

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 2250

## HOW DOES GOD SAVE A SINNER?

DANIEL PARKS  
St. John, Virgin Islands

Acts 16:25-34

Before going into the text for its analysis, it is imperative for us to examine certain presuppositions. Presuppositions are ideas which have been supposed or assumed beforehand and are now required as preceding conditions to the present study. Presuppositions to the study of "how does God save a sinner" include the following:

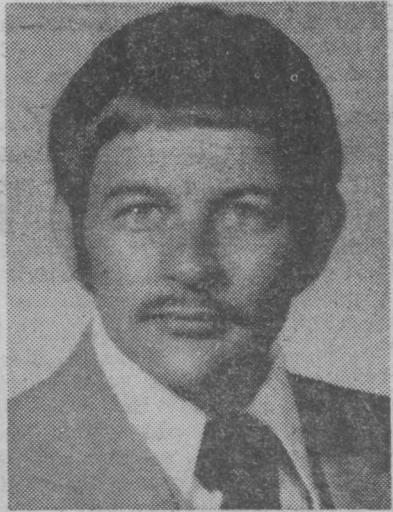
(1) "All have sinned," according to Romans 3:23. This presupposition is necessary because we are to study "how God saves a sinner."

(2) "The wages of sin is death," according to Romans 6:23. This presupposition is necessary because we are to study "how does God save a sinner." Therefore we see what the sinner needs to be saved from.

(3) "Salvation is of the Lord," according to Jonah 2:9. This presupposition is necessary because we are to study "how God saves a sinner."

All these presuppositions may be taken as facts, for they are from the inerrant Word of God. There is never salvation unless God does the saving, and the best way for us to find "how does God save a

sinner" is to observe Him saving a sinner. Such methodology is clearly seen in the text of Acts 16:25-34, wherein is clearly shown how God saved the Philippian jailor. God's method of saving



DANIEL PARKS

may vary in the degree of the human experience, but certain requirements of the methodology must be present in the experience, for God has but one way of saving sinners.

These requirements include:

1. God exposes the sinner to the

(Continued on page 3, column 1)

## IS "IT" EASIER NOW?

KIMM ZAMARRON  
Ashland, Kentucky

"Having therefore obtained help of God, I continue unto this day" (Acts 26:22).

Do we, with our modern conveniences, have it easier than people in the Old Testament and early New Testament time did? Most everyone would say, "Yes, we do have it much easier now." They will even go farther to say that we have it much better also. It is granted that conditions are much improved in transportation, communication, medicine, housing and other areas of our standard of living. But there is another side to this question, the "procedure to obtain." The problem is not WHAT we obtain, but HOW we obtain. This is what we want to deal with. With the "procedure to obtain what we have today used in the Old and early New Testament time, what would the patriarchs, prophets, kings and apostles have done? What would they have said?

Noah in building the Ark would have had to get the plans approved by various certified drawing and building officials. Then get lawyers and attorneys to handle legal ends so as to keep legitimate. Some cities have ordinances that prohibit "unlawful" things within its limits. Noah would have had to get, if possible, an exemption sticker or paper to build the Ark if he was in a city limit.

Solomon, in building the temple, would have had to get the plans for the temple approved by a certified draftsman, then, by the fire marshal. Then the site

(Continued on page 7, column 4)

## WHY SINNERS ARE SAVED

By DOYAL THOMAS  
Bear Creek, Alabama

"This people have I formed for myself; they shall shew forth my praise. I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:21,25).

There is much preaching being done concerning the matter of HOW God saves sinners. This is needful, helpful, and without any question is God-honoring. It presents a God of sovereignty and purpose, who according to His own good pleasure has designed every means to cause His attributes of justice and mercy to be exercised.

Justice must be done, for God is just. Sin must be dealt with, judged, and punished. To imagine that God will permit His creatures to violate His laws and escape the accompanying punishment is unthinkable. God's justice demands that "the soul that sinneth, it shall die."

Mercy is extended to those whom none can be expected. Though mercy is extended, justice is not set aside in order that this mercy may be shown. We must remember that God is just AND merciful. How can God solve this dilemma? (It presents no dilemma for God; just in the injured mind of depraved man.)

The answer is found in God's purpose which He has purposed in eternity. It finds Christ, God's Anointed Sin Bearer, set aside to bear the full and final penalty that justice demands. He is substitutionally dealt with and punished to the full extent of God's righteous and holy law. He dies the death that sin demands, thus satisfying the penalty due violators.

Upon full satisfaction being met in Christ, God now extends mercy to those chosen to share in the vicarious suffering for sin and substitutional death of the sinner at the altar of God's sacrifice. Calvary is the place where God punished sin, and there is the place where "mercy and truth are met

together; righteousness and peace have kissed each other" (Psa. 85:10).

It is upon the inestimable worth of the blood of Jesus Christ that God's justice is vindicated and that sin is justly punished. It is upon the inestimable worth of the blood of Jesus Christ that God's mercy is shown to Hell-deserving sinners. God is pleased to testify that His demands have been fully met by the death of His Own Firstborn, and that sin is properly dealt with. He does therefore give this testimony when He brings forth from death His Son, and in Resurrection declares His satisfaction. "He shall see of the travail of His soul, and shall be SATISFIED" (Isa 53:11). Mercy is therefore extended because sin has been punished.

But WHY does God save sinners? WHY does He do it? WHY?

This question needs to be asked and answers need to be found. For God to receive great honor that is due Him, we need an answer. (Continued on page 5, column 4)

When we come to the letter to the church at Philadelphia we can hardly refrain from feeling sorry for our Protestant friends as they grope for a way out. This letter prophetically sets forth our Lord's true churches in our day. Even with their warped conception of what a New Testament church is, Protestant writers are forced to admit that the dead Sardis Church sets forth prophetically the Protestant churches. H. A. Ironside, one of their truly great writers, says, "Following the Reformation there came a time when a cold, lifeless formalism seemed to settle down over all Protestant Christendom." There are the Sardis type churches, "cold, lifeless formalism." Then not being able to lay any claim on the Philadelphia type churches which our Lord loves so much, Brother Ironside says, "For any particular company to claim to be Philadelphia is but detestable ecclesiastical pretention." He is unwittingly trying to explain away these churches that are so precious to our Lord. He does this simply because he could not, or would not see them. If these people cannot see our Lord's true churches in the world today, they are most pitiable. But, on the other hand, if they just refuse to see them, they are detestable.

Our Lord has at all times in this church age had His churches who emphasize the authority of His Word, and the preciousness of His name. He will continue to have them until He comes back for them. They have never been, they are not now, and they never will be any part of Protestantism. The Ephesus type churches, the Smyrna type churches are intricately woven together to form a continuous chain of churches from

(Continued on page 3, columns 1, 2)

## Papal Infallibility And The Council Of 1870

WILLIAM CATHCART  
(1826-1908)

Of all the vain delusions ever darting through the disordered minds of lunatics, or the sober intellects of wise men, nothing quite equals the insane doctrine of papal infallibility. Its promulgation in the nineteenth century is a miracle, an event as much be-

approval the definition of infallibility given by Liguori:

"When the pope speaks as universal doctor, EX CATHEDRA (from the seat, that is, by the supreme authority) to teach the Church, delivered to Peter, in deciding controversies of faith and morals, HE IS ALTOGETHER INFALLIBLE."

Perhaps a more distinct definition of the dogma is given by Bishop Cornelio Musso, of Bitonto, in a sermon preached in Rome, in which he says: "What the pope utters we must receive as though SPOKEN BY GOD HIMSELF. In divine things we hold him to be God; in matters of faith I had rather believe one pope than a thousand Augustines, Jeromes, or Gregories."

This is precisely what is meant by the infallibility of the pope, though it is not commonly so frankly expressed. To err is human, is an attribute of all humanity, but in the concerns of faith and morals his Holiness does not err, therefore, in these relations he is God.

THE ABSURDITY OF INFALLIBILITY IN THE LIGHT OF BIOGRAPHY

Pope John XII, a youthful pontiff, resigned A.D. 956; he perjured himself. And when the Emperor sent ambassadors to inquire into his treachery, the Romans informed them that he carried on a criminal intimacy with Rainera, a soldier's widow, and that he presented her with crosses and chalices belonging to St. Peter's, and the government of several cities; that he protected another lady, named Stephanie, who lately died in childbirth; that he lived in the Lateran palace with a sister of Stephanie, one of his father's ladies; that women were afraid to visit the tombs of the apostles at Rome; and that within a few days he had employed violence to married women, widows, and virgins. This was the character of infallible John, who could not err in morals.

Benedict IX, became pope at eighteen, in A.D. 1033. A faction in Rome, unable to bear the daily rapine, murders, and abominations of the young pope, compelled him to leave that city. And that he might indulge in debauchery with less shame, he sold the papedom to John, who succeeded him as Victor II. This young monster was infallible. Innocent VIII, became Pope of Rome A.D. 1484. Of

(Continued on page 6, column 1)



WILLIAM CATHCART

yond the laws of mind, of common sense, as the resurrection of Lazarus, when four days dead, was an occurrence beyond the laws of nature.

WHAT IS THE INFALLIBILITY OF THE POPE?

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## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

### THE CHURCH AT PERGAMOS

(Preached on the Independent Baptist Hour November 4, 1979)

"And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the chil-

dren of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev.

2:12-17). The church at Pergamos was the most northern of all the seven churches in Asia Minor. The chief problem in this church was licentiousness, a sin quite common in this ancient city. The church seemed to be greatly influenced by the world, a thing all too common in our day and age. The status quo of this church was low from the spiritual standpoint. It is to be feared that there are many modern-day churches like this historic church.

(Continued on page 2, column 3)



## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor  
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4, 1978, in the post office at Ashland,  
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## A NEW MISSIONARY

Elder Wayne E. Mowris, a  
member of the Kings Addition  
Baptist Church of South Shore,  
Ky., has announced that the Lord  
has called him to go as a mission-  
ary to the Indians and Eskimos in  
the northwest territories of Can-  
ada. He will labor in Snowdrift



WAYNE E. MOWRIS

on the eastern arm of Great Slave  
Lake. There are around 250 Chip-  
ewyan Indians and there are 900  
altogether in northwest territory.  
Most of them live on welfare and  
are alcoholics. There is no mar-  
riage and the family structure  
among them is deplorable. The  
Roman Catholics are there, but  
the Chipewyan have no specific re-  
ligion.

Bro. Mowris was born February  
3, 1927 and born again when 8 or  
9 years old. He has pastored for  
25 years. He attended college. He  
was married in 1948 and now has  
four children all married. The  
editor sat on the ordaining coun-  
cil of Bro. Mowris and was great-  
ly impressed with his morality  
and soundness in the faith. Cal-  
vary Baptist in Ashland has al-  
ready had him to speak and voted  
to support his missionary work.

