

Sure steps to happiness — the church steps.

THE LOVE OF GOD

A. W. PINK
1886-1952

There are three things told us in Scripture concerning the NATURE of God. First, "God is a spirit" (John 4:24). In the Greek there is no indefinite article, and to say "God is a spirit" is most objectionable, for it places Him in a class with others. God is "spirit" in the highest sense. Because He is "spirit," He is incorporeal, having no visible substance. Had God a tangible body, He would not be omnipresent. He would be limited to one place; because He is "spirit," He fills heaven and earth. Second, "God is light" (I John 1:5), which is the opposite of darkness. In Scripture "darkness" stands for sin, evil, death and "light" for holiness, goodness, life. "God is light" means that He is the SUM of all excellency. Third, "God is love" (I John 4:8). It is not simply that God "loves," but

from the low state of spirituality which is now so sadly evident everywhere among professing Christians. How little real love there is for God. One chief reason for this is because our hearts are so little occupied with His wondrous love for His people. The better we are acquainted with His love—its character, fulness, blessedness — the more will our hearts be drawn out in love to Him.

1. The Love of God is UNINFLUENCED. By which we mean, there was nothing whatever in the objects of His love to call it into (Continued on page 6, column 4)

THE HOLY MAN IS THE LOWLY MAN

WILLIAM EVANS

It is a characteristic of the Christian that he is humble in his opinion of himself; if anything he bemoans his utter unworthiness and sinfulness. Isaiah, Job, David, Peter—indeed, all true saints of God, have made much of their own sin and much of God's holiness. The holy man is the lowly man. The moment a man begins to tell of his goodness you may depend upon it that he is losing his grip on God. It is a mark of (Continued on page 7, column 5)

Your Obligation In Religion

I. J. VAN NESS
(1860-1947)

It may be well for us to recall again some of the great fundamental principles of our Baptist faith, and then to see clearly what they mean to each one of us in our private life.

1. Religion is spiritual and personal.
 2. Each believer has the privilege of direct access to God through prayer.
 3. All believers are equal in their privileges in the church.
- Religion, as we have seen, is a

spiritual and personal matter. Its bond is faith, and no soul can have true religion for another. Each one must stand alone and believe alone. This is a privilege, but at the same time God asks it of each one. He is gracious in asking, and wins by love, but more the less truly does He demand of every soul that it give to Him personal and individual faith.

God gives of His grace to us — that is, to each one of us, a promise, and He has for each one of us a purpose. In regeneration, His power is manifested to each single soul. We are conscious that He is working with us and in us. This same power continues through the ministry of the Holy Spirit in our hearts, and we are made better through the discipline of life. God comes to us directly, and speaks to our souls in the person of His Spirit, and so each one of us is the object of God's constant care. Providence is not only general, but it is special; God watches not only over the whole world, but He watches also over each one of us.

So do we also have direct access to God through prayer. The throne of grace is open to each one of us without anyone interfering or standing between us and God, as a priest. Other men may bring us into God's presence and teach us the secret of talking with God. It is a privilege of each soul, however, to thus come to God's throne. If we are to come to God at all, we must come in this way. Our teachers may lead us into the presence of God, but each one of us must enter that presence for himself. We have no right and no power to pass to anyone else the authority to intervene between us and God. Our privilege is our necessity, and if we are to come to God at all, we must come directly.

Out of all these doctrines, and out of the plain and simple teaching of the New Testament, comes the doctrine of the equality of the believer. The minister is the helper and the leader. He has the authority of a shepherd, who, by greater love and greater consecration, cares for the flock. We may lay upon him certain responsibilities, and these imply that we must help him, but his authority in the church or in the kingdom (Continued on page 5, column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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Confessions Of A Priest At Death's Door

"Since God Almighty is pleased to visit me with this sickness, I ought to make good use of the time I have to live, and desire you to help me with your prayers, and to take the trouble to write some substantial points of my confession, that you may perform, after my death, whatever I think may enable me in some measure to discharge my duty towards God and men. When I was ordained priest, I made a general confession of all my sins from my youth to that time; and I wish I could now be as true a penitent as I was at that time; but I hope, though I fear too late, that God will hear the prayer of my heart.

"I have served my parish sixteen years, and all my care has been to discover the tempers and inclinations of my parishioners, and I have been as happy in this world as unhappy before my Saviour. I have in ready money fifteen thousand and pistoles, and I have given away more than six thousand. I had no patrimony, and my living is worth but four hundred pistoles a year. By this you may easily know, that my money is unlawfully gotten, as I shall tell you, if God spare my life till I make an end of my confession. There are in my parish sixteen hundred families, and more or less, I have defrauded them all some way or other.

"My thoughts have been impure ever since I began to hear confessions; my words grave and severe with them all, and all my parishioners have respected and feared me. I have had so great an empire over them, that some of them knowing of my misdoings, have taken my defense in public. They have had in me a solicitor, in all emergencies, and I have omitted nothing to please them in outward appearance; but my actions have been the most criminal of mankind; for as to my ecclesiastical duty, what I have done has been for custom's sake. The necessary intention of a priest, in the admin-

istration of baptism and consecration, without which the sacraments are of no effect, I confess I had it not several times, as you shall see in the parish books; and observe there, that all these names marked with a star, the baptism was not valid, for I had no intention. And for this I can give no other reason than my malice and wickedness. Many of them are dead, for which I am heartily sorry. As for the times I have consecrated without intention, we must leave it to God Almighty's mercy, for the wrong done by it to the souls of my parishioners, and those in purgatory cannot be helped.

"As to the confessions and wills I have received from my parishioners at the point of their death, I do confess, I have made myself master of as much as I could, and by that means I have gathered together all my riches. I have sent this morning for fifty bulls, and I have given one hundred pistoles for the benefit of the holy crusade, by which his holiness secures my soul from eternal death.

"As to my duty towards God, I am guilty to the highest degree, for I have not loved Him; I have neglected to say the private divine service at home every day; I have polluted His holy days by my (Continued on page 6, column 2)



ARTHUR W. PINK

that He IS Love itself. Love is not merely one of His attributes, but His very nature.

There are many today who talk about the love of God, who are total strangers to the God of love. The Divine love is commonly regarded as a species of amiable weakness, a sort of good-natured indulgence; it is reduced to a mere sickly sentiment, patterned after human emotion. Now the truth is that on this, as on everything else, our thoughts need to be formed and regulated by what is revealed thereon in Holy Scripture. That there is urgent need for this is apparent not only from the ignorance which so generally, but also

IS THE PASTOR A HIRED HAND?

By ROY MASON
(1894-1978)

Is the pastor a hired man to be hired and fired as if he were in secular employment?

This question is suggested by several conversations with members of churches that have been having trouble in the matter of pastors. It would seem appropriate for us to look into the matter of pastors and pastoral relations. First we shall — as in many other matters — take the question up negatively.

SOME WRONG IDEAS AMONG CHURCHES

The idea that men should be jockeyed before a pastorless church like horses on a race track, and that people should pick the "winner" according to notion and caprice. This is generally done, and a divided church results. The new pastor is not sent of God, and has some oppose him from the first. As soon as some tire of him, they are ready to "fire" him.

The idea that it is the prerogative of the deacons to hire and fire the preacher.

This is in no sense the duty of deacons. In thousands of cases deacons have met secretly and planned the pastor's resignation. Every deacon who is a party to such a thing ought to be disciplined by the church. Secret meetings are wrong in a Baptist church anyhow. Besides the pastor should serve as the chairman of deacons — failure on this point often sets pastor and deacons against each (Continued on page 5, column 3)

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A Sermon by Daniel Parks

THE CALL OF WORLD MISSIONS

(PREACHED ON THE INDEPENDENT BAPTIST HOUR DECEMBER 16, 1979)

"But you will receive power when the Holy Spirit has come upon you, and you will be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

DEFINITIONS

These three definitions are from the FUNK & WAGNALLS DICTIONARY:

1. Call. "7. To designate for a special work."
2. World. "1. The earth."
3. Mission. "5. An effort to spread, or the work of spreading, religious teaching."

Hence, according to the above definitions, we may state that the definition of The Call of World Missions is "the designated work of spreading religious teaching throughout the earth."

We shall now find that the text refines that definition to be "the designated work given by Jesus Christ to His churches to be His witnesses to every man in the power of His Holy Spirit."

THE PECULIARITIES OF THE CALL OF WORLD MISSIONS

We may call these peculiarities

is the letter "p." The first three peculiarities will be discussed in the introduction while the latter two peculiarities will be discussed in the body of the message. The five peculiarities relative to The Call of World Missions are the Presenter of the call, the Possessor of the call, the Power of the call, the Purpose of the call, and the Propagation of the call. Let us observe these peculiarities.

THE PRESENTER — JESUS CHRIST

This is not the Pope of Rome. This is not the founder of one of Rome's Protestant groups such as Martin Luther, John Calvin, or King Henry VIII. This is not the founder of one of the splinter groups within the ranks of Rome's Protestants such as John Wesley, Alexander Campbell, or Robert Brown. This is not the founder of one of the modern day cults such as Mary Baker Eddy, Joseph Smith, Charles Taze Russell, or (Continued on Page 2, Column 4)



DANIEL PARKS

"5 P's in a pod" due to the fact that the first letter in each of the five peculiarities to be discussed

THE CHRISTIAN AND SECRET SOCIETIES

WENDELL P. LOVELESS
Honolulu, Hawaii

In the radio ministry many letters came to me concerning the Christian's relation to oath-bound secret societies, and it has been a genuine privilege to express, to a great many people, my convictions with reference to them.

No doubt there are thousands of Christian men and women who have gone into the lodge blindly, not realizing at the time all that is involved in such an affiliation, and there are also many who are considering the question of joining, some of whom may be hesitating because of a feeling that it may not be the right thing to do.

I now give this testimony with the prayer that many may be led to see the high treason against Jesus Christ in such un-Christian alliances, and to "come out from among them and be separate."

I was regularly initiated into seven degrees of the Masonic Order, holding, for a time, the office of Chaplain in the Blue Lodge, and my knowledge of this society is therefore the result of my experience as a member of it. I now hold a regular demit from the order, which indicates that I was in good and regular standing when I seceded from it.

