

The Baptist Examiner

Baptist Is Our Middle Name

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

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By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends,

It is a pleasure once again to be able to write to you regarding the work here in Papua New Guinea. We trust that God is graciously supplying your every need and that you are continually mindful of the fact that all you receive, including the air that you breathe, has been supplied and blessed by Him.

Regarding our needs and the work here I wish to take a little time and tell you about it. There are several things that we feel that we should do and feel that it would advance the work greatly; however due to the lack of sufficient funds we are unable. Therefore it must be that there are certain things that the Lord would not have us to do at this time and perhaps never. I can only think, in terms of God's sovereignty, that ALL our needs are being supplied as He sees that we stand in need of.

David longed to build a house for the Lord but never reached that goal; he was used though in a great way in preparing the materials. It may be the same with me here in this work and, if that be the will of God then, I must be content to keep right on preparing and laying the foundations for others to complete.

I would like to tell you how the offerings were for the month of September, as I know that many

of you are anxious to know what we received for the month. The Lord blessed with a good offering for the work, and we are so thankful for His goodness in sending the amount that He did for the work. We received the amount of \$4,092.42. This was not what we



FRED T. HALLIMAN

thought we might receive, as we are still running well over \$4,000. in the red, but it was far ahead of what we normally receive monthly in the past. We were not able to apply any of this toward getting out of the red, and in fact, it was about \$500 short of what we

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SINGING

R. H. CARSON
(Son of Alexander Carson)

In a sketch of New Testament worship, such as this fork professes to be, we dare not certainly omit the institution of singing. That there was such an institution in the church of the New Testament admits not, we think, of doubt or question. In Matthew 26:30, we read: "And when they had sung an hymn, they went out into the Mount of Olives." Again in his First Epistle to the Corinthians, 14:15, speaking with reference to the services of the church, Paul says: "I will sing with the spirit, and I will sing with the understanding also." Singing, then, was a New Testament observance, as much as the Lord's Supper, or any other Apostolic appointment.

But singing, as an integral part of the worship of God, was not by any means confined to the church of the New Testament. On the contrary, in its ordinance of praise that church was but continuing and perpetuating a worldwide and very ancient practice. Long prior to the introduction of the Dispensation of Rites and Ceremonies, singing had a place among the institutions or religion. The eighty-eighth and eighty-ninth Psalms, as Gill reminds us, are supposed by some to be the oldest pieces of writing in the world. They were composed respectively by Heman and Ethan, sons of Zerah, and grandsons of Judah. Somewhat later Moses and

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In the first part of the letter to the church at Laodicea our Lord assures this church, and the churches of today who are represented by this church that He is a faithful and true witness. By this He is simply saying that what He has told us in His Word is true. But why should He need to tell His own churches that what He says is true? We can rest assured there is a need for it. He never puts anything in His Book just to fill up space and make it larger. We may sometimes do that, but He is not interested in things like that. So just what then is His reason for telling these churches that what He says is true?

Some of you may recall that Harry Emerson Fosdick, who was at that time pastor of a large Baptist church in New York City, said that he did not believe in the Virgin Birth of Jesus Christ, and that he did not know a Bible-believing preacher who did. Was he not denying Scriptures like Isaiah 7:14, Matthew 1:18, Luke 1:35 and others? Then Nels Ferre, who I presume is still a professor at the Southern Baptist Seminary at Louisville, tells us that Jesus must have been the child of a German soldier who was stationed near Nazareth at that time. This infidel Baptist further says, "The very conception of an eternal hell is monstrous and an insult to the last things in other religions, not to mention the Christian doctrine of God's sovereign love." May I ask, What have we to do with these other religions in the first place? He then goes on to say that such a doctrine would make God a tyrant. Does this so-called Baptist not deny God's precious Word? E. C. Rust, another professor at the Louisville Seminary, says on page 195 of his book, "Nature and Man in Biblical

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THE HIGH PRICE OF SIN

Elder HUBERT L. SAPP
Chicago, Illinois

Text: Judges 16:21

Here we find the story of Samson, a man who played around with sin like so many are doing today all across our land. Just remember whatever sin was, it still is. God has not lowered his standard, the wages of sin is still death. We cannot tell it like it is, if we don't believe it like it was. Whatever sin was, it still is. Why don't we call it by the right name S-I-N.

Now let me say a word about Samson's strength, his strength was not in his hair, but his strength was from the Lord. If hair gives one strength then Absalom should have been the strongest man in the Bible, for his hair weighed almost seven pounds when he pulled it at the end of the year. Samson's big sin was that he let a woman deceive him in breaking his VOW unto the Lord. It is a dangerous thing to break a vow unto the Lord, yet many think nothing of doing this today. Listen to what Ecclesiastes 5:4-5 has to say about this: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than thou shouldest vow and not pay." My friend, you may forget your vows but God doesn't forget them.

Now in our text we see a three-fold outline of Samson's sin, and the high price that he paid for his sin. Now before I come to my first point let me make this clear;

what happened to Samson can and will happen to you, and myself also, if we play around with sin. Sin is one creditor that will not ask you where you work, nor ask you to sign a wage assignment. Old man sin will always pay off. If you sow to the wind, you are going to reap the whirlwind. When one sows mischief, they will reap misery, when one sows lust, they will reap loneliness, when one sows jealousy they will reap judgment. You have heard the old saying, "You are going to reap exactly what you sow." My friend, if the farmer only reaps what he sows he is in poor shape, you are going to reap much more than you sow. No one has ever made fun of God, and gotten away with it very long. The Bible says that the wicked will not live out half of his days. Even if one could get away with their sins in this life, what about the time when they stand before the judgment bar of God? Now with this in mind, let us look at Samson's high price that he paid for his sin.

FIRST THE BLINDING

One of the first things that sin will do, is to blind your eyes. Here we read that the Philistine people took him and put out his eyes. Sin paints a pretty picture, but it never shows you the end results. As one looks at the advertising of our day, everything looks too good to the flesh — billboards, television commercials all make their booze, and cigarettes so appealing. Why don't they ever show the results of their products? I think we know why this is, never done; If they were to do this they would have to go to the hospitals and watch the doctors take out the lungs and livers of those that drink or smoke that poison stuff?

I realize when a preacher will speak out along this line, there will be those who will say that this is no worse than drinking too much coffee, this may be true; you can make sin out of almost anything today. You can rest assured that old Satan will use anything, and everything he can to get you to do his will. He wants you to be blinded from the truth. Notice what Paul had to say along this line in II Corinthians 4:3-4, "But if our gospel be hid, it is hid to them, that are lost: In whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ who is the image of God should shine unto them."

In fact, often times, he will get you to look at his bait in order to

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"CHARITY," A MORE EXCELLENT WAY

DON SCHUNCK
Jonesboro, Georgia

Love is a deep devotion or affection for another person or persons. The 12th chapter of I Corinthians is what might be called the "Body" chapter. It sets forth in the clearest of terms the nature and composition of a real New Testament church. When this chapter is read with unprejudiced eyes it will convince the most ardent universal-invisible church man of the reality of the local church. We find in those sacred verses a living, loving, suffering and rejoicing body of divers and sundry kinds of people tempered and placed together, the feeble with the honorable, the Greek and the Jew, into one body of Christ. How many times have we used these verses to teach local church truth and missed one of the most needful messages for our churches today? The message is one of love and of suffering together as one body for the cause of Christ. Does not the Scripture say that "we are members one of another"?

Only four short verses separate the statement to the Corinthians that "ye are the body of Christ" and chapter 13 which has much to say about love. "And yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

ing" (I Cor. 12:31b; 13:3).

Oh, the excellency of Love! How clear are the words, how unmistakable the meaning, what force of thought that tells us of the absolute necessity of love. No orthodoxy, knowledge or understanding can take its place. Here we have that great Apostle to the Gentiles, Paul, telling us that despite all of the knowledge he had and the fact that he understood the deep things of God and could speak in many foreign tongues, it would all be counted for naught unless he had love! Regardless of our many labors and undertakings for God, we need love to perform them all. Love to our neighbor, love to our brother and especially love to our Savior. Help us, Father, to have the attitude of Paul.

Love has many characteristics which manifest themselves out of

the heart. We pause here to say first, that only a child of God that has had "the love of God shed abroad in his heart by the Holy Ghost" is capable of genuine love towards either God or his neighbor. In fact, brotherly love is a test of our having been born of God. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14).

First of all, love "suffereth long" (I Cor. 13:4). In other words, it shows patience when the old nature is ready to fight. In making our calling and election sure, patience is among the things that we are to give diligence to. How patient has our Lord been with us at times! It was the long-suffering of God, not willing that we

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The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE CHURCH AT THYATIRA

(PREACHED ON THE INDEPENDENT BAPTIST HOUR-NOVEMBER 11, 1979)

"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacri-

ficed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the

depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:18-29).

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The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

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LETTERS TO THE EDITOR

Dear Mr. Cockrell,

Yes, I am another Campbellite. So you belong to the Lord's Church. I have two questions I would like for you to answer in your paper. You owe it to your readers. Do we pray into Christ or are we baptized into Christ? Galatians 3:26-27. Are we baptized into one body or prayed into one body? I Corinthians 12:13.

Yours Truly,
Prayer, Inc.

MY REPLY

First, let me commend this "Campbellite" for publicly confessing in print that he is a follower of Alexander Campbell and his 1827 Reformation Movement. Baptists have been asserting this since 1827, but most Campbellites would not dare admit this fact in print. This honest soul has! Heaven be praised! Here is a man who is willing for all to know he is not a Christian but a "Campbellite." He is much better off than about 99 percent of his people who lie about who their father is. But not this dear soul. He freely confesses he is a follower of Alexander Campbell, not Jesus Christ and the Bible. An honest confession is good for the soul!

