

MORMONISM: Its Origin, Characteristics And Doctrines

R. G. McNIECE

PART I

The writer has lived in Salt Lake City, the official headquarters of Mormonism, for over thirty years, and he has improved the opportunity to secure a complete understanding of the system. In the great Tabernacle in Salt Lake City, during a whole generation, he has heard Mormonism expounded and defended, again and again, by its chief officials — by President Brigham Young, and President John Taylor, and their successors, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. In various Mormon meeting-houses,

also, from Idaho to Arizona, he has heard the system set forth by many of its chief apostles, bishops, and elders.

Furthermore, the writer has diligently studied the chief official books of Mormonism, especially the "Book of Mormon," the "Doctrine and Covenants," the "Pearl of Great Price," and supplementing these, the Mormon Catechism, Elder Robert's "New Witness for God," Professor Talmadge's "Lectures on the Articles of Faith," the works of Apostle Orson Pratt, Lucy Smith's "History of the Prophet Joseph," and the Autobiography of Joseph Smith. And besides he has read a great mass of pamphlets and articles by Mormon officials. The standpoint of the writer is that of friendly sympathy and good-will toward the men and women among the common people in the Mormon ranks, whose sincerity he has no desire to call in question. But since Mormonism keeps from 1,900 to 2,000 missionaries scattered up and down the country, propagating this most erroneous and harmful system, organizing Mormon meetings, and separating families, in the Eastern, Middle, Southern and Northwestern States, patriotic and Christian people everywhere need

to have a clear idea of what Mormonism really is, and the shameful way in which it dishonors the Bible and the Christian religion, so that they can help to protect their own communities from the curse. And it is impossible to understand its character, without understanding its origin, so let us consider that first.

THE ORIGIN OF THE MORMON SYSTEM

1. As an organization, it is only eighty-two years old, going back to April, 1830. About this time, or a few months before, the Book of Mormon was published and on April 6th, 1830, the Mormon Church

was organized with six members, in Fayette, Seneca County, New York. Notwithstanding the long-continued effort to surround this origin with great mystery, and various spectacular fireworks from Heaven, as manipulated by Joseph Smith, there is no mystery about it. The period of eighty-two years is not long enough to take us back to the region of mystery.

2. The two main sources of its origin: The first source is a group of three designing men, who put their profane wits together to palm off on various communities in New York, Pennsylvania and Ohio, this (Continued on page 3, column 1)

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

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ABA IN HISTORICAL DILEMMA

By MICHAEL McCOSKEY
Washington, Illinois

There has been a controversy raging in some areas of the American Baptist Association for the past few years. This controversy revolves around the doctrines of depravity, election, the atonement, and the calling of God. Brethren who hold what is theologically termed a "Calvinistic" view of these doctrines are being pressured out of the ABA. They are being labeled as speckled birds, heretics, wolves in sheep's clothing, enemies of the cross of Christ, hardshells, and immoral deceivers. At the 1978 annual Messenger Meeting, Dr. Jarrell E. Huffman was removed as a writer of literature for the ABA because of his stand on these doctrines. During the 1979 Messenger Meeting, the messengers discussed at length a new Doctrinal Statement which some openly declared was to keep the "Calvinist" out.

Also at the 1979 meeting a resolution was passed stating that the doctrines known as Calvinism are unscriptural. A similar resolution was passed at the 1979 Eastern Baptist Association meeting. In Illinois those opposed to the "Calvinistic" brethren pulled out of the state association, drew up a new declaration of faith, and formed a new state association. A number of churches in this new association sent out letters declaring that they would no longer fellowship with nor exchange letters with

the "Calvinistic" churches, and a brother was excluded from a church because he held "Calvinistic" views on these doctrines. In Michigan the messengers of the state association refused to seat the messengers of a church that had a "Calvinistic" pastor. These incidents plainly show that a controversy is indeed going on in the ABA.

This controversy raises a very important question which cannot be taken lightly. Will ABA historians now rewrite ABA history? The need to rewrite ABA history lies in the fact that for years Baptist

(Continued on page 5, column 3)

SPIRITUAL FLUCTUATION

ARTHUR W. PINK
(1886-1952)

"Because they have no changes, therefore they fear not God" (Psa. 55:19)

As there are some people who uniformly enjoy good health, so there is a class of religious professors who appear to maintain one steady level of experience. There is no rise and fall of their emotional thermometer, no ebbs and flows in the tide of their energy, no ups and downs in their history. Their faith (such as it is) does not flag, their "assurance" is never eclipsed by the dark clouds of unbelief, their zeal continues lively to the end. Are such people to be envied or pitied? Perhaps such a question seems senseless. Does not the timid and trembling believer, whose case varies as often and as radically as the weather, frequently wish that HIS experience approximated far more closely to that which we have just described?

Surely such a uniform level of experience is greatly to be coveted. What is more desirable than unruffled peace, unbroken confidence, uninterrupted joy! Ah, but all is not gold that glitters, and much that passes in the churches for the coin of Canaan lacks a genuine ring to it. We must needs

inquire, is such a peace that of the graveyard or the peace of Heaven? Is such confidence a carnal one, or the fruit of the Spirit? Is it a delusive or a substantial joy? In order to ascertain this,



ARTHUR W. PINK

the question has to be raised, is the fear of God upon such characters? Do they furnish any clear evidence that it is so? The solemn declaration of our text demands an impartial answer to these queries.

What "changes" the real Christian experiences in HIS CONFLICTS WITH SIN! At conversion it often seems as though the (Continued on page 6, column 3)

THE WONDERFUL SNOW

by KIMM ZAMARRON
Ashland, Kentucky

"For he saith to the snow, Be thou on the earth" (Job 37:6).

When growing up in Michigan, I used to watch it snowing and blowing outside. When a big snow was coming, I would bundle up good and go out into it. I would watch it fall at night when the street lights came on. The snow would fall passing the rays of the street lights, creating a luminous cone of moving flakes. After a good snow, the blanket of fluff would glitter and sparkle from the least bit of light. Up there, the snow would pack up from the winds into long drifts of snow tightly compacted together. There were several drifts close to our house that would snow the doors shut, making it rough to get out. Drifts would pile up on the roof and create a large overhanging swirl on the eaves. I would like to make some observations on what I see in snow when it falls, blankets and melts. Then see what the Bible says about snow, and how it is a type of the blood of the Lord Jesus Christ.

SNOW IS WHITE

No other of God's creation is so white as snow. Its whiteness shows its purity and stainlessness. Job knew the purity of snow when he washed with snow-water. It could make his hands "never so clean" (Job 9:30). In those days, snow water was preferred over any other kind of water. This typified the blood of Christ Jesus in that there is purity, spotlessness, and cleansing power of eternal life. Christ's blood was "offered without spot to God" to "purge" from dead works to serve God (Heb. 9:14). This blood washes us clean of our sins; "though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). Our sins stain us miserably, but the blood washes us spotless as pure as snow.

SNOW IS QUIET

When sleeping at night a rain or rain storm with lightning and thunder will awake us, disturbing our sleep. But a snow, light or heavy, will sneak up at night and blanket everything. We can go to bed knowing the ground is bare, then wake up to find as much as a foot of snow on the ground. A snow is the quietest of all of God's storms. The winds are noisy, the

driving rain or hail hitting against the house tops and winds are loud. But the snow in a driving wind says nothing, and floating down in no wind at all doesn't even whisper. You can stand out in the middle of a field during a snow storm, but only silence may be observed. God can send a storm to rage and freeze, without making a sound.

THE SNOW QUIETS

During and after a snow I find that it deadens noises and sounds. A car going by seldom makes a sound. A barking dog in the neighborhood, or a closing of a car door is barely noticed. The structure of a snowflake explains its silencing properties. The flakes are hexagonal and stelliform (star shaped). They cause air pockets in a blanket of snow, that can be proven by stepping on it. Your foot sinks in, packing the snow down and taking up the air space. The snow soaks up sound like a sponge does water. When stepping outside you can tell a definite silence.

"For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the lamb" (Rev. 12:10). Satan today is accusing us before God when we sin, both day and night. All the noise and fuss of Satan, (Continued on page 6, column 5)

HOW TO DEAL WITH A MAN WHO WRONGS US

This is an age old problem. The first family faced it. The first church was confronted with it. It is still a problem for believers today.

One day Jesus' disciples had a great dispute, as to who was to be the greatest in the kingdom. By using a child for an illustration He rebuked them in a gentle and captivating way, and yet in a dignified Divine manner. Though they made no outward rejoinder, they smarted under the rebuke, and each doubtless kept saying to himself, "It wasn't I that started it; it wasn't I that threw out those unworthy and irritating insinuations against my brethren." Realizing their thoughts and knowing that many such cases would arise in the future, Jesus directed them and us as to the proper procedure.

Above all things no grudge is to be harbored in your heart.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

Too many in circumstances of a similar nature have closed up like a clam, and have harbored and nursed the grudge, until what had hitherto been a generous soul, shriveled and became dwarfed by selfishness. Due to pride in the flesh, it is often far easier to resign all offices, refrain from assembling with God's own, and thus harboring the grudge, or the supposed (Continued on page 6, column 1)

Unsaved Reader: PAUSE! God Warns You Now

If the motorist sounds his horn, you get out of the way; if the tram-driver rings his bell, or the firemen rings his siren, you hasten to safety, yet when God warns you to "flee from the wrath to come," you are indifferent. Is not God's warning worth as much to you as the warnings of men?

If the cook says the food is tainted, you throw it away; if the druggist tells you a thing is poisonous, you beware of it; if the health authorities service notice that the drinking water you are using is contaminated, you immediately stop drinking it; yet when God tells you that "the wages of sin is death," you go right on sinning.

If a painter puts up a notice "Wet Paint," you move cautiously; if a workman hangs out a sign, "DANGER," you keep away; if the authorities post a notice, "NO TRESPASSING" you observe the warning; but when God tells you that "the soul that sinneth it shall" (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

WHAT HAPPENS IN SALVATION?

(Preached on the Independent Baptist Hour February 3, 1980)

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame (Heb. 6:4-6).

It goes without saying that this is one of the most difficult and controversial passages in the entire Bible. Students of the inspired

Word and theologians have made these verses a fierce battleground. The main question which arises is this: Are the people in Hebrews 6:4-6 saved or lost? Arminians are quick to assert these people had been saved, but they had then fallen from grace. Calvinists declare these Hebrews had made an outward profession of faith, but they had never been born again.

