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MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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HISTORY OF TRIUMPH OF RELIGIOUS LIBERTY IN VIRGINIA'S AMENDMENT

A.D. 1662.—It was enacted by the Colonial Legislature of Virginia that: "Whereas many schismatical persons, out of their averseness to the orthodox established religion, or out of the new-fangled conceit of their own heretical inventions, refuse to have their children baptized. Be it therefore enacted, that all persons that, in contempt of the divine sacrament of Baptism, shall refuse when they may carry their child to a lawful minister in that county to have them baptized, shall be amerced two thousand pounds of tobacco; half to the informer, and half to the public."

Under this law, men and women were indicted and fined for not going to the Episcopal Church,

and others banished from the colony.

A. D. 1768.—John Waller, Lewis Craig, James Childs, and others were arranged before the magistrates in Spotsylvania Co. for preaching the Gospel and sentenced to imprisonment in Fredericksburg jail.

A. D. 1770.—Webber and Anthony were apprehended and kept in Chesterfield jail for about three months. In 1771, a magistrate in Middlesex, "backed by two sheriffs, the parson and a posse," seized Webber, Waller, Ware, and Greenwood, and sent them to jail. Waford, a layman, was severely beaten with a whip and carried the scars to his grave. James Ireland was arrested and tried by magis-

trates in Culpepper who insulted him, and thrust him into jail.

A.D. 1771.—In same county, Sanders, Craig, Maxwell and Ammond were imprisoned for preaching. Maxwell and Bank not preachers, for holding a prayer meeting.

A.D. 1771.—The General Association of Virginia Baptists was organized.

A.D. 1774.—At the session of the Association, letters were received from preachers confined in prison, and public fast days were set apart "in behalf of our poor blind persecutors, and for the release-ment of our brethren."

A.D. 1775.—General Association memorialized the Virginia Convention approving military re-

(Continued on page 6, column 5)

The Crucial Suprachurch Conspiracy Of Today

RAYMOND A. WAUGH, Sr. Midland, Texas

PART III DECEPTION

Then, most understandably, there are those multitudes of religious executives who allege that they serve the people of the

Headquarters. This is quite an outlay, as it were, of parachurch and suprachurch power and power politics. The unnumbered millions which these siphon-off the people's "tithes," "offerings," and "gifts" for their own salaries, and the billions of dollars over which these, in the unscriptural and anti-church parachurch and suprachurch organizations and operations, have ultimate control, provides these religious men of this world with considerable clout!

Needless to say, they must live up to the people's supposed expectations — or so they would have us believe. Thus, they dress in the finest of clothes, eat the best of foods, live in the swankiest of homes, fly in the most expensive of planes, lounge in the most elaborate of offices and buildings, and indulge in the most elite of recreation and world travel while touring about in the most luxurious of cars.

"Tribulation?" Jesus promised, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). But these have never heard the word!

As some others, in order to perpetuate themselves on their religious parachurch or suprachurch "grave train," and in order to just- (Continued on Page 6, Column 1)



RAYMOND A. WAUGH, SR.

churches from Association Headquarters, Fellowship Headquarters, Convention Headquarters, Sunday School Board Headquarters, Mission Board Headquarters, and even Executive Committees

SHOULD A BELIEVER PRAY FOR THE FORGIVENESS OF SINS?

S. H. FORD (1819-1930)

Some of our readers would be amazed and shocked to hear men who hold that we are saved by grace, teaching that prayer for the forgiveness of sins betrays ignorance of the scriptural doctrine of justification by faith. Thus partisans abuse a testimony to the believer's present and everlasting salvation in Christ, in opposition to the theology of doubts and fears which forbid the calm assurance of a soul believing the record that God hath given unto us eternal life, and this life is in His Son.

The same reasoning by which they arrive at the conclusion that it is inconsistent with faith in the finished work of Christ to pray for the forgiveness of sins, would lead to the conclusion that it is inconsistent with faith in the promises of God to pray for anything. The Word of God which says, "There is now no condemnation to them who are in Christ Jesus," says to believers, "All things are yours." And if you say, "Can I plead for forgiveness, when we already have the assurance of it in Christ?" you may also say, "Can I ask for anything, when we know that all things are already ours?" It is precisely because all things are ours that we can ask with confidence, knowing that "we have the petitions that we desired of Him," knowing that our largest desires cannot exceed the riches that are treasured up for us in Christ — the inexhaustible supply from which our utmost neediness may draw. Only those to whom the grace of God has given all things can in faith ask for anything. Only those who know that God has given His Son to be a propitiation for our sins can in faith pray for forgiveness. Those who forbid believers to pray, "Forgive us our debt," would be the first to tell us of the vanity of all prayers for forgiveness by those who are rejecting God's way of pardon.

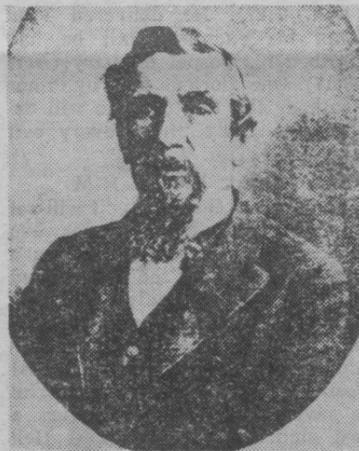
The Psalmist speaks of the blessedness of those whose iniquities are

forgiven and whose sin is covered, and tells with an overflowing heart of the blessed results of confessing his sin unto the Lord. This cannot be dismissed as being on what they style, "Old Testament grounds," and therefore inapplicable to saints in this dispensation, while we have Paul's citation of David's description of "blessedness of the man, unto whom God imputeth righteousness without works," and while we have the assurance to believers in I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." On this very consideration the psalmist adds, "FOR THIS shall every one that is godly pray unto Thee in time when Thou mayest be found."

It shows to what length men may go when they come to arrange the doctrine of Scripture in their systems, when we find even the divine encouragement to frank and contrite confession qualified and virtually set aside. "Yes," they say, "we must confess our sins; but then we must confess them as pardoned sins." What, then, is made to depend on confession when it is said: "If we confess our sins"? Confession is not the ground upon which God forgives, else there would be no meaning in the assurance, "He is faithful and just to forgive." There is something back of our confession which makes it just, and which, with reverence be it spoken, binds the faithfulness of God to forgive us our sins, as we are taught in Romans 3:24-26. But though confession is not the ground, it is the occasion of forgiveness — the occasion of bringing home to the contrite heart

a sense of a Father's forgiving love, and thus restoring the believer to the fellowship which was interrupted when he walked in darkness.

This hardening and blighting mistake grows out of confounding the ground with the occasion of forgiveness. The eternal purpose and foreknowledge of God is one



S. H. FORD

thing; the execution of that purpose in time and its manifestation to finite creatures is another thing. The provision of divine grace whereby God is faithful and just when He forgives is one thing; the actual forgiveness of the believer confessing his sins is another thing. The child of God can exult in the glorifying concatenation which shows the glory of the redeemed in an eternity to come, to be linked to the counsels of immutable love in an eternity past: "For whom He did foreknow, he also did pre-

destinate to be conformed to the image of His Son, that He may be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and Whom He justified, them He also glorified."

But, as a matter of fact, the believer knows that a time came when he was called out of darkness into light; that he was not justified until he believed; and that he is yet to be glorified. In like manner, the believer exults in the assurance that "He bore our sins in His own body on the tree." But, as a matter of fact, his sins can neither be confessed nor forgiven before they are committed. In the foreknowledge of God and in the sacrifice of Christ there is not a sin of believer—past, present, or future—for which provision has not been made; but the enjoyment of pardon, peace, and all spiritual blessings is presented to the believer in connections which he cannot set aside. We all know how the doctrines of grace have been dishonored by a dark fatalism and by Antinomian impieties which have despised these connections; and the perversion of the scriptural doctrine of forgiveness, to which we now direct attention, threatens to prove no less disastrous.

The same class of teachers who forbid us to pray for the forgiveness of sins, as being inconsistent with the standing of believers in this dispensation, would wrest from us the example of "Lord's prayer" and the instruction of our Lord's earthly ministry, as being suited only to the condition of dis-

ciples before His death and resurrection, and before the mission of the Holy Spirit on His exaltation. They claim that, if on no other ground, the "use of the Lord's prayer is interdicted in full."

But this only exalts the confidence with which we ask, without changing or circumscribing our petitions: Are we less warranted or less able now to say, "Our Father which art in heaven"? Rather, we might ask, Can we say "Abba" otherwise than in the name of Jesus and by the Spirit of adoption? If we are to venture on these nice distinctions of dispensational privilege, it would be more reasonable to say that when the Lord said, "After this manner, therefore, pray ye," He was anticipating the dispensation in which sonship is fully witnessed by the Spirit of adoption, than say that he was making temporary provision for a state of things which this dispensation was to supersede. What petition in the Lord's prayer is not made more appropriate to the lips of His disciples by all that has transpired since it was first uttered till this present hour? Especially this petition, "Forgive us our debts as we forgive our debtors" — who can present it save a believer addressing his Father in the name of Jesus? To none other could the Lord say, "If ye forgive men their trespasses, your heavenly Father will also forgive you."

He would be a most unrighteous judge who should set aside the sentence of a broken law because the criminal confessed his offenses, or begged for pardon, or forgave those who had injured him. But the principles which govern the relations of father and child are very different from those which govern the relations of judge and criminal. Before any one can go to God and say, "Our Father in heaven, forgive us our debts as we" (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE FRUITS OF LOVE

(Preached on the Independent Baptist Hour July 29, 1979)

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation" (Psalm 91:14-16).

The writer of the 91st Psalm is unknown, as is the occasion on which it was composed. The Jews generally attribute this Psalm to Moses, and most Christian commentators do the same. The in-

ternal evidence seems to favor Moses as the composer. It may very well have been written about the first Passover in Egypt when the faithful Israelites were sheltered by God.

Some believe David was its penman. This may be the case, but its writer is not so very important. It is verbally inspired of God. The important thing is what message does it contain for us? Its message to us should be of greater interest than the human instrument who recorded it.

