

MISSIONARY

PREMILLENNIAL

Science leads us straight to a belief in God.

BIBLICAL

BAPTISTIC

THE LORD'S CHURCH

BY E. G. COOK — Birmingham, Alabama

CHAPTER XVI

In II Thessalonians 2:3 we read, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." In verse 2 we see that somebody was trying to deceive the Thessalonian saints and cause them to think that Christ had already come back. But Paul assures them, and us, that Christ will not come until there has been what our translators call a falling away first. Practically every Bible commentator that I know of teaches this to mean a falling away from the truth of God's Word. But if that be true, Christ could have come back even in the third century. A falling away from the truth of God's Word took place in the third century. That was the thing that caused our Lord's churches to be forced to withdraw fellowship from those churches that had fallen away from the truth in 251 A.D. So if our Lord is waiting for a falling away He could have come back at any time during the last seventeen hundred years.

The word "falling" in verse 3 comes from the Greek word APOSTASIA. And this word, like so many other Greek words, has more than one meaning. The Greek dictionary says this word means a defection, a revolt or apostasy. The English dictionary says defection means to leave, or desert. And one meaning of desert is to depart from. So we can say that APOSTASIA means a falling away, or it means a departure. So it is the translator's responsibility to use the meaning that fits in with the context in which the word is found. So with that in mind let us see what the context is in this case. In verse 1 we read, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him." It is so plain (Continued on page 3, columns 1, 2)

THE CHRISTIAN AND THE OUIJA BOARD

By JOHN R. GILPIN
(1905-1974)

(Read I Samuel 28:1-25).

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? 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 8:19, 20.

Spiritualism is practically as old as the human family. The first spiritualistic medium was the serpent in the Garden of Eden. When the devil spoke through this "subtle" beast, spiritualism, or spiritism, had its beginning.

It was through believing this spiritualist medium that the world has been overwhelmed by sin, sorrow, disease, and death. My conviction is that if Satan could take possession of the body of the serpent and thus through it delude and deceive innocent, unfallen humanity—then surely he still has the same power to deceive and delude fallen humanity today.

However, though spiritualism is practically as old as the human family, modern spiritualism had its beginning in Hydesville, N.Y., in the year of 1848. It occurred in the home of a farmer named John D. Fox. He was the father of six children, two of whom (Margaret

15, and Kate 12) were living at home. Their house was disturbed by noises, especially at night. They attributed these noises at first to mice and rats, and then concluded it was a loose board, but they soon discovered the noise to be



JOHN R. GILPIN

distinct and intelligent rappings. After retiring on the night of March 1, 1848, the parents and children sleeping in the same room, these rappings commenced with greater violence than usual. Mr. Fox arose and tried the window sashes and finding them all secure was about to return to his (Continued on page 3, column 1)

GOD USES THE HUMBLE

It is said that when Mr. Moody was conducting his great evangelistic campaign in Great Britain, he was holding a meeting in the Crystal Palace. Before him were the many thousands of people. In the boxes round about the Palace were members of the royal family. Mr. Moody stood up to read the Scripture lesson. It was taken from Luke 4, and read partly, as follows: "Many widows were in Israel in the days of Elias . . . but unto none of them was Elias sent, save unto Sarepta," etc. "Sarepta" was too difficult a word for Mr. Moody to pronounce (for he had not gone beyond the third grade in school). Mr. Sankey, who sat behind Mr. Moody, (Continued on page 8, column 1)

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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WHOLE NUMBER 2255

WHAT IS AN ORTHODOX BAPTIST?

J. H. GRIME
(1851 - 1941)

To be orthodox, is to be correct in doctrine and teaching. The first thing to be settled, is, the standard by which the orthodoxy of all doctrines is to be tested. The Bible, and the Bible alone, shall settle all questions of doctrine with this author.

Do you ask: Why should any religious people ever wear the name of "Baptist"? I answer: The Bible says: "The Gentiles shall see thy righteousness, and all kings thy



J. H. GRIME

glory; and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:2). Now I submit that "Baptist" is the only name worn by any people in Christendom today, which the mouth of the Lord ever named.

TEACHING

Baptists teach that there is but one God (I Tim. 2:5; James 3:19), but that this God consists of three persons denominated as Father, Son, and Holy Spirit making up what is commonly called the Trinity.

The Father is sovereign, and devised the plan of redemption, and gave His only begotten Son for the redemption of fallen man (John 3:16).

EXCUSES GIVEN FOR NOT UNITING WITH THE CHURCH

1. "I don't know how long I'll be here." That is the reason you should join the church and WORK—we don't know how long we'll be in the world. People move to town, bring their cat and dog and fur coat, but not their church letter: I guess they think church membership is pretty cheap. Mrs. F— said to me, "We don't know how long we'll be here." I said, "Did you bring your dog?" She said, "Yes." I said, "Is your dog more valuable than your church membership?"

2. "My relatives are all buried out by the old church." Well, they won't run off. Sentiment is natural, but DUTY TO CHRIST is first. I love my parents too, but my Church membership is not back in their church. PUT JESUS ABOVE ALL!

3. "They need me back there to keep the church alive." We answer: They are not getting you, for you are HERE, not THERE. God meant the church to keep you alive, not you to keep the church alive. This is usually an excuse for Mr. Lazy Bones, for this relieves him of real service ANYWHERE.

4. "There are hypocrites in the church." We answer: Probably (Continued on page 5, column 5)

The Son voluntarily executed the plan, by laying down His life as a substitute for man, and becoming the one mediator between God and man (John 10:15; I Tim. 2:5).

The Holy Spirit applies the plan, and quickens the dead sinner into life (Eph. 2:1), thus making him susceptible to divine impressions (John 8:47).

Thus the three persons in the Trinity unite in the salvation of all who are saved.

There are seven steps that must be taken by the sinner before he becomes a real, or orthodox Baptist; Viz.: 1. He must be taught

(preaching); 2. Conviction for sin; 3. Repentance of sin; 4. Faith in Christ; 5. Confession of sins; 6. Baptism; 7. Church connection. These steps must be taken in the order stated.

About the fullest sample in the Bible, covering the above in one connection is that of Pentecost, in the city of Jerusalem. One hundred and twenty disciples had assembled there in waiting for the promise of the Father. For about ten days, they had been engaged in a prayer meeting. On the day of Pentecost the Holy Spirit was poured out upon them, and a spirit- (Continued on page 6, column 1)

All Who Wish To Follow The Bible, Come This Way

MATTHEW FRANCIS
Southampton, England

This was the rallying cry which began a Baptist Church in a Presbyterian stronghold. It was made by a courageous Elder who followed his Minister who was being ejected for preaching Biblical truths. The Minister was Alexander Carson.

Dr. Carson (as he later became) was born in Artrae, Northern Ireland in 1776. He was educated in the University of Glasgow, Scotland, graduating with First Class Honors in 1794. At this unusually early age of 18 he entered the Presbyterian Ministry. He became the pastor of the church in Tobermore, in that now distressed County of Londonderry, Ulster. In 1974 Tobermore was a small township of about 2,000 inhabitants. Alexander Carson stayed there for 50 years as a Minister of the Gospel.

When he was Ordained the State subsidized ministerial stipends and pensions. In consequence pulpit and pew were weakened. Preachers had an eye on the political implications of what they did and said, even as many German Pastors were trapped when Hitler tried to make the German State paid ministers subject to his propaganda machine in the 1930's.

As for the Church members in 18th Century Northern Ireland, Alexander Carson found them emeshed in all kinds of sinful "recreation." He preached the Word with practical application to their lives. He often rode to the thronged horse-racing track to remonstrate personally with some of his own people. He appealed to the Presbytery to deal with delinquent church members in accordance with the Westminster Confession.



ALEXANDER CARSON

for disciplinary action. Outward profession was enough, the spiritual would look after itself.

This threw Carson back on to Scripture and to a deeper trust in God, not only trust but also action.

His first step was to leave the Presbyterian Synod of Ulster. "I cannot be a member of a general Synod without renouncing my Christian liberty and submitting my conscience to be ruled and lorded over by man. I am not allowed to be directed by my own (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE CHURCH AT LAODICEA

(Preached on the Independent Baptist Hour November 2, 1979)

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and

poor, and blind, and naked; I counsel thee to buy of me gold to eat, and not be hungry: and to buy white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that

overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:14-22).

Of all the seven churches, Laodicea was in the worst spiritual state before God. There was little in Sardis to draw forth the praise of Christ; nevertheless, they had a few "who had not defiled their garments." In Laodicea there (Continued on page 2, column 1)

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Church At Laodicea

(Continued from page one)
seems to be little or no exception. A spirit of lukewarmness and indifference had permeated the whole. Christ had no praise for this unemotional church.

THE CHURCH (v. 14)

With regard to the origin of the church in Laodicea, we have no positive testimony. However, there are two good possibilities. Many historians and scholars contend the church at Laodicea was founded by Paul and Silas, or, a few say, Paul and Timothy. The Book of Acts discloses that Paul did go "throughout Phrygia" (Acts 16:6; 18:23) preaching the gospel of Christ.

But objectors to this view cite the words of Paul in Colossians 2:1: "For I would that ye know what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." From this language, "Have not seen my face in the flesh," we infer that the Laodiceans had never seen Paul's face, little alone had their church founded by him.

The church of Laodicea was located near the church of Colossae. Paul mentions the churches of Colossae, Hierapolis and Laodicea in Colossians 4: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. . . . Salute the brethren which are in Laodicea, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea (vv. 12-13, 15-16).

I would gather from the words here the following facts: First, Epaphras was the one who evangelized the Laodiceans, founded their church and remained to pastor them for a time. Second, Colossians 4:17 indicates that Archippus, the son of Philemon, was probably the pastor of the church

in A.D. 64. Third, it seems the church at Laodicea met for some time in the house of Nymphas.