When I came to see clearly that which the Lord Jesus Christ had done for me on Calvary, and realized my tremendous responsibility as a witness, as an ambassador of (Continued on page 3, column 1)

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THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor
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LETTERS TO THE EDITOR

Dear Sir,

We read in your paper of a financial need and so are sending a check of \$10 to help.

We are not Baptists but belong to the Church Reformed denomination. We think you have a very fine paper and are sorry things are going hard for it.

May the Lord supply your need and bless you abundantly.

F.R.
Pella, Iowa

Dear Bro. Cockrell,

Please find \$10 check for 5 subs to The Baptist Examiner. Your paper is much needed in the last days that people will be able to get the truth. May God bless you and use your wonderful paper until He comes.

M.M.
Tacoma, WA

Stop sending this paper. I'm tired of getting it out of the mail box and throwing it in the trash. I've never read a one — you are wasting your time and money. I have my own church.

Sorry I signed my name at the fair, since you don't know when to stop.

L.Z.
Goshen, IN

Dear Brothers in Christ,

Just a brief note to say that I have enjoyed receiving your publication for approximately 2 years. Your articles have been very informative and even more importantly, Christ-honoring. My subscription has expired and I would appreciate your renewing it. I also have included my father's address and a check for both subscriptions.

Thank you very much.

J.C.
Youngstown, OH

Dear Sir:

No matter what you call me, a goat, or the chaff, I know that I'm washed in the blood of my dear Lord and Saviour since 1974.

What a wonderful accusations you

make on your own judgment (Rom. 14:10-13). I found out one thing since the Lord saved me that Christians can hurt you more than the worldly people, especially when they are so self-righteous. I did not know anything about election until just recently.

If you think many blood-washed saints are chaff and goats then I'll stay a goat, I know my Jesus loves me.

E.C.
Chicago, ILL

Dear Bro. Cockrell,

Enclosed is \$4 check for 1 year sub renewal. Your paper has helped me so much in many ways. And especially, in my Bible reading. May God continue to bless you and your co-laborers.

L.W.
Greensboro, PA

Dear Bro. Cockrell,

Thank you very much for your letter dated August 20, 1979, which I have received last week. Being a Baptist myself, I count it always a great honor to you as a spiritual helper and consultant about the Word of God.

I heartily praise God, and also heartily appreciate your articles which I have been reading in the Baptist Examiner. Your articles on prophecy, theology, Bible Doctrines, Ecclesiology as embodied in the Word of God, are all replete, and they help enliven my Christian life, and encourage my labor for our Lord.

I love very much to read your articles on baptism. Many of your points, as they are scriptural, I use to teach my church's people. And hereby, I am requesting you to give me a written permission to copy, or to translate into our Samareno Dialect, or to our Official Filipino language, or to any Dialect of our people — either whole or in part of your articles appearing in The Baptist Examiner. This paper is praised by one of our Filipino pastors by saying: "Hyper Calvinist." I do not fully understand what he meant "Hyper Calvinist," because I am not so much acquainted of Calvinism, but I said to him: "Well, I have to hold our Baptists distinctiveness as warranted by the Word of God." Brother Cockrell, if it could be possible only that your articles "baptism" can be printed in a tract form, I would like to help distribute them to any person, especially to those who really need them to know what the Word of God says.

A.R.
Tarangan, Philippines

Dear Christians,

Enclosed find check for 5 subs and 50 copies of "Who Are We?" Lord bless M. Cockrell for his talents, love, faithfulness and knowledge — all shine for our Lord. Praise God.

J.M.
Honolulu, Hawaii

Dear Brothers in Jesus Christ,

The year of 1980 is fast approaching. It seems to me since I was confined in the infirmary last February, that I received the TBE. It helps me so much to erase my worries, because it strengthens my faith.

To me it is enough if you will continue to send me free of the TBE magazine as long as I live for they serve me as a medicine in my spiritual life.

C.O.
Cebu, Philippines

Dear Sir:

Enclosed is \$5 for my subscription to The Baptist Examiner. The paper means so much to me, I would not want to be without it. It has been coming to my home for many years, back when Bro. Gilpin published it, and it was only four pages. But it was a wonderful little paper. You could read Bro. Gilpin's sermons and sure get so much truth from God's Word. And thanks to God for the truth the Baptist Examiner stands for.

My husband went to be with the Lord in 1978. Sure loved the paper and loved all the truth it stood for. And looked forward each week for

the paper. I live alone and it's a very lonely life, each day I'm learning more to lean on Jesus.

So thankful I can still go to my Baptist church and praise God for The Baptist Examiner that my husband and I cherish so much. I trust it can always be in my home.

A.N.
Marion, KY

The Baptist Examiner,

I would like my name removed from your mailing list.

From your article rejoicing over election.

I feel that this is a Baptist doctrine. I am a member of the Baptist church, but we preach Jesus Christ, crucified and rose again and is now on the right hand of God to make intercession for you and me. People that believe and are born again are Christians. This does not make a person a Baptist, but a child of God. This should be what we teach instead of Baptist doctrine. The church is not a building, it is God dwelling in our hearts. Matthew 7:24: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

I also believe there are lots of saved people in other churches. I don't think John the Baptist set up, or preached any denomination. You may, or may not publish this letter.

D.P.
N. Vernon, ILL

Please do not send the Baptist Examiner to my home again. We did not subscribe to it but we are on your mailing list. I am sure that you have some good writers, but after reading "All Elect Will Be Saved," by Joe Wilson, Sr., I do not want this paper.

We haven't been reading this paper so I don't really know what you've been sending. I read the article by Mr. Wilson. This false doctrine goes against everything that I believe. I have three sons but if I believed as Mr. Wilson does, then I would never have had children. I would hate to believe that Christ didn't die for one of them as He died for me. I know that He did. Praise God!

My husband is pastoring a church where predestination was being taught. I know how much harm it can do, but thank the Lord for strong Christians who stand for what is right and will put down false doctrine.

I understand why you ended the month of May \$2,500 in the red. I would never support a paper that published such lies.

Please cancel our subscription!
W.M.

Dear Sirs:

Thank you for the excellent article, entitled "Were the Montanists Baptists." Since the origins of our own dualist faith were closely tied to similar "heretics," it was indeed pleasing to find your own search for truth had led you to the same area and era in history.

Though we are not Baptists, we do read several of your own faith's publications. Your article is one reason why we find much of interest in your own publication. Well done.

May the Light of God the Father shine on your paths forever.

R.M.
Cohoctah, MI

Dear Brethren in the Lord,

Greetings to you in our Saviour's precious name. I praise and thank the Lord for what God is doing through the Baptist Examiner paper, to thousands of people around the world.

I read some of your papers, and I am delighted to read them as a spiritual nourishment upon my life. However, I am unlucky enough to secure a subscription due to I am financially limited and unable to work for dollars to subscribe.

Brethren in the Lord, I would like to ask and request if you could afford to send me a free subscription for one year as I need your paper for my spiritual life and for my gospel work in the Philippines. I believe your maga-

zine will enrich my doctrinal stand as I believe your paper is purely taken from the Word of God. Your stand in the Bible as to great doctrine, faith and practice as far as is concerned has moved my life to stand with the people of God that are strong in defending the truth "which was once delivered to the saints." I am for you, and am praying that God will continually use your paper and ministry for God's glory and honor.

Thank you for your concern. I hope you can grant my request.

May God bless you all at Baptist Examiner personnel.

M.T.
Philippines

The Call Of...

(Continued from page one)

Emmanuel Swedenborg. This is Jesus Christ. Any person paying allegiance to a group or religious system started since the giving of the apostolic commission has not the authority presented by Jesus Christ. The presenter of The Call of World Missions is none other than Jesus Christ.

THE POSSESSOR—THE CHURCH OF JESUS CHRIST

This is not one of the groups listed in the above paragraph as having a mortal founder. This is not the so-called "universal, invisible church," which is non-existent anyway. This is not an evangelical association. This is not an evangelistic crusade team. This is not a mission board. This is the church of Jesus Christ, which was prepared by John the Baptist, founded by Jesus Christ during His earthly ministry, commissioned by Jesus Christ before His ascension to the Father, and preserved by Jesus Christ even in spite of the attacks against her from the "gates of Hell," which have caused her history to be called adequately "The Trail of Blood." Do not misunderstand, as some have, that all evangelical associations, evangelistic crusade teams, mission boards, and other groups which profess to be spreading the gospel of Jesus Christ are anti-Scriptural. But do understand that the only Scriptural possessor of The Call of World Missions is the church of Jesus Christ, and all specialized ministries just mentioned have no Scriptural authority to evangelistic work except they be under the authority and control of the church of Jesus Christ. The possessor of The Call of World Missions is none other than the church of Jesus Christ.

THE POWER OF — THE HOLY SPIRIT

This is not the evangelistic zeal exercised by so many today which is completely destitute of pure, sweet, Christ-exalting doctrine. This is not the wildfire exercised by so many today and defended by them with the expression "wildfire is better than no fire." This is not the abundance of monetary funds, and here is a prime example of one thing money will not buy. This is not humanistic might nor power. This is the Holy Spirit of Jehovah. The words of Zechariah 4:6 are quite applicable to the power of The Call of World Missions, for that text says, "This is the word of the Lord... saying, Not by might, nor by power, but by my Spirit." The power of

The Call of World Missions is none other than the Holy Spirit of Jehovah.

THE PURPOSE — THE WITNESS OF JESUS CHRIST

Let us note three things concerning the purpose of The Call of World Missions: the purpose defined, the purpose activated, and the purpose contrasted.

1. The purpose defined. The text reads, "You will be witnesses to Me." The purest meaning of this phrase is, "You shall be My witnesses." What is a witness? A witness is defined as "a person who has seen or knows something, and is therefore competent to give evidence concerning it; a spectator" (FUNK & WAGNALLS DICTIONARY). Quite simply put, a witness is one who has observed something and then relates it to another.

This term is widely used in our courts of law to identify a person who was a spectator to an alleged crime or has information pertinent to the crime. The witness, under oath, is to "tell the truth, the whole truth, and nothing but the truth." He is not to change even the slightest detail of the facts as he knows them. If he should change the facts he is no longer a true witness, but a perjurer. He is not to press the charges, for he is a witness, not a prosecutor. He is not to make a plea for the accused, for he is a witness, not a defender. He is not to decide the outcome of the case, for he is a witness, not a judge nor a juror. He is simply to state the facts as he knows them, for he is, quite simply, a witness.

