

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 2234

THE PRESSURE TO PRODUCE

BERLIN HISEL
Harrison, Ohio

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (I Cor. 3:6-7).

In this study we wish to emphasize that when souls are saved and added to our churches that it is God that giveth and must give the increase. Do all you will, do all I will, we cannot save a soul. We cannot, in the true sense of the word, add anyone to the church. We can and do get joiners but they will be a harm to any church. We need to plant, we need to water and we need to pray that God will give to us increase. This message is entitled, "The Pressure to Produce." It will serve to show how preachers and churches are under pressure to help God out in the increase.

We live in the day of big churches. If you are not in a big church you are termed as unsuccessful or a failure. To fail to be big and have big results is to completely fail in the eyes of many of today's "big" preachers. Success in a church today is measured "how many" and "how much." When we talk of a successful day in the stock market we are talking about volume — numbers, dollars and cents. That is success by the world's standards. Churches have adopted Wall Street standards as a criteria for success. This is, in my

opinion, true "worldliness." Churches have thus gotten under "pressure to produce." If they do not produce increases they are ridiculed as unsuccessful.

There are a few pastors who rebel against that sort of thing and I am one of them! This preacher is thankful for every person who



BERLIN HISEL

attends a Baptist church. I honestly wish thousands would flock to Baptist churches. This preacher wishes that our church building here at Harrison was insufficient to hold the crowds who would come to hear the preaching of the Word of God. Thank God for Baptist churches, preaching the truth,

that have multitudes attending.

I also honestly believe that where the Lord has a church with 15 or 20 in attendance, and they are serving Him that God is well pleased with them. In fact, the number in attendance has nothing to do with success as far as God is concerned because He does not use the same standard that the world uses.

I long to be free from the pressure to produce results. Results are not my business. Does that shock you? God must give the increase. Results are God's business. I believe that with all my heart. My business is to preach and teach the Word of God. Yet, everywhere I go someone asks, "how many and how much." Not many at Bible conferences and special meetings ask, "Preacher, how are your people progressing in the (Continued on page 3, column 1)

ONLY BOYS

A student in Yale College was such an enthusiastic advocate of missions that the faculty expelled him. He was David Brainard. He became a missionary to the Indians. His diary published after his death, fell into the hands of an English cobbler who became a "pillar of fire." That was William Carey who did the great missionary work in India of which has not yet seen the end.

Three students held the "hay-stack prayer meeting" during their senior year in college. One declared, "We can do it if we will." The result was that Adoniram Judson went to Burma and translated the whole Bible into Burmese.

A country minister in Scotland prayed earnestly one day that someone would accept Christ in the service. Some one did—but it was only a boy; the boy was Robert Moffat, a pioneer missionary to South Africa. Once when he was home on furlough a young student vowed to go to Africa, too. That student was David Livingstone.

In due time Mackay read the story of Livingstone and, inspired, went to Uganda.

A humble Scotch preacher told the story of Jesus in the simplest fashion; a lad heard and determined to serve in a difficult place. On the way home he knelt by a brook and prayed, "O God, I give myself to the missionary work, if Thou wilt accept." That boy was James Chalmers, who did a mighty work for God over a period of twenty-five years among the cannibals in New Guinea.

WHO IS TELLING THE BOYS OF THIS GENERATION?

PRIESTHOOD DOCTRINE

BAPTISTS OPPOSED THE NEW LIGHTERS

While the days of Cyprian and Origen marked a transition in the meaning of the priesthood and was an important landmark in church history, we must not assume the scattered true churches of Christ in Europe and Africa ever embraced sacerdotalism. Cyril Eastwood says:

The doctrine of the Royal Priesthood of the Faithful had suffered eclipse not extinction, and it survived in spite of Cyprianic Teaching. 10

Our Baptist progenitors fought bravely to keep alive the priesthood of all believers against the priesthood of the Catholic Church. Fisher speaks of this time:

In relating the history of the papacy we have noticed certain religious movements antagonistic to the medieval type of Christianity. The earlier of these had for their aim the overthrow of the exclusive domination of the priesthood, deeply infected as it was with worldliness and immorality. Prominent among the sects which arose were the Albigenses. The same general movement produced the Waldenses, a party not tainted with Manichean doctrine, who denied the exclusive right of the clergy to teach the gospel, and who, wherever they went kindled among the people a desire to read the Bible. 11

Most Baptist historians consider the Montanists an early progenitor of the modern Baptists. What did they believe about the priesthood? Speaking of them Sylvester Hassell says of Montanus, their leader:

He recognized the universal priesthood and equality of believers, and he defended the right of all men to worship God according to the dictates of their consciences. 12

Augustus Neander writes of the Montanists:

... the gifts of Spirit were to be dispensed without discretion (Continued on page 3, columns 1, 2)

The Crucial Suprachurch Conspiracy Of Today

RAYMOND A. WAUGH, Sr.
Midland, Texas

it was for the priests" (2 Kings 12:9, 11, 16).

PART I

"But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door put therein all the money that was brought into the house of the Lord

PROVISION

Herein God demonstrates and dramatizes for us a truth upon which He elaborates throughout much of His Word. That is, He shows us that special giving must have its objectives identified and specified, and that the regular tithes and offerings are for the priests. Elsewhere, He enlarges on those for whom the priests have particular responsibility, "And the Levite and the stranger, and the fatherless, and the widow, which are within thy gates shall come and shall eat and be satisfied" (Deut. 14:29).

We may make a very specific application of that later word, "And Jehoash king of Judah took all the hallowed things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria, and he went away from Jerusalem" (2 Kings 12:18). There is no provision in the plan or the program of God for the "blood-sucking religious leeches" or the "parasitic religious hordes" who would demonically drain "the treasures" from the churches of the Living Lord Jesus Christ or any church of the Lord Jesus Christ. Judah's tribute to Hazael, in fearfulness, is like that unscriptural "tribute" which pastors, and their churches, fearful for their own professional status and security, pay, in the guise of cooperation or missionary interests, to religious potentates in some distant state or national (Continued on page 5, column 2)



RAYMOND A. WAUGH, SR.

... And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord; and they laid it out to the carpenters and builders, that wrought in the house of the Lord... The trespass money and sin money was not brought into the house of the Lord,

Incorruptible Inheritance

DOYAL THOMAS
Bear Creek, Alabama

We, as children of the Most High God, need to be brought to an understanding of what it means to be a child. There is now, as there has been, a great deal being said and taught that attempts to lessen the desire and/or abilities of God to give what He has promised.

As I pen these words, my prayer to God is that He will grant grace to me, and to you, to look at His precious promises in light of who is He that has made those promises. Is He God? Has He spoken in accordance with His eternal counsel and purpose? Is He a man, as you and I are men? Men are subject to limitations, being but finite creatures. But not so with God. He is infinite in all His Divine perfections. Let that take effect upon our feeble minds. He is infinite in ALL His Divine perfections.

All that God has determined, He will do. "... for that that is determined shall be done" (Dan. 11:36). Whose determination is here spoken of? Is it God, or man? Surely all must admit that God's determinate counsel is here in view, as the "little horn" of Daniel does always rebelliously against God, believing that he is making decisions and acting on his own. But all is done as God has determined. To what end? All to the

glory of God. All to manifest infinite perfection.

Why was Pharaoh raised up? "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth" (Rom. 9:17). Humanly speaking, I have no doubt that Pharaoh thought within himself that he was acting free of any outside influence. But was he? Not according to the declaration of God. "For this same purpose." To what end? All to the glory of God. All to manifest infinite perfection.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him" (Eccl. 3:14). Notice, "whatsoever God doeth." Is there not here clear declaration? To what end this declaration? All to the glory of God. All to manifest Divine perfection.

(Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

GOD THE PORTION OF HIS PEOPLE

(Preached on the Independent Baptist Hour July 15, 1979).

"The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. 16:5-6).

The psalmist had chosen Jehovah as His portion in contradistinction of the false gods of the pagans. The word "portion" in the original means "a part or lot." It carries the thought of the portion of land which belongs to a person in the division of an estate (Gen. 31:14; II Kings 9:10, 36-37). The spiritual meaning is that the

psalmist worshipped God and sought no possession which did not come from above. He was contented with his God, and he had no desire to seek other gods.

Any man with God as his portion is rich indeed, although the world may consider him a poor man. Let the true believer know that he has an interest in God's promises, let him have the blessings of grace, let him walk daily with Christ, let him be led by the Holy Spirit, and he doubts not that he is rich and increased with goods. Such a believer finds Christ an ever-gush-

ing fountain, supplying all his need and necessities. He sees in Christ his portion all the riches of the covenant of grace. Oh, the wealth and happiness of a believer! How superior his state to the wicked who have no portion in the hereafter.

The two words which are translated in our version "portion" and "inheritance" are substantially synonymous. Inheritance is used in reference to the share of each individual, or family, or tribe in the land allotments of Canaan. (Continued on page 2, column 1)

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The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
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God The Portion . . .

(Continued from page one)
"Portion" and "inheritance" really mean just the same as if the single expression had stood: "The Lord is the portion."

A PORTION IS A GIFT

A person may give his estate to those he loves, but he will never give up himself except upon the strongest affection. A man may give a beggar some money, but he will only give up himself to be the husband of a woman he loves with all his heart. Even so, God gives abundantly to all His creatures, but He gives up Himself only to His elect. That Christ should give Himself up as the portion of His people is a marvel of His loving condescension. This is the greatest favor Christ can bestow upon any believer.

I would not believe that Christ gives Himself up to be the portion of the elect if the Bible did not say it was so. Psalm 119:57 says: "Thou art my portion, O Lord: I have said that I would keep thy words." The psalmist said in Psalm 142:5: "I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living." Any person who has an interest in Christ has that which is sufficient to counterbalance all his worldly troubles and losses. When he loses all earthly friends, he still has the Friend Who sticks closer than a brother. When he forfeits all earthly wealth, he remains rich toward God. Even when life itself is lost, the believer has not lost his interest in God.

Dear Christian brother, if Christ is your portion do you constantly think upon Him? Do you frequently meditate upon the sweetness of His Person? Men and women who from Monday morning to Saturday night never think of Christ—how absurd it is for them to say that God is their portion. Yours and never in your mind! How can such a thing be? My brethren, let us often think upon Christ as our portion.

PROMOTES THE DIGNITY OF THE RECEIVER

Christ as the portion of His people promotes their honor and interest. He who has God as his portion has received an infinite portion, a greater portion than his

finite mind can ever conceive of in this life on earth. The believer has been a partaker of the Divine nature (II Pet. 1:4) and given the indwelling Holy Spirit (Acts 5:32). He is clothed in the righteousness of Christ (II Cor. 5:21). He has been made a king and a priest unto God (Rev. 5:10; Ps. 45:16). He has been made a joint-heir with Christ (Rom. 8:17), and Hebrews 1:2 tells us that the Father has made Christ heir of all things. What a weighty portion the believer has in the Saviour (I Cor. 3:21.)