He asked the question: "Do we pray into Christ or are we baptized into Christ?" He lists Galatians 3:26-27 as giving the answer. I could have found no better proof text myself to answer the question. The verses read: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

How does one become a child of God according to verse 26? Paul answers: "For ye are all the children of God by faith in Christ Jesus." Faith comes before baptism (Mark 16:16), and Paul says we are God's children by faith in Christ. Paul is teaching in Galatians 3:26 salvation "by faith only" in Christ Jesus. This is what Baptists have been teaching for over 190 years.

In verse 27 Paul tells what those who are the children of God by

faith do. They are baptized into Christ. The preposition translated "into" is EIS in the Greek, the same word that Campbellites say means "in order to obtain" in Acts 2:38. It is used in I Corinthians 10:2: "... baptized unto (EIS) Moses." The Greek word EIS means "with reference to" in all these Scriptures. To be baptized into Christ means that as many as are the children of God by faith are baptized with reference to their faith in Christ's death, burial and resurrection.

Paul shows that the children of God by faith are baptized in Galatians 3:27, not in order to obtain the remission of sins or to find the blood in the water, but to "put on Christ." Baptism is the profession of our faith in Christ to be our Saviour before the world. It does not put us in Christ's atonement; it puts on Christ before the world.

Second, he asked: "Are we baptized into one body or pray into one body?" He lists I Corinthians 12:13 as a proof text. Once again he has chosen a very good proof text. The verse plainly shows that we who are already the children of God enter the body, the local New Testament Baptist Church, by water baptism. The verse further proves that the person who enters the church in such a manner is saved before he enters the body. The Greek reads: "For in one Spirit are we all baptized into one body." To be in the Spirit is to be under the guidance and leadership of the Holy Spirit. To have the Spirit is to be saved (Rom. 8:9,16). The Spirit is received after faith (Eph. 1:13) and before baptism (Acts 10:44-48).

I do not know where this "Campbellite" gets the idea that Baptists believe in praying into Christ. This may be true of some Arminian Baptists but it is not now, nor has it ever been the historic position of our Baptist people. I wish to show this "Campbellite" how the Bible says one "gets into Christ."

A person is chosen in Christ: "According as he hath chosen us

EDITORIAL . . .

A CRISIS IN LEADERSHIP

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

Today's world problems reveal a deep-seated lack of effective leadership. Why the increase of crime, energy shortages, broken homes and pollution problems. Where are the Churchills, the Washingtons, the DeGaulles, the Abrahams and the Elijahs? Why can't men in our day master the reins of government? Is it not because they are blinded by the god of this world (II Cor. 4:4)?

Our homes are in shambles because in the main the father has abdicated his leadership role as the head of the family. In some cases he does this because he feels he lacks the ability to fulfill his God-given role (Eph. 5:23). In other cases he is ignorant of God's command, or in open rebellion against it. Fathers are often so perplexed with many problems, they would like to leave home never to return again.

Consider the training of our young people in schools and colleges. Modern education has taken the Bible out of the schools, the only real basis for morality. School problems have greatly increased and the degree of learning has decreased. Educators are beginning to admit their inability to cope with these growing problems.

But why talk about the government and the schools? What about our Baptist churches? Why is there a growing departure from the faith? Why are preachers quitting the ministry? Why can't our churches find pastors? Why are many of our churches drying up and dying? Why are our young people leaving the churches for the world? While most dare not admit the truth, it is because of a crisis in leadership. When there is failure in a church, it attests the inability of the pastor and its male members. Many cannot

in him before the foundation of the world" (Eph. 1:4). If we were chosen in Christ "before the foundation of the world" as the Bible says, then here are some people in Christ a long time before they were baptized. Let our Campbellite friend explain this text which speaks of being in Christ.

In Ephesians 2:10 it says we are created in Christ: "For we are his workmanship created in Christ Jesus unto good works . . ." Only the Creator can create. Hence the Creator must make us a new creature in Christ Jesus for us to be in Christ. If this action is performed by the Creator, then the creature has no part in this creation. Therefore, baptism has nothing to do with making us a new creature in Christ.

The Bible says we believe into Jesus Christ: "That whosoever believeth in (Greek EIS the word Campbellites say means "into" in Galatians 3:27) him should not perish, but have eternal life" (Jn. 3:15). I further ask this Campbellite to consider the following passages which declare we believe into Christ (John 3:16,18,36; 4:39; 6:35,29,47,40; 7:31,38,39,48; 8:30; 9:35-36; 10:42; 11:26,48; 12:11,37,42,44,46). These verses all use EIS, which Campbellites say must mean "into." Thus in all these passages in the Gospel of John it is taught that we believe "into" Jesus Christ. Since faith comes before baptism (Mark 16:16), these believers are in Christ before baptism.

Baptism only figuratively puts us into Christ, for the Bible calls baptism "a figure" (I Peter 3:21) or a "likeness" (Rom. 6:5). What it is said to do in the Bible we must understand that it figuratively does. Alexander Campbell said: "The water of baptism, then, formally washes away our sins. The blood of Christ really washes away our sins" (CAMPBELL-MECALLA DEBATE, p. 135). I suggest that this man who says he is a disciple of Alexander Campbell read and believe what the founder of his church said on this subject.

bear to concede this to be true. They prefer to blame the Devil, or the women, or worldly church members.

The entire world of Baptist people is in a state of apostasy! This whole problem in the main has come about by incompetent leadership in our ranks! The major Baptist conventions and associations are being run by a handful of worldly-minded Arminians. Where are the men of the leadership qualities of John Gill, C. H. Spurgeon, J. P. Boyce and J. R. Graves? To be very honest—a thing hard for most Baptist preachers—we just simply do not have any men like these. There is a serious crisis in leadership!

In view of the leadership crisis in the ranks of Baptists, it would seem to be wisdom on our part to examine the Bible as to what are the characteristics of a godly leader. What traits are necessary to being a leader in a Baptist church? What is the criterion of greatness?

First, he must fear God. David wrote: "He that ruleth over men must be just, ruling in the fear of God" (II Sam. 23:3). When Moses went to select "able men" to lead in Israel, he chose "such as feared God" (Ex. 8:21). This important point is all too many times lacking even in ministers of the gospel. Too many ministers fear their deacon board or their possible salary cut. Such fear of man brings a snare.

Second, the greatest leader must be a servant: "Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant" (Matt. 20:26-27). According to Jesus Christ, what makes one great is his ability to serve others.

Third, honesty and faithfulness are a necessary requirement: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least

is unjust also in much" (Luke 16:10). A pastor must never serve a special interest group in the church. Neither should he seek to fleece the sheep instead of feeding them.

Fourth, a godly leader needs the character trait of humility. This is sadly lacking in many preachers who profess to have been humbled by sovereign grace. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). A godly person serves and assists people. A humble pastor never lords over the flock in an arrogant manner.

Fifth, another important leadership characteristic is to seek wise counsel: "Where no counsel is, the people fall; but in the multitude of counsellors there is safety" (Prov. 11:14). "He that hearkeneth unto counsel is wise" (Prov. 12:15). Older brethren can be of great assistance to younger pastors and preachers.

Someone has well written: "Real leadership is learning to think and act like God. This means learning to love instead of hate. It means humility instead of pride and vanity; faith and hope instead of doubt and despair; the fear of God instead of ignorance of God; a desire to serve instead of always being served; honesty and truthfulness instead of deceit, hypocrisy and lying; impartiality instead of being a respecter of persons; diligence and not indolence."

I thank God for the godly pastors with whom I am acquainted, but I daily pray that He will give us more as we are in a leadership crisis. Godly men to lead our churches would solve most of our church problems.

Church At Thyatira

(Continued from page one)

In the circle of the seven churches thus far, we have been going north from Ephesus to Smyrna to Pergamos. Now we are turning south and east in the geographical circle. Thyatira was what we call a lax church. This is the longest letter of the seven, and it is written to the church in the least important city. Thyatira is also the only church in the seven in which a woman's name is mentioned.

In the first three letters the churches were seen in conflict with the world, but they in the main were victorious over it. They had a few who taught false doctrines which encouraged a worldly life, but these were a small minority. Beginning with the Thyatira Church, the scene has changed.

ed. The immoral and heretical minority has suddenly become the majority. The "some" have become the "many," and the faithful have become the "few."

THE CHURCH (v. 18)

We can be certain there existed a congregation of baptized believers in Thyatira in A.D. 96 when the Book of Revelation was written by John. The notion held in Epiphanius's time (300 years after this epistle) that there was no church in this city until after John wrote is absurd. All Asia heard the gospel in the first century (Acts 19:10,26; Col. 1:5-6).

When Paul and Silas visited Philippi they preached to some women on the river side, who had gone there for the purpose of worship. Among these women was "Lydia, a seller of purple, of the city of Thyatira" (Acts 16:14). The Lord opened her heart to receive the gospel preached unto her, and she was baptized. Lydia may have returned to Thyatira, taking the glad tidings about Christ with her. Paul could have possibly later visited this town and founded the church there. This may have been the case, but there is no real proof that Lydia returned to Thyatira nor that Paul founded a church there.

THE CITY (v. 18)

Thyatira first appeared in history about 290 B.C. It was situated on the border between Mysia and Lydia, a little south of the Hyllus River, and at the northern extremity of the valley between Mount Tmolus and the southern ridge of Temnus. It was 27 miles from Sardis and a day's journey from Pergamos, and about the same distance from the sea coast. The Roman road from Pergamos to Sardis passed through it.

Thyatira was one of the many Macedonian colonies established in Asia Minor. It was built as a sentinel block to guard the capital city of Pergamos. Being situated on the boundary line between Mysia and Lydia, it was one of those military outposts fated to fight a delaying action while Pergamos prepared for the attack.

The waters of Thyatira were well suited for dyeing cloth. The costly purple or the "turkey red" dye was obtained from two sources: one, from the madder root which grew around this city; second, from a little seashell fish called the murex. Lydia was a seller of purple from Thyatira as I have already mentioned (Acts 16:14).