THE CITY (v. 14)

The city of Laodicea was situated on the confines of Phrygia and Lydia, on the banks of the Lycus River, at the narrow glen of the Lycus Valley, about 40 miles from Ephesus and not far from Colossae. It was founded in 250 B.C. by Antiochus II who named it after his wife, Laodicea. The city was in the road from Ephesus and controlled the entrance into the interior province of Phrygia. The city contained three theaters and an immense circus seating of 30,000 people, the ruins of which can be seen even today.

Laodicea was one of the wealthiest and most prosperous cities in Asia Minor, being the principal banking center of that entire region. Caesar cashed his bills of exchange there. When the city was destroyed by an earthquake in A.D. 62, it refused help offered by the Roman Emperor, declaring they were financially able to rebuild their own city with ease. This calls to mind the words: "Thou sayest I . . . have need of nothing."

The wealth of the city came largely from the manufacture of soft, glossy wool of which expensive garments were made. A prominent feature of the local topography was the "hot springs." Then there were also the "thermal springs" which were "neither cold nor hot" but "lukewarm." These were well suited for bathing but utterly unfit to drink. The finest ointments in the known world were made in Laodicea. The famous eyesalve, called "Corryllum" or "Phrygian power," was sold by this city all over the Roman and Greek world.

THE CHRIST (v. 14)

The speaker to this lukewarm church describes Himself in this manner: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Here is a threefold description of the Divine nature of Jesus Christ. Christ presents Himself in His Divine nature to this worldly church who needed reviving by Divine power.

First, Christ calls Himself "the Amen." The word "Amen" means "true, certain, faithful." It is applied to Christ who is eminently true and faithful (Isa. 65:16). It is as if the Lord had declared: "I am the One whose threatenings and promises will most strictly and assuredly be fulfilled." We learn from this title of Christ that His opinions and decisions have in them a mark of finality. In the Bible Christ is set forth as the "Yea and Amen" of every promise of God (II Cor. 1:20).

Second, He is seen as "the faithful and true witness." This presents the idea of "Amen" in a more complete form. Christ is a witness of God and truth, and He can approve of nothing which the God of truth does not approve. This was said to a church which had failed to be a faithful and true witness for Christ. Are our modern churches any better than the church at Laodicea? Do we witness to the true character of God? We must honestly confess that every witness of God has failed save One!

Third, Christ is called "the beginning of the creation of God." This expression has two possible meanings, although only one indicates the Divine nature of Christ which seems to be the thought in these three titles. It may mean that Christ is the Parent and Producer of every created thing (John 1:1-3; Col. 1:16; Heb. 1:2). Allowing this to be the meaning, it strongly attests the Deity of Christ as the uncreated and eternal One, the Origin, the Source and the Creator of the universe.

Others contend "the beginning of the creation of God" points to the incarnation of Christ, to His being the Second Adam, the firstborn, the first begotten from the dead, the Father of the new creation.

This suggests Christ has the excellency of dignity and power being the Chief, "the Prince of the kings of the earth" (Rev. 1:5). Having this rank, Christ can speak to the church with great authority. Either meaning is possible, although I prefer the former to the latter.

THE COMPLAINT (vv. 15-17)

The whole body of the church had fallen into a lukewarm state: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." This church had a faithful few. Hence Christ has nothing for them but blame and censure. Had there been anything worthy of praise, the Faithful and True witness would have found it and made mention of it.

There is no mention of any heresy in this church. They are not seen enduring any persecution for Christ's sake. There is no indication of spiritual warfare or conflict. Laodicea had no factional problems. Things were running smoothly. The minister preached his stale and dry sermons and the audience listened without feelings. The church had no enthusiasm. It was without emotions and indifferent as to the leadership of the

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Holy Spirit. They had no constraining love of Christ manifest in their praise, prayers, paying or preaching.

What a condition of lukewarmness this church had fallen into! The members attended church like they would have a lodge or social club. Speaking to God was like talking to the "man upstairs." These churchgoers did no particular harm to anyone, nor did they do any special good for Christ. They were not decidedly religious, and yet their conscience would not permit them to let religion alone. They were content to be counted Christians while being indifferent to their conduct and its consequences. While they talked much about Christ and the gospel, they did not do the things Christ commanded. They had a high profession and a low practice.

O Lord, help the churches in this twentieth century! Laodicea is a graphic description of our modern churches which are content with the routine of religious observances! Our churches in the main are neither boiling nor bubbling over. Most churchgoers think once a week, or a month, or a year is sufficient for church attendance. Some will give their money to support the church, but they will not give themselves to the work of the church. Most church members show much more enthusiasm over lodges, sports, politics and TV than they do the church and the gospel of Christ.

Jesus Christ prefers an extreme church to a mediocre church: "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." He prefers a church redhot or icy cold: "I would thou wert cold or hot." There is no disguise or pretence to such a congregation. Neither Christ or the world cares for a lukewarm church.

To be lukewarm in the face of reality is equivalent to the denial of the thing one professes to believe. If we truly believe men are lost, how can we be indifferent to their condition? The people doing the most damage to the cause of Christ are those people

BRIEF NOTES

The Grace Baptist Church of Ceredo, W. Va., and Pastor Robert Patton will have a new building dedication service Jan. 6, 1980 at 2:00 p.m. The church invites all within driving distance to attend these special services.

On Dec. 5, 1979, Calvary Baptist Church of Ashland, Ky., voted to receive the resignation of Elder Jon Rule from the TBE Forum. In the same business meeting the church elected Elder Harold Harvey, pastor of the Immanuel Baptist Church, Monticello, Ky., to succeed Elder Rule.

inside the church, those who profess to believe the Bible and have no enthusiasm over its teachings. They are coldly evangelical, but not hotly evangelistic! They are satisfied to sing, "Safe in the Arms of Jesus" without sounding a note of "Rescue the Perishing." The Devil has no fear of such a self-satisfied church with all of its dead orthodoxy!

Such a low spiritual condition in a church is as nauseating to Christ as tepid water to us. Nothing disgusts Him more. He has no taste for such a mess; His stomach will not digest such unsavory food. To take such into His stomach would make Him vomit. Christ said He was ready to spew this church out of His mouth; that is, to utterly reject and cast them off as a true church. This lukewarm church was on the verge of ceasing to be a New Testament church! Her candlestick was ready to be moved out of his place.

But despite the low spiritual condition of the church before God, she was ignorant of her plight. She had a high estimation of herself: "Because thou sayest, I am rich, and increased with goods, and have need of nothing."

The Laodicean Church was self-righteous, self-satisfied, self-contented and self-deceived. They judged themselves from their temporal advantages. Had you visited their church, they would have shown you the magnificent buildings, their splendid equipment, their large saving account and their well-paid pastor. The members of this church were so self-complacent they did not need to pray. They needed no soulwinning, no missionary work, no revival meetings and no Bible conferences for the study of the Word. They were so well equipped and programmed they had "need of nothing."

Christ's estimation of this church was the very opposite of their own estimation: ". . . thou art wretched and miserable and poor, and blind, and naked." The deepest need of this lukewarm church was a consciousness of its real needs. It was "poor" in spiritual wealth, although it considered itself to be rich. It was "blind" to its true condition and nearsighted to the invisible and

eternal world, although they possessed the best eyesalve in the world. They could not see their own spiritual nakedness while boasting of their beautiful woolen garments. They were from the spiritual standpoint "miserable" and "wretched," even though they professed to have "need of nothing."

THE COUNSEL (v. 18)

The counsel to this church is in verse 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The Laodicean Church had three problems: poverty, nakedness and blindness. Here Christ graciously offers to meet their needs. "Buy" is used in this verse in a figurative sense to denote the church's need to procure of Christ absolute spiritual riches (Isa. 55:1,4; Prov. 23:23; Matt. 13:44-46). This church needed to give up their self-sufficiency and come afresh to Christ with their emptiness and to receive out of His fulness. They needed to give up their human wisdom which was blindness and resign themselves to Christ's Word and Spirit. Then their eyes would be opened to see wondrous things out of His Book.

THE CHASTENING (v. 19)

Even though Christ was sick of this church and on the verge of completely rejecting it, He did not believe they were without hope: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." This epistle to Laodicea was the rebuke of a loving friend, not the scorn of an enemy. Christ had their best interest at heart. His rebuke and chastisement were designed to heal their backslidings and bring them to repentance. A backslidden church should lose no time and spare no labor in turning from the error of their ways. They needed to become zealous for Christ.

Jesus deals differently with His churches than we would if we could. We would have ousted this unfaithful church without a moment's hesitation. How patient and forbearing our Saviour is! He calls them to repentance because He dearly loves them. Did this church repent? Was it spewed out of the mouth of Christ? I think not. Laodicea existed in much later times and it was the place of the council of Laodicea in A.D. 361 that determined the canon of the Scriptures.

THE COMMUNICATOR (v. 20)

In verse 20 we see Christ standing outside of the Laodicean Church: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Christ is not seen here knocking at the sinner's heart. Rather, He is seen standing outside the door of one of His churches knocking (Continued on page 5, column 1)

CALVARY BAPTIST CHURCH 1979 THANKSGIVING BIBLE CONFERENCE ON TAPES

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The Lord's Church

(Continued from Page One)

that the subject under consideration here in these verses is the coming of our Lord, and our being gathered together unto Him. This is what we call the rapture, and, beloved, it comes before the tribulation, and the revealing of the antichrist. If this is not pre-trib rapture, pray tell me what it is. I have a burning desire to be right on the teaching of the precious Word.