Which of these two views is correct? In my humble opinion neither honestly interprets these verses. I must reject the Arminian view since the Bible nowhere

teaches a child of God can lose his salvation. If Hebrews 6:4-6 teaches falling from grace as they claim, then it teaches too much for the Arminian system. Arminians invite people who have lost their salvation by sinful acts to be saved again. However, the writer of Hebrews says it is "impossible" for those who fall away to be saved again. This verse teaches that if it were possible for a man to lose his salvation, he would be forever lost. The word "impossible" as used in the Bible does not mean (Continued on page 2, column 1)

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LETTERS TO THE EDITOR

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Dear Friends:

The statement made on the front page of "1979 in Retrospect" "Evangelist Lester Roloff Compromises with Texas Officials on the Licensing of his Child Care Home after Criminal Charges were Threatened to Parallel Civil Action" is completely false and I would like a correction.

The County Attorney did file criminal charges for not having a license, or what I call a communistic sign hanging on the wall, saying these homes receiving no tax money and making no charge are state run. When we went to court on December 17, 1979 Judge Blackman threw the criminal charges out and the County Attorney Mr. Mike Westergreen said he would not file on us again . . .

Lovingly, in Jesus' Name,
Brother Roloff

Editor's Note: I am sure Bro. Roloff has stated the facts about his case, and I urge readers to make these corrections a matter of personal knowledge. My remarks in the article were based upon EP Press Service's report. I have sent them Bro. Roloff's letter and asked they print a correction in their official national press report. It is not my desire to misrepresent any Baptist preacher brother. I express my apology to Bro. Roloff for this error. Dear brother, we are truly sorry and will be more careful in our reporting.

Salvation

(Continued from page one)
something difficult but something absolutely impossible (Matt. 19:26; Mark 10:27; Heb. 6:18; 10:4; 11:6).
On the other hand, I must reject the Calvinistic interpretation also. I cannot bring myself to believe these are false professors. For if this meaning is so, the passage teaches it is impossible for such false professors to be saved. Calvinists will not deny that God's marvelous grace has many times saved false professors and relig-

ious hypocrites. I do not believe we should teach that all lost church members are beyond the reach of Divine grace. Furthermore, in what sense can such false professors be said to crucify Christ afresh, especially since Christ did not die for the sins of the non-elect? The five things said of the people in Hebrews 6:4-6 can only be true of real born-again people. A false professor has not been spiritually enlightened nor made a partaker of the Holy Spirit.

The writer of the Book of Hebrews is not writing to false professors, but to born-again Hebrew Christians (Heb. 3:1; 4:15-16). The purpose of this Epistle is to prevent Hebrew Christians from wavering in their profession of faith and returning to Judaism. The people addressed had been saved a long time and had grown but little in grace (Heb. 5:12). Instead of going forward they had fallen behind in their work for Christ, hence the injunction in Hebrews 6:1: "Let us go on to perfection." The writer was persuaded that these Christians could do some "better things" (Heb. 6:9).

The writer of this Epistle sought to show that while a genuine disciple may fall into a state of inactivity for a time, it is impossible for him to permanently stay backslidden. This would show them the utter absurdity of backsliding. In Hebrews 6:4-6 we have a hypothetical case which shows if it were possible for a person to completely apostatize, he could apostatize but once. He would have no second opportunity to be saved. The apostle says such is "impossible," for those whom the Son of God ransomed with His blood cannot completely apostatize.

Consider the five things said of these people in my text: (1) They were enlightened; (2) They had tasted the heavenly gift; (3) They were partakers of the Holy Spirit; (4) They had tasted the good Word of God; (5) They had tasted the powers of the Millennial Age to come. These things can only be said of true believers. Here is set forth five things which a believer receives in salvation. If this is not the meaning then language means nothing, and we cannot understand anything in the Word of God. I believe I have given the true meaning and will devote the rest of my message to elaborating on this fivefold description of what God does for the sinner in salvation.

"WERE ONCE ENLIGHTENED"
What does the word "enlightened" mean? It comes from a Greek word (PHOTIZO) which means to "make to see." It is translated twice enlightened (Eph. 1:18; Heb. 6:4) and once as illuminated (Heb. 10:32). In all cases it is strictly applied to a born-again person. An unregenerated man cannot see spiritual truth (I Cor. 2:14). Jesus told Nicodemus: "Except a man be born again, he cannot see . . ." (John 3:3).

To be "once enlightened" is to be once for all brought into the light and endowed with spiritual vision. This means that such a man has been enlightened by the Holy Spirit through the Word. It is to see the impurity of your heart and actions, to see your inability to perform good, to see your imperfect righteousness before God. An enlightened person is brought to see his lost estate by nature and to see Christ as his only Saviour.

The first effect of the Spirit's moving in the new creation, as in the old creation (Gen. 1:3), is light (II Cor. 4:6). Ephesians 1:17-19 declares: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

The problem with fallen man is that his spiritual understanding is darkened by sin (Eph. 4:18). His spiritual perceptions are dead; he cannot know spiritual truths (I Cor. 2:14). Apart from the working of the mighty power of God, man

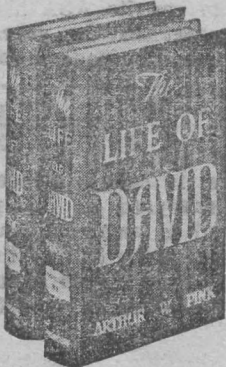
would die in unbelief cursing God to his last breath. But when efficacious grace works upon him he can know his heavenly calling and the riches of the glory of his inheritance. This is all due to the Spirit of wisdom and revelation which gives him the knowledge of Christ. In regeneration the Holy Spirit once for all time enlightens the blinded sinner to see the worth of spiritual things.

How pleasant to "call to remembrance the former days" in which we "were illuminated" by the Spirit of Christ (Heb. 10:32). Thank God for the day of my spiritual enlightenment! Oh, happy day! When God breathed life into my soul and caused Divine light to spring up in my mind! At first this light brought me great pain when I discovered my undone condition before a righteous God whose law I had broken. At that moment the sorrow of death compassed me, the pains of Hell got hold upon me, and I found trouble and sorrow (Ps. 116:3). In this time of darkness and despair my weeping eyes beheld Christ as the Light of the World. By faith I received Him as my Saviour.

"TASTED THE HEAVENLY GIFT"

The word "taste" (Greek GENOMAI) means "to experience, to understand, to eat" (John 8:52; Heb. 2:9; I Pet. 2:3). The heavenly gift is Jesus Christ, God's unspeakable Gift (II Cor. 9:15). The word "gift" is in the singular number which limits it to one special gift. God's special gift to the world is His Son: "For God so loved the world, that he gave his only begot-

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ten Son" (John 3:16). "My Father giveth you the true bread from heaven" (John 6:32). Jesus Christ called Himself "the gift of God" (John 4:10). He is the heavenly gift for He also said: "I came down from heaven" (John 6:38).

Man had no claim upon God. He could in no way compel God to provide a way of redemption. The whole scheme of salvation—the election of a people to inherit the glory world, the selection of a Redeemer, the sending of Him into the world, and all the benefits and blessings resulting from His saving work, are all an undeserved gift to man. No tongue can tell, no heart can fully conceive, no pen can adequately describe the unspeakable greatness of the heavenly Gift. We can only render thanks to God for sending a Saviour. Heaven be praised because "God sent forth his Son" (Gal. 4:4).

God was under no obligation to provide a Redeemer. Had the heavenly throne would have remained spotless. No one forced Jesus Christ "to give his life a ransom for many" (Matt. 20:28). Nevertheless, Christ loved His people so much He "gave himself a ransom for all" (I Tim. 2:6). Although we deserved nothing but

BRIEF NOTES

The editor is pleased to announce that his new book SACERDOTALISM AND THE BAPTISTS is now available through our book store. This book is an exposure of the New Light teaching about God's priesthood on earth being limited to the Landmark Baptist churches. The price is \$3.00 plus \$1.00 for postage and handling. Pastors and churches may take a 20 percent discount on the retail price of \$3.00.

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Hell, Christ freely "gave himself for us" (Tit. 2:14) that by His shed blood Heaven would be our eternal home. Oh, how it thrills my soul and cheers my mind to know Christ "loved me, and gave himself for me" (Gal. 2:20).

The gospel calls upon sinners to taste of Christ, the true food of the soul: "O taste and see that the LORD is good: blessed is the man that resteth in him" (Ps. 34:8). By belief in the gospel a man is permitted to taste "the heavenly gift." This is not merely a sip, but it is an inward experience and enjoyment to the fullest extent. "If so be ye have tasted that the Lord is gracious" (I Pet. 2:3). The sinner must make an experimental trial of Christ, for the depth of Christ's salvation can only be understood by personally tasting "the heavenly gift."

One day a preacher and a business man were walking down the street talking. The business man was selling a new product. He complained to the preacher that the greatest problem in his business was getting people to try his product. He said, "If I can only get a person to try it, they will like it and buy it from then on." The preacher commented that this was his problem, too. He said, "If I can get a person to taste the heavenly Gift, then they will feast upon Christ for eternity."

"MADE PARTAKERS OF THE HOLY SPIRIT"

This cannot mean they had some moving of the Holy Spirit but never received Him. No one is a partaker of the Holy Spirit unless he has been regenerated by the Spirit. The word "partakers" (Greek METOCHOS) means "to participate or to be a part of" (II Cor. 9:10; 10:17; Heb. 3:14; 12:8; 10; I Pet. 4:13; II Pet. 1:4). We partake of food when we eat it. We partake of pleasure when we enjoy it. We partake of the Holy Spirit when we are born of Him and enjoy His indwelling presence. The believer partakes of the Holy Spirit in the sense he is united to Him and this union makes Him the source of his spiritual life. This is called in Titus 3:5 "the regeneration and renewing of the Holy Spirit."

Some would make this refer to the special miraculous influence of

the Spirit which was common in the apostolic age. This could be but I doubt that such a meaning was intended by the writer of the Book of Hebrews. I prefer to apply it to the regenerating work of the Spirit which is common to all believers in every age. Ephesians 1:13 declares: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise."

To partake of God's blessings in providence is wonderful. But how marvelous indeed to be made a partaker of God's Holy Spirit and to share the Divine nature. This is a pledge and foretaste of Heaven. The new heart given in regeneration is a temple of the Holy Spirit. God reigns in this heart where the power of grace has subdued all His enemies. This heart which partakes of the Holy Spirit gives thanks and praise to God continually. This is a part of Heaven's covenant blessings, a twig from the tree of life, a drop from the river of life, the key to mansions in the sky, a present pledge of future glory.