The principal deity of the city was Apollo, worshipped as the sun-god under the surname Tyrimmas. This god was introduced by the Macedonian colonists as (Continued on page 4, column 3)

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The Lord's Church

(Continued from Page One)

Thought", that he rejects the miracle of our Lord's turning the water into wine. Frank Staggs while at the New Orleans Seminary in a recorded lecture to his class of young Baptist preachers denied four times in fifteen minutes that Jesus is our mediator. Harold W. Tibble, while president of the Baptist Wake Forest College, swore on the stand in court that he believed that Jesus had a human father. Theodore Clark who was a professor at the New Orleans Seminary for ten years says on page 130 of his book "Saved By His Life," "The Scriptures do not have, and never did have any authority in themselves." He goes on to say, "The idea of the immortality of the soul is a Greek teaching based upon a dualistic concept of man's make-up."

All of this stuff stinks to high heaven. But some of the Independent Baptist professors and leaders are just as bad in our Lord's sight as the ones we have mentioned. I heard an Independent Baptist professor speak in a Bible Conference some years back who was just as offensive as E. C. Rust or Nels Ferre. And it is needless to say that all this infidelity is not just leaking over, it is literally flowing over into the Baptist pulpits of the land and country like water over Niagara Falls. In spite of that we still have a few preachers in the different groups who expound the Scriptures, while others outright deny them. Do you not see then, why our Lord says He is a faithful and true witness? God's precious Word will stand for ever even though men like the ones mentioned above have beaten their feeble brains out against it.

Next in this letter to the church at Laodicea our Lord says He is "The beginning of the creation of God." The Amplified version says, "The origin and beginning and author of God's creation." But in spite of that, E. C. Rust says on page 20 of the above mentioned book that, "The Old Testament begins with two myths of creation." He considers the Bible story of the creation in Genesis as just imaginary stories. How can God's precious blood-bought saints continue to help support a man who calls the precious Word of God a myth? Rust is not the only Baptist who does this. The atheistic, Bible-denying theory of evolution is taught in almost all Baptist schools as if it were a proven scientific fact. In fact, it is called a scientific fact by some Baptist professors. There has never been a greater lie spoken by anyone, not even by old Satan himself than the theory of evolution. The only fact about evolution is the fact that there are a lot of people, and many of them call themselves Baptists who hate God's precious Word, and flatly refuse to believe it. It is bad enough to see others denying His Word and teaching things contrary to it, but when we see Baptists doing this, it is heartbreaking indeed.

Then our Lord tells this church that she is lukewarm, neither cold nor hot. The Sardis Church should certainly be called a cold church for our Lord says she is dead. But there is still enough spiritual life in this church at Laodicea to keep her from being cold in death. Still, on the other hand, there is not enough of this Spiritual life manifested in this church to keep her temperature up to normal. To stand up for the truth of God's Word, that is, to contend earnestly for the faith once delivered to the saints, has become an abomination in the eyes of many Baptist churches in our day. If a member of one of these churches stands firmly for the truth as it is in Christ Jesus, he is labeled a fanatic troublemaker. The compromising, tolerant spirit has become so prevalent in many of our Baptist churches that a

(Continued on Page 6, Columns 4 and 5)

Financial Difficulties

(Continued from page one)

actually need to continue expanding the work.

Perhaps some or all of you are thinking, "What are you going to do to overcome this situation?" That's a good question. All I know to do is just to tell it like it is. I have the truth, have been preaching it for nearly 20 years here in Papua, New Guinea, and am more than willing to continue on doing so, but frankly I am just a small cog in the great wheel of the New Guinea Mission Work.

Some twenty-two or three years ago while I was still pastoring in Chicago, I attended many Bible Conferences and held quite a few revival meetings in various parts of the country, and the MAIN complaint that I heard while traveling across the country was, "We just do not have a sound mission work to support."

I am beginning to believe that a lot of folk are of the same opinion still. Be that as it may, I began to make some personal investigations regarding sound missionaries. I do not claim to have exhausted every possible mission field, but I did arrive at some conclusions. I found that there were

several basically sound missionaries, but one thing that plagued them all was the mission board. All that I knew of, with the exception of a couple, were working under mission boards. Even the church that I was pastoring was supporting mission-board missionaries at the time, but my investigation led to the church dropping every board missionary. With the exception of a couple of missionaries, that were doing mission work there in America, we found ourselves in the same boat as other churches.

We had a man in the church at the time that had indicated that the Lord might be calling him to be a missionary to the Jews. He and I began to take lessons in Hebrew as a step toward his preparation. Our church began to pray earnestly that the Lord would raise up a sound missionary not only doctrinally sound, but one that would be sent out upon the authority of a local church only, apart from any connections with a mission board.

I believe that the Lord directs a church in her prayers and that He always gives His answers, although they are not always what the church and/or individuals might expect the answers to be. In 1959 the Lord heard the pray-

For December 9, 1979

Amos 6:1-6.

Intro: Amos deals directly with the existing deteriorating conditions exposing the sins which had sapped the spiritual strength of Israel, as well as brought chaos and confusion. He also denounces the sins of other nations. Every preacher should learn to face realities with the truth of God's Word.

VERSE 1

"Woe." Outwardly there was fleshly joy and prosperity and yet Amos sees, by divine foresight, eminent danger ahead. He saw the handwriting on the wall when all others only saw the wall, or at least, merely the words on the wall, without knowing the meaning (Dan. 5:23-28).

"To them that are at ease in Zion." To be content while living in sin and to feel satisfied while doing so, shows the blinding power of the Devil. To be falsely lulled to sleep because the south wind is blowing softly, and to think everything is alright and that providence has prospered your journey even though you are going contrary to God's Word, seems to be a besetting sin of then and now (Acts 27:11-13). However, Amos, under inspiration, sees and hears the tempestuous wind of God's

BRIEF NOTES

The Sovereign Grace Missionary Baptist Church of Texarkana, Texas, has called Elder Doyal Thomas as pastor, and he has accepted the call. He expects to be on the field by November 21. His new mailing address will be 1215 Dillon Drive, Texarkana, Texas 75501. The telephone number of the parsonage is (214)838-4985.

ers of the Macedonia Baptist Church in Chicago in raising up a sound missionary apart from any mission board. We, of course, had in mind the Lord would clearly reveal His will to the young man that had indicated he might be called to be a missionary to the Jews. I believe He did clearly reveal His will to this man and I know that He clearly revealed His will to me. The result was that Brother Lloyd Wyrick eventually became pastor of that church and I was called to the mission field, but to New Guinea instead of the Jews.

If I have served no other purpose in the past 20 years, I feel that I have been used of the Lord to stop the mouths of those that were doing little to no mission work at all, on the grounds that "We have no sound missionary to support apart from a mission board."

Beloved, in the past 20 years I have walked some 40,000 miles up and over rugged mountain ranges, through the jungles that lie below and in many cases through jungle grass saturated with rain. I have slept in native huts, eaten their food and sometimes, like themselves, missed many meals due to a lack of food. I have gone as high as 5 weeks at the time out on mission patrol, walked through jungles up to 11 days at the time, through pouring rain and 10 of those nights slept in a wet bed, due to tent being so soaked it just would not shed the water any longer. I have faced death at least twice at the hands of savage natives, and once due to being lost, nearly two weeks in the rugged mountains and jungles of Papua. Our food gave out and, as I found out 7 years later, we were being followed through those jungles by a cannibal tribe until we would become defenseless and easy prey (had they known just how defenseless we were those last

(Continued on page 8, column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

judgment (Acts 27:14).

"And trust in the mountains of Samaria." They were resting in one of the strongest places that could be found. It was a natural stronghold in itself, as well as being fortified with all of the modern equipment of that time. (Note: it took three years to conquer it II Kings 17:5). There was a well-trained army and it was also noted for a vast array of religious activities. This had helped produce the false security. I am afraid the United States is in a similar condition.

"Which are named chief of the nations." The political and religious leaders were looked up to as men of great wisdom and strength and again, the people were made to feel secure. However, these men were men of deceit (II Tim. 3:13). Where are the men in our day with courage, convictions, and a Godly character?

"To whom the house of Israel came!" The people were blindly following the decisions of these ungodly men without question. How sad, when people will vote into office men who are atheistic, Communistic, and avowed homosexuals, etc., and then on top of that, to meekly be led by them.

VERSE 2

"Pass ye unto Calneh." That city of renown built by Nimrod (Gen. 10:10). It was a city of pomp and prosperity and pleasure.

"And see." Examine by honest investigation the results of their sin and disobedience. It either had been, or was in the process of being overrun.

"And from thence go ye to Hamath the great." Amos reminds them that Calneh is not an isolated case but one of many; neither what happened to it merely an accident. Hamath was possibly even greater in riches and renown than Calneh (II Kings 14:25).

"Then go down to Gath of the Philistines." If more evidence is needed, plenty can be produced. Just look any direction you want to and you can see evidence of what brought about the fall of these nations or cities. It didn't matter how great or how secure they were. Both internal corruption and external opposition were used to bring it to pass.

"Be they better than these kingdoms?" Similar to Romans 3:9. Here is a truth that all the ungodly leaders and nations have overlooked, as well as some Christians on occasions.

"Or their border greater than your border?" Neither numbers, strength, or size really matters when God brings judgment, and

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yet, Israel is to examine the greatness of their nations to see the futility of trusting either in themselves or others for security.

VERSE 3

"Ye that put far away the evil day." Again, Israel had the great tendency, like most people, to put in the back of their minds any possibility of judgment (Ezek. 12:27). Instead of talking about judgment, they were saying, "peace and safety" (I Thess. 5:3).

"And cause the seat of violence to come near." It is not hard to see why men go merrily on their way in sin, for they are taught God is a God of love and He is too good to bring judgment. Surely we can see the results of this attitude in our own country.

VERSE 4

"That lie upon beds of ivory." The political and religious leaders who had deceived the people were reaping the outward benefits of this deception. Who are some of the richest people in the world? Examine many of the religious institutions of this world. Instead of the leaders working for the people, the people were working for them.

"And stretch themselves upon their couches." They gave themselves over entirely to the pampering of the flesh. Like the Philippian jailer, they were unconscious of the needs of others or of the spiritual needs of themselves.