In I Corinthians 10:11 we learn that the things that happened, or better, came to pass in the lives of the children of Israel did so for ensamples (TUPOS types) for us in these last days. There are Baptists who refuse to see any types in the Old Testament, but they do it in ignorance of this plain verse of Scripture, or because they refuse to believe what it says. Dr. John R. Sampey who was head of the Old Testament department at the Louisville Seminary until his death some thirty years ago devoted some thirty pages in his textbook that he had written himself to pointing out Christ in the Old Testament. But after his death he was succeeded by Clyde T. Francisco who discarded Dr. Sampey's textbook, and wrote his own. He failed to find Christ in the Old Testament at all. In dealing with the wonderful prophetic chapters in Isaiah he asked the question, is this the voice of someone who has been banished from home, or is it the voice of the seventh century Isaiah as a work of imagination? To his kind of Baptists the Old Testament seems to just consist of doubtful history, myths and fables. But to Bible-believing Baptists the pages of the Old Testament glow with the brightness of Christ, the Lord of glory as He is seen in Genesis creating all things that were made, John 1:3. In Exodus we see Him as Jehovah redeeming His chosen people, the children of Israel from their Egyptian bondage. Throughout the Old Testament He is ever present performing His mighty deeds. So let us pity these who do not have eyes to see Him in the Old Testament.

Moses was not only one of the children of Israel, he was their leader. All Bible-believing Baptists that I know of readily admit that he was a type of Christ. In Exodus 32:11-13 we see him interceding for the children of Israel. How this is a beautiful type of Christ as He intercedes for His people! In Exodus 19:21 we see our Lord sending Moses down Mt. Sinai to save His people from perishing. In verse 25 we see that the first time he came down he talked to the people. Is that not a clear type of what we see in John 3:17 where we read, "For God sent not His Son into the world to condemn the world; but that the world (elect world) through Him might be saved." In Exodus 32 we see Moses coming down off Mt. Sinai the second time. This time he finds the people worshipping a golden calf. In verse 6 we are told that they "sat down to eat and drink, and rose up to play." Believe it or not, I have been guilty of that very same thing many years ago in a Baptist church. But I do not expect to have to face that awful thing when I stand before the judgment seat of Christ (II Cor. 5:10), because I have already confessed it. In I John 1:9 I read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In Jeremiah 3:13 I read, "Only acknowledge thine iniquity."

So when Moses came down the second time and found the people worshipping the golden calf he poured out his wrath upon them by grinding that which they were worshipping into powder, strewing it on their water and making them drink it. He then had some three thousand of them slain. How this does speak so loudly of God's wrath that will be poured out on the Jews when He comes the second time for His saints! Is what we see when Moses came down the second time a type of that awful tribulation time, or is it a type of something else? Please remember, it came to pass in the lives of the children of Israel for a type for us in these last days. So what can it be a type of if it is not a type of the tribulation. Let us not forget that it took place after Moses came down the second time.

Then in Exodus 34:29-35 we see Moses as he came down off

(Continued on Page 6, Columns 4 and 5)

The Ouija Board

(Continued from page one)

Rest when Kate, observing that when he shook the sashes the rappings seemed to reply, turned in the direction from which the sound seemed to come, and snapped her finger, at the same time exclaiming, "Here, Old Splitfoot, do as I do."

The rappings instantly replied and frightened the girls so that they had no further desire at that time to continue the conversation with "Old Splitfoot." However, the mother continued to cultivate his acquaintance, and from him received a message professing to come from the spirit of Charles B. Rosma, which told her that he had been murdered in that very house some years ago. An exact location in the cellar in that very

house was given as the place where his body had been buried, and when the Fox family dug there, they found a considerable portion of a human skeleton. It was later ascertained that a man answering to the description given had visited the house and had not been seen since.

Margaret Fox soon developed remarkable occult powers in her continued intercourse with the spirits. Many questions were asked the spirit and the answers in the main were found to be correct. Thus lost articles were found. When neighbors came to the Fox home to investigate and other questions were asked and answered, many became convinced that the Fox girls were actually in communication with the spirits of the dead. From that time the move spread like a prairie fire.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For January 6, 1980

Amos 8:1-6.

Intro.: We are still considering Israel's decline and the impending judgment of God as a result of this apostasy. To fail to recognize this on the part of professing Christians in our day and time only shows the apathy of spirituality now existing.

VERSE 1

"Thus hath the Lord God shewed unto me." This is the basis for the "surely" in verse 17 of the 7th chapter. Compare this with Revelation 1:1. To base the future on anything less would be mere speculation. (Also consider Matt. 16:17). To go beyond this revelation is presumption.

"And behold." A call to examine intently and extensively. To walk circumspectfully around and view the total situation or thing (Eph. 5:15). A mere glance is not enough. We must look beyond the surface.

"A basket of summer fruit." Normally this would signify the time of thanksgiving and adoration for the bountiful blessings of God. However, this is a picture not of good, but of evil for it was given to show us that Israel's harvest of sowing to the flesh had produced a harvest which was ripe for the judgment of God. The end was at hand (Ezek. 7:2-11; Joel 3:13).

VERSE 2

"And He said, Amos, what seest thou?" Before the prophet speaks, he is spoken unto. Would God this was true everytime we preached! How we need to be like Jeremiah and see well (Jer. 1:12).

"And I said, A basket of summer fruit." Amos merely states exactly what he saw, he didn't

However, the greatest impetus which modern spiritualism received, came as a result of World War I. Many who had lost sons in battle became tremendously interested as to their spiritual welfare, and accordingly began to inquire concerning them at the hands of spiritualistic mediums.

I

MUCH OF THE PHENOMENA OF SPIRITUALISM IS FRAUD, PURE AND SIMPLE.

In this request, may I cite two experiences. First of all, I knew of a college professor who wished to communicate with a departed friend, who also was a college professor. After repeated rappings, he asked if this were his friend and the answer came, "I am." He left the seance completely disgusted. He knew at once that it was a fraud for his friend who had been an English teacher in college would at least have used correct English.

Another experience showing the fraudulent side of spiritualism grew out of a spiritualistic seance here in our town. The spiritualistic medium said, "The spirit of your departed husband is present and wishes to speak to you." The widow immediately left the house saying, "It is an entire fraud: my husband never had any spirit."

Doubtlessly many of the erudite and simple have been deceived by fraudulent, so-called, spiritualistic mediums. However, though much of it may come under this classification, there is also much that must be explained otherwise.

II

GOD'S WORD PROPHECIES THAT THE WORKING OF SATAN SHALL GROW.

Satan as a fallen angel was cast out of Heaven and from that hour the earth has been his abode.

"Now there was a day when the sons of God came to present themselves." (Continued on page 4, Col. 2)

try to interpret, but waited patiently on God for further light.

"Then said the Lord unto me." God will not leave His people in the dark. If He gives a teaching or a doctrine in type or shadow, He will interpret it.

"The end is come upon My people of Israel." Here we have the clear reason for the basket of summer fruit explained.

"I will not again pass by them anymore." How many times has God in love and mercy not dealt with us as we deserved? This should promote praise and thanksgiving and a desire to forsake the sin which doth so easily beset us. However, we need to remember God will not long pass by at the expense of His character or our character.

VERSE 3

"And the songs of the temple, shall be howlings." Both the songs of the palace and of the temple are meant. In reference to the palace, these songs being sung as the enemies of God were being entertained at the state dinner would turn to cries of pain and anguish. Need we say, this practice is being carried on at the present time! The results will be the same. In reference to the temple, in spite of the low moral and spiritual state, they still were singing the Psalms. How pathetic this is. Again, we see this being done in many ungodly assemblies today.

"In that day saith the Lord God." The appointed day of judgment. "It is appointed unto men once to die but after this the judgment" (Heb. 9:27).

"There shall be many dead bodies in every place." The results of sin is over the whole land; from the palace to the hut; from the prosperous to the pauper.

"They shall cast them forth with silence." This will signify an acknowledgment of God's righteous judgment.

VERSE 4

"Hear this." Awake thou that sleepest and give heed to the Word of God (Rev. 2:7). We too need to cry out and show God's people their sins and the results of these sins (Isa. 58:1).

"O ye that swallow up the needy." The ravenous appetites of the rich is expressed in no uncertain terms. Compare the use of the word "swallow" in Job 7:2. However, remember that if the poor were in control, they would do the same thing overall because of the depravity of the flesh (Eph. 2:3).

"Even to make the poor of the land to fail." They will not rest until they completely dominate the poor to the extent their voice would be silenced so they would have no say in the affairs of their lives.

VERSE 5

"Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may sell forth wheat." They have no respect for man or God. They are so greedy that even though they tolerate the holy days, in their hearts they evidenced their true desires by using the holy days to meditate on how to make more money the rest of the week, and in betraying this by their words. Sad to say, this nation and most professing Christians have outdone them. Slowly, but surely, we have illuminated the Lord's day. It is used almost exclusively for the gratification of the flesh and for making money.

"Making the ephah small, and the shekel great." The giving of less wheat or corn for a greater amount than was due. Of course, the opposite would be true if they were buying for themselves (Deut.

25:13, 15).

"And falsifying the balances by deceit." They are adept at the hand being quicker than the eye. Their tongues were smoother than oil (Hos. 12:7; II Tim. 3:13).

VERSE 6

"That ye may buy the poor for silver; and the needy for a pair of shoes." They reduced the poor and the needy to the place where they had to sell themselves or their loved ones into slavery (Lev. 25:39-43).

"Yea, and sell the refuse of the wheat." The merchants mixed the refuse or the tares, which should have been thrown away, with the wheat and sold it. Also, it had to be bought by the poor and the needy for food because they couldn't afford anything else.

Conclusion: Woe be to the nation wherein the same conditions not only exist, but are promoted.

For January 13, 1980

Amos 8:7-14

Intro.: The Lord's explanation of the means to be used in the execution of His judgments in ending the evil doings of Israel.

VERSE 7

"The Lord hath sworn." This is the third time the Omnipotent God declared His purpose to bring judgment (4:2; 6:8). It might be well to remember His tri-unity; Father, Son, and Holy Spirit (Gen. 1:26; 11:7).

