

Halliman Beginning Work With Huli People

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends,

Greetings to each of you in the name of our dear Lord. We trust that this finds each of you rejoicing in the wonderful blessings of God.

As for myself, I rejoice just to know that Christ is my Saviour and God my Father. Of course, I have much more to rejoice over but any and all blessings flow from these two facts.

As the new year has gotten well under way, from all appearances now, this will truly be a full year for us. There were so many things that we had planned to get done in 1979 that we didn't do, and, with all of these to be done, plus a multitude of things that we had planned, this year will no doubt find us having some things left over for 1981. This, however, is a blessing in itself in that we never run out of jobs, but the challenge is ever before us to try to complete the work.

A REPORT ON THE HULI WORK

It is quite possible that many of you have wondered why we have had little, to nothing, to say about this new work since we have been back. There has been reason, of course, and now I would like to discuss this with you before I discuss the positive side of the work. I believe that all of you would remember, when I was getting ready to come back, that I made mention that my first task after returning, was to build a new church building here on the Mission Station, that had first priority. While you and I can make plans, and I believe we should, at best they are our plans and not always God's plans. In short the new church building is no nearer finished at this writing than when we left to come

back, except for the fact that all the logs have been cut and about half of them are here at the sawmill site on the Mission Station.

For those of you who have nev-



FRED T. HALLIMAN

er lived in a place like this, it is almost impossible for you to understand just how slowly things move in this country. For instance, about (Continued on page 4, column 3)

THE REDEMPTION DEPARTMENT

Going through the Treasury Building, a few weeks since, we were deeply interested in watching the various stages and processes through which the nation's currency is carried, in its manufacture, beginning with the pure white paper, and ending with the perfect bank-bill. After observing all this, we were invited by our guide to look into "the redemption department."

Entering a large room, he explained to us that thither were sent, from all parts of the country, the torn or mutilated bills which the government is pledged to redeem. He showed specimens of these bills which had been pasted upon paper, in order to hold the torn fragments together sufficiently to recognize their genuineness. Some of these bills had been blackened and crisped by fire; some had been soaked into white pulp by water; some had been gnawed and nearly consumed by mice, and some had been turned completely black by the action of ink spilled upon them. "It is often a very long and laborious process," said our guide, "to identify these fragments and to prove the bills genuine. But the Government is pledged, at whatever cost, to redeem any bank-note that is sent here, if it is not counterfeit, and (Continued on page 8, column 2)

The Sin Of Achan Is Described By Parks

DANIEL E. PARKS
St. John, Virgin Islands

"Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Baby-



DANIEL PARKS

lonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the

earth in the midst of my tent, and the silver under it" (Josh. 7:20-21).

HISTORICAL BACKGROUND

The children of Israel have, at this time, at last stepped into the Promised Land after the long bondage in Egypt, the Exodus, the Wilderness Wanderings, and the Jordan Crossing. The passage now considered involves the first two battles of the conquest of the Promised Land. The first battle was the Lord's, therefore it was an overwhelming success; Jericho was overthrown. The second was man's, therefore it was a dismal failure; Israel was put to flight and humiliated. The reader is directed to Joshua 6:17-18 as a chief focal point concerning the defeat, observing that the word "accursed" in the KJV means "devoted to the Lord." Surely the man who takes what is devoted to the Lord finds that it is accursed to him, as we shall soon observe.

ISRAEL'S DEFEAT AT AI

(7:1-26)

It was a hard lesson (vv. 1-5). Such a small city as Ai brought such a large defeat of Joshua's seasoned warriors who had conquered armies great and small for years. Even mighty Jericho trembled with fear when word of Israel's approach was brought to them, but insignificant Ai not only met Israel, but repelled her army. Let us learn from this: we should never judge the strength of the enemy by the enemy's size, remembering that dynamite comes in a small package but packs a big wallop. Another thing to be considered is that often many people suffer for one man's sins. Israel was humiliated, 36 men died, and all because one man "committed a trespass." We may possibly learn that there is danger in trusting in man instead of the Lord. This may have been the case with Israel, for we are told that Joshua heeded the report of the spies, but we are not told that he inquired of the Lord until after the defeat.

It was humbling (vv. 6-9). The text says that Joshua "rent his clothes," which is a usual token of grief among the Jews. He then "fell to the earth upon his face before the ark of the Lord until the (Continued on page 5, column 2)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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ASHLAND, KENTUCKY, MARCH 8, 1980

WHOLE NUMBER 2264

MORMONISM: Its Origin, Characteristics And Doctrines

R. G. McNIECE

PART II THE DOCTRINES OF THE MORMON SYSTEM

All that has been said under the preceding division about the characteristics of Mormonism, has been a setting forth of its false and anti-Scriptural teachings on the four important subjects of prophecy, revelation, Divine authority of the bogus priesthood, and the bogus apostles. The Mormon Church does not publish its peculiar teachings and beliefs. If it did, it would gain no more converts; it waits until its converts are thoroughly entrapped before its peculiar doctrines are disclosed. Its whole system is carried on, so far as new converts are concerned, by means of the most systematic deception. Its missionaries wear black frock coats and white cravats so that the people are deceived into supposing that they are Christian ministers.

In the Spring of 1844, when the Mormon Church was being severely condemned all over the country, John Wentworth, who was

publishing a paper in Chicago, asked Joseph Smith to state what the Mormons believe. Smith and some of his associates put their heads together, and sent out thirteen articles as a summary of Mormon belief. It is simply another piece of deception for these articles do not contain one doctrine peculiar to Mormonism but are rather a summary of doctrines held by the Christian denominations. And yet they stand today as representing Mormon belief. When we come to test these articles by the official books of Mormonism, we find they are thoroughly deceiving. Let us take up the first six or seven of these pretended articles of belief, and see how misleading they are.

"ARTICLE I. WE BELIEVE IN GOD THE ETERNAL FATHER, AND IN HIS SON JESUS CHRIST, AND IN THE HOLY GHOST."

1. By God the eternal Father, the Mormon officials mean Adam. (For convenience we will use the following abbreviations: B. of M. for Book of Mormon; D. & C. for Doctrine and Covenants; P. G. P.

for Pearl of Great Price; Comp. for Compendium of Mormon Doctrine, Key, for Pratt's Key to Theology; J. of D. for Journal of Discourse — volumes of Mormon Sermons; and M. C. for Mormon Catechism). Brigham Young taught that Adam was promoted to be the god of this world: "He (Adam) is our Father and our God, and the only God with whom we have to do" (J. of D., Vol. I, p. 50).