"HAVE TASTED THE GOOD WORD OF GOD"

This is not Jesus Christ the living Word. He was intended before by "the heavenly gift." Here by the Word of God I understand the holy Scriptures which are used in conviction, conversion and comfort. The Bible is the "good" Word because it comes to us from the good God and reveals good things. It contains good information about peace and pardon for guilty sinners. Well did the psalmist write: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Ps. 119:103).

These Hebrew Christians had experienced the excellency of the Word of God. This cannot be applied to a lost sinner who sees no beauty in the Scriptures. These Hebrew Christians are said to have enjoyed the comfort of the Scriptures. A true believer loves the Bible; he makes it his business to hear the Bible taught and preached. He does not merely admire the Bible as a literary masterpiece. Instead, he delights greatly in the truths contained in the holy Book. Again the psalmist said: "The judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Ps. 19:9-10).

The Christian could not get along without his Bible! It is his heavenly Father's love and the story of redemption by Christ. There he sees a map of his travels through the wilderness and landscape of the heavenly Canaan. And when he climbs to the top of Pisgah and views the promised land, his heart begins to burn, delighted with the blessed prospect, and amazed at his rich and free salvation. But a lost sinner has no such delight in the good Word of God. He is indifferent to it, as much as a man would be to read the title-deed belonging to another man's estate.

The Christian is the world's Bible, known and read of all men. The unsaved man does not read the Christian's Bible, but he reads the Christian very critically. Those who "have tasted the good word of God" must let the Bible become a part of themselves. We are to become living Bibles by translating the Bible into our actions and feelings. I fear some of us are very poor translations. A revised edition is greatly needed that the lost world might (Continued on page 8, column 2)

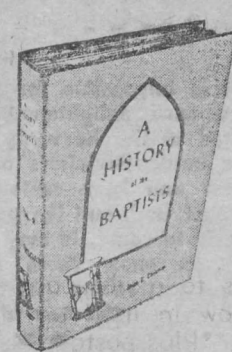
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Mormonism...

(Continued from page one)
crude, bogus, man-made system under the garb of Christian phraseology, in order to deceive the unthinking.

People in general think of Joseph Smith as the one man above all others who originated the Mormon System. But the facts are solid against such a proposition. Smith was ignorant and illiterate, hardly able to read until after he was a grown man. He knew practically nothing about the Bible, according to his mother's statement, and there is no substantial evidence in his life and conduct that he ever had any religion in his heart.

A religious man, however erratic he might be, who had been trained in the Bible and in theology, was needed to give the bogus system some kind of religious setting. The only man connected with the scheme from its very beginning, long before the public organization, was Sidney Rigdon. About 1819, when 26 years of age, he was licensed to preach as a Baptist minister, and in 1821, became pastor of a small Baptist Church in Pittsburgh.

He was an interesting speaker, but very erratic, and constantly presenting all sorts of wild and startling theories which unsettled the people. In 1824 he was deposed from the Baptist denomination because he was unwilling to work in harmony with its leaders. About two years later, he became a minister of the Campbellite denomination, and came under the powerful influence of that strong man, Alexander Campbell, who thoroughly indoctrinated him in all the doctrines and views peculiar at that time to the denomination. But Rigdon quarreled with Campbell, and argued if the latter could secure fame and authority for himself by organizing a new church, then he, Rigdon, could secure still greater fame and authority by giving to the world both a new revelation and a new religion, through the Book of Mormon.

The two unprincipled men who assisted Rigdon in working out this scheme were Parley P. Pratt, who afterwards became one of the twelve apostles, and Joseph Smith. Pratt furnished the mental and moral audacity necessary to propagate such a dishonest scheme, and Joseph Smith furnished the avaricious cunning, which enabled him to so commercialize the whole affair that the great bulk of the financial profit and of the ecclesiastical power fell into his hands. He occupied a subordinate place only until Rigdon could put the spurious Book of Mormon into its present shape. But just as soon as the church was organized, Joseph Smith seized the reins of power, rode rough-shod over everything and everybody that stood in his way, and did not lay down the power until his death in June, 1844.

The kind of man Pratt was is illustrated by the fact that he lost his life in 1857 near Fort Gibson, Arkansas, at the muzzle of a shot-

gun in the hands of an enraged husband, whose wife Pratt had induced to desert her home and her children, and go with him to Utah as one of his plural wives.

These three unprincipled men were the fabricators of the Mormon system.

THE CHARACTERISTICS OF MORMONISM, WHICH MAKE IT WHAT IT IS

1. It is a strongly anti-American system. By that is meant that it flatly contradicts the fundamental principles of our free, representative government, by insisting that priesthood government in civil affairs is the only rightful government in this country, or any country. Apostle Orson Pratt, speaking for the Mormon Church, thus lays down the law:

"The kingdom of God (by which he means the Mormon priesthood) is an order of government established by Divine authority . . . All other governments are illegal and unauthorized . . . Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God." (Orson Pratt's Works, p. 41).

Nothing is left undone to magnify the power and authority of the priesthood, and the people are instructed that to disobey the priesthood is the same as disobeying God. One of the official books of the church thus sets forth this extravagant and blasphemous claim: "Men who hold the priesthood possess Divine authority thus to act for God; and by possessing part of God's power, they are in reality part of God; . . . and those who reject it, reject God, even the power of God." ("New Witness for God," p. 187).

This tyrannical priesthood dictates and controls all the affairs of the people in the average Mormon community.

2. The Mormon System is thoroughly anti-Christian. While appropriating to itself Christian phraseology, and New Testament names and forms, it perverts or denies every fundamental doctrine of the Christian religion. It not only denies but ridicules the Christian doctrine of the spirituality of God, and teaches the people that He is a big man like Brigham Young. For Mormonism teaches that Adam is the god of this world. It denies that Christ's atonement has anything to do with our sins, but only with the sins of Adam. To get rid of our sins, we must work out our salvation through the teachings, and forms, and ordinances of the Mormon Church, with its multiplied baptisms for the dead.

3. Mormonism is a deliberate counterfeit of the Christian religion, intended to deceive the ignorant. It calls itself, "The Church of Jesus Christ," a name to which it can lay no claim. The term "Church" is a Christian name and belongs alone to Christians — to those who are loyal to the Christian Church, to Jesus Christ as the Divine and only Head of the Church, and to the Bible as the supreme and only revelation from God.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For March 9, 1980

Ephesians 1:19-23.

Intro.: We are studying about salvation in its explanation, application, and manifestation. Paul defines salvation as a total deliverance from sin and its consequences and a deliverance unto the enjoyment of the glories of Heaven. He shows the basis of this salvation as being accomplished by the God-head and then relates its application in the saints at Ephesus. Paul now prays for a correct understanding to be manifested in the inward man, which will lead to a spiritual and scriptural walk and work in the individual saints and the church at Ephesus.

VERSE 19

"And what is the exceeding greatness of His power." The beauty of this truth is seen in the present tense application. God's power, like His love and all other characteristics, never change. They are the same, time-wise and in intensity. How wonderful the adjectives used by the Holy Spirit to assure and comfort the children of God. So we are assured that God's position

(1) Mormonism tries to palm off on the world a counterfeit prophet in the person of Joseph Smith. He had all the marks of a counterfeit or false prophet, and not one of the marks of a true prophet. In prophetic times, what were the marks of a true prophet? In the first place, he was a man of pure and upright life; he was noted for spirituality of mind, so that he could discern spiritual truth and teach it to others. He was loyal to God, everywhere and always, and he never made merchandise of his prophetic office. Joseph Smith was just the very opposite of this. Instead of living a pure and upright life, he was immoral and wicked, as we shall presently see. He had no spirituality whatever, and he constantly made merchandise of his pretended prophetic position, so that it secured for him houses and lands, and valuable corner-lots and lucrative offices, such as the office of mayor, municipal magistrate, municipal judge, lieutenant-general of the Nauvoo Legion, and the nomination to be president.

The Mormon people have allowed themselves to be grievously deceived by his Autobiography, written in 1838. He tries to make out that when he was fifteen, he was a pious, praying youth, greatly concerned about religion, and especially troubled because there were so many religious sects, he could not tell which one to join.

Now let us see what Joseph Smith's neighbors have to say about his character. There is no lack of evidence. Joseph Smith's father and mother, with the other children, removed from Vermont to Palmyra, Ontario County, New York, in the summer of 1815. They were fortune-tellers, dreamers, vision-seers. The father was a money-digger, and the son Joseph became famous all through that region as a money-digger. Young Joseph was about eleven years old at this time, having been born in Sharon, Vermont, Dec. 23, 1805. After two or three years they moved about three miles south to Manchester, where they lived up to 1830. Take first the testimony of Pomeroy Tucker, editor of the "Wayne Sentinel," at Palmyra, on whose press the first edition of the Book of Mormon was printed. Says Mr. Tucker: "At this period (from 1820 to 1830) in the life and career of Joseph Smith, Jr., or 'Joe Smith,' as he was universally named, and the Smith family, they were popularly regarded as an illiterate, whiskey drinking, irreligious race of people; the first named, the chief subject of this biography, being unanimously voted

er is super sufficient to do all He promised to do. There will be no power shortage! His power is seen from, "In the beginning God created" (Gen. 1:1) to "the Lord God omnipotent reigneth" (Rev. 19:6). His power is seen in His Word (Heb. 4:12; 1:3). God said, "Let there be light: and there was light" (Gen. 1:3). Jesus said, "Lazarus, come forth. And he that was dead came forth" (John 11:43,44). His power is seen in His gospel (Rom. 1:16).

"To usward." God takes particular notice of His elect children and works effectually on their behalf. The "usward" as has been noted, are referred to in Romans 8:30-39; Hebrews 9:12 and II Peter 3:9.

"Who believe." No individual has any reason to think he is included in this group who has never been brought to faith in the Lord Jesus Christ. "I know Whom I have believed" brings experimental knowledge we are of the usward. Paul relates in verses 12 and 13 that there were both some Jews and Gentiles who had believed. Their believing didn't cause God's election, but was a result of it (II Thess. 2:13, 14).

"According to the working of His mighty power." God's capability and ability has been and will be energetically active in the realm of the salvation of His elect. We can readily see why we needed this power to be exerted as we read in Romans 5:6, "When we were yet without strength." That is, when we were without the ability or capability of saving ourselves (Luke 13:11; Acts 3:2). What was true physically in these illustrations was, and is true of all men spiritually. Our salvation is, "according as He hath chosen us" (verse 4), "according to the good pleasure of His will" (verse 5, 9), "according to His purpose" (verse 11), and now, according to His power (verse 19).