"By the excellency of Jacob." This is what separated Israel from the other nations; God's presence in the Shekeniah glory. However, the glory was about to depart from Israel in judgment (I Sam. 4:21). But God is faithful to Himself; therefore He swears by Himself. God will not be defeated or dethroned.

"Surely I will never forget any of their works." "Be sure your sins will find you out," find you out in reaping what you sow, and also in coming judgment. How grateful we should be for God's grace in the new covenant (Heb. 8:13). Without this covenant, our works would condemn us (Rom. 3:23).

VERSE 8

"Shall not the land tremble for this." The outward effects of God's judgment will be felt and seen by the upheaval caused by God shaking the land, which will bring fear and panic on the part of the inhabitants (Lk. 21:26).

"And every one mourn that dwelleth there in?" The tremor shall bring death and destruction. All families shall feel the effects.

"And it shall rise up wholly as a flood." Any one who has lived around a flood area knows the devastation that can result from a flash flood. In this case, the land shall be tossed to and fro as a flood, with similar results.

"And it shall be cast out and drowned, as by the flood of Egypt." The land will sink beneath the weight of judgment like Egypt was covered over with the waters.

VERSE 9

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." The Creator is also the Controller of the universe (Col. 1:16,17). Yes, even the winds and the waves obey His will (Mark 4:41; Jonah 1:4; Isa. 40:26).

(Continued on page 7, column 4)

(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. 22, Box 1198, Fort Myers, Fla. 33908.)

THE BAPTIST EXAMINER
DECEMBER 29, 1979
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Does the Lord have any true churches in the S.B.C., G.A. R.B.C., A.B.A. or B.B.F.?"

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Pastor
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The general rule of the church which I pastor is to reject all BBF baptisms. Of course we realize there could be a possible exception to this rule, but at this point in time I do not know of a single BBF church whose baptism we could honor. We strenuously question all SBC, and GARBC applicants. If the church that holds the membership of the applicant is not sound on the doctrines of grace, church truth, and holy living, we ask the applicant to be baptized.

I am confident there are some true churches in the ABA, but they do not need the ABA, and could do better without it.

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I begin my answer by asking a question. What constitutes a New Testament Church? Historically and biblically Baptists believe a church is a group of baptized believers banded together to fulfill the commission under the direction of their head (Matt. 28:18-20; Col. 1:18). We believe a church is visible, local and has two ordinances; baptism is of a believer, for the proper purpose, with Baptist authority; the Lord's Supper to be observed only by the faithful members of a New Testament Baptist Church.

I want us to notice two views: The first is propagated by many preachers and associational coordinators of the Southern Baptist Convention. They claim a church that does not belong to the convention or support the cooperative program is not a true church. The second view is held by some Independent Baptist preachers; they claim a church that belongs to a convention or association cannot be a true church.

I believe neither of these views. I have known of some churches that belong to the SBC, that would not receive or grant letters to an Independent Baptist Church.

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In 1957 the Bethel Association in Logan County, Kentucky voted that no church in the association could recognize the Olmstead Baptist Church. I pastored this church for a period of ten years and the previous action by the association did not cause me to believe that a church belonging to an association could not be a true church.

Some of my good Independent brethren claim that a church cannot be a true church and belong to a convention or association, therefore, they un-church themselves and make their baptism and ordination null and void, for some of these were saved, baptized and ordained in a church belonging to the SBC.

I am not in favor of a church belonging to an association or convention, for I find no scriptural grounds for them to exist, and I heartily disagree with the ecclesiastical hierarchy of any man-made organization and their methods. I believe that every church must be examined on an individual basis concerning their organizational structure, doctrine and practice.

JAMES
HOBBS
vt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



In order to properly understand how to answer this question we must first understand what determines a true church.

A true church is one that was organized properly. A church that was organized by another sound church. If we had a true, complete Baptist history, we would see that the Lord's churches could be traced back to Christ. In Acts 8 we see the church at Jerusalem being scattered. Verse 4 tells us, "Therefore they that were scattered abroad went every where preaching the word." When a church was being established in Antioch, the church at Jerusalem sent Barnabas to get them organized properly. (See Acts 11:22).

Before a church can be a true church, then they must stand for the doctrines of that first church. Salvation by grace and not by works, immersion of a believer by proper authority, doctrines of sovereignty, etc.

While we do not accept the conventions, societies, boards, associations, or fellowships, we cannot use those things as criteria of determining church status. There are churches in those organizations that are sound in every way except the convention of other organization associations. We have to accept them while rejecting their associations.

There are other churches who belong to those organizations who do not have scriptural organizations or practices. They could not be considered a church.

The Ouija Board

(Continued from page three)
selves before the Lord, and Satan came also among them (Job 1:6).
"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

As he goes about in this world he propagates his false and pernicious heresies. God's Word prophesies that his workings and teachings shall continue to grow.

Accordingly, many shall be given over to the terrible delusions.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thess 2:1-4).

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13).

Eventually the man of sin, the last great deceiver before Christ sets up His kingdom, shall be manifested. Prior to his revelation many deceptive delusions will be abroad in the world. Thus as we near the end of this age, as we have seen by these Scriptures, we can expect the workings of Satan to grow.

III

WE NEED EVER TO BE REMINDED THAT THERE IS A KINGDOM OF DARKNESS ALL ABOUT US.

Long ago, Satan fell from his position as an angel of light. When he fell, a large number of the angels of God sinned, too, and were likewise cast out of Heaven.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Peter 2:4).

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:4).

"The third part of the stars of Heaven" refers to the angels which fell with Satan and which are referred to in these other references. This would indicate that at least one-third of the angels of God were turned into demons at the fall of Satan.

These for a vast confederacy of evil.

"And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. 2:15).

This refers to the work of Jesus at Calvary. The revised version translates this a little more forcefully in that it says, "Having put off from himself the principalities." This would indicate that there is a vast domain or confederacy of evil headed up by Satan. A still more clearly stated reference to this truth is found in Ephesians.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

While it is true that there is such a confederacy of evil spirits,

THE BAPTIST EXAMINER
DECEMBER 29, 1979
PAGE FOUR

may we also be reminded that each child of God has an attending angel in the courts of Heaven. The Catholics call this "The Guardian Angel."

While I would not say that each of us has a guardian angel, I do believe that all of us have many guardian angels. At least two Scriptures indicate this truth.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 1:10).

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened

the door, and saw him, they were astonished" (Acts 12:12-16).

While each child of God thus had an attending angel for good, without doubt each one of us has an evil angel constantly attending us. This one is under the direction of Satan. He knows all that we have ever done, he knows all that we have ever said. He knows all of our secrets.

It is this evil angel which impersonates one at the spiritualistic seance. I am sure that there are spirits which actually appear at the seance but that these spirits are not the spirits of the dead, but rather the spirits of devils or fallen angels. If it were the spirit of the dead one that appears, then we must believe that the whole host of the dead are not now in Heaven or Hades but rather kept on "tap" and are always subject to be called from their resting places at the bidding of the spirit medium. Such a belief is absolutely untenable in the light of the teachings of God's Word. Therefore, my conviction is that at a seance, it is not the spirit of some dead one but that it is the spirit (Continued on page 5, column 2)

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| | 10-8-79—Tongues Pt. I |
| | 10-14-79—Tongues Pt. II |

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| 10-12-75—Fruit Bearing | 2-11-79—What God Hates |
| 12-4-77—The Eternity Of God | 2-25-79—A Snake In A Bottle |
| 1-8-78—The Love Of God | 3-4-79—Infant Sprinkling |
| 1-15-78—The Goodness Of God | 3-11-79—Sexual Impurity Pt. I |
| 1-22-78—The Veracity Of God | 3-18-79—Sexual Impurity Pt. II |
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| 3-5-78—The Justice Of God | 4-29-79—The Revival Of The Roman Empire Pt. II |
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| 3-26-78—The Longsuffering Of God | 5-20-79—The Actor Of Baptism |
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| 4-16-78—The Parable Of The Ten Virgins | 6-3-79—The Aim Of Baptism |
| 5-14-78—Three Coming Events | 6-10-79—Baptismal Regeneration |
| 5-21-78—The Generation Gap | 6-17-79—Message By Berlin Hise |
| 5-28-78—The Sin Sick Soul | 6-24-79—The Authority Of Baptism |
| 6-12-78—The Essentiality Of Baptism | 7-1-79—The Destructiveness Of Sin |
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| 8-6-78—The Passover Pt. I | 8-19-79—Hell Pt. II |
| 8-12-78—Christ Our Passover Pt. II | 8-26-79—Hell Pt. III |
| 8-20-78—The Passover Pt. III | 9-2-79—The Speaking Blood |
| 8-27-78—The Value Of A Friend | 9-9-79—Numbering Our Days |
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| 1-7-79—The Absurdity Of Apostasy | |
| 1-14-79—Holy Spirit Baptism | |
| 1-28-79—Simmer Down Before Sundown | |

Church At Laodicea

(Continued from Page Two)
for entrance (S. of S. 5:2). Christ once stood inside this church, but now it is a Christless church. The Laodiceans had everything—wealth, culture, organization, prestige, dignity and decorum—everything except the presence of Jesus Christ. Their lukewarm, indifferent, heartless, spiritless, unexcited, unblushing, apathetic attitude had excluded His gracious presence.

They had turned Jesus Christ out of His own church! Just think of it! Christ shut out of the church He died for (Acts 20:28), the church He promised to be with always (Matt. 28:20), the church He went to prepare a place for, the church He is coming to receive unto Himself (John 14:1-3). What a grievous sin! Tragedy of tragedies! Shame of all shames! Horrors of every imaginable horror! Christ excluded from His own church of which He is the Head! Excluded from His nation, for they rejected Him; excluded from the world for it crucified Him; excluded from the inn, for they had no room; excluded from His church, for He stands outside knocking for entrance! Worse still, it seems the church has not missed His presence!