2. This Adam-god is a polygamist. "When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him" (Brigham Young, J. of D., I, 50).

3. The Mormon officials teach that those who build up large polygamous establishments on earth, will be promoted to be gods in the heavenly world, and will rule over kingdoms. Take this heathen teaching of Joseph Smith: "God Himself was once as we are now, and is an exalted Man (in other words, simply a big Mormon) . . . And you have got to learn how to be

gods yourselves, the same as all gods have done before you" (J. of D., VI, 4; Comp. 283).

4. It will be seen that Mormonism believes in many gods. "Are there more gods than one? Yes, many" (Catechism).

5. These gods continue to have (Continued on page 3, column 1)

PAUL'S TESTIMONY TO THE DOCTRINE OF SIN

By Professor Chas. B. Williams
(1869 - 1952)

Theodore Parker once said: "I seldom use the word sin. The Christian doctrine of sin is the devil's own. I hate it utterly." His view of sin shaped his views as to the person of Christ, atonement, and salvation. In fact, the sin question is back of one's theology, soteriology, sociology, evangelism, and ethics. One cannot hold a Scriptural view of God and the plan of salvation without having a Scriptural idea of sin. One cannot proclaim a true theory of society

unless he sees the heinousness of sin and its relation to all social ills and disorders. No man can be a successful New Testament evangelist publishing the Gospel as "the power of God unto salvation to every one that believeth," unless he has an adequate conception of the enormity of sin. Nor can a man hold a consistent theory of ethics or live up to the highest standard of morality, unless he is gripped with a keen sense of sin's seductive nature.

SIN A FACT IN HUMAN HISTORY

Paul has an extensive vocabulary of terms denoting sin or sins. In the Epistle to the Romans, where he elaborates his doctrine of sin, he uses ten general terms for sin:

1. HAMARTIA, 58 times in all, 43 in Romans, missing of the mark, sin as a principle. 2. HAMARTEUMA, twice, sin as an act. 3. PARABASIS, five times, transgression, literally walking along by the line but not exactly according to it. 4. PARAPTOMA, 15 times, literally a falling, lapse, deviation from truth and uprightness (Thayer), translated "trespass" in R.V. 5. ADIKIA, 12 times, unrighteousness. 6. ASBEIA, four times, ungodliness, lack of reverence for God. 7. ANOMIA, lawlessness, six times. 8. AKATHARSIA, nine times, uncleanness, lack of purity. 9. PARAKOEE, twice, disobedience. 10. PLANEE, four times, wandering, error.

Besides these general terms for sin Paul uses many specific terms (Continued on page 6, column 1)

FROM MY CLINIC JASPER CORTENUS MASSEE (1871 - 1965)

It was my privilege to be a guest in one of the choicest homes of an American family of the genuine aristocracy. It was a home in which external circumstance had left nothing to be desired. Wealth had translated itself into simple and unostentatious luxury. Courtesy was perfect. Unobtrusive thoughtfulness waited to anticipate every wish. The evidence of a genuine inheritance and practice of culture were unmistakable in every detail of manner and of converse. The name of my hosts had long been listed high in the annals of the nation. Theirs was indeed an ancient and honorable lineage. Their achievements were conspicuous, and the record of them had been justly written into the (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE CHRISTIAN AND WAR

(Preached on the Independent Baptist Hour February 10, 1980)

No one likes to discuss the subject of war. During a time of war humanity suffers a horror no words can express. Man butchers his fellow man. Children are slaughtered, women raped, and property destroyed. The sea and the land are stained with human blood by human hands. Man turns the mighty powers of nature into engines of torture and destruction. Truly did General Sherman remark: "War is Hell." War does give to earth the semblance of Hell.

Since the dawn of history men

have fought against other men. There have been many kinds of wars. Families have fought against families, tribes against tribes, followers of one religion against followers of another. In more modern times wars have been fought between nations or groups of nations. The world of today is blighted and blasted by war in the East. Every nation on earth knows that one mispressed button in a war room of a great nation could plunge the whole world into a devastating atomic war.

The ever-present threat of war

raises important questions in the minds of Christians. Is it right for a so-called Christian nation to have a war-department. Can a believer in Christ be a draft-dodger? Does a nation have a Divine right to exercise sword-government? Can a Christian endorse pacifism? Should a born-again person work for universal disarmament?

No small number of real Christians are troubled over these questions. The thinking of believers has been greatly confused by false cults and religious liberals who are (Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
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BRIEF NOTES

The Liberty Missionary Baptist Church, corner of Liberty and Thirteenth Streets in Covington, Ind., and Pastor Medford Caudill will host a fellowship meeting March 28 - 29. Speakers on the program are Elders Aaron West, J. C. Settlemoer, Ralph Hawkins, Jud Travis, Hubert Sapp, Victor Brooks, Steve Morton, James Green, and Charles Empey. Friday evening services will begin at 7:00 p.m. and Saturday services at 10:00 a.m. The pastor and church invite all within driving distance to attend these special services.

The Pinehaven Baptist Church, highway 69 South, Columbus, Miss., and Pastor Elvis Gregory will host their eleventh Annual Bible Conference March 11-13. The church invites all within driving distance to attend these special services. For more information contact Elder Gregory at Rt. 6, Box 515-A, Columbus, Miss. 39701 or call 328-5971.

The Southside Baptist Church, 807 S. Cummings, Fulton, Miss., and Pastor Jimmy Davis will have special revival services June 1-6. Elder Cecil Lawrence of Oakdale, La., will speak nightly at 7:30. The church invites all within driving distance to attend these services.

Christian And War

(Continued from page one)
governed by personal feelings rather than the Word of God. In our land some who profess Christ oppose the draft and plea for amnesty for all cowards who refuse to defend the country in which they live. Pacifists cry out for peace at any price. Communists tell the free world: "Better Red than dead." Liberal college professors are brainwashing our youth with the idea that the military should be abolished.

In this message I will not answer questions about war according to human opinions or human desires. I will make no appeal to the views of Communists or Fifth Columnists. Neither will I answer questions by the desires of consci-

entious objectors. Nor can I even consider the sentiment of parents who have loved ones who might be called upon to serve in the armed services of our country. The Bible, and the Bible alone, will be the standard by which I shall settle all questions. May the Holy Spirit help me to rightly divide the Word of truth.

WHAT CAUSES WAR?