If you would like for him to visit  
with you and present his work you  
may contact his pastor, Elder  
James Hobbs. Write him at Rt. 2,  
Box 182, McDermott, Ohio 45652, or  
call him at (614) 259-2402.

THE BAPTIST EXAMINER

NOVEMBER 24, 1979

PAGE TWO

## STATEMENT OF FAITH

WAYNE E. MOWRIS  
Missionary N. W. T., Canada

1. The Scriptures:—being the  
Old and New Testament (com-  
monly called The Holy Bible) are  
plenary and verbally inspired as  
the infallible Word of God. Be-  
cause of the many and varied  
imitations on the market today, I  
hold to and use the Authorized  
King James Version 1611. I be-  
lieve it does not contain the Word  
of God, but it is the Word of  
God. Matthew 5:17-19; Revelation  
22:18,19; Deuteronomy 4:2; II Tim-  
othy 3:15,16; II Peter 1:19-21; Pro-  
verbs 30:5.

2. God:—His absolute Sovereignty;  
the Bible revealing Him as  
eternally existing, omnipotent,  
omniscient, omnipresent and mani-  
festing Himself in Three Persons,  
Father, Son, and Holy Ghost  
(Spirit). One in essence and power.  
Daniel 4:35; John 1:32-34; Luke  
3:21,22.

3. Total, absolute and complete  
depravity of man. Romans 3:9-20,  
23.

4. Unconditional Election:—Pre-  
destinated, called and Justified.  
Romans 8:30; John 6:37,39,44.

5. Salvation:—By Grace through  
faith (minus any kind of work) in  
the shed blood of Jesus Christ; His  
imputed righteousness unto the  
elect only; causing their persever-  
ance. Ephesians 2:8,9; Titus 3:5-7;  
Hebrews 9:22; Romans 4:24; Eph-  
esians 1:13; 4:30.

6. Holy Spirit:—Convincing the  
elect of sin and revealing Christ  
who died for them; through the  
preaching, teaching or reading of  
the Gospel of Jesus Christ. Also  
bringing to our remembrance and  
teaching us the Word of God; of  
sin, righteousness and judgment.  
Romans 10:14,15; II Timothy 3:15;  
John 5:39; 14:26; 16:7,11.

7. Church:—Jesus Christ the  
Founder; to her He gave perpetu-  
ity; that it is visible, local, auton-  
omous, composed of baptized be-  
lievers gathered together for the  
propagation of the Gospel of Jesus  
Christ, the edifying of the saints in  
the Word of God, to be involved in  
evangelism and missions. The  
Church (Baptist) has two ordin-  
ances:

A. The Lord's Supper:—unleav-  
ened bread and unleavened wine  
and is closed.

B. Baptism:—By immersion in  
water through the authority of a  
local Baptist Church. Matthew 16:  
18; 28:18-20; I Corinthians 1:2;  
Luke 24:46,47; I Corinthians 11:23-  
30; Romans 6:3,4.

8. Satan:—Originator and agent  
of sin, father of the lost and God  
of this world. John 8:44; 16:11;  
Ephesians 2:2; Revelation 12:8,9.

9. Eschatology:—Rapture of the  
saved (Bema seat of Christ, Mar-  
riage of the Lamb), tribulation pe-  
riod of seven years, imprisonment  
of Satan 1000 years, Millennial  
reign of Jesus Christ, release of  
Satan, Satan deceives the nations,  
cast into lake of fire; end of  
world, Great White Throne Judg-  
ment, New Heaven and earth. John  
14:1-3; I Thessalonians 4:13-18; II  
Corinthians 5:10; Revelation 19:7-  
9; Daniel 9:24-27; Revelation 20:1-  
3; 4:6; 7:9; II Peter 3:10,11; Re-  
velation 20:11-15; Revelation 21:1.

10. Heaven and Hell:—The abode  
of the righteous in Heaven and of  
the wicked in Hell and later the  
wicked cast into the lake of fire.  
John 14:1-4; Revelation 20:11-15.

### PRACTICAL TEACHING CONCERNING JESUS CHRIST

1. Pre-existence of Christ.
2. Genesis account of Creation.
3. Virgin Birth of Christ.
4. His sinless and perfect life.
5. His mysteries and miracles taught and performed.
6. His substitutionary sufferings and death.
7. His bodily resurrection and appearances to the saints.
8. His visible and bodily ascension.
9. His second coming.
10. Everlasting punishment of the wicked and the everlasting happiness of the saved.

## Pergamos Church

(Continued from page one)  
THE CHURCH (v. 12)

Concerning the origin of this  
church, we remain in great uncer-  
tainty. But in all probability Paul  
was its founder. He may have  
planted it during his two years at  
Ephesus (Acts 19-20). In Romans  
15:19 he said that "from Jerusa-  
lem, and round about unto Illyricum  
I have fully preached the gospel of  
Christ." If you will take a map of  
these two countries, you can see  
that these seven Asiatic cities  
must have lain directly between  
Jerusalem and Illyricum. Paul  
could not have fully evangelized  
the intermediate country without  
preaching the gospel in these  
places.

Some person may object by say-  
ing, "Do you not realize Paul may  
have preached in these cities with-  
out any fruit to his ministry?" I  
grant the possibility of this, but  
what did he say to the Corinthi-  
ans? In II Corinthians 2:14 he  
said: "Now thanks be unto God,  
which always causeth us to tri-  
umph in Christ, and maketh mani-

### FINANCIAL REPORT THE BAPTIST EXAMINER

October, 1979

Balance Oct. 1, 1979	\$ 428.12
Receipts	\$6,354.48
Total	\$6,782.60
<b>EXPENDITURES:</b>	
Labor	\$2,004.50
Printing	3,300.00
Postage	834.48
Supplies	170.87
FICA—Labor	130.28
Total	\$6,440.13
Balance Oct. 31, 1979	\$ 342.47

fest the saviour of his knowledge  
by us IN EVERY PLACE." I  
would further add that in Acts  
16:7 we are informed that Paul  
and Silas paid a visit to Mysia  
of which Pergamos was the cap-  
ital. Thus the possibility of Paul's  
planting of this church is very  
strong.

### THE CITY (v. 12)

Pergamos was a city of con-  
siderable note. In a legend it was  
supposed to have been founded by  
a son of Hercules on a lofty hill.  
Before the time of Roman domi-  
nation, it was the seat of govern-  
ment of the kingdom of Mysia.  
This historic old city was situated  
about 65 miles north of the Caicus  
River and 20 miles from the  
Aegean Sea. The word "Perga-  
mos" signifies "high and lofty,"  
or "a tower." This city was built  
under a very high and steep moun-  
tain, upon the top of which a  
tower was erected by the lords of  
lesser Asia. Pliny, who wrote but  
a short time before the Revela-  
tion, describes it as "the most  
famous city in Asia."

The history of this city is of  
great length. I can only briefly  
discuss it. Pergamos had a long  
succession of Attalian kings, the  
last being Attalus Philometer,  
who bequeathed his dominion to  
the Romans. It was the seat of  
the Roman government in the  
province of Asia during the time  
of John the apostle.

Pergamos was known for its  
literary distinctions. In this city  
there was a royal library of 200,000  
volumes—and all of this some 1500  
years before the invention of the  
printing press. These books had  
all been hand written. Ptolemy,  
king of Egypt, fired with jealousy  
over the rising fame of the lib-  
rary of Pergamos, prohibited the  
exportation of the Egyptian papy-  
rus in order to defeat the design  
of King Eumenes of Pergamos.  
This circumstance gave rise to  
the invention of parchments, or  
the use of animal skins as writ-  
ing material. The name "parch-  
ment" comes from the town of  
Pergamos.

The city of Pergamos was the  
city of styles. Any garment from  
Pergamos was a guarantee that  
it was the latest fashion. This city  
was the Paris of its day. In this  
city was an educational center,  
having one of the greatest univer-  
sities of that day. In Pergamos  
there was also a school of sculp-  
ture which is said to have out-  
rivalled anything the world has

ever known.

Religiously, Pergamos was the  
headquarters of heathen worship  
and the home of pagan divinities.  
It contained a temple to Aescul-  
apius, the god of medicine, who  
was worshipped under the form of  
a serpent. In the courts of his  
temple harmless snakes crawled  
on the ground. Sufferers came to  
sleep here at night, believing if a  
snake touched them it was the  
healing hand of the god Aescul-  
apius. This idea was sheer, unadul-  
terated superstition; it was actual  
Devil worship.

In addition to this main temple,  
in a grove near by, were temples  
of Jupiter, Bacchus, Minerva,  
Apollus and Venus. The worship  
of these gods was attended by  
gross immoralities. Pergamos was  
also a city devoted to the worship  
of the Roman emperor. In fact, it  
was the first city to establish such  
a cult. No wonder Satan's throne  
is said to be in this city!

### THE CHRIST (v. 12)

The Speaker of the message to  
Pergamos is described as "He that  
hath the sharp two-edged sword." Seeing that Pergamos was a royal  
city possessing naturally the pow-  
er of the sword, Christ reminds  
this church He has a greater  
sword and the power to use it. In  
Revelation 1:16 and 19:15 Christ  
is said to proceed out of His  
mouth, denoting the authority of  
His Word. In Revelation 2:12 it is  
merely said that Christ has a  
sword.

Some view this as a literal  
sword, but others strongly dis-  
agree. Some say the sword has  
two edges—one side for the destruc-  
tion of His enemies and the  
other for the protection of His  
friends. Most believe it is a word-  
sword, the Bible which is called  
"the sword of the Spirit" (Eph.  
6:17; Heb. 4:12). They call at-  
tention to the fact that the sword  
is said to go out of His mouth,  
strongly suggested it is His spok-  
en Word.

It may have been the Pergamos  
Church had greatly neglected the  
preaching of the Word. If they  
had been using the sword of the  
Spirit as they should have been,  
it would not have been necessary  
for Christ to threaten to use it  
against them. Only the Word of  
God could solve and settle the  
problems confronting this church.  
Any church not completely gov-  
erned by the Bible in its faith and  
conduct is without a chart, com-  
pass or anchor—they ride in a  
drifting ship without a rudder,  
driven by the uncertain winds of  
human fancy.

### THE COMMENDATION (v. 13)

"I know thy works, and where  
thou dwellest." The Saviour be-  
gan by saying that He knew the

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## BRIEF NOTES

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setting and environment of this  
church. How comforting for a pas-  
tor and church whose field is dif-  
ficult and extremely wicked! Some  
surroundings are more conducive  
to success while others make ser-  
vice for God almost impossible.  
The Pergamos Church was sur-  
rounded by gross immorality, in-  
tellectual paganism, false science,  
religious fanaticism and hostile  
governmental powers.