In the whole collection there is

not a more cheering Psalm. It is entirely general in its nature. It is of immeasurable worth to all who are exposed to danger and hardship. It alternates between the expressions of personal trust and exhortations to trust—hence the interchange of the pronouns "I" and "Thou." In this message I shall limit my remarks to the later portion of this great Psalm which gives the six fruits of God's love for His covenant people.

The exceeding and precious promises in this Psalm are for (Continued on page 2, column 1)

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The Baptist Examiner

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MILBURN COCKRELL — Editor
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TO WHOM IT MAY CONCERN

Calvary Baptist Church voted in their business meeting on Wednesday night, August 1, 1979, to practice the following policy in TBE: We will not accept any advertisement with the exception of the materials offered through our book store. We will announce free of any charge revivals, Bible conferences, special services, and other things in the general interest of our readers. We will not announce the regular services of any church or mission of a church. We will announce the services of a new mission one time only.

All announcements about revivals, Bible conferences, special services, etc., should be sent to us at least four weeks before the time of its publication. All too often, we receive the announcement too late for publication. Please bear in mind that when you read your paper each week, we in our printing of TBE are three weeks ahead of the paper you hold in your hand. We desire to help our churches get out the news of their meetings, but they must cooperate by sending such material in plenty of time for publication.

We will keep our announcements short and to the point so as to give plenty of space to the articles of our brethren who write. Our first obligation is to present Christ and His teachings to the world and our churches. We never want to allow any matter to hinder us in doing this.

The Fruits Of Love

(Continued from page one)
persons fitting the threefold description herein given. To properly understand them we must ascertain for whom the six promises are intended; otherwise, we have a letter with no name on the front of it. These promises belong to the "he" and "him" the writer mentions. Now let us look at the description of the true believer given here by the mouth of the Lord.

Verses 14 and 15 describe the true believer in covenant relation with God. Here is found a threefold description of such a believer:

er: (1) He knows God's name; (2) He sets his love upon Christ and allows no rivals; (3) He constantly calls upon God in prayer. It is to such a person God promises the six fruits of love in the text.

First, he is said to know God's name: "... because he hath known my name." The nature and attributes of God he does not fully know, but the Lord's name he does know. The first operation of the Holy Spirit in salvation is a conviction of the character and perfections of God. The sinner first knows His name as a sin-avenging God, which brings conviction of sin and repentance. Then he knows His name as the Saviour of sinners, which brings faith and salvation (Acts 4:12).

Second, the favorite of Heaven is said to have set his love upon Christ. In verse 14 Jehovah tells us: "He hath set his love upon me." The salvation the believer obtains through the name of Jesus Christ excites deep love in his soul for the Saviour. This is an intense, single-hearted love for Jesus Christ which permits no rivals. The Hebrew word expresses the strongest attachments, and it is equivalent to our expression "to fall in love." The true believer sees such a beauty in the character of God that he falls in love with Him.

It is remarkable that God does not say: "Because he is without sin, or because he has perfectly kept my precepts, or because he is worthy." Love for Christ is in the heart of the weakest saint. With all of His imperfections a believer truly loves Christ. This love is the fruit of grace and a reflection of God's everlasting love to him (I John 4:19).

Third, these promises are to the praying believer. Verse 15 says: "He shall call upon me." The person called by God calls upon God. The elect "cry day and night unto him" (Luke 18:7). The Christian has the privilege of going before the throne of grace on the merits of Christ's blood, and he does it often with pleasure and joy.

I WILL DELIVER HIM

Having already observed what the Lord says "of" the believer, I wish now to point out what the Lord says "to" him. In verse 14 the Lord says to him: "I will deliver him." First, the Lord may be said to deliver the believer in the sense of salvation. When the Lord saves a soul He delivers him from the penalty and pleasure of sin. (Psalm 31:8). The Lord delivers him from the snare of the Evil One. The psalmist elsewhere relates his experience: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. . . . Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul" (Psalm 116:3-4). He found God to be merciful, for he went on to write: "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Psalm 116:8).

Second, God has obligated Himself to deliver from danger and difficulty those who know His name, who love Him, and who call upon Him. This is a deliverance in trouble and a deliverance out of trouble. The believer is not delivered because he deserves it, but because God desires it. God delivers him because He loves those who love Him (Prov. 8:17). With the psalmist the true Christian can say: "He brought me forth also into a large place; he delivered me, because he delighted in me" (Psalm 18:19).

The Lord has never promised to deliver His people from all trouble. Rather, He has promised to deliver them in time of trouble. Psalm 41:1 says: "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble." "The righteous cry, and the LORD heareth, and delivereth them OUT OF all their troubles. . . . Many are the afflictions of the righteous: but the LORD delivereth him OUT OF them all" (Psalm 34:17,19). Paul wrote of "what persecutions" he endured, and he added: "But OUT OF them all the Lord delivered me" (II Tim. 3:11). II Peter 2:9 declares: "The Lord knoweth how to deliver the godly OUT OF temptation."

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



WHY BAPTISTS ARE NARROW

"... a peculiar people" (Titus 2:14).

In the early chapters of Matthew's gospel, you see one of the strangest characters that ever stalked across the pages of human history—John the Baptist. Can you see him, great, sturdy, roughly dressed, and browned from his outdoor exposure? See him as he walked keen-eyed and alert. Behold him as he came forth from the wilderness with his one famous message "repent."

Surely John the Baptist was a peculiar man. He had no concern as to manners. He cared nothing for public opinion. He preached a peculiar doctrine—repentance, faith, and baptism. He was peculiar as to his dress—"raiment of camel's hair, and a leather girdle about his loins." He was peculiar as to his food—"his meat was locust and wild honey." He was peculiar in that his answers cut to the quick, even calling his audience a "generation of vipers" or

literally, "a brood of snakes."

He was the first Missionary Baptist preacher. In Matthew 3:1 he is called a Baptist. Listen: "In those days came John the Baptist preaching in the wilderness of Judaea." In this same verse we are told that he came preaching; thus this verse would indicate that he was a Baptist preacher. Elsewhere we learn that he was a missionary. Listen:

"There was a man sent from God, whose name was John." (John 1:6).

He is spoken of as "a man sent from God." Thus he was a missionary, and putting together these two Scriptures, we learn that he was a Missionary Baptist preacher.

John the Baptist, as the first Missionary Baptist preacher, was peculiar. Wherever and whenever Missionary Baptists have been Scriptural, they, likewise have been peculiar and narrow. From the days of John, all Scriptural Baptists have been peculiar Bap-

tists and narrow Baptists. Our business is not to see how nearly like others we can be, but rather, to magnify our differences and our peculiarities.

I BAPTISTS ARE NARROW ON THE QUESTION OF BAPTISM. Paul declared that there is "one Lord, one faith, one baptism." (Eph. 4:5). Then, beloved, if one baptism is Scriptural baptism, no other is. That is, if immersion is Scriptural, then sprinkling and pouring are unscriptural. Or we might say, if either of these latter two is Scriptural, then immersion is unscriptural. There can be but one baptism.

I insist, beloved, that one baptism is by immersion. The example of our Lord Jesus Christ is enough to convince us of this truth. Listen:

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized (Continued on page 3, column 1)

with "the Highest" (Psalm 18:13). There in the spiritland we shall be higher than the sun, the moon and the stars. Only in that blissful hour will we begin to comprehend what God meant when He said: "I will set him on high."

Some day if you hear that Milburn Cockrell is dead, don't believe it. It just simply will not be true. I will not be dead. I will have moved higher up. My body will rest beneath the sod, but my spirit will have gone up in great swiftness to a topless Heaven above to sing God's praise for endless days.

I WILL ANSWER HIM

The Lord solemnly promises in verse 15: "I will answer him." There is no greater privilege—no greater promise in all the Bible than this! The called of God call upon God. Blessings come through prayer—not without it. God's people are a praying people. They make their requests known unto God. They ask and receive the petition they desire of Him. There is no receiving without asking; no finding without seeking; no opening without knocking (Matt. 7:7).

A Christian does not pray in vain to an unknown God. He is not an orphan in an empty house crying without a father to answer. John wrote: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). The God who puts His people's tears in a bottle will certainly never forget their prayers. He has promised in Isaiah 65:24: "And it shall come to pass, that before they call, I will answer; and while they are

yet speaking, I will hear."

Adoniram Judson once said: "I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time, no matter at how distant a day, in some shape, probably the last I should have devised, it came."

Some person may be saying, "God does not answer my prayer. I pray and the heavens seem as brass. I never seem to receive any petition I make before the throne of grace." This statement reveals a misconception of the word "answer" in my text: "Answer" does not always mean (Continued on page 5, column 3)

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BRIEF NOTES

Zion Baptist Church, 8022 Ford, Warren, Mich., is interested in interviewing any young Baptist preacher concerning an assistant pastor work. He must be already settled in Detroit or its suburbs. Interested parties should call Pastor J. Frank McCrum by phone at 363-5290. His address is 6918 Dandison, West Bloomfield, Mich. 48033.

Elder L. M. Simmons of central Florida, faithful Baptist pastor for 42 years, went to be with the Lord June 28, 1979. He was a supporter of TBE for many years. His earnest contending for the doctrines of grace and his gift of teaching was a blessing to those under his pastorate. He is survived by his wife of 61 years, two sons and three daughters. We extend our very deepest sympathy to the family and friends.

The Pilgrims Hope Baptist Church, 3084 Woodrow Rd., in Frayer, Memphis, Tenn., and Pastor Charles Souder will conduct their annual Bible Conference Oct. 5-7. For more information call Pastor Souder at 357-9846. The church invites all within driving distance to attend this conference.

Elder Mike King is now working with the Redeemer's Baptist, a mission of the King's Addition Baptist Church of South Shore, Ky. The mission meets at 4912 Summit St. in Toledo, Ohio. The services are Sunday morning at 11:00 a.m., Sunday evening at 8:00 p.m., and Thursday evening at 7:00 p.m.

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Why Baptists Are . . .

(Continued from page two)
of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him" (Mark 1:9, 10).

This verse thus declares that Jesus was baptized in Jordan and that He came up out of the water. Surely no one ever saw anything similar to this in sprinkling or pouring.