It has been said by some that if it were not for men like Hitler, Castro and Brezhnev there would be peace on earth. This is not true. Daniel the prophet wrote centuries ago: "Even unto the end shall be war; desolations are determined" (Dan. 9:26 ASV). Christ said that until the end of the times of the nations there would be "wars and rumors of wars" (Matt. 24:6), and then He added: "For all these things must come to pass." The first man born into the world was a murderer, and ever since the days of Cain the feet of men have been swift to shed blood. As long as men despise blood redemption by Christ as did Cain, human blood will flow in national conflicts.

Wars are caused by sin. They are the consequence of man having a sinful nature. As long as sin continues to exist in the human race, war is sure to continue. In James 4:1 I read: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" The same thing which causes wars among people is the cause of wars among nations. The fighting usually starts when a nation wants something so badly it is willing to go to war to get it. They wage war because of their insatiable desire for more land, wealth, or power.

DOES GOD APPROVE OF WAR?

To this question I believe the Bible answers yes in some cases and no in other cases. When a nation must fight a war to protect its national interest from Godless enemies who invade their peaceful shores, I believe God is favorable to such a war. The Bible does not forbid us to have true zeal for our country's well being. An all-wise God knows better than we do that the crushing of an oppressive nation is essential to restoring peace in a country. He knows there can be no peace in a nation so long as bloody-thirsty tyrants roam the earth attacking at their pleasure.

Listen to the words of the psalmist: "It is God that girdeth me with strength . . . He teacheth my hands to war . . . I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me" (Ps. 18:32,34,37-39).

But what about a country which invades another country to conquer its people; to set up a puppet government and to enslave the conquered people? Does God approve of such aggressive actions on the part of a nation? Does the Almighty condone rape, torture, and mass murder? No! God does not approve of such violations of human rights and national sovereignty. This kind of war is repugnant to a holy God. God commanded Israel: "Scatter thou the people that delight in war" (Ps. 68:30). A righteous God has decreed: "He that leadeth into captivity shall go into captivity: He that killeth with the sword must be killed with the sword" (Rev. 13:10). Jesus Christ said: "For all they that take the sword shall perish with the sword" (Matt. 26:52).

I think all would agree the ideal condition in any nation is peace. Every citizen of a nation should be able to say with the psalmist: "I am for peace" (Ps. 120:7). But in some cases peace can only be achieved through resorting to war against those who would deprive us of peace and prosperity. King David constantly engaged in war during his reign over the United Kingdom of Israel. God said of David: "Thou hast shed blood abundantly, and hast made great wars" (I Chron. 22:8). Nevertheless, the wars under the reign of David made possible the peaceful reign of Solomon his son.

Today many of us live in a na-

tion which enjoys peace and safety are able to do so because two World Wars were fought by the former generation. These courageous fighting men gave up their lives rather than see their children live in slavery. What a debt of gratitude we owe these dear ones. Green grow the grass over the graves of these heroes slain in battle, grieving that they had but one life to give for their country. Long be the memory of their mighty deeds.

IS IT WRONG FOR A NATION TO DECLARE WAR?

The Bible teaches that it is right in some cases for a nation to declare war on another nation. The first war ever mentioned in the Bible is found in Genesis 14. In a time of war Chedorlaomer took Lot captive. Upon hearing of this, Abram armed his 300 trained servants and made war on Chedorlaomer. In this defensive conflict

Sacerdotalism And The Baptists

By Milburn Cockrell

Price \$3.00

(See page 8 for postage)

This book was written to reply to the New Light Movement which limits God's priesthood on earth today to Landmark Baptist churches. The book traces the history of the movement and set forth its principle teachings. The writer shows the New Lighters have neither the Bible nor Baptist history to back up their new teachings. The book is a paperback and contains 66 pages.

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Abram rescued Lot and returned "From the slaughter of Chedorlaomer" (Gen. 14:17). The 14th chapter of Genesis shows that God approved of Abram's declaration of war against his enemies.

Jehovah commanded Israel to make war on Og, the king of Bashan, and promised victory to Israel for engaging in this conflict. Numbers 21:31-35 tells us: "Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle of Edrei. And the LORD said unto Moses, Fear him not, for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possess his land." Had Israel failed to engage in this war against Og, they could have defied God.

The God of Israel told Joshua to make war on Ai: "And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land" (Josh. 8:1). How can some say God never wants a nation to declare war in the light of such a plain passage from the Holy Book? Countless Scriptures of equal weight could be cited from the Old Testament, but time would not allow me to do so.

A nation has a Biblical right to have a war-department. She has a God-given obligation to protect her national interest. She must declare war on all foreign invaders to her shores. Christ approves of such actions. When the kingdom of Christ is threatened by Antichrist, the King of the saints will "in righteousness . . . make war" (Rev. 19:11). Surely if it is right for Christ to protect the interest of His kingdom, a nation does no wrong in defending itself against its enemies.

But should a country be a war-monger? Is it right for a nation to seek to dominate the whole world? The Bible answers no. Nations should engage in war only after all peaceful means are exhausted. There is great wisdom in avoiding

war if at all possible (Josh. 22:11-34). Nevertheless, in the affairs of nations there must often be "a time of war" as well as "a time of peace" (Eccl. 3:8). But whenever a country goes to war there must be a just cause for that war, for an unjust war may be expected to bring Divine judgment upon a nation (Prov. 14:34).

IS WAR A MEANS OF GOD'S JUDGMENT UPON NATIONS?

To this question the Bible answers yes. God does not delight in war but He uses it as one form of judgment upon a sinful people: "For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast" (Ezek. 14:21). Here it is seen that "the sword" is the first in God's program of sore judgments. God does use war to chastise a sinful nation.

In 1491 B.C. God threatened Israel with war for ungodliness. Jehovah warned in Leviticus 26: "And if you walk contrary unto me . . . I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste" (vv. 21, 33). In 594 B.C. God spoke of war as a judgment for Israel's idolatry. He moved the Prophet Ezekiel to speak for Him this message: "I, even I, will bring a sword upon you . . . And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols . . . And the slain shall fall in the midst of you, and ye shall know that I am the LORD" (Ezek. 6:3-4,7).

The same teaching is found in Judges 2:14: "And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." The saddest day in the history of any nation is when they rebel against God, and thus cause God "to be their enemy" and to fight "against them" (Isa. 63:10).

IS IT RIGHT TO KILL IN TIME OF WAR?

The Bible's answer to this question is yes. God told Israel concerning the Canaanites nations: "Thou shalt smite them, and utterly destroy them" (Deut. 7:2). The Lord told Gideon: "I will be with thee, and thou shalt smite the Midianites as one man" (Jud. 6:16). The Bible recognizes a man's right to defend his person, his property, his dear ones and his country (Ex. 22:2-3). To kill in defense of one's country is killing but not murder.