A good case in point is found in the 3rd and 4th chapters of the Acts. Peter and John were preaching Christ on one occasion and also healed a lame man in the name of Jesus Christ of Nazareth. As it appeared that the whole city was to be taken in amazement by the miraculous ministry of these two "Sons of Thunder," the priests, the captain of the temple, and the Sadducees put them in custody to await trial for preaching Christ.

During the trial Peter and John were asked, "By what power or by what name have you done this?" (referring to the healing of the lame man). The answer of Peter showed that he and John were faithful witnesses of Jesus Christ, for he said, "Let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ, Whom you crucified, Whom God raised from the dead, by Him this man stands before you whole." These words, my friends, are the words of a true witness of Jesus Christ. The facts and the context show no reason for suspecting perjury here. Furthermore, Acts 4:18 tells us that the officials called Peter and John and "commanded them not to speak at all nor teach in the name of Jesus." Verses 19-20 tell us, "Peter and John answered and said unto them, We cannot but speak the things we have seen and heard." Peter and John were witnesses, and witnesses tell only what they have seen and heard, even when it appears that to do so may be quite costly.

And costly it often was. Our word "martyr" is defined as "one who submits to death rather than forswear his religion; specifically, one of the early Christians who suffered death for their religious

(Continued on page 4, column 3)

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Secret Societies

(Continued from page one)

Christ, I could no longer remain in Masonry, and several of the reasons are expressed in the following pages.

The Lodge in Practice Is Foolish

In the first place, the lodge, in PRACTICE is foolish. It has a secret or group of secrets; why make it secret? Such a meeting enjoys the protection of the laws of the land; it has a right to assemble; why is it necessary to have it secret? Then, too, the activities of some of the lodges in public parade and in convention are exceedingly foolish. Every normal individual believes in good, wholesome fun, but the Christian should remember that the Holy Spirit indwells him. How difficult to imagine the Apostle Paul dressing up in these silly costumes or the Lord Jesus donning some of the outfits worn in connection with certain conclaves and conventions and initiation rites of lodges. Paul said, "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things" (I Cor. 13:11). While the world may do many of these things the Christian cannot do them.

The Lodge In Principle Is Selfish

Again, in PRINCIPLE the lodge is selfish. The lodge takes many a man from home when he should be there. It indulges in selfish pleasure, and is expensive in time and money. The argument is often advanced that membership in the lodge helps men to progress, and I am sorry to say that some ministers in candidating for a pastorate wear their emblem of the secret order that they may get the place. The charity and good deeds of the lodge are often cited, as are also its homes, and the money it gives away. The lodge gets paid for all the help it gives to members, for it collects it in dues. Insurance companies pay benefits without boasting about it; yet the secret orders parade their benevolences and charitable activities as if it were a real sacrifice.

The obligations which the candidate has to assume upon initiation are selfish. He promises—"I do furthermore promise and swear that I will keep the secrets of a companion . . . sacred and inviolable." Here no crime is excepted. This is simply wicked beyond expression. In other degrees the candidate is compelled to take an obligation that he will not harm the relatives or women members of the families of the lodge. This is a selfish obligation. Compare it with the obligation of the church of Christ. Compare it with the attitude which is continually presented to us in the Word of God, not merely to refrain from giving offense to those whom it is decidedly to our advantage to protect, but to love our enemies and to do good to them that hate us and persecute us, and pray for them that despitefully use us.

The Lodge Is Anti-Christian

Again, in conduct and propaganda the lodge is ANTI-CHRISTIAN. Now, I realize that there are many lodge members, and many who are not members, who say that this is not true, "for," say they, "is not one of the requisites for membership in these lodges a belief in God? Do they not require the candidate to express his belief in God?" The answer is that many of them do, and the committee which is appointed to call upon the candidate to examine him as to his fitness for membership asks the question, "Do you believe in God?" But what God do they mean? Do they mean the God of the Bible or some other god?

This is a most important consideration, and one which I should like to emphasize at this point. To the man or woman who has not been scripturally taught, the name of God used in connection with a movement or a so-called religion is apparently all that is necessary, in many cases, to stamp that movement or that religious belief as a good one. But a study of the Word of God reveals to us that merely the use of the name "God" is not all that is necessary. For example, there is the God of the Pantheists, who say that God is found in the universe as a whole and that there is no God other than the combined forces and laws manifested in the existing universe. This, you see, is a conception of God quite different from that which the Scripture portrays, for Scripture sets forth a God who is a Person; that is, who has the attributes of personality, who thinks, who hears, who feels, who sees, who loves, who speaks.

Then there is the God of the Mohammedan—Allah—a God whose only prophet was Mohammed. This is not at all the Scriptural conception of God. There is the God of the Buddhist, the God of the Theosophist, the God of the Confucianist, the God of all of the false religions which is not the God of the Bible.

The God of the Bible is the God who is revealed in saving power alone in the Lord Jesus Christ, who came to earth in the flesh, taking upon Himself the form of the servant and becoming obedient unto death, even the death of the cross, where He shed His precious blood, bearing in His own body your sins and my sins, becoming our substitute, dying in our place, that He might reconcile us to God. It is not sufficient, therefore, to say that we believe in God, or in a God, but the question is, what is our conception of God? We must believe in God as revealed in the Scripture, in the person of the Lord Jesus Christ. We must believe in the Triune God—God the Father, God the Son, and God the Holy Spirit, yet one Godhead. Three persons, yet one. We must believe in not merely a God who creates but the Lord Jehovah who redeems.

When we investigate the ritual and tenets of the secret orders, we



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For January 27, 1980

Amos 9:8-15.

Intro.: The night of judgment so predominate in the Book of Amos is seen coming to a close, as the dawning of the day of restoration is seen breaking like the first rays of sunlight. The covenant of God to Abraham, Isaac, and Jacob will be accomplished by the God Who works "all things after the counsel of His own will" (Eph. 1:11).

VERSE 8

"Behold the eyes of the Lord." God is the God of perception, power, and purpose. "All things are naked and opened unto the eyes of Him with Whom we have to do" (Heb. 4:13). It may appear He is unaware of the events transpiring, but He knows exactly the acts and actions of all men, both the righteous and the wicked, and channels all things into the stream of His divine purpose to carry out His will (Acts 4:27,28). Therefore, Herod could go so far and no further (Acts 12:14).

"Are upon the sinful nation." What commentary upon the nation which had such a glorious beginning. Their fall therefore was so much more noticeable. (Compare Rev. 2:5).

"And I will destroy it from off the face of the earth." A sweeping sentence with dire consequences. The Judge is the executioner. The sentence therefore will be carried out to the last detail.

"Saying that I will not utterly destroy the house of Jacob, saith the Lord." Without this interjection of the promise of mercy, all find that the name of God is profusely used and in some of the degrees, even the name of Christ, but we find such a wrong conception of both God and of Christ that it renders the whole procedure akin to blasphemy.

The Religion of the Lodge Is Unitarian

There are many more things which might be said concerning this question, but in conclusion, I should like to make a few brief quotations from a pamphlet, written by Elijah Alfred Coyle, a Unitarian minister and at one time also Worshipful Master of the Masonic lodge in Marietta, Ohio, and called "The Relation of the Liberal Churches and the Fraternal Orders."

It might be well to state that the Unitarian belief is that which denies the doctrine of the Trinity,—they believe that God exists only in one person. This Unitarian belief, of course, denies the Saviorhood of the Lord Jesus Christ, and the doctrine of the Holy Spirit in its Unitarian aspect.

This Unitarian writer says, after giving a short sketch of the origin of the Unitarian movement in this country:

"It is becoming more and more clear to me as the facts relating to the subject are brought out, that the fraternities (and undoubtedly he means the fraternal orders and lodges) and churches called Liberal have been working along parallel lines; but because the one puts the chief emphasis upon the fatherhood of God and therefore emphasizes theology, while the other puts the chief emphasis upon the brotherhood of man, and therefore emphasizes sociology, they have not realized that they were occupying practically the same ground. (Please notice that statement especially, to the effect that the Liberal churches and the fraternal orders, because of the similarity of their purposes and standards, have been occupying practically the same ground.) They have not therefore always supplemented (Continued on page 6, column 1)

hope would be taken away. Herein lies the basis for the recovery and restoration of the nation of Israel. "Has God cast away His people," which He foreknew, "God forbid" (Rom. 11:1).

VERSE 9

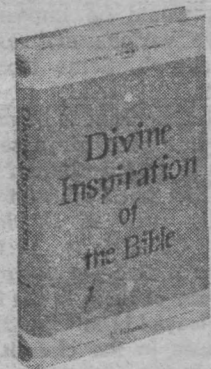
"For, lo, I will command, and I will sift the house of Israel among all nations like as corn is sifted in a sieve." The history of the Jews is very dark indeed as they have never been permitted to tarry long in one place, nor have they enjoyed a period of peace and tranquility. They have been tossed to and fro like corn in a sieve, but thank God, God is at the control of how much and how severe the tossing has been and will be.

"Yet shall not the least grain fall upon the earth." Divine preservation is accomplished by the power of God (I Pet. 1:5). "He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper" (Psa. 121:4,5). He that will not let a sparrow fall to the ground unnoticed has His eyes and His hand upon the Jew.

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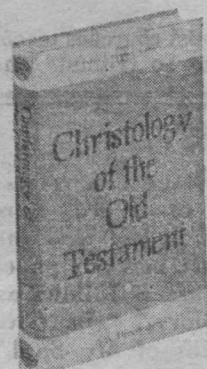
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VERSE 10

"All the sinners of My people shall die by the sword." The nations of the earth have been used of God to execute His sentence against Israel, however, keep in mind, they, too, will be judged.

"Which say, The evil shall not overtake nor prevent us." The false hope of the multitudes was brought about by the misunderstanding of the position they occupied. They were like the Pharisee in the temple (Luke 18:11,12 and those in Luke 13:1-5).

VERSE 11

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof." To say this is accomplished by the institution of the church, or during the church age, is a gross misinterpretation of Scripture. There will be a literal fulfillment of this prophecy (Acts 2:30). How far men will go to promote a pet theory in order to reveal their ingenuity. May we take heed.

