent are against any legalized abortion; and 4.6 per cent are undecided.

In view of this report one would wonder if most Israelis have thrown away their own Old Testament which plainly opposes abortion.

The Hinnom Valley, where children were sacrificed 3,000 years ago, has become the home for the Jerusalem Youth Orchestra.

A study commission for the Episcopal Church has recommended that the church adopt a national policy to permit ordination of homosexuals if they lead a "whole-some" life.

A fundamentalist minister has been forced off the air in Washington state by a coalition of liberals including the National Council of Churches and local chapters of the Anti-Defamation League of B'nai B'rith. Bro. Nicholls is no longer operating radio station KAYE in Puyallup (near Tacoma), Wash. because, "I give air time to people of all philosophies, not just those espoused by the liberals."

A number of churches in Mozambique, including the Anglican Cathedral at Maciene, have been closed, and all religious services have been banned as a result of a confrontation between the churches and Marxist President Samora Machel (DOOR OF HOPE, 6-79).

According to the WALL STREET JOURNAL, approximately 41 per cent of the American families in 1977 received some government cash—exclusive of federal salaries.

On June 18 President Carter and Leonid Brezhnev signed the SALT II treaty and then embraced and kissed each other on both cheeks. The treaty, which runs until 1985, limits both sides to 2,400 strategic missiles and heavy bombers within six months, with that ceiling dropping to 2,250 after December 31, 1981.

SALT II is the latest attempt of liberals and leftists in America who believe that peace can be produced by granting the Soviets strategic superiority. It will allow the U.S.S.R. to retain the nuclear weapons superiority which it currently enjoys over the U.S. The Soviets, currently have 2,504 strategic missiles and bombers to 2,283 for the U.S.

At the time of the Cuban missile crisis, the U.S. was ahead of the Soviet Union in the 41 aspects and divisions of offensive and defensive strength. Today we are behind in 33 of the 41 and the Nuclear Defense Agency says in the next three to five years we can be behind in the other eight.

Army Chief of Staff General Bernard W. Rogers predicts that the U.S. will fall behind the Soviet Union in strategic capability in the early 1980's, and says that the Kremlin might then "test" the resolve of the U.S.

There will be almost no way to verify that the Soviets have lived up to their part of the agreement. Since when can you take the word of a Communist who believes that promises are like pie crust, made

to be broken. You can always trust the Communists to be good Communists!

While SALT I gave the Soviets an absolute strategic advantage, SALT II gives them first-strike capability. By the 1980's Soviet missiles will be capable of knocking out most of the 1,000 Minuteman rockets in fixed U.S. launching sites and before the U.S. starts deploying 200 giant MX mobile missiles.

A new study makes it clear that smoking by pregnant women may do their babies serious or even fatal harm. The John Hopkins report, based on data from 10 Canadian hospitals, shows that smoking by pregnant women inhibits the growth of the fetus. Such women run an increased risk of giving birth to stillborn or undersized babies, and also to deliver prematurely.

The 15,947 messengers to the Southern Baptist Convention in Houston took several actions leading to the conservative right. Adrian Rogers, pastor of the 11,000-member Bellevue Baptist Church of Memphis, an avowed conservative, won the presidency on the first ballot over five others by a 51.36 percent margin.

Has the election of a conservative president given Southern Baptist a false hope? I think so. Pastor Rogers has already declared he will not support a "witch hunt" investigation of "liberalism" in SBC seminaries.

Could Pastor Rogers really clean up the seminaries if he wanted to do so? The constitution of the SBC puts the direction of their seminaries into the hands of trustees elected by and answerable to the convention. Liberal editor, C. R. Daley, of the WESTERN RECORDER declared that he would watch carefully and denounce quickly Pastor Rogers "if he tries to purge teachers who do not hold and teach his particular view on inspiration of the Bible."

Due largely to Catholic Church pressure, Italy's new free choice abortion law is far from being fully implemented. Over half the country's doctors and hospitals are not implementing the law. Yet, with family planning information scarce, legal and illegal abortions are estimated to total about 800,000 per year, a rate three times greater than in the U.S. (CHURCH & STATE, 6-79).

Bizarre Conduct . . .

(Continued from page six) use the money as they please. This has been the record. Church and WCC officials say, "We trust them." However, this crutch were out in August 1977 and the WCC admitted: "... there are circumstances where Christians have made use of violence as the lesser of two evils, when fundamental human rights were in grave peril."