Throughout the Bible killing by an individual is prohibited: "Thou

shalt do no murder" (Ex. 20:13 improved translation). But killing by a nation is permitted. All murder is killing, but not all killing is murder. In Judges 1:4 Judah fought against the Canaanites and the Perizzites and killed 10,000 of their soldiers. According to verse 2 of chapter 1, God directed them to engage in this killing as a nation. Then in Judges 9:5 Abimelech slew 70 persons upon a stone. This was killing as an individual. God pronounced Abimelech's deed a "wickedness" (Jud. 9:56) and judged him with death (Jud. 9:55).

The New Testament is in agreement with the Old Testament. Personal killing is forbidden. In Matthew 19:18 Jesus said: "Thou shalt do no murder." Then in Matthew 26:52 Christ spoke out in favor of the use of the sword by a nation. He told Peter: "Put up again thy sword into his place." Christ did not tell Peter to throw away his sword, but to put it up. It must be kept in its proper place. It belonged to the state. In John 18:36 Christ referred to a future time when his servants would fight. Matthew 22:21 Christ said: "Render therefore unto Caesar the things which are Caesar's." His language

Financial Report	
THE BAPTIST EXAMINER	
January 1980	
Deficit—Dec. 31, 1979	\$ - 473.73
Receipts	\$10,446.26
	\$ 9,972.53
Expenditures	
Labor	\$ 2,349.60
Printing	4,125.00
Postage	1,044.54
Supplies	337.18
FICA—Labor	102.00
Total Exp.	\$ 7,958.32
Bal. January 31, 1980	\$ 2,014.13

age here would include rendering military service to Caesar when called upon to do so.

The Epistles of the New Testament give forth the same sound. I Timothy 1:9 and Galatians 5:21 "murderers" are condemned to the fires of Hell by the Apostle Paul. This shows he believed it was wrong to engage in personal vengeance or retaliation. Yet this same writer on another occasion said: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Rom. 13:1-2). To be subject to civil powers would in some cases involve going to war and killing an enemy of your country.

SHOULD A CHRISTIAN BEAR ARMS?

The Bible answers yes to this question. (Continued on page 5, column 1)

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Mormonism

(Continued from page one)
children forever. "Each god, through his wife or wives, raises up a numerous family of sons and daughters, . . . for each father and mother will be in a condition to multiply forever and ever" (The Seer, 1, 37). This is directly contrary to our Saviour's teaching in Mark 12:25: "For when they shall arise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven."

It seems incredible that such dishonoring heathenish views of God, the Almighty Creator and Governor of the world, should be held and propagated in Christian America, by an organization calling itself "The Church of Jesus Christ of Latter-Day Saints."

6. They teach that the Holy Spirit is a kind of ethereal substance diffused through space. "The purest, most refined and subtle of all these substances (such as electricity, galvanism, magnetism) . . . is that substance called the Holy Spirit" (Key, p. 39).

How refreshing to turn to the Divine Word and read its convincing and authoritative teachings about God. We read in Genesis 1:1: "In the beginning God created the heaven and the earth;" in Deuteronomy 6:4: "Hear, O Israel, the Lord our God is one Lord;" in Psalm 104:1: "O Lord my God, Thou art very great; Thou art clothed with honor and majesty;" in Isaiah 45:5: "I am the Lord, and there is none else;" in John 4:24: "God is a Spirit; and they that worship Him must worship Him in spirit and truth;" in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The Holy Spirit, then, is a Divine person, and not an "ethereal substance."

"ARTICLE II. WE BELIEVE THAT MEN WILL BE PUNISHED FOR THEIR OWN SINS, AND NOT FOR ADAM'S TRANSGRESSIONS."

But that is very different from withholding that Adam did not transgress the law of God. Here is the teaching of the Mormon Catechism: "Was it necessary that Adam should partake of the forbidden fruit? Yes, unless he had done so, he would not have known good and evil here, neither could he have had moral posterity."

"Is it proper for us to consider the transgressions of Adam and Eve as a grievous calamity, and that all mankind would have been infinitely more happy if the Fall had not occurred? No, but we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness" (Catechism, Chapter 8).

What saith the Scriptures: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). "Wherefore as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "For the wages of

The water of life is not enriched by running through a hog pen. See to it that your life is clean.

sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

"ARTICLE III. WE BELIEVE THAT THROUGH THE ATONEMENT OF JESUS CHRIST ALL MANKIND MAY BE SAVED, BY OBEDIENCE TO THE LAWS AND ORDINANCES OF THE GOSPEL."

1. That is, the bogus Mormon Gospel. According to the official teachings of Mormonism, who was Jesus Christ? The son of Adam-god and Mary. "The Father has begotten Him in His own likeness. He was not begotten of the Holy Ghost. And who is the Father? He is the first of the human family." (Brigham Young, J. of D., I, 50).

2. Christ is represented as having plural wives. "We say it was Jesus Christ who was married (at Cana to the Mary and Martha), whereby He could see His seed before He was crucified." (Apostle O. Hyde, Sermon).

"The atonement made by Jesus Christ brought about the resurrection from the dead, and restored life." (B of M., Alma, 42:23). "Redemption from personal sins can only be obtained through obedience to the requirements of the Gospel (Mormon ceremonies) and a life of good works."

"Will all the people be damned who are not Latter-Day Saints? Yes, and a great many of them except they repent speedily." (Brigham Young, J. of D., I, 339). Our Saviour said: "For God sent not His Son into the world to condemn the world, but that through Him the world might be saved."

"ARTICLE IV. WE BELIEVE THAT THE FIRST PRINCIPLE AND ORDINANCES OF THE BIBLE ARE: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by Immersion for the Remission of Sins; Fourth, Laying on of Hands for the Gift of the Holy Ghost."

1. "The sectarian doctrine of justification by faith alone has exercised an influence for evil since the early days of Christianity." (Talmage's Articles of Faith, p. 120). Paul says: "For ye are all the children of God by faith in Jesus Christ" (Gal. 3:26).

2. How to obtain the Holy Spirit: "There is a set mode by which this great gift (the Holy Spirit) is conferred upon mankind . . . the laying on of hands by man who have themselves received it, and have been called of God and ordained to administer it." (That means the Mormon priesthood). Our Saviour said: "How much more shall your Heavenly Father give the Holy Spirit to them who ask him." The Holy Spirit, our Saviour teaches, is given in answer to prayer, and is not dependent on the priesthood of the Mormon Church, or any other church.