Then the practice of the early church is sufficient to indicate that baptism is by immersion.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is the water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing" (Acts 8:36-39).

These verses declare that Philip and the eunuch went down into the water and after the baptism they came up out of the water. I realize that there are those who say that Philip took the eunuch down into the water for the purpose of sprinkling water upon the head of the eunuch. Such always reminds me of THE HALF WIT in Scotland who followed a wagon all the way from Edinburg to Glasgow to see if the hind wheel ever caught up with the front. Of course, we consider this a fool's errand. Yet, beloved, this is no greater fool's errand than it would have been for Philip and the eunuch to have gone down into the water and to have gotten their clothes wet just in order to sprinkle a few drops of water upon the eunuch's head.

Likewise, the method of baptism adhered to by John the Baptist is sufficient to indicate that baptism is to be alone by immersion.

"And John also was baptizing in Aenon near to Salim, because

there was much water there: and they came, and were baptized." (John 3:23)

BAPTISTS ARE NARROW IN THAT THEY DO NOT PRACTICE INFANT BAPTISM. John the Baptist never baptized anyone but believers. There is not a hint that any of those who thronged him for baptism were other than those who were able to believe for themselves. Listen: "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:5-8).

Notice these expressions: "Went out to him"; "confessing their sins"; "bring forth fruits." None of these expressions would be intelligible to anyone other than believers. No infant could come out to him; no infant could confess his sins; neither could an infant bring forth fruits worthy or "meet for repentance."

"DON'T WANT JINK"

I am positive that no infant is capable of believing. When but a mere lad myself, I attended services in a Presbyterian church when an infant baptismal service was to be administered. When one little child about two years of age was brought forward to be baptized, on seeing the preacher dip the water for the baptismal ceremony, the child immediately remonstrated: "I don't want a jink." Surely that child with such a limited conception of baptism, could never have been a believer in Jesus Christ. Well, John the Baptist baptized none but believers.

Even the Lord Jesus during the days of His ministry baptized none but believers. (Of course He didn't baptize Himself, but His disciples baptized for Him).

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John" (John 4:1).

Thus you will see that those believers whom His disciples baptized were produced before they were baptized. All of which reminds us of the impossibility of making disciples of infants. Out of those who were baptized during the days of our Lord's ministry on earth, no one infant can be found.

Even the early church baptized only believers. In every Scripture pertaining to baptism as administered by the early church, none but believers were baptized. Listen:

"Then they that gladly received his word were baptized" (Acts 2:41).

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women" (Acts 8:12).

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For August 26, 1979

The Book of Amos.

Preface and Background Study.

God's righteous indignation is revealed against sin both in the nations surrounding Israel and Judah and also towards the nation of Israel itself.

This is one period of great apostasy among the Jews following the prosperity, peace, and basically

of the Corinthians hearing believed, and were baptized (Acts 18:8).

I realize that there are those who believe in infant baptism who perhaps honestly think that it is taught within the Scriptures. For their benefit, let me say that there are perhaps three classes of Scripture which teach infant baptism: The first mentions infants but doesn't mention baptism; the second mentions baptism but does not mention infants; the third mentions neither infants nor baptism. Though I thus speak jestingly, yet in all seriousness, I would remind you of the truthfulness of these statements, for there is absolutely no Scripture for infant baptism. I know that there are those who say that infant baptism took the place of circumcision. However, circumcision was limited to but one sex. Only boy babies of the Jews were circumcised. Then logically if circumcision were limited to but one sex, then why should girl babies be sprinkled now if baptism came in the place of circumcision.

I know that there are also those who cite one statement of Jesus as proof of infant baptism. Listen:

"But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven" (Matt. 19:13).

In fact, in presenting them to Jesus, we know that they did not bring them for baptism since Jesus Christ Himself never baptized. Listen:

"Though Jesus himself baptized not, but his disciples" (John 4:2).

There are still others who adhere to infant baptism because they claim that it is such a beautiful ceremony. Possibly to the ritualist this may be true. Yet, it isn't a question of beauty; it is a question of Scripture, and since the rite cannot be found within God's Word, there being not an example, precept, teaching, nor hint concerning it, then we have no right to bring it into our churches on the pretext or the excuse of its beauty.

I realize that by rejecting infant baptism that Baptists are narrow, and yet no more narrow than the Word of God. We are perfectly willing to be just as broad as the Scriptures, and yet our narrowness must end with the confines of the Bible.

Notice the words: "much water." The only baptism which requires "much water" is immersion. Then surely from this example set by John the Baptist, we are led to believe that immersion is the proper mode of baptism.

Yet a further word needs to be said relative to the picture which is presented by baptism.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

This would indicate that baptism is a burial. You can't bury a man by sprinkling a few clods of dirt on his head, nor even by pouring several shovelfulls of dirt over his body.

When Abraham would buy a burial ground for his beloved Sara, he said, "give me a possession of a buryingplace with you, that I may bury my dead out of my sight" (Gen. 23:4).

A burial is to put one out of sight. The only baptism in this (Continued on page 4, column 3)

true worship of the reign of Solomon. The kingdom is divided both geographically, politically, and even religiously. The Jews were mixing and mingling with the heathen, partaking of their idolatry and low moral practices.

However God is never without a witness, "to Him give all the prophets witness," so we find prophets raised up to stand in the gap and proclaim the One True God in opposition to all other idol gods. Amos is one of these God-called and God-prepared prophets. He was called out from the common people as he was about his daily task of a herdsman or shepherd and a cultivator of sycamore trees. His family was not well known nor was he the son of a prophet. Yes, God takes the weak things to confound the mighty. Humanly, he was an unlikely candidate, but spiritually, "God's ways are not our ways."

This period is a time of outward prosperity, especially in the northern kingdom; a time of pomp and ceremony. The physical and material were cultivated to the fullest. It was a time to eat, drink and be merry. A time when the rich became richer at the expense of the poor. A time of both bribes and unbridled passion. It was time when there was a form of godliness but denying the power thereof. A time when preaching the Word of God was very unpopular. Therefore a time when tradition and vain philosophy took its place. Men were wise in their own eyes. So the call of God by the chosen prophet to the calloused nation to correct its ungodly conditions were cast aside, which brings on the calamities of the judgment of God. Human nature is seen in all of its fallen

hideousness. Neither poverty, prosperity, or punishment changes it (John 3:6).

The conduct, conditions, and contributing factors then can surely be seen in an examination of events today. There is a definite parallel. I therefore believe there will be a similar judgment, but on a greater scope and intensity. So what was being preached by Amos needs to be preached today. The "prepare to meet God," which has to do with the inevitable and irrevocable certain judgment of God, is necessary today.

The lion is roaring, the prey is the wolf in sheep's clothing; the buzzards who are having their fill of the garbage of this world; the goats who are butting against the things of God; the snare is set. The prey is the black birds who are bothering God's harvest. The trumpet is sounding the battle charge against the rebels. Evil is in the city preparing to inflict punishment and terror on the residents who are having their revellings.

The Belshazzar's have been found wanting. The Cain's are about to be found out, for the blood of the righteous Abel's is crying out from the ground. Yes, "vengeance is Mine, I will repay saith the Lord." God will recompense evil on the evil doers; for what a man soweth that shall he also reap. The sword of divine justice is being unsheathed. The day of His wrath is come. From the pastures of the shepherds in the south to the top of Carmel in the north, judgment will fall. They shall not escape. God will never forget their works (Amos 8:7). All sin "shall receive a just recompense of reward."

Just like God looked down from Heaven in the days of Noah and in the days of Amos, He is doing the same now. The leaven of sin has permeated the whole lump and the heat of the Devil's temptation has caused it to raise. Surely iniquity abounds. It has affected Christian homes and the churches of the Lord Jesus Christ, so the love of many waxed cold and the state of the average church is lukewarm. There is idolatry, idleness spiritually, and church members are "lovers of pleasure more than lovers of God."

This is the preparation for the Antichrist who will come riding a white horse, but quickly the scene changes to a red horse, a black horse and a pale horse. This will be the time of Jacob's trouble for the Jews; the saints will have been caught up at the rapture. However, this time will bring the execution of the judgment of God on the ungodly. The seven seals will be opened; the seven trumpets will sound, and the seven bowls will be poured out. Finally, the Anti-christ will be consumed by the brightness of the coming of the King of kings and Lord of lords. The Devil will be bound for a 1,000 years. Then comes the millennial reign and after this the final overthrow of all enemies and the judgment of the wicked; then, praise God, comes the new Heaven and the new earth. (This is not to be taken as a complete exegesis of the second coming).

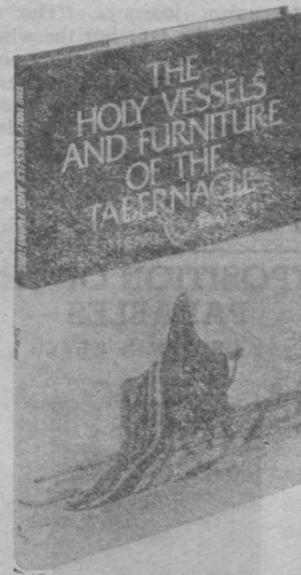
So we need to study Old Testament prophecies as this relates both to the first coming and the second coming of Christ.

May God prepare our hearts to study this book of Amos. We will not be able to deal in depth, but do trust we can learn something that will be profitable and helpful to the churches.

(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.)

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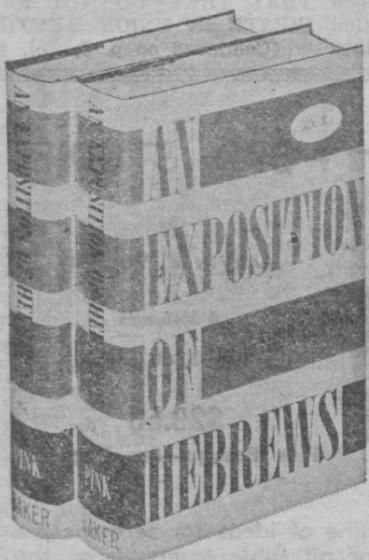
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THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Please explain the wheel in the middle of a wheel in Ezekiel 1:16?"—Stumptown, W. Va.