But before we pass judgment  
upon a church or a Christian we  
must consider the environment in  
which they are. How much have  
they been called upon to resist?  
How many temptations have been  
encountered? What allurements  
have been presented to their  
minds? Unlike Christ, we often  
fail to do this. We judge harshly  
where the Saviour would be less  
severe in His judgment. We com-  
mend a great deal where there is  
little to commend. The great day  
of judgment will reverse much of  
the poor judgments of mankind.

"Even where Satan's seat is."  
The word "seat" is "throne" in  
the Greek New Testament and  
should have been translated such  
in our version. Various mean-  
ings have been assigned to Satan's  
throne being in Pergamos. Some  
say it refers to the idolatrous tem-  
ples that the Greeks had built  
everywhere in the city. Still others  
apply it to the altar of Zeus, which  
had the appearance of a throne.  
Some scholars believe it points to  
the worship of the Roman Cae-  
sars. Other good students of the  
Word make it the famous library  
with its heathen literature or the  
gross immorality in the city.  
Still a few make it the persecu-  
tion which had already resulted  
in the death of one man. Perhaps  
it may be best to say the term  
Satan's throne is broad enough to  
include all these things.

Was this church out of place? Is  
it wrong for a church to be located  
near the headquarters of Satan? I  
think not. Jesus promised that  
"the gates of Hell" would not  
prevail against the church He  
founded. No war is won by the de-  
fensive; it is always won by the  
offensive. Any army must attack  
(Continued on page 4, column 4)



## The Lord's Church

(Continued from Page One)

the time of the little group who walked the Judean hills with our Lord until the time of His return in the air for them, I Thessalonians 4:16-17. Our Protestant brethren's mouths may water for the precious things found in the Philadelphia churches, but before they can enjoy them they must come out of the dead Protestant churches and be baptized into one of these churches. These churches may be small, insignificant, and even contemptible in the eyes of the religious world, and so much better if they are, for "The friendship of the world is enmity with God" James 4:4.

To the church at Philadelphia our Lord is "He that is holy, He that is true." He would have His true churches to be ever mindful of the fact that their Head is One who is not only holy, but also true. He then informs these churches that He has the key of David, and that He "opens and no man shuts." At the turn of this century the door to practically every country in the world was open to our missionaries. Our Lord also says that He "shuts and no man opens." Today many of these doors are being shut. They are not being shut against His will, but because of it. He tells these churches, "Thou hast a little strength." This does not sound very complimentary until we see in verse 1 of this chapter where He tells the Sardis type churches that they are dead. A dead church has no strength at all. So when we see that, we are made to say "Thank you, Lord" for a little strength. He is the One who has all power, or strength, Matthew 28:18. So when He sees fit to impart just a little of that strength to us we should hasten to say, "Thank you, Lord" for a little strength.

In verse 9 we see those who lie, in that they claim to be the church when they are not being forced to bow down and worship at the feet of those who make up the Philadelphia churches. He will make them to know that it is His true churches that He loves. It is easy for us to say that He is talking about those who just profess to be Christians here, and let it go at that. But when we come to see that the professing Christians will still be sleeping in the dust when all this takes place, Revelation 20:5, we are made to see that He is talking about born-again saints. Our Lord is warning His blood-bought saints who are in all the man-made churches of what they can expect. He may also be showing His saints who are in His true churches that it is better for them to suffer with Him in His despised churches, than it is to be popular with the religious world in churches that are a stench in His nostrils.

What a striking contrast we see here between those who will be our Lord's heavenly people and those who are to inherit the earth. In Ezekiel 37:25 we see those who are to live in the land of Canaan, they and their children and their children's children for ever. But in Revelation 3:10, our Lord says to the Philadelphia churches, "Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world." This can be none other than the seven years great Tribulation. The word "from" here in this Scripture does not come from the preposition EIS, but rather from EK which really means out of. So our Lord is going to keep these churches out of the great Tribulation. They, along with all the Lord's saints up to that time, will be raptured out of the world before that time comes. In Daniel 9:24 we read, "Seventy weeks are determined upon thy people and upon thy holy city." Gabriel is talking here to Daniel, so his people are the Jews, and their holy city is Jerusalem. Nowhere that I know

(Continued on Page 6, Columns 4 and 5)

## How God Saves . . .

(Continued from page one)

1. Word of God;
2. God awakens the sinner out of the sinner's sleep;
3. God convicts the sinner of the sinner's guilt;
4. God points the sinner to Jesus Christ; and
5. God brings the sinner to faith and repentance.

Let us observe God doing so.

### GOD EXPOSES THE SINNER TO THE WORD OF GOD

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (v. 25).

No man can be saved apart from the Word of God. It must be remembered that the Holy Spirit is the only regenerator, but the Word of God is His tool. The Bible says Christians are "born again, not of corruptible seed, but of incorruptible" (seed), the Word of God" (I Peter 1:23). The Apostle Paul declares, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Rom. 1:16). There is no salvation apart from the Word of God.

However, we must realize that the Spirit must make the Word of

God effectual, else it is not effectual. Unless the Spirit gives the sinner faith to believe the Word of God, the Word of God will not save the sinner. The Hebrew Christians were told, "Unto us was the gospel preached, as well as unto them (i.e. unbelievers), but the Word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

As the jailor probably lived in the same compound with the jail, he probably heard the praying and singing of Paul and Silas. Furthermore, he had probably heard of Lydia's conversion (vv. 14-15). It would have been quite hard to have missed "a certain damsel" which "followed Paul . . . and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation . . . many days" and her deliverance from demonism (vv. 16-18). Surely he was cognizant of the proceedings of the trial of Paul and Silas, possibly even hearing Paul and Silas give their defense of their preaching the Word of God (vv. 19-24). It is clearly seen that there were Christians in Philippi, and this fact alone is enough to logically conclude that the jailor had been exposed to the Word of God. When

For December 2, 1979

Amos 5:21-27.

Intro.: God's righteous indignation is manifested against the words, walk, and worship of Israel. How this needs to be reiterated in this modernistic generation in which God is proclaimed as only the God of love. Yes, "God is angry with the wicked every day." His wrath "is revealed from Heaven against all ungodliness" (Psalm 8:11; Rom. 1:18). However, we can rejoice, for in wrath He does remember mercy.

### VERSE 21

"I hate, I despise." A combined declaration of God's abhorrence, and therefore a condemnation pronounced against the offenders. God, Who is the God of absolute truth and holiness, cannot and will not smile upon sin. An examination of Calvary will magnify this truth. "My God, My God, why hast Thou forsaken me?" (Study Rev. 2:6, 16; Rom. 9:13; Isa. 1:10-15).

"Your feast days." Notice, although God had ordained particular days and sacrifices, Israel had, by their abusing and misusing, reduced them to the place where He refers to them as "your" a Christian went into a town where the Word of God had not been formally presented, it was cried aloud by some, "Those that have turned the world upside down are come hither also" (Acts 17:6). The jailor of Philippi could not have avoided being exposed to the Word of God, for Paul and Silas were in his care.

### GOD AWAKENS THE SINNER OUT OF THE SINNER'S SLEEP

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awakening out of his sleep" (vv. 26-27a).

He was asleep. Physically, he was probably asleep, for it was midnight. Spiritually, he was definitely asleep, for as an unconverted sinner he was "dead in trespasses and sins" (Eph. 2:1).

He was awakened by a God-sent earthquake. Physically, he could not (and did not) sleep through such an earthquake as is described in verse 26. Spiritually, he was awakened by the regenerating power of the Holy Spirit. We who have been saved of God have found that "even when we were dead in sins, God quickened us together with Christ, and hath raised us up" (Eph. 2:5). God used an earthquake in this instance to awaken a sinner and bring him to his senses, but He often uses other means. We should realize that deaths, hospital confinements, accidents, etc., often work to the same end of bringing men to their senses and condition before God.

### GOD CONVICTS THE SINNER OF THE SINNER'S GUILT

" . . . seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, 'Do thyself no harm, for we are all here.' Then he (i.e., the jailor) called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, 'Sirs, what must I do to be saved?'" (vv. 27b-30). The fathers called such a condition as being "slain."

In the flesh, he supposed himself guilty of losing prisoners, which he knew would probably be punished by death. Such was the case when Peter escaped by the power of God from prison (Acts

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida



feast days." God had been, as far as they were concerned, eliminated or set aside. Consider Christ in the Book of Revelation, as He stands on the outside of the church of the Laodiceans. How many days would God refer to as "your feast days" in relation to this age in which we live?

"And I will not smell in your solemn assemblies." Even their most sacred gathering was nauseating, or a foul odor in the nose of God. (Contrast Eph. 5:2). Only in the proper assemblies will the Lord manifest His presence and approval (Matt. 18:20).

### VERSE 22

"Though ye offer me burnt offerings and your meat offerings, I will not accept them." Neither the abundance, nor the kinds of offerings will be received if the heart is not right. The burnt offering symbolized the total commitment of the offerer to God, but there was a vivid contrast to their offering and their practice. The meat offerings were to give God thanks, but this too was rejected.

"Neither will I regard the peace offerings of your fat beasts." There could be no fellowship or communion with God; which the peace offering symbolized, while the Israelites were walking in sin and were treating their brethren unjustly (I John 4:20,21).

### VERSE 23

"Take thou away from Me the noise of thy songs." Singing has always had a place in the worship of God (Ex. 15:1,2; Psa. 95:1,2; Eph. 5:19). However, even the singing of the Israelites was merely noise in the ears of God Who not only heard what they were singing, but also how they were singing. When there is sin in the heart, it ruins everything we do. As we view the conditions which exist today as far as singing and music goes, we would have to say most of it is noise in the ears of God. Both the content of the songs, and the condition of those singing spoil the music of our day.

"For I will not hear the melody of thy viols." They used instru-

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mental music to accompany their singing in which there was nothing wrong, nor is it wrong today, contrary to the belief of some; but it was rejected along with their songs. One thing to take note of in our day is the type of melody or rhythm which accompanies the singing of most groups, for it is the beat of heathenism and produces a false excitement and wrong expressions.

### VERSE 24

"But let judgment run down as waters, and righteousness as a mighty stream." In order for Israel's worship to be acceptable, there had to be a revival of right conduct and right dealings. The expression used here brings forth the thought of a revival that would spread throughout the nation.

### VERSE 25

"Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel?" This question was asked to provoke thoughtful reflection and to bring forth examination. Amos, like Peter, wanted to stir up their pure minds by way of remembrance (II Pet. 3:1,2). Of course, it is God speaking in and through His prophets. The outward religious activities of people usually do not diminish in times of backsliding, in fact, many times they increase, for the backslider is either trying to cover up his evil conduct, or he is blinded to the fact it is displeasing with God. Examine closely the religious fervor we have today which most people think indicates a revival and you will find it to be contrary to the Word of God. People are led to unite hands in a false love and a false cause. Notice especially the false "clubs" and organizations which are sweeping the country.