The soul with God as his portion is free from the contempt the Scriptures cast upon the ungodly. He is not poor, miserable, blind, and naked. Rather, he is rich and increased with goods. The Lord's saints are called the "excellent in the earth" (Ps. 16:3). They are comparable to fine gold (Lam. 4:2) and precious jewels (Mal. 3:17). They are God's peculiar people. Hence we see their honor and dignity.

A PORTION IMPLIES RELATION

Men do not give out portions or inheritances to foreigners, strangers, or enemies. They bestow them upon natural or adopted relations. God is not the portion of the wicked or the proud. He is the portion of the righteous, His real children by regeneration and adoption. "The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16-17). Since we sustain the relationship of sons of God, He treats us as such and admits us to His favor. Through the grace of God and by virtue of adoption, we share the same as our Elder Brother, Jesus Christ. Such a spiritual relationship which involves such an infinite inheritance exhausts all language to describe.

A PORTION PROCURES MANY FRIENDS

A portion or inheritance secures many friends. Solomon said that "The rich hath many friends" (Prov. 14:20). Even so, the believer who has the unsearchable riches of Christ possesses a multitude of friends. All the elect angels of Heaven are in friendship with him. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7). The angels of God are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

All the saints of God living in the whole world are our friends. "Every one that loveth him that begat loveth him also that is begotten of him" (I John 5:1). Each Christian loves all other Christians. We are all children of the same Father; we constitute but one family. We all bear His image and share in His favor. We are all going to the same place at death or the second coming of Christ.

There is something about a Christian which is not true of the rest of the world. When he comes into contact with another Christian an immediate love and affection is awakened. They have things in common and can start a conversation without difficulty. They can both speak of Christ as their portion. After only one meeting they become good companions. The psalmist said: "I am a companion of all them that fear thee, and of them that keep thy precepts" (Ps. 119:64).

The person who has God as his portion often finds that God will make even his enemies to be at peace with him. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). He must not seek peace with his enemies by compromise of principles, for this would be to forfeit his character at a dreadful cost. He must always hold fast to his principles in the face of his enemies. If God is his portion He can cause those who mean him no good to do him no harm.

MAKES A MAN VALUE HIMSELF

A man who receives a considerable inheritance does not line up with those beneath his station in life. He seeks to associate himself with those suitable to his rank. So the saint has the best reason of valuing himself. Through God's

grace, he is inconceivably rich. Men of the world are only outwardly rich, but the believer is inwardly rich. He is "rich in faith" and an heir to the kingdom of God (Jas. 2:5). He has "greater riches" (Heb. 11:26). "A treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Luke 12:33).

The riches of the one who has Christ as his portion are durable. Divine wisdom says in Proverbs 8:21: "That I may cause those that love me to inherit substance; and I will fill their treasures." The inheritance of the saints is reserved for them by God (I Pet. 1:4). The Holy Spirit dwells within as "the earnest" or pledge that their portion is secure (Eph. 1:11). One glorious day the Divine Giver shall proclaim: "I will fill their treasures." What royal bounty will be ours as the redeemed throng shall unite in a burst of joy, saying, "Oh, Christ thou hath abundantly filled us all."

Why should an inheritor in the kingdom of God want to spend his time seeking to inherit the kingdoms of this world? Satan can offer the God-possessor nothing of any real worth. For a believer whose portion is Christ to associate with worldly people is to make friends with people below his rank. My brethren, let us keep our affections on these things above.

SECURES FROM FEAR OF WANT

A rich portion secures a man from fear of want and gives him many good things to enjoy. Likewise, the Christian is well-supplied and upheld by God's providence and grace and raised above the fear of want. The writer of Psalm 23:1 declared: "The Lord is my

THE BAPTIST EXAMINER

June 1979

Deficit Bal. June 1 -- \$2,010.21
Receipts ----- 7,362.43
\$ 5,352.22

Expenditures:
Labor ----- \$2,135.50
FICA on labor ----- 118.88
Postage ----- 898.54
Supplies ----- 231.38
Printing TBE ----- 3,300.00
Total Expenditures \$6,684.30
Deficit Bal. June 30 -- \$1,332.08

RADIO FUND

Balance June 1, 1979 -- \$ 640.77
Receipts ----- 689.50
\$1,330.27
Expenditures ----- 954.30
Balance June 30, 1979 -- \$ 375.97

shepherd; I shall not want." Jeremiah said: "The Lord is my portion, saith my soul; therefore will I hope in him" (Lam. 3:24).

Christ is all any thirsty soul could ever want. A true Christian wants none of the portions of this world. The pleasures of sin are not what he wants. Neither is a flesh-pleasing life nor wine and women. All the riches and honor of the world are a portion too small and insignificant to interest a man with Christ as his portion. Houses and lands mean nothing to him. His own righteousness is not his portion, for such is a garment too narrow to cover himself with. Christ is all that any true believer wants or needs here or hereafter. Our Saviour is a store which can never be emptied.

AFTER CONVERSION -

WHAT?



by
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1894 - 1978

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CALVARY BAPTIST CHURCH

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STATEMENT OF RECEIPTS AND DISBURSEMENTS CALVARY BAPTIST CHURCH — THE BAPTIST EXAMINER

FOR THE YEAR ENDED DECEMBER 31, 1978

CASH BALANCE — JANUARY 1, 1978	\$ 1,323.60
RECEIPTS	67,582.69
TOTAL CASH AVAILABLE	\$68,906.29
DISBURSEMENTS	
Publication expense	\$40,075.00
Salaries and wages	17,007.72
Postage and freight	7,511.06
Office supplies	1,295.21
Office equipment	941.60
FICA employer expense	923.69
Casual labor	239.25
Subscription expense	227.58
Repairs and maintenance	225.05
Miscellaneous	113.33
TOTAL DISBURSEMENTS	\$68,559.49
CASH BALANCE, DECEMBER 31, 1978	\$ 346.80

Calvary Baptist Church voted some time ago to have a certified public accountant to examine the statements or receipts and disbursements arising from the cash transactions of the accounts for the Bookstore, New Guinea Missions, and TBE for the year ended December 31, 1978. This was done at the suggestion of the pastor.

Adams and Davis of Ashland was chosen to do this work for 1978 and the years to follow. They have examined our records and concluded their report with the following words: "In our opinion, the financial statements described in paragraph one present fairly the receipts and disbursements arising from cash transactions of the three aforementioned accounts of Calvary Baptist Church for the year ended December 31, 1978."

As a believer in Jesus Christ I have all that He is as the God-man. All His wisdom and power is employed for my benefit and advantage. As the Mediator of the covenant Christ is my spiritual life. His merit and righteousness is my justification; His blood my reconciliation; His suffering my atonement. His Holy Spirit is my sanctifier; His Word my guide in times of doubt and difficulty. His presence is my preservation and protection in danger and discouragements. I live upon Christ in Whom all the fulness of God dwells. I have a Divine Saviour Who is a God Who is enough!

HE WILL NOT EXCHANGE IT

A man possessing a great portion or inheritance highly esteems it like Naboth did his vineyard. He will not foolishly sell it like Esau. He will refuse to trade it for something inferior. Even so, the believer so highly values his portion that he loves the Lord with all his heart. The sweet singer of Israel wrote: "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Ps. 73:25-26).

A Christian looks more at God than all the things that are God's. When he considers Heaven above his mind is not upon the host of angels, nor the departed saints, nor the tuneful harps, nor the crowns of glory, nor the golden streets, nor the river of life, nor the tree of life. He can think of none so lovely in Heaven as Jesus Christ the Lord! Heaven would not be Heaven without Christ! No creature there can compare with the Creator. In all Heaven there is none there the believer loves and longs to see more than His Redeemer.

The believer with God as His portion cares not for the pleasures, the pomp and the power of this world, unless he can find Christ in it. No one on earth can be substituted for Jesus Christ. He is all the happiness any soul could want. The Christian will never give up his inheritance even for the estate

of a great world ruler. He would never dare to give up his spiritual portion for all the glories and splendors of earth.

Christ alone can be a soul's portion, because He alone can answer the necessities and needs of the soul. How tragic that so many have not Christ as their portion. Their bellies are full (Ps. 17:14), the barns are filled with plenty (Luke 12:19), the coffers are filled with money, but the soul is unprovided for. An unsaved man does not have Christ as his sweet, suitable, sure, sufficient, and satisfying portion.

No portion in this world is sure. Many an heir has lost his portion to a crooked lawyer or to other covetous heirs. But this is not true of Christ being the portion of the soul. The believer, like Mary of old, has chosen the good part which shall not be taken away (Luke 10:42). He can never lose his portion, for the gifts and callings of God are without repentance. His portion is secure in the promise, the purpose and the power of God. His portion is his by a covenant ordered in all things and sure. Christ is his portion for ever. How superior is his spiritual portion to all other portions of the world which are corruptible and unsatisfying. God is a portion immortal, immense, infinite, and therefore satisfying (Ps. 63:1,3-6).

Earthly portions are frequently mixed with much evil. They are bitter and sweet; they contain many snares (I Tim. 6:9-10; Jas. 5:1). But Christ is a pure unmixed portion. There is in Him nothing but goodness—light and no darkness—joy and no sadness—life and no death—peace and no unrest.

Earthly portions are but for a time. They pass away. Worldly riches make themselves wings and fly away as an eagle toward Heaven. This is not true of spiritual riches. Christ comes into the soul to abide forever. He comes to be the keeper of the fort of the soul. The noise of battle may roar outside the walls, but there is a deep silence within. No outer change can touch his soul and its portion. He has Christ as a never-failing portion. Christ is his portion while he lives, when he dies, and to all eternity.

THE PORTION OF THE WICKED

The wicked have not the portion of Jacob (Jer. 51:19). The "men of the world" have "their portion in this life" (Ps. 17:14). All that a wicked man has in this world is all he can ever hope to have. In consideration of the world to come, he is satisfied with temporal things and is at ease in them. He makes no provision for the soul or another life. The things of earth are his consolation (Luke 6:24), his good things (Luke 16:25), his reward (Matt. 6:5), the penny he agreed for (Matt. 20:13).