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR

Philadelphia
Baptist Church
Birmingham, Ala.



I fear there is more that I do not know about these wheels than there is that I do know. However, it appears that the living creatures were dependent upon these wheels in somewhat the same way that we are on Christ. In John 15:5b we read, "Without Me ye can do nothing." In Ezekiel 1:19 we read, "And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up." So it seems that the living creatures are helpless without the wheels.

In Ezekiel 1:20, and again in 10:17 we are told that the spirit of the living creatures was in the wheels. Since the spirit of the living creature is in the wheel, he is helpless without his spirit. So we see that without the wheels the living creatures could do nothing. In verse 18 we read, "As for their rings, they were so high that they were dreadful, and their rings were full of eyes round about them four." The word "rings" here comes from the Hebrew word GABBEEM which means wheels. Most translators put it rims. But it seems the Hebrew is saying wheels. The word "dreadful" in this verse comes from YORO which really means fearful. And these rings, or wheels being full of eyes speak of wisdom.

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In order to get a better idea of this passage, it is necessary to read the entire chapter.

Please note that the wheels are seen as accompanying the living creatures. The living creatures are the angels of God, probably the seraphims, moving in all directions to do the will of God. The wheels went wherever the angels went. "And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up." (verse 19).

Obviously, the wheels represent the will of God being fulfilled. The angels are always ready to fly to do God's bidding. Wheels are that which rolls, and the angels move them as God purposes. The outward wheels represent God's providence in action.

The wheel in the midst of a wheel is something else. I'm not sure anyone else has the same idea that I have about it, but let me explain what I think it is.

The Bible teaches us that we are responsible creatures. There are certain things that we are to do. Our responsibility, however rolls within the wheels of God's providence. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10). "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13). You see God gives us

the inclination and the ability to do His will.

The wheel within the wheel represents our responsibility to serve God, but it is surrounded by God's providence.

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Taylor, MI 48180

I am sorry, I cannot. When I was teaching Bible at the Mountain State Baptist High School in Alderson, W. Va. I used to ask my students to draw what they read in Ezekiel 1. I promised many things, such as a passing grade guaranteed if they could. To my knowledge, none tried. Neither can I understand this picture of the heavenly throne room.

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Pastor

Mansfield
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The outer wheel and inner wheel speak of God's all prevailing providence. When the outer, larger wheel turns, so does the inner, smaller wheel, and they both turn with the same speed and precision. While there is a general providence, there is also a particular providence. It is by God's providence that a man's head receives a king's crown, and it is by the same providence that every hair on the king's head is numbered (I Sam. 16:1; Mt. 10:30). The same providence which keeps the heavenly planets in their fixed orbits, is the same providence which guides the lowly earthworm in its subterranean journeys. "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33). Thus it is, I believe, the outer wheel figuratively speaks of God's general providence, while the smaller inner-wheel speaks of His particular providence.

It is not that God is more occupied with world changing and his-

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tory making events than He is with what men would call trivial or insignificant, for it is often that God uses the obscure to change individual lives and nations so as His decrees may be infallibly served. It was an unpretentious shepherd boy that God used to slay Goliath, and change the whole course of Judah. "For who hath despised the day of small things?" (Zec. 4:10).

While we admire the great building, let us not despise the mason's trowel which built it. Ezekiel sees in his vision "living creatures," or angels, and angels are employed as ministers of God's providence. "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word" (Ps. 103:20). Good angels are employed in punishing God's enemies, "It came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians an hundred four score and five thousand" (II Kings 19:35). Angels were at the resurrection, at the ascension, and they will be at the final judgment. Yet, with all these momentous events they had the time to take note of the poor despised beggar Lazarus and carried him to Abraham's bosom (Job 38:7; Gal. 3:19; Lk. 2:13; Mt. 28:2; Acts 6:10; Mt. 25:31; Lk. 16:22).

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in Heaven" (Mt. 18:10). The elect are not more under angelic care after they are saved than before, for God's government has arranged that the wrath of all men shall praise the Lord (Heb. 1:14; Ps. 76:10). The working of God's providence will ever remain an inscrutable mystery, but the believer has no basis whatsoever to misunderstand its designs (Rom. 8:28).

Why Baptists Are . . .

(Continued from Page Three) world which puts the candidate out of sight is immersion.

Surely, in the light of the example of Jesus, the practice of the early church, the method of John the Baptist, and the picture which baptism presents, surely in the light of these, we are justified in our conclusion that baptism can be immersion and immersion alone. We insist upon immersion since we find nothing else within God's Word. We are willing to be just as broad as the Scriptures will permit, and yet when the Scriptures narrow us down to immersion only for baptism, then we ourselves must be narrow on this question.

III
BAPTISTS ARE NARROW IN THAT THEY PRACTICE CLOSE COMMUNION. Can you realize that this is a day in which denominational differences are forgotten as largely as possible, and the old doctrines from God's Book are compromised.

One of the common arguments which is heard so often today is that the denominations are all so weak that it is necessary for everybody to get together. Hence, it is thought that by open communion, a step is taken in this direction. Yet, beloved, we need to be sure that our steps are Scriptural, and that we make no move other than that which is commended by God's Word.

As to the ordinance of the Lord's Supper as laid down in the New Testament, it is either close communion or no communion at all. Listen:

"For first of all, when ye come together in the church, I hear that there will be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you.

When ye come together therefore into one place, this is not to eat the Lord's supper" (I Cor. 11:18-20).

In these verses, Paul declares that if heresies exist, "this is not to eat the Lord's Supper." He literally says, "you cannot eat the Lord's Supper." That is, if there are heresies, it is impossible to eat the Lord's Supper together.

Well, suppose we imagine that Lord's Supper is being served. A Methodist, Presbyterian, Campbellite, and a Baptist come to the table. Yet before we break the bread and pour the wine, we read this Scripture whereby Paul declares that if heresies exist that it is impossible to eat the Lord's Supper. In order to be sure that no heresies are present that we might participate in the Lord's Supper, we take up the doctrines one by one and study for whatever differences that might appear.

As we begin with the plan of salvation, our Methodist brother declares that he believes in a mixture of salvation by grace and works, and that it is his contention that one may lose his salvation after being saved. Whereupon the Campbellite man declares that he believes virtually the same as the one of Wesley's persuasion, except he insists that no one can be saved apart from baptism. Differing considerably, our Presbyterian brother says that he believes in salvation by grace alone, apart from works and baptism; and yet he declares that after he is saved, his children do not need to be saved for they will be born in grace, having inherited grace from him since he himself is saved.

As a Baptist, I would differ with all. I would remind that one who follows Alexander Campbell's persuasion that salvation is entirely independent of water, and entirely dependent upon the blood of Jesus Christ. I would remind him of the thief who died on the cross without ever having a drop of water even sprinkled upon him, and yet Jesus said, "Today shalt thou be with me in paradise." I would remind the one who is following after John Wesley that salvation is by grace alone, apart from works, and that when one is saved, he is saved eternally. Does not God's Word declare that we are saved by grace alone. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

Does not this same blessed Book say that our salvation is eternal?

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28, 29).

I would go along with our Presbyterian brother in all that he believes concerning the plan of salvation, except that wherein he speaks of his children inheriting grace from him. God's Word declares that "Every one of us shall give account of himself to God" (Rom. 14:12). This being true, then every child is accountable to God directly; and God's Word further

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declares that the only thing spiritual that children can inherit from their father is a sinful disposition. Listen:

"Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5).

Thus, you see, beloved, even on the first doctrine which we would discuss we are poles apart on these great teachings. Therefore, there can be no observance of the Lord's Supper. Heresies are present. Therefore, remembering Paul's words that it is impossible to eat the Lord's Supper when heresies exist, then we are forced to this conclusion that it is either close communion or no communion at all.

CHURCH COMMUNION

In fact, God's Word even goes further and tells us that our observance of the Lord's Supper is to be on the basis of one congregation only. Listen:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread" (I Cor. 10:16, 17).

Just one cup, just one loaf of bread, and just one body is mentioned concerning the observance of our Lord's Supper. That one body means one local church, and would indicate that it is wrong for a church to invite those of even "like faith and order." It isn't our table, it is the Lord's table, and He has set for the one body.

It furthermore appears from the study of these chapters in Corinthians that the Lord's Supper is to be partaken of only by those who can be disciplined by the church. This would, therefore, guarantee that it is to be only on the part of one local body since that church would have no authority to discipline members of another congregation. Thus, since Baptists in the early days were narrow on the matter of the Lord's Supper, we today must be narrow in like measure.

IV

BAPTISTS ARE NARROW IN THAT THEY DO NOT PARTICIPATE IN UNION MEETINGS.

(Continued on p. 5, Col. 1)

WORD STUDIES

By

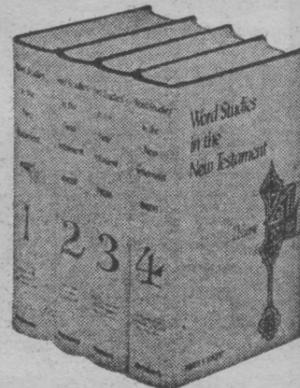
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Why Baptists Are . . .

(Continued from page four)

There is nothing as abhorrent to a thrice holy God as the religious hypocrisy, sham, insincere and make-believe supposed Christian love as is manifested in union meetings. From the beginning to the end God demands separation. Listen:

"Can two walk together, except they be agreed?" (Amos 3:3).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:7).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thess. 3:6, 14).

"Having a form of godliness, but denying the power thereof; from such turn away" (II Tim. 3:5).

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 1:10, 11).