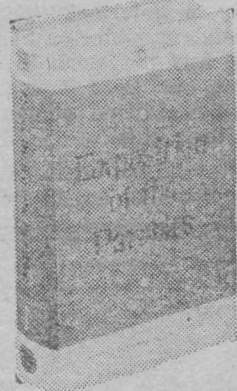
VERSE 20

"Which He wrought in Christ, when He raised Him from the dead." The same power which was actively at work in the resurrection of Christ is the same power which is at work in our spiritual resurrection and will be at work in the physical resurrection of the saints who die in the Lord and in the change of the living saints at the coming of Christ (Rom. 1:4; 6:3-5; 8:11; I Thess. 4:16, 17).

"And set Him at His own right hand in the heavenly places." Both the humiliation and exaltation of

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Christ was in order to save His people from their sins (Matt. 1:21; Phil. 2:5-9). It is the guarantee of our full salvation (Heb. 7:25; Rom. 8:34). He has been set in Heaven and He will place us in Heaven (Jude 24, 25). In fact, we were in Him when He died, when He was resurrected, and are now in Him in heavenly places (Eph. 2:5, 6).

VERSE 21

"Far above all principality, and power, and might, and dominion, and every name that is named." Jesus Christ is King of kings and Lord of lords. He has all power both in Heaven and earth. He upholds all things by the Word of His power. "For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: And He is before all things, and by Him all things consist" (Heb. 1:3; Col. 1:16, 17). Therefore He is to have the pre-eminence in all things (Col. 1:18). Yes, He is high and lifted up and sitting upon a throne (Isa. 6:1). "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12).

"Not only in this world, but also in that which is to come." There never has been, nor ever shall be any man, angel, or demon equal to or superior to, the Lord Jesus Christ. In fact, there is no comparison (Rev. 5:3-5). Also in this verse it is a good study to consider the world that is and that which is to come.

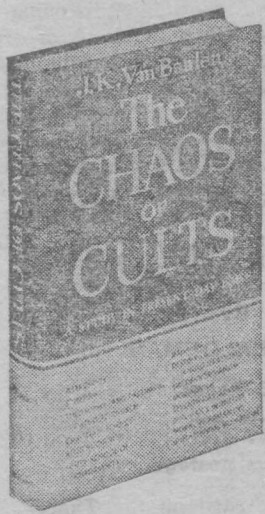
VERSES 22, 23

"And hath put all things under His feet." Jesus Christ as the Captain of our salvation has, and is conquering every foe. In Genesis 3:15 it is prophesied the Seed of the woman shall bruise the head of the serpent. This shall be carried out completely. Christ overcame the power and temptation of the Devil (Matt. 4:1-8). The Devil could not take His life from Him, nor could he keep Him in the tomb after Christ had laid down His life. When the Lord comes to set up His kingdom, He will destroy the Devil's false Christ (II Thess. 2:8) and finally Christ will cast the Devil into the lake of fire (Rev. 20:10). Yes, thank God, He will put all enemies under His feet in reality, even as it is now in His eternal purpose (I Cor. 15:25-26).

"And gave Him to be head over all things to the church, Which is His body, the fulness of Him that filleth all in all." There is no way to cover all that needs to be covered in relation to the church, as it, like all other doctrines, is much misunderstood. May we make a few comments in this lesson? The word "church" means "a called out assembly" located in a particular place; which makes it a local assembly. In relation to the Lord's assembly, it means "a called out local assembly of baptized believers properly organized." Jesus Christ is the Founder and Organizer of the first church which was located at Jerusalem (Acts 1:8; Matt. 1:18). Therefore we must repeat the fact, if you can find out what the church at Jerusalem was, where she came from, the ordinances she practiced, who composed her membership, what her commission was, what her authority was; then we can determine what other churches are to be and do, for we know God's ap- (Continued on page 8, column 1)

(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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PAGE THREE



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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Did Christ break the Ten Commandments when He healed on the Sabbath?—Ironton, OH

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Certainly not. We are told specifically that Christ was without sin. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). The same God who gave us the Ten Commandments also gave us the book of Hebrews. Since He said Christ was without sin, then we have no other recourse but to believe that He did not break the law of the Sabbath.

Brethren, I don't know about you but that is enough for me, I don't doubt God or His Word at all, nor do I try to find discrepancies in it. When He healed on the sabbath He reminded them that it was lawful to do well on the sabbath days. "And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days" (Matt. 12:11,12).

HAROLD HARVEY
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I will comment on this question by examining Mark 2:23-28; 3:1-5. Jesus and His disciples gathered corn on the sabbath for the purpose of eating. The Pharisees complained and said that it was not lawful, especially by the tradition of the elders, for them to gather corn on the sabbath. Jesus rebuked them by saying, "Have you not read," of David and his men eating the shew-bread. Jesus referred them to the history in I Samuel 21, when David and his men were fleeing from Saul, and they were in desperate need of food. Twelve fresh loaves were placed on the table of shewbread each day and the priests were allowed to eat the day-old bread. Ahimelech hesitatingly agrees to give the bread to David as an act of mercy and necessity. Most commentators say that this encounter of David with the Priest Ahimelech was on the sabbath day.

Jesus said, the sabbath was made for the good of man and works of necessity were not forbidden on this day. Jesus said,

"Therefore the Son of man is Lord also of the sabbath." He spoke of Himself, who had power not only to dispense with it, but to abrogate the sabbath. On another occasion we read in Matthew 12, and Luke 6, where Jesus healed a man with a withered hand on the sabbath. The Pharisees had been waiting and watching, so that they could accuse him of breaking the commandment, "Remember the sabbath day and keep it holy." Jesus rebuked them and He also answers our question, "And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days."

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Christ broke the Jew's preconceived idea of the law. They thought He was breaking it, because they had changed the Law, and had substituted for it the commandments of men. What great learned men had to say meant more to them than the law did. In Luke 16:17 Jesus said, "And it is easier for heaven and earth to pass, than one tittle of the law to fail." And in Matthew 5:17 He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." In verse 19 He said, "Whoever, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

In the Ten Commandments we are told, or at least the Jews were told, to "Remember the sabbath day, to keep it holy." By that is meant they were to set it apart from the rest of the week. The sabbath day was never given to the Gentiles. The Jews were not to do any work on the sabbath day. But in time they began to argue about what work was. In Luke 13:13 Christ merely laid His hands on the poor woman who had been bowed down, and could not straighten up for eighteen years; and she was healed. The ruler of the synagogue called this work. But in verse 15 our Lord said to him, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?" Leading their animals to water on the sabbath day was not work in their sight. But our Lord laying His hands on the afflicted woman was work, in their sight.

No, Christ did not break the Ten Commandments, or any of the rest

of His laws at any time. Rather, He fulfilled all of the law. That is something that you and I can do only in Him.

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"And he (Christ) saith unto them (Pharisees), Is it lawful to do good on the sabbath days, or to do evil? To save life, or to kill? But they held their peace" (Mark 3:4).

The Pharisees were strict sabbatarians as to the letter of the law, but they neglected the weightier matters such as, justice, mercy, and truth. The decalogue is an expression of God's moral character, and mercifulness is one of God's glorious attributes. "God shall send forth His mercy and His truth" (Ps. 57:3). "Mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). God's mercy and justice never conflict, nor does the exercise of either contravene any Divine legislation; to do so, would mean God was divided within Himself. "Therefore He hath mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. 9:18).

"And He (Christ) said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days" (Mt. 12:11-12). Christ did not violate the law by healing on the sabbath day. For Christ to have transgressed any point of the law would have constituted a violation of the whole, and rendered Him ill-qualified to be His peoples' substitute on the cross (James 2:10; Heb. 7:27-28).

"And He said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mk. 2:27,28).

"The sabbath was made for man," and man is free to do any and every work of mercy on the sabbath day, or any other day of the week. Christ is Lord of the sabbath as well as every other day of the week, and one day is not more sacred than another (Rom. 14:5). There shall never emanate from God's throne a law which prohibits doing good on any day, be it high or low sabbath. Every day is to be lived in submission to God's will, and Christ says, "And He that sent Me is with Me: The Father hath not left Me alone; for I do always those things that please Him" (John 8:29; see Heb. 10:7).

Deuteronomy 5:15: "And remember that thou (Israel) wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day." The Mosaic sabbath was not a commemoration of God's rest at the completion of creation, for man was not created until the sixth day (Gen. 1:26-31), one day before God's sabbath rest, and six days of work necessary to constitute a weekly sabbath (Exd. 20:8-11).

Israel's seventh day sabbath was a memorial to their deliverance from Egyptian bondage, and has no meaning for nor application to the church, for the church was not delivered from Pharaoh. It would make more sense for Eng-

land to celebrate American Independence Day than it would for Christians to observe the old Jewish weekly sabbaths. God said long ere Christ came to the earth that He would, as a result of Israel's disobedience, cause her sabbaths to cease. "I will cause all her mirth to cease, her new moons, and her sabbaths, and all her solemn feasts" (Hos. 2:11).

We are in the hiatus between the cessation of the Jewish sabbaths, and the institution of universal sabbaths in the millennium (Isa. 66:22-24; Zech. 14:16-18). The Lord's healing favor will continue in the millennium, for it is in that period that longevity is restored. Israel's sabbaths are not for this age, and to try and keep them is to fight against God.

Mormonism...

(Continued from page three)
the laziest and most worthless of the generation... He could utter the most palpable exaggeration, or marvelous absurdity, with the utmost apparent gravity." ("Origin, Rise and Progress of Mormonism," p. 16).

In 1833 sixty-two residents of Palmyra made affidavit, over their own signatures, to the following statements:

"We, the undersigned, have been acquainted with the Smith family for a number of years while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community... Joseph Smith, Sr., and his son Joseph, were, in particular, considered entirely destitute of moral character and addicted to vicious habits." There is much more evidence of a similar character.

(2) Mormonism tries to palm off on the world a counterfeit Bible, which it calls the "Book of Mormon" and sets forth as a revelation from God, putting it on the same level with our own Christian Bible, placing the two side by side in the Mormon pulpit. Now the Book of Mormon is simply a poor and weak imitation of our English Bible — a lifeless counterfeit. Where did the Book of Mormon come from?