An unsaved man has no hope beyond the ground upon which he stands. He hopes only for things in this life. When his body dies his hope dies. In describing the death of the wicked Zophar said: "The heavens shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall

Priesthood Doctrine

(Continued from Page One)

unction to Christians of every condition and sex. Consequently those requisitions of holiness of life, which before had been confined wholly to the spiritual order, were extended by the new revelations to all Christians as such; they were thus led once more to give prominence to the idea of the dignity of the universal Christian calling, of the priestly dignity of all Christians, which had, in a measure, been suppressed by the confounding together of the fundamental principles of Judaism and Christianity. 13

Do not all true Baptists agree that the Waldenses were Baptists in principle and practice? What did they believe about the priesthood? Here is a quote worth considering:

At Triers there were, says Neander, three schools of the heretics; there seems to have been various sects, it is true, but the spread of the German versions of the Bible, and the doctrine of the universal priesthood (of Christians), are certainly marks which indicate the Waldenses. 14

On the Waldenses Hassell tells us:

They maintained the universal priesthood of believers

Baptist historians concede John Wycliffe (A.D. 1329-1384) to be either a Baptist or a man of Baptist principles. What did he believe about the priesthood? John Stanley says of Him:

He taught the common Priesthood of Believers; also that our Lord instituted only two ordinances, Baptism and the Supper of the Lord. He denied Baptismal Regeneration. 16

What were the views of Menno Simons on the priesthood?

Do not nearly all Baptists agree that he was indeed a sound Baptist? Writing about the saving work of Christ he says:

Recall that He redeemed us from the power of darkness, and according to His will and good pleasure led us into the kingdom of His dear Son. Yea, He has made us kings and priests so that we might be a chosen and holy people, a people that will serve Him in love and be His own, a people that is to publish His power, and show forth that He has called us out of darkness to His marvelous light, as Peter says.

... you are also priests ... anointed, sprinkled, and beautiful with the oil of the Holy Ghost, the blood of Christ, and the garment of righteousness; ordained and called thereunto by God.

... priests who sacrifice them willingly as a sweet-smelling sacrifice for the sake of the Lord's truth, together with your fervent prayers and joyful thanksgiving. This you do out of a believing, converted, pure heart, for such offerings are well-pleasing to the Lord. 17

ENGLISH BAPTISTS ON THE PRIESTHOOD

What views did the Baptists in England take concerning the priesthood? Benjamin Keach (1640-1704) declared his convictions in commenting upon Revelations 5:10 and I Peter 2:9 by declaring:

God's people are called priests, and an holy Priesthood, as appears by these Scriptures.

SAINTS are priests, not typical Priests, but a royal Priesthood, better than the Priests under the law; they are spiritual Priests, they offer up spiritual sacrifices. 18

All would probably agree with me that Col. Henry D'Anvers (A.D. 1622-1686) was a great Baptist. His views are stated in this fashion:

Therefore is the believer the Royal Priesthood under Christ the high Priest (I Pet. 2:5, 9; Heb. 8:1); they are the Temple, Tabernacle, the Mount Zion (Eph. 2:19-21; Heb. 3:6).

This is another part of the Saints Privilege this thousand years, not only to reign as kings, but be priests too, as Revelation 1:6 and 5:10. 19

Another leader of the English Baptists was John Gill (A.D. 1697-1771). He doubtless was the greatest Baptist theologian which the English Baptists have ever produced. Commenting upon I Peter 2:5 he says:

'An holy priesthood;' in allusion to the priests under the law, who were set apart, and sanctified for that office; but now, under the Gospel, all the saints are priests unto God, and are all appointed and directed 'to offer up spiritual sacrifices;' their whole selves, souls, and bodies, as a holy, living, and acceptable sacrifice. 20

J. Pye Smith in a lecture before the Baptist Missionary (Continued on Page 4, Columns 4 and 5)

Pressure To Produce

(Continued from page one)

Word of God?" That ought to be the question asked instead of "how many and how much."

I. A few of the various ways we are affected by this pressure.

1. What were the results of your revival meeting? We have just finished a Bible Institute here at the First Baptist Church. I've had occasion to talk with several people about this meeting already. The questions asked of me by other preachers have been: "What were the results of your Bible Institute? How many professions of faith did you have? How many decisions were made?"

You are asked the same thing. Your neighbor attends another Baptist church in town. He asks you if you had a good meeting. Don't you feel guilty when you have to look at them and say, "We didn't have any moves?" The Word of God has faithfully been proclaimed, yet you feel ashamed that you cannot report any moves. You

answer in defense, "We did not have any moves but our attendance and offering was up." We immediately begin to justify the fact that there were no moves by showing that production was up in other areas.

No one asks if we learned any new truths in our meetings. No one asks if God spoke to our hearts! Folks are only interested in "how many and how much."

2. We can see this "pressure to produce" in the prayers of believers. Someone (a visitor) recently prayed in our church. "May we hear of hundreds walking the aisles for Jesus." His prayer is the desire of every member of our church. We rejoice to see souls saved and confessing Christ before men. The next few days after his prayer, I spent meditating and thinking about my messages. What could be left out of the message that would cause hundreds to walk the aisle? What could be added to the message to produce the effect he prayed for? The conclusion was that nothing could be added or subtracted from the messages for



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For August 12, 1979

II Peter 3:8-12.

Intro.: As Peter comes to the conclusion of this letter in his admonition to the saints, he takes their eyes and hearts upward in reminding them of the end of this age and the consummation of all things. Could there be any greater need today? This upward look will help us have the proper outward look.

VERSE 8

"But, beloved." In contrast to the scoffers of Verse 3 who refused to notice or take heed to the plain evidence presented in revealed truth, God's children are to respond in a different manner.

"Be not ignorant." Keep in plain view by way of study and examination as you read the Biblical account. Like the Thessalonians who were exhorted to watch and be sober (I Thess 5:4-6), Peter had admonished the saints in I Peter 4:7 to be sober and watch unto prayer. God's people are to be neither neglectful or forgetful.

"Of this one thing." Similar to the expression in Luke 10:42, "But one thing is needful." A specific they contained truth given by the Holy Spirit.

How many people pray that God would give wisdom, that we might see ourselves as we really are — vile sinners before God — saved and lost alike? How many pray that the Holy Spirit might reveal the condition of God to sinful men? The "pressure to produce" is exerted in prayers.

We, at the First Baptist Church, pray for the conversion of sinners. We invite men to Christ in every message. We sincerely desire the salvation of sinners. Yet we know that God must give the increase! We know that God must save or there will not be any salvation.

3. This "pressure to produce" is seen in the attendance board. Almost every preacher who visits the First Baptist Church looks first at the attendance and offering board. All my visiting preachers come to my study by way of the attendance board. They each usually have a comment concerning how many and how much.

The attendance board exerts pressure on membership and pastor alike. When someone views that things are down they get down. Many preachers who get in the pulpit and see that things are down depart from the sermon to fussing about the record board. Probably they felt the sermon they were going to preach came from God. Probably they spent time in prayer and study for the sermon. Yet the "pressure to produce" causes preachers to change their minds.

May I suggest a small test. Take down the attendance board in your church and see what happens. The emphasis on numbers is so strong that many of the members will think that the church has departed the faith.

Do you believe that the First Baptist Church of Jerusalem had an attendance board? You actually find, in the Bible, a de-emphasis on numbers. Of course, there is a book in the Bible called Numbers but that is not an emphasis on how many and how much. Read in your Bible what happened to David when he counted the people. He got into trouble.

Note: Who is the popular evangelist? Is he not the one who produces the most decisions? This writer was asked recently to preach a week for a church. He was asked specifically to preach to the Christians about responsibility. After the conclusion of the first sermon, the pastor prayed ten minutes for dozens to "walk the aisle." The pressure was on to produce. Produce, I cannot. Salvation is of the Lord! He must give the increase. In meetings, when three or four nights (Continued on Page 6, Column 1)

expression for a particular thing in a particular need. So each statement in God's Word can be so presented.

"That one day is with the Lord as a thousand years, and a thousand years as one day." "With the Lord" is the key to this verse. God is the God of eternity (Ps. 90:2-4). He views the past, present, and future in one scope. Time, placed alongside of eternity, fades into insignificance. However God does act in the bounds of order in regard to His carrying out His eternal purpose (Gal. 4:4). He not only does things in accordance with "the counsel of His own will," but in His own time.

VERSE 9

"The Lord is not slack." God never misses an appointment, nor is He tardy for an appointment. "A little while, and He that shall come will come, and will not tarry" (Heb. 10:37).

"Concerning His promise." He does all that He promises when He promised (Rom. 4:21; Gen 21:2). These make His promises exceeding great and precious. So faith not only believes all that he said, but believes it will be done as He said, and when He said (Acts 24:14; 27:25). In this connection the promise of Verse 4 is particularly referred to.

"As some men count slackness." The scoffers have already written off the promise because of their miscalculation of the time element based on an ignorance of the Word of God. This makes them prime targets of the false prophets.

"But is longsuffering." God does not allow the provocation of the scoffers, the ungodly, or the unrighteous to speed up the day of judgment and perdition of ungodly men.

"To usward." God's longsuffering results in the salvation of the elect children of God (verse 15). This is the day of salvation. God is calling out a people for His glory (Acts 15:14). God will not be diverted from this. To apply this, irrespective of the context, is to do injustice to the Word of God.

"Not willing that any should perish." For any of the usward to perish, God would have to fail in His purpose or in His promise. So the God that purposed will bring it to pass (Isa. 46:10,11). This is not merely according to His wish, but according to His will.

"But that all should come to repentance." The "all" here is the

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"usward" and is specified in John 6:37: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." God is as the Husbandman who waiteth for the precious fruit of the earth and hath long patience for it, until he receives the early and latter rain (James 5:7). This verse should be the basis for joy and assurance among the saints of God, and it is a shame that some use it to promote a defeated and a disappointed God.

VERSE 10

"But the day of the Lord." Having to do with the revelation of Christ in judgment, rather than the appearance of Christ in the rapture of the saints (II Thess. 1:7-9; I Thess. 4:13-18).

"Will come as a thief in the night." The seeming delay of Christ's coming, referred to by the scoffers, and the longsuffering of God, does not change the reality in the least. The event is sure and certain. It will come suddenly and surprisingly, as far as the world is concerned, but it will come.

"In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." Having to do with the renovation of the heavens, not the annihilation of it. What a sad awakening for those who worship the creation more than the Creator (Rom. 1:25).

"The earth also and the works that are therein shall be burned up." Men not only worship the creation, but also those things which are the products of their own hands. They glory in their own accomplishments and the little kingdoms they have built for themselves. Man's attempts to beautify himself and surround himself with those things that satisfy the flesh will be found to be both foolish and fatal.

VERSE 11

"Seeing then." A proper perception of this truth; or a right evaluation in view of its certainty.

"That all these things shall be dissolved." Again, God's people should tread softly and hold lightly to the things of the earth, for only that which is heavenly will remain, while the temporal shall pass away (II Cor. 4:18).

"What manner of persons ought ye to be in all holy conversation and godliness." "Every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). A proper view of the second coming promotes a proper worship, work, and walk among the saints.

VERSE 12

"Looking for." Yes, God's people are to be looking for that blessed hope (Titus 2:13).

"And hasting unto." "Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20). Anticipating and joyously awaiting His return, while spreading the gospel to every creature.