### VERSE 26

"But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." Here is the dead fly in the ointment. Down through the ages the Devil has intermingled heathenism and idolatry into the true religion of God (Ex. 32:1-4). No wonder Jeremiah cried out "learn not the way of the heathen" (Jer. 10:2). This heathenism and idolatry has infiltrated the churches of our day. Examine most of the practices associated with X-mas and Easter to see if this is not true! Those in Moses' and Amos' day were adding to the true worship of the temple and were bringing the false gods and false practices of the surrounding nations into their services.

### VERSE 27

"Therefore will I cause you to go into captivity beyond Damascus." Judgment follows closely behind God's rejection of the worship and ways of Israel. Yes, the ways of the backslider are hard, for God will bring judgment.

"Saith the Lord, whose name is The God of hosts." Nothing could emphasize more the surety of this prophecy. God is not a God trying to anticipate the future, but the One True God Who fore-ordains and then brings it to pass.

Conclusion: As you look at the conditions existing, can you not hear God say, "I hate, I despise, I will not smell; I will not accept them; neither will I regard; take thou away the noise of your songs, for I will not hear; Therefore will I cause you to go into captivity?"

(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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NOVEMBER 24, 1979  
PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"What is the Spiritual House in 1 Peter 2:5?"

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There is a lot I do not know about this question, but if anyone is looking for Scripture to support the priesthood of the church teaching, they should look elsewhere. It is certainly not here. Peter is writing to Jewish believers scattered throughout five Roman provinces (See 1 Peter 1:1). The Roman Empire consisted of a number of provinces just as this country consists of a number of states. So if this verse sets forth the priesthood of the church to you, of necessity you must allow the universal church even though no such thing is to be found in the Bible.

This word "house" comes from OIKOS. And this word can mean a house, or it can mean a people. And since Peter is writing to the strangers scattered throughout five different provinces this word must of necessity mean those scattered strangers. Each individual believer is a priest. Romans 8:9b says, "If any man have not the Spirit of Christ, he is none of His." If a person does not have the Spirit of Christ dwelling in him, or her, that person is just not a Christian. Each individual believer is told to "come boldly to the throne of grace" (Heb. 4:16). To say that a believer must go through the church in order for his prayers to be heard and answered is about like saying he must go through Mary.

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This is a very good question, one that is not easily answered. As we attempt to answer such a question, all we can do is give our interpretation of the passage.

Upon reading the entire chapter it is clear that the lessons included are written to individuals, showing each person his place with God. With that realization, then when we take one verse or one phrase we must apply it to the individual.

What is the spiritual house? I take it to mean one of two things—and possibly both. First of all, it appears that the individual is the house of God. Our body is the dwelling place of the Holy Spirit. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye

have of God, and ye are not your own? (1 Cor. 6:19) As a child of God then we are spiritually the house of God because we have God in us. The second thing that I see here as a possible meaning is that all of God's people are born into the family of God. This passage could mean that we are all the spiritual house of God as to our being born as His children. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:19).

There is absolutely no way that this passage is alluding to the church. The church is in no way even alluded to in this passage or the passages around it. I know that some people see the church in everything but it just is not in these passages.

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The first Epistle of Peter is written to the "elect" of God scattered throughout the five provinces of Asia-Minor mentioned in chapter one, verse one. The majority of the addressees were Jews of the dispersion, and were at the time under the cruel persecution of Emperor Nero. The purpose of the letter is to give encouragement to the suffering saints, and to let them know that the trial of their faith (1:7) would in time prove to be an invaluable blessing to them. While the epistle is general in scope there is much in it that applies to the church in its abstract and concrete nature. Peter writes from the local church at Babylon (5:13), and exhorts the "elders" among the general dispersion to take oversight of the local flocks (5:2).

The principals under consideration in the epistle are, the individual Christian, the Hebrew Christians, Gentile converts, and the church(es) of God which includes people of all the foregoing principals. The church epistles are replete with admonitions to the individual Christian, and the general epistles never preclude the church. The "house" referred to in 1 Peter 2:5 is the individual Christian. The immediate context makes it clear that the metaphor "living stone" (singular) of Vs. 4 which is a reference to Christ, is carried forward to verse five, and made applicable to the individual saint. "Ye also, as lively stones (living stones), are built up a spiritual house."

The second Corinthian epistle is addressed to "The church of God which is at Corinth." Yet, there is much in that epistle which applies

exclusively to the individual Christian, i.e., "For we know that if our earthly house of this tabernacle were dissolved (The church shall never be dissolved Rev. 21:2), we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:1-4).

The Christian's citadel of clay must be dissolved, his flesh, blood, and bone house ravaged by sin is inextricably bound for dust from which it came. The point is, there is a sense wherein each Christian is a complete house within himself. Those who would make this text (II Cor. 5:1-4) apply to the church to the exclusion of the individual believer outside the church, unwittingly exclude that believer from the resurrection of life, for it is in that resurrection that the individual believer gets his eternal house from heaven.

I Peter 2:7: "Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (V. 9). But ye (Believers, contrasted with the disobedient of verses 7 & 8) are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvelous light."

All believers are priests and can approach God directly (Heb. 4:16). The priesthood was originally appointed to provide the means of access to God and prevent undue fear in making entrance unto Him. The essence of priesthood, therefore, is access to the throne of mercy based on an accomplished and eternal redemption. The atoning blood is the believer's guarantee of perpetual access into the holy place not made with hands. Christ is the Surety of every believer, He is the Surety of a better covenant, and the covenant blessing of faith is granted to all the elect of God (Eph. 2:8).

"Therefore 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" (Rom. 5:1-2). "We have access by faith." It is to the church at Rome these words were spoken, but they were not spoken to the exclusion of believers which as yet had not been baptized. It is by faith in the atoning blood of Christ that one becomes experimentally a son of God.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. 10:19-20). "Brethren" (Heb. 10:19) comprises all the elect, and they are admonished by the Holy Spirit to enter into the holiest by the blood of Jesus. They are to exercise their priesthood by coming to God on the merits of Christ's shed blood, and they need not fear being rejected (Heb. 4:16). The "house" of 1 Peter 2:5 is "he that believeth" of verse 6, it is the believer of verse 7, and is one of the "royal priesthood" of verse 9. It is every penitent in or outside the church, and every penitent prior to baptism may offer up some spiritual sacrifices, acceptable of God by Jesus Christ.

## Pergamos Church

(Continued from Page Two)  
the gates of the enemy, not the gates of the enemy be brought to the army. (Oh, that America could realize this simple fact!) Instead of the churches singing "Hold the Fort," we ought to sing "Storm the Fort." Our churches need to charge the gates of Hell. It would seem that the church at Pergamos was waging war right at Satan's headquarters.

Why are many churches leaving the downtown area? Why do they flee from the maddening crowd and take refuge in the beautiful suburbs? Those who move away from Satan's headquarters are guilty of desertion in the face of the enemy. Too many churches are leaving the downtown areas to the Salvation Army and the Rescue Mission. God help our churches not to be afraid to battle Satan in his own kingdom.

"Thou holdest fast my name." A name stands for the person represented by the name. The early Christians believed in the name of Christ (John 1:2), prayed in His name (John 16:23) and preached

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in His name (Luke 24:47). What is meant is that the church had not swerved from the profession of faith in the name of Christ even in the place of Satan's headquarters (1 Pet. 4:14).

"And hast not denied my faith." They had not denied the system of truth taught in the Bible. They dared to live it even if they must suffer criticism, persecution and death.

"Even in those days when Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Antipas was said to have been the pastor of the church at Pergamos and to have been burned to death in a brazen bull filled with fire. His name, "Antipas," means "against all odds." He was well named since he stood against the Devil at the expense of his life.

Our modern churches need some people like Antipas. They need some people who will stand up for Christ and the Bible in a day when scholarship is worshipped, when education is king, when sin is rampant, when church people make more of knowledge than faith. May God help us to remain true to the primitive faith and practice of the early churches even if it means our life.

### THE COMPLAINT (vv. 14-15)

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

Just what was the doctrine of Balaam? I have not the time to explain the story of Balaam found in the 23 and 24 chapters of the Book of Numbers. Balaam advised Balac and the princes of Moab to use the Moabite and Midianite women as instruments to draw the Israelites into idolatrous practices and criminal intercourse. By such evil practices Balaam believed Israel would incur the Divine anger and be cut off in punishment by God.

Balaamism is the idea that fellowship with the ungodly does not contaminate the Christian. It is the teaching that a child of God may freely mingle with the world without losing any spiritual power or status with God. This was the damnable heresy being taught in the church at Pergamos. The modern teaching that worldliness is no bar to spirituality is nothing but Balaamism.

Some in the church at Pergamos took the same doctrinal position, that Balaam held. They taught church members could worship at heathen temples and engage in gross immorality and remain good church members. They said no harm can come to one of God's elect for his idolatry, seeing it is only the flesh that sins and the soul is eternally secure in Christ.

Sad to say, but all too many modern churches are not free from Balaamism. Liberal preachers teach liberty in Christ means a license to sin. Positionalism has all too often been preached in our Baptist churches to the point of wiping out the line of separation and demarcation between our church members and the world. Such lopsided preaching has filled our Baptist churches with lazy, immoral rascals. Today most preachers spend more time working with the goats than feeding the sheep.

Indeed the church at Pergamos had serious problems. Nevertheless, not all the members of this church embraced Balaamism or Nicolaitanism. I include Nicolaitanism because they are one and the same false religious system. Balaamism is the Old Testament word used to describe it and Nicolaitanism is the New Testament word used of the same teaching. The language of Christ suggests that only some of the members of the Pergamos Church held to these two errors, although this heresy was making its way into the very heart of the church.

### THE COMMAND (v. 16)

Christ gives this erring church a strong command: "Repent: or else I will come unto thee quickly, and will fight against them with the sword of my mouth." The command to repent is addressed to the pastor and the whole church as well as those erring members. This implies that when a few (Continued on page 5, column 1)

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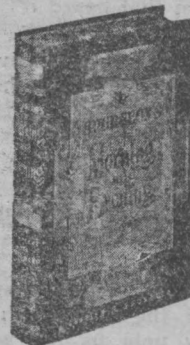
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## Pergamos Church

(Continued from page four)

members in a church are permitted to teach wrong Christ holds the entire church to blame for permitting such to go on. Had the church at Pergamos been faithful in exercising its duties and discipline these heretics would have already been reclaimed or excluded. But this church, like so many of our generation, was more concerned with the security of the individual than the purity of the church.