"ARTICLE V. WE BELIEVE THAT A MAN MUST BE CALLED OF GOD BY PROPHECY, AND BY THE LAYING ON OF HANDS, BY THOSE WHO ARE IN AUTHORITY, TO PREACH THE GOSPEL AND ADMINISTER IN THE ORDINANCES THEREOF."

According to Mormonism, the only persons who have any right to administer the ordinances of Bap-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For March 16, 1980

Ephesians 2:1-7.

Intro.: In order to properly appreciate and evaluate salvation, we must be brought to see the gigantic abyss we were in because of sin; the valley of spiritual death corrupted and corrupting. It could be said of us, "behold, he stinketh." All hope was gone as we could in no wise lift up ourselves. It is in this background Paul magnifies the grace of God which he had doctrinally and practically set forth in the first chapter.

VERSE 1

"And you." Equally Jew and Gentile who were both undeserving. This should call forth praise and adoration on the part of both. "Hath He quickened." Emphasized in verse 5 and placed here for identification. He defines why this needs be in the remainder of this verse and in verses two and three.

"Who were dead in trespasses and sins." Because of the fallen nature in all men we have stepped aside into the ways of disobedience and are separated from God, dwelling in the realm of the dead and are spiritually like the wild man who had his dwelling among the tombs (Mark 5:1-5). There is no stronger word that can be used to describe the destitute condition of fallen man. However, the majority of professing churches and preachers fail to understand this and therefore they preach salvation by human effort and human merit. We do need to notice the word "were" in this verse for it denotes a changed condition in relation to the believing Jews and Gentiles. Similar to 1 Corinthians 6:11, when Paul relates "such were

tism and the Lord's Supper are the representatives of the Mormon priesthood. It unchurches all the Christian denominations, and impudently claims that the Mormon Church is the only true church; whereas it is not a church at all in the New Testament sense, and has no more authority than Dowie had, or Mrs. Eddy. Its priesthood is bogus in its origin and its authority. They are what our Saviour calls "thieves and robbers."

Paul says in Ephesians 4:11,12: "And He (Christ) gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

"ARTICLE VI. WE BELIEVE IN THE SAME ORGANIZATION THAT EXISTED IN THE PRIMITIVE CHURCH: NAMELY, APOSTLES, PROPHETS, PASTORS, TEACHERS, EVANGELISTS, ETC."

We have shown that it is impossible for men to be true apostles now. Nor is there any warrant in the New Testament for such bogus officials as the "First Presidency of the Church," with its two Counsellors, or for the "High Council," with its despotic methods.

The Mormon Church pronounces damnation upon Christian believers who receive baptism from the hands of Christian ministers. "Any person who shall be so wicked as to receive a holy ordinance of the Gospel from the ministers of these apostate (Christian) churches, will be sent down to hell with them unless he repents of the unholiness and impious acts." (The Seer, Vols. 1 & 2, p. 225). Our Saviour said to His disciples in Matthew 28:19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"ARTICLE VII. WE BELIEVE IN THE GIFT OF TONGUES, PROPHECY, VISIONS, HEALING, INTERPRETATION OF TONGUES."

"ARTICLE VIII. WE BELIEVE

(Continued on page 8, column 5)

some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God." Also verse 12 of this chapter which we shall study in a future lesson.

VERSE 2

"Wherein in time past." That is, our whole previous life was spent in this realm (1 Peter 4:3,4). We should now consider the rest of our time (1 Pet. 4:2; Gal. 2:20). There is and should be a vivid contrast drawn here.

"Ye walked." The sinner is dead toward spiritual things but very much alive according to the flesh. He moves freely as he is carried by his fallen nature.

"According to the course of this world." Signifying that the present cycle of deadness and darkness will soon run its course and a new age will be brought to pass. Things will not continue as they now are (II Pet. 3:4-14). They had walked in step with the world which is away from God.

"According to the prince of the power of the air." Satan is leader of the realm of darkness (Col. 1:13), that domain which resulted from the entrance of sin. He has access to all in this realm, but not total or exclusive access. He moves about seeking whom he may devour (1 Pet. 5:8). How we should praise God there is One greater than the Devil (1 John 4:4; 1 Cor. 15:57).

"The spirit that now worketh in the children of disobedience." Because of a depraved and deceitful heart (Jer. 17:9), and a defiled conscience (Titus 1:15), and a love of darkness (John 3:19), the Devil and his evil spirits have material to work with like yeast works in dough. The evidence is clear, he is working, has worked, and will work until arrested (Rev. 20:1,2) and finally cast into the lake of fire (Rev. 20:10). This working is in contrast with Philip. 1:6 and Philip. 2:13. The children of disobedience or of unbelief (5:6) are in contrast to obedient children or those created unto good works (vs. 10).

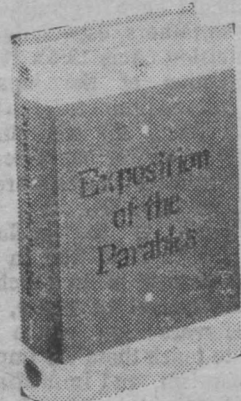
VERSE 3

"Among whom also we all." Both Jews and Gentiles before salvation were in the same realm by nature.

"Had our conversation in times past in the lusts of the flesh." We too were dominated and motivated by the same spirit. Our purposes, plans, and practices centered around the desires of the flesh.

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Paul said this even though his past life had been steeped in religious activities. No, a man doesn't have to wallow in the gutter to be fleshly.

"Fulfilling the desires of the flesh and of the mind." We carried into practice the evil desire of the fallen nature being moved by Satan. The desires of the flesh are very intense and unless restrained by God's power, even in the unsaved He does this, would manifest themselves in the most obnoxious way all the time.

"And were by nature the children of wrath, even as others." "What then? are we better than they? No, in no wise: for we have before proved both Jew and Gentiles, that they are all under sin" (Rom. 3:9). The "children of disobedience," "the children of wrath," the children "of that wicked one," those, Jesus said, "ye are of your father the Devil," and the elect children of God had by the natural birth the same nature. This is the reason David said, "in sin did my mother conceive me" and the reason the Word of God says we "go astray from the womb speaking lies."

VERSE 4

"But God." Herein lies the pivotal point of our salvation. Were it not for this great truth, we would be yet in our sins.