SPIRITUAL HUMBUGOLOGY

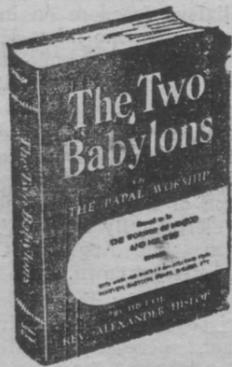
In a certain college there was a professor who was supposed to know all about bugs. His classes were most thorough in bugology. One day some of the lads decided they would deceive the old, near-sighted professor, and so they got the head of one bug, the tail end of another, and the middle piece of a third, and glued them all together to produce an improvised bug. Then they took wings, legs and feelers from a number of other bugs and glued these to the various parts of this improvised bug making him still more of a monstrosity. When they brought it into the old professor and laid it down before him, they said, in substance: "Professor, when out hunting some specimens today we found an unusual bug and we brought it into you for classification. The old

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man picked the bug up, looked at it very carefully and scrutinized it closely and then laid it down and said, "Young gentlemen, this is a hum bug." And every compromising patched-up Christian or church member or church is-it is a spiritual humbug. Whenever you try to believe a part of each denomination, leaving out and omitting portions of their beliefs, and you attempt to bring together all denominations in a given community in some such fashion, there can be nothing come from it but spiritual "hum-buggery."

While it is true that some Baptists, in order not to appear narrow minded, go along with the tide, it is also true that wherever Baptists are Scriptural that they are still narrow on this question of union meetings. All others have nothing to lose and everything to gain by such an attempt at fraternalizing, while Baptists have nothing to gain and everything to lose by compromising and thus refraining from preaching their distinctive doctrines. I say, then again, that Baptists are narrow, that is, Scriptural Baptists, in that they do not go into union meetings.

V

FINALLY LET IT BE KNOWN THAT BAPTISTS ARE NARROW IN THAT THEY BELIEVE IN SALVATION BY GRACE ALONE. From the beginning of God's Word unto the end, the Scriptures indicate that salvation is alone by grace. It is grace whereby Adam and his wife were saved. Listen:

"Unto Adam also and to his wife did the Lord make coats of skins and clothed them" (Gen. 3:21).

It was grace whereby Noah was saved. "But Noah found grace in the eyes of the Lord" (Gen. 6:8).

Paul declares to the church at Ephesus that salvation is only by grace. Listen:

"For by grace are ye saved through faith, and that not of yourselves: It is the gift of God not of works; lest any man should boast" (Eph. 2:8, 9).

When he wrote to the church at Rome, he even went so far as to tell them that they were either saved by grace or works. Listen:

"And if by grace, then it is no more of works: Otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:6).

Finally, he concluded his exhortation by declaring that they were saved by grace alone.

"Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:5).

No one else, as a denomination in all this world, believes in salvation by grace through faith, plus nothing, minus nothing, except Missionary Baptists. All others believe in an addition of works, either church works, preacher works, or the sinner's works. All others believe in either plusses or minuses—adding to or taking from this glorious doctrine of salvation by grace. Baptists are narrow—exceedingly narrow in that they believe in salvation by grace alone.

I can imagine a locomotive engine speeding along the track with a wash-out ahead. As I would attempt to signal the engineer, he pays no attention, but ere his engine dashes to ruin, as the breeze from the train fans my brow, I hurl a lantern in his face and cry "For God's sake, stop." It is thus that I bring this message to you, especially appealing to you concerning salvation. It must be grace and by grace alone. May God help you to stop and believe it now.

As the old song says: "I've placed my life in Jesus' care I'm depending on Him, I'm depending on Him;

I trusted Him and left it there, I'm depending on Him to save. 'Tis not by works that I have done I'm depending on Him, I'm depending on Him.

'Tis grace that saves through faith alone I'm depending on Him to save."

As I bring this message to a close, may I insist that Baptists wherever they are Scriptural are narrow. May God grant that we shall ever be Scriptural and thus ever be narrow. My contention is that if there is enough Scriptural

evidence for one man to be a Baptist, that there is enough Scriptural evidence for every man to be a Baptist, and therefore, I would say: "Give every man a clean heart and an open Bible, and the result will be a Baptist civilization." May God bless you to be a Scriptural Baptist and thereby a narrow Baptist.



The Fruits Of Love

(Continued from Page Two)

"a grant." It may mean a grant in some cases, or a refusal. The God who hears the prayers of the righteous is a God Who gives attention to our every request. He may grant it, refuse it, tell us to wait a while, or give us something better.

I WILL BE WITH HIM

In verse 15 the God Who cannot lie promises: "I will be with him in trouble." God's people are not immune to trouble, for man "that is born of woman is of few days and full of trouble" (Job 14:1). But the believer has something in trouble that the worldly man has not. He has the special presence of God. When a believer has more trouble than others he also has more of God's company. The Lord's presence with him provides for his safety: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

The Divine presence is with the obedient believer. The Lord told Jacob: "And, behold, I am with thee, and will keep thee in all

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places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:15). Jacob was about to travel down an unknown road to an unknown land. In all these travels the Lord promised His favorable presence.

It is not as hard for a Christian to forsake his country as some suppose, for the Christian has a better country. At home or abroad he has the assurance of God: "I am with thee." He can leave his earthly friends, knowing the Lord has said: "I will not leave thee." Heaven be praised! Those God loves He never leaves. This promise is true to all the seed: "I will never leave thee, nor forsake thee" (Heb. 13:5).

The Lord has not promised His special presence to a believer who wilfully sins. God never condones sin; He ever condemns it in every form. God is not with us when we engage in things not in our best interest. A disobedient believer loses the consciousness of Christ's special presence. Hence it becomes all Christians to ever desire the sweet feeling of God's special presence by seeking to obey Him. Moses said to the Lord: "If thy presence go not with me, carry us not up hence" (Ex. 33:15). In more modern language Moses said, "Lord, if you don't go with me, then I refuse to go."

God is always present with His people, yet when we sin against Him we feel that He has forsaken us—He seems to be a God afar off rather than a God at hand. John Newton expressed it like this: "How tedious and tasteless the hours . . . When Jesus no longer I see . . . Sweet prospects, sweet birds, and sweet flowers . . . Have all lost their sweetness to me . . . The midsummer sun shines but dim . . . The fields strive in vain to look gay . . . But when I am happy with Him . . . December's as pleasant as May."

My Saviour is not only with me in life, He will also be with me in

death. A man goes on board an airplane to arrive in a land he has never seen. He trusts the pilot, who knows the way, to bring him safely to his desired destination. Even so, I must convey my soul into the hands of my ever-present Saviour. I must trust Him to carry me through death to the spirit-land. He has promised to be with me in life and also in death. Therefore, I can say with the psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4).

I WILL HONOR HIM

In verse 15 the Lord says He "will honor him." It is hard to believe such a verse. How can it be that God should condescend to honor a worm of the dust? I do not know why He has promised to do so, but I know from this verse in the Holy Book He has obligated Himself to do so. A man is truly honorable whom God puts honor upon. God honors the believer by taking him into covenant and communion with Himself.

Our God has said: "Them that honor me I will honor, and they that despise me shall be lightly esteemed" (I Sam. 2:30). A real believer will seek that honor which comes from God only (John 5:44). All real and lasting honor comes from God, and all real believers receive in Christ the honor which comes from God only. Jesus said: "If any man serve me, him will my Father honor" (John 12:26).

In what manner does the Father honor the believer? First, He honors him by His elective purpose. By election God chose us to be "vessels unto honor" (Rom. 9:21). Second, He honors that elect in time with the gift of salvation. Third, in the Christian life He honors some of His children with "riches and honor" (I Chron. 29:12). Fourth, He keeps in reserve for each of us "honor and glory at the appearing of Jesus Christ" (I Pet. 1:7). A believer is destined to rule and reign with Christ for a thousand years (Rev. 20:4-6). He will sit upon a throne, wear a crown and execute judgment in the earth. "This honor have all his saints" (Psalm 149:5-9).

I WILL SATISFY HIM

The last promise the Lord gave is in verse 16: "With long life will I satisfy him." The margin renders it "length of days" instead of "long life." This would seem to mean with days lengthened out or multiplied. This implies that long life on earth is a blessing from the Almighty (Prov. 3:2,16; Ex. 20:12).

Godly living tends to lengthen our days in this old world. Virtue, calmness of mind, and freedom from excessive vices contribute to good health and length of days. Proverbs 11:19 tells us that "righteousness tendeth to life." The Lord promised King Solomon: "I will lengthen thy days" (I Kings 3:14). The righteous shall live until he

has finished his testimony. He is to go on living in this land of sin and sorrow until he has completed the work of the heavenly Father. He will live until he is satisfied with living. A time will come in his old age when he will have more friends and treasures in Heaven than on earth. He will come to the place when death appears to him to be a gain. In such a time he will cry out: "Lord, I have had enough. Let me depart in peace to a better world. I have filled the measure of my days."

One has well said: "I would not live always . . . I ask not to stay . . . Where storm after storm rises dark o'er the way . . . The few lucid mornings that dawn on us here . . . Are followed by gloom or beclouded with fear . . . I would not live always, thus fettered by sin . . . Temptation without and corruption within . . . No, welcome the tomb . . . Since Jesus has lain there I dread not its gloom . . . There sweet be my rest till He bid me arise . . . To hail Him in triumph descending the skies."

The Bible certainly does teach that long life is a blessing from God which He promises and performs. But I heard someone say, "Many of God's children die an untimely death! How can this be true then?"

An early grave in the case of the righteous man is a blessing not a burden. God takes such a man away from all the evil to come upon the earth (Isa. 57:1). To take a person early and save him from the many years of struggling with sin, is more a performance of God's promise than a breach of it. It is better to live forever in Heaven than a few days down here. It is no ill bargain to be taken from earth to Heaven, from conflict to victory, from sinners to saints, from the company of ungodly men to the company of the godly and God.

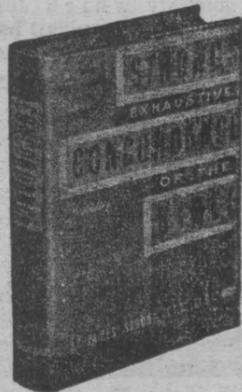
CONCLUSION

All men from birth are condemned as soon as they are born. Human life is a mere reprieve, a suspension of punishment, a breathing time of mercy, a suspending of God's wrath, a testimony to God's long-suffering. An unsaved man is a fool if he thinks he shall live for ever. He will not live always. But blinded by sin and full of iniquity, he never seems to realize life is a sleeping storm, which is soon to burst forth in showers of destruction on all who are not sheltered in Christ.