Yet all that absurd, fictitious yarn of Joseph Smith, about an angel disclosing to him the box hidden in the hill of Cumorah, New York, on whose golden plates, in the reformed Egyptian language, was contained the material out of which he translated the Book of Mormon — let all that be cut out as having not a particle of foundation. There was no angel. The only plates Joseph Smith ever dug out of the hill of Cumorah, or any other hill, were put there by himself or by one of his agents. While the literature in regard to the origin of the Book of Mormon is quite voluminous, the real facts about its origin can be stated in small compass. In 1808-09 Solomon Spaulding settled down as a citizen in the town of Conneaut, in north-eastern Ohio. He was a man of education, having graduated from Dartmouth College in New Hampshire in 1785. He studied theology, and for a number of years was a minister of one of the Christian denominations in western New York.

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He had given up preaching, and had settled down in Conneaut as a business man, seeking to establish an iron foundry.

Being fond of Bible literature and religious romance and archaeology, he became interested in the many Indian mounds in that region, and especially in their builders. This led him to plan a religious romance, in which he brought a colony of the Lost Tribes from Jerusalem into this country, where they developed into two nations, the Nephites and the Lamanites, a purely imaginary people. The Book of Mormon, composed of fifteen different books, gives an account of their wanderings, hardships and battles. The records are alleged to have been written on plates of brass. These plates begin to jingle on the second page of the Book of Mormon, and they continue to jingle until they are finally sealed up and hidden away in the hill of Cumorah, near Palmyra, in 420 A.D.

Now there are ten intelligent witnesses, who stated over their affidavits in 1833, when the subject was fresh in mind, that about 1811-12, they heard Solomon Spaulding reading a religious story from the "Manuscript Found," trying to show that the American Indians are the descendants of the Lost Tribes. They remembered the quaint phraseology, and the queer names, Lehi, Nephi, Jarom, Moroni, and the rest. The expression, "and it came to pass," occurred so often, the boys nick-named Spaulding, "Old Come-to-Pass." When the Book of Mormon was published these witnesses identified at once the queer names and phraseology. When Esquire Wright heard the Book of Mormon read in Conneaut he exclaimed, "Old Come-to-Pass" has come to life again." These witnesses were John Spaulding, brother of Solomon, and his wife, Martha Spaulding, Henry Lake, business partner of Solomon Spaulding, John N. Miller, who worked for Spaulding, Aaron Wright, Oliver Smith, and Naham Howard, three of Spaulding's neighbors, and Artemas Cunningham, of Geauga County, who visited Spaulding in October, 1811, to collect a debt. Spaulding showed him a story he was writing about the lost tribes. Mr. Cunningham spent half the night listening to the story. When the Book of Mor-

(Continued on page 5, column 1)

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Mormonism...

(Continued from page four)

mon appeared he recognized that in outline it was the same thing that Spaulding had read to him. The two other witnesses are the widow of Solomon Spaulding, and Mr. Joseph Miller, of Amity, Pa., where Spaulding died.

The evidence clearly shows that the Book of Mormon grew out of Spaulding's story but the defenders of Mormonism lose their mental balance whenever the subject is mentioned, and they treat it dishonestly. They say, "We have the Spaulding manuscript in the Oberlin College Library, brought back from Honolulu in 1884 by President Fairchild, and there is no connection between it and the Book of Mormon." Certainly not. No person well informed about the history of Mormonism ever claimed that there is any connection. But why say, "We have the Spaulding Manuscript?" All that the facts warrant is, "There is a Spaulding manuscript in Oberlin," and the possession of that manuscript will afford no help to the defenders of Mormonism against the plagiarism of the book until they do one thing which they are unable to do; namely, establish a general negative, and show that this manuscript in Oberlin College Library is the only manuscript which Solomon Spaulding wrote. This cannot be done, for there is conclusive evidence that he wrote three or four manuscripts, and one of them was the "Manuscript Found," which he read to his neighbors, and which formed the basis of the Book of Mormon. So when the champions of Mormonism say: "The Book of Mormon could not have grown out of the Spaulding manuscript, for that manuscript is in Oberlin, and there is no connection between it and the Book of Mormon," they take a dishonest position by falsely assuming that this is the only manuscript Spaulding wrote, whereas there is positive evidence that he wrote several manuscripts. The fact, therefore, is established by abundant evidence that the Book of Mormon is a plagiarism from Spaulding's religious romance.

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Just when Rigdon, Pratt, and Smith first met and concocted the dishonest scheme of the buried plates is not altogether clear, probably about 1827. A strenuous attempt has been made to show that Rigdon and Pratt had no knowledge of the Book of Mormon until its publication, and they go through the wretched farce of pretending to be converted to Mormonism after the Book of Mormon had been published, which they say they knew nothing about before, although evidence shows that they both had been in the scheme to publish it since 1827. What a set of deceivers!

The one important fact is the plagiarism of the Book of Mormon from the Spaulding romance, entitled "Manuscript Found." It is not specially important to know who edited the Spaulding story, and developed it into the present Book of Mormon. But all the evidence points to Sidney Rigdon, and it points to no one else. The evidence shows the following things: That a copy of the Spaulding manuscript was in the printing office of Patterson and Lambdin, in Pittsburgh, for a good while after 1814; that Rigdon and Lambdin were on intimate terms from 1818 to the death of Lambdin in August, 1825; that more than two years before the publication of the Book of Mormon, Rigdon had spoken to several of his friends about the coming publication of a book from golden plates, which would produce a great religious revolution. During these two years Rigdon was preaching wild and startling doctrines, afterwards found in the Book of Mormon.

Any one familiar with the peculiar Campbellite doctrines of that time cannot read far into the Book of Mormon without discovering that the author had been a Campbellite. His "speech betrayeth" him in the employment of phraseology to which he had become accustomed while associated with the brethren of that denomination. Furthermore, the book is full of Rigdon's own peculiar views. He deserves credit, however, for making the Book of Mormon condemn polygamy, and for condemning it himself, which brought him into sharp conflict with both Joseph Smith and his successor, Brigham Young.

(3) Mormonism imposes upon the people a counterfeit priesthood, which it calls the "Melchizedek and aronic priesthood," although there never was any Melchizedek order of priesthood. There was one man by that name, both a king and a priest, without predecessor or successor, and so chosen as a type of the priesthood of the Son of God. The Aaronic priesthood descended from father to son, in a marvellous way, for forty-five generations, until all priesthood was fulfilled in Jesus Christ. Since the one perfect sacrifice of Himself made by our great High Priest, Jesus Christ, any person who pretends to be a priest and claims the right to stand between us and God, is what our Saviour calls "a thief and a robber."

What a bogus priesthood this pretended Mormon priesthood is! It has no more right to administer the Christian ordinances of baptism and the Lord's Supper, than any other group of unprincipled men who repudiate Jesus Christ as the Divine Head of the Church, and go through the blasphemous farce of electing themselves members of "the holy priesthood." And yet Mormons tremble at the dictates of this bogus priesthood, and fear to, exercise the freedom of opinion which is their right. The 7th, 8th, 9th, and 10th Chapters of Hebrews give us Divine instruction as to the fact that all priesthood was forever fulfilled, and came to an end in Jesus Christ.

4. Mormonism imposes upon the people a counterfeit group of apostles.

It requires four things to make a true apostle:

(1) He must have been acquainted with Jesus Christ before His crucifixion.

(2) He must have seen Christ after His resurrection from the dead.

(3) He must have received his commission as an apostle directly

PREDESTINATION

*Saved by one God, long, long ere time began;
Secured in Jesus' wondrous God-like plan;
By God the Father set apart in Christ;
Chosen in Him our everlasting Priest.*

*Our Head, our Husband, our eternal God,
Who has alone the bloody winepress trod;
He look'd for help, but none on earth is found;
In saving strength His arm did then abound.*

*Secured in Christ, e'er sin or death or Hell
Sprang from transgressions dark abode to dwell
With angels or with man; O wondrous grace,
See how it shines in God the Father's face.*

*Secured in Jesus, God, the Father's Son,
And yet God's fellow, just and holy one;
Mystery sublime; O Lord, my soul sustain
And hold me up, until the port I gain.*

*Secured thus, when Adam sinned and fell,
And sank his progeny to death and Hell;
And safe while sin its ravages still make;
Secure upon the brink of an eternal lake—*

*A lake of fire and brimstone burning ire,
Of God's just wrath eternal burning fire;
O who can with eternal burning dwell;
Gaze here, my soul, and of salvation tell.*

(OCCASIONAL THOUGHTS, pp. 11-12, 1837 ed.)

from Christ, as Divine Head of the Church.

(4) He must be able to work miracles to show that God sent him.

So that any group of men now who say they are apostles, are simply wilful deceivers, and the truth is not in them.

(To Be Continued)

ABA... Dilemma

(Continued from page one)

Succession has been traced through "Calvinistic" associations and churches. If these "Calvinistic" Baptists are heretics, then reason demands that one no longer can trace Baptist Succession through them.

Conrad Glover, a well-respected ABA Historian and Moderator Em-

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eritus of the ABA, has spoken and written much concerning Baptist Succession. In 1972, Brother Glover was called upon to bring the dedicatory address of the new Publications Building of the ABA, but due to a heart-attack he was unable to preach his message. It was, however, read that day by Brother Roy Reed and later printed in booklet form. In this message, Brother Glover traces a "true line of church succession" which is very interesting in light of the present controversy. Some of the links in his chain of succession are: the Particular Baptists in England, the Newport Church organized by John Clarke, the churches of the Philadelphia, Salem, Ketchikan, Elkhorn, Tate's Creek, and Cumberland River Associations. Each of these links in Brother Glover's chain was clearly "Calvinistic;" therefore, ABA history is traced through those that today would be called heretics. Such inconsistency is truly amazing. Let us notice these links one by one.

Brother Glover begins his "true line of church succession" in England with John Clarke, a Baptist minister. Clarke was connected with the Particular Baptists in England, and his connection with them continued "to the day of his death." The Particular Baptists were so named because of their view of a limited atonement which is one of the issues in the controversy today. No honest historian doubts the "Calvinism" of these Baptists. In 1637, Clarke came to America, and in 1638 he founded the first Baptist Church on American soil. Brother Glover states that John Clarke was "the first true Baptist minister, and the TRUE FOUNDER of the FIRST BAPTIST CHURCH IN AMERICA." Such praise seems strangely inconsistent when one understands that John Clarke believed what Brother Glover and other ABA writers consider damnable heresy. Clarke left a confession of faith written in his own hand in which he declared:

"The decree of God is that whereby He hath from eternity set down with Himself what shall come to pass in time. All things, with their causes, effects, circumstances, and manner of being, are decreed by God... The special decree of God concerning angels and men is called predestination, Romans 8:20. Of the former, viz., angels, little is spoken in the Holy Scriptures; of the latter, more is revealed, not unprofitable to be known... Election is the decree of God, of His free love, grace, and mercy, choosing some to faith, holiness, and eternal life, for the praise of His glorious mercy... the cause which moved the Lord to elect them who are chosen was none other but His mere good will and pleasure."