"And I will raise up his ruins, and I will build it as in the days of old." What a glorious sight this will be. "All things are possible with God." "I have spoken it, I will also bring it to pass." The grave clothes are about to be removed! The glory of God will once again fill the house of God (Ezek. 43:2-5; II Chron. 5:13,14).

VERSE 12

"That they may possess the remnant of Edom, and of all the heathen, which are called by My Name, saith the Lord that doeth this." "The earth is the Lord's and the fulness thereof." Israel's chief enemies shall bow at their feet. All rebellion will be at an end.

VERSE 13

"Behold, the days come, saith the Lord." How precious this will be for the believing remnant in the days of Jacob's trouble. They have a special promise from the Lord.

"That the plowman shall overturn the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." Fertility, fruitfulness, and freshness shall be the order of the day. Productivity and prosperity and peace will be experienced as never before. The curse shall be lifted in this regard and Israel shall enjoy the fruit of her labor. This land shall blossom and bud (Isa. 27:6; 37:31,32).

VERSE 14

"And I will bring again the captivity of My people of Israel." The cry will rebound, "Lord, Thou hast been favourable unto Thy land, Thou hast brought back the captivity of Jacob" (Psa. 85:1-3).

"And they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them" Revelation 20:1-3 will be in effect.

VERSE 15

"And I will plant them upon their land." Just like they were plucked up and scattered among the nations, they shall be regathered (Deut. 30:3; Jer. 32:37-44).

"And they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." What a consoling and comforting thought!

Conclusion: "Saith the Lord Thy God." This has been, is, and shall always be God's message. Amen.

(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.)

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THE BAPTIST EXAMINER
JANUARY 19, 1980
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Can a Christian be a true functioning member of two or three churches at the same time?

OSCAR MINK
219 North Street
Crestline, Ohio
44827

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Mansfield
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Mansfield, Ohio
44906



Each local N.T. church is an entity, or complete body, and there are no unnecessary members in the body. The term "body" is a figurative or metaphorical term which refers to Christ's executive assembly on earth, i.e., His churches. Every true member has been "set" in, or "added" to a particular church by God (Acts 2:47; I Cor. 12:18). A person's membership from one church to another may be transferred, but he cannot be a member of more than one church at a time. The analogy in I Corinthians 12 between the human body and that of the church body makes it clear that each member is necessary to the immediate body, and can only function authoritatively or effectively by the strength which the immediate or particular body affords it.

Kidney transplants are becoming quite common, and the transplant of a kidney is necessary before it can become part of the recipient's body. Before a member of a church body can become a member of another church body there is of necessity a transfer of membership from the one to the other.

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Absolutely not. The church is a local body made up of individual members.

We are given an illustration of the local church in I Corinthians 12.

Verse 14 speaks of the body having individual members. "For the body is not one member, but many." The next few verses illustrate this with the human body, speaking of the hand and foot and other parts. The foot belongs to one body, it is a part of that body, but it is not a part of another body nor can it be. The illustration is showing the same lesson with the church.

In this chapter in I Corinthians we see Paul making it clear as to membership in different churches. In verse 13 he speaks of baptism as

being necessary in order to be a member of a local church. "For by one spirit are we all baptized into one body..." We are all baptized into one local body. We have members at King's Addition who were baptized into our body. There are members at Calvary Baptist in Ashland who were baptized into that body. We were all baptized into one body. As Paul was writing to the church at Corinth, he makes it clear that he was not a member of that church. "Now ye are the body of Christ, and members in particular" (Vs. 27).

This question is asked quite often about a man who pastors more than one church. While this is not the most effective way, sometimes necessity demands it. This pastor is a member of only one church. He works with the other churches, preaches to them, administers the ordinances to them and for them (but he does not partake of the ingredients in the Lord's supper), and serves them in the way that a pastor should.

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No! This would be impossible. People have various motives for joining a church. Some like the preacher, Sunday school teacher, choir, quartet, or want to be on the ball team, but none of these are reasons for joining a church. Acts 2:47, "And the Lord added to the church daily such as should be saved." I Corinthians 12:18,28, "But now hath God set the members every one of them in the body as it hath pleased him." "And God hath set some in the church." A person should know that the Lord has set them in their church. I have had parents tell me that their children like this church and we want to join. A church that will make known its doctrine and practice will eliminate some of these problems. A church that will preach salvation wholly by grace, practice discipline, teach separation from the world, will be surprised how few people will be interested in joining their church.

I assume the two or three churches mentioned meet regularly. All of the Baptist churches I have been associated with, meet three or more times a week. It would be impossible for a person to be in three churches at the same time.

True Baptist churches teach their members to be faithful. What do

we mean by faithful: "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching," (Heb. 10:25). A faithful member of a church will not miss any of the services, unless providentially hindered.

The number one problem is getting people to be faithful to one church.

The Call Of...

(Continued from Page Two)
principles" (FUNK & WAGNALLS DICTIONARY). It should be noted that in Acts 1:8, the word "witness" in the original Greek language is the word "martyr." The word "martyr" originally meant simply "witness," but so many witnesses of Jesus Christ chose to die for the truth rather than to live for a lie that the Greek word "martyr" came to mean, not simply a spectator, but a spectator who would not lie no matter what the cost. Such were the apostolic witnesses of Jesus Christ.

2. The purpose activated. Having just noted the definition of the purpose of The Call of World Missions, let us now observe whether or not the actions of the apostolic churches were truly to be the witnesses of Jesus Christ. The best way to ascertain this is to observe what or who they were witnesses of. There is no better reference concerning this than Acts 5:42: "And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as Christ."

Do not think this verse stands alone as proof of what or who the apostolic churches were witnesses of. Consider a few others. In Acts 17:3 Paul said, "This Jesus Whom I preach to you is the Christ." In I Corinthians 1:17 Paul said, "We preach Christ." In II Corinthians 2:12 Paul said, "I came to Troas to preach Christ's gospel." In II Corinthians 4:5 Paul said, "We do not preach ourselves, but Christ Jesus the Lord." In Galatians 1:15-16 Paul said, "It pleased God — to reveal His Son in me that I might preach Him among the Gentiles." In Ephesians 3:8 Paul said, "This grace was given, that I should preach among the Gentiles the unsearchable riches of Christ." Acts 8:5 says, "Philip went down to the city of Samaria and preached Christ to them." Acts 8:35 says concerning Philip and the Ethiopian eunuch, "Philip opened his mouth, and . . . preached Jesus to him." Acts 9:20 says concerning Paul, "He preached Christ in the synagogues, that He is the Son of God." Acts 17:18 says of Paul, "He preached to them Jesus and the resurrection." In Romans 15:19 Paul said, "I have fully preached the gospel of Christ." In II Corinthians 1:19 Paul said, "The Son of God, Jesus Christ, . . . was preached among you by us." In Philippians 1:18 Paul said, "Christ is preached; and in this I rejoice, yea, and will rejoice." In Acts 19:13 certain unregenerate exorcists imitated Paul by telling demons, "We adjure you by the Jesus Whom Paul preaches." In Acts 10:36 Peter was "preaching peace by Jesus Christ — He is Lord of all." In Acts 11:20 Barnabas and Paul were in Antioch "preaching the Lord Jesus."

Will some now say that I am about to press this point too far? I shall answer such an accusation by saying that will never be pressed too far, and the amount of preaching today that is completely destitute of the exaltation of Jesus

Christ is ample proof that this point has not been pressed too far.

3. The purpose contrasted. The bulk of the ministry of today's so-called Christian churches shows quite well that most of these so-called Christian churches should not be called Christian. The purpose of the mission of the Lord's churches is not civil rights activity. The purpose of the mission of the Lord's churches is not social reform. The purpose of the mission of the Lord's churches is not political activity. The purpose of the mission of the Lord's churches is not to build kingdoms and religious hierarchies on this earth. The purpose of the mission of the Lord's churches is simply to be the witness of Jesus Christ.

If we ever become the true witnesses of Jesus Christ we will find these other things will be needless for us to tend to. We need to forsake those things and let our messages be even as the words of Peter in Acts 10:39-43: "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shew-

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ed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

THE PROPAGATION — TO EVERY MAN

Let us note three things concerning the propagation of The Call of World Missions; the propagation defined, the propagation activated, and the propagation contrasted.

1. The propagation defined. In the text; the Lord tells His listeners they will be His witnesses both "in Jerusalem, and in all Judea and Samaria, and to the end of the earth." That little word "both" is in the Greek manuscripts, and it implies that there were two places for the first church and her sister churches to spread the gospel. The first place was the "home" field, which included Jerusalem, the rest of Judea, and all Samaria. The second place included all the rest of the earth, even to its farthest end. Paul described the same pro-

pagation in Romans 1:16 by saying that the gospel of Christ is for, first of all, the Jews; but then for the Greeks, which was a word meaning Gentiles. Paul then made his way toward the end of the earth to show us the reality of the propagation of The Call of World Missions.

We may learn from the text that the propagation of the gospel is to every man no matter who or what he is. God is no respecter of persons, and He is able to save any and all He pleases. His salvation is for men of every ethnical, social, geographical, and every other background.

2. The propagation activated. Having observed the definition of the propagation of The Call of World Missions, let us now observe the actions of the discussion with the spread of the gospel geographically, but we shall note in passing its spread ethnically and socially.

As to the spread of the gospel ethnically, let us remember that all human races have sprung from the three sons of Noah: Ham, Japheth, Shem. The spread of the gospel ethnically is quite evident in Acts 8, 9, 10. In Acts 8 the gospel saves a descendant of Ham, the Ethiopian eunuch. In Acts 9 the gospel saves a descendant of Shem, Saul of Tarsus. In Acts 10 the gospel saves a descendant of Japheth, a Roman military leader by the name of Cornelius. Yes, the gospel of Christ is to be spread to men of every ethnical background.

As to the spread of the gospel socially, let us note that it was spread to Jews and proselytes in Acts 2; to the poor and lame in chapter 3; to the priests and Sadducees in chapter 4; to the Pharisees in chapter 5; to the Libertines and other religious liberals in chapter 6; to the fathers of Israel in chapter 7; to a sorcerer and an Ethiopian eunuch in chapter 8; to a persecutor of the gospel in chapter 9; to a Roman military leader and other so-called "Gentile dogs" in chapter 10; to a proconsul in chapter 13; to a seller of purple and a jailor and his prisoners in chapter 16; to the Epicureans, Stoics, and other philosophers in chapter 17; to the ruler of a synagogue in chapter 18; to exorcists and idolators in chapter 19; to a mob in chapter 21; to the Sanhedrin lawyers in chapter 23; to the political leaders of the land in chapters 24-26; and Paul heads for Rome to witness of Jesus Christ to the Caesar in chapters 27-28. The propagation of The Call of World Missions is to be to men of every social background.