"And eat the lambs out of the flock, and the calves out of the midst of the stall." They not only became soft, but also flabby as they lived high on the hog! They, like the rich man, "fared sumptuously every day" (Luke 16:19); and would not share the crumbs with the needy. Could it be that most of us who profess the name of Christ are thinking more of our comfort and ease than of presenting our bodies as a living sacrifice?

VERSE 5

"That chant to the sound of the viol, and invent to themselves instruments of musick, like David." The music and songs of a nation usually reveal the conditions existing both morally and spiritually. They were playing and singing songs that were vain and vulgar and that promoted ungodly practices. I don't believe there is a greater curse in the United States than this. Notice, God does not condemn David's instrument of music but it is the abuse and misuse of them that is wrong.

VERSE 6

"That drank wine in bowls." Drunkenness and gluttony and sensual appetite usually are joined hand in hand. They had become a nation of alcoholics. They drank wine not out of glasses but bowls in which the wine was mixed. Isn't there a parallel in this nation?

"And anoint themselves with the chief ointments." This is significant in showing the wanton luxury that existed. People spend more time and money on powder and paint and perfume than they do on the spread of the gospel!

"But they are not grieved for the affliction of Joseph." They were eating, drinking, and playing while the spiritual ebb of Israel was at a very low point. When they should have been in sackcloth and ashes, they were dressed for pleasure.

Conclusion: Words cannot describe the significance of these verses as we look at existing conditions.

(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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DECEMBER 1, 1979
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"How Scriptural is the Baptist Missionary Association of America?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR

Philadelphia
Baptist Church
Birmingham, Ala.



I know next to nothing about this organization. But for one of our Lord's churches to be affiliated with any other organization is for her to say that the organization she is connected with is greater than she is. The church would be only a part of that organization, and the whole is greater than any part of it. But I am persuaded that the Lord's churches are the greatest organizations in all the world.

This thing of Baptist Churches being affiliated with some other organization is of very recent origin. The Southern Baptist Convention had its beginning December 27th, 1845. My grandparents were teen-agers when that outfit came into being. And I believe you will find that the founders of the Baptist Missionary Association of America are still in the land of the living. How can anybody think that man can improve on God's way of carrying on His work in the world?

For many centuries Baptists were content to do His work His way and permit Him to do the adding to the church those whom He chose to add. But in recent times man has learned how to add members to the church much, much faster than God would do it.

The question is, are these recent organizations Scriptural? I really do not believe that any born again child of God can say yes with a straight face. I pity any one who thinks that man can improve God's way of doing His work.

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Pastor

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Baptist Church
Mansfield, Ohio
44906



There is no basis in scripture for such an organization as the Baptist Missionary Association, nor any like it. The B.M.A.A. is built on the same pattern as the S.B.C. They have a president, departments and committees covering everything from missions to movies. While they are not as ecclesiastical-minded as the S.B.C., their origin and foundation is just as faulty. Regarding church truth ecclesiology there is much that is attractive in their doctrinal statement (1977-78), but when church truth is seen leaning on an

associational crutch it loses its beauty and power to attract.

On eschatology they have not adopted an official position, but have stated that the prevailing opinion of the Association is premillennial, and that the first and second resurrections are separated by a thousand years wherein Christ shall reign in peace on earth. However, they have declared their faith in the imminent return of Christ to earth.

The words grace and election are nowhere to be found in the doctrinal statement of the Baptist Missionary Association of America for 1977 and 1978. The omission of these terms is understood in the light of article seven, which reads, "Christ's blood atonement for fallen men." This statement suffers greatly from a lack of explicitness and the avoidance of a plain statement as to how God saves His people leaves no question as to what the Association believes they are as a whole, Arminian. Some of the BMA churches are coming to see the error of regimented association and Arminianism, and are coming out of it. May God grant others the like wisdom and strength.

JAMES HOBBS

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PASTOR

Kings Addition
Baptist Church
South Shore, Ky.



Before I answer your question, let me say that I have never heard of this association. I know nothing about the mission efforts or the doctrinal stand of the association. I can, however, show clearly how scriptural it is.

Most Bibles have a page or two at the front and the back that are blank. Nothing is written on them whatever. If I were to direct you to a text that endorses or teaches missionary boards or associations, I would have to direct you to those pages. There is no Scripture in the Bible that in any way teaches or condones such boards or associations.

All mission work or any other work that is done in the name of the Lord must be done through the local church. No other group or individual has the authority to do so. Before our Lord returned to Heaven, He gave authority to His church. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20).

Again Christ told His church, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). When Jesus spoke of power in these verses, He was speaking of power in the sense of authority. He told His church that He had power (or authority) and thus they, meaning His body, was to go forth and do these things.

The local church is the body of Christ and He is the head. "... Hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:22,23). He is to get glory out of the church. "Unto Him be glory in the church..." (Eph. 3:21).

Any organization that is separate from or attempts to take the place of the local church is man-made and not worthy of joining. Such an organization does not have authority, is not the body of Christ, and does not have Christ as its head. This includes Baptist Missionary Association of America; Northern, Southern or American Baptist Conventions, Baptist Faith Missions or any other such associations.

My brethren, play not with such organizations as they are not of the Lord. It is dangerous to go away from the Lord, to do so is to say to the Lord that you do not believe His way of sending out the gospel is good enough.

Church At Thyatira

(Continued from Page Two)

the name is Macedonian. Coins found some years ago in Thyatira represented this god with a battle-axe on his shoulder upheld by a blacksmith's car. A priestess of Artemis is also mentioned in the inscriptions. This may have been the woman Jezebel mentioned in this letter. It appears from this epistle of Christ Thyatira was an early center of the women's liberation movement, seeing the only two times it is mentioned in the Bible it is connected with two women.

The city was noted for its "trade guilds." These controlled the social, political and religious life of the whole town. The artists, artisans, merchants and industrial workers found membership in these trade brotherhoods absolutely necessary to success in their profession. These trade unions were associated with these heathenish worshipers. The common meal, of which every member of the brotherhood partook, was a sacrificial and religious meal in honor of the pagan deities. Anyone not a member of these clubs was considered an enemy of mankind, and he could expect failure in the business world. These trade brotherhoods were a great deal like the labor unions and lodges of our generation.

THE CHRIST (v. 18)

Christ is called the Son of Man in chapter 1, and the Son of God in our text. The term "the Son of God" denotes Christ's oneness with the Father in nature and essence. God is the Father of Jesus Christ in a sense in which He is not the Father of anyone else. Christ is the only begotten of the Father by an eternal generation. This title was awarded Christ by His Father, and He here appropriates it by Divine right in defiance of all His enemies.

The Speaker to this church is said to have "eyes like unto a flame of fire." This implies His searching and consuming Divine

observations in which the evil in men is seen as it is. Christ has the power of penetration into the very reins of the heart of a man or church. There is no hiding of anything from Him.

It is also said of the Speaker that "his feet are like fine brass." Here are feet which trample down everything unclean and hostile.

THE COMMENDATION (v. 19)

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." What a wonderful eulogy! They had not only worked for Christ, but they were working more for Him than they did in times past!

This church was busy for the Lord. Age had not dampened their zeal nor diminished their efforts. They had "love" to both man and God; they worked out of pure love for Christ. All this activity sprang from faith. They had patient endurance in serving and suffering for Christ. They were acting more and more in accordance with the nature and claims of the Christian profession. Oh, that such could be said of every church in the world today!

THE COMPLAINT (vv. 20-21)

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess,

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to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

Jezebel was a female of great rank and influence in the church at Thyatira, who seduced the members of the church to mix heathen impurities with the worship of the true God. In the language of today she was a liberal, loud-mouthed, broad-minded modernist. She had great charm and attraction by which she won many followers. Jezebel claimed her teaching was given by inspiration of God and deeper than the teaching of the apostles. She called her false doctrine "the deep things of God" whereas Christ called them "the deep things of Satan!"

Jezebel may not have been her real name. It may have been given her as expressive of her character and influence. The Old Testament Jezebel, the wife of King Ahab, exerted great influence in Israel. She introduced her native idols, and Ahab became an idolater himself. The Jezebel of the New Testament had demoralized the church just as the Old Testa-

ment one did the nation of Israel. Just as King Ahab permitted this in Israel the Thyatira Church allowed it to go on without rebuke. This lady preacher had the servants of God conducting themselves as if they belonged to the Devil.

This church, like so many churches today, permitted low moral standards to go unopposed. They said, "Why not be broad-minded and tolerant in the church? Why stir up a fuss over a few thousand liberals and infidels in our seminaries, who deny the deity of Christ and repudiate the inerrancy of the Scriptures? Let us have peace at any price. Let us permit the ladies to be ordained as preachers and deacons." Without doubt this liberal attitude made the church at Thyatira popular with the world, but it cost them the blessings and favors of Christ. Jesus Christ plainly said He is "against" such a church.

"And I gave her space to repent of her fornication; and she repented not." Jezebel had been warned of the evil of her course and told to repent. But she showed no disposition to abandon her course. It may have been that Christ warned her through the godly element of the church, but the church took no disciplinary action when she failed to repent. They went on permitting her to teach in the church, a thing forbidden for a woman to do (1 Tim. 2:11-12). Such an attitude on the part of the church was sinful; it constituted false charity.

THE CONDEMNATION (vv. 22-23)

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." Most take this in a figurative sense. However, I believe it should be taken in the literal sense. This verse proves to me that Jezebel was a literal woman and not a religious sect.

Jezebel had committed adultery with some of the male members of the church. Base-born children had come into the world because of these adulterous relations, called "her children." Sexual promiscuity was quite common in those days in heathen religious rites. If indeed this Jezebel had been a heathen priestess as I think, it is easy to see how she kept a part of her pagan rites while professing Christianity.

Christ is soon to turn the harlot's bed into a sick bed. The place which had been the scene of her sin is to be the place of her punishment. The bed of pleasure is about to become the bed of pain. Physical adultery results in disease in the body. Such diseased bodies could only be avoided by sorrow for the past and abandonment of the evil course of life.