This statement would be considered heresy by most in the ABA today; nevertheless, ABA historians continue to trace succession through the Newport Church established by John Clarke.

The Philadelphia Association is the next link in Dr. Glover's chain of succession. He states that it was

the "FIRST BAPTIST ASSOCIATION IN AMERICA." Ben M. Bogard, a well-known ABA preacher of the past, also considered the churches of this association important historically. He stated of them: "This oldest of American associations was made up of missionary Baptists, earnest Baptists, engaged in preaching the Gospel to every creature."

Likewise, Dr. Roy Reed, a well-known and respected ABA pastor and educator, expressed the importance of the Philadelphia Association in Baptist History: "In more recent times Baptists have a historic relationship to the Baptist associations of England and Wales during the seventeenth century; and to Baptist Associations in America in the eighteenth century. The Philadelphia Baptist Association was organized in 1707 and from it has come a perpetuation of Baptist Associations. It is those independent churches that churches of the American Baptist Association prefer to relate because they more nearly represent the philosophy of associational Baptists."

In spite of this praise, the Philadelphia Association should be removed from the ABA succession, for these Baptists definitely believed what the ABA today has overwhelmingly voted unscriptural. Notice several statements from the Philadelphia Confession of Faith: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated or fore-ordained to eternal life, through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation, to the praise of His glorious justice... Those whom God hath predestinated unto life He is pleased, in His appointed and accepted time, effectually to call by His word and Spirit... The grace of faith, where by the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts."

In the same manner, the next five links in Dr. Glover's succession should be removed, for they were all directly connected to the Philadelphia Association. The Ketchikan Association of Virginia was organized in 1766 out of the Philadelphia and adopted its doctrinal statement. The Elkhorn Association, formed in 1785 in Kentucky, also adhered to the Philadelphia Confession of Faith. The Salem Association, organized in 1785, adopted the same confession and voted to fellowship with the Philadelphia and Ketchikan Associations. Brother Glover says of the Salem Association "(This is an important tie in church succession.)" This is a strange statement for a Baptist historian to make about heretics, and indeed the ABA would today consider them heretics, yet ABA writers claim them as important links in Baptist Succession! Such inconsistency causes one to wonder if ABA writers have really been doing their history homework. In similar manner, the Tate's Creek Association, organized in Kentucky in 1793, agreed to "receive the Regular Baptist Confession of Faith" which was the Philadelphia Confession. Also the Cumberland River Association, which was formed in 1809 "when the Tate's Creek Association territory became so large (Continued on page 8, column 3)

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THE BAPTIST EXAMINER

MARCH 1, 1980

PAGE FIVE

Man . . . Wrongs Us

(Continued from page one)

wrong, grow more and more selfish with each passing day.

Instead, we are to put forth every effort to win back the brother who has sinned. Surely we are not to break forth upon the offending brother in the presence of the unbelieving. Certainly we are to act quietly, and if possible, privately, yet we are to act.

It is to be noted that it is the injured who is to act. This is in decided contrast to Jesus' previous instruction, in that He had said:

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." Matthew: 5:23, 24.

In this Scripture, the injurer is addressed. Thus by putting these two Scriptures together, we see that in the matter of personal difference each is to be ready for reconciliation, and is to seek such without delay.

So imperative is it that reconciliation be effected at once, that a preacher would be justified in even refraining from preaching until an attempt has been made. So imperative is it, that layman shouldn't even go to God's house, nor should he even make a gift in behalf of the cause of Christ, until he has sought out the offending brother in an attempt to amicably settle all differences.

Both the offended and the offending brother, or the injured and the injurer, should be willing to go beyond the world's standard of meeting "half-way." If each, thus being mindful of the urgency and need of reconciliation, proceed in this manner, they are bound to meet somewhere.

If the offender be willing to own and make reparation for his fault, such a conference is not in vain. Usually if both parties are actuated by the grace of God, such a settlement can be reached. Yet, sometimes, this fails. If so, then let the injured brother take with him two or three who shall witness how just is his complaint, and how brotherly is his spirit in dealing with the injurer.

Sometimes, even this fails. Then for the good of the cause of Christ it is necessary that the local church take action. That is, the matter shall then be carried before the church to which each belongs. Remember that this is to be the last step taken, after all other efforts have failed.

In this can be seen the wisdom of having taken witnesses for the

preceding interview. Now the injurer cannot deny, nor profess to have forgotten, that which he may have conceded previously.

Finally, if the church fails in bringing the offended and the offender together, the offender or the injurer, is to be excluded from the fellowship of the church. Jesus said that such a one was to be regarded as a Gentile and a publican. The Jews had no communion nor association with either of these classes. Then this would teach us that we are no longer to fellowship, commune with, nor associate with that one who refuses to right the wrong he has committed.

Of the many reasons which might be offered as to why attempts should be made in settling all personal difficulties, perhaps the most important relates itself to prayer. God just doesn't answer prayers that come from an unforgiving spirit.

"And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25).

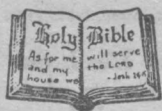
Just after telling how personal differences should be settled, He said:

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Then came Peter to him, and said, Lord how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but until seventy times seven. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt 18:19-22, 35).

I remember a time in the history of our church when two of our members had become crossed, with each other. Neither of them could pray because of this unforgiving spirit. I got them together and each wanted to blame the other. I said, "Alright, just get down on your knees and tell God the same things that you have just told me about each other." They couldn't do it, and in only a few moments' time, they embraced each other in tears imploring the others forgiveness. These two women learned that a day the reason of their unanswered prayers, their coldness toward God, and their neglect of His services. Their unforgiving spirit was the cause of it all.

May God's people seek to right all wrongs that together with renewed energy we may work for Him and for His glory.

IS "THAT" IN THE BIBLE?



Question:

"WHO PROPHESED THAT QUEENS SHOULD LICK THE DUST?"

Answer: Isaiah, Isaiah 49:23, "... and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; . . ."

Spiritual Fluctuation

(Continued from page one)

believer is completely delivered from all his spiritual enemies. His heart has been so melted and drawn out Godwards, his sense of Christ dying on the cross in his room and stead has imparted such hatred and horror of evil, that he is filled with a desire and determination to live henceforth unto

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the pleasing of his Lord. He feels that the Song of Israel on the farther shores of the Red Sea (Ex. 15) is exactly suited to express his case. But how soon he discovers that the Wilderness of Sin lies between him and the Promised Land, and that though the Egyptians be dead there are Amalekites to assail him (Ex. 17:8). True, God grants him many a token of His favour along the way, and at each gracious reviving indwelling sin appears to slumber; but soon after it awakens and rages worse than ever, and "I am carnal, sold under sin" (Rom. 7:14), becomes his cry.

What "changes" the real Christian experiences IN HIS ENJOYMENT OF THE SCRIPTURES! Often he is able to feelingly exclaim, "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb" (Psa. 19:10). But alas, it is by no means always so. When fellowship with God is broken our relish is lost for His Word, and it becomes more or less neglected. Sad to relate it was thus with Israel of old: "But now our soul is dried away: there is nothing at all besides this manna before our eyes" (Num. 11:6). And, when the Lord chastens His child because of his waywardness, so far from His Word affording comfort, it pricks, condemns, and terrifies. How many a backslider has turned to the Word only to feel that the solemn curses pro-

nounced upon the hypocrite and the apostate apply to HIS case.

What "changes" the real Christian experiences IN HIS FAITH! On some occasions his heart goes out instinctively to God so that he can exclaim, "I will trust and not be afraid" (Isa. 12:2); but at other times he is filled with doubts and fears, and is quite unable to lay hold of the Divine promises. Nor is this always explainable from the human side: when a Christian is walking closely with God and is conscious of no transgression, yet he is not lord of his faith, and is painfully reminded of the fact. What "changes" the faith of Abraham experienced: not fearing to leave Chaldea at the call of Jehovah, yet in the time of famine going down to Egypt; Daring to arm his servants and rescue Lot from Chedorlaomer, yet on two occasions afraid to own Sarah as his wife; believing God that he should have a numerous seed, and then resorting to the unbelieving device of cohabiting with Hagar.

What "changes" the real Christian experiences in HIS PRAYER LIFE! One day he is favored with real freedom and his devotions are delightful, but another day he is bound in the spirit and his attempts at supplication are wearisome. O how different it is when the believer is favored with conscious access to God and an answer of peace is granted him, from feeling that the Lord is far off and the heavens above are as brass. How different it is from having liberty in pleading the promises than deeming ourselves to have no right to appropriate them; from having importunity to plead our suit than a sense that it is useless to continue asking. And what a sore trial it is for the Christian when such an experience is protracted: then it is that he cries, "Oh that I were as in months past!" (Job 29:2).

What "changes" the true Christian often experiences in HIS OUTWARD LOT! For a time—perhaps for years—the smile of Providence is upon him, and then all is drastically altered. One trouble follows swiftly upon the heels of another, until the sorely tried soul is ready to say with Jacob, "all these things are against me" (Gen. 42:36). The strain of financial reverses and family bereavements undermines his health, and Satan takes full advantage of his low spirits and shattered nerves. Thoroughly dejected he asks, "where are Thy former lovingkindnesses?" (Psa. 89:49). But such "changes" or afflictions are helpful, for they deeply exercise an honest heart, humble him before the Lord, cause him to tread more softly, and deepen his fear of God. Long-continued ease and comfort produce the worst effects upon the godless, but the spiritual fluctuations to which we have alluded are a part of God's discipline for the believer's growth in piety.

(STUDIES IN THE SCRIPTURES, March 1939, Vol. 18, No. 3).

The Wonderful Snow

(Continued from page one)

the accuser, are swallowed up and silenced by the blood of the Lamb, the Lord Jesus Christ. We have an advocate, One that pleads for us. Christ is our propitiation, the One that gains or regains the Father's favor for us. Showing the Father His blood as a payment for our sins, Christ silences Satan just as snow silences sound.

SNOW GLISTENS

The snow glistens and sparkles with a brilliant and metallic luster. The snow also has a hard, cold, glassy brilliance in reflecting light. You can see blue, red, green, yellow, and white gleams of tiny specks in the snow reflecting from a porch light, or any other light around. When Christ appeared before three of His disciples in Mark 9:3, His "raiment became shining, exceeding white as snow." It shined as snow, reflected glittering light, a sprinkling luster. White as snow also signifies holiness.