"The coming of the day of God." The day in which God's purpose, in relation to the world, will be finally and fully realized.

"Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" A reiteration of the renovations and purifications of the heavens and the earth.

Conclusion: May we bow in holy reverence in the presence of Him Who shall accomplish all these things, and seek to promote His glory by being faithful in proclaiming these truths.

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

THE BAPTIST EXAMINER
AUGUST 4, 1979
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"By what authority does any church or man sent by a church establish a 'mission' that has no other authority than the mother church? Did not Paul establish churches where he went?" — Winter Haven, FL

E. G. COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



I know of no mission that was started by anyone in New Testament times. Paul organized churches, or assemblies by the authority of the church at Antioch. I do not know who started the first mission nor when it was started. But it must have been some time after the Bible was completed. And if they are of the Lord, they must be authorized by one of His churches. In Ephesians 3:10 we learn that He makes all His wisdom known through the church. So we can safely say that God carries on all of His work of a spiritual nature through His churches. He has no other organization, or individual through whom He works. These great "evangelists" who do all of their campaigns apart from any church authority, because they do not want to have to split the loot with a church, are running without their having been sent.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Perhaps the one asking this question has a wrong connotation of what a mission is. Some false churches and religious organizations have made missions to mean a place for free meals, and possibly beds, for the people who are down in the material sense. Some of them require that they hear a message before they eat while others do not. This, of course, is not the proper purpose for a mission. A mission is simply a preaching point for a missionary, or preacher, and a missionary is one who has been sent on a mission. While these words are not Biblical words, the purpose and idea is clearly taught. God has always sent people on missions. For example: "Also I heard the voice of the Lord, saying, Who shall I send, and who will go for us? Then said I, Here am I, send me" (Isa. 6:7). "There was a man sent from God, whose name was John" (John 1:6). Jonah was one who rebelled at being sent and was punished for it.

Now, God sends through His church. Again we have examples. The church at Jerusalem sent Barnabas after people had been saved at Antioch through the preaching of those who had gone from Jerusalem earlier. "... They sent forth Barnabas, that he should go as far as Antioch" (Acts 11:22). The church at Antioch sent Barnabas and Saul in Acts 13:1-4.

Whenever our church establishes a "mission", it is with the hope and intention of organizing a church whenever the Lord leads. This, of course, is not until there is enough of the proper material for a church. We have had to close down some missions because it became obvious that there would not be a church in that place. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city,

shake off the dust of your feet" (Matt. 10:14). In other places we have seen churches organized.

Yes, Paul established churches wherever he went, but there is no indication of the time element involved before he organized them, and until they were organized he simply had preaching points or missions. He preached in the temples or in homes when he first went into an area.

JON RULE
22433 Wohlfeil
Taylor, MI 48180

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



I understand the thinking behind the idea of establishing missions. It is done until a given group of people grow enough to support themselves, be self propagating, etc. However, I must agree; the "mission" concept, as such, is hard to find in the New Testament.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

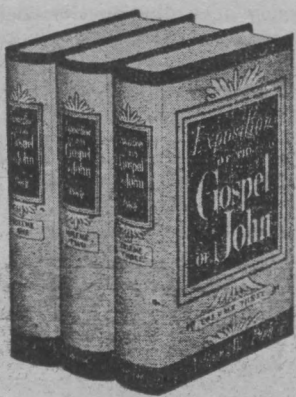
Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



A local N.T. Baptist church is the only unit or agent authorized by God to do missionary work. The church at Jerusalem sent out Barnabas as a missionary (Acts 11:22), and later the church at Antioch sent out Paul and Barnabas as missionaries (Acts 13:2). Upon returning from their missionary labors, they did not report to a mission board, nor to an associational committee elected by several churches to supervise mission

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work, but to their home church (Acts 14:26-27). It is true that Paul and Barnabas established churches on their first missionary enterprise (Acts 15:41), and it is also true that the appellation "Mission" was not used in reference to these churches, however that does not mean Paul and Barnabas organized churches every place they went the first day on the scene.

The N.T. record reveals there was much praying, preaching, and often great suffering which preceded the planting of a church (Acts 18 and 19). Paul was at Corinth a year and six months (Acts 18:11), and in the city of Ephesus for three years (Acts 20:31). The Scripture does not reveal how long Paul was in these cities before churches were organized, but we do know that the commission fixes baptism as the first duty after believing with the heart, that churches can only be organized with baptized believers, and that it takes time to preach, baptize, and prepare people for church organization.

The first Baptist missionary was John the Baptist, sent by heavenly authority; he came "to make ready a people prepared for the Lord," from which the first Baptist church was organized. John's mission was to herald the coming of Christ and to get a people ready for bridal relationship with the Lord.

From the first fruits of the missionary to the actual organization of a church the work and gathering of the people may be called a "mission." I think the word "mission" is a very appropriate designation for a people this side of church status who have been brought together by a N.T. Missionary Baptist Church and its authorized Missionary. The gathering together of the geographically detailed members need to be given some appellation which will distinguish their assembly from that of the official (home) church, and "mission" is as good as any other name in identifying the work.

In N.T. Baptist thinking the term "mission" in reference to Baptist gatherings, not only speaks missionary labor, but the imminent birth of another Bible church. As soon as a Mission is qualified to be a church they should be without delay organized into a church, and the sponsoring church and missionary should do everything in their power to get the mission qualified as early as possible.

I read of one S.B.C. mission which had been a Mission for about fifteen years and had over three hundred in mission membership. Of course, when the mother church gave its membership report to the convention it included the mission members, making the mother church look good to her peers.

It is not necessary in every case of church organization to go the mission route, many churches are brought into being directly by the mother church. This is done by the mother church being petitioned by a number or its immediate membership for authority to become a church, authority being granted an organizational service follows, and another N.T. church is born. But often it is expedient to first form a mission as a base whereon to qualify people for church status and orderly organization of the same. While it does not take a large number of people to constitute a N.T. church, for the Lord has promised to be with every N.T. church whether it be the largest assembly or the smallest gathering (Mt. 18:20), yet it takes time to get the people qualified to be a church, and after a Mission is the best means to that end.

Every "mission" should desire church status, and should not be satisfied with anything less. A mission is under the sovereignty and authority of the sponsoring church, but as soon as it becomes a church it takes charge of its own (Continued on page 8, column 5)

Priesthood Doctrine

(Continued from Page Three)

Society in England in 1842 said: "Christianity knows no other priesthood, except that which is common to all believers. We say, in the language of Tertullian, one of the fathers in whom the men referred to make their boast, that all Christians are priests."

William Jones (A.D. 1762-1846), the Baptist Church historian, believed in the priesthood of all believers. He wrote:

All the children of God are raised to royal honours becoming the children of such a Father; they are heirs of the kingdom, and shall inherit all things. They are consecrated priests unto God, having access into the holiest of all by the blood of Jesus, 'to offer up spiritual sacrifices, acceptable to God by Jesus Christ' (I Pet. 2:5; Heb. 13:15-16). They are kings and priests even now while in this world, just as they are sons and heirs; though it doth not yet appear what they shall be, when they shall appear with Christ in glory, and shall obtain the crown and kingdom. 21

C. H. Spurgeon (1834-92), who pastored for thirty years the famous Metropolitan Tabernacle, said in a sermon he preached:

But how are we priests? I am not now talking about ministers, I am talking about all of you who love the Lord. Christ has made all of us, who believe in Him, to be kings and priests unto God: There is no priesthood in the world that is of God save the high-priesthood of our Lord Jesus Christ, and, next to that, the priesthood which is common to all believers; and the idea of there being a priesthood on earth above and beyond the priesthood of all believers, is a false one, and there is no Scripture whatever to vindicate it, to justify it, or even to apologize for it, it is one of the lies of old Rome. 22

Alexander MacLaren (A.D. 1826-1910), the prince of expository preachers, was not a New Lighter. He wrote:

So all believers are priests, or none of them are. The absolute right of direct access to God, without the intervention of any man who has an officially greater nearness to Him than others, and through whom as through a channel the grace of sacrament comes, is contained in the great symbol of my text. And it is a truth that this day needs. On the one hand there is agnostic unbelief, which needs to see in the rent veil the illumination streaming through it on to the depths of God; and on the other hand there is the complementary error—and the two always breed each other—the superstition which drags back by an anachronism the old Jewish notions of priesthood into the Christian church. It needs to see in the rent veil the charter of universal priesthood for all believers, and to harken to the words which declare, 'Ye are a chosen generation, a spiritual house, a royal priesthood, that ye should offer up spiritual sacrifices acceptable unto God by Jesus Christ.' 23

AMERICAN BAPTISTS AND THE PRIESTHOOD

The American Baptists are almost unanimous in defense of the royal priesthood of every blood-bought saint. Commenting upon I Peter 2:5, 9, Thomas F. Curtis (1795-1858) said:

All true Christians, then, are by nature and inheritance, priests, and as such it is the highest privilege and imperative duty to pray for and teach all mankind knowledge of the true God. 24

Francis Wayland (1796-1865), president of Brown University, asserted:

As a natural and inspired consequence of the doctrine of the spirituality of the church, we have ever held to that of the universal priesthood of believers. We have always proclaimed that every child of God has the right, in his own person, of drawing near to God through the intercession of the one only Mediator and High Priest. Hence we reject all notions of the necessity of human mediators, and with it, all belief in holiness of a priesthood, and in general of an ecclesiastical caste. 25

Hezekiah Harvey (1821-18??), professor of Hamilton Theological Seminary, declared:

Ministers, in the New Testament, are never designated as priests. All believers are, indeed, made kings and priests unto God, and constitute a 'royal priesthood,' since, through the blood of Christ, they all have access through the veil into the immediate presence of God to offer spiritual sacrifices to Him. 26

Thomas Armitage (1819-96), the American Baptist historian, expressed himself on the priesthood thusly:

Still, as if of set purpose, no specific officer in Christianity answers of the common order of priests in the Levitical economy; for the whole body of believers indiscriminately is designed by Peter, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 27

Elder Sylvester Hassell, Primitive Baptist church historian of the 1800's, spoke in vindication of the priesthood of believers:

All elect saints are priests unto God (I Peter 2:5, 9; Rev. 1:6; 5:10), specially chosen by the Father, specially redeemed by the Son, and specially purified by the Spirit; qualified to offer up to God the acceptable sacrifices of humble, broken and thankful hearts, and to receive assurances of His pardoning love. . . . 28

Augustus Strong (1836-1921), president of Rochester Theological Seminary, held to the royal priesthood of all who share in the benefits of Christ. He asserted: "In Christ the believer is prophet, priest, and king." 29 He then lists I Peter 2:5, 9 as a proof text. He was no modern New Lighter.