Jesus Christ was determined to kill her base-born children like He did the first child born to David and Bathsheba: "And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works." The Lord would visit the iniquity of the fathers upon the

(Continued on page 5, column 3)

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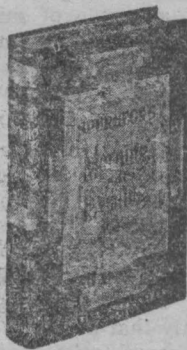
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THE BAPTIST EXAMINER

DECEMBER 1, 1979

PAGE FOUR

KNIGHTS OF COLUMBUS OATH INVITES SIN

I, _____, Now in the presence of almighty God, the blessed virgin Mary, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the saints, host of Heaven, and to be found by St. Ingatius Loyola, in the pontification of Paul the III, and God, and the rod of Jesus Christ, declare and swear that his Holiness, the Pope, is Christ voice regent and is the true and only head of the Catholic, or Universal Church throughout the earth, and by virtue of the keys of binding and loosing given His Holiness by my Savior, Jesus Christ, he hath power to de-

work, writing, or circumstance whatever, but to execute all that should be proposed, given in change or discovered into me by you, my Ghostly Father, or any of this sacred order.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (preinde or cadaver), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

That I will go further and promise and declare that I will, when

play a Protestant if in my power to deal with or employ a Catholic. That I will place Catholic girls in Protestant families that a weekly report may be made of the inner movements of the heretics.

That I will provide myself with arms and ammunition and I may be in readiness when the word is passed or I am commanded to defend the Church either as an individual or with the militia of the Pope.

All of which I, _____, do swear by the blessed Trinity and blessed sacrament which I am now to receive to perform and on part to keep this my oath.

In testimony hereof, I take this most holy and blessed sacrament of Eucharists and witness the same further with my name written with point of this dagger in my own blood and seal in the face of the holy sacrament.

Taken from Congressional Record M62D Congress 3rd session No. 59, Page No. 3216, Feb. 15, 1913.



pose heretical kings, princes, States, Commonwealths, and Governments, and that they may be safely destroyed. Therefore to the utmost of my power I will defend this doctrine and His Holiness's right and custom against all usurpers of the heretical or Protestant authority what ever, especially the Lutheran Church of Germany, Holland, Sweden, Norway and the now pretended authority and Churches of England and Scotland, and the branches of same now established in Ireland and on the Continent of America and elsewhere, and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

I do now denounce and disown any allegiance as due to any heretical king, prince, or State, names

opportunity presents, make and wage relentless war, secretly and openly against all heretics, protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth and that I will spare neither age, sex, or condition, and that will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics, rip up the stomachs and wombs of their women, and crush their infants heads against the walls in order to annihilate their execrable race, that where the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the stell of the poinard, or the leaden bullet, regardless of the honor, condition in life, either public or private, as I at any time may be directed so to



Protestant or Liberals, or obedience to any of their laws, magistrates, or officers.

I do further declare that the doctrine of the Churches of England and Scotland, of the Calvinists, Huguenots, and others of the name of Protestants or Masons to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will help, assist, and advise all or any of His Holiness's agents, in any place where I should be, other Kingdom or territory I shall come to, and do my utmost to extirpate the heretical protestant or masonic doctrines and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest to keep secret and private all her agent's counsels from time to time as they instruct me, and not divulge, directly or indirectly by

do by agent of the Pope or superior of the Brotherhood of the Holy Father of the Society of Jesus.

In confirmation of which I hereby dedicate my life, soul, and all corporal powers, and with the dagger which I now received I will subscribe my name written in my blood in testimony thereof; and should I prove false or weaken in my determination may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burn there in with all the punishment that can be inflicted upon me on earth and my soul will be tortured by demons in eternal Hell forever.

That I will in voting always vote for a Knight of Columbus in preference to a Protestant, especially a Mason, and that I will leave my party so to do, that if two Catholics are on the ticket I will satisfy myself which is the better supporter of the Mother Church and vote accordingly.

That I will not deal with or em-

Church At Thyatira

(Continued from page four)

children (Ex. 20:5; Rom. 5:19). This judgment was designed to convince all the churches that Christ knew the inner parts of men and all their unclean deeds.

Our modern churches are in the main like the church at Thyatira. Open sexual sins are committed by church members without any protest from the church. It is not uncommon to hear of a deacon who left town with the preacher's

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wife, or a preacher who left town with the deacon's wife. Marriage and divorce is the order of the day among professed Christians who boldly claim it is a mere exercise of "God-given rights." Young girls in the church leave home to spend a weekend with their boy friends, and vice versa. Shotgun weddings are held in churches and even church folks see no wrong in such things.

THE CONSIDERATION (v. 24)

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." Christ shows His compassion in these words toward the consecrated few members in this compromising church.

Some had not embraced the doctrinal errors which were so deep that they almost exhausted the talent of Satan himself. The godly people suffered greatly because they had failed to purify the church of such members. They would share some of the punishment sent by Christ upon these corrupt members since they had not excluded them. But the loving Saviour would add no weightier burden on this remnant of faithful believers than what would arise from His purpose to inflict judgment on the guilty church members.

THE COUNSEL (v. 25)

Wise counsel is given to the faithful members in this lax church: "But that which ye have already hold fast till I come." Christ is saying to the faithful few: "Your Bible, your Christ, your gospel is sufficient. Let no man

THE BAPTIST EXAMINER

DECEMBER 1, 1979

PAGE FIVE

or woman deprive you of your simple faith. You know not the time of my second coming. Keep the faith until I return."

The proper attitude of any church is to hold fast the faith in view of Christ's imminent return. The second coming of Christ is the ultimate objective point of Christian anticipation. "It is a very just observation that the Scriptures never exhort us to prepare for death but always for the coming of the Lord" (LECTURES ON THE APOCALYPSE by William Jones p. 86, 1830 edition). Christ spoke plainly to this church about His return. He would have spoken plainly if He had said, "Hold fast till the Antichrist comes." Christ's words in Revelation 2:25 are clearly pre-trib, not post-trib.

THE COMFORT (vv. 26-29)

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Christ is destined to receive the right to rule the earth from the Father. These words from Christ look back to Psalm 2:7-9: "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." In Revelation 2:26-27 Christ says the overcomer will share in that same rule which is given to Him by the Father.

Speaking to His church Christ said: "And I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke 22:29). Here is seen the saints' share in the reign of Christ on earth. Those who hold fast to the faith until Christ comes shall share in the kingdom promised to them before the foundation of the world. The Bible teaches that when Christ receives the authority to rule the nations with a rod of iron, and enters into that rule over the nations, the overcomer will also rule with Him over those same nations (1 Tim. 2:12). In Revelation 19:15 we see Christ coming from Heaven with "a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." In Revelation 20:4 it is written: "And I saw thrones, and they sat upon them, and judgment was given unto them . . . and they reigned with Christ a thousand years."

Second, Christ promised the overcomer "the morning star." There can be no doubt as to the meaning of this, for Christ said in Revelation 22:16: "I am . . . the bright and morning star." Christ is called "The star out of Jacob" (Num. 24:17). Thus the meaning is that Christ will give the believer a personal interest in Himself. The morning star signals the dawn, it heralds the promise of full day. When Christ comes for the overcomer He will turn all his darkness into day. The hope of the coming of Christ is the forerunner and pledge of the overcomer's perfect day.

The morning star comes before

sunrise. Even so Christ will first come as the Morning Star to take His churches out at the rapture before the tribulation. When He returns to earth some seven years later He will come as "the Sun of righteousness" (Mal. 4:2) to Israel at the beginning of the glad Millennial Day. "He that hath an ear, let him hear what the Spirit saith to the churches."

Singing

(Continued from page one)

Israel sang together the song of deliverance from Egyptian bondage (Ex. 15:1-9). And later still, David penned his Psalms for the use of Israel. Even among the nations of heathendom, hymns of devotion formed a part of their stated worship. A learned writer (South) has well observed, "Though religions the most different have obtained in various nations and ages, yet in this they all agree, that they should be solemnized in hymns and songs." "The whole service of music," says Mr. Gill, "was employed by the ancient Greeks in the worship of their gods;" while by the same writer we are told that "one part of the religious worship of the Egyptians consisted of hymns to their deities."

Nor was it at all different with the Christians of the post-Apostolic age. Indeed with them the hymn of thanksgiving seems to have been not only a part, but a most important part, of their Lord's Day worship. In a letter to the Emperor Trajan, written about the beginning of the Second Century, Pliny tells the Emperor that the only charge against the Christians was that, "they met on a stated day before it was light, and sung a song among themselves to Christ, as to God" (Eph. 1:10). The same thing is abundantly witnessed, in the following century, by Tertullian and Origen, two early Christian writers, who among the institutions of religion then observed, enumerate reading, singing, preaching and prayer. Thus, in its ordinance of praise, the church of the New Testament was not only perpetuating a custom perhaps as old as humanity, but furnishing a precedent and example which should last to the end of time.

But respecting singing as practiced in the church of the New Testament, there are one or two enquiries to which we must now attend. In the first place, it is sometimes asked—and not unfairly—what they sang in that church: did they sing the Psalms of David? and, if so, were they confined to these? On this subject we do not wish to dogmatise; yet we have our view on the matter. Let the following things be prayerfully considered:—

1. Writing to the Ephesians, 5: 19, and again to the Colossians, 3:16, Paul enjoins the use of "psalms, and hymns, and spiritual songs." Now, if by "psalms" here we can understand the Psalms of David, as we think we can, it seems only reasonable that by "hymns and spiritual songs" we should understand compositions, not only not the same, but in some respects at least of a different character.

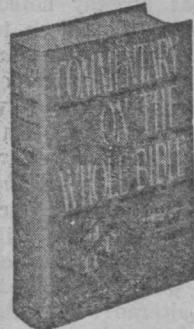
(Continued on page 6, column 2)

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"Charity" — More . . .