The purest explanation of the propagation of The Call of World Missions is that it is to men of every geographical location, both at home and abroad. According to the text, the propagation of the mission involves the witness of Jesus Christ by the use of both "home" and "foreign" missions. The propagation began at home and then spread to foreign missions. The outline seen in Acts 1:8 (i.e., both at home and abroad) is also seen in the book of the Acts itself. Note:

1. The propagation of the gospel (Continued on page 5, column 1)

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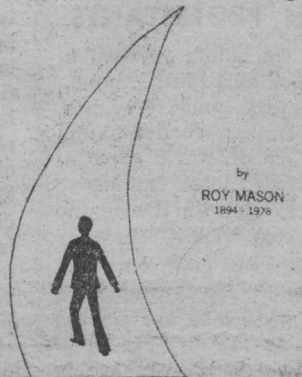
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JANUARY 19, 1980

PAGE FOUR

The Call Of...

(Continued from page four)
at home (i.e., in Jerusalem, Judea, and Samaria) is seen in chapters 1-12; and

2. The propagation of the gospel abroad (i.e., toward the end of the earth) is seen in chapters 13-28.

Beginning with chapter 1, we find the witnesses in Jerusalem, where they receive this commission. Chapter 2 finds them still in Jerusalem, but in this chapter they receive the Power of The Call of World Missions, the Holy Spirit, on Pentecost. Chapters 3-7 find the witnesses still in Jerusalem, but by that time thousands have been added to the original 120. Acts 8:1 tells us that "a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria." Chapter 8 finds Philip preaching in Samaria and then in Judea below Jerusalem. Chapter 9 finds Saul of Tarsus being sent to Damascus to capture witnesses who were there. However, due to a miraculous God-wrought change of plans, he joins the witnesses instead of persecuting them. Acts 9:31 tells us of "churches throughout all Judea, Galilee, and Samaria." Chapters 10-12 deal with this home field as well.

Phase two of the propagation begins with chapter 13. Saul of Tarsus, now called Paul, is sent from Antioch to spread the witness of Christ. In Acts 13:47 he recognized that he "should be salvation to the ends of the earth," but he did not fully realize how that was to be done until the Holy Spirit stopped him still in his tracks, forbade and hindered him from every way Paul pondered, then showed unto him the "man of Macedonia" in Europe who invited Paul to the end of the earth by saying in Acts 16:9, "Come over to Macedonia and help us." Paul went to Macedonia and established the first Christian and Baptist church in Europe. The remainder of the book shows the apostle to the Gentiles being a faithful witness as he sought the end of the earth. How far did he go? That is debatable, but the Coptic version of the New Testament has 29 chapters, and the 29th chapter tells of Paul witnessing of Jesus Christ in the farthest end of the Roman Empire, even in the British Isles.

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sions?" Sacred and profane history tell us of a few of these noble witnesses of Jesus Christ. Stephen was stoned in Jerusalem for the witness of Jesus Christ. James The Great was beheaded in Judea for the witness of Christ. Simon and Parmenas were martyred in Macedonia of Europe for the witness of Christ. Philip was crucified in Phrygia of Asia Minor for the witness of Christ. Matthew preached in Parthia and Ethiopia of Africa before being killed with a halberd for the witness of Christ. James The Less pastored in Jerusalem before being beaten and stoned and finally having his brains dashed out with a fuller's club at the age of 94, and all for the witness of Christ. Matthias was stoned and beheaded in Jerusalem for the witness of Christ. Andrew preached throughout Asia before being crucified for the witness of Christ. Mark was dragged to pieces in Egypt for the witness of Christ. Peter preached in Babylon and possibly Rome before being allegedly crucified for the witness of Christ. Paul was accused of turning the whole world upside down before being beheaded in Rome for the witness of Christ. Jude was crucified in Asia Minor for the witness of Christ. Bartholemew preached in India before being beaten and crucified there for the witness of Christ. Thomas preached in Parthia and India before being thrust through with a spear for the witness of Christ. Luke traveled with Paul to many places before being hanged on an olive tree by idolatrous priests in Greece for the witness of Christ. Simon Zelotes preached throughout North Africa before being crucified in the British Isles for the witness of Christ. John The Beloved established churches throughout Asia Minor before being cast into a pot of boiling oil in Rome, but he became the only apostle to escape violent death when he was quite miraculously snatched out before being hurt very much and exiled to Patmos in the Mediterranean Sea; but even there, as the book of the Revelation adequately shows, he was a faithful witness of Christ. These witnesses of Christ were men and women "of whom the world was not worthy" (Hebrews 11:38). It is no wonder the history of the churches of Jesus Christ is called "The Trail of Blood," for the shedding of blood became the earthly end of these men who were involved in the propagation of The Call of World Missions.

3. The propagation contrasted. He who compares the apostolic propagation of the gospel with the propagation of today's so-called Christian churches will find that most of the churches of today are "weighed in the balance and found wanting." The propagation of the mission of the Lord's churches is not the complete lack of a missionary program as is exhibited by many of today's so-called "hard-shells." The propagation of the mission of the Lord's churches is not the support of home missions while neglecting the support of foreign missions. The propagation of the mission of the Lord's churches is not the support of foreign missions while neglecting the support of home missions. The propagation of the mission of the Lord's churches is not found in the attitude of so many who say, "Let the elders do it for that is what they are paid for doing, and, besides, laymen are not missionaries." The propagation of the mission of the Lord's churches is the witness of Christ by every member of the churches both at home and to the end of the earth.

CONCLUSION

In conclusion, let us observe two things concerning The Call of World Missions: the summary, and the application.

We have noted five peculiarities of The Call of World Missions:

1. The Presenter of the call is Jesus Christ.
2. The Possessor of the call is the church of Jesus Christ, which is today necessarily and exclusively called Baptist.
3. The Power of the call is the Holy Spirit.

4. The Purpose of the call is the witness of Jesus Christ.

5. The Propagation of the call is to every man.

Sinner, have you trusted Jesus Christ as your Saviour? I declare unto you the same witness the apostles declared. I humbly beg you to realize the sin and shame you are in, look ahead to your imminent and eternal doom in the regions of the damned in the pits of Hell, then cast your eyes upon Jesus Christ, Whose witness I am. I shall present to you the words of Paul in II Corinthians 4:5: "We do not preach ourselves, but (we are witnesses of) Christ Jesus the Lord, and . . . your servants for Jesus' sake." Will you trust Him

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Saint, are you diligently doing your part as a witness of Jesus Christ? Do others see Jesus in you? Are you faithful in the proclamation of Jesus Christ both at home and abroad? If we were truly doing the propagation left to us, our printing presses would be filling the world with Christ-exalting literature, our radio waves would be beamed with the sweetness of His name; and our children would be giving their lives to tell others who have never heard. Our churches would find that every member would be engaged in the work of evangelizing our respective neighborhoods, while we were also sending and supporting our sons and daughters as they go to the end of the earth and the regions in between here and there with the altogether lovely witness of Jesus Christ.

Let us pray and trust our Lord will burden us all with The Call of World Missions.

Is The Pastor...

Continued from page one)
other.

The idea that a cure-all for all ills is a change of pastors.

Maybe a change of pastors is sometimes needed — maybe some other change is needed — maybe something else entirely. Churches that are constantly changing pastors never do much and are in constant ferment.

SOME TRUTHS ABOUT PASTORS AND PASTORATES

The ministry is a calling — not a profession or a mere job. And the call should include a call to a special, particular field. (For example: Acts 16:6-11).

A church should earnestly and prayerfully seek God's man for pastor. This will preclude politicking, lobbying, jockeying candidates before the church indefinitely, etc. (A hint along this line: "Pray ye therefore the Lord of the harvest that he will send laborers into the harvest.")

A preacher should earnestly and

THE BAPTIST EXAMINER

JANUARY 19, 1980

PAGE FIVE

prayerfully seek divine leading in regard to a pastorate. This will prevent him making salary, living conditions, etc., the main thing. It will prevent him from taking a pastorate as a mere stepping stone to something more promising.

A FAVORITE PASTIME

A favorite pastime in the smaller churches, especially, and the same pastime is indulged in all over the country, is running off the preacher. Often this is done by starving him out. Then a hue and cry is raised because he does not pay his bills, when the church owes him his salary for a long period. One pastor after another, is the history of the churches around this section. One church has in years only had two pastors who resigned of their own accord — the rest were forced out.

THE CURE FOR THIS CONDITION

Proper respect for the gospel ministry. (See Phil. 2:29; I Thess. 2:12; Heb. 13:7). Jesus said, "He that rejecteth you, rejecteth me."

Quit calling pastors to be good mixers and to work with the young folks. Pastors should not be called to be politicians, handshakers and back slappers, or to pamper a certain class — young or old — but to faithfully minister the Word of God.

Strip off the parasite organizations. Most of the ills of the modern church originate in the auxiliaries. ("Hogs-illaries" they should be called). If some church leader dislikes the pastor, he has an organization already formed with which to institute ouster proceedings.

Your Obligation In...

(Continued from page one)
of God is the same as ours; he has but one vote, and he has no veto power over the actions of his fellow members. All office-bearing in a Baptist church is simply the assuming of certain duties which are to be performed for the common welfare.

PERSONAL RELIGION IMPLIES PERSONAL RESPONSIBILITY.

As we are thus all equal in the privileges of the gospel, and all have the same personal obligation to do our part in the work of God's kingdom, and to be true to our Master. For our personal obligation as Christians is two-fold: It is (1) to be true in conduct and life, regardless of what others may be and do, and (2) to be faithful to the duties of the church. Each one of us must answer to God for his private life and for his activities. We are to render an account to Him of the deeds done in the flesh, and this account is to be a personal one. That which a man must account for by himself he cannot evade the responsibility for doing by and of himself.