"Who is rich in mercy." If it is comforting to know our Father is rich in houses and lands, how much more is it comforting to know He is rich in mercy? Thank God for His merciful compassion! (Luke 10:33; Ps. 103:1-4; Gen. 32:10; Psa. 51:1; 89:1; Titus 3:5).

"For His great love." "Behold, what manner of love the Father hath bestowed on us" (1 John 3:1). "For God so loved" (John 3:16).

"Wherewith He loved us." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10).

VERSE 5

"Even when we were dead in sins." Therefore, "when we were without strength" (Rom. 5:6) and when we could in no way merit or earn salvation, God is said to have taken the initiative.

"Hath quickened us together with Christ." We are united with Christ in His death, burial, resurrection, and exaltation. This could result in nothing less than eternal salvation. God reckons us with His Son! "If God be for us, who can be against us?" We are quickened with Christ, and by Christ experimentally. We are born again, or from above (John 3:3).

"By grace ye are saved." This truth is repeated for our edification and for the exaltation of Christ as "the Author and Finisher of our faith" (Heb. 12:3).

VERSE 6

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Salvation doctrinally and experimentally must be looked at in its total picture or it will be misunderstood. The work of Christ in its total performance is the basis of our salvation. So God sees us quickened, raised, and seated in Christ.

VERSE 7

"That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." The half has not yet been told.

Conclusion: May we set our affection on things above (Col. 3:1-3).

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

THE BAPTIST EXAMINER
MARCH 8, 1980
PAGE THREE

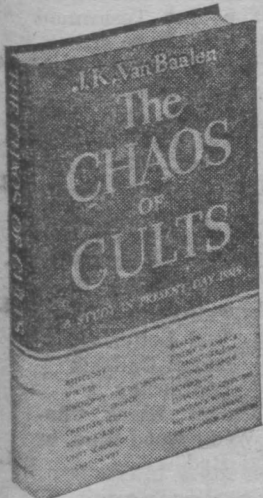
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Does the Bible teach by example that baptism should be done almost immediately after salvation?—Fulton, MS

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I can recall no time when a person was saved, and then waited for a more convenient time to be baptized, unless it be in the case of Saul of Tarsus. As you recall in Acts 9 when our Lord saved him he was blind for three days. His being blind for three days, until Ananias was used of the Lord to open his eyes and cause him to see, may very well be a type of the new convert's being taught the significance of Scriptural baptism. Their being baptized before they come to see what Scriptural baptism is, and the purpose of it, just may not be worth too much. They need to know what they are doing, and why they are doing it. I know of no command to baptize them immediately. Some were baptized after being saved as in the case of the eunuch. But let us remember, the eunuch had not been filled to overflowing with hatred for Christianity as had Saul, and others in our day.

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First, let us notice two words found in our question, "after salvation." Scriptural baptism consists of: proper person (saved), proper mode (immersion), proper purpose (to picture salvation), and proper authority (New Testament Baptist Church).

When should baptism be administered? This question has been asked by those who believe in baptismal regeneration; but they claim baptism to be part of the gospel and the only way that a person can get to the blood of Jesus Christ. I call them Campbellites because they originated with Alexander Campbell and are in error.

New Testament Baptist churches require a person to give proof of their salvation and then by the vote of the church receive the saved person as a candidate for baptism. I have known some Baptist churches to baptize the person immediately after salvation (this being rare) and others within a period of a week to six months. I have never baptized a person the same day that they were saved, but I have baptized many within two days or a week of salvation. This would be during a revival meeting and the church had approved the saved person as a candidate for baptism and the baptismal service would take place on Sunday night following the evening service.

I have never questioned when baptism should be administered, but why, how and by whom. We will examine some Scriptures, first let us notice Acts 8:26-40. Philip has been in Samaria preaching the gospel, and he goes to Gaza by the leadership of the Holy Spirit. He meets the Ethiopian eunuch and joins himself to ride in his chariot. The eunuch is reading Isaiah 53:7, 8, but he does not understand what he is reading. Phil-

ip asks, "Understandst thou what thou readest?" He replies, "How shall I unless some man guide me," then Philip preaches to him Jesus. The eunuch asks, "What doth hinder me to be baptized?" Philip baptized the eunuch immediately after salvation. "And he answered and said, I believe that Jesus is the son of God, and he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:37-38).

Cornelius is another example (Acts 10:25-48). The Philippian jailer and his house is another example (Acts 16:30-33). Both of these teach baptism immediately after salvation. I would not consider a church to be heretical that baptizes immediately after salvation or after a designated period of time, like John the Baptist said, "Bring forth therefore fruits meet for repentance" (Matt. 3:8). All authority is invested in the local New Testament Baptist church and baptism is a church ordinance.

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Yes. On the "same day" that the three thousand gladly received the Word, they were baptized and added to the church (Acts 2:41). The same is true with the Ethiopian of Acts 8:34-38; Cornelius and his household of Acts 10; and the Philippian jailer and his house were baptized immediately or "straightway" (Acts 16:32-33).

The believer is commanded to be baptized (Acts 10:48; 22:16), and the sooner God is obeyed, the better. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Many of the Jewish sects in the days of Christ and the apostles, such as the Essenes, Pharisees, Sadducees, etc. had many and lengthy initiation rites, and probationary periods before admission was granted to their communion. Those aspiring to become members of the Qumran sect were subject to a difficult novitiate period of two years, with examinations at the beginning, midway, and end.

The early church was infiltrated by men who were not thoroughly purged of the old Mosaic traditions, and these men insisted that those being admitted to the church should keep certain customs of the fathers, especially that of circumcision (Acts 15:5). It was this contention of the legalists which occasioned the conference at Jerusalem (Acts 15) wherein all trial periods or testing prior to membership in the church were excluded (Acts 15:23-29).

The church is the exclusive teaching institute of God in this age. The church is to teach or preach the gospel of grace, and when believers are made the church is to teach them the importance of baptism, and immediately following baptism the church is to teach those added to it to observe all things whatsoever the Lord has commanded (Mt. 28:19-20). A believer needs to be in one of the Lord's churches to be properly instructed; therefore, there should be no lengthy delay in administering baptism, for baptism is the door to church membership, and membership is the door to spiritual wisdom.

The urgency of baptism is seen in that,

1. The Lord has commanded believers to be baptized. How long

should a believer wait in obeying the Lord? Surely, to ask the question is to answer it.