How can Christ get back inside the Laodicean Church? Must the church sing an invitational hymn? Should they have a prayer meeting, or maybe a unanimous vote of the congregation? No! "If any man hear my voice, and open the door, I will come in to him." Each individual member must hear His knock by chastisement and this epistle. Each person in this church must open their heart's door and bid the Saviour to re-enter (Luke 24:28-29). Then Christ will reappear to give sweet communion with Himself in the comfort of the Scriptures and the consolation of the Holy Spirit.

THE COMFORT (v. 21)

In verse 21 there is the promise of reward for the overcomer: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This is the greatest promise of the seven to the overcomer. It is filled with glory and grandeur. Indifference is harder to overcome than violent persecution or worldly opposition. John and James considered it a high honor to sit at the right and left

BEL BOWETH DOWN, NEBO STOOPETH

JIM ORRICK
Ironton, Ohio

"Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity" (Isaiah 46:1-2).

In this section of the book of Isaiah God is showing the children of Israel the great contrast there is between Himself and the false gods of that day. In the words of this text, He speaks of two of the false gods that were worshiped in Babylon, Bel and Nebo. These gods were believed by many to be great and powerful, and no doubt many of the Babylonians attributed the greatness of their nation to these gods. Probably the first things many of the leaders of Babylon did when they returned victoriously from a battle was to go to the temple of Bel, or the temple of Nebo, to give thanks and to offer sacrifice to these gods who they thought brought them the victory. But God announces in our text that these false gods were so helpless that the day was coming when Bel would bow, and Nebo would stoop. They would, not only not be able to spare the people from being conquered, they themselves would be taken and carried away in carts and on beasts of burdens.

hand of Christ (Matt. 20:20-23). How much greater to sit with Christ upon His glorious throne!

There are two different thrones in verse 21. There is the throne of the Father in Heaven, and the throne of Christ on earth. Christ's throne is never said to be in Heaven; it is on the earth in Jerusalem (Ps. 67:4; Amos 9:11; Jer. 3:17-18; 23:5; Isa. 9:6; 24:23; Zeph. 3:14-15). Christ will sit upon His father David's throne, when He returns to earth in His glory (Matt. 25:31; Ps. 102:16), having received the confirmation of the kingdom from His heavenly Father on His Father's throne. When Christ returns to earth "the Lord God shall give unto Him the throne of his father David" (Luke 1:32-33).

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Like these two false gods of Babylon, someday all that is in opposition to God will bow and come tumbling down. Some day all false gods will be seen for what they really are, and they will be cast away. "And the idols He shall utterly abolish, and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats" (Isaiah 2:18-20).

Some day all false doctrine will be done away with. Here there are many false teachers and much false doctrine, but it will not always be so. Some day, when Jesus returns, there will be only that which is true and good. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

Some day every false way will be uprooted and done away with. "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

But though every Bel and every Nebo will be torn down, our God will not come down. He will not be removed from His throne. He is the Rock that cannot be removed; from everlasting to everlasting He is God.—Baptist Witness.

terfere with the spirits of the departed.

IV THE WORD OF GOD IS MOST PLAIN AS TO GOD'S TESTIMONY AGAINST SPIRITUALISM.

I want us to notice several instances wherein spiritualists and other like workers of Satan are definitely condemned by the Scripture.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearken unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do" (Deut. 18:9-14).

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." (Lev. 19:31).

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. A man also or women that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones, their blood shall be upon them" (Lev. 20:26,27).

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn a side the stranger from his right, and fear not me, saith the Lord of hosts" (Mal. 3:5).

"Therefore, hearken not ye to

THE BAPTIST EXAMINER
DECEMBER 29, 1979
PAGE FIVE

your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not have the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish" (Jer. 27:9,10).

"Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like: of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

V THERE IS JUST ONE CURE FOR SPIRITUALISM—JESUS.

Of course, it is true that Jesus is the only cure for every sin. It might also be said that He is the cure for all sin. Irrespective of the deepest dye of sin, Jesus is the cure.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

However, in a special way Jesus is presented as a cure for spiritualism. Listen:

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken" (Deut. 18:15).

This great prophecy of the Messiah follows immediately after the idolatrous practices are forbidden by Moses.

After condemning all such, including spiritualism in the preceding verses, then Moses speaks of Jesus as the one to whom we are to hearken. In other words, we are not to hearken to those who are given over to idolatrous practices but rather unto the one prophesied which is Jesus.

What a blessing it is to know that He is the cure for every ill of the world, and that every sinner can find salvation from all sins in Him.

VI IT IS RATHER INTERESTING TO NOTICE THAT WHEN A SPIRITUALIST IS SAVED THAT HE IS THEREBY RENDERED POWERLESS AS A SPIRITUALISTIC MEDIUM.

"And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and

us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her: And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers" (Acts 16:16-19).

Here is one who evidently had occult powers. Beyond a shadow of a doubt she was demon possessed. Apparently she must have been unusually "good" in her line of divination. However, when she was saved, she was absolutely powerless.

(Continued on page 8, Col. 1)

Excuses Given For...

(Continued from page one)
so, but come on, there is room for one more. Come on in and show them how to live, if you are so good yourself. There was a hypocrite in the church Jesus built—Judas. There are hypocrites among merchants, doctors, grocers, miners, and garagemen—but they are not all so.

5. "I can't contribute much to the expenses of the church." Who said anything about that. Mrs. H— said that to me, and I said, "We seek not yours, but you. You ought to join our church, not so much for what you can mean to us, but for what we can mean to you." People say, "I can't help very much" and thus put themselves above the entire church membership. You need our help a lot more than we need yours.

6. "I don't feel worthy." Answer: We do appreciate your desire to preserve the sanctity of the church—I wish others would do the same. But you are looking at YOURSELF instead of at God. You were not worth saving either, but God's grace saved you. You will be better in the church.

7. "Faith saves, so why join a church?" Yes, faith does save, but after the TRUSTING should come TRUSTEESHIP, after the SALVATION should come the SERVING. And the church is a good channel for this.

8. "I can live as good outside as inside the church." You are either mistaken or misstating. Either deceived or dishonest. Either loose or lying. If that is so, why did Jesus build a church in the first place?

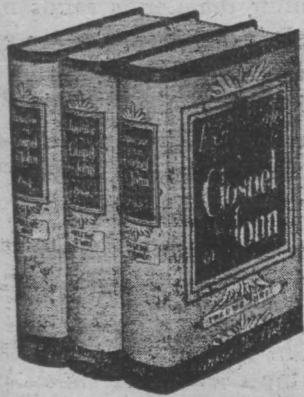
9. "I'd like to join, but I don't want to be baptized." Answer: You wouldn't make a good church member unless you love the Lord enough to obey Him.

It is a sin for a sinner to join a church. It is a sin for a Christian not to join a church. Every church member should have a reason for staying out of church membership, and THERE IS NOT A SINGLE REASON AVAILABLE.

—Missionary Baptist News

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The Ouija Board

(Continued from page four)
of some demon who intimately knows of the life experiences of the individual in question.

There seems to be one exception to this in the experience of the witch of Endor. We read:

"Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up?" (1 Sam. 28:11-15).

In this case the witch got something she never expected, when she actually succeeded in calling Samuel from the dead. Her fright shows that this was something vastly different from what she was accustomed to. To me this is proof positive that the medium is not in touch with the dead themselves but with demons. This one experience proves that while mediums may receive demonical communications they have no power to in-

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An Orthodox Baptist

(Continued from page one)

ual demonstration, such, perhaps, as had never been seen before. This brought together a vast multitude, of multiplied thousands, some of whom accused the disciples of being drunk on new wine. This opened the way for the Apostle Peter.

Peter first defended the disciples against the charge of drunkenness. He then turned his attention to the multitude and began to tell them of their sin, and the doom that awaited them. He closed with these words: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

When the multitude heard this awful announcement, that they had murdered Jesus, their Saviour and Redeemer, and that He was now enthroned as both their Lord and Christ, they saw their doom, and their sin loomed up before them. Three thousand in anguish and grief, came forward, and poured forth the agony of their souls in these words: "Men and brethren, what shall we do?" (Acts 2:37). This was more the shriek of despair, than a question of hope. They saw nothing but their sin and doom. The Bible says, "They were pricked in their heart." This condition, spiritually, was comparable to the physical condition of a man stabbed in the heart. They were convicted of sin; it was that "godly sorrow that worketh repentance to salvation" (II Cor. 7:10). This brings us to the consideration of repenting of sin. No man will repent of his sins until he is convicted of sin. These three thousand were convicted and cried out, "What shall we do?" Peter understood their situation and said, "Repent." This is the next step, after conviction, and nothing else is in order until this is accomplished.

The Apostle Peter tells us plainly in his sermon, that the scenes of Pentecost were the fulfillment of "that which was spoken by the prophet Joel" (Acts 2:16). Now, as Peter has introduced Joel as a witness for Pentecost, we will examine Joel's testimony on the question of repentance. Hear him: "Therefore also now, saith the Lord, turn ye even to me, with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart, and not your garments" (Joel 2:12-13). This does not only come with the force of the prophet Joel, backed by the Apostle Peter, but Joel quoting the Lord Himself.

Those three thousand who stepped out of that vast throng and acknowledged themselves as the murderers of Jesus Christ, poured out their soul in these words of anguish; "Men and brethren, what shall we do?" (This was the anguish of death). Hear me! No one can live to righteousness that does not first die to sin (Rom. 6:7). No man will repent of sin, that does not first die to sin. A death to sin is no pleasure job.

It is my conviction that the

great trouble our pastors have with their members running off after sinful pleasures, is, that these members have never died to sin. Hear Paul on this: "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1).