NATIONAL COUNCIL ENTERS NUCLEAR FIELD

This description of a recent WCC "adventure" brings us to its counterpart, the National Council of Churches, and an example of its adventurism. On May 11, 1979 the NCC announced its opposition to nuclear power, calling it a threat to humanity and the earth. This position was reached by representatives of the NCC and most major Protestant and Eastern Orthodox churches after three days of debate and "several years of study." The news report emphasized that the NCC represented "32 denominations totaling 40 million members."

The NCC officials would focus on solar, wind and water power, and were told by physicist Eugene Clark of the Presbyterian-related Trinity University in San Antonio, Texas that solar power works and is cleaner and cheaper than other systems. Unfortunately however, they were not told that the aver-

age home could get only 35 per cent of its required energy from solar and would require a \$10,000 backup system for the other 65 per cent.

On May 6, 1979 we witnessed the first national anti-nuclear protest in this country when some 65,000 long-haired college-age youngsters, many sympathetic to our nation's enemies, marched on Washington, D.C. One reporter wrote of beer and wine flowing freely and of "the sharp fragrance of marijuana floating occasionally across parts of the crowd." Along with the NCC, these are the people who would shut down and forever abolish nuclear energy plants. Among the leaders and speakers at the rally were Jane Fonda, Ralph Nader, Dr. Benjamin Spock, Governor Jerry Brown, Bella Abzug, Tom Hayden and Dick Gregory. All of these, except Governor Brown, marched six-abreast in a parade that featured banners with the Soviets hammer-and-sickle along with an American flag with the skull and cross bones painted on it.

In its anti-nuclear pronouncement, the NCC is keeping company with the left-overs from the anti-war movement of the 60's: the Democratic Socialist Organizing Committee, the Socialist Workers Party, Americans for Democratic Action, the National Organization for Women, Clergy and Laity Concerned, and Lesbians Against Nukes, among others. One thing is clear: NCC and Company are using the nuclear power issue to promote socialist goals and to reverse the conservative trend.

Do the NCC and the Fondas, Naders and Spocks represent your thinking on nuclear power? The sensationalized Three Mile Island nuclear accident pinpointed human and technical weaknesses in that plant. These errors can and must be corrected. And most important, the American nuclear industry has a superior safety record with no deaths or injuries from commercial operations.

Of course, no one wants undue risks for radiation cancer; and the proper action is to provide more safeguards—not cancellation forever of a major source of energy. America is in a tight energy squeeze which is going to continue and needs a chance to work out safe solutions. Communist East Germany is going full speed ahead with its nuclear plants and by the year 2000 expects to have 50 per cent of all energy supplied by that means. And so is the USSR.

Evidence points to Soviet funding and support of anti-nuclear movements in the West, according to a recent study by Peter Janke and Bayard Stockton of the Paris Center for Political and Social Documentation. Our own news media are not telling us of this possible link between the Communist political policy and the American left-wing anti-nuclear movement. And we ask if the National Council has considered this connection in its headlong dash against nuclear power.

BACKGROUND AND DEVELOPMENT OF CHURCH COUNCILS

At this point let us review the background and development of the National Council of Churches. It has roots back at least to the year 1908 when the Federal Council of Churches was formed from Walter Rauschenbusch's Brotherhood of the Kingdom and the American Christian Socialist Movement. However, in 1950 the uproar against its political activity and general meddling in government affairs caused the Federal Council to change its name to National Council of Churches. But leaders were not changed. They simply adopted a new constitution and signed in their denominations without giving a single congregation a choice of ratification or refusal. Nevertheless, there were some new promises: No more meddling! No more politics! The new Council was to be a cooperating agency for missions and church work throughout the world. A noble objective. However, as we know, this was not to be.

For somewhat similar reasons, the World Council of Churches was formed in 1948 and now has some 242 denominations and 400 million church members. Its "Ten Commandments of Uppsala" include, among other things: working for

the ecumenical movement, redistributing the world's wealth, strengthening the United States, supporting the UN's Genocide Convention (a partial surrender of U.S. sovereignty), and using church power for political objectives.

United Methodists and Presbyterians provide the backbone support for the WCC and NCC; and without them, the NCC, at least, would probably collapse. Nearly all of the rest of the support comes from the Episcopal Church, United Church of Christ, the Lutheran Church in America, Christian

Halliman States Need

(Continued from page one) have some gain over the previous year which would offset the inflation, but last year inflation continued to rise, while at the same time our offerings were down from 1977 a little over \$4,000.00. The first six months of this year has shown no improvement and as a result we are some \$6,000.00 in the red right now.

I have always felt that this mission work was the Lord's work and I believe that those of you that have supported the work and stood behind me over the years have felt the same. Likewise, I believe all of you have felt with me that the Lord's work should not be on a stand-still, to say nothing of losing ground.