Christ warns that if the church continued to cowardly neglect its clear duty, He would perform it for them. Jesus Christ said He would fight against these heretical church members with punishment and judgment. He threatened to use the sword of judgment He is said to have in verse 12. Christ would not wait or parley; He would come and judge unless they repented. Christ would not continue to tolerate a church which allowed so great a wrong to remain in its membership.

### THE COMFORT (v. 17)

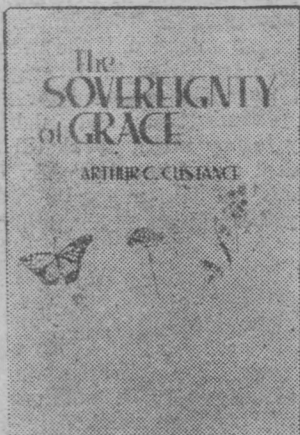
Following the commendation and command, Christ gives some words of comfort for the troubled church: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Here the overcomer has a three-fold promise. First, Christ said He would give him the right to eat of "The hidden manna." There is an allusion here to the manna from Heaven in the wilderness (Ex. 16:16-35) and the pot of manna preserved as a memorial in the Ark of the Covenant (Ex. 16:32-34). These Old Testament types pointed to Christ (John 6: 47-58), the true spiritual food of the soul. This promise must have meant much to a people who observed so many of their pagan neighbors given over to feeding upon the mysteries of life.

Second, Christ promised "a white stone." What does this mean? This question has no easy answer. Some apply it to the custom of admission to a feast in that day. Some make it a charm worn with the name of a heathen God upon it. Others contend it points to the breastplate of the high priest. Some others make it the token of hospitality used in that day. Other scholars see in it a reference to a sign of acquittal and victory. Regardless of the numerous meanings assigned to the custom of us-

## THE SOVEREIGNTY OF GRACE

by ARTHUR C. CUSTANCE



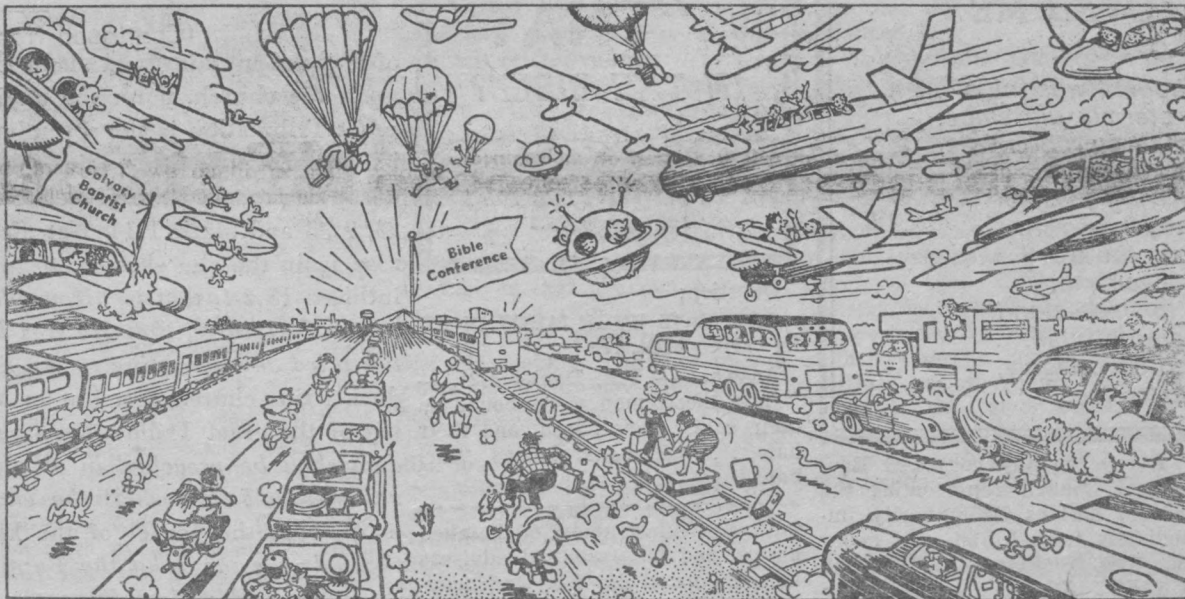
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ing a white stone in John's day, we can safely say it was regarded by most as a token of favor, prosperity and success.

Third, the promise concerns "a new name" known only to the receiver. This name would be a secret between Christ and the overcomer, a name of honor and happiness, a promotion and a glory to the bearer. No overcomer can ever be deprived of this new name. Would you like to know your new name? Then see to it that you overcome for Christ.

### How God Saves . . .

(Continued from page three)

12:1-19). He would rather have died by his own hands than face the judgment, even as many shall do in the last days, crying "to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand" (Rev. 6:16-17).

In the spirit, he also saw his guilt. His condition proves his guilt (v. 29). Note how different his condition is from so many today who profess to be saved but have never had anguish in their being because of their sin-guilt. His guilt had "slain" him. His plea proves his guilt (v. 30). Note his plea carefully. He says, "What must I do to be saved?" because nothing else mattered. He says, "What must I do to be saved?" because it was his own salvation he wished for. He says, "What must I do to be saved?" because even though he could have done nothing that was acceptable to God for his salvation, he gladly would have given a blank check and met whatever God had demanded.

### GOD POINTS THE SINNER TO JESUS CHRIST

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house" (vv. 31-32).

How? By making Christ the object of His minister's message, of which we have many examples. The first church "ceased not to teach and preach Jesus Christ" (Acts 5:42). "Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). "Philip . . . preached unto him (i.e., the Ethiopian eunuch Jesus)" (Acts 8:35). Paul "preached Christ in the synagogues" (Acts 9:20). Peter was "preaching peace by Jesus Christ" (Acts 16:36). Paul said, "We preach Christ crucified" (I Cor. 1:23), and, "We preach not ourselves, but Christ Jesus the Lord" (II Cor. 4:5). Anything else preached is the wrong thing preached. God points sinners to Jesus Christ.

Why? Because there is no salvation elsewhere, "for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12). Only they who point the sinner to the finished work of Jesus Christ are pointing to Christ, even though others use language which may be

similar. They that say, "Believe on the Lord Jesus Christ and God will save you" are actually telling the sinner to look to himself. If a sinner believes on the Lord Jesus Christ it is because the work of salvation has already begun within him.

### GOD BRINGS THE SINNER TO FAITH AND REPENTANCE

"And he (i.e., the jailor) took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house" (vv. 33-34).

Both faith and repentance are necessary in, not prior to, salvation. We are told, "Repent ye and believe the Gospel" (Mark 1:15). Furthermore, "faith without works is dead" (Jas. 2:14, 26), and we may also say "works without faith is dead." The works mentioned include "fruits worthy of repentance" (Luke 3:8).

Both faith and repentance are gifts of God to the sinner as a manifestation of regeneration, although at the time they are exercised the regenerate sinner does not realize this. However, the Bible reveals that such is so.

Faith is a gift of God: "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). Therefore, the man that has never heard the Word of God can not have faith. Included in "the fruit of the Spirit" (which He gives the sinner) is love, joy, peace, long-suffering, gentleness, goodness, faith" (Gal. 5:22). The disciples said, "Lord, increase our faith" (Luke 17:5), because they were unable to do so themselves. Furthermore, God can withhold faith, for "all men have not faith" (II Thess. 3:2). Yes, faith is a gift of God.

Repentance is a gift of God. The Bible says, "God hath exalted Jesus with His right hand to be a Prince and a Saviour, for to give repentance to Israel" (Acts 5:31), and "God also granted to the Gentiles repentance unto life" (Acts 11:18). We are told, "It is the goodness of God that leadeth thee to repentance" (Rom. 2:4), and, "In meekness instructing those that oppose themselves, if God peradventure will give them repentance" (II Tim. 2:25). And, as with faith, God can withhold repentance, for "Esau found no place of repentance, though he sought it carefully with tears" (Heb. 12:17). Yes, repentance is also a gift of God.

God gave the jailor faith and repentance. The jailor's actions in verses 33-34a show that there had definitely been a change in his behavior, and he was full of "fruits worthy of repentance." As for faith, he was "believing in God" (v. 34b).

### CONCLUSION

Some will no doubt object to this scheme of salvation because every aspect of it is of God. However, remember that one of the presuppositions involved in this study is that "salvation is of the

Lord."

Perhaps the strongest objection will be pertaining to faith and repentance being gifts of God and not present with everyone (at least potentially) or in every individual. The objector may say, "You have God asking the sinner to do what the sinner can not do, and God does not do that." My answer to that is, "Where were you that night the Lord asked Peter to 'Come,' walk on the water with me" (Matt. 14:29). I will tell you where the objector was. He was sitting in the boat saying to the Lord, "Lord, you are asking Peter to do something Peter can not do of himself." Peter could not; but Peter did, because God gave him the ability. He saves sinners the same way, as each point of the message explains. "Salvation is of the Lord."

Friends, has God done so with you? Unless you have experienced each of the steps outlined in the message, you are not saved. Remember, "The wages of sin is death," and, "Believe on the Lord Jesus Christ and you will be saved."

### Why Sinners Are . . .

(Continued from page one)

wer. For God's people to be made to know of God's great love, we need an answer. For our security and full assurance in the Blessed Hope, we need an answer.

In searching for answer, let us look again at the text scriptures. "This people have I formed for MYSELF; they shall shew forth MY PRAISE, I, even I, am he that blotteth out thy transgressions for MINE OWN SAKE, and will not remember thy sins" (Isa. 43:21, 25).

Surely God formed a people for Himself. When God dwelt alone in eternity, it was His good pleasure that designed to create. When there was none else, nor anything else, He had already declared, I AM.

No influence could have been exerted upon God. No pressure could have been felt by Him who was alone and complete to do or not to do. It was all to His own pleasure and glory that He created. The only motive came from

Himself alone.

In this timeless past, He, according to His own divine prerogatives did determine to bring forth in creation. He did, willingly, voluntarily, and in infinite love enter into everlasting covenant with Himself to secure from the then as yet uncreated mass of men, a people for Himself; a people that would praise and honor His name. And He did it for His Own Sake.

God brought forth Adam. Out of the dust of the earth He made him. He breathed into his nostrils the breath of life and he became a living soul. He brought him forth in His own image; in His own likeness. From Adam God took a rib and made woman to be a helpmeet for him; to be his companion. From this lump all of Adam's race came forth, each in his own time.

Adam, being made in the image and likeness of God, had at his beginning the capacity to commune with God, and to walk pleasing in His sight. He was made just and upright (Eccl. 7:29) and was free of sin.

But sin marred him. It defiled him. It corrupted him and rendered him unsuited to walk with, or to serve a Thrice Holy God. Adam sinned because he chose to rebel against God.