2. To follow the example of His Lord, and to be an example to others.

3. So as to declare his faith in his crucified, buried, and risen Saviour.

4. So as to become a member of the church which the Lord purchased with His own blood.

5. So as to grow in grace and knowledge of the Lord, and Saviour, Jesus Christ. For the church is "the pillar and ground of the truth" (1 Tim. 3:15).

6. Because refusal to be baptized, is disobedience to the plain command of God, and persistence in disobedience becomes rebellion against God, which is to incur Divine disfavor.

The Pharisees and Sadducees came to John's baptism, but they came with the wrong motive and on insufficient grounds. John recognized their faulty motive and venomous spirit, and said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Mt. 3:7-8). John A. Broadus says on the text, "It is not probable that he required them to go off and prove their repentance before he could baptize them; he only gave them a special assignment" (Commentary on Matthew). A person who has received the forgiveness of his sins, a person who has repented is an immediate candidate for baptism.

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Most examples have the baptism taking place pretty quick after salvation. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" (Acts 8:36). The same is true with the Philippian jailer.

As for the urgency given in the commission, we have none. We also have at least one example of some who were baptized later. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed... When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:1-5). These people were saved at an earlier date and baptized at this time.

It is my opinion that a person who is saved should be baptized as soon as possible to show his obedience to the Lord. We usually have a baptizing the next Sunday morning after confession of faith is made.

Halliman Beginning

(Continued from page one)

November 10 I thought everything was all set to start up the mill to mill the timber, but after a few trial runs I discovered that the main bearings in the tractor were in bad shape and would have to be replaced. Having so many other jobs to do, I decided to take it to the work shop at Tari, 50 miles away, and have the job done. I knew the parts would have to be ordered from Australia and was prepared for quite a delay, but was not prepared for what has happened. After the tractor had been in the shop for six weeks, I decided to check on it and the result was that still nothing had been

done to it. The work shop at Tari is a branch of the main shop at Mendi, and the order had been sent in to Mendi to secure the needed parts. I decided that I had better check in at Mendi and, upon doing so, I found that the order was still laying on the desk. In the event you are wondering why someone does not get these Papua New Guinea people on the ball, the people that run this workshop are white folk from New Zealand. While things like this seem to be quite normal procedure for folk that were born and reared in the Southern Hemisphere, for those of us who were born and reared in the Northern Hemisphere, almost everything in this part of the world seems to run in reverse to what it should. For instance, due to the pressure of the work that is upon me, this has upset me no little, but the people in this part of the world seem to never get upset over delays, whether through negligence, apathy, or otherwise. This is being written on January 24 and, as of now, I do not know when I'll be able to mill the timber for the new church building.

Apart from the aforementioned delays, the fall that I had in November caused me to lose the best part of a month, insofar as work was concerned. Lest someone might think I am a pessimist, let me hurriedly assure you that I am not. After 20 years in this country, I have long since learned to take things like this in good stride most

of the time. The Lord has had a reason in all these delays and while I do not know the reason I do know there was a reason.

With the explanation as to why we have had very little to say about the Huli work, we will now try to fill you in on some of the details of the positive side of the work.

Last week I drove over to the area and spent a couple of days there. There were perhaps about 100 people there upon my arrival, and while all did not voice their opinions regarding a Mission Station being started some where in the area, perhaps a half-dozen spoke and said they were speaking for the rest of the people. They said they wanted me to start a Mission Station. This of course they have said all along.

There has never been a doubt in my mind about them wanting a Mission Station in the area, but there has been some doubt as to the reason why they would like one. These people are hard to try to figure out, for while there is not an actual Mission Station of any brand for miles and miles in any direction; nonetheless, they have had mission influence by the various sects and denominations until they are almost like a bunch of wild ducks, that have been shot at, to the extent that you cannot get close to them.

I have tried to use wisdom regarding starting a new Mission (Continued on page 5, column 4)

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(SEE PAGE 8)

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Christian And War

(Continued from Page Two)
question. Jesus told His disciples: "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one" (Luke 22:36). This passage can mean no less than Jesus wanted His disciples armed with a sword because the countryside in which they lived was infested with robbers and wild beasts.

But some objector will say, "Christ meant only the sword of the Spirit, the Bible." It is very poor exegesis to literalize the purse and scrip and then spiritualize the sword. We can be sure that Christ meant a literal sword because in a following verse in this chapter of Luke the disciples said, "Lord, behold, here are two swords. And he said unto them, It is enough" (Luke 22:38).

The objector would go on to say, "Yes, the apostles did have two literal swords but they were merely for self-defense." I admit this is true. However, I point out to the objector that this overthrows the theory of non-resistance held by pacifists, conscientious objectors, Quakers and other religious sects. Christ did approve of people bearing arms and defending themselves against their enemies. The pacifists do not know their Bible, the lesson of history, nor the elementary traits of human nature.

DO NOT SOME SCRIPTURES TEACH OTHERWISE?

The Bible no place contradicts itself. The verses that some appeal to, to establish non-resistance (Matt. 5:39; Rom. 12:19) are personal and belong to individual experience. They are talking about the law of retaliation between men, not about their relationship to government.

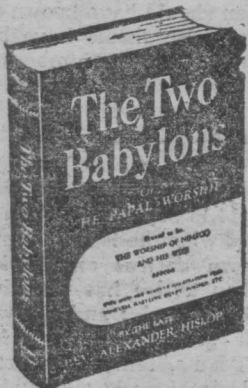
Some religionists contend we should surrender unconditionally to the mercy of brutes and butchers of godless nations. They say this must be done if we are going to live up to the Sermon on the Mount. Hogwash! This is not what we ought to do. God forbid that religious people read into the Sermon on the Mount something which is not there. Some peo-

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ple seem to forget that in a part of that Sermon Christ said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). The law and the prophets plainly teach that a nation is to have armies and navies, for such things have to do with the magisterial functions of human government.

WILL THERE EVER BE A WARLESS WORLD?

The Bible answers yes to this question. The ultimate object of God is the peace of the world. In the final conflict Christ will "judge and make war" (Rev. 19:11) in a successful effort to end all wars. The armies of the war-mongers led by Antichrist are destined to suffer a crushing defeat on the plains of Megiddo. Following World War III, there will arise the peaceful kingdom of the Prince of Peace. Of the King of kings it shall be said: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Ps. 46:9). Of Christ it is written: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

There is a great day coming for this war-weary world! The return of Christ to earth and the establishment of the kingdom of Heaven on earth is going to bring about universal and lasting peace. What a contrast to the ever-recurring wars and rumors of wars that have characterized the history of man in all dispensations! By a strong hand Christ is to put down all opposition to His righteous rule. All the implements of war used to destroy life are to be turned into instruments of peaceful service to mankind. All military academies for learning war will be closed forever. The nations of earth "Ain't Gwine Study War No More."