A BLANKET

Snow covers everything it falls on, trees, house tops, hills, mountains, and fields. When I left something outside, I would not be able to find it until the snow melted. The snow conceals everything on the ground. A blizzard can cover up a car or even a semi-truck. The blood of Christ covers us completely, leaving nothing more to be accomplished. The atoning blood covers us over and through, with cleansing power. We aren't covered a little, a lot, but altogether thoroughly. The blood covers sins past, sins present, and sins future.

As was mentioned earlier, Satan brings charges against us, which stand true, but our Intercessor reconciles us to the Father by His satisfying blood. God sees the blood and that is all He sees. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:12,14). Our sins are covered as the snow covers the ground, and the blood has covered all.

SNOW PRESERVES

Snow is cold, and the entire outdoors in winter is a refrigerator. We can put any kind of meat or vegetable out in a pile of snow, cover it, and it will not decay, ferment, decompose, nor rot. When the freezer gets too full, you can put the extra out in the cold snow. The power in the blood eternally preserves the soul and spirit of the elect. Nothing can ever cause them to decay or fall away. The preserving blood that cleanses, removes the decaying sin and purity prevails. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "Ye were . . . redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18-19). "Much more then, being now justified by his (Continued on page 7, column 4)

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THE BAPTIST EXAMINER

MARCH 1, 1980

PAGE SIX

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

A prisoner in the Andijane jail, Uzbekistan, USSR, reports, "The inmates are beaten to death or kept in straitjackets. The chief torturer is Umayukulov. Those who suffer for their convictions are put in cells together with bandits who sodomize them (SAMIZDAT, French, 62).

Luisa Knubinskaya, a Soviet Baptist, was rendered unconscious on August 12, 1979 by poisonous gases used by the Soviet police to break up an Underground church gathering in the forests around the city of Sdolbunov, Rovensk district (JESUS TO THE COMMUNIST WORLD, 1-80).

Amnesty International recently wrote a letter to Leonid Brezhnev challenging him to release all political and religious prisoners in the Soviet Union.

At the present time, about 100 Russian Protestants occupy Russian prisons and labor camps because of their faith. More than 1,000 Baptists were imprisoned during the years 1960-70. Baptists in the Moscow region are threatened to be forcibly removed from Moscow during the time of the Olympic games next summer (DOOR OF HOPE, 12-79).

Babylon, the capital of the nation that destroyed Jerusalem and was condemned by God to be uninhabited forever (Jer. 50-51), is being excavated by an Iraqi archaeological expedition in a 15-year project. The ancient ruins, 55 miles south of Baghdad, Iraq, are being unearthed by 650 workers, 21 specialists, and two engineers. They are currently working on the 2,500-year-old palace of King Nebuchadnezzar.—CHURCH AROUND THE WORLD.

CONWAY, S.C. (EP) — Troubles springing from several years of internal strife have become more intense at Hickory Grove Baptist Church, Conway, S.C. The church received national attention after

a county court ordered that 16 members expelled over a church policy conflict be re-admitted to full fellowship.

Now, a Conway man, Kenny Hardee, has sworn out warrants against the pastor of the church, B. C. Pigg, and his son, B. C. Pigg, Jr. This action followed a shooting incident early Christmas morning at the pastorium. The pastor is charged with assault and battery with intent to kill. Bond was set at \$2,000. Bond was set at \$600 for his son, charged with simple assault and malicious damage to personal property.

Hardee alleges that he was shot in the knee during the incident at the pastorium. He is not a member of Hickory Grove Church but has relatives who are members. The incident renewed publicity of the church's problems.

Pigg, pastor of the church for approximately six years, has complained to police about tire slashings, telephone harassment and a cross burning at the pastorium, located about nine miles from Conway. Emory Young, missions director for Waccamaw Baptist Association, said that various types of harassment directed at Pigg had continued for approximately two years.

GRAND RAPIDS, Mich. (EP)—A "reverse shared time" plan for tax aid to parochial schools was ruled unconstitutional on January 24 by Judge Albert J. Engel of the U.S. District Court for the Western District of Michigan.

The "reverse shared time" parochial-aid plan was devised in 1971 to circumvent a strong provision in the Michigan Constitution against tax aid for sectarian private schools. Under the plan, school districts lease classrooms in parochial school buildings, call the area a "public school annex," and provide tax-paid teachers. The parochial school thus has about 40 per cent of its program paid for from public funds. Judge

Engel ruled that the program "has the primary effect of advancing religion," creates an "excessive entanglement" between religion and government, and therefore violates the First Amendment to the U.S. Constitution.

NORTH ADAMS, Mass. (EP) — The newest version of public school prayer legislation will take effect across Massachusetts on Feb. 5. The law requires teachers to inform their classes that oral prayer "may be offered" by any student who wishes to do so. Students who do not want to participate may leave the room. The new law supersedes existing legislation requiring a period of up to one minute of silence.

SAN FRANCISCO (EP) — A church mail fraud trial has opened here with the federal government alleging that the Church of Hakeem should repay members some \$25 million it collected under a "Dare to be Rich" program. The program, promoted by church founder Hakeem Abdul Rasheed and vice-president Janice Phillips, promised a 400 per cent return on donations. Assistant U.S. attorney Ed Luckel said among other things the donations paid for was Mr. Rasheed's red Rolls Royce, which he bought for \$105,000.

ORLANDO, Fla. (EP)—The Orlando appeals review board has granted Sun Myung Moon's Unification Church a six-month permit to sell flowers on city street corners and to solicit funds door-to-door. Assistant City Attorney Robert L. Hamilton had recommended that the board grant the permit to avoid a court battle over the city's public solicitation regulations.

WASHINGTON (EP) — Southern Baptist Convention President Adrian P. Rogers has been accused of repudiating official resolutions of the denomination by supporting Sen. Jesse Helms' school prayer amendment. The charge was made here by James E. Wood, Jr., president of the Baptist Joint Committee on Public Affairs, after he learned that Rogers was a sponsor of a new group called the Coalition for the First Amendment.

Sen. Helms, who is also a Southern Baptist, has been trying since 1974 to have Congress pass legislation to remove the subject of public-school prayers from the jurisdiction of federal courts. He holds that the U.S. Supreme Court has outlawed voluntary prayers in public schools, but other observers say the court rulings only barred state-mandated prayers in public schools. In 1964 and 1971, the Southern Baptist Convention adopted resolutions supporting the U.S. Supreme Court rulings. The 1971 resolution specifically supported voluntary prayer in public schools.

When Rogers announced his support for the coalition, he said, "My involvement is as Adrian P. Rogers, period. It's not as president of the Southern Baptist Convention or as pastor of Bellevue Baptist Church in Memphis, Tenn."

TRENTON, N. J. (EP) — The Appellate Division of the New Jersey Superior Court has rejected a bid by Paul Marsa, a Metuchen, N.J., businessman and avowed atheist, to have the moment of prayer or meditation before city council meetings declared unconstitutional. Mr. Marsa said he will appeal the decision to the U.S. Supreme Court if necessary. His suit was financed in part by the Society of American Atheists, headed by Madalyn Murray O'Hair. Mrs. O'Hair said she will support the appeal.

BALTIMORE (EP)—The Maryland attorney general's office has ruled unconstitutional the distribution of Gideon Bibles in public schools. The Bibles — the King James Version of the New Testament plus Psalms and Proverbs — had been given away to public school students in 14 countries for (Continued on page 8, column 3)

The Wonderful Snow

(Continued from page six)
blood, we shall be saved from wrath through him" (Rom. 5:9).

AN INSULATOR

Our neighbors used to pack the snow around the base of their house to seal out the frigid wind. This reduced the draft from wind and made the floors warmer. January and February brought sub-zero temperatures and tearing cold winds. Snow was piled up in banks and used as a wind break, in addition to packing the base of a house. An insulator prevents the transfer of cold into a place of heat, and heat out to the cold. It also isolates and separates, setting apart with a barrier. The elect are separated from this world. The blood together with the Holy Spirit separates us from the world. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). We are sanctified and separated unto a Divine work and service.

A FORM OF JUDGMENT

"Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" (Jer. 18:14). Have you ever wondered how such a small flake, when multiplied, can cause traffic tie-ups, injury and even death? When God accepts a challenge He does not have to leave His throne, but speaks to His humble messenger, the crystal snow flake, and punishes as well as blesses the earth. "For he saith to the snow, Be thou upon the earth" (Job 37:6).

When the theorists, and philosophers challenge God, or the speculators or any other individual doubt God's power and go on, they are stopped by the Word of God. He can send the rain or snow or the hail with "be thou upon the earth," and cause them to give way to His will. Look at a snow flake and see the beauty in its starry and six-sided shape. Then wonder how this micro, small ornate creation can present such a hassle, a hindrance, and a deadly sentence upon man and beast.

Matthew-Henry comments on Jeremiah 18:14; "Will a man that is traveling the road leave my fields which are plain and level, for a rock which is rough and hard?" The snows of Lebanon melt and run down crystal clear and clean. This shows us a good example of Christian life. Will a person think there is a better life elsewhere, when he has seen this life? Not in this world or any part of it. "Or shall the flowing waters that come from another place be forsaken?" Ever wonder where the beginning of a river is? What is its starting point? In Jeremiah's time it was the snow capped mountains that supplied the rivers with water during all the year. Once again, the clean white snow melts and runs in clear and clean streams.

Our sins were washed away, and

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we are white as snow. This snow is a type of Christian life, clean living, pure, holy, and righteous through Christ. Why try for something different when we have this? When a child of God gets out of His will, He simply sends the various elements, "Fire, and hail; snow, and vapours; stormy wind fulfilling his word" (Psa. 148:8). On this we have His Word.

FORM OF BLESSING

"As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters" (Prov. 25:13). In Solomon's time the summer was scorching hot. Servants were sent up into the mountains of Lebanon and Hermon to gather some of the snow to cool and refresh their drinks. Snow is refreshing and cooling to help revive a sweltering person in the summer. The "cold waters" also help in watering the gardens during the hot weather. Snow is on ground a reservoir holding water to be used to bless or judge. The Holy Spirit quickens us and makes us alive, washing us with the refreshing blood of Jesus Christ that revives our sin-dregged souls. It frees us from sin's hold.

So the next time we have to shovel out the sidewalk or driveway, or slip and slide on the road, don't be disgusted with the snow. Remember, God put it there; again, we have His Word on it.