Because this people (God's people) who came through a sin-ridden Adam are equally guilty of Adam's original sin, does this make God the author of sin? God forbid. Adam sinned willingly. He sinned because he chose to sin; to hearken unto the voice of the woman rather than to the voice of God. God is not the author of sin.

Adam was not created as a robot. He could have been, but he was not. God could have brought forth a robot and the activities of that robot could and would have been to the honor and praise of God. God had purposed and designed His creation to His own praise and glory, and His wise counsel anticipated greater honor from a creature that could sin. Here is great honor to God: to permit His creature to sin; and then to recover him from that sin and cause him to stand in Christ, holy, and unblamable before Him in love (Eph. 1:4).

In the consummation of all things, God's precious covenanted elect will be forever before Him in true holiness. There they will continually sing praise to Him who is worthy. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

Knowing that God sees the end from the beginning, we are persuaded that God's decrees are all harmonious and that they are the means unto the end. The consummation of all things is to the glory and praise of Almighty God.

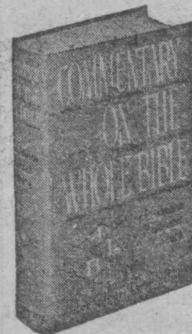
Our election therefore is but one means, but it is TO something. It is TO the glorification that awaits every blood-bought saint, and will in due time be our experimental standing before God.

(Continued on page 8, column 1)

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THE BAPTIST EXAMINER

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PAGE FIVE



## BECAUSE HE LOVED ME

By MEDFORD CAUDILL

The choice I made, I thought was mine  
Till I found His love in eternity did shine.  
Foreknown and elected to salvation free,  
I love Him because He loved me.  
Even while I was wandering in sin,  
He was directing the way I was in.  
It was for me He died on the tree;  
I love Him because He loved me.  
The Spirit brought me to understand  
That I was part of His eternal plan.  
Irresistible grace worked sovereignly,  
I love Him because He loved me.

## Papal Infallibility . . .

(Continued from page one)  
his infallible power to decide on questions of morals we may learn from the fact, that he was the father of sixteen children without the benedictions of matrimony.

Alexander VI became pope A.D. 1492. He was the most untruthful and treacherous man in public or private life, in the priesthood or the penitentiary, Europe supported. He was cruel beyond almost any other assassin of his own or other times; he was the most licentious and foul creature whose deeds, history records and stigmatizes. Incest, poisonings, odious uncleanness, and murders were the blessings Alexander gave as his papal benediction to his friends. His name "Borgia," in whose infamy his son Caesar and his daughter Lucretia shared, is now in every land the favorite designation of the most deadly poisoner; and that because of infallible Alexander and his children.

There have been good and kind men popes of Rome; but there have been many of another sort; men whose company would be an insult to Judas, and whose infallibility in faith and morals is too ridiculous to be discussed.

### CATHOLICS AS A CHURCH NEVER RECEIVED THE DOCTRINE TILL 1870

Many of the leading men in the Church of Rome have utterly repudiated papal infallibility. The learned Catholic, Du Pin, speaking of the fourth century, says: "The Church of Rome, founded by St. Peter and St. Paul, was considered as the first, and its bishops as the first amongst all the bishops of the world; yet they did NOT BELIEVE HIM TO BE INFALLIBLE; and though they frequently consulted him, and his ADVICE was of great consequence, yet they did not receive it blindfold and implicitly, every bishop imagining himself TO HAVE A RIGHT TO JUDGE IN ECCLESIASTICAL MATTERS." The Bishop of Rome could give no laws to other prelates, he could offer advice. Every ancient bishop had the same authority over his flock, which the pope had over his.

### CONSTANCE AND PAPAL INFALLIBILITY

The Synod of Constance assembled in A.D. 1414; and among its decrees is this memorable one:

"Every lawfully convoked Ecumenical Council representing the Church, derives its authority immediately from Christ, and every one, THE POPE INCLUDED, IS SUBJECT TO IT IN MATTERS OF FAITH, in the healing of schism, and in the reformation of the Church." This decree was passed unanimously. And to show the meaning of the decree and the infallibility of the pontiff, Pope John XXII, a very base man, was deposed by the council, and Martin V elected his successor. So far from being infallible, the pope was subject to the council in faith and morals, in office and in punishment.

According to Archbishop Manning, in the late Vatican Council, eighty bishops spoke on the general question of which papal infallibility was the main point, and NEARLY FORTY of these were what the newspapers termed the opposition. "The proportion of the opposition to the council," says he, "WAS NOT MORE THAN ONE-SIXTH." If this statement is true, it shows that about one hundred and fifteen bishops did not believe in the new dogma. Infallibility was the darling scheme of the sovereign pontiff; for years he and his instruments, in every quarter of the world, had been advocating it, by flatteries, promotions, and frowns. His influence with clergy and laity was immense. The council is held under his own eye in Rome, where threatenings, favors, and crafty persuasions, and the perils of excommunication can play such a mighty part. Besides, only the few have sufficient independence to come out against power; and in the face of danger. From these facts it is reasonable to suppose that the council held elsewhere would have shown a majority against infallibility. But on the archbishop's own admission ONE-SIXTH OF THE COUNCIL were against it. And these, we may add, were among the ablest men in the Catholic Church.

The majority at the end of the eighty speeches closed the general discussion, with the archbishop feels that this was a step to be excused, and he says: "Most reasonably the council closed the general discussion." Evidently the opposition were powerful and troublesome, and the archbishop might have had a different opinion of the reasonableness of ending the general discussion if he had not been the

## IS "THAT" IN THE BIBLE?



Question:

### ARE HATS EVER MENTIONED IN THE BIBLE?

Answer: — Yes, Daniel 3:21. — "Then these men were bound in their coats, their hosen, and their hats, . . ." The margin has, "turbans."

most active instrument of the aged pontiff and his Jesuitical advisers in the Council of 1870. One hundred and fifty bishops petitioned the president to have the debate ended; the question was put to the vote, and carried by an "overwhelming majority."

Then speeches might be made in each one of the five parts of the decree; and upon the last, one hundred and twenty inscribed their names to speak, but when fifty of them were heard the discussion terminated. The archbishop says it was from "sheer exhaustion." Perhaps it was. Those who do not like addresses are easily wearied with them; no doubt the pope and his friends would rather have had the decree ratified by the synod without an opposition speech. But it would be a greater miracle than the infallibility of Rodrigo Borgia, the patron saint of the prisoners, to discover seventy men so anxious to speak in a question, that they record their names and wishes in the proper place; and then, without uttering a word, these ready men, from sheer exhaustion in hearing others, bury their kindled and flashing light.

In measuring the opposition, we are attracted by the archbishop's words: "In a period of nine months the cardinal president was compelled to recall the speakers to order perhaps TWELVE OR FOURTEEN TIMES." Bishops are commonly grave men, not inclined to violent outbursts of anger in clerical convocations. It is to be presumed that the cardinal president would call his own section of the council to order, unless indeed there was unusual need for it. Those called to order were the determined men whom neither frowns nor favors could silence. The cause must have been very dear to a bishop when, before hundreds of his brethren, he would place himself in a position to be publicly rebuked. Perhaps the archbishop observed every instance of violence propriety, and carefully noted it down. He admits that the ruling of the president was occasionally greeted with "audible murmurs of dissent: that now and then a comment may have been made aloud; and that in a very few instances expressions of strong disapproval, and of exhausted patience at length escaped." But without doubting the archbishop's veracity, and remembering that he, as the ablest prelate of the pope, is showing the most flattering view of the case, we are driven to the conclusion that infallibility was not a pleasant dose in the Vatican Council. Elsewhere he admits that it was a "Doctrine which for centuries had divided both pastors and people, the defining of which (by a council) was contested by a numerous and organized opposition." Infallibility in the pope, as a CHURCH DOCTRINE, is the latest novelty in the papal system, and one against which many of the sons of Rome protested most loudly.

### THE DOCTRINE HAS OFTEN BEEN PROVED FALSE

The Sixth General Council, which met at Constantinople, A.D. 680, in its 17th action condemned Pope Honorius as a heretic: "They all exclaimed . . . Anathema to the heretic Honorius!" Archbishop Manning attempts to defend Honorius, by asserting that his case

## The Lord's Church

(Continued from Page Three)

of is there anything said about the tribulation being determined upon the church, nor upon anybody else except the Jews. The great Tribulation is the seventieth week of that prophecy. During our Lord's earthly ministry He, John the Baptist, and the disciples preached the gospel of the kingdom. Matthew 3:1-2, 4:23, 9:35 and Mark 1:14. But after Christ died, was buried, and rose again the churches are to preach the gospel found in I Corinthians 15:3-4, that is, "How Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures." That is our message during this church age. But in Matthew 24:14 our Lord, speaking of the great Tribulation says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In Matthew 3:1-2 we learn what the gospel of the kingdom is. There we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of Heaven is at hand." The kingdom was at hand at that time potentially in that the King was there in person. But during the great Tribulation time the kingdom will actually be at hand, because the time for it has come. If anyone has gotten the idea that I am a pre-trib rapture believer, it just may be because I am one.

In Revelation 3:11 our Lord says, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." This word "crown" comes from STEPHANOS and it means a reward. No man can take our eternal life. Romans 8:39 tells us that no creature can separate us from the love of God. So there is just no way that a man can take our salvation from us, but we can forfeit our reward to someone else by our unfaithfulness.

In my younger days I was taught that we are living in the Laodicean church age. And I taught that myself for a time. To be sure we are living in the Laodicean age, but not in the sense that all churches in our day are Laodicean churches. However, if we accept Scofield's teaching that each of the seven churches represents a certain part of the church age, we are forced to say that we are living in the Laodicean age, because it is the last one. But when we come to see that the Thyatira church represents Roman Catholicism we are forced to say that we are living very much in the Thyatira age also, because we most certainly have plenty of Roman Catholicism with us today. Then, when we come to see that the church at Sardis represents Protestantism, we must say that we are very much in the Sardis age also. When we come to see that the Philadelphia type church represents our Lord's true churches in our day, we rejoice to say that we are also in the Philadelphia age, because our Lord does still have a few of

(Continued on page 8, columns 4, 5)

is doubtful; that Honorius defined no doctrine; that he prohibited the making of any new definition; that his fault precisely was in this omission of apostolic authority, and that his two epistles are entirely orthodox. Let us suppose that these assertions are true; then the Sixth General Council, led by the Holy Spirit, as Catholics suppose, made a FALSE decree about Honorius. If that is admitted, it follows that we have no evidence, that Catholics have none, to prove that the Vatican Council has not made a false decree about the infallibility of Pius IX. The Sixth General Council surely condemned Honorius as a heretic. If its judgment was just, no pope is fallible. If that council was mistaken, so may the Vatican Council of last year have been mistaken; and therefore that council gives no proof by its decree of the pope's infallibility. Nor its decision, or the vote of any other council competent testimony to prove the truth of any doctrine. The archbishop may take either conclusion.