James Madison Pendleton (1811-91), Professor of Theology at Union University, held to the old paths:

That believers are united to Christ is a truth unspeakably important and infinitely precious. It is a truth which the New Testament affirms in a variety of ways. When, for instance, Christ is termed "the true Vine," His disciples are (Continued on page 5, columns 4, 5)



FOR CHRISTIAN BOYS . . .

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

DON'T BUILD A TOWER OF BABEL

By **RONNIE WOLFE**
Chesapeake, Ohio

Genesis chapter 11 has to do with the building of the tower of Babel. Now the word Babel means confusion, but the building of this tower symbolized the unified effort on man's part to do what man's desire is to do.

Notice, though, that the ones who did the building of the tower were the "children of men" (Gen. 11:5). It seems that there was a generation of young folks who wanted to do something and set out with all their energies to accomplish it. Now that is to be commended in all people if the energy is directed toward something good, but men have given their life's energies to crime—murder, theft, adultery, lying, cursing, deceiving. That is not good!

Now the lesson, I think, in this illustration is that the efforts of these young people were misled and misdirected. Now, young men, you have some decisions to make as you become adults, and it would be well for you to make some of them now. These are decisions that only you can make. Sometimes they must be made in spite of friends and family; but if they are right decisions, they are worth the effort.

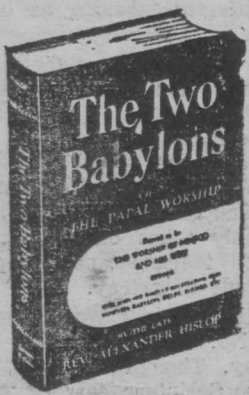
Jesus put a great question before us in Matthew 11:16. He asked, "But whereunto shall I liken this generation?" That is a good question for each of us to ask in our own generation. Would Jesus liken us to some evil-thinking generation of some past age,

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or would He liken us to a generation unlike all others—one who would put Christ first? I fear that our generation is not too unlike past generations who have despised the Lord and His work, and we have gone further perhaps in our efforts to "do our own thing." Would He liken us to the people in the parable of the sower (Mark 4) "such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred" or would He liken us to the people of Sodom and Gomorrah? You be the judge as to the answer to these questions.

This is a personal matter with you. You must decide what you are going to do with your life. Are you going to be like the generation of young people in Genesis 11 who wanted to leave God completely out of their lives, or are you going to be determined to serve the Lord?

Here are some suggestions that I have for you. (1) If you have not been Scripturally baptized, then write to me or the editor of this paper, or go to a good Baptist preacher to understand better how to do that. (2) Attend church services every Sunday morning, Sunday night, and Wednesday night—or whenever your church has services. (3) Read your Bible consistently and systematically. (4) Be a witness to friends and people with whom you come in contact. (5) Attend at least one year of Christian college. (6) Pray always, whether or not you have problems. Now these suggestions are for saved people. If you are not saved you may repent of your sins and put complete trust in the work of Christ on the cross, and you shall be saved. Will you build a tower of Babel, or will you build up treasures in Heaven, where moth or dust does not corrupt? If you build a tower of Babel (confusion) you will reap what you sow, and likewise if you build up treasures in Heaven, you will reap what you sow, "and his mercy is upon them that fear him from generation to generation" (Luke 1:50).

Crucial Suprachurch

(Continued from Page One)
headquarters.

In bowing cowardly and cringing before such enemies of their people, and the churches they supposedly pastor, these show that they despise their relationship with God, if they have one, and that they defy their God-given responsibilities to the people, if they truly have such, as they pursue their own personal interests and welfare. Instead of being servants of God in the midst of the people, these covering pastors show themselves to be servants of Satan and spiritual slaves to suprachurch religious potentates who are pawns on Satan's chessboard of religious preeminence and power politics. Instead of living from the tithes and the offerings and identifying and specifying special objectives for giving, they resort to many state and national religious headquarters - designed "gimme" schemes and gimics as financial smokescreens to enable them to take "the treasures of the house of the Lord" and send them to the religious potentates to whom they must look for personal, professional, and pastoral security.

The pattern of God's provision for His Cause and the things of His Cause is the same throughout the ages. Before the Mosaic Law, "Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high

God. And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes of all" (Gen. 14:18-20).

In the day of Moses, it was "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord" (Lev. 27:30). In the days of the prophets, it was "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts . . . (Mal. 3:10). Jesus was most graphic in a later day, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone" (Matt. 23:23). And if we read the Scriptures aright, in the days of the Apostles, it was, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2); an evident commitment to God's long-standing truth, "The labourer is worthy of his reward" (I Tim. 5:18).

The message across the ages and the centuries has remained the same. The tithes and offerings were for the servants of the Lord in the days of Abraham or in the days of Paul. Yet, we search the Word of the Lord God in vain for ordained, required, or authorized offerings or gifts to any "supratemple" or "suprachurch," or for that matter, any "paratemple" or "parachurch" organization. The pattern of God's provision continues the same to this hour!

DISSERVICE

Therefore, those who would demonically drain the tithes and the offerings from the local churches of the Lord Jesus Christ or a local church of the Lord Jesus Christ for some parachurch or suprachurch organization or operation are really "Jehoash's" in disguise, and those who receive the same are "Hazeal's"! These are those who, for fear of their own personal and professional welfare surreptitiously take "The treasures of the house of the Lord" (II Kings 12:18), from the treasury of the local church of the Lord Jesus Christ, and support the enemies of the Lord and His Churches.

The children of God were in Scriptural order when they gave to the "building" or "repairing" fund at the suggestion of their Priest, Jehoida, and with the assistance of the priests who labored with him. The funds were given and used for that cause. They likewise were in order when they gave their offerings and tithes for the support of the priests and the "stranger, and the fatherless, and the widow" (Deut. 14:29) for whom the priests had some responsibility.

But the children of God were the piteous subjects and dupes of an unholy conspiracy when their king, their leader, Jehoash robbed "the treasures of the house of the Lord" (II Kings 12:18) to satisfy the satanic greed of the godless king of Syria, even Hazeal.

It is the same today!

The churches are in order when they give to identified, specific causes which are within the purview and the responsibility of the local churches or a local church, when those gifts are used for those causes. They may be for the building or the furnishing, or for the salaries of those who do the building or who "repair the breeches." This, needless to say, is not to presume that these would be the only exact, identified, specific causes, but it must be a local church concern!

Similarly, the local churches of the Lord Jesus Christ and a local church of the Lord Jesus Christ are in order when the tithes and offerings are collected for the servants of God who serve in that church or in those churches. The Apostle is quite exact when he says, "The labourer is worthy of his reward" (I Tim. 5:18).

Nonetheless, any pastor of any local church or any ordained servant of God in a local church of the Lord Jesus Christ who would

Priesthood Doctrine

(Continued from Page Four)

said to be 'branches,' of the Vine. John xv. 1, 5. When He is styled a 'Foundation' and 'Cornerstone,' elect, precious,' Christians are described as 'living stones' out of which a spiritual house is built upon the foundation. (See I Cor. 3:11; I Pet. 2:7, 5). 30

James Bruton Gambrell (1841-1921), president of Mercer University and editor of *THE BAPTIST RECORD*, favored our position:

Individualism correlates with the priesthood of all believers. Let it be known that every man may for himself, at all times, anywhere, come to a throne of grace and find pardon, peace, and life eternal, and the whole vast system of priestcraft receives its death blow. Freedom to read God's Word, freedom to worship God as he feels he should, freedom to act for himself in religious matters, freedom to go to God for himself for wisdom and all spiritual blessing without the intervention of a human priest or preacher, complete the disenfranchisement of the man and put him in the shining way of all blessings. 31

In the New Testament view every believer is a priest. Believers are 'an holy priesthood to offer spiritual sacrifices,' says the Holy Spirit. Each believer can enter into spiritual relations with God through Christ, the Great High Priest. No human priest can mediate divine blessing from God to men. Whoever assumes to stand between the human soul and the Saviour is assuming priestly functions, whether he be in a Romish dress or a preacher's coat. 32

Isaac Massey Haldeman (1845-1933), was not a modern New Lighter. He wrote:

The priesthood of Christ belongs in heaven, and is for those only who are joined to Him as the man risen from the dead, ascended and seated in the glory. The Christian who goes under the law, goes under the Levitical priesthood; as Christ is a priest only for those who are judicially dead, risen and ascended in Him of heavenly places, then the Christian who goes under the law shuts himself out from the priesthood of Christ. . . . But more than this, it would settle all controversy about sacerdotalism and make a separate priesthood in the church impossible.

As priesthood on earth belongs exclusively to the people of Israel, then there is no priesthood on earth in the church except that spiritual priesthood which belongs to all believers. 33

Benajah Harvey Carroll (1843-1914), first president of Southwestern Baptist Theological Seminary and Bible commentator, writing on Colossians, Ephesians, and Hebrews said:

In other words, every one born of the Holy Spirit is a priest who may at all times, in all places, and under all emergencies go for himself directly to God. 34

No one can doubt that B. H. Carroll was sound on the church question. No honest New Lighter would even dispute that he was orthodox on the church question, but he saw no need of a Baptist Church Priesthood. He again wrote on the Pastoral Epistles:

In the Old Testament the priesthood was a special class. In the New Testament God's people constitute a kingdom of priests. Every one of them is a priest.

Writing on Revelation he says:

The antitype is the universal priesthood of all Christians under the New Covenant: 'Ye are to be a holy priesthood to offer up spiritual sacrifices—a royal priesthood' (I Peter 2:5, 9). 35

James Britton Cranfill (1858-1942), Texas Baptist writer and leader, held our position:

The celibate priesthood was unknown in New Testament times, the fact being that there was no priesthood among the New Testament churches, and certainly it was never intended (Continued on Page 6, Columns 4 and 5)

demonically drain or siphon-off

"the treasures of the house of the Lord" for some octopian parachurch or suprachurch organization or operation is literally and simply in an open conspiracy against Christ Jesus and His local churches or His local church. It really does not matter what sort of religious appellation such a parachurch or suprachurch may bear. It is disservice of a piteous sort!

One may speak of it as a supposed Association Headquarters, but all who contribute to it are doing disservice to the Lord Jesus Christ. One may speak of it as a Fellowship Headquarters, but all who contribute to it are doing disservice to the Lord Jesus Christ. One may speak of it as a Convention Headquarters, but all who contribute to it are doing disservice to the Lord Jesus Christ. One may speak of it as a Home Mission Board or a Foreign Mission Board, but all who contribute to it are doing disservice to the Lord Jesus Christ. One may even speak of it as an Evangelistic Headquarters, a Sunday School Board, or an Executive Committee, but all who contribute to such are doing disservice to the Lord Jesus Christ.

If one can receive it, contrary though it may be to the usual religious thinking of most in our day, there is a message from God in such that truly spans the pages of time. All such parachurch and suprachurch organizations or operations are essentially anti-Church,

and thereby anti-Christ!