SOME EXAMPLES OF REPENTANCE

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold, a greater than Jonas is here" (Matt. 12:41). This is the language of Jesus, and He says: "The men of Nineveh repented." Let's see what they did that Jesus calls repentance. Jonah's message was: "Yet forty days, and Nineveh shall be overthrown." "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." The king "arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes."

He proclaimed: "Let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil ways. . . . Who can tell if God will turn and repent and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not" (Jonah 3:4-10).

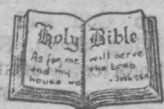
Once more: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness" (Isa. 61:1-3). Jesus quotes this passage and says: "This day is this scripture fulfilled in your ears" (Luke 4:21). Much more might be quoted from the Bible on repentance, but we deem the above sufficient.

FAITH

Faith follows repentance, not only consecutively, but as a result. No man can have faith in Christ Jesus, as his personal Saviour, until he turns away from sin. But when he repents of sin and turns away from it, he turns to Christ the Saviour of sinners. Five times repentance and faith occur jointly, in the Bible, and without exception, it is repentance and faith, or repent and believe.

Faith is one of those peculiar nouns in the Bible, that has no corresponding verb that will declare it in action. Believe, is the nearest we have, and yet it falls short without its preposition to connect it with its object. Hence in the Bible we have "believe in", "believe on", etc. Faith is made up

IS "THAT" IN THE BIBLE?



Question:

"WHO KILLED THIEVES WHO WERE ROBBING A GARDEN?"

Answer: Shammah, Second Samuel 23:11-12: "And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop (margin, 'for foraging'), where was a piece of ground full of lentils: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory."

of two elements, acceptance and reliance, or belief and trust. There is no such thing as faith without the element of trust. Faith always takes a person as its object. We believe testimony, but we have faith in a person. You believe your mother, but you have faith in your mother. The Christian believes the testimony of the Bible concerning Jesus Christ, but he has FAITH IN THE CHRIST.

Paul describes his faith thus: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). The Greek word that is translated "committed" in this quotation, means just what you mean when you say you deposited your money in the bank for safekeeping until you shall need it. It is exactly what Paul means in Ephesians 4:30, when he says: "Ye are sealed unto the day of redemption." Again Paul says: "With the heart man believeth unto righteousness" (Rom. 10:10). A mental belief of, or about Christ, is not faith. It takes a HEART TRUST IN CHRIST, AND A DEPOSIT OF THE SOUL AND LIFE WITH CHRIST, UNTIL THE DAY OF REDEMPTION. Paul further says: "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us" (II Tim. 1:14).

CONFESSION

Confession literally signifies acknowledgement. It may sometimes refer to that which is good. But in the main, it signifies admission of that which is evil, or wrong-doing. WE PROFESS OUR FAITH, and CONFESS OUR SINS (I Tim. 6:12-13). Confessions of sins is the prelude to baptism (Matt. 3:6). Solomon says: "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy" (Prov. 28:13). John says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Does John tell the truth in this quotation? If so, then Bible confession brings the forgiveness of sin; and cleanses the one confessing from all unrighteousness. I believe the Bible and believe John told the truth. Do you?

Let's put Paul in the witness stand. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). Did Paul tell the truth? If so, then when any one makes a genuine confession preparatory to baptism, he is a saved individual. Do you really think Paul told the truth?

One other fact in regard to the preposition "unto", used by Paul, "Unto" might be classed as a Bible term. It is used in current literature. Hence we must go to the Bible for its meaning. It occurs

THE BAPTIST EXAMINER
DECEMBER 29, 1979

PAGE SIX

The Lord's Church

(Continued from Page Three)

Mt. Sinai the third time. This time his face shone so brightly that the people were afraid to come near him. Is this, or is it not a type of our Lord's glory when He comes down to the earth? In Matthew 24:29-30 we read, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth (Jews) mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." If Moses' shining face is not a type of our Lord's great glory, won't somebody help this poor unworthy Bible teacher out just a little by telling me what it was a type of.

Someone may be saying, are you saying that Christ will come three times? Let me say, I have absolutely no objections to your saying that I am teaching that He will come three times. Most pre-tribbers see it as two phases of the second coming, but since there are to be seven years between those two phases, I see Him coming really three times. I know of no Scripture that would refute it. He comes for His saints (I Thess. 4:16-17) before the tribulation begins. Then immediately after the tribulation of those days He comes down to the earth with His saints (Zech. 14:5). When He comes for us we are caught up in the clouds to meet Him in the air. So far as I am able to know the Scriptures say absolutely nothing about our being caught up in the air in order for us to escort, or guide Him down to the mount of Olives. In Revelation 19:11-14 we see Him coming down on a white horse, and, believe it or not, He is leading the way. He does not need a guide to help Him to find the Mount of Olives. He has been there before. I really see no objections to saying that He comes down three times. There are seven years between the two phases of His second coming, so He really comes three times.

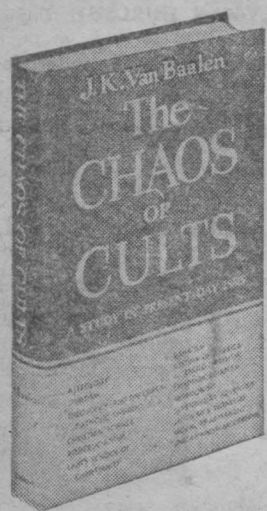
I had a dear, beloved Brother tell me recently that he was unable to see any seven years there. We were discussing the tribulation time. But if there are no seven years there somebody must have lost some years somewhere. In Daniel 9:27 Gabriel said to Daniel, "Seventy weeks determined upon thy people (the Jews) and upon the holy city (Jerusalem)." Here the seventy weeks are seventy weeks of years. In other words, this seventy weeks is seventy times seven, or 490 years. I have never heard a Bible-believing Baptist deny that this seventy weeks here means 490 years. Then, in verse 25, we learn that it took seven of these weeks, or 49 years to rebuild Jerusalem. Then after Jerusalem was rebuilt it was sixty-two weeks, or 434 years up to the time Christ was crucified. That accounts for 483 of the 490 years that Gabriel said were determined, not upon the church, but upon Daniel's people, the Jews. Nowhere in Holy Writ do I find even an intimation that these seventy weeks are determined upon anybody except the Jews. So if we subtract 483 years that were fulfilled up to the crucifixion of Christ from the 490 years that were determined upon the Jews, we find that there is still one week, or seven years to be fulfilled. Let us please remember, these seven years are determined upon the Jews and nobody else according to Gabriel. I am fully convinced that he knew what he was talking about. So in order for those seven years to be determined upon the Jews, I can find no place for them except during the tribulation time after the Lord's saints have been caught up to ever be with Him. When this church age ends with the rapture of the saints, the remaining seven years of the seventy weeks will begin. As I see it, that is the only way for this seventieth week to be determined upon the Jews, and the Jews only.

When we come to think of it, there is not a Bible doctrine in the dear old Book that does not divide Christendom to some extent. Many of them divide the Lord's precious blood-bought saints into different groups. We will not try to deal with all the divisive doctrines that are found in the Bible. We will merely mention a number of them. One is the doctrine of sinless perfection. Many of us agree that without sinless perfection we can never enjoy the bliss of Heaven. But the divisive part is how we obtain that sinless perfection. There are those who claim they live that sinless perfection in their body of flesh. Others of us who believe in sinless perfection just as strongly as they do, hold that we are sinlessly perfect, not in our old Adamic nature, but in the person of our wonderful Substitute, the Lord Jesus Christ. What a difference that makes!

(Continued next week)

in King James translation of the New Testament more than seven hundred times. I have examined most of these instances and without exception, as far as my investigation has gone, it forms an absolute grammatical connection, and where the physical conditions require it, is equally as strong, viz: Paul appealed UNTO Caesar; he went to Caesar himself and left his head with him.

place called Golgotha" (Matt. 27:33). Did UNTO put Christ at Golgotha? I state once more that the preposition UNTO cannot be sidetracked until it reaches its destination. This being true, it follows that the genuine believer "with the heart" is in a state of righteousness, and the Bible confessor is saved, all before he ever hits the water in baptism. See Romans (Continued on page 7, column 3)



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

Approximately 60 percent of the American public support the U.S. Supreme Court's 1973 ruling that permits abortions during the first three months of pregnancy.

—AMERICAN WAY FEATURES

DALLAS (EP)—A small Baptist congregation here, comprised of about five Vietnamese families who arrived in the U.S. in 1975, is sponsoring two Vietnamese families and hopes to sponsor a refugee family every two or three months.

"All of us agreed that first we were helped by the American Christians. Now we have to help our own people," said Daniel Tran, pastor of the Vietnamese congregation which is affiliated with Cliff Temple Baptist Church in Dallas.

WASHINGTON (EP)—An audience with Pope John Paul II "is being arranged" for Sister Theresa Kane, the outspoken president of the Leadership Conference of Women Religious who confronted the Pontiff in Washington on the issue of priests. Sister Mary Doolley, S.S.J., past president of the LCWR, revealed here that the proposed audience has the endorsement of top church leadership.

Sister Kane, administrator general of the Sisters of Mercy of Potomac, Md., propelled to international fame when she appealed to the pope meeting with women religious on the final day of his trip to the United States to provide "the possibility of women as persons being included in all ministries of our church."

PADERBORN, Germany (EP)—Georgi Vins, former General Secretary of the non-registered Gospel Christians-Baptists in the Soviet Union, has been nominated as the foreign representative of the denomination. The decision of the Church's executive body, the "Church Council," was recently announced by Mr. Vins himself in Paderborn. No decision has yet been made as to where Mr. Vins will set up his office. Vins and four other regime critics were exchanged for two Russian spies and deported to the USA at the end of April this year.

The non-registered Gospel Christians-Baptists withdrew from the "All-Union Council of Gospel Christians-Baptists" as an opposition movement against state interference in church affairs. According to Vins, the denomination has, at present approximately 100,000 baptized members. The "Church Council," a publishing house owned by the denomination, and its information system work underground.