The first question of responsibility is as to taking our part in

the common work of all believers. There are certain common tasks of which are done in the common name. Our churches are set for such common tasks. There is a common testimony to the truth of the gospel, a common effort to spread the gospel among men, a common effort to grow in grace and to honor privileges of God's grace, we have our part in these great common things. No one else can do our part of the common work.

REGARDLESS OF OTHERS

A question will quickly arise, however, in actual practice. Perhaps we will say that we might be willing to do our part if everyone else would do his; but so many are unfaithful, and we are asked to do more than our share of the common work. If a great many do not do more than their share, so much of the work will be undone. How far are we, therefore, under obligation to consider the failure of other people in considering our personal obligation? The best way to answer this question is, first of all, to stop and realize whether God makes any such conditions when He deals with us. Does He not bestow His grace without limits? If we think of the privileges He has given to us, and out of which our obligations grow, shall we be inclined to consider how far we can exactly balance our duties with other people? Shall we not rather be glad to do everything in our power that is needed?

The truth is, that God's work is always carried on by those who realize their obligation and that this obligation is to do the work of God, and not of other men. In our giving, and in the expenditure of our time and energy, we are to consider the work which God must have done in a certain place, and then we must do everything in our power to see that it is done. We may wish that others might be led to be faithful to their obligations, and we may sometimes feel that the burden is heavier upon us than it should be, but our share in the common task will be the part we can take in it.

THE CALL TO PERSONAL SERVICE

There is still another aspect of this question which each one of us must consider. It is that God calls individuals to special service. He calls men to preach; He calls men to work in establishing schools, and He calls men just as truly to positions of responsibility in the local church, or for tasks in His name in a community. When God calls, regardless of other people, he may stand alone in his generation; he may be sent to be the only worker in a whole nation; he may be opposed by multitudes of men in the work he is trying to do; but when God's call comes, he must stand and enter upon the tasks which God has given. (Continued on page 7, column 3)

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Secret Societies

(Continued from page three)

each other's work as they should do. Evidences of a better understanding are now appearing and there is promise that real cooperation will ensue. I have often thought in recent years that I should like to organize a Sunday school class and use as a textbook the Monitors of our leading fraternal orders and show the members of those organizations the logic of the principles to which they in their lodges are pledged. Nearly all of those Monitors have as their very heart the 'fatherhood of God,' the 'brotherhood of man,' immortality, and salvation by character. (Please note that, principles very familiar to every Unitarian Sunday school scholar who has been properly taught in the fundamentals of our faith.) There are lodge men who, in the churches, subscribe to the doctrine that 'we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deserving' and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: 'although our thought, word, and action may be hidden from the eyes of men, yet that All-Seeing eye, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolution, pervades the inmost recesses of the human heart and will reward us according to our merit.' A little child, once his attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the Monitor of one of the greatest and most effective secret orders, and found in substance in the liturgies of nearly all the others.

"If we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings, then it cannot possibly be true that the All-Seeing eye pervades the inmost recesses of the human heart and will reward us according to our merit. One of these declarations excludes the other."

"And so we find another confirmation of the fact that the religion of the lodge is Unitarian, and while the name of God is used it is not the God of the Bible: — the God revealed as the Father, the Son—the Lord Jesus Christ, and the Holy Spirit.

"As Chaplain in the Masonic lodge, I offered the prayers of the lodge and heard many others offered, but never once in the name of the Lord Jesus Christ. His name is excluded. Certainly it must be very plain that a true believer in Jesus Christ can have no fellowship in that kind of organization.

THE CHRISTIAN AN EXAMPLE TO THE WORLD

I am aware of the fact that there are many ministers and leading

Christian laymen who are members of these lodges but that fact only proves more conclusively the danger of this kind of thing and the subtlety with which it operates. Satan clothes himself as an angel of light and many times deceives Christian people. He seems to delight in 'entangling believers' in these compromising situations so that their testimony is dulled or completely nullified.

Oh, that these Christian leaders, who are involved in these unchristian affiliations, might come to realize the tremendous responsibility resting upon them in furnishing the incentive and setting the example by their association in these orders, to so many people who, looking to them for leadership, are taken into the lodges, thinking that it must be all right because these Christian men and women are in them.

I plead with Christian men and women who may read these pages, who are members of lodges, to come out from among them. The need today is for separated Christians. Christians who will not compromise Christ, Christians who are willing to be called narrow and bigoted for the sake of the Lord Jesus; Christians who are willing to suffer persecution if need be, rather than jeopardize their testimony. We have the Lord Jesus Christ, what need we more for this world or for eternity? We have the Holy Spirit dwelling in us as believers and we do not need these worldly institutions for our profit or for our advancement. "What concord hath Christ with Belial, or what fellowship hath he that believeth with an unbeliever?"

As a Christian, what answer will you give to the question which the Lord Jesus one day must ask you: "How could you as a follower of Me, swear in an oath to maintain allegiance to an organization and a system which rejected Me, your Saviour and Lord?" We cannot serve God and Mammon, either we will be absolutely true to the Lord Jesus, or we will forsake our allegiance for something which compromises or rejects Him.

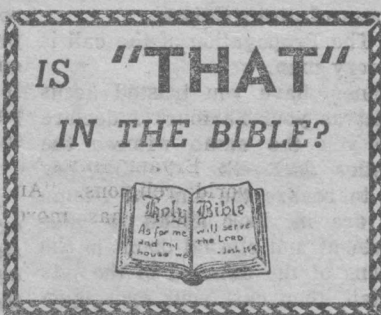
May God grant that many reading this may heed the warning against this false system of religion, this snare and counterfeit of Satan. (THE CHRISTIAN CYNOSURE, Autumn 1979).

Confessions Of A...

(Continued from page one)

grievous sins; I have not minded my superiors in the respect due to them; and I have been the cause of many innocent deaths. I have produced, by remedies, sixty abortions, making the fathers of the children their murderers; besides many others intended, though not executed, by some unexpected accident.

"As to the sixth commandment, I cannot confess my particulars, but by general heads, my sins. I confess, in the first place, that I have frequented the parish club twelve years. We were only six



Question: WHAT PROPHET CONDEMNED MUSIC-LOVERS?

Answer: Amos, Amos 6:1-5. — "Woe to them that are at ease in Zion, . . . that put far away the evil day, . . . that chant to the sound of the viol, and invent to themselves instruments of music, . . ."

parish priests in it; and there we did consult and contrive all the ways to satisfy our passions. Everybody had a list of the handsomest women in the parish, and when one had a fancy to see any woman, remarkable for her beauty, in another's parish, the priest of her parish sent for her to his own house; and having prepared the way of wickedness, the other had nothing to do but to meet her there, and fulfill his desires; and so we have served one another these twelve years past. Our method has been, to persuade the husbands and fathers not to

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hinder them any spiritual comfort; and to the ladies to persuade them to be subject to our advice and will; and that in so doing, they should have liberty at any time to go out on pretense of communicating some spiritual business to the priest. And if they refused to do it, then we should speak to their husbands and fathers not to let them go out at all; or, which would be worse for them, we should inform against them to the holy tribunal of the inquisition. And by these diabolical persuasions they were at our command, without fear of revealing the secret.

"I have spared no woman of my parish, whom I had a fancy for, and many other of my brethren's parishes; but I cannot tell the number. I have sixty nepotes alive, of several women. But my principal care ought to be of those that I have by the two young women I keep at home since their parents died. Both are sisters, and I had by the eldest two boys, and by the youngest, one; and one which I had by my own sister is dead. Therefore I leave to my sister five thousand pistoles, upon condition that she would enter as a nun in St. Bernard's monastery, and upon the same condition I leave two thousand pistoles apiece to the two young women; and the remainder I leave to my three nepotes under the care of Mossen John Peralta, and ordering that they should be heirs to one another if any of them should die before they are settled in the world, and if all should die, I leave the money to the treasury of the church, for the benefit of the souls in purgatory. Item: I order that all the papers of such a little trunk be burnt after my confession is over (which was done accordingly) and that the holy bull of the dead be bought

before I die, that I may have the comfort of having at home the Pope's pass for the next world. Now I ask your penance and absolution for all the sins reserved in all the bulls, from the first Pope; for which purpose I have taken the bull of privileges in such cases as mine."

(THE DEVIL IN THE CHURCH, pp. 36-39, 1902 edition).

The Love Of God

(Continued from Page One)

exercise, nothing in the creature to attract or prompt it. The love which one creature has for another is because of something in them; but the love of God is free, spontaneous, uncaused. The only reason why God loves any is found in His own sovereign will: "The Lord did not set His love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people: but BECAUSE the Lord loved thee" (Deut. 7:7, 8). God has loved His people from everlasting, and therefore nothing of the creature can be the cause of what is in God from eternity. He loves from Himself: "according to His own purpose" (II Tim. 1:9).

"We love Him, because He first loved us" (I John 4:19). God did not love us because we loved Him, but He loved us before we had a particle of love for Him. Had God loved us in return for ours, then it would not be spontaneous on His part; but because He loved us when we were loveless, it is clear that His love was uninfluenced. It is highly important if God is to be honored and the heart of His child established, that we should be quite clear upon this precious truth. God's love for me, and for each of "His own," was entirely unmoved by anything in them. What was there in me to attract the heart of God? Absolutely nothing. But, to the contrary, everything to repel Him, everything calculated to make Him loathe—sinful, depraved, a mass of corruption, with "NO good thing" in me.

"What was there in me that could merit esteem,

Or give the Creator delight?
'Twas even so, Father, I ever must sing,
Because it seemed good in Thy sight."

2. It is ETERNAL. This of necessity. God Himself is eternal, and God IS love; therefore, as God Himself had no beginning, His love had none. Granted that such a concept far transcends the grasp of our feeble minds, nevertheless, where we cannot comprehend, we can bow in adoring worship. How clear is the testimony of Jeremiah 31:3, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." How blessed to know that the great and holy God loved His people before heaven and earth were called into existence, that He had set His

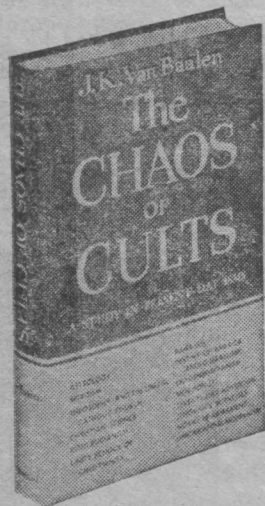
heart upon them from all eternity. Clear proof is this that His love is spontaneous, for He loved them endless ages before they had any being.