Vigilius, Bishop of Rome, in the sixth century, according to Du Pin, was not popular with his people because he was a usurper, being the cause of the death of their lawful bishop; they charged him with killing his secretary with a blow of his fist, and with whipping the son of his sister till he died. This precious pope showed his infallibility in matters of faith by opposing first, "the condemnation of the Three Chapters, which was resolved upon in the Fifth Council; he suffered himself to be banished rather than subscribe to it; but guided by his own caprice or interest, he quickly condemned them, after an authentic manner, that he might return into Italy." It would take the shrewdest follower of the hero of Pampeluna to show that Vigilius was infallible. And as the destruction of one link in the cable sends the ship from her anchor, so the existence of one pope like

Honorius of Vigilius shows the utter untruthfulness of infallibility in matters of faith or morals.

### THE GREAT VATICAN COUNCIL OF 1870

This body assembled in Rome, representing thirty nations. It was composed at first of 767 bishops. The synod received a printed paper containing the subject under discussion, a copy of which was given to every bishop; eight or ten days were allowed for suggestions in writing upon the printed topic; these observations were handed to a committee of twenty-four, who incorporated them in Schema, or not, according to their pleasure. The text so amended, if the twenty-four changed it, or in its original form, was then proposed for general examination and debate. Every bishop might speak till the president called him to order. The previous question might be called for by the petition of ten fathers.

The first constitution, "On Faith," received the votes of 664 bishops. The second, involving infallibility, was put to the vote on the 13th of July, and eighty-eight votes were cast against it. On the 18th of July, 1870, it was put on its final passage, and only two bishops recorded their disapprobation of the measure. The Schema is titled FIRST DOGMATIC CONSTITUTION ON THE CHURCH OF CHRIST.

The first chapter declares the primacy of the Church to be Peter's.

The second asserts that this primacy is perpetuated in the Roman Pontiffs.

The third makes it to mean that the pope is teacher and master of all Christians.

The fourth is on the infallible teaching of the pontiff. The only portion of the chapter of any consequence is at the end of it, where it proclaims THE INFALLIBILITY OF THE POPE.

"We therefore, faithfully adhere (Continued on page 7, column 3)

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PAGE SIX



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

SILVER SPRING, Md. (EP)—Family members of the families Vashchenko and Chmykhalov are beginning to pay a high price for their fourteen months in "confinement" in the U.S. Embassy in Moscow. Cut off from the rest of their families in Chernogorsk and the outside world (they are allowed very few visits and mail monitored to the Embassy by CSI is not forwarded to them), life in their 20 by 12 foot room in the cellar is taking its toll, according to a report here from Christian Solidarity International. Mrs. Augustina Vashchenko, worn down by psychological pressure, has developed ulcerative colitis.

Malcolm Toon, U.S. Ambassador to the USSR, is still trying to persuade these seven Christians to leave the Embassy. Their stay in the Consular section has been made as uncomfortable as possible. Previously, Embassy officials assured CSI that they provided the families with food and medical care. "Now the seven are no longer allowed Embassy food. However, they are well fed, thanks to an Embassy staffer who stands in Moscow's endless queues to gather foodstuffs for them," according to a report in "National Review."

Apparently, Soviet authorities claim that they are willing to give the Pentecostals emigration visas, on the condition that they all return to Chernogorsk first. As a result of previous negative experiences with Soviet promises, they are reluctant to leave the safe walls of the U.S. Embassy.

LEMMON, S.D. (EP)—A high school biology teacher here, Lloyd Dale, may lose his job for exactly the opposite reason that John Scopes was tried in Tennessee a half century ago.

Mr. Dale continues to teach creation in his sophomore biology classes as an alternative to the theory of evolution which became standard in biology text books since the Scopes "monkey trial" in Dayton, Tenn., in 1925.

"I maintain that evolution and creation are both philosophical views," said Mr. Dale. "Neither is provable."

School board members, fearing the curriculum could violate a student's First Amendment right to religious freedom, have tried to fire Mr. Dale, a fundamentalist preacher.

Mr. Dale teaches his students that a super power created life about 10,000 years ago, a concept which he said is better supported by scientific evidence and fossil records than evolution. For instance, the creationist doesn't deny the existence of dinosaurs. But Mr. Dale teaches that the huge reptiles were created by God and lived with man, explaining the fabled dragons.

Last Spring, the board voted to fire Mr. Dale who has taught at Lemmon High School for 15 years. They rehired him, but changed textbooks, adopted guidelines for the course, and warned the teacher to follow the guidelines or face the loss of his job.

NEW YORK (EP)—Although the full cost of the pope's visit to the United States will not be known for some time, it appears that the total will run at least \$10 million—\$7 million in municipal costs for the six host cities and another \$3 million in diocesan outlays.

MEXICO CITY (EP)—The Mexican government has annulled a long-standing agreement which permitted an American Bible translators group to work among its Indian population.

FRANKFORT, Ky. (EP)—In a victory for fundamentalist Christian schools, the Kentucky Supreme Court has ruled that the state cannot prescribe standards for teachers and textbooks in private and parochial schools. The

court said the Kentucky Constitution gives parents the right to send children to the school of their choice, and that the state must approve the operation of non-public schools so long as they are valid schools as defined under the Constitution.

WHITE CITY, Kan. (EP)—Rachel Youth Home, which had been supported by area churches since its founding in 1973, has been closed by order of the Kansas Department of Health and Environment because its operator spanked children in the institution.

The Massachusetts legislature passed a bill declaring the day of the Pope's arrival in Boston, a holiday, to be observed by closing of all public schools in the state, the paying of overtime to public safety and health workers on the job that day, the paying of holiday pay by private employers, the closing of all public offices, and the granting of compensatory leave to public employees working on that day.

In Philadelphia, Mayor Frank Rizzo offered municipal funds to pay for the platform on which the Pope would celebrate a religious service, despite the fact that the Catholic Church had not requested any such public aid in any of the cities visited by the Pope.

The U.S. Postal Service announced that it would issue special "handstamp pictorial cancellations" in each of the cities to be visited by the Pope. On the cancellation stamp would be the mottoes "The Visit of Pope John Paul II" and "Papal Visit Station." For most of our country's history, cancellations honoring religious events were prohibited by postal regulations (NEWSLETTER of Americans United for Separation of Church and State).

Catholic America . . . must it be?

The sex revolution is growing by leaps and bounds. Adolescent sexual activity has had a striking increase over the past decade. Studies indicate more than half of today's 21 million teenagers ages 15 to 19 have had intercourse at least once, compared with just 30 percent who had done so in 1970. This is a behavioral revolution of some magnitude.

More and more children each year are being born to mothers who are themselves still children. In 1950, 20 percent of all first children were born to mothers under age 20; by 1975, the proportion had risen to 35 percent.

An appalling one million teenagers a year become pregnant; some 400,000 of them obtain abortions, but the other 600,000 have their babies—two-thirds of whom are born out of wedlock. Such facts are enough to cause postmillennialists to tear up their sermon outlines.

Teenage promiscuity is deplorable, and teenage pregnancy is downright disastrous. Look at the effects upon the mothers. They suffer public shame and disgrace. They suffer loss of schooling which often condemns them to poorly paid dead-end jobs or to welfare dependency. Such young mothers usually end up doing nothing but having children the rest of their lives—an average of five kids apiece for mothers who first give birth at age 17 or younger. Pregnant adolescents face far greater physical risks in childbirth than more mature women—a death rate 60 percent higher than that of women 20 to 24 years old.

Consider the problems teenage pregnancy present to the young child. Such a baby is two to three times more likely to die in its first year than the child of an older mother. The offspring of adolescent mothers are much more likely to suffer mental or physical birth defects.

Early pregnancies not only ruin

the lives of young mothers and their children, they also drain the public treasury to the tune of some \$8.3 billion a year in welfare and related outlays.

Liberals told us some years ago that teenage pregnancies would be greatly reduced by sex education in our public schools. We tried this only to discover that such sex education by lustful educators in our public schools increase teenage pregnancies. Then the liberals told us that abortion was the only way out of this awful mess. Now we have tried that only to find the problem continues to get worse. Surely by now most people have realized that the liberals lied to us about sex education and abortion!

Family-planning programs will not stop teenage pregnancies. Neither will abortions, nor contraceptives. The problem can only be cured by a return to obedience to the Seventh Commandment in Exodus 20:14. Let parents, educators and social workers tell children that all sex outside of marriage is a sin against a God of wrath and judgment.

ST. LOUIS, October 13—Phyllis Schlafly promises that her Stop ERA Committee will redouble its efforts "in the battle for God." (Continued on page 8, column 3)

## Papal Infallibility . . .

(Continued from page six)

ing to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred council giving its sanction teach and define, that it is a dogma divinely revealed, that the Pope of Rome, when he speaks EX CATHEDRA, that is, when discharging the duty of pastor and teacher of all Christians, he defines a doctrine, by his supreme apostolic authority, either about faith or morals to be held by the universal church, by the divine assistance, promised him in blessed Peter, is possessed of that infallibility, by which the divine Redeemer wishes his Church to be instructed in defining doctrines about faith or morals: therefore definitions of the Roman Pontiff of this description are of themselves irreformable, and not from the consent of the Church.

"But if any one shall presume to contradict this definition of ours, which may God avert; let him be accursed."

"Given to Rome in public session solemnly held in the Vatican Basilica, in the eighteen hundred and seventieth year of our Lord's incarnation, on the eighteenth day of July in the twenty-fifth year of our Pontificate."

"In conformity with the original. Joseph, Bishop of S. Polten, SECRETARY OF THE VATICAN COUNCIL." What will this dogma accomplish?

If it carries out the intentions of its friends it will coerce the minds of men "into subjection to every papal pronouncement in matters of religion, morals, politics, and social science." And if the doctrine is fully received, it can have no other result. It is designed as far as possible to repeal the decree of the Father investing Jesus Christ with all power in Heaven and upon EARTH, and to confer the terrestrial empire of Immanuel upon his Holiness. What human beliefs and actions cannot be easily ranged under the categories of "faith and morals?" It might be easily said that certain political opinions are immoral. Morality, or its opposite, like breathing and the life of a human body, is inseparable from every sane action of human existence. This decree, investing the pope with what he ever had, and with what it did not possess to bestow on him or on any one else, really gave the pope authority to enter the SOULS of all under the dominion and regulate their beliefs; and to interfere IN THE WHOLE TRANSACTIONS OF LIFE when-

ever he was so disposed and could compel obedience, under the pretense that the interest of morals demanded it.