PHILADELPHIA (EP)—A federal judge ruled here that the city of Philadelphia violated the U.S. Constitution by paying for the building of a platform on which Pope John Paul II celebrated an outdoor Mass here. The order of U.S. District Judge Raymond J. Broderick that the city seek reimbursement from the Archdiocese of Philadelphia for \$204,569 was held in abeyance pending the city's appeal.

The suit against the city paying direct costs for building the platform was brought by representatives of the American Civil Liberties Union, which contended that such expenditures for a religious purpose violated separation of church and state provisions. The city administration of outgoing Mayor Frank L. Rizzo defended the expenditure on the grounds that the pope was a visiting "head of state."

NASHVILLE, Tenn. (EP)—Women were apostles and held other leadership roles in early Christian communities, a leading New Testament scholar said here. Prof. Elizabeth Schussler Fior-

enza of the University of Notre Dame also said that women should reject Christian communities which are not egalitarian "or else should preach to them that they should repent their sexism."

The German-born, Roman Catholic theologian said the issue of women's ordination is symptomatic of the church's hesitancy to give up patriarchy, and rules concerning sexuality that "keep women under control." She emphasized that theologically the people are the church and "church offices and leadership are for the service of the people. The pope is a very significant, symbolic figure for the church, but he is not the church."

"Women were leaders in early Christianity," she said. They were leaders of house churches, they were apostles, they were missionaries, they were prophets." She referred to Romans 16:7 as mentioning Junias, an apostle, and other women leaders of the church. She said they were apostles like Paul, "who had a faith experience of the risen Lord and were sent out as missionaries." Referring to Galatians 3:28, Prof. Fiorenza said that early Christian communities were egalitarian "and that's why women could be leaders."

NEW YORK (EP)—The Unification Church has filed a \$3 million suit against the Town of New Castle, N.Y., and its Zoning Board of Appeals for alleged bias in withholding permission to use a property acquired by the church from a Catholic order.

CINCINNATI (AP)—"I Could not believe it. They could see the people all piled up and they still tried to climb over them just to get in," said one man who watched in horror as 11 persons died in a crushing human wave surging into the Riverfront Coliseum for a rock concert by "The Who."

Police Lt. Col. Joseph Staff said seven young men and four young women were trampled and killed when the mob pushed into the hall on the Ohio River in a crush of bodies that continued for 30 minutes.

Eight other persons were seriously injured, police said. Twenty more were treated at four hospitals and released (ASHLAND DAILY INDEPENDENT, 12-4-79).

This should be enough to shock the consciences of sleepy Americans and to arouse unconcerned Baptists the world over. Think of what really happened in Cincinnati, Ohio! Some 6,000 people, some had been waiting more than three hours, were crowded on the coliseum's plaza level waiting for the doors to open. Many had been drinking and smoking marijuana. The concert had not started. The rock group tried a little sound test. When the crowd heard the music, it surged forward killing 11 persons. The concert went on as planned and the 18,000 people present were not told by "The Who" of the tragedy during their performance.

Rock music is a tool of the Devil to corrupt our youth by leading into civil disobedience and revolution. It is one of the means the Communists are using to destroy America. If you want to get the facts about rock music you should purchase from our book store "The Marxist Minstrels" by David A. Noebel. The price is \$2 plus postage and handling.

The family-style of living these days is nonfamilies. The Census Bureau says that a nonfamily is a household consisting of unrelated persons and according to a current bureau report it is a form of cohabitation growing at a much swifter rate than traditional family households. Nonfamilies have been budgeoned by 66 per cent

since 1970 to a 1979 total of 19.8 million. The growth of the family households for the same period has been only 12 per cent.

The bureau found that 15 per cent of the total families were headed by women and by persons under 35 — 30 per cent. Both are growing categories. Statistics show that only 15 per cent of American families today consist of a bread-winning father and a stay-at-home mother.

These facts plainly show that the family in the Christian sense is perishing from our country. In these days of runaway inflation the home is being sacrificed to the Almighty Dollar. When we look at the younger generation we may well ask ourselves as parents: Is it really worth it?

Wrangling until literally the 11th hour North Carolina Baptists approved a new relationship between the state convention and Wake Forest University which will allow one-third of the school's trustees to be from "any evangelical Christian body . . ."

The plan effective Jan. 1 1981, will stop regular Cooperative Program contributions to Wake Forest. After that date churches must designate Wake Forest as a recipient if they wish the school to share in their gifts through the state convention. Wake Forest will receive \$1.1 million from the convention budget in 1980 (THE WESTERN RECORDER, 11-23-79).

HONG KONG (EP)—In spite of the recent apparent laxity in China's religious policy, open evangelism on the mainland is still not allowed beyond the four walls of the church, and religion cannot be taught to persons under 18 years of age.

A Chinese Christian medical doctor from the United States who has toured several cities in China in a month-long trip said recently that on October 14 he attended the morning service of the Tung Shan ("East Mountain") Church in Canton. There were more than 1000 worshippers. This was the church's third Sunday service since it was opened on September 30. He learned that the authorities gathered several ministers in Canton and organized them to run the church's affairs. These ministers who formerly belonged to various denominations no longer maintained their denominational distinctions.

An Orthodox Baptist

(Continued from page six)

10-9, 10.

But one says: Peter commanded them to "be baptized for the remission of sins." That is true, and I will say that the Revised Version says: "UNTO" remission of sins. There is a vast difference between remission of sins, and being in possession of righteousness, or salvation. Remission, literally means a "sending back." Religiously, it signifies the laying of our sins upon the Lord. This was done in the covenant of redemption in the long ago; and Christ paid the price upon Calvary's cross. Baptism is a sign or token, that with the paying, or canceling of the debt of our sins, and is simply the receipt, or public announcement in a figure (I Peter 3:21) that it has been done. Buried with Christ in baptism, as a symbol says, we are already dead to sin, and as we are resurrected from the watery grave, that we are now to walk in a new life. This one now gets the hand of fellowship, as a full orthodox Baptist. But there is yet much before him if he is to maintain this standing as the years go by.

THE CHURCH

I would introduce this new convert to the church of which he has just become a member. It is a local congregation, and an absolute democracy.

The Kingdom of God is universal, and is a monarchy, with Christ as king and lawgiver.

The churches are the executives

within this kingdom, and are local, independent, and absolute democracies.

CHURCH POLITY

There are three coordinate divisions in church polity, viz.—legislative, judicial, and executive. The legislative is divine. It is directed by inspiration, with the Bible as the code. Hear the Bible speak: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

The judicial is also divine, and consists of a Christian conscience, directed by the Holy Spirit in harmony with the divine code—the Bible. God's book says: "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:15). "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Rom. 9:1). The executive lies within the democratic suffrage of the individual members of the local congregation.

In personal matters Christ says: "Tell it unto the church" (Matt. 18:17). The church was assembled to dispose of the incestuous man (I Cor. 5:4,5).

When a grave doctrinal difference existed between the brethren in the church at Antioch, and it was referred to the brethren in the church at Jerusalem, the apostles and elders declined to act until the "whole church" was called into consultation (Acts 15:22).

The local congregation is the only executive God has on this earth today, in religious matters. In fact, the Bible knows nothing of a church larger than a local congregation.

We have "churches" in the plural, 33 times in the New Testament. And we have "the churches" (Continued on page 8, column 4)

TBE Bible Study

(Continued from page 3)

VERSE 10

"And I will turn your feasts into mourning and all your songs into lamentation." In II Chronicles 35:13-14 we find how it should be among the Lord's people in the assembling together to worship the Lord in thanksgiving and praise. This is also presented in Acts, chapter two. It is a sad time indeed when because of sin, God turns, and the joy of salvation is removed and in its place are the doleful songs of lamentations and the sighs of the afflicted. It would seem apparent that this is about to take place again. May we cry out like David in an acknowledgment of our sins and pray for the joy of salvation to be restored.

"And I will bring up sackcloth upon all loins, and baldness upon every head." The outward indications of national mourning. This will be a common scene among the inhabitants.

"And I will make it as the mourning of an only son." This signifies the intensity of the anguish.

"And the end thereof as a bitter day." There will be gloom and doom on every hand until not one ray of peace or pleasure will be found anywhere. This will be a long day when all attempts to ease the suffering will fail.

VERSE 11

"Behold the days come, saith the Lord God." All of the days will be a carbon copy, or if anything, worse. This should remind us of the statement in II Timothy 3:1-5, "in the last days perilous times shall come."

"That I will send a famine in the land." Notice how many times this judgment is said to be sent directly by the Lord: "I will cause;" "I will darken;" (Vs. 9) "I will turn;" "I will bring;" "I will make;" (Vs. 10) "I will send" (Vs. 11).

"Not a famine of bread, nor a

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thirst for water." "Man shall not live by bread alone." however this seems to be basically the chief concern of most, even many professing Christians.

"But of hearing the words of the Lord." No words of comfort (I Thess. 4:18) will be heard, for God will remove His servants in judgment. Amazian will get his wish (7:12). However it will not bring happiness to him, but the opposite. Wherever the light of God's Word is turned off you will find the rise of corruption, crime and conflict (II Thess. 2:6-8; Rom. 1:21-32).

VERSE 12

"And they shall wander from sea to sea." Heretofore it was not too difficult to find a prophet, but suddenly one cannot be found in all of the land.

"And from the north even to the east." In spite of their sufferings they would not go southward toward Judah because of their opposition to them. They, like Pharaoh, wanted the judgment to be removed, but not out of a sincere desire for spiritual things.

"They shall run to and fro to seek the word of the Lord, and shall not find it." Even though their efforts are increased to a frantic pace, it will be to no avail. All of the preaching points are closed down, the dwelling places of the prophets are empty.