To some, such parachurch or suprachurch organizations may seem to be good, everyday, down-to-earth religious efforts on the part of supposedly positive, persuasive, punctilious men, but they are not New Testament Christianity! Such may be presented as good New Testament Christianity by the most sincere of men, but they are in unabashed defiance of every New Testament reference to the churches and in absolute violation of every New Testament Church reference to missions and the local church support of New Testament missions. Whereas the parachurch organizations do violence in their attempted supplementation of the churches, and the suprachurch organizations exert unscriptural influence, brainwashing, and control of the churches, the Lord Jesus Christ emphasizes His involvement with the churches and His responsibility for the churches. He does this most exactly in:

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil . . . I know thy works, and tribulation, and poverty, and I know the blasphemy of them which say they are Jews and are not . . . I know thy works, and where thou (Continued on page 8, column 2)

Pressure To Produce

(Continued from Page Three)

pass without any moves, someone asks, "What is wrong? Why aren't souls being saved?" I usually tell them that is a matter they must take up with God for I don't have the answer.

II. The pressure to produce has three possible results.

1. It will cause an unlawful use of means. A pastor friend of mine was invited for a trial sermon where unlawful means had been used to build up the attendance. He refused to go. He felt that the "pressure to produce" would be on him to equal his predecessor. Every week a new method must be provided or devised to "out do" the previous one. Those who succumb to the "pressure" go from one gimmick to a bigger gimmick, etc. After a few years most of the money received in offerings is used for peanuts and bubble gum and ponies, etc., in an effort to produce. This is money that should be used to publish the gospel. All along there should have been planting, watering and prayer to God to give increase according to His will.

This writer preached in a Bible conference a few years ago on "Redemption." The speaker who followed said he believed the doctrinal content of my message. He then began to speak about Sunday School. He said, "If your Sunday School doesn't double every week, something is wrong." The "pressure to produce" filled his message. He spoke of little churches and how and why they must become big. This writer happens to believe that there is no such thing as a little church.

He spoke about how to raise money for missions. He told of a method devised by the school he was affiliated with for raising mission money. This writer is not condemning methods. He does condemn "pressure to produce." Mission money should be given out of a love for Christ and the lost. Principle will outdo methods everytime. Do we give so we can boast of how much? If so, it is for the wrong motive.

This "pressure to produce" has a perfect illustration in Abraham. God had promised him that He would bless Abraham and give him a child through whom all the nations of the earth would be blessed. As Sarah and Abraham began to get old, they decided to help God out and "produce" the heir themselves. Abraham and Sarah, through Hagar, produced Ishmael. Ishmael caused and is causing the Jews' trouble. The "pressure to produce" or to help God out is filling churches today with spiritual Ishmaelites.

2. The second possibility the "pressure to produce" causes is to cause some men to give up and quit. Preachers are taught that they are failures if their churches don't produce. Church members are called failures if they do not win everybody to Christ. For a pastor or member who cannot use the gimmicks and methods to produce, the alternative is to quit. It is my opinion that many of the pastors I know are so discouraged by this "pressure" that they want to quit. Often they do give up. They leave the ministry to take up space on the church pew. Probably every preacher reading

these lines has felt like giving up because of the "pressure to produce."

III. Compare the "pressure to produce" with God and numbers.

1. We do not claim virtue in the "few" but God seems to have used the "few" the most in the Bible. Before giving examples we call your attention to two Scriptures that prove our point. "And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few" (I Sam. 14:6). "And Asa cried unto the Lord his God, and said, It is nothing with thee to help, whether with many, or with them that have no power . . . (II Chron. 14: 11).

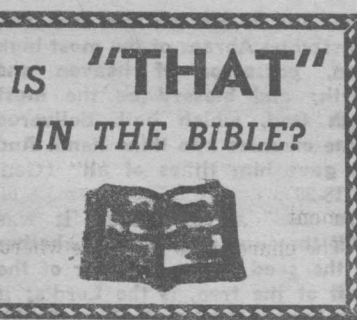
When God would gain the victory over the Midianites, He did not use the thirty-two thousand but only three hundred. Why? "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me" (Judges 7:2). God did not want much said about numbers but wanted the glory Himself. Unto Him be all the glory. Much is said in many churches, about nickels and noses and very little about God.

When God would bring victory for Israel in the valley of Elah, He did not use the thousands of Hebrews against Goliath. He used one little shepherd boy and his sling. Why? "This day the Lord will deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel" (I Sam. 17:46). Had victory been by the many, Israel would have boasted in her number and not in God. Much boasting is made today in how many and how much but very little boasting is made in God.

When God would bring mighty Nineveh to her knees in repentance, how would He do it? We would section it off into missionary sections and make a call for many missionaries. God would take one old stubborn Baptist preacher, with his eyes bulging from their sockets and seaweed wrapped around his neck and do the job. Accomplishments made by a few tend to exalt God and give Him all the glory. Accomplishments by the many tend to honour the many and not God.

2. The "pressure to produce" should not cause unconcern for the masses. The temptation for those who do not use games, gimmicks, gum, give away and guitars to build is to do nothing. This is over-reaction. We should be concerned to publish the gospel in every way possible.

Conclusion: There is nothing bigger than the local church. If they belong to Christ, they are big. You and I must be faithful to plant and to water. If it is God's will that we reap a large harvest, then praise His name! Let us be faithful witnesses and not fall to foul means by the "pressure to produce."



Question:

WHAT TWO CHILDREN'S FATHER WAS THEIR GRAND-FATHER ALSO?

Answer:—Lot was father and grandfather of Moab and Benammi, Genesis 19:36-38. "Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day." This story (verses 30-38) of the double incest has been assumed by many scholars to be a Hebrew method of expressing contempt for their neighbors, the Moabites and the Ammonites.

Our Incorruptible . . .

(Continued from page one)

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:22-24).

Now answer this. How was Christ delivered to be tried, convicted unjustly, and executed? Why, by the determinate counsel and foreknowledge of God, that's how. Why was He thus delivered? That sinners, helpless elect sinners such as you and I, might have our dreadful sins atoned for by His precious blood. But why was He thus delivered? All to manifest divine perfection.

Numerous other examples could be cited from the Holy Scriptures to verify that God purposes, determines, and acts as it pleases Him (cf. Dan. 4:35). However, verification of God's Word is not needed to make it so, or Him God. But men continue to insist upon this matter. They presume upon the validity of God's person, as well as upon His Word. Without this depraved nature, there would never again be a debate held between men who claim to be contenders for truth. Instead, both debaters would just let God say what He has said, and thus end the matter. Oh for willingness to hear, "thus saith God."

All of this has been presented to call attention to the matter at hand. If indeed God has made one, or many promises to His children, that, or those promises can safely be relied upon. If God has promised, He will also perform the doing of it.

How do I know that I have an inheritance? How may you know? Because God's Word plainly declares it to be so. Is His Word of declaration to be trusted; to be relied upon; to be rested in? Oh Matchless Perfection of a Thrice Holy God. Yes! Yes! Yes! He can be believed. He can be trusted.

To begin with, "God hath made Him to be heir of all things" (Heb. 1:2). All that the Father has is laid up in store for the rightful legal heir. That legal heir is the Firstborn, the Only Begotten of the Father. That One in whom the Father has declared, "My soul delighteth." By birthright, Jesus Christ can and does claim all that the Father possesses, which of course is everything. The cattle of a thousand hills; the earth and the fullness thereof; the heavens; the ages to come; everything. It is

Priesthood Doctrine

(Continued from Page Five)

for ecclesiasticism to reverse the Word of Jehovah, who when Adam lingered solitarily in Eden, said, "It is not good to be alone." 36

Philip L. Jones, for sixteen years Editor of the American Baptist Publication Society, said:

This doctrine of the individual relationship of the soul to God has always and everywhere been insisted upon by Baptists. Indeed, no doctrine has been, nor is, more Baptist than this. No edict of the State, no ordinance of the Church, no act of the ecclesiastic, no function of the priest, will the one imbued with Baptist doctrine permit to come between himself and his Maker. He says, with no one and no thing to intervene, 'my Father,' and with filial affection in his heart he enters his presence . . .

He never has surrendered, he never will surrender this priceless gift of the soul's competency in its dealings with God. Each man is a priest in his own inherent right: each woman is a priestess and can gain access to Him who has said 'all souls are mine.' No intercession of saints is needed; no pleading of Mary, whom Rome has elevated to a position no scripture warrants; no placating ministry of the divine Lord himself is demanded. 37

10—Cyril Eastwood, THE ROYAL PRIESTHOOD OF THE FAITHFUL (London, England: The Epworth Press), Vol. I, p. 89.

11—Fisher, op. cit., p. 272.

12—Sylvester Hassell, HISTORY OF THE CHURCH OF GOD (Atlanta, GA: Turner Lassetter), p. 367.

13—Neander, op. cit., Vol. II, pp. 212-213.

14—Cited by William Cathcart, THE BAPTIST ENCYCLOPEDIA (Philadelphia: Louis H. Everts, 1881 edition), Vol. II, p. 1200.

15—Hassell, op. cit., p. 440.

16—John Stanley, THE CHURCH IN THE HOP GARDEN (London, England: The Kingsgate Press), p. 24.

17—Menna Simons, THE COMPLETE WRITINGS (Scottsdale, Penn.: Herald Press), pp. 326-327.

18—Benjamin Keach, PREACHING FROM THE TYPES AND METAPHORS OF THE BIBLE (Grand Rapids: Kregel Publications, Copyright in 1974, Used by permission), p. 777.

19—Henry D'Anvers, THEOPOLIS (London, England: T. Ratcliff, 1672 edition), pp. 241, 104.

20—John Gill, GILL'S EXPOSITOR (Streamwood, Ill.: Primitive Baptist Library), Vol. IX, p. 544.

21—William Jones, LECTURES ON THE APOCALYPSE (London, England: Holdsworth and Ball, 1830 edition), p. 24.

22—C. H. Spurgeon, THE METROPOLITAN TABERNACLE PULPIT (Pasadena, Texas: Pilgrim Publications), Vol. XLIII, p. 366.

23—Alexander McLaren, EXPOSITIONS OF HOLY SCRIPTURES (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co.), Vol. V, p. 349.

24—Thomas F. Curtis, THE PROGRESS OF BAPTIST PRINCIPLES (Boston, Mass.: Gould and Lincoln, 1857 edition), pp. 337-338.

25—Francis Wayland, NOTES OF THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES (New York, N.Y.: Sheldon, Blakeman and Co., 1857 edition), p. 131.

26—Hezekiah Harvey, THE CHURCH: ITS POLITY AND ORDINANCES (Philadelphia, Penn.: American Baptist Publication Society, 1879 edition), p. 73.