(Continued from page one)
should perish, that brought us to repentance (II Peter 3:9). Love is also "kind" (vs. 4). In Luke 6:35, God Himself is said to be "kind unto the unthankful and to the evil." How kind and gracious has God been to us as unthankful and miserable servants. We are enjoined in this same verse to "love our enemies and do good" and to "be merciful as your Father also is merciful." How much more should we be kind and do good to our brothers and sisters in Christ, members of the same family!

Love is also negative. There are some things that love doesn't do. Paul says, "Charity envieth not." "Envy is the rottenness of the bones" (Prov. 14:30). It is the spirit of discontentment with what our sovereign King has given us. Envy has many friends, such as jealousy and covetousness, and is bred deep down in the very marrow of our bones. Love and envy are not compatible companions for a Christian, for they are exact opposites. "Charity vaunteth not itself, is not puffed up" (Vs. 4). The puffed up person is one that is literally inflated with pride and likes to toot his own horn. "Knowledge puffeth up, but charity edifieth" (I Cor. 8:1). How many times have we hurt our brother by displaying our Adamic ego? We need to follow the Scriptures' advice, "He that glorieth let him glory in the Lord." Amen!

"Love seeketh not her own" (vs. 5). Real love toward others will always seek their well-being. Selfishness is to be pitied among the saints, for what have we to be selfish over? Have we not all things through Christ? Aren't we joint-heirs of the kingdom of glory, and have the guardian angels to protect us? What right do we have to seek our own good and neglect our brother? The welfare (spiritual and temporal) of others is an obligation to those of us who have been shown the poverty of our own soul and have been made abundantly rich through Jesus Christ, who loved us and gave Himself for us.

As Jesus was to eat His last meal with His disciples, He washed their feet as a servant, reminding them that we ought to "wash one another's feet" at the laver of humility. Jesus said that He gave us "an example, that ye should do as I have done to you" (John 13:15). What was it Christ did for us? Did He not come into this world to minister unto us? How then, brethren, can we neglect to seek the good of others, whom Jesus also came into this world to minister to, and give His life a ransom for. We should remember the words of our master, "the servant is not greater than his Lord" (John 13:16). We would perhaps be more willing to sacrifice for others if we would keep in mind how much the Lord Jesus Christ gave for us.

Oh, that our minds would center on Jesus and all of our labor would be so menial in comparison to His! "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in loveliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Jesus Christ" (Phil. 2:2-5).

Charity is "not easily provoked" (I Cor. 13:5). In other words, when we have love for someone we are not quickly brought to a point of anger. Our tempers are potent weapons and must be kept in check by our new man and the Holy Spirit. We should instead be always ready to render "good for evil" and to forgive those that trespass against us, as "God for Christ's sake hath forgiven us" (Eph. 4:32). "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not

evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matt. 5:38-40).

Next, love "thinketh no evil" (vs. 5). Real love in the heart will perish any evil thought in the mind. So many times we are inclined to harbor unkind thoughts of people and this affects the way that we treat or talk about that person (James 4:11). These evil opinions when allowed to continue unchecked usually lead to gossip. Ill-feelings will sooner or later blossom into ill-treatment. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

"Rejoiceth not in iniquity, but rejoiceth in the truth" (I Cor. 13:6). A real New Testament church is bound together by the truth, and we should rejoice together in the truth!

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15-16). Speaking the truth isn't enough, for we must speak the truth in LOVE!

"Love worketh no ill toward his" (Continued on page 8, column 3)

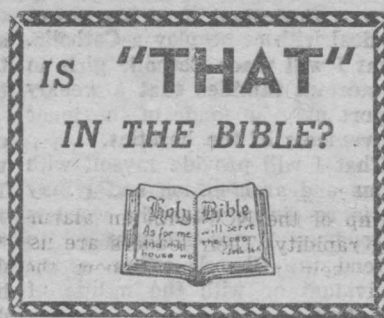
Singing

(Continued from page 5)
ferent character. We do not know of any Scripture in which the Book of Psalms is thus variously designated. It would be strange indeed if Psalms alone were meant, that the Apostle should say "psalms, and hymns, and spiritual songs." The language surely indicates every variety of pious composition. We do not see why—nor do we think any good reason can be given why any composition, whether inspired or uninspired, ancient or modern, fairly entitled to be called a hymn or spiritual song, should not come within the intention of the Apostle's words.

2. It was a hymn they sang when the Supper of our Lord was first celebrated. We are told, indeed, the hymn in this case was a Psalm of David. To this we demur. (1) We do not know of a Psalm of David exactly suitable in this case. (2) There is not, that we can remember, an instance in the New Testament of a Psalm of David being called a hymn. If the hymn here were a psalm, it ought to have been written psalm, not hymn.

3. Hymns, or songs of praise, in all ages of the world, were composed to suit the occasion. Thus we have the Song of Moses and Israel in celebration of their deliverance at the Red Sea (Ex. 15:1-9). Thus, again, we have the lamentations of the "singing men" and "singing women" on the death of King Josiah (II Chron. 35:25). And thus, further, we have the triumphant strains of "Deborah and Barak" on the overthrow of Sisera (Jud. 5:1-31). Exactly of this nature, also, were the hymns sung by the Christians of the early centuries; for, as already noted, they were sung to "Christ as to God." Shall we suppose, then, that to all this, in its ordinance of praise, the church of the New Testament was an exception? Were the songs of ancient believers made to suit their times and circumstances—nay, often to celebrate particular events,—and will it be believed that the Psalter of Apostolic times was stereotyped, and never to be altered? We quite believe the members of the church of the New Testament used the Psalms of David; but we have no idea they were confined to these. To us it amounts to a moral certainty, that, like the saints of every age, they possessed the right of suiting their praise to their actual condition.

Another, and not less pressing,



Question: WHO STOLE SHOVELS AND SPOONS FROM THE HEBREWS?

Answer:—The Chaldeans, Second Kings 25:13-14.—"And the pillars of brass . . . did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, . . . took they away."

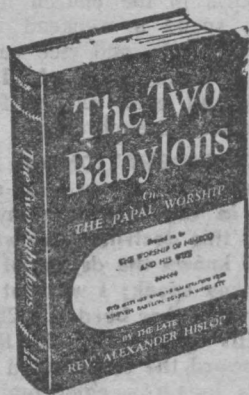
inquiry regarding the singing of the church of the New Testament, is this:—By whom was it engaged in or carried on? by the body at large, or by a selection of its members? On this point, happily, there need be no doubt or indecision. The same Scriptures that speak of the institution itself, tell us who were to carry it into practice. In Matthew 26:30, we read: "And when they" i.e., those who had just partaken of the sacred Supper—the assembled disciples—"had sung an hymn," etc. Again, it is not a choir the apostle addresses, but the entire people, when he says (Col. 3:16): "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs." There can be no doubt there were those in the church of the New Testament, who took the lead in the service of song, as there were those who did so in every other part of the worship; but it is equally, if not still more clear, that the singing was not choral, but congregational. We trust our churches will note this, and not forget to embody their theory in their practice.

We cannot close this chapter without a word or two as to the superior excellence and wondrous

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The Lord's Church

(Continued from Page Three)

Protestant who decides that the fried chicken and the broiled steaks at the Baptist church taste better than they do at his church, or that the Baptist softball team offers his child a better opportunity to achieve popularity, can join up with the Baptists, sometimes without even being baptized, and very soon find himself teaching a Baptist Sunday School Class. The spiritual pulse in these churches is so weak it would take a real expert to find it. No wonder our Lord says, "I will spue thee out of my mouth."

If you notice carefully here you will see another reason for our Lord's spuing these churches out of His mouth. One reason is that they are lukewarm, neither cold nor hot. But in His next statement He says, "Because thou sayest, I am rich, and increased with goods, and have need of nothing." It is really amazing to see the enormous wealth that some Baptist churches have amassed. If the pastors of these rich churches want to build a reputation for themselves they must keep the money flowing freely, and the church plant growing rapidly, for some of these churches a city block is just too small. They find themselves having to decide whether to tunnel under the adjoining street, or to build over it. I heard a Baptist pastor say to his people, "The Lord has blessed us so much that we can buy anything we need, or anything we want." That sounded so much like Revelation 3:17 that I could not help but finish the quotation for him as I said to myself, "And knowest not that thou art wretched, and miserable, and poor, and blind and naked." A deacon of this same church was heard to remark, "I have never seen this church so cold spiritually, nor so hot financially." It is not for me to say whether your church is a Laodicean church or not. That is your responsibility. If it is lukewarm, neither cold nor hot, that is one symptom that it just may be one of them. Then, if your church is a part of a group of Baptist churches that has millions and millions of dollars invested in stocks and bonds, that would just about label your church as a Laodicean church.

However, our Lord says to this church, and to the churches of today that she represents, "Anoint thine eyes with eyesalve, that thou mayest see." What other eyesalve can there be, spiritually speaking, but the precious Word of God? What else can make us see the error and heretical things that are to be found in this church at Laodicea? But the Word must be applied. He says, "Anoint thine eyes with eyesalve." That simply means for us to prayerfully study the Word in the light of the Holy Spirit. To do this will always cause us to see what is wrong in our church. It has been known to cause a person to toss, roll and tumble at night when he should be sleeping. It may even cause us to say, "Lord, you lead us to where you want us to be."

We will see many things as a result of sincere, prayerful, open-minded Bible study. And one of the things we might be able to see is that our dear Lord has been crowded out of His own churches by the experts at headquarters. That is why serious Bible study is frowned upon in many Baptist churches in our day. I heard a Baptist preacher say while teaching a

(Continued on page 8, columns 4, 5)

power of the ordinance of praise. David says, "I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or a bullock that hath horns and hoofs" (Ps. 69:30-31). Superior, then, to mere Mosaic institutions was the institution of praise. Though embodied among the ceremonies of a past dispensation, it was no mere ceremony, but in the highest degree spiritual.

Besides, how marked its work and influence! In a passage already quoted (Col. 3:16) Paul says, "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs." We have been accustomed to regard singing as merely an agreeable or pleasing exercise. In the church of the New Testament it was much more. By their ordinance of praise that church taught and admonished one another. And is it not still in the highest degree instructive and stimulating?