The same precious truth is set forth in Ephesians 1:4, 5: "According as He hath chosen us in Him BEFORE the foundation of the world, that we should be holy and without blame before Him IN LOVE having predestinated us." What praise should this evoke from each of His children! How tranquilizing for the heart: since God's love toward me had no beginning, it can have no ending! Since it be true that "from everlasting to everlasting" He is God, and since God is "love," then it is equally true that "from everlasting TO everlasting" He loves His people.

3. It is SOVEREIGN. This also is self-evident. God Himself is sovereign, under obligations to none, a law unto Himself, acting always according to His own imperial pleasure. Since God be sovereign, and since He be love, it necessarily follows that His love is sovereign. Because God IS God, He pleases; because God IS love, He loves whom He pleases. Such is His own express affirmation: "Jacob have I loved, but Esau have I hated" (Rom. 9:13). There was no more reason in Jacob why he should be the object of Divine love, than there was in Esau. They both had the same parents, and were born at the same time, being twins; yet God loved the one and hated the other! Why? Because it pleased Him so to do.

The sovereignty of God's love necessarily follows from the fact that it is uninfluenced by anything in the creature. Thus, to affirm that the cause of His love lies in God Himself, is only another way of saying, He loves whom He pleases. For a moment, assume the opposite. Suppose God's love were regulated by anything else than His own will, in such a case He would love by rule, and loving by rule He would under a law of love, and then so far from being free, God would Himself be RULED BY LAW. "In love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to"—WHAT? Some excellency which He foresaw in them? No; what then: "according to the good pleasure of His will" (Eph. 1:4, 5).

4. It is INFINITE. Everything about God is infinite. His essence fills Heaven and earth. His WISDOM is illimitable, for He knows everything of the past, present and future. His POWER is unbonded, for there is nothing too hard for Him. So His love is without any limit. There is a depth to it which none can fathom; there is a height to it which none can scale; there is a length and breadth to it which defies measurement, by any creature standard. Beautifully is this (Continued on page 8, column 4)



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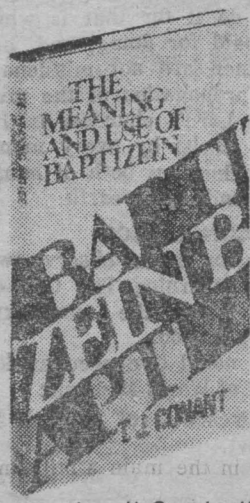
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

LOS ANGELES (EP)—Eleven men, all former members of the Hare Krishna movement in California, have been indicted on federal narcotics smuggling and income-tax evasion charges, according to the U.S. Attorney's Office.

SAN FRANCISCO (EP) — The California Supreme Court has ruled 4-3 that the state may force Worldwide Church of God head Herbert W. Armstrong to submit to questioning over the financial dealings of the church. The Nov. 17 action clears the way for the state to take a legal deposition from the 86-year-old Armstrong, who along with the church's chief attorney, Stanley R. Rader, has been accused by former members of the sabbatarian denomination of misusing church funds.

Last January, under orders from State Attorney General George Deukmejian, California, in effect, took over ownership of the 100,000-member denomination, claiming that churches are actually public trusts and thereby subject to inspection by state officials. Armstrong's supporters in his legal battle include at least 15 widely diverse religious organizations, many of which have sought to file friend-of-the-court briefs on his behalf. Last month for example, John W. Baker of the Washington, D.C.-based Baptist Joint Committee on Public Affairs protested Deukmejian's effort to force Armstrong to submit to the deposition.

According to a report in MEDICAL ASPECT OF SEXUALITY, more and more Americans are becoming more liberal in their views about premarital sex. Thirty percent of those responding to a survey said it was wrong only sometimes. And 12 percent said it was "almost always wrong."

The periodical, PRIVATE PRACTICE, said that Americans now are spending about \$8.3 billion a year to subsidize teenage pregnancies! This is more than the annual budget of New Zealand and Portugal.

A false religious cult calling itself the "Children of God" or "Love Family" was founded by David Berg in California in 1968. Berg is known to his deluded followers as "Moses David," "Father David" or "Mo." A recent study by the Anti-Defamation League of B'nai B'rith indicates they claim

8,000 young people in many countries. The materials they release are a mixture of Biblical misquotations, sex, predictions of earthly doom and anti-Israel, anti-Semitism. The cult also constantly denounces all historically organized churches.

The latest summary of teachings circulated by the "Children of God" details its recommended use of sex to lure recruits. "Flirty fishing" it has been called by the leader of the group. This is a part of a new compilation of Berg's "love letters" currently mailed to possible recruits, seeking to enlist them as members with pledges of 10 percent tithe of income, a \$10 monthly or other regular contribution.

"People today are terrifically desirous of sex and in need of sex, therefore if you don't satisfy their sexual appetite they have a hard time believing that you really love them," he writes.

"So sometimes we have to satisfy that appetite to prove to them that we really care and we're concerned and that we love them," he goes on.

"Flesh can satisfy flesh, but only spirit can satisfy spirit, and we soon found that we had to give of both to 'satisfy all their needs according to His riches in glory,'" Berg writes, along with drawings of couples in close embrace.

May God deliver us from such immorality under the cloak of religion. More and more religion is being used by racketeers. No wonder some people are atheists!

JACKSON, Miss. (EP) — Iran's Ayatollah Khomeini provides "proof positive of the incompetence of religious forces to administer a government," according to a ranking Southern Baptist official.

Khomeini's regime is "a major demonstration of the worth of separation of church and state," said W. C. Fields, director of Baptist Press and press representative for the Southern Baptist Convention since 1959.

Mr. Fields addressed the closing session of the Mississippi Baptist Convention. The lesson taught by the current situation in Iran, he said, is that "the best way to preserve freedom, in any of its forms, including religious freedom, is non-interference between church and state. The state is not competent to prescribe religion for any of its

citizens, and conversely, religion is not competent to run government," Mr. Fields said.

LOUISVILLE, Ky. (EP) — It's essential that western nations understand Iran's Ayatollah Khomeini is both a religious and a political leader says Bryant Hicks, a teacher of world religions. "An ayatollah, in a sense, has more power than a Roman Catholic pope does," says Hicks, associate professor of Christian missions and world religions at Southern Baptist Theological Seminary. "A Roman Catholic pope has to work through his college of cardinals. The ayatollah doesn't consult anybody. Whatever God (Allah) tells him, he tells the people and that's it. The ayatollah is looked upon as one who has all the answers of life."

Hicks, who was a foreign missionary in the Philippines, where there is a strong Muslim influence, told Towers, Southern's campus newspaper, that it doesn't even occur to him (Khomeini) to ask whether it's legitimate to force his will on someone else. If it's of Allah, then it's legitimate."

BALTIMORE (EP) — At a time when Lutherans and Catholics can commemorate the Reformation in joint services, an expert on Lutheran worship has proposed that

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separated Christian denominations begin performing baptisms together to demonstrate their desire for unity.

Eugene Brand, who heads the worship project of the Lutheran World Federation, made the proposal. "If the next phase of the ecumenical movement is 'parish ecumenism,' then let common baptism be its wellspring," Mr. Brand said.

He acknowledged Pope John Paul II's reminder at an ecumenical service in Washington, October 7 of the Catholic position that "full unity in faith" is still a "condition for sharing in the Eucharist." But Mr. Brand commented that the

Your Obligation In...

(Continued from page 5)
en him. This is the history of the Bible times, and it is the history of Christianity in all the day since the apostles. When God comes with a special and definite call of some line of service the obligation is upon the soul thus called to meet the demand and do the work as unto God.

THE QUESTION A PERSONAL ONE

As our relation to God is, therefore, through faith in Jesus Christ, a spiritual and personal relationship, so is our obligation to Him a personal one. He saves me that I may be clean and pure, self-sacrificing and devout. Regardless of other people, I cannot escape my obligation to be like Christ, because they are careless of theirs. I confessed my own personal faith in baptism, and voluntarily proclaimed to the world that I was a follower of Jesus. I expect to render an account to Him at the last, and in the meantime I go to Him in prayer for myself. The obligation to live right and to do right is, therefore, also between me and God. The same thing is true in Christian work; God's cause needs the help of His servant. It is sadly neglected, but whenever I realize my obligation to God for the privileges of His grace, I must realize my obligation to do my part in His work. It is not a question of what others do or do not do, it is a question of what I must do.

wish to be true to Him.

It is my pastor's privilege to find work for me, and to point it out to me, but I am not relieved from obligation if he fails to do so; it is just as much my business to put myself to work and even to find work to do, as it is his, and it is my business to keep myself at my work, and to keep myself earnest in my life. We, too many times, think that if the pastor does not give us constant attention, and if the services become dull, therefore, someone else is to blame, and not ourselves, but this is all a mistake. We are responsible for our own lives.

This, then, is a great fundamental of the Baptist spirit. Personal and spiritual religion means personal obligation in all matters of religion. It means individual independence in right-doing, right-thinking, and right-living. When we have the Baptist spirit we lay our faults upon no one else's shoulders, and ask no one else to compel us to do what we ought to do; we gladly and joyfully do these things for ourselves.

THE LAW OF STEWARDSHIP

Out of this great conception of our personal obligation in religion grows the more definite doctrine of Christian stewardship. We live in a commercial age when money has become the symbol of success in every line of work. Such an age ought to be peculiarly open to the persuasion that stewardship of money is a personal religious duty. The New Testament law, as well as the Old Testament law, of stewardship is beyond question. Whether it be on the basis of the tithe, after the Jewish law, or on the basis of grace, we are not now arguing. Certainly the law of the tithe indicates that God desires at least that much, and that He considers the giving of our money as a religious obligation. What we are now emphasizing is that the obligation is upon "each one." God's commands for giving are directed to the single man. It is not a question of what someone else may fail to do, but of what you, considering your personal obligations to God, ought to do.

The law of stewardship is, therefore, one which each one of us must be ready to do and do gladly, regardless of the man next to us, or of the church, or the general willingness or unwillingness of Christians generally. Our time and talents, as well as our money, belong to God. We are His personal bond-servants. We are to be leaders, and not mere followers, in all matters of religion.