There is a life beyond the grave which follows this life. Death does not end all. Life on earth is only the state of infancy, only our education for the next world, only a time for us to plan for eternity. No man is prepared for death and the next life unless he knows Christ, of Whom to know is to possess life eternal (John 17:3). May this be to you a day of good tidings. May this be the happy day the Lord will show you His salvation.

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THE BAPTIST EXAMINER

AUGUST 18, 1979

PAGE FIVE

Crucial Suprachurch

(Continued from Page One)

tify their continuance on their "gravy train," these must maintain a multitude of statistics. Understandably, as some others to whom we have made reference, these, too, must arrange those statistics to do them the most good. It really matters not to them whether they are really purposeful or honest, their only concern is that those statistics do the most persuasive good among the groups from whom they are designed to get the most effective response and encourage the greatest contributions.

As some others to whom we made reference earlier, these would not dare to be honest with those multitudes in the churches who are being persuaded to contribute blindly to the parachurch and suprachurch organizations and operations in which they abound. Needless to say, these would never dare to be honest with their Scripturally-ignorant millions who contribute the multiplied millions in "tithes," "offerings" and "gifts" which are demonically drained for purchasing stocks and bonds of many businesses and business enterprises.

The whole truth?

Men so involved in the world's religious parachurch and suprachurch game of power politics never heard the word. "Ye shall know the truth, and the truth shall make you free" (John 8:32) is a truth to which men who give their lives and substance to undermine Jesus' interest and involvement in His churches would never ascribe. Although Peter most definitely proclaims that Jesus "did no sin, neither was guile found in His mouth" (I Peter 2:22), these would argue that EVEN JESUS DID NOT ALWAYS SPEAK THE TRUTH OR THE WHOLE TRUTH.

If we are to understand and believe the present contention of these who sit in high places in the parachurch and the suprachurch organizations and operations, there is really very little in the Bible that we can trust as truth. According to them, Moses did not write Genesis, though Jesus makes reference to his Genesis writing. These would have us believe that Ezekiel had little to do with the book that bears his name, and that Jeremiah lived several centuries too early to have had anything to do with the book that bears his name. Their distrust is literally endless!

On occasion, these evangelists on a "preaching," fund-raising mission in the interest of their parachurch organization or operation, and these executives on a "tithing" fund-raising mission may raise a leather-back book high for their hosts to see, but the Scripturally-ignorant masses who hang on every word that falls from their lips never dream that the "leather-back" book is sometimes a book of notes or sermon manuscripts interspersed here and there with a page or verse of Scripture.

Honesty?

Integrity?

Such men know not the meaning of the words!

There is a "Yea, hath God said?" (Gen. 3:1) religion. In their subtle hands and with their subtle devices, the declaration or questioning declaration "Yea, hath God

said?" (Gen. 3:1), may sound fresh and new. But, sadly, it is a deception as old as Eve's sin! It is understandable, then, that these of the parachurch and suprachurch emphasis are making much of the place of women in the ministry!

GULLIBILITY

How tragically gullible are the Scripturally-ignorant multitudes who swoon before the parachurch evangelists and who cower before the suprachurch "powers that be!" Perhaps nothing in recent times dramatizes or demonstrates the piteous gullibility of the Scripturally-ignorant hosts anymore than one parachurch man's contention.

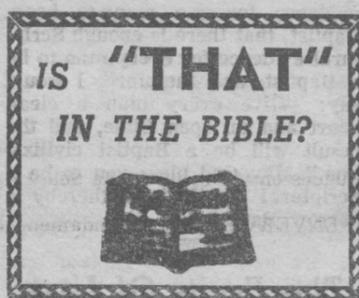
One month, on his knees, we hear him cry, "Surely we must not pass up this Promised Land. It would be the most wonderful place for Christian friends, including parents and loved ones and friends of girls and women who come for help to spend a vacation." "Faithfully," his gullible hosts joined him in contributing some five million dollars toward the purchase of the 10-million-dollar "Promised Land!"

This paragon of parachurch interests failed in his effort to raise the 10 million dollars and "cross the Jordan," as it were, beyond Tyler! This "failure," however, did not appear to trouble him greatly. He had five million of the people's and tragically some preachers' "tithes," "offerings," and "gifts." In a later month, he simply "Changed Tunes," it seems, right in midstream, and called for three million more for a new scheme he called "OPERATION DOUBLE," allegedly inspired by a preacher who sent him \$15,000 and said, "It suits me just fine for you to double in _____, and when we come to see the homes, we'll see all of them in one place at one time, and be in the most unforgettable service one can imagine."

So, without any real change of unscriptural pace, and certainly no change of spiritual face, this parachurch evangelist encouraged his hosts to "rise up and build quickly and make OPERATION DOUBLE a living reality and a fulfilled dream." Unfortunately or fortunately — I'll leave the evaluation to the witting or unwitting hosts—that OPERATION DOUBLE has come to a screeching halt as some 99 per cent of the "children in his care" have taken flight to parts unknown while he poses as organizationally operational for his gullible hosts with his token 1 per cent.

To confuse the issue all the more, from the religious hinter-land another Scripturally-ignorant host cries for government intervention and protection for the religious consumer. What tragic fools! "Government" is no friend of God, the Lord Jesus, or the church!

Though God has most specifically and succinctly declared, "There is no power but of God; the powers that be are ordained of God" (Rom. 13:1), and that we must be "subject" to that power "not only for wrath, but also for conscience sake" (Rom. 13:5), the governments of men are generally anti-God. Nevertheless, we have that responsibility to which Jesus spoke in, "Render, therefore, unto Caesar the things that are Caesar's and unto God the things that are God's" (Mt. 22:21), and that exemplary humility which Jesus manifested in, "Thou couldst have no power at all against me, except



Question:

WHERE IS IT STATED THAT TEACHERS AND SCHOLARS GAMBLLED?

Answer:—First Chronicles 25:8— "And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar." Casting lots was evidently throwing some form of dice, or marked tablets, and was believed to be governed by the will of the Lord. Proverbs 16:33 states, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Other occasions when lots were used are recorded in Leviticus 16: 8, Isaiah 34:17, Jonah 1:7, and even in Acts 1:26, when lots were cast to determine the successor of Judas for the twelfth disciple.

it were given thee from above" (John 19:11).

Some men who have no part whatever in civil, state, or national power as ordained of God, nevertheless, by political device take unto themselves a parachurch or suprachurch authority. History is replete with these who, in pseudo power, have harassed the children of God in every age, and even yet they "build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres" (Luke 11:47-48). These parachurch and suprachurch men, and sometimes women, who make a pretense of serving God are the servants of Satan. Perhaps without exception they have raised and they yet raise their mailed fists in our generation to malign, maul and martyr the true servants of the Lord. They may make a pretense at religious good, but their efforts are only evil continually.

FINALLY

These who pose as men of God and religious leaders in the parachurch and suprachurch organizations and operations may have their moments of sincerity and perhaps their moments of honesty and integrity. Although most of them are wittingly in their places of anti-church and anti-Christ interests, there, doubtless, are some who, in humanly seeking places of preeminence by way of power politics, have become pawns on Satan's chessboard and thereby religious potentates unwittingly. In some instances, it seems that the latter are more confused by their parachurch or suprachurch power rather than practiced in its use.

Regardless, they are servants of Satan!

The nature of their relationships with the local churches or a local church is such that they must give their lives to opposing the Scriptural Cause of the Lord Jesus Christ in the earth. Devoid of any viable church relationship though they are, these may pose, and at times appear, as men of good will with smiling faces, kindly words, and gracious spirits. To the contrary, however, they are "blood-sucking parasites" on the Cause of the Lord Jesus Christ, and they give their lives in a demonic draining of the real treasures of the local churches or a local church.

If it were possible, these would destroy the churches which give them their personal and professional status, albeit unscripturally because of the Scriptural ignorance of the people. This is a tragedy of their confusion which they may some times see but which they cannot understand because, as abject servants of Satan, they really cannot know that "If a house be divided against itself, that house cannot stand" (Mark 3:25).

Then, of course, there are those within the churches — the pastors,

religious leaders, and sometimes evangelists — who feel or believe that their future personal and professional status are dependent wholly upon their relationship with some parachurch or suprachurch Convention, Fellowship, Association, Board, Committee, organization, or operation. Thus, instead of being men of integrity who are honest with their people, they become traitors to the Cause of the Lord Jesus Christ and enemies of His churches even as Jehoshaphat who became an enemy of the Temple and as Judas who showed himself to be an enemy of the Church which the Lord established.

In a very real and tragic sense, these rob "the treasures of the house of the Lord" (II Kings 12: 18) and wittingly or unwittingly but fearfully and on bended knees deliver these treasures to the parachurch or suprachurch potentates in the hope of ensuring their personal and professional status with the religious "powers that be." Or they sell their souls for the paltry sum of a successful worldly relationship which can be purchased for a traitorous "thirty pieces" (Mt. 26: 15). Literally, these who profess to be the servants of the most high God shall sell their souls, as it were, to the Convention, Fellowship, Association, Board, or Committee, rob the churches which give them sustenance, and pay their tribute to the parachurch or the suprachurch organization or operation.

In our humanity, we may cry, how can such things be? Yet, from God's perspective it is no marvel. Long ago God noted, "The wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

Somewhat later, we hear, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). This accords with that earlier, "Everyone of them is gone back; they are altogether become filthy . . ." (Ps. 53:3). We may actually be surprised at that which we see, but God is not surprised. We hear Him say, "The whole world lieth in wickedness" (I John 5:19).

Still, those of us who know the Lord in saving faith by His grace need not be disheartened. For the same Jesus who said, "In this world ye shall have tribulation" (John 16:33) said also, "Be of good cheer, I have overcome the world" (John 16:33). And for those who have ears to hear, the God who said, "All we like sheep have gone astray; we have turned everyone to his own way" (Isa. 53:6) said also, "The Lord has laid on Him the iniquity of us all" (Isa. 53:6).

Within the sovereignty, omniscience, and omnipotence of our God, there is an absoluteness about the future which cannot change by godless or Godly device or design. God is quite final with His, "The heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Peter 3:7). Nevertheless, the call of God to us is clear, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (II Peter 3:11-14).