VERSE 13

"In that day shall the fair virgins and young men faint for thirst." They, like the prodigal son, will begin to be in want (Lk. 15:13-17). Compare with Isa. 40:30. What a sad day when the strongest of the nation will be in perplexity and despair.

VERSE 14

"They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again." All of the cults and isms which had become so popular among the young people, as well as the old, shall be found to be worthless (I Sam. 5:1-5). Yes, every tree which the Lord doesn't plant shall be rooted up (Matt. 15:13).

Conclusion: How long will it be in this modernistic age of human wisdom and theology before the conditions described in Amos again will come to pass?

THE BAPTIST EXAMINER

DECEMBER 29, 1979

PAGE SEVEN

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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the prodigal son ever ended. In fact, it doesn't end. When a sinner comes to Jesus Christ, he not only begins to feed on Jesus, but rather there begins a day by day fellowship which never, never ends.

Regardless of your sin may you receive Him now as your Lord and Saviour and may you thus begin to walk with Him, feasting upon Him and fellowshiping with Him as the days go by. Just one more Scripture in closing:

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John 1:12).

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Confessing & Forsaking Your Sins Is Biblical

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righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Note again Proverbs 28:13. We cannot cover sin. This is not only true for the lost individual, this holds a special significance for the child of God. This verse lets us know that confession is more than just mere acknowledgement of sin. Sin must be acknowledged and then put behind us. Repentance is a change of mind which involves both a turning from sin and a turning to God.

Proverbs 28:13 is illustrated in the life of some of the characters of the Bible. David committed a grievous sin before God. David tried to cover the matter up for a long time but failed. I know you know the story but read Psalm 32 and the blessedness of forgiveness. We see that in verses 3 and 4 that David grew physically ill because of his unconfessed sin. Yet, in verse 5 he confessed and forsook his sin and God gave him a blissful peace, that he was led to pour out his spirit in the soft music of this choice song. God enabled David to say in verse 11: "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart."

The parable of the prodigal son is an outstanding illustration of repentance. We see his sin in verse 13 and 14 and the prodigal's confession in verses 18 and 19.

May God take these Scriptures and examples and burn them into our hearts.

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Ever since the beginning of time, sinful man has tried to cover his sins. Why man would attempt to cover his sins when God has made provision to remove them, I'll never know. But for sure it shows his total depravity. Adam and Eve fell into sin through disobedience, they tried to hide their sin. Instead of meeting God face to face, they sewed aprons of fig leaves in order to hide their sins (Gen. 3:7). Today people still try to cover their sins but let Isaiah 64:6 ring in their ears: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away." "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Thank God that before the world was created He had provision for sin. God killed an animal and made Adam and Eve coats of skins and clothed them (Gen. 3:21). God's provision for sin always and still is the shed blood of the sacrifice. Today, Jesus Christ stands as our sacrifice; His shed blood making atonement for our sin. "For even Christ, our passover, is sacrificed for us" (1 Cor. 5:7b). "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and

such that he went to London in July 1844 to advocate the cause of the Baptist Missionary Society. On his way home he fell into the River Mersey in Liverpool. He was rescued, but, from the consequences of that fall, died on August 24th.

His works, continue. James and Robert Haldane were responsible for publishing his writings, among them— "Baptism: Its Mode and Subjects." This was the result of his Bible study intended to refute believer's baptism. Instead, he refuted paedobaptism.

The book is one to read, digest, commend and to present to others. And, the Elder's challenge remains a charion today—"Let all who wish to follow the Bible come this way."

An Orthodox Baptist

(Continued from page 7)
of Christ" (Rom. 16:16). But no where in the Bible from the beginning of Genesis to the end of Revelation, can the title "The Church of Christ" be found.

People talk some times about dividing Baptists. It cannot be done as long as they remain true to the Baptist standard. If a Baptist church should separate into two bodies, if both bodies remain true to the doctrines, you just have two Baptist churches instead of one. If one side should leave the Baptist standard, it is not a division of Baptists, but a casting off of those who are not Baptists. It takes a hierarchy to divide into opposing bodies.

The absolute independence of Baptist churches makes Baptist succession a possibility. To illustrate: If every Baptist church in Tennessee, except this church at Fellowship, should forsake our colors, and this church would remain true to the standard of Baptists, Baptist succession in Tennessee would be as much a fact, as though every church had remained true. As long as there is one little church in the world, of as much as three to five members, that is true

to Baptist principles, Baptist succession, or perpetuity is an established fact. Baptist churches are absolutely independent of each other, and the action of one Baptist church has no more to do with the standing of another Baptist church than the action of one Christian has to do with the standing of another Christian.

Baptists were here in the days of Christ and the apostles; and they are here today just as they were then, and unless someone can show when they ceased to exist, and when and how they began again, between the days of Christ and now, the fact stands undisputed that they have been here in every age from then till now, and Jesus told the truth when He stood in Caesarea Philippi, and said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Jesus knew as well what the trials and difficulties would be that His churches would have to encounter, the day He called a little band of disciples together on a mountain in Galilee, and set His church afloat, as He does today. And knowing this, He gave to His church a polity that all the demons of Hell cannot overcome.

It matters not who may join hands with Rome, swing off after universal churchisms, or modernism, or any other "ism", Jesus, when He comes again, will find the orthodox Baptists at the helm of doing business just as He commanded them when He stepped upon a cloud and rode home to the Father. "Even so, come, Lord Jesus."

There are three coordinate principles that determine the question of orthodox Baptists. First, salvation absolutely by grace; without works. Second, the absolute independence of the churches, both organic, and in polity. Third, keeping pure and inviolate, the two ordinances, Baptism and the Lord's Supper, just as they were delivered by the Lord. Wherever these three principles exist properly related, it is safe to say that they represent real orthodox Baptists.

All Who Wish...

(Continued from page one)
conscience in the service of my Master. I must not act on my own conviction of what is right and wrong; but according to the caprice of others; nay, of those whom I esteem the decided enemies of the Lord Jesus." That was his stand.

He had 14 reasons why he should not take it—a wife and 13 children. But he took his stand. By it he lost his government salary and his parsonage. His father-in-law, a wealthy linen-bleacher, actively persecuted him. Mrs. Carson, of like mind as her husband, stood by him. "I cannot believe . . . (God) . . . will allow the young Carsons to starve," was her reply to her father's antagonism.

Alexander Carson continued in the Tobermore Presbyterian Church for some years during which he gathered around him many members whose chief concern was to study and to live by the Word of God. He also made many enemies.

After some time many of the renewed group began to discuss the question of baptism. Some were convinced that baptism was not for infants. Mr. Carson took the contrary view. To refute their arguments he re-studied the subject in the Scriptures; he read the works of others. He found no Scriptural warrant for the practice of infant sprinkling. Instead, he found the Scripturalness of believer's baptism.

To be a Baptist in his day meant ostracism. Nevertheless, Carson made his position clear. The sprinkling of infants was not backed up by The Word of God; believer's baptism was. The storm broke. His enemies did their worst. The unregenerate members of his church determined to get rid of him. They planned to eject him from his pulpit by force. An ejecting squad entered the church one Sunday during the sermon. They began to push and to pull him from the pulpit. Mr. Carson asked for permission to finish his sermon. It was granted. He finished. He came down the pulpit steps and with dignity walked up the aisle towards the front door of the church.

An Elder rushed forward, reached for the big pulpit Bible, swung it on his shoulder, marched behind his pastor, and called out—"Let all who wish to follow the Bible come this way."

The church emptied. Many sympathizers stood together in a nearby field. On that day in 1804 sixteen of them formed a Baptist Church. Decades later over 500 had been enrolled in the new church as baptized, Bible-loving believers.

The new Church met first in the open air. When winter came they borrowed a barn. Later, they erected a building of 4 walls and a roof, but they had to be content with an earthen floor. It was several years before they could afford to lay a wooden one. From that Baptist Church in Tobermore many men went into the Ministry of the Gospel at home and overseas.

Alexander Carson remained in Tobermore for 50 years (as has been said), yet, he became widely known and traveled greatly. His concern for overseas missions was

THE BAPTIST EXAMINER
DECEMBER 29, 1979
PAGE EIGHT

The Humble...

(Continued from page one)
whispered the proper pronunciation. Then Mr. Moody tried again, and again, and after repeated failures, he closed the Bible, lifted up his face to God in prayer, and said, "O God, please help a man who cannot even pronounce the English language." And this was the man who swept England, Ireland, Scotland, Wales, yea, a greater part of the English-speaking world off its feet and turned its face to God.

The Ouija Board

(Continued from page 5)
While many may sell themselves into the hands of Satan to do his bidding and may thereby work as spiritualistic mediums, yet no individual is ever able to do anything further as a spiritualist after Jesus Christ has come into his heart to reside. For this reason no Christian might ever become a spiritualist. Spiritualists may, and often do, become Christians, yet a Christian may never become a spiritualist.

In the beginning of this message I called attention to Paul's experience with the witch of Endor. It is rather interesting to notice that after she had succeeded in calling up Samuel that she insist-

ed upon cooking and serving dinner to Saul.

"But he refused, and said, I will not eat. But his servants, together with the woman, compelled him: and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fatted calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: And she brought it before his servants; and they did eat. Then they rose up, and went away that night" (1 Sam. 28:23-25).

When Saul had eaten this fatted calf, which he ate without joy and definitely apart from any happiness, the feast came to an end and he went into the night. There is only one other reference to the fatted calf in God's Word and that is in connection with the parable of the prodigal son. When the prodigal son came home, we read:

"And bring hither the fatted calf, and kill it; and let us eat, and be merry; For this my son was dead, and is alive again, he was lost, and is found. And they began to be merry" (Luke 15:23-24).

What a contrast between this and the experience of Saul. Whereas Saul ate without joy, the prodigal son feasted in an environment of positive mirth. Though Saul's feast came to an end, there is not any indication that the feast of

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