27—Thomas Armitage, PREACHING: ITS IDEAL AND INNER LIFE (Philadelphia, Penn.: American Baptist Publication Society, 1880 edition), p. 19.

28—Sylvester Hassell, HISTORY OF THE CHURCH OF GOD (Atlanta, Ga.: Turner Lassetter), p. 88.

29—Augustus Strong, SYSTEMATIC THEOLOGY (Westwood, N.J.: Fleming H. Revell Co.), p. 805.

30—James Pendleton, CHRISTIAN DOCTRINE (Valley Forge, Penn.: Judson Press), p. 324.

31—James Gambrell, DISTINCTIVE BAPTIST PRINCIPLES (Richmond, Va.: The Religious Herald Co. 1902 edition), p. 251.

32—J. B. Gambrell, BAPTIST AND THEIR BUSINESS (Nashville, TN.: Sunday School Board of S.B.C., 1919 edition), p. 117.

33—I. M. Holdeman, HOW TO STUDY THE BIBLE (Philadelphia, PA.: Philadelphia School of the Bible, 1904 edition), pp. 24, 394.

34—B. H. Carroll, AN INTERPRETATION OF THE ENGLISH BIBLE (Grand Rapids, Mich.: Baker Book House), p. 272.

35—B. H. Carroll, ibid., p. 211, 87.

36—J. B. Cranfill, RE-THINKING BAPTIST DOCTRINES (Louisville, KY.: The Western Recorder, 1937 edition), p. 148.

37—Philip Jones, A RESTATEMENT OF BAPTIST PRINCIPLES (Philadelphia, Pa.: American Baptist Publication Society, 1909 edition), pp. 16-17.

His.

How do His people have access to this abundance? "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:14-17).

If, or since, Christ is God's legal heir, all that are identified as being in Christ are privileged to be counted also as heirs. Is this so? Yes, this is what God has declared. Why? Because it pleased the Father for it to be so. Why? All to the glory of God. All to manifest Divine perfection.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed . . ." (Rom. 4:16). "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29). "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:7). "Now we, brethren, as Isaac was, are the children of promise" (Gal. 4:28). "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him?" (Jas. 2:5).

Much of what is said and written evidences the misunderstanding of many brethren on the matter of our inheritance. To many, this failure to properly understand, and thus to rightly divide the Word of truth can be traced to the sloth-

ful nature of all of us. We are prone to neglect proper study, and many times this leads to our willingness to accept words with entirely different meaning as being the same.

I have heard men use the words inheritance and rewards interchangeably, as though they carry the same meaning. And when this does occur, we stumble at the Word. We read the recorded Word of God and in our warped minds, it suddenly takes on a different meaning; teaches another principle; leads us astray.

Does the inerrant Word lead us astray? No. Our imaginations lead us astray. Though we read and quote the Scripture correctly, our minds assign different meanings to the words we read or quote and our misunderstanding is thereby darkened.

There are some verses of Scripture found in the Apostle Paul's Epistle to the Ephesians, chapter 5, verses 3 through 5, that end with the statement, ". . . hath any inheritance in the kingdom of Christ and of God." Humanly speaking, it becomes easy to imagine that some who are children, can, by their disobedient walk, of which this chapter treats, lose something. And indeed they can and do. But what they lose is not that inheritance which Christ has secured for them. These persons described in verses 3, 4, and 5 are unregenerate, unsaved, unborn people. They have no inheritance now, because they never were inheritors. Their walk is a walk bounded by the limitations of the natural man. The contrasting word "But," used at the beginning of verse 3 has moved us from those "dear children" of verses 1 and 2, to those in the following three (Continued on page 8, column 4)

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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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THE BAPTIST EXAMINER

AUGUST 4, 1979

PAGE SIX

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

HOUSTON (EP) — The Soviet Secret police (KGB) has attempted to infiltrate Baptist and other Christian churches in Russia, and to blackmail Christian leaders to work for the Communist government within the church, Russian Reform dissident Georgi Vins charged here in a news conference.

The KGB planted electronic "bugs" in the homes of Reform Baptist leaders to learn church plans, added Vins, a major speaker at the 122nd meeting of the Southern Baptist Convention at the Summit. Ironically, the electronic devices were made in the United States and sold to the KGB, he claimed.

During the 90-minute news conference, translated by Peter Deyneka, Jr., of the Slavic Gospel Association in Wheaton, Ill., Vins displayed photographic evidence of torture of Russian Baptists and other Christians in the Soviet Union. About 40 Russian Baptists are now in prison in Russia for their faith, he said, adding that in the last 10 years, at least 10 Russian Baptists have become martyrs, tortured to death while in prison for their faith. Vins said he was not beaten while in prison, but he was interrogated and oppressed psychologically.

MEMPHIS (EP)—Members of the 90,000-member Cumberland Presbyterian Church based here have been urged by its General Assembly meeting in mid-June in Albuquerque, New Mexico, to oppose the use of the death penalty. The capital punishment issue was discussed at length before Assembly voted 67-49 to "oppose the use of the death penalty as an acceptable or tolerable punishment for crime."

ATLANTA (EP)—A British pastor who has been on a two-month visit to the United States says he doesn't know how American Christians can justify the money they spend on churches.

It is "iniquitous" and "a horror" to spend up to \$5 million for a church building, said Derek Keenan, pastor of Hawkwell Baptist Church in Rockford, England, an unpaid executive secretary of a 20-church Baptist union in his city.

"I cannot see how anyone can justify spending that sort of money in this needy world for three hours a week," he commented in an interview with Baptist Press, news service of the Southern Baptist Convention.

WASHINGTON, D.C. (EP) — A list by name and address of more than 10,000 Soviet evangelical Christians who have publicly declared their desire to emigrate from the Soviet Union, but pre-

vented from doing so, has been published by the U.S. Commission on Security and Cooperation in Europe here.

"In addition to this list of 10,000 Soviet citizens, this publication represents the most complete collection of English materials on the Pentecostal Church in the Soviet Union," wrote Rep. John Buchanan (R-Ala.), a commission member, in the introduction of the 196-page document.

NAIROBI, Kenya (EP)—A global survey of Christianity and world evangelization has revealed startling and conflicting trends around the world. The report, nearing completion, is being produced at a large computerized research data base operated by the Centre for the Study of World Evangelization.

The survey indicates large losses in the western world, reports David Barrett, director of the centre. In the past twelve months, for instance, about 1,815,100 adult professing Christians in Europe abandoned the faith to become agnostics, atheists, or adherents of non-Christian religions or cults. North America also registered a decline of 950,000. All these are net figures, Barrett points out, and they indicate total defections minus total additions (conversions to Christianity).

During the same period, churches in the Third World have experienced phenomenal gains. In Africa, the survey reveals a net gain of 6,052,800 new Christians in the past year—or 16,000 new believers each day.

South Asia is another bright spot for the Christian faith. Churches and parachurch agencies of all Christian traditions evangelized just over 34,813,000 previously unevangelized persons during the past year. That rate is increasing significantly each year.

LOS ANGELES (EP) — JOHN WAYNE became a Catholic the day before he died, the priest who was called to the deathbed confirmed here. "John Wayne was received into the Catholic Church the day before he died," said Robert Curtis, a Paulist priest and chaplain at the UCLA Medical Center, where the 72-year-old actor died June 11.

Michael Wayne said his father had always said he was a Presbyterian, although he didn't attend church. He had seven children and 21 grandchildren, all of whom were brought up Catholics. His three wives were all Catholics from Latin America.

KAMPALA, Uganda (EP)—The Church will have to play a major role in the rebuilding of Uganda following the ouster of Idi Amin, according to those close to the

scene in that ravaged African nation. In spite of Amin's intense persecution, the Christian community increased from 52 per cent to 65 to 70 per cent of the 12-million population. "Even more impressive," stated one Ugandan Anglican, "was the increase of commitment."

"The church was the place where people turned for hope," contended Lutakome Ikayira, Uganda's new deputy minister of Internal Affairs. "In times of terror, people were looking for a place where they could go and feel safe. Because of that, people are going to look to the church for spiritual and emotional guidance."

KESTON, KENT, England (EP) —In two recent trials in the Soviet Union, three leaders of unregistered Baptist churches have received sentences ranging from 18 months to five years in labor camp, according to the Keston News Service at Keston College.

The first trial took place in Zaporozhe, Ukraine, in February, Keston said. Fyodor Korkodilov,

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pastor of the local unregistered Baptist church, reportedly was sentenced to two-and-a-half years imprisonment and Vsevolod Bugaenko, an evangelist in the same church, to 18 months. Both were accused under articles 138 of the Ukrainian Criminal Code of organizing and conducting Christian weddings, baptisms and other religious services since 1966, Keston said.

In the second trial, in Dzhabul, Kazakhstan, pastor - evangelist Yakov Skornyakov was sentenced to five years in a strict-regime labor camp and confiscation of property, Keston said. He was arrested in Rostov-on-Don on July 3, 1978, and sent back to his home town, Dzhabul, to face charges under four separate articles of the Criminal Code—two charges concerning religious activities, one of slandering the Soviet system and one of unofficial printing. This is Skornyakov's fourth sentence for religious activities.

Three other members of his church, arrested in December 1977, had been sentenced to terms of two and three years for printing Christian literature, the news service said.

CONWAY, S.C. (EP)—In an unusual, if not unprecedented action, a county court judge has ruled that a South Carolina Baptist church must reinstate 16 former members who had been voted out of the fellowship following months of controversy. The church, which earlier did not contest the suit brought against it at a hearing before a court-appointed "referee," says it will not abide by the decision because it is contrary to the historic principle of separation of church and state.

Judge O. A. Rankin, presiding over the Horry County Civil and Criminal Court, handed down the order June 22 against Hickory Grove Church. It rendered the church's vote to oust the group "null and void and of no effect."

B. C. Pigg, pastor of the church for five years, says the deacons solidly support refusing the court order while vowing to appeal the case. "We don't want to seem un-Christian in this matter," he says, "but we believe that the state has no right to say who can be members of our church. We (deacons and pastor) will not recommend to the congregation that they (the former members) be reinstated—not based on a court order, anyway."

WASHINGTON (EP)—A new Census Bureau report shows that

the number of unmarried couples living together in the United States, while still small, has more than doubled since 1970.

The trend toward cohabitation is seen as largely a youth phenomenon, with about 70 percent of these households comprised of persons under age 45 in 1978. About 25 percent of the unmarried couples had one or more children living with them. Unmarried couples under age 25 increased more than eight-fold during 1970-1978, according to the census figures. Unmarried households headed by persons under age 45 increased sixfold. There was no perceptible change in the over-45 age group.

CAPE MAY, N.J. (EP)—Delegates to the 10th World Congress International Council of Christian Churches (ICCC), representing 320 denominations from 65 nations, denounced Soviet Premier Leonid Brezhnev's use of God's name at the SALT II signing ceremony in Vienna.