Some have asked me what are my proposals and/or suggestions. Frankly, I do not know. A \$6,000.00 offering would most certainly get us back on even keel again providing this was above our regular monthly offerings, but that would not keep us from going back in the red.

In 1977 we had an average monthly offering of just over \$3500 and in 1978 we had an average of \$3176.00. For us to be able to carry on the work and have sufficient for it to expand as it has always done in the past, we would need a minimum of \$4500.00 per month and unless the Lord provides so we can continue to carry the work on, we see no alternative but to start phasing the work out and when we can get all of our commitments settled, leave and come home. This we do not want to do, but one thing for certain is that we cannot continue on as we have been for the past 18 months.

Before going to the mission field many churches encouraged us to go because as they put it, "We are doing little or no mission work because we cannot find a sound work to support." And since then, over the years I have heard this same remark many, many times. Beloved, when the Lord wanted to stop the mouths of complaining individuals regarding their having no knowledge of sin He gave them the law and said, "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God, therefore by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin" (Rom. 3:19-20).

We make no claims of being the only sound mission work to be found anywhere, but we do feel that we can say without any fear of successful contradiction that we have a sound mission work and that we have stopped the mouths of the whole world from saying there is no sound mission work to be supported.

Those of you who were readers of THE BAPTIST EXAMINER three years ago or a little less, will recall that I mentioned about a large valley over in the Huli area where we were invited to come and start a new Mission Station and that I wrote an article regarding this new work asking the opinions of the supporters regarding the starting of this new work. Normally, I would not write such an article but since this would involve quite an added expense, I knew that I would have to have additional support to start this new project. Since only two churches responded to this request in expressing their opinion, I left off building another Mission Station

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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

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

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

Write Brother Halliman frequently. His address is:

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

in that area and have been doing what I could by visiting the area occasionally.

Since I first went into this area over three years ago, there has hardly been a month that has gone by without a delegation from that area visiting me, asking if I would come and put at least a small station in their area and give them the truth, also. It has been only this year that I have found how many people live in that area. About the first of this year I was told that 12,000 people live in that area and there is no Mission Station of any type among them. The Huli language group consists of approximately 100,000 people and this area is situated almost in the very center of the Huli tribe. With my already being there and having contact with the Huli people and with the equipment that I have, I could build a Mission Station at a fraction of the cost that it would take someone new to do the job and I already have the experience with the people. But, I cannot do this without additional money to work with.

I definitely feel that the time has come that the Lord would have me to go into this area and start a permanent work among them. Just about a week or less before I left to come home this time, there was a delegation of men from that area asking me if I would come and start a work there. Feeling so impressed of the Lord that I should go, I promised them that when I got back, I would try to start a work there and spend some of my time with them.

Beloved, this in no wise has been written to prey upon your sympathy or to try to get some extra money without a just cause, but simply to let you know the truth about the New Guinea mission work. Many times over the years people have said to me, "If we only knew your needs, we could do more or, if you are in need of anything, just let us know." This article has been written for that expressed purpose and now you know the needs. Pray with me that God will not only help you that are already supporting the work, but will raise up new support, so that we may continue to be used in Papua, New Guinea as a mouthpiece for God in calling out His elect. May God bless you all.

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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

Authority . . . Baptism

(Continued from page two)
tinctly said that Philip baptized him? Why did not Philip, tired from a long journey, not allow others there to do it while he rested a bit? The answer to such questions are apparent to all. Philip must make the journey and baptize the eunuch because there is no baptism apart from a minister who has the authority of a true church.

In the baptism of Saul in Acts 9:10-18 the administrator was doubtless Ananias, a prominent disciple. Very little is known about who he was. He could have been one of the scattered members of the Jerusalem church, or even one of the seventy missionaries. This obscure passage must be interpreted in the light of other plain passages. But I would ask liberal Baptists about this passage they daily swear by: Why did Christ send a probable baptized disciple to baptize Saul? Does this passage prove anyone can baptize, or only those who have authority from Jesus Christ?

In Acts 10:44-48 it would seem Peter, an apostle of the Jerusalem church, baptized the household of Cornelius. When Peter returned to his church they questioned him about his actions concerning the Gentiles (Acts 11:1-3), but upon hearing his report the church concurred in his actions (Acts 11:18). If any believer can baptize why did God send Peter to baptize the

household of Cornelius? Why didn't the members of Cornelius's household baptize themselves or each other? This would have saved Peter the trip from Joppa to Caesarea? If church authority is non-essential why did Peter return and make sure his home church approved of his actions? The answers again are not difficult to give.