Triumph Of Liberty

(Continued from page one)

sistance to Great Britain. A declaration of principles was drawn up affirming "that the mere toleration of religion by the civil government is insufficient; that no State religious establishment ought to exist; that all religious denominations ought to stand on the same footing."

It was answered by the passage of a law that dissenting clergymen be permitted to celebrate divine

worship to preach to soldiers and exhort. (Journal, 17 Hawks).

This was the first decided movement towards religious freedom and equality in the State.

A.D. 1776.—A convention assembled and a new constitution was framed upon the fullest and fairest basis of civil and religious freedom the world had ever known.

The original draft had the words fullest toleration. By the efforts of Mr. Madison it was scratched out and all men were declared equal, and with the right to the free exercise of religion. He declared the term toleration "intrinsically fallacious and fraught with dangerous implications."

A.D. 1776.—Petitions were circulated and signed in behalf of an established Church. The Baptists got up counter petitions, signed by ten thousand persons. The Convention of 1776 made "the first written constitution for a free, sovereign, and independent State which the history of the world had yet called forth."

A.D. 1776.—Convened the first session of the Legislature under the new Constitution. Numerous petitions were crowded upon the House for the extension of religious freedom. They were referred to a select committee of which Jefferson and Madison were members, and "after desperate contests in that committee almost daily, from the 11th of October to the 5th of December, a bill was brought in repealing the laws which restrained freedom of religious opinion or worship, exempting dissenters from all levies, taxes, and impositions whatever for the support of the Established Church."

A.D. 1777.—The General Association appointed a committee to examine and report whichever of the laws of the commonwealth were oppressive. They reported several laws which interfered with religious liberty. An address to the Legislature brought these objectionable laws to the notice of that body. A law was passed suspending the collection of taxes for the support of religious teachers, against the petitions of Episcopalians and Methodists. (Hawk's Episcopalian I, 139).

A.D. 1778.—The General Association appointed a committee on "civil grievances." The proposition very generally advocated for a "general assessment," and the law confining marriages to the Episcopal clergy were presented them to the General Assembly and seek relief.

A.D. 1779.—The Commissioners of the General Association reported the draft of a bill which put religious freedom on its true basis, also a memorial to legalize the marriages, which under the advice of Patrick Henry, Baptist ministers had celebrated.

After three years of heated discussions, a law was passed repealing all laws authorizing the collection of taxes for the support of the clergy. "By this act," says Jefferson, "the Anglican Church was entirely put down."

Says Dr. Hawks, the historian of the Episcopal Church of Virginia: "In each successive meeting of the Legislature from 1776 to 1779 this question on taxes was brought up for discussion. In 1777, all things being ready for a final vote, the question was settled against the system of a general assessment, and the Establishment was finally put down. The Baptists were the principal promoters of this work, and, in truth, aided more than any other denomination in its accomplishment. Their historian boasts that they alone were uniform in their efforts to destroy the system of an assessment, and introduce the plan of a voluntary contribution. Whether this be so or not, it is very certain that in the associations of that sect, held from year to year, a prominent subject of discussion always was as to the best mode of carrying on the war against the Establishment. (10, 197).

A.D. 1780.—A law was passed authorizing dissenting ministers (free and adults to be licensed) to celebrate marriage.

1781.—The General Association met and then adjourned, as Cornwallis occupied the neighborhood (Continued on page 8, Col. 1)

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

SCHAUMBERG, Ill. (EP) — The 48th annual conference of the General Association of Regular Baptist Churches convened at the Dayton Convention Center, Dayton, Ohio, June 25-29. A total of 1,335 voting messengers attended.

Seven resolutions were unanimously adopted by the messengers. Included were a commendation of Georgi Vins and the underground church in the Soviet Union and a repudiation of the officially recognized church in that country because of its capitulation to the Soviet government control; a reaffirmation to the commitment that the home is the best possible environment for care and nurturing of children and a strong objection to recommendations that government agencies substitute their decision making for that of parents; a statement of strong objection to government regulations concerning private Christian schools as outlined in "The Revised Proposed I.R.S. Regulations to Tax-Exempt Schools;" and a reaffirmation of the deep conviction that the Bible is fully and completely the Word of God and that we continue to teach and preach the Bible as the God-given message and guide for every generation and culture.

Thirty-five churches were received into the Association at the business session on Tuesday. The General Association of Regular Baptist Churches now numbers 1,554 churches.

WASHINGTON (EP) — Attempts to decontrol the broadcasting industry appear to be dead for this Congress, according to a report in the Washington Star. A comprehensive measure totally revamping the 1934 Communications Act was to have been acted on by the House Commerce Subcommittee on Communications. The bill would have affected not only radio and television but also the telephone industry.

Lionel van Deerlin, D-Cal., sponsor of the sweeping and controversial legislation, has acknowledged that "intense political opposition" to the broadcast portions of the bill has killed any chance of moving it this year.

The broadcast sections of the proposal would have immediately ended federal regulation of radio and would have phased out most

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aspect of television regulation within 10 years. Licenses would have been made permanent and the equal-time provisions and the fairness doctrine would have been eliminated. Religious groups were joined by labor unions, educators, and consumer group leaders in opposing the broadcast provisions of the van Deerlin bill.

DALLAS (EP) — Educator Donald R. Howard predicts doom and destruction of the United States unless Bible-believing churches open Christian schools to train future leaders to bring the country back to God.

"When the philosophy of the nation hits bottom, moving from Biblical theism to secular humanism, academic behavior goes with it," said Howard, founder and president of Accelerated Christian Education, Inc. (ACE), a Garland, Texas-based movement to establish fundamentalist Christian schools throughout the world.

In an interview, Howard, a slight man in his early 50's, traced 200 years of history and declared this country was "born with a Bible in its hand." He claims humanism in materialism has turned the country away from God and that if it is to survive, it must return Christian values to the leaders of the future.

CHARLOTTE, N.C. (EP) — Divorced men may be ordained as ministers and elders in the Presbyterian Church in America but only after acknowledging their guilt and expressing repentance for their sin in the matter.

The general assembly of the 74,000-member denomination adopted that position in acceptance of a study paper that had been in preparation for several years. The vote was 418 to 108 for the position, with most of those in the minority favoring an even stronger stand against divorce. The assembly turned down a proposal that it ordain only men who have been divorced on the traditionally accepted biblical grounds (adultery by an unfaithful spouse or desertion by an unbelieving wife).

Proponents of the majority view emphasized that they held a high view of marriage, but they also stressed that a divorced person could be rehabilitated by the power of Christ to live an exemplary life. Nevertheless, the assembly warned ordaining bodies to "exercise special care in the cases of divorced and remarried persons who are considered for ordination."

LONDON (EP) — Describing the Pope of Rome as "anti-Christ" and "man of sin" Ian Paisley, militant Northern Ireland Protestant leader, said here he was "strongly opposed" to a visit by Pope John Paul II to the British province.

The head of the Free Presbyterian Church in Ireland, was commenting on reports that the Pope might visit Northern Ireland as part of a pastoral visit to the Republic of Ireland, September 29 - October 1.

In an interview on BBC radio, Mr. Paisley said he was setting up committees throughout Northern Ireland to organize a campaign against a papal visit to the area. "To bring the Pope (to Ireland) at this time is going to cause very serious trouble," Mr. Paisley went on, "because it is going to line up the (Catholic) people of the south (Ireland) and get them into a state of real excitement, inspiring a counter-protest in the (predominantly Protestant) north."

WASHINGTON (EP) — President Carter said he will order United States Navy planes and ships to rescue the thousands of Indo-Chinese boat refugees threatened on the South China Sea.

"We are going to let Navy ships and planes help find and pack up the boat people," Mr. Carter said during a surprise appearance at a candlelight vigil for the refugees held outside the White House. "Together, we are going to let every-

body on earth know America has a big heart."

Church relief agencies, religious leaders, and others concerned with refugee resettlement have repeatedly called for the use of the U.S. Navy to rescue endangered boat refugees on the South China Sea.

DENVER (EP) — A fundamental Baptist group has passed resolutions against the Equal Rights Amendment, the SALT II treaty and curtailment of nuclear power, and has called the church unity movement "Satanic."

The Fundamental Baptist Fellowship, meeting at South Sheridan Baptist Church here, said attempts for church unity "represented by the National and World Councils of Churches, the recent Jesus '79 gatherings and accommodations with the Roman (Catholic) Church are Satanic in origin and objectives." The resolution called upon "all regenerate be-

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lievers to separate from this apostasy that is condemned by the Word of God."

The 200 delegates passed another resolution deploring "what appears to be a systematic and diabolical unilateral disarmament of our military establishment while at the same time the Soviet Union continues a massive arms buildup, and since the terms of SALT II provides for further curtailment of our military and the expansion of Soviet power, we go on record as opposing the ratification of the SALT II treaty."

The ERA resolution urged legislators "not to capitulate to the attempts made to pass this amendment. Furthermore, we oppose the ordination of women to the gospel ministry as being unscriptural. Delegates called for "full steam ahead" in the development of nuclear power, saying "the liberty we enjoy for the propagation of the gospel both at home and abroad depends to a large extent on the human level on a free and strong America."

There are reportedly about 200,000 members in the continental United States. The Church was formed by those who left the American Baptist Church about 50 years ago. About 1,000 persons attended the sessions.

CONWAY, S.C. (EP) — Leaders of a Southern Baptist congregation here have announced that they will not comply with a court order directing them to reinstate 16 former members.

Judge O. A. Rankin, presiding over the Horry County Civil and Criminal Court, had handed down the order June 22 against Hickory Grove Church. He said the congre-

THE BAPTIST EXAMINER

AUGUST 18, 1979

PAGE SEVEN

gations vote to oust the 16 people was "null and void and of no effect."

B. C. Pigg, pastor of the church, said he and the board of deacons will refuse to obey the order and appeal the matter. "We don't want to seem un-Christian in this matter, but we believe that the state has no right to say who can be (Continued on page 8, column 3)

Should A Believer...