In a resolution, the fundamentalist leaders declared that Mr. Brezhnev's initial statement that "God will not forgive us if we fail," is a "bald revelation of the hypocrisy and deceit of the atheists."

The resolution further stated that "when President Carter noted these words on a piece of legal yellow paper and incorporated them into his own opening remarks, he further contributed to this massive deception. The fact that Brezhnev later changed it to 'the future generation will not forgive us, compounds his duplicity and reveals that his new world will have no God.'"

According to the ICCC, "the use of God's name in this meeting at the initiative of the atheists should be enough in itself to turn all God-fearing people against any such treaty. The Bible fully reveals what happened to Jehoshaphat when he made his SALT agreement with Ahab" (I Kings 22; II Chronicles 18).

In a resolution on the literal truth of Scripture, the fundamentalist leaders declared anew the ICCC's "absolute commitment to the divine plenary and verbal inspiration of the Holy Scriptures in the Bible's consequent infallibility and inerrancy." They decried the "new evangelical movement," which they charged "fellowships with unbelief, and says that one may deny the inerrancy of Scripture and still be called an 'evangelical.'"

NEW YORK (EP)—Typesetting is now underway on the entire Bible in Today's Chinese Version (TCV), a new "common-language" translation designed to appeal to millions of Chinese all over the world, the American Bible Society announced today.

The TCV New Testament was published in December, 1975. The entire Bible in TCV is scheduled for publication in late 1979 or early 1980.

When finished, the TCV Bible will enable not only the 40 million Chinese living outside mainland

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China, but nearly one billion living on the mainland, to have the Word of God in a form both easy to read and understand.

FLAT ROCK, N.C. (EP)—A resolution on biblical authority which was presented as "one of reconciliation" was approved here by delegates to the General Synod of the Associate Reformed Presbyterian Church (ARPC).

It affirms that "the Scriptures of the Old and New Testaments are the Word of God, without error in all that they teach." Grady Oates of Bartow, Fla., who had proposed the resolution, pointed out that it "provided great latitude in its interpretation." Before adopting the statement, the delegates (known as commissioners) defeated a proposal to affirm the Scriptures as "the inspired, infallible and inerrant Word of God."

The basic difference between the two is that the statement that was voted down would have declared the Scriptures infallible in all respects, while the one adopted holds this to be true only in what they teach and not necessarily in matters of science and history.

WASHINGTON, D.C. (EP) — Membership of churches within the 111 Baptist conventions and unions affiliated with the Baptist (Continued on page 8, column 3)

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God The Portion . . .

(Continued from Page Two)
depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God" (Job 20:27-29). How horrible the portion to be with unbelievers (Luke 12:46) and hypocrites (Matt. 24:51). Psalms 11:6 says: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

It is better to have God as your portion than to have any earthly portion. It is better to have Christ as your inheritance even if it means you are to have no inheritance in this life. It is better to be like the Levites who had Jehovah as their only portion and no inheritance in the land of Canaan. The believer says: "Take the whole world, but give me Jesus."

Pity the man who comes to the end of his earthly career and must confess: "I have been everything, and it profited me nothing. I have had much of this world, but I am unprepared for the next world. I am leaving this world as naked as I came from my mother's womb." Oh, friend, you will never be able to look at the past with thankfulness, nor at the present with comfort, nor the future with hope, unless you can say, "God is the strength of my heart, and my portion for ever." May the God of all grace cause you to say from the heart of Christ what the song

writer said in days gone by:

"Thou, my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Saviour, let me walk with Thee.
Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gates of life eternal
May I enter, Lord, with Thee."
—Fanny J. Crosby

Crucial Suprachurch

(Continued from page five)
dwellst, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith . . . I know thy works and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first . . . I know thy works, that thou hast a name that thou livest, and art dead . . . I know thy works; behold, I have set before thee an open door, and no man can shut it . . . I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor and blind and naked" (Rev. 2:2,9,13,19; 3:1,8,15-17).

If there is an honest, Scripturally-informed, astute Christian in

any of the true New Testament churches today—and there must be—he or she will recognize and realize that Christ Jesus never organized any parachurch or suprachurch organization or operation. Consequently, every such organization which would pretend to Lord-it-over or be the authority over any church, several churches, or all of the churches under the guise of serving the church or the churches is marching to a tune and a beat which was not and is not being called by the Lord Jesus Christ. It should be evident, then, that any such parachurch or suprachurch organization or operation which is demonically draining—by variant and everchanging schemes devised in the hearts and minds of utterly wicked men and women—"the treasures of the house of the Lord" (II Kings 12:18), or the treasures of a local church or the churches, for supposed executive, educational, or mission purposes and for supposed further distribution is in the abject service of Satan.

Although I am walking immortally with the Lord Jesus Christ by His Grace, in the flesh, I am yet evidently mortal and quite fallible. Nevertheless, I just do not believe there is any exception to that of which I speak. Every parachurch or suprachurch organization or operation which pretends to exert any authority over the churches is of satanic design—not of Scriptural design, and not ordered of or by the Lord Jesus Christ, God the Father, or God, the Holy Spirit.

Still, persuasion of evil men is great!

Thus, in a sense, the people spurn the Word which they profess and confess and serve pastors who, in turn, may profess and confess the Word, but who are, in truth, satanic pawns of what we may rightly call parachurch or suprachurch potentates. And, whether wittingly or unwittingly is not mine to say, these whom we may call parachurch or suprachurch potentates are in the abject service of Satan.

How tragic!
How appalling!
Who, then, is on the Lord's side?

(to be continued)

What's Happening

(Continued from page 7)
World Alliance increased 1.4 percent during 1978.

A new statistical survey lists a total membership of 29,586,529 baptized believers in 115,563 churches within these affiliated bodies in January 1979, Robert S. Denny, the BWA's general secretary, reported. This represents a gain of 1,436 churches and 415,174 members since the 1978 reporting period.

Reports also show a total of 27,035 "other preaching places," reflecting the evangelistic outreach of churches in missions and other congregations not yet organized as churches. Church membership in the Baptist Convention of Nigeria increased 50 percent—from 200,000 in 780 churches to 300,000 in 1,250 churches. There was an increase of 11 percent in Brazil, 20 percent in Burundi, 16 percent in Colombia, 10 percent in North East India, 17 percent in Korea, and 63 percent in Rhodesia.

MINNEAPOLIS (EP) — Voodooism has become the most widespread religion in Brazil, according to a Brazil churchman who is spending 3½ months telling Minnesotans what life is like in his country.

The reason for the growth, says Paulo Hasse, may be the excitement it provides. "People want something new," he explained. "The poorer people are especially desperate with their situation. The first one who comes and offers something, they accept it."

He said the voodooism, or spiritism as he preferred to call it, is the strongest in Brazil's Northeast Region where poverty is quite pre-

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valent and where there are many people of African ancestry. Pastor Hasse said the voodooism ranges from "highly exclusive and secret rites which no outsider has ever succeeded in attending to exhibitionist farces which travel agencies show tourists looking for excitement and color."

The missionary said many Brazilians are open to Christianity when they see it is something that can give them hope.

COLUMBIA, Md. (EP)—PAULA CLAYTON became the only woman pastor in the Southern Baptist Convention with her ordination in June. She is pastoring a satellite congregation of the Columbia Baptist Fellowship here. Although other women in the SBC have been ordained, they are serving as assistant pastors, ministers of education or in other auxiliary roles. Clayton is scheduled to receive her master of divinity degree from Southeastern Seminary in 1981.

Our Incorruptible . . .

(Continued from page six)
verses. What these unregenerate lose in benefits in this life.

As dear children, when our walk is as these, that is, disobedient ones, we also lose something. Our inheritance is still secure, but it is not well with us here in this life. We become, as did the Corinthian saints, undistinguishable from lost people. There is no outward difference. The world can not tell us apart, and God is not pleased.

Throughout the Old Testament God instructed His people concerning their walk, their conduct, and their worship. His admonition to them was, "See that you walk in my statutes and keep my commandments to do them." The end being, "that you may have long and happy days upon the earth."

And we know that what is recorded in matters of God dealing with His people of old is written for our learning, for our good, that we might not sin as they sinned.

Moses was not permitted to go in to the land of Canaan because of disobedience. This is unquestionable. Upon this fact however, none can safely state that Moses lost his inheritance.

The word inheritance is used to mean, that which is inherited. That which is inherited is that that is made available by the owner or the possessor. In our case, God the Father.

An heir is one who inherits, or comes into possession of that which the Father has and has been pleased to bequeath. Since God has made Christ heir of all things, and has identified with His Firstborn,

we too are deemed heirs because of this relationship.

Now, upon the testimony, who is prepared to charge God? But you say, "Hold on now, who is charging God with anything?" To which I reply, you who tell me that God who possesses everything, who has been pleased to vest that everything in the Name of the Firstborn, who has also chosen us in Him from the foundation of the world, and thus identified us whom He has chosen as joint-heirs with Christ are indeed charging God when you say His own stand in jeopardy of losing their inheritance. You are charging God. The God of all perfection is being openly charged with either one of two possible limitations. Either He can not maintain security over His own possession, which charges Him with a limitation of power or ability, or He will not, which charges Him with the limitation of fallibility, or changeableness. In either case, I reply, not so.

Hear now the conclusion of the matter. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:3-5).

That all might be to the glory of God. That all might manifest the divine perfections of God. Amen.

The Forum

(Continued from page four)
affairs, and no external power is allowed to interfere. However, the mother church as a protectorate faces two primary dangers as regards her mission.

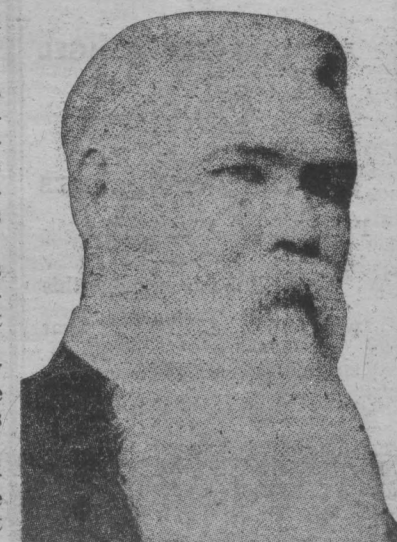
1. She may fail to recognize the qualifications of the mission to be a church and unduly hinder the organizing of the mission into a church.

2. The other danger, and equally as great is, the mission's eagerness to be a church may cause the mother church to give assent to their unthought out desires, and bring into being an organization that is unprepared to assume the duties of a N.T. church.

A mission should not be a mission any longer than is absolutely necessary, but it should be a mission that long. All authority for mission work resides in the local church, and the local church has not only the right to exercise control over her missionaries and missions, but it is her God-given responsibility to do so.

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