Next there is the baptism of Lydia's household at Philippi (Acts 16:14-15). These were baptized by Paul, a missionary of the church at Antioch. The same is true of the jailor's household in Acts 16. The baptisms at Corinth were performed in part by Paul (I Cor. 11:14-16) and possibly by Silas or Timothy (Acts 18:1-8). In all such cases we have reason to believe their home church approved, for they gave the church a report of their missionary work (Acts 14:26-28).

THE TWELVE AT EPHESUS

The last case of baptism mentioned is the twelve disciples at Ephesus. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come

after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve" (Acts 19:1-7).

These twelve men had been baptized already by someone before Paul came. Who had baptized them? It seems from Acts 18:24-27 that Apollos, "knowing only the baptism of John" (Acts 18:25), had baptized them before leaving Ephesus. They were not baptized by John the Baptist for he had been dead many years. Furthermore, John never left the Jordan Valley in his baptizing, yet these people live in Europe, not Palestine. Thus these twelve men had been baptized by a disciple of John, a disciple that had no authority from John or anyone else to baptize. No liberal Baptist living today would have rebaptized these men as Paul did. They would have declared that these men had valid baptism, yet Paul rejected the baptism of these twelve men.

There was no problem with the subjects of this baptism. The Bible says that they "believed" and were "disciples." They had not received the Spirit's special power to speak in tongues or to prophesy, but such a doctrinal error did not prove they were unsaved. They had received the Spirit in regeneration as indicated by their faith, but they had not received the special power of the Spirit which came after faith. Neither was there any fault in the mode of baptism, for sprinkling and pouring were unknown in the apostolic age. Nor was there any problem in the aim of their baptism as baptismal regeneration had not yet appeared in the churches. Apollos was a true believer and a religious teacher with genuine disciples.

Then why did Paul re-immersed these twelve men? According to anti-Landmark Baptists these twelve men had Bible baptism, for they contend that any believer can baptize. But Paul refused to concede the validity of the previous immersion of these men at Ephesus. He refused their immersion because they had not been baptized by the proper authority. Paul believed that you must have the proper authority behind baptism. That is why he re-baptized these people.

By such action Paul, a missionary of the church of Antioch, demonstrated to all concerned that authority is absolutely essential to valid baptism. His actions at Ephesus made him the first Anabaptist in the world! Had the liberal Baptists of today been present at the re-baptism nearly 2,000 years ago, they would have charged Paul with being an "Old Landmark Baptist." They would have said that to insist upon the need of authority in baptism fostered a spirit of sectarianism. Fortunately for Paul, such New Lighters were not then present, for they did not appear until more modern times.

CONCLUSION

In all the baptisms in the Bible people were baptized with the baptism of Heaven. John baptized by the authority of Heaven. Christ's apostles baptized by the authority of Christ. The church was commissioned by Christ to baptize before His ascension. In the Book of Acts the 3,000 converts on the day of Pentecost were baptized by the sanction of the already existing church. In the other accounts in Acts people were baptized by missionaries sent forth by a church, missionaries who reported their actions to the church which sent them forth. In the only case where there existed a baptism of men, Paul re-baptized all with bogus baptism.

No intelligent mortal living today would declare that all people have authority to marry people, or to arrest people, or to drive cars, or to write prescriptions for medicine, etc. Yet when it comes to religious matters they will believe the silliest nonsense. Christ gave the authority to baptize in this age to His churches. No one else

has the authority to administer valid baptism. Unless you are baptized by the authority of one of Christ's true churches, the act of baptism is null and void. There is no scriptural baptism apart from the authority of a New Testament Baptist church which enjoys a lineal descent from the apostolic churches. Anything else is bogus baptism, a baptism of men.

It would seem that any person would know that a church organized in medieval or modern times has no authority to baptize since they did not exist when Christ gave the commission. Baptist churches can rightfully claim church succession from the days of Christ. Thus in our generation water baptism is to be administered by the Divine authority given to New Testament Baptist churches who act through their ordained officials. This is the only valid baptism.

Bizarre Conduct . . .

(Continued from page 7)
Church (Disciples), and the American Baptist Churches.

We are not criticizing the work of these councils in disaster relief, feeding the hungry and clothing the needy and engaging in many other really Christian activities. But how about their pro-communist and anti-Scriptural positions taken on "all matters of concern to human beings"—many being taken "in the name of the churches," notwithstanding their claims to the contrary? In almost every case, the impression has been: "Here is the position of the Protestant churches!" In truth, these positions have been prepared by the church elite and ram-rodded through with no consultation with or consideration ever given to the church membership! For example, of the 17 items listed for consideration by the 1979 General Assembly of the United Presbyterian Church of the U.S.A., some 12 are primarily secular concerns and 11 of them would probably be strongly opposed by the majority of the church membership. Very much the same situation holds for the United Methodist General Conferences.