TAKING THE INITIATIVE IN PERSONAL SERVICE

There is also a temptation to give our money freely and systematically, but to obtain through it "proxy" service. Now, the paying of money does not in any degree release us from the responsibility to serve with our time and talents. We cannot buy substitutes in religion. Along the same line is the temptation to keep from doing God's work on the plea that no one asked us to work, or led us to the task. Now, it is a matter of great thankfulness that God gives us leaders. All great human tasks go forward by leadership. It should be our joy to follow the right leaders. But what, above all else, needed today, is personal initiative in Christian work. No one asked David to go against Goliath. He

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saw the need, and out of his own initiative set himself to meet the need. He was as much responsible as anyone for Israel's failure. By personal initiative, we mean both the responsibility for seeing what needs to be done, and the volunteering to do, even the assuming of the work whether one is wanted or not.

The Holy Man

(Continued from page one)
growth in grace that there be a continual growth in the consciousness of sin. There will be a constant victory over sin, but always a deepening sense of unworthiness. Paul, the apostle, is a splendid example of this. You may recall that when he first started out in the Christian life he said, "If any other man hath whereof he might trust in the flesh, I more." When his apostleship was challenged, he said, "I am not a whit behind the very chiefest of the apostles." But Paul came nearer to his Lord and said, "I am one of the apostles;" later, "I am the least of the apostles;" still later, "I am not meet to be called an apostle, because I persecuted the church of God." And then, as he became more and more like unto his Master, he said, "I am one of the saints;" and then, later, "I am the least of the saints;" and later still, "I am less than the least of all the saints." And then, when his head was about to fall from the block, and he was to die as a martyr for Christ, he said: "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." Yes, the holy man is the lowly man.

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"What's Happening"

(Continued from page 7)
substantial differences remaining among Christians today do not follow denominational lines. Common baptism, it was suggested, would not present the difficulties for various churches that intercommunion would. The Catholic Church, for example, recognizes baptism by a Protestant minister.

WASHINGTON (EP) — Five leaders of the Church of Scientology convicted of criminal conspiracy against the United States government have been sentenced to prison terms of up to five years each. District Judge Charles R. Richey ordered four of the group to begin serving their sentences immediately pending appeal because, he said, they posed a danger to the community.

Mary Sue Hubbard, wife of Scientology founder L. Ron Hubbard, was exempted from having to begin immediately serving a jail term. She was given a conditional five-year sentence and a \$10,000 fine. During the proceedings, Mrs. Hubbard had declared that she accepted "full responsibility for the charge" of which she was convicted.

Judge Richey compared the Scientologists' conspiracy to infiltrate and bug government offices and steal government documents with the Watergate affair. In admitting

their wrongdoing, the convicts said they had overreacted to alleged government attempts to destroy their church. Scientology spokesman Denis McKenna charged that the sentences were "vicious" and asserted that the judge appears to have let vindictive and fanatical prosecutors do his thinking for him.

LOS ANGELES (EP) — A former conservative Republican congressman from Arizona has successfully rallied a group of Christian business and professional men behind Ronald Reagan's campaign for the presidency.

Nearly a half-million dollars was reported pledged by a group of 50 persons brought together at Mr. Reagan's Beverly Hills home by ex-Congressman John B. Conlan of Phoenix. The 40 Protestants and Catholics in attendance along with "one or two Mormons," promised to raise an average of \$10,000 each. Some others who could not be present pledged to raise similar amounts, which, by law, cannot exceed \$1,000 per donor.

Mr. Conlan, while in Congress, supported a losing amendment to ban teaching what he called "the religion of secular humanism" in public schools. Mr. Conlan said he thinks Mr. Reagan, who attends Bel Air Presbyterian Church, has very strong support in the religious population. "His position coincides with the main current in Catholic,

Protestant and conservative Jewish circles," said Mr. Conlan, who relinquished his seat in Congress in 1976 to make an unsuccessful bid for the GOP senatorial nomination.

Christian business and professional men are likely to see in Mr. Reagan, according to Mr. Conlan, a man of "high morals" and strong positions against liberal abortion laws, gay rights, the drug culture and "attacks on the family through the so-called Equal Rights Amendment." The gathering here of Christian businessmen from around the country was a one-time fundraiser and did not represent an organized coalition, Mr. Conlan said.

NEW YORK (EP) — President Carter has endorsed ad hoc campaigns to write the Iranian mission to the U.N. and to ask churches to toll their bells daily at noon in support of the hostages held at the American embassy in Teheran. "The President supports both these suggestions," said a public release from White House Press Secretary Jody Powell.

INDIANAPOLIS (EP) — The current crisis in Iran is the result of the United States' use of personnel who offend the Iranians by their personal habits, including use of alcohol and other drugs, according to nationally-syndicated columnist Jack Anderson. Anderson told a national conference of religious leaders on the impact of alcohol and drugs that "the ugly American has turned much uglier overseas because he has become a carouser."

American military presence — and the spending of \$12 billion to keep the Shah in power — offended the people of Iran, said Anderson, a Mormon. "When Ayatollah Khomeini came to power, he closed the bars and preached anti-American sermons. There could be other Irans, Anderson predicted, if the U.S. continues to send abroad people to represent the country who take drugs or drink liquor."

DENVER (EP) — Ayatollah Khomeini believes he holds absolute truth and will risk the fall of his country and deaths of Iranians to have his personal vengeance against the shah, says a University of Colorado psychologist.

Dr. Thomas McNamara terms the ayatollah a "true maniac. He is very intelligent, but I think he's crazy. He's not legally insane. He knows right from wrong and he is logical. But he believes he alone has the absolute truth and everyone else is wrong. And he'll stop at nothing to get the shah and get back at the West." The psychologist said he sees little hope for a peaceful solution to the crisis of the 50 American hostages who have been held since November 4 in the American embassy in Teheran, Iran.

JACKSON, Miss. (EP) — More and more, religious leaders are dismissing the old adage, "Politics and religion don't mix."

"There is a difference between the separation of church and state in the legal sense, and separating God from government," according to Ed McAteer, who was in Jackson to speak to the local Conservative Caucus. A former national field director for the Conservative Caucus, Mr. McAteer is now devoting fulltime as president of the newly organized Religious Roundtable, based in Washington, D.C.

Among the Roundtable's supporters are Adrian Rogers, president of the Southern Baptist Convention and pastor of the Bellevue Baptist Church, Memphis, where Mr. McAteer is a member; Texas evangelist James Robison; TV preacher Jerry Falwell of Lynchburg, Va.; and W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas. The uniqueness of the Religious Roundtable, Mr. McAteer said, will be its orientation toward political education for religious leaders, as compared to grass

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roots movements such as the Falwell-initiated Moral Majority and the Christian Citizenship Corps, spawned by the Southern Baptist Christian Life Commission.

PASADENA, Calif. (EP) — More than 280 persons at Fuller Theological Seminary, including 30 faculty members, have signed a 800-word "American Confession" which condemned the nuclear arms proliferation as "idolatry" and a danger to world peace. The student-written statement also asked signers to take personal and collective action in opposition to the arms race.

Fuller Seminary is a center of liberalism as well as the post-trib doctrine.

The Love Of God

(Continued from page six)

intimated in Ephesians 2:4: "But God, who is rich in mercy, for His GREAT love wherewith He loved us:" the word "great" there is parallel with the "God SO loved" of John 3:16. It tells us that the love of God is so transcendent it cannot be estimated.

"No tongue can fully express the infinitude of God's love, or any mind comprehend it: it 'passeth knowledge' (Eph. 3:19). The most extensive ideas that a finite understanding can frame about Divine love, are infinitely below its TRUE nature. The Heaven is not so far above the earth as the goodness of God is beyond the most raised conceptions which we are able to form of it. It is an OCEAN which swells higher than all the mountains of opposition in such as are the objects of it. It is a FOUNTAIN from which flows all necessary good to all those who are interested in it" (John Brine, 1743).

5. It is IMMUTABLE. As with God Himself there is "no variable-ness, neither shadow of turning" (Jas. 1:17), so His love knows neither change nor diminution. The worm Jacob supplies a forceful example of this: "Jacob have I loved," declared Jehovah, and despite all his unbelief and waywardness, He never ceased to love Him. John 13:1 furnishes another beautiful illustration. That very night one of the apostles would say, "Show us the Father;" another would deny Him with cursings; all of them would be scandalized and forsake Him. Nevertheless, "having loved His own which were in the world, He loved them UNTO THE END." The Divine love is to no vicissitudes. Divine love is

"strong as death... many waters cannot quench it" (Song of Sol. 8:6, 7). Nothing can separate from it: "His love no end nor measure knows,

No change can turn its course, Eternally the same it flows, From one eternal source."

6. It is HOLY. God's love is not regulated by caprice, passion, or sentiment, but by principle. Just as His grace reigns not at the expense of, but "through righteousness" (Rom. 5:21), so His love never conflicts with His holiness. "God is light" (I John 1:5) is mentioned BEFORE "God is love" (4:8). God's love is no mere amiable weakness, or effeminate softness. Scripture declares "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). God will not wink at sin, even in His own people. His love is PURE, unmixed with any maudlin sentimentality.

7. It is GRACIOUS. The love and favour of God are inseparable. This is clearly brought out in Romans 8:32-39. What that "love" is from which there can be no "separation," is easily perceived from the design and scope of the immediate context: it is that goodwill and grace of God which determined Him to give His Son for sinners. That LOVE was the impulsive power of Christ's incarnation: "God so loved the world that He gave His only begotten Son" (John 3:16). Christ died not in order to make God love us, but because He did love His people. Calvary is the supreme demonstration of Divine love. Whenever you are tempted to doubt the love of God, Christian reader, go back to Calvary.

Here then is abundant cause for trust and patience under Divine affliction. Christ was beloved of the Father, yet HE was not exempted from poverty, disgrace and persecution. He hungered and thirsted. Thus, it was NOT incompatible with God's LOVE for Christ when He permitted men to spit upon and smite Him. Then let no Christian call into question God's love when he is brought under painful afflictions and trials. God did not enrich Christ on earth with temporal prosperity for "He had not where to lay His head." But He DID give Him the Spirit "without measure" (John 3:34). Learn then that SPIRITUAL blessings are the principal gifts of Divine love. How blessed to know that when the world hates us, God loves us!

(STUDIES IN THE SCRIPTURES, March, 1931).

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