It abolished the authority of the ancient fathers, and the claims of all other competitors of primitive or of modern times for the empire of conscience; and it handed over the soul in chains to the infallible old man, tottering on the verge of eternity, on the banks of the Tiber. It has annihilated the legislative power of the Catholic Church. Hitherto, in councils, Romish bishops were the supreme legislature of their Church; led in all their decisions, as they imagined, by the Spirit, they made canons and laws for popes and nations which pontifical authority could not

(Continued on page 8, column 3)

## Is "It" Easier Now?

(Continued from page one)

could be okayed by the zoning committee. Then after all of the legal technicalities Solomon could buy a building permit to build the temple.

Joseph, the carpenter, in opening up his workshop would have to fulfill a few requirements also. He would have to have his place of business inspected by a fire marshal, insured against fire and other dangers, and abide by the OSHA safety standards, minimum wage and tax laws and buy a business license.

Luke, the physician, would have to go to medical school to receive the degrees he was required to have to practice as a physician. Then he would need to keep up on the legal part of his profession to guard himself and to have malpractice insurance required by law for his good.

Just to go fishing, Simon Peter, and Andrew with James, John and their father Zebedee would have to be licensed and certified to operate a boat. To enable their boat to pass safety inspections, they would be required to have safety equipment on board, to obtain a commercial fishing license and to secure fishing rights.

School children would have about as many problems as adults when it came for them to go to school. They would have to be immunized before they were permitted to go to classes. Then the children would have to be carted across town to fulfill the bussing ordinances and any desegregation laws.

Paul, in his missionary journeys, would have to have visas, passports, customs clearances, shots and other papers and requirements to get from one country to another.

The members of the early church in Acts 4:34-37 would have to involve the realtors, lawyers, the "Sanhedrin" court, abstract offices and other hand-over-fist middlemen to sell their goods and possessions.

The Ethiopian eunuch of Acts 8:27-28, in traveling in a chariot, would have to get it registered, titled, licensed, inspected, and insured. Then he would have to display all papers, plates, tags, stickers and parking permits on him or on his chariot. But then since it was a "company" chariot, Candace, the queen of Ethiopia, would

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have had it done. In certain areas the eunuch would have to have a city sticker in his chariot also for where he worked and lived.

It is true that there was some paperwork to be had for safety sake and attempting to get things done as was Nehemiah's case in the rebuilding of Jerusalem's walls and gates. Nehemiah had "letters," but not as many as we have to have to get things done. Our "procedure to obtain" today is much more complicated compared to the Old and New Testament time. There are so many rules, regulations, laws, and ordinances that one would begin to think that our forefathers had it better. Today's "procedure to obtain" takes away from our "convenience of life."

Do these examples seem amusing to us to put OUR "procedures to obtain" to THEIR mode of living? There is one "procedure to obtain" that hasn't changed over the many changes through all time. That is the way of salvation. As unchangeable as God is, so is salvation. After the work of Christ on the cross, the working of the Holy Spirit in dealing with us, the price being paid for us, there is still no other "procedure to obtain," than has already been done, to be performed.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (II Thess. 5:9). "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

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WFTA, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	101.7	3000 FM
KAWS, Hemphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000 AM
*KHYM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
Radio Caroline (Near London, Eng.)	Mon.— 6:30-7:00 p.m.	962*	50000 AM
(English time)			
*Clear Channel	†319 metres		

## Why Sinners Are . . .

(Continued from page 5)

Since our unconditional election is to this ultimate end, then so must be our justification, our calling, and our glorification in bodily resurrection. It is to this end that we have been predestinated to be conformed to the image of His Son. It is to this end "that Christ died, yea rather that is risen again." It is to this end that we are secure. Our standing is in Christ, and is based upon the merit of His sufficient sacrifice. The blood of that sacrifice has been applied upon the mercy seat, in the presence of God, for us.

Because all God's decrees show forth His majesty and grace, then they are the means God is using to bring us into conformity with His Precious Son. Therefore, when we are brought into conformity, we shall be fit subjects to stand before God. We shall then be vessels meet for the Master's use.

In Ephesians, Chapter 1, we find the reason stated as to the entire question. It is abundantly clear that whatsoever God has done is for His own honor and praise. It is here presented in a threefold manner, and upon this declaration we are assured and caused to be settled.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, TO THE PRAISE OF THE GLORY OF HIS GRACE, wherein He hath made us accepted in the Beloved" (Eph. 1:3-6).

God's unconditional election of His people, His predestination of them to conformity with His Dear Son, His blessing of them with all spiritual blessings, and their acceptance before Him provides an answer to our question as to WHY God saves sinners. Praise God, it is "to the praise of the glory of His grace."

"In whom we HAVE redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: In whom also we HAVE obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: THAT WE SHOULD BE TO THE PRAISE

OF HIS GLORY, who first trusted in Christ" (Eph. 1:7-12).

As God's eternal purpose has been to the praise of His glory, so has His providing our present standing in Christ. Our possession of redemption through His blood and the inheritance we now have in Him will and does rebound to the praise of His glory.

"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, UNTO THE PRAISE OF HIS GLORY" (Eph. 1:13-14).

God has never saved a single sinner for the purpose of that sinner being kept out of the lake of fire. To be sure, that is a marvelous benefit that accrues to the sinner, but it does not constitute a reason for God to perform His work of recovery.

All reason must be harmonious with God's eternal purpose. Since God's purpose is clearly set forth in Holy Writ, we must conclude that all motive is with God Himself. His Righteous acts are always to His own honor, praise, and glory.

"This people have I formed for MYSELF; they shall shew forth MY praise."

## "What's Happening"

(Continued from page 7)

family, and country." Speaking at the eighth annual meeting of the group, Mrs. Schlafly says that "we've been through many primary and general elections on the ERA issues and have had successes in each. The defeat of the Equal Rights Amendment is the greatest victory for women's rights since the women's suffrage amendment of 1920 . . ."

The ERA, which prohibits all discrimination on the basis of sex, has been ratified by 35 of the necessary 38 states, but five states have rescinded their ratifications. Proponents have until June, 1982, to achieve their goal (THE REVIEW OF THE NEWS, 10-24-79).

The World Council of Churches has announced that the continent of Europe will receive the greatest amount of money for racially oppressed groups in this year's allocations from the Program to Combat Racism. Ten European organizations—three in Britain and seven in France—are getting a combined total of \$120,000 from the Program's Special Fund this year. There are 33 groups in all getting grants this time, for a combined total of \$349,000.

They approved a \$34,600 grant to the Patriotic Front, the Marxist guerrilla group in Rhodesia, to offset its expenses at the "negotiations" conducted by Britain's Lord Peter Carrington in London. This is less than the \$85,000 to this group of Communist terrorists which they gave last spring.

In London it appears that the Front has moved to the rear.

## Papal Infallibility . . .

(Continued from page 7)

change. Now the pope is infallible, and there will be no further need to call them from the ends of the earth for canon and decree making. Other motives will bring them together, if they ever assemble again, than demands for sacred legislation.

The pope is fallible only when, as the pastor and teacher of Christians, he speaks EX CATHEDRA, that is when he addresses some bull to the faithful. And every such document in the past, as well as all similar missives in the future, must be regarded as infallible.

Paul IV, issued EX CATHEDRA the bull CUM EX APOSTOLATUS OFFICIO, in which he asserts that as God's representative on earth he has the full authority over

nations and kingdoms; that he judges all and can be judged by none; that all PRINCES, MONARCHS and bishops, as soon as they fall into heresy, are irrevocably deposed and incur sentence of DEATH: that none may venture to give any aid to a heretical prince, even the mere services of common humanity; any monarch who renders such help forfeits his dominions and property. This bull was issued in A.D. 1558; it was subscribed by the cardinals, and afterwards confirmed and renewed by Pius V. That is an INFALLIBLE DOCUMENT NOW. The pope has authority over all nations and kings; monarchs are worthy of death for adopting Protestantism; and those who assist them are condemned to lose everything!

The popes never relinquish anything. Their coral rocks always

grow. The claims of their infallibility would lead them, had they the power, to dethrone modern kings; to burn the successors of John Huss and Jerome of Prague; to dig up and consign to the flames the bones of our modern Wycliffes; to cast the Bible into the fire; to destroy the liberty of the press; the freedom of conscience, the worship of Protestants, and every obstacle to the triumph of priestly despotism. Infallibility means an unparalleled MENTAL, MORAL, MATERIAL, AND UNIVERSAL TYRANNY—a despotism only limited by the rising MANHOOD of Catholic laymen, and the invincible power of that heaven-armed gospel destined to bathe the world in floods of glory, and cleanse it from all apostasy and paganism.

(THE PAPAL SYSTEM, pp. 340-349, 1872 edition).

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## The Lord's Church

(Continued from Page Six)

His own churches scattered over the world today who believe and practice what the Bible teaches. Now that the church at Laodicea is the last one of the seven, we must admit that we are also in the Laodicean age, because all who study and believe their Bible must admit that we are definitely in the last days of the church age. If we are unable to see that we have all four of the churches, Thyatira, Sardis, Philadelphia and Laodicea with us today, we may need to have our spiritual eyes checked.

In the letter to the church at Laodicea I find three things that lead me to believe they are some of our Lord's own churches. In the first place, He says He will spue them out of His mouth. I am persuaded that none of the man-made churches have ever been in His mouth. Then He speaks of chastening these churches. He chastens only His own. Others await judgment. My third, and final reason is that He is standing at their door knocking. We see no sign of His knocking at the door of the dead Sardis church which represents the Protestant churches, the work of man's hands. Neither do we see Him knocking at the door of Thyatira which represents the Catholic Church, the arch-enemy of His true churches, but here we see Him knocking at the door of the Laodicean churches. Then I have two reasons for my believing that Laodicea represents a segment of the Baptist churches. First, I believe that all the other church groups are represented by other churches here in Revelation 2 and 3. Then I believe that Baptist churches, and only Baptist churches are the New Testament churches. I do not mean by this that there are no saved people in the man-made churches. Our Lord says He has a few even in Sardis. What I do mean is that only the Baptist churches can be the churches started by our Lord in the days of His earthly ministry. We know who started all the others, and also, the time of their beginning. That leaves only the Baptist churches as the only ones who can lay claim to their having been started by Christ Himself.

I trust that no individual group of Baptists will get the idea that I have only them in mind. I am talking about Baptists in all the different groups. I am sure there are some Northern, or American Baptist churches in which the truth is preached. Then I am also sure that the truth is preached in some Southern Baptist churches. Also, I am fully convinced that the stuff that is preached in some Independent Baptist pulpits is not fit to feed to the pigs, much less to the sheep. And furthermore, I want to say in the beginning that if any Baptist, no matter what group he may be in, feels that I have misrepresented the facts relative to his particular group, I will recant before the sun goes down, if he will, in the spirit of Christian love, show me wherein I have done so.

(Continued next week)

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