Council leaders have spent a lot of tithes and "widow's mites" in the millions of dollars every year in their travels, salaries and support of most every major secular and political issue of the day. The National Council has especially been active lately in the following matters: abortion, the Equal Rights Amendment, boycotting South Africa and Rhodesia, supporting the Communists in Vietnam, surrendering the Panama Canal, strengthening labor unions, releasing the Wilmington Ten and unilateral disarmament for the U.S.

How many church supporters would favor these NCC promotions? But in truth, it is the church supporters who are paying for and electing the very delegates, representatives and officials who make all these activities possible.

ARE COUNCIL ACTIVITIES SCRIPTURAL?

Let us consider briefly the humanism and "Christian Socialism" of the WCC and the NCC and their relationships to the Holy Scriptures. Defenders of these church bodies argue that the Scriptures speak to groups as well as to individuals and further, that individualism is an invention of the 20th century. Perhaps we need to consider these arguments in the most basic and fundamental terms without trying to muddle into any theological elegance or ecclesiastical superiority.

About individualism: Throughout His ministry on earth, Jesus emphasized the infinite worth of the individual—and tried to teach men to live together as individuals religiously oriented toward God the Father and ethically oriented toward each other as brothers. This individualism is just as applicable today as it was in the first century.

About the Scriptures speaking to groups: Yes indeed, Paul's letters were written to the churches of his day; but most important, they applied to individuals in the church.

There was never a hint that the organized church should project itself into the affairs of Caesar.

The history of Christianity reveals that the true mission of the church is the salvation and redemption of souls, and that personal salvation is the responsibility of the individual. The NCC would replace this mission with "Christian Socialism" (the sharing of wealth, the crushing of free enterprise and the community control of the means of production and distribution for all members of society). The NCC says, in effect, that evangelism underlies all its activities as it goes about trying to change society. Our sinful and corrupt society cannot be changed until the individuals change. And Jesus taught this individual and personal salvation from the Beatitudes to His final appearance to the Disciples. Jesus said in Matthew 10:40: ". . . he that receiveth me receiveth him that sent me." Paul told the Ephesians in 2:8: "For by grace are ye saved through faith; and that not of yourselves . . ." And in Acts 1:8: "But ye shall receive power, . . . and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Humanism, of course, includes the glorification of man rather than the glorification of God—and the WCC and NCC are teaching humanism and the reconciliation of man with man rather than the reconciliation of man with God. The Bible is full of warnings against false doctrine and false prophets. In fact, Jesus and the Old Testament prophets directed their most violent words against the priests and religious rulers of their day. The priests headed a powerful ecclesiastical body, and Jesus was interfering with their ecumenicity with His teachings of personal behavior instead of submitting to the priests' brand of theology and social action. Does this situation remind one of today's WCC AND NCC?

Paul told the Ephesians again in 5:11: "Have no fellowship with the unfruitful works of darkness, but, rather, reprove them." And Jesus warned in Matthew 7:15 about false prophets in sheep's clothing. These Scriptural passages seem specifically designed for guidance away from the world church and humanism of powerful church bodies such as the World and National Councils of Churches.

From time to time there have been rumblings to promote Southern Baptist membership in the WCC and NCC, and there have been instances of some Baptist cooperation in programs of the councils. For example, a series of ten television programs under the general caption of "Directions" was co-sponsored a few years ago by the Southern Baptist Radio and Television Commission and the National Council of Churches. These programs on the ABC network propagandized and rationalized the new "directions" which they claimed religion was taking; communal living, hippie-type life style, sensitivity training and more secular and political involvement for pastors. Do Southern Baptists want these kinds of programs?

Fortunately for America, the greatest numbers of church members belong to and believe in the fundamentalist and historic evangelist churches. They believe in the Bible and in a personal relationship with Jesus. These Christians would reject as blasphemous such a statement as made by the politically-placed minister of Riverside Church, New York, William Sloane Coffin, Jr., who observed on the TV program, "Bill Moyer's Journal" of May 28, 1979: "To be Christian, you have to get into politics." However, an excellent counter was calmly given to Coffin by the scholarly British Professor Edward Norman, a dean of Cambridge University, who said, "Political corrections to our society should be made by politicians who are Christians." Which is a British way of saying: "Get Christian politicians to work in politics, but keep the organized church, as such, out!" Baptists and all others would do well to keep this principle in mind.

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