Austin says, "How much have I wept at Thy hymns and songs, being exceedingly moved at the voices of Thy Church sweetly sounding! These voices penetrated into my ears: Thy truth melted into my heart and from thence pious affections were raised, and the tears ran, and it was well with me" (CONFESSIONS i. 9, c. 6). Similarly, Bishop Burnet speaks with reference to the work and power of sacred song. Indeed, to this he attributes, in no small degree, the rapid progress of the Reformation from Popery, remarking that it was of signal service in furthering the work. But need we speak of the past? Have we not ourselves been witnesses of the power of music in quickening to a higher life? What have not "Songs and Solos" done for the cause of Christ? Not more necessary, we do believe, was Moody to Sankey, than was Sankey to Moody.

And who can tell what may yet be accomplished by the ordinance of praise? We have not the slightest doubt great things are yet to be accomplished by it. We would, however, that the people of God more generally sought to excel in its use. Cultivated as it might, and as it ought to be, the music of the sanctuary could not fail greatly to further the cause of truth. Will our churches remember this, and cease to depend so much on mere preaching? That is a work only a few can accomplish; this is one thousands may perform. We do not say every one can be a Sankey; but how few are they who cannot contribute, in some measure, to swell the song of the "great congregation?" Brethren! "let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

(THE CHURCH OF THE NEW TESTAMENT: WHAT IT WAS, AND HOW IT WORSHIPPED, pp. 151-155, 1890 edition).

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

WASHINGTON (EP)—In a pair of developments in the controversy surrounding Herbert W. Armstrong's Worldwide Church of God, the U.S. Supreme Court has denied a request from the church's top legal official to avoid questioning by state authorities, while a Baptist agency here entered the case by asking the California Supreme Court to protect Mr. Armstrong himself from similar interrogation.

The Baptist Joint Committee on Public Affairs, in a letter from director or research John W. Baker to the California court on Oct. 15, protested the efforts of state attorney general George Deukmejian to force Mr. Armstrong to submit to a desposition on grounds that "both the principle of religious liberty and the constitutional doctrine of the separation of church and state are jeopardized" by such an order.

Under Mr. Deukmejian's order, the state of California last January placed the Worldwide Church in receivership. The action was taken after several former members of the Worldwide Church accused Armstrong and Stanley R. Rader, the church's attorney, of using funds for extensive travels and lavish entertainment rather than on church-related projects.

The Baptist agency also served notice on the California high court that if Armstrong is given a hearing challenging his interrogation, it intends to enter the case on Armstrong's behalf as a friend of the court. The U.S. Supreme Court meanwhile denied a similar request challenging the state's efforts to question Mr. Radar, the Worldwide Church attorney and Armstrong's right-hand assistant.

JERUSALEM (EP)—The \$1 million Orson Hyde Memorial Garden developed by the Church of Jesus Christ of Latter-day Saints (Mormon) was dedicated here on the slopes of the Mount of Olives overlooking the Temple Mount and Kidron Valley.

Attending the dedication were some 2,000 Mormons, mainly from the United States, led by Spencer W. Kimball, president and prophet of the 4-million-member denomination. Also present was Ezra Taft Benson, president of the Mormon Council of Twelve Apostles, who met earlier this year here with Prime Minister Begin. There are some 200 Mormons in Israel including congregations in Jerusalem and Galilee.

Most Bible-believing Southern Baptists do not know that their denomination supports the National Council of Churches U.S.A. While the SBC does not belong to either the NCC or WCC, many Southern Baptist churches have joined the local councils of churches affiliated with the NCC. There is an increasing number of Southern Baptist pastors who have been defenders of the ecumenical movement and have attended sessions of the NCC and WCC as "fraternal delegates."

The March 4, 1955, issue of the BAPTIST BIBLE TRIBUNE gave this report: "Though the Southern Baptists in the United States have refused to affiliate with the NCC, in Japan they are an integral part of the NCC. . . . On page 345 of the Japan Christian year book Southern Baptists are listed as members of the NCC. . . ."

The Sunday School Board of the SBC periodically sends a committee from its body to represent the board in the meeting of the Division of Christian Education of the NCC. The Sunday School Board is linked with the NCC. In a letter to Hoyett Lemmon, pastor of the First Southern Baptist Church, Arkansas City, Kansas, dated May 21, 1957, Dr. James L. Sullivan, then Executive Secretary of the Sunday School Board,

wrote:

"Dr. Porter dropped me a note stating that it was your desire to know how much we paid the International Council of Religious Education for the copyright privilege of using the Uniform Lesson Series in our Sunday School publications.

"During 1957, the cost for the privilege was \$10,000. The Series is, of course, copyrighted jointly by the National Council of Churches and the International Council of Religious Education and everyone using it must pay one of them for the privilege of doing so."

Bro. Gordon Thomas in his book FALSE PROPHETS AND THE SOUTHERN BAPTIST COOPERATIVE PROGRAM says: "At least five of the seminaries of the SBC are inter-linked with the NCC through their affiliation with the American Association of Theological Schools (p. 11)."

This year at Southern Baptist Theological Seminary, Louisville, Ky., "a World Council of Churches consultation" was held. The subject discussed was the mode of baptism during this four-day meeting. The 33 theologians from Europe, Africa, Latin America and the U.S. issued a document outlining their common understanding of the rite of baptism. Roman Catholic, Orthodox and Anglican and Presbyterian theologians represented said the document was a step forward in ecumenical relations because it contained a statement accepting the validity of infant baptism and a rejection of allowing the baptismal rite to be repeated.

There were ten TV films produced in 1971 by ABC. These were very subversive films. Bro. E. P. Thornton of Myrtle Beach, S.C., wrote the president of the SBC about these. He received a letter from the office of the president stating: "I am not acquainted with the program you mentioned. I do know that we are not involved in sponsorship of any program with the National Council of Churches." This letter is signed by Carl E. Bates and bears the date March 18, 1971.

Bro. Thornton wrote to the Radio and Television Commission of the SBC about these programs aired on March 21 to March 28 on ABC. He received this reply: "Please be advised that the programs which you saw on the DIRECTIONS series on ABC-TV, were produced in cooperation with the National Council of Churches, the Jewish Theological Seminary, the National Catholic Office, and by us, the Radio and Television Commission of the Southern Baptist Convention." This letter is signed by Jerome B. Pillow and bears the date April 14, 1971.

Bro. Thornton has another letter dated February 9-11, 1972, Fort Worth, Texas. It is signed by Paul M. Stevens, a man who has caused no small confusion recently in SBC ranks. The letter reads: "In June, 1971, a resolution was presented to the Southern Baptist Convention, in session, asking about any relationship between the Southern Baptist Convention's Radio and Television Commission and the National Council of Churches. We hereby inform you officially, there has never been any relationship, organically or otherwise, between the Southern Baptist Convention's Radio and Television Commission and the National Council of Churches."

I ask the reader to consider the conflict between the letter by Stevens and the letter by Pillow. Read both of them and ask yourself the question: Are Southern Baptists being told the truth by their leaders?

Presently, the Christian Life Commission of the SBC is sending out invitations to join a new propaganda chain, which includes a proposed membership in

ACTION, an ecumenical group numbering 19 sponsors, 12 of which are members of the NCC, including the NCC itself.

It is time that Bible-believing Southern Baptists wake up! Their leaders are taking them into the camp of the NCC with an alarming rapidity. Their leaders are using their money to support the NCC.

OAKLAND, Calif. (EP)—Eldridge Cleaver, the former Marxist and Black Panther member who became a born-again Christian, is now speaking out in support of Sun Myung Moon's Unification Church.

He told Project Volunteer, a Moonie group here, that he would "rather be with the littlest Moonie than with Billy Graham, not because Billy Graham is bad or the Moonies are so good, but because they do what they say." The United States is "the freest and most democratic country in the world" despite its flaws, Mr. Cleaver told some 1500 Unification Church members at the meeting. He said he heard about the outspokenly anti-Communist Moonies, and decided to check them out.

Mr. Cleaver is awaiting trial on attempted murder charges in connection with a 1968 shootout with police. He fled the U.S. but became disillusioned with the "socialist paradises" he visited, including Cuba and North Korea. He had a spiritual experience in France, returned soon afterwards in 1975, and declared himself a "born-again Christian."

MADRID (EP)—The new democratic state of Spain opens new possibilities for the "protestant" minority in the use of mass-media. In order to take advantage of such opportunities, a new organization has just been formed in Madrid: MECOVAN (Evangelical Means of Communication) with offices here.

MECOVAN is directed by Juan Gili, a well known Spanish leader who is also president of "Evangelism in Action." The objectives are to cover the country with radio programs on commercial networks, production of cassettes, video cassette, audio-visual presentations; telephone ministries; television programs, films and everything related with visual images and sound. At present there are programs on 14 stations.

The High Price Of Sin

(Continued from page one) sidetrack you from the truth. Was this not what he did in Genesis 3:4-6, "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." My friend, can't you see how Satan got Eve to look at the beautiful fruit, and at the same time he hid one little word at the right place to blind her from the truth. God had said, "Thou shalt surely die." But notice that Satan added one little word in verse four, "Ye shall NOT surely die." Satan has all of his tricks well covered, but he doesn't want to take any chances so he lays a snare, and then blinds the eyes from the truth.

Was this not the trick that Satan used on Achan? Joshua 7:21, "When I saw the spoils a goodly Babylonish garment, and two hundred red shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." There are none so blind as those

who do not want to see. This was the case in John chapter 9, with the Pharisees, verse 41 Jesus said unto them, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." Again, was not this the problem with the Laodicean church? (Rev. 3:17-18). Christ told them to anoint their eyes with eye salve, that they might see. Now I think we can see from this first point that sin will blind a man from the truth.