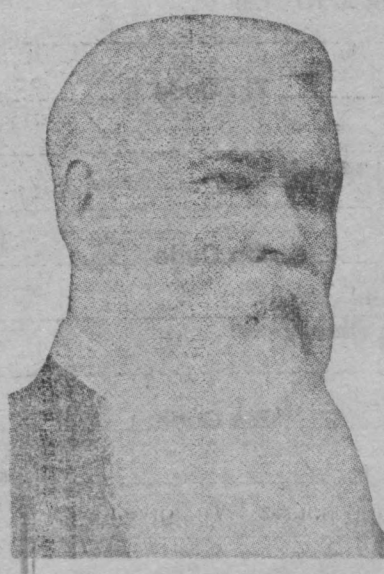
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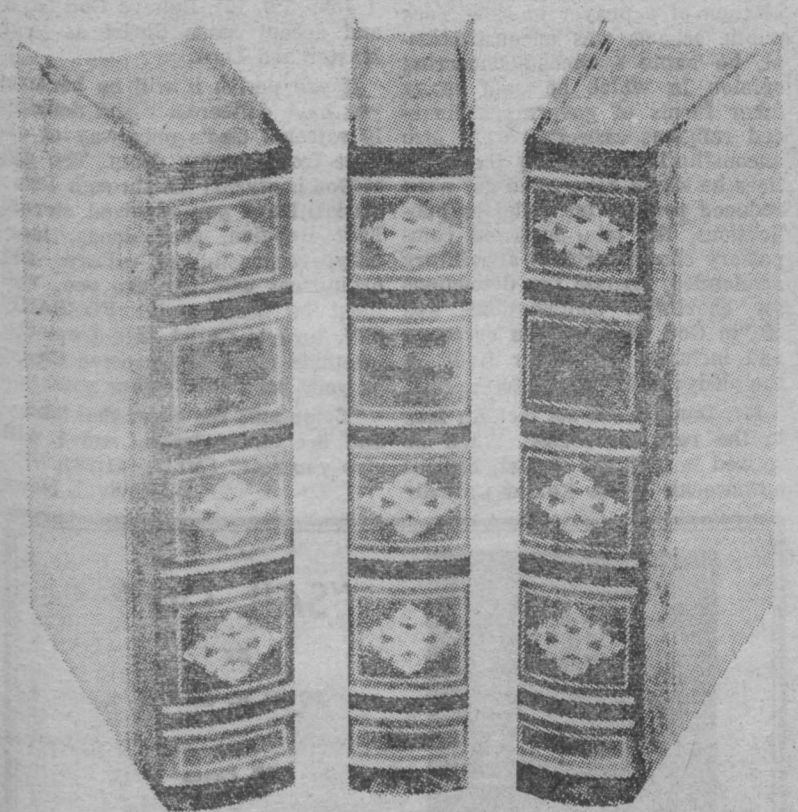
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TBE Bible Study

(Continued from page 3)

proval was on the church at Jerusalem. We can identify the local churches of the New Testament without any difficulty. Ninety-five per cent of the time in the usage of the word, it could refer to nothing but a local assembly. Now if there is another kind of assembly and it is universal, be it universal visible, or universal invisible, we must determine when it started, who composes it, what is its function, how do you get in it, what is its relationship to the local church, etc. However, we do not believe the Bible teaches two kinds of scriptural churches. May I say, if there was a church in the Old Testament, and there is a church or assembly referred to in Acts 7:38, in relation to Israel in the wilderness, and if there is an assembly in the future and there will be a gathering of the saints (II Thess. 1:1), this in no way alters the teaching of the local assemblies of the New Testament in relation to this age. As you can see, time and space will not permit me to dwell at length on this vital study.

In relation to our text here in Ephesians 1:22, 23, the church is used in the generic sense, like we use the word family, school, etc. The church is precious to the Lord and His relationship to it is emphasized. He purchased it (Acts 20:28). He walks in the midst of the churches in Revelation 1:12.

Here, He is seen as the Preserver and Protector of the church, as well as its Head. It is His body (I Cor. 12:27) through which He receives glory (Eph. 3:21). It is the pillar and ground of the truth (I Tim. 3:15); thereby it sets forth the fulness of the Lord Jesus Christ and shines forth His glory by holding forth the Word of truth (Phil. 2:15, 16). His manifold wisdom is seen through the church (Eph. 3:10). We will look at this more in future lessons, the Lord willing.

Conclusion: May we admonish one more time, "Study to show thyself approved unto God."

Salvation

(Continued from Page Two)

have a more nearly correct copy. "THE POWERS OF THE WORLD TO COME" The proper translation of this expression is "the powers of the age to come." This is a reference to the Millennial Age to come after this present church age has run its course. By faith the believer makes the age to come a present reality although he presently has only a foretaste of what is to come. The outward miracles which the Hebrews saw in the apostolic age and the inward quickening influence of the Spirit were the earnest of the coming Millennial glory. While in this lowland of sin and sorrow the believer gives himself up to the

Spirit, sits in heavenly places in Christ, sets his affections on things above and looks for Christ to return and with His return the full manifestation of the world to come. The world to come exists already in the redeemed of God in the Person of the Holy Spirit. The believer already enjoys by regeneration some of the wonders to be fully realized when Christ rules from His glorious throne in Jerusalem. The age to come will be characterized by the pouring out of the Spirit on all flesh (Joel 2:28) and the actual presence of the heavenly Gift—Jesus Christ. What happened at Pentecost will happen on a world-wide scale in the kingdom age. Nearly all of the world will be born again and enjoy the fullness of the Spirit (Isa. 11:9; Dan. 7:27).

There is a new world coming! A wonderful world of tomorrow! It will know no poverty or sickness. Wars will be unknown and funerals most uncommon. There will be peace on earth and good will among men. Even the animals will live together in peace. There will be economic prosperity such as the world has never known. Jesus Christ will rule all the earth in righteousness from His throne in Jerusalem.

Sinner, are you ready for the new age to come? Do you know the coming King as your Lord and Master? Unless you have been enlightened, unless you have tasted the good Word of God, unless you are a partaker of the Holy Spirit, then you are not ready to enter the age to come. To enter the age to come you must become acquainted with Christ as your Saviour in this present age.

ABA . . . Dilemma

(Continued from page 5)

that it was thought expedient to form a new association in the southern part of its territory," is tied to the Philadelphia Confession in its origin, and should be removed from ABA history.

By now the dilemma should be clear. The ABA is declaring heretical those who are "Calvinistic," and at the same time tracing their "true line of church succession" through Baptists who were "Calvinistic." The ABA praises these old Baptist Associations as sound missionary Baptists, defenders of the faith, true Baptists; and at the very same time passes resolutions declaring what they believed to be unscriptural. Brethren, such logic is characteristic of a Catholic inquisition, not a Baptist Association. It seems it is time for ABA writers to rewrite ABA history as they are rewriting the declaration of faith!

—THE MARANATHA MESSENGER.

What's Happening

(Continued from page 7)

several years. The attorney general's opinion came in response to a request for legal advice from Washington county schools which had allowed distribution from 1973 until last year, when a parent filed objections to the school board.

MINNEAPOLIS (EP) — Sonia Johnson, the Mormon feminist and active supporter of the Equal Right's Amendment who was excommunicated by her church, revealed here that she and her husband have been separated. It happened several weeks ago, but she announced it publicly for the first time at a news conference and later in an address at the University of Minnesota. She wanted to get out the word before the Church of Jesus Christ of Latter-day Saints learned about the separation and used it against her, she said.

Her husband, Richard Johnson, a college professor, is "so disillusioned with what happened to me in the (excommunication) trial," Mrs. Johnson said. "He watched men we have trusted behave so dishonestly." She said her husband, who credits her for converting him to the Mormon faith, and

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their four children will not go to Mormon services anymore.

She still attends, but, according to church doctrine, is "invisible and inaudible." When she is in church, feminism is bound to be brought up and condemned, she said. She said she hopes the marriage can be saved, but she will not give up her struggle for the ERA and will not stop traveling to promote it.

The Mormon Church said it excommunicated Mrs. Johnson not for ERA support but for teaching false doctrine. She said the excommunication was for political activity, not religion.

WASHINGTON (EP) — William O. Douglas, champion of Civil liberties, staunch defender of the First Amendment and the right to dissent during 36 years as a U.S. Supreme Court justice believed that the First Amendment meant that the government could not curtail any speech whatsoever no mat-

Diocese of Brooklyn, called him one of the "implacable foes" of American Catholics. "While one must sympathize with the justice in his illness, Catholics will breathe a sigh of relief that he will no longer be in a position where he has the power to exercise his cranky biases against them," the weekly editorialized. In addition, some religious spokesmen criticized the justice on moral grounds because of his three divorces and four marriages.

Pause . . . God Warns

(Continued from page one)

die," you turn a deaf ear. If the doctor says a certain person has a very contagious disease you do not need to be told twice to stay away; if an electrician tells you that an electric cable is a "live wire," you step back and let it alone; if a lecture bureau says "No admission without a ticket," you make sure and get the kind they require before you approach the entrance, yet when Christ says "Except a man be born again he cannot see the kingdom of God," you close your mind against Him and go on in sin.

If a merchant puts a sign over some article saying "Take one," you push your way in with the crowd and get it; if a druggist advertises a "free sample" of anything you hasten to get one before they are all gone, but when the Holy Spirit announces that "The Free Gift of God is eternal life through Jesus Christ, our Lord," you say: "Not just now," although you need it more than anything else in the world. THAT IS WHY MEN ARE LOST.

The Bible says: "If we receive the witness of men, the witness of God is greater . . . He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His son" (I John 5:9, 10). Believe God NOW and accept Jesus Christ as your Master and Lord.

If you perish it will be because you have deliberately and definitely rejected God's only way of escape from coming doom. The gift of God is eternal life through Jesus Christ. Have you received eternal life? Religion, good deeds, morality, responsibility, culture and ordinances will not save you. You must be born again! FORSAKE SIN, turn to Christ, flee from the wrath to come and receive Christ as your personal Saviour now!

"Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. (11:28).

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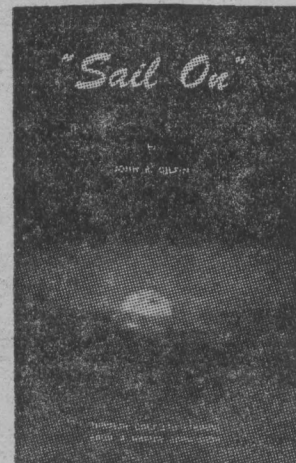
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