(Continued from page one)

forgive our debtors," he must know that he is no longer a criminal before God as a Judge, since all the claims of divine justice against him have been met. My knowledge of the provisions which divine grace has made for my righteous pardon through a perfect sacrifice and a High Priest over the house of God, instead of being a reason for not asking forgiveness, is the ground upon which we "come boldly to a throne of grace, that we may obtain mercy and grace to help in time of need." It was a believer to whom Peter said, "Repent of this thy wickedness, and pray God, if haply, the thought of thy heart may be forgiven thee." They were believers to whom it is said, "Confess your faults one to another, and pray one for another that ye may be healed."

There are probably some readers of ours who, after being long tossed by doubts and fears which were the natural results of legal teaching, have known the joy of standing before God in the liberty of an accomplished propitiation — who have been enabled to make the language of the apostle their own — "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." But are there not some of them who are suffering from this one-sided view of justification, and, by detaching the truth of our forgiveness according to the riches of His grace from its living connections, confounding the completed ground of forgiveness with its ever-recurring occasions? In other words, they have been taught that they must no longer pray for forgiveness, and are vainly attempting to choke down the expression of the felt need of their souls, in conformity with a theoretical view of their condition as believers. Their hearts are chilled, their access is embarrassed, their prayers are forced and constrained. They are, in fact, quenching the intercession of the Spirit, and stifling the groans which cannot be expressed in words. They are attempting to persuade themselves that the blood of Christ rebukes the contrition which in fact it moves, and that it would silence the supplication of which in fact it is the prevailing plea.

It is to be feared that the consequences of this error may be traced far beyond the interrupted peace and fellowship which a renewed sense of God's pardoning love alone can restore. They may

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be seen in a growing insensibility, a hardness of heart, a careless walk, a dead formality in all attempts at worship and service. And we would call men back again to deep contrition before the Lord, to the place of penitents laying their hands by faith on that dead head of His, and so confessing their sin; to the utterance in the name of Jesus of the long suppressed yearnings of their heart for the enjoyment of the forgiveness which God is faithful and just to bestow.

They will find also that this has an intimate connection, practically, with cleansing from all unrighteousness, for which as truly as for experienced pardon the renewed soul yearns. It is not beneath you as a child of God, it is not unworthy of your relations to Him, nor of your highest confidence in the propitiation which He has set forth and in the Advocate whom you have with the Father that you should plead, humbly, fervently, vehemently plead, each for himself as well as for one another, for the forgiveness of the sins which the Spirit is discovering to you in all their blackness and aggravations, as the sin of one who in Christ Jesus "has redemption through His blood, the forgiveness of sins according to the riches of His grace."

(FORD'S CHRISTIAN REPOSITORY, pp. 247-252, October, 1889).

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Triumph Of Liberty

(Continued from page six)

where they met.
1782-83.—Says Dr. Hawks: "After their (the Baptists') final success in the matter of voluntary contribution their next efforts were to procure a sale of the church lands, and their efforts never ceased until the glebe lands were sold." (Hawks, i, 153).

The General Association reappointed a committee on "Civil Grievances" and on their petition a law was passed by the Assembly authorizing all ministers to celebrate marriages.

1785.—Petitions for and against a general assessment—by Episcopalians and Methodists for—and partially Presbyterians: by Baptists as a body, against. It asked that an act be passed compelling every one to contribute something in proportion to his property for the support of religion. Patrick Henry was the great champion of the proposition. General Washington and Richard Henry Lee favored it, while Madison and Jefferson opposed.

Action was postponed and Madison prepared a memorial and remonstrance (found in Semple's History) against it, which was widely circulated by the Baptists.

A.D. 1785.—On the reassembling (October) the General Assessment bill was abandoned and the bill for religious freedom became the law

of Virginia.
In the long struggle the Baptists as a denomination stood as one man and alone, except as aided by the few Quakers. Mr. Jefferson, who drafted the bill, recognized the support of the Baptists in this religious revolution. Writing to the members of the Baptist church of Black Mountain—his neighbors—in 1809, he said: "We have acted together from the origin to the end of a memorable revolution, and we have contributed, each in the line allotted to us, our endeavors to render its issues a permanent blessing to our country." Dr. Hawks said, "this law was regarded by many as subversive in its declaration of the Christian religion," and it "called forth at the time the severest animadversions of some who still revered the faith of the apostles." (Jefferson's Works. Hawks).

A.D. 1787.—Baptist General Committee urged the sending of petitions to Assembly for the repeal of the law incorporating the Episcopal Church, and on the 9th of January the law was repealed.

1787.—The General Committee declared that the glebe lands (land appropriated by the State to the Episcopal rectors) were public property—as they had been bought with money collected from all classes.

A.D. 1789.—In answer to petitions gotten up by the Baptist General Committee an act was passed recognizing the principle

that all property belonging to the Episcopal Church devolved on the good people of the Commonwealth.

A.D. 1802.—The glebes were ordered to be sold.

Says Dr. Hakes: "Persecution had taught the Baptists not to love the Establishment. In their association they had calmly discussed the matter and resolved on their course. In this course they were consistent to the end; and the war which they waged against the church was a war of extermination. They seem to have known no relentings, and their hostility never ceased for twenty-seven years." Hawks I, 194.

The victory was won, and the Old Dominion, after the religious oppression of two centuries, stood forth erect, unfettered, free to worship God without human permission or hindrance.

1787.—The Constitution of the United States as adopted, had this article: "No religious test shall ever be required as a qualification to any office in the United States."

1788.—In March, the General Committee of the Baptists of Virginia met in Goochland. A religious political subject was taken up: "Whether the new Federal Constitution, which had now lately made its appearance in public, made sufficient provision for the secure enjoyment of religious liberty?" It was agreed unanimously that, in the opinion of the General Committee, it did not. The Convention of Virginia met to pass on the constitution, three months after the General Committee had taken this action. It ratified it with a reservation that no right of any denomination can be abridged by the Government, and, among other essential rights, liberty of conscience cannot be abridged, restrained, or modified. New Hampshire and New York ratified with similar declarations.

1789.—An Address was presented by the Baptist Committee to General Washington, saying: "When the Constitution first made its appearance in Virginia, we, as a society, had unusual strugglings of mind, fearing that liberty of conscience, dearer to us than property or life, was not sufficiently secured. Perhaps our jealousies were heightened by the usage we received in Virginia under the regal government, when mobs, fines, bonds, and prisons were our frequent repast." Washington replied assuring them of his "readiness to use his influence to make these rights indisputable, and declared that the Baptists had been the persevering promoters of the glorious Revolution." (Reply in full in Ford's "Origin of Baptists.") The very next month the first amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," was proposed by Virginia and passed by Congress August 4, 1784.

Who fought the battle of religious liberty in Virginia, where the first amendment to the Constitution originated? Baptists. And victors in the perilous fight, they had a right to claim the honor, as the struggle and the triumph spring from their principles, and illustrate the doctrines they believe and teach.

(FORD'S CHRISTIAN REPOSITORY, pp. 258-263, October 1889).

What's Happening

(Continued from page 7)
members of our church," he commented.

The 16 people who were ousted had been involved in a controversy with the pastor and deacons over a proposal to stop issuing an annual "call" to the pastor. Mr. Pigg and the deacons had asked that no further votes on extending his call be taken, but the persons ousted wanted to continue the practice.

TOPEKA, Kan. (EP) — Religious fasting was listed as a tentative cause of death for a 54-year-old member of the Children of God, the controversial sect founded by itinerant evangelist David

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A. E. Massey ----- Lawtey, Fla.
Gene Kiger ----- Winston Salem, N.C.
Rick Purdue ----- Taylorsville, N.C.
Mike King ----- Toledo, Ohio

SATURDAY AFTERNOON — 1:30 P.M.

E. G. Cook ----- Birmingham, Ala.
Frank Ellerker ----- Hollywood, Fla.
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Butch Bugansky ----- Rome, Ohio
Dan Phillips ----- Bristol, Tenn.
Cecil Laurence ----- Oakdale, La.
Fred Halliman ----- New Guinea Missionary

SUNDAY MORNING — 9:30 A.M.

Medford Caudill ----- Covington, Ind.
Dan Stepp ----- Ripley, W. Va.
Oscar Mink ----- Crestline, Ohio
Joe Wilson ----- Host Pastor

SUNDAY AFTERNOON

John Lenegar ----- Sunbury, Ohio
Martin Holmes ----- Ocala, Fla.
Charles Empey ----- Moline, Ill.
James Hobbs ----- McDermott, Ohio

SUNDAY NIGHT — 7:00 P.M.

Leroy Pack ----- Alderson, W. Va.
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**THE BAPTIST EXAMINER
AUGUST 18, 1979
PAGE EIGHT**

Berg.

In listing this on the death certificate of Corday C. Price, of rural Shawnee County, Deputy Council Coroner Humberto M. Rendon said that he believed that Mr. Price fasted with the intention of taking his own life. An autopsy was performed four days after Mr. Price was believed to have died in the bedroom of his mobile home.

The Children of God, which claims about 8,000 members in 73 countries, was the subject about five years ago of an investigation by the New York State attorney general's office, which issued a report accusing the sect of offenses ranging from sexual abuse to abduction.

BERLIN, East Germany (EP)—After more than 30 years of Communist rule, 10 million citizens of East Germany still register themselves as Christians.

According to the Evangelical Church Federation in the German Democratic Republic, eight million are members of one of the eight provincial churches of the federation, 1.2 million belong to the Roman Catholic faith, with the rest in free churches and other religious groups. The current population of East Germany is 16,700,000.

WINONA LAKE, Ind. (EP) — In a sudden move, the government of Burundi recently expelled a large number of Protestant and Catholic missionaries. Officials in the U.S. State Department and the Evangelical Foreign Missions Association office in Washington, D.C. have confirmed news reports that have appeared in several newspapers. Reasons for the dramatic ac-

tion are still unknown.

In late May, the government began airing radio broadcasts attacking the Catholic Church for interfering in the politics of the country. The first broadcast stated the Protestants were not being criticized because they were not involved in politics. For several months, there had been rumors of unrest in the country, and some members of the Hutu tribe had fled to neighboring countries. The government charged the Catholics with starting the rumors.

In June, 15 Catholic priests were given 48 hours to leave Burundi. Later, 14 Protestant missionaries and an additional 42 Catholic priests and nuns received notices saying they were "undesirable" and giving them 48 hours to leave.

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