SECONDLY THE BLINDING

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Satan is always thrilled when he can get one of the children of God bound. We have already seen that Satan knows how to use the Scriptures. He knows that the saints are strong, so he sets out to bind them, then he can spoil their goods. This was what Christ was talking about in Matthew 12:29, "Or else how can he enter into a strong man's house." Satan may not bind you like the Philistine people did to Samson, but if you are not careful he will bind you some other way.

Satan likes to bind preachers, often times he will whisper in the preacher's ear, and say you had better be careful how you speak out against sin, you are going to lose that good tither that you have, if you keep on preaching on his sins. My friends, I have lost a good many tithers in the past, and I probably will lose many more in the future, but is that a good reason not to preach on sin? Satan will try to make us think so, and sad to say, I think he has converted some to this position. We have reached the spot today even in our Baptist churches to where if one will be faithful, and give his tithes he can live like Hell, and nothing will be said about it. How different it was in Paul's day! Listen, to what Paul had to say about this in I Timothy 5:20-21, "Them that sin, rebuke before all, that others also may fear. I charge thee before the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." Let me say again that I have lost a good many by refusing to show partiality. I care not how much money one may throw into the plate, if he is living in sin, I as a preacher of the gospel must point out his sins, or I'm just as guilty of them as he is. Beloved, let us be wise to old Satan's tricks, don't ever show partiality, it will always cause trouble sooner or later.

THIRDLY THE GRINDING

They put out his eyes, and bound him, and he did grind in the prison house. Christians are in a warfare, and if we are not careful Satan will keep us grinding for him, so we won't have any time to serve the Lord. The Bible doesn't tell us how long Samson had to grind, but it must have been quite a while. Just think, my friend, if it had not been for the grace of God, you and I would still be grinding for old Satan. I'm not going to grind for old Satan, when I can grind for the

Missionary To New Guinea Eld. Fred T. Halliman



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Lord. And I can do this because of what he has done for me. Notice Romans 6:11-14, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." Sin is not to have power over the child of God, and it will not when we obey the voice of our Lord, and Saviour Jesus Christ.

But never forget that old Satan is out to trick all he can get to follow him, and he will blind you to the high price of sin, he will bind you, and cause you to grind for him, and if you are not careful he will cause you to lose your physical life like he did to Samson. Satan doesn't care to take second place, when he knows that he cannot touch your soul. According to Hebrews 11:32 Samson was a saved man, yet he did lose his physical life. I personally believe if Satan could have his way he would kill every true child of God. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. In closing, let me say this, my friend, if you are playing around with sin, don't forget to count the cost, sin always pays off in high volume.

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

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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
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Financial Difficulties

(Continued from page three)

couple of days we would have been attacked). It will soon be 8 years that I have spent most of that time here in Papua, New Guinea separated from my family.

Not one of those things has bothered me, nor a combination of them, all to the point where I was ready to quit and turn back. I have counted it a joy to be counted worthy of my Lord to suffer a little for the sake of carrying the gospel to God's elect, and especially, for the opportunity of being able to clear the debt that I owe as a Baptist that, "as much as in me is, to preach the gospel to every creature." The one thing that does concern me no little though is the fact of the apathy of Baptists back in America, especially in relation to the commission our Lord gave His church and the indifference they show in their indebtedness to a lost world.

Most Baptists have become so rich in this world's goods and are spending so much on expensive church buildings and a host of other things, that they have completely lost sight of the needs of a sound mission work. I seriously doubt if one half of one percent of the folk who read this have ever given, sacrificially, either of their time or money to the Lord's work. Many Baptists are like the man I heard make a statement on tele-

vision during the gasoline crisis in California, while I was at home this year. He was a tradesman and said that he made \$16.00 an hour but that he could not afford to pay the high prices they were having to pay for gasoline. I have no way of knowing, but if like the average American his house would be well stocked with booze and various other things, to satisfy the appetites of the body, it is no wonder that he could not afford some extra money for gasoline. The members of the average Baptist Church back in America have failed to curb their appetites for all sorts of gadgets until they have lost sight of the Lord's command to His Church to take the gospel to a lost world. Many have actually gotten themselves so involved that they have become slaves to the gadget world and could not give to missions even if they were to see the need.

Now back to the question and answer about what I am going to do about the situation that I am faced with. I'll tell you like an old Baptist warrior of not many years back would say, "I have the truth and am willing to proclaim it. I have no desire to turn back now." Do you want to see a sound work go on and continue to expand, or should it expand no further or stop completely? I am willing to do more than my part but I must have a lot of help.

Now to be more specific about what I must do before too long. If

we have not begun to operate out of the red by the first of January, this means to clear our indebtedness by then, I will be forced to curb all operations until this has been cleared, and then cut back any future operations to comply with the monthly offerings. I believe if any human factor could contribute to an early death for myself this would be it.

SOME ENCOURAGEMENTS

While we have much to be concerned about, there have been some real encouragements in the past 6 weeks. I would like to quote one paragraph from a pastor of a church in northern Texas, quote: "The Church voted last Wednesday night, September 5, to support you and your work with at least \$50.00 per month. The folks also pledged their prayers for the work and workers in Papua, New Guinea. The Church was exceptionally happy about supporting the work. They have followed the work through your articles in *The Baptist Examiner*, which they always enjoy. So when there is a need, please don't hesitate to print it," unquote. Beloved, when I received the report of offerings from my own church for the month of September I noted that this church had sent \$100.00 for the month. This was really an encouragement to me.

Another letter came from a faithful family in Missouri that have supported the work for years. The writer says that they are going to do all they can to help relieve this burden and see the work continue on, that they understand about inflation of mission money and that in this God is working out His perfect plan; that it is a blessed privilege, and not a disagreeable duty, to be able to support a work like this. He thanks God for needs such as we have here in New Guinea and other places and, that without these special needs, life would be uneventful and not worth living and that they will pray that there will always be a need, knowing that our sovereign God will always supply in His time.

Beloved, the above causes me to thank God anew and take great courage. May I ask you to continue to pray for us.

Just a word now about my baggage that was lost on the way over here. Just over a month after I had arrived here I finally took possession of the lost bag. As many of my clothes were in the bag that I badly needed, needless to say, that I was happy to receive it. May the Lord bless each of you.



"Charity" — More ...

(Continued from page six)

neighbor: therefore love is the fulfilling of the law" (Rom. 13:10). In other words, he that loves his neighbor would not kill him or commit adultery with his wife. Neither would he steal from him nor covet his wealth and possessions. Nor would he bear a false witness against him (Rom. 13:9). Instead he would always be interested in helping him and presenting real Christian concern and love.

Our love to the brethren is a very special love. It is based upon a mutual communion with one Holy Spirit, one Saviour and the same Father in Heaven. "Who-soever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (I John 5:1).

The beloved apostle John says we abide in death if we don't love our brethren in Christ (I John 3:14). Just as our Lord Jesus Christ laid down His very life for us, so ought we to do likewise if need be. (I John 3:16). The family of God is a holy fraternity; one that is built around our love of Christ. We need to manifest that love daily towards each other. We need to pray—Oh Spirit of Grace, grant unto us a new fervent, un-

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The Lord's Church

(Continued from Page Six)

Sunday School training course that is the only qualification you need to teach a Sunday School class is for you to be willing to teach. If you look around a little today you just may find that all the qualification that most Sunday School teachers have is that they are willing to teach. But still our Lord says, "Anoint thine eyes with eyesalve, that thou mayest see." He wants His teachers to know something about His Word whether the Baptist leaders do or not.

Our Lord goes on to say that He chastens those whom He loves. This certainly indicates that these churches are, or were some of His own churches. But one of the saddest pictures you and I will ever see in this old world is that of our Lord being left out of His own churches. Here in this letter to the church at Laodicea, we see Him knocking at the door. And please remember, He is talking to this church, and the churches which are represented by this church in our day. For a preacher to take this Scripture out of its context and tell lost sinners that God is knocking at their heart's door is just about as Scriptural as Santa Claus. When the Lord got ready for Lydia's heart to be opened in Acts 16:14, He just leisurely opened it. That's who opened yours if it has ever been opened. Lydia's heart, just like yours and mine, was an enemy to God. It was more deceitful than anything else in the world, and on top of that it was desperately wicked. No one but God Himself can open a heart like that. These churches had no desire nor any intention of leaving the Lord of Glory out of their activities, and most of those who make up these churches would flatly deny that they have done so. They are having so much fun they have not so much as missed Him.

In Ephesians 1:22 we are told that our Lord is head over all things to the church. That means that He should have the say-so in the little things as well as in the big things. Since He is head over all things to the church, we should consult Him about all the church activities. He guides by means of the Holy Spirit guiding us in our Bible study. In I Corinthians 11:22 our Lord asks the church at Corinth, and likewise all of His churches, if they did not have houses of their own in which to eat and drink. But still, one of the most popular activities of many Baptist churches today is eating and drinking. A Baptist church today with just one kitchen is a back number, and a Baptist church that does not have even one kitchen is a bunch of fanatics in the eyes of the religious world.

(Continued next week)

feigned love of the brethren that is as strong as life itself; help our frail flesh to submit ourselves one to another in the fear of God, with the meekness of Christ, that thy kingdom might be strengthened and thy glory be increased.

"My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18). Our love must go farther than just in word and tongue, but must be shown by our works. Just as our faith must be proven by our works, also (James 2:18). Our charity must also go beyond them that love us, for we are commanded to love our enemies and those that persecute us. (Matt. 5:44).

We are known to the world by our love for each other. Our religion however correct is nothing but hypocrisy and Phariseism if there is no genuine Christian love in the heart. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one

another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). Dare we bring reproach on the name of our Saviour or despise His command? Let us show this God-hating, Christ rejecting world what real love is, for Jesus' sake! Sinners should be able to spot us simply by our kindness and meekness to all men. How far do we fall short!

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (I John 4:7-11).

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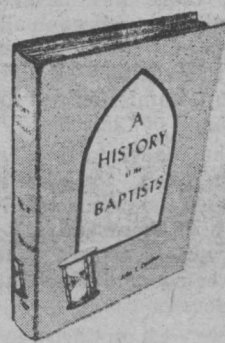
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