CONCLUSION

The world has not yet entered this wonderful Millennial Age. There can never be a warless world until the return of the Saviour from the clouds of Heaven. Today nations are self-willed and ambitious, jealous and cruel. A Christian should actively work to improve human government on earth until the return of Christ. He must also be willing to bear arms and fight to defend his country against foreign invaders. God ordained human government in the days of Noah, and it is his duty to obey them who have the rule over him. A Christian cannot Scripturally be a conscientious objector to military service. Draft-dodgers and pacifists are in rebellion against God and in disobedience to the teachings of the Bible.

The Sin Of Achan

(Continued from page one)

eventide, he and the elders of Israel," which denotes he and the elders were in the most humiliating position, that of being prostrate with the face to the ground. Furthermore, they "put dust upon their heads," which denotes abject humiliation. The head, considered the noblest part of the body, is here pictured as being lower than the dirt of the earth. But it is usually from such a humble posture that we do our best praying.

It was due to sin (vv. 10-15). Sin demands punishment and chastisement, and truly such was experienced by Israel. The all-seeing eye of the omnipresent God had seen the act and then, consequently, paid the wages due the sin. God furthermore was going to have further full payment upon the sinner, who would be identified by his tribe, then his family within that tribe, then his household in that family, and then his person in that household. The sin would find the sinner out.

It was paid for (vv. 16-26). Note the haste with which it was paid for in verses 16 and 22. After giving Achan his punishment, a memorial was raised to remind all

who saw it from that day forth that God's law demands the penalty of death for sin, because the soul that sins shall die. Every trace of the sinner was destroyed from the sight of man. The sinner was stoned with everything he had, and then all was burned. We learn also that seldom does the sinner suffer alone, for often there are family, friends, loved ones, who are grieved and otherwise affected. In this case it is quite reasonable to believe that all the family was cognizant of the burial in the tent, therefore, all were party to the sin. Thus, all had to die. The memorial was erected not to commemorate Achan's sin, but to show that the sin was paid for. Thus "the Lord turned from the fierceness of His anger." May this memorial have a lasting and purifying effect on each of us.

The sin of Achan is adequately

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described in his own words. Achan said, "(1) I saw, . . . (2) I coveted, . . . (3) I took, . . . and (4) I hid" (7:21).

"I SAW"

"I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight." The act of looking on the accursed things devoted to God was not of itself a sin, but it was certainly dangerous. When faced with those things we should avoid because they do not belong to us, we should take our eyes from them and put them elsewhere. To do otherwise is a violation of the command of God in Proverbs 4:25, "Let thine eyes look right on, let thine eyelids look straight before thee." We would do good to wear blinders on our eyes like those farmers put on their horses to keep them from being distracted from the path before them. If Achan had taken his eyes from beholding the things devoted to God, he would have had stopped the transgression then and there. Let us follow Jehovah's example, for it is said of Him, "Thou art of purer eyes than to behold evil, and can not look on iniquity" (Hab. 1:13). Furthermore, let us not even think about things we are not to have, for Job said, "I made a covenant with my eyes. Why should I think upon a maid" (Job 31:1).

And what was it he was looking upon that caused him so much grief? The Babylonish garment was probably one of the beautiful garments interwoven with gold and threads of various colors of which Babylon was famous for making. The garment was probably quite large in size, according to the Hebrew description, and the appearance was possibly like that of the modern Persian carpet. The wedge of gold was probably an ingot in the shape of a tongue probably about 2 pounds Troy. The silver probably weighed about 8 pounds Troy. (There are 12 ounces to the pound in Troy weight). The articles were very valuable, but surely the same man would consider his life of far more worth than the honor of having the articles but not being able to enjoy them. As we shall see, Achan considered the risk, took it, and lost.

"I COVETED"

"... I coveted them . . ." To

covet something is "to mentally steal what belongs to another." Covetousness is one of those sins we humans consider not quite as severe as stealing physically, but possibly a bit more severe than simply gazing upon the accursed. However, God does not put sin in such ranks, for sin is sin to Him no matter what it is. "Thou shalt not covet" (Ex. 20:17) is just as binding as the former 9 commandments. This sin is so severe that Paul said concerning it, "Fornication, and all uncleanness, or covetousness, let it not even be named among you, as is fitting for saints . . . For this you know, that no . . . covetous man . . . has a ny inheritance in the kingdom of Christ and God" (Eph. 5:3,5). We are told in Hebrews 13:5, "Let your conduct be without covetousness, and be content with such things as you have. For He Himself has said, I will never leave you nor forsake you." We are thus led to the conclusion that the covetous man is not satisfied with Jesus Christ and what God has given him.

"I TOOK"

"... and (I) took them . . ." He took them without permission, therefore he stole them. To take something in such a manner is "to physically steal what belongs to another." It is not a worse sin than to covet but it does logically follow it. That which is physically stolen was already mentally stolen. The law of God says, "Thou shalt not steal" (Ex. 20:15). "The thief is ashamed when he is found" (Jer. 2:26), for he will sooner or later find that he was "vain in robbery" (Psa. 62:10). The thief shows the evil which lurks within him, "for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, . . . the things which defile a man" (Matt. 15:19, 20). Alas, Achan's sin did not stop here.

"I HID"

"... and, behold, . . . (I) hid (them) in the earth in the midst" (Continued on page 6, column 5)

Halliman Beginning

(Continued from page four)

Station in the area and one of the factors involved has been whether they just want the new Mission Station mainly for the material benefits they would receive, or is there a real spiritual desire and hunger for the truth of God's Word!

I feel almost positive that the material benefits have played no little part in their insistence that I start a station there. However, this does not altogether discourage me for, if the truth were known regarding this present Mission Station, I am most positive that this was the only reason at the time, that these folk wanted a Mission Station. What else could it have been, since not a single one of them knew anything about God at the time? However, God has overruled all this for His own glory, and has used the Mission Station and all the work that has gone out from it, in the salvation of thousands of souls, and 42 Baptist Churches have come about as a result of our being in this particular place.

On the last day that I spent in the Huli area, I talked to some of the head men and they assured me that the people were just as doubtful of me at this time, as I was of

them; inasmuch, as many white men had visited them and had promised to build in their area and teach them, but never came. However, they said that just as soon as the people see that I really mean business, they in turn would begin coming to our services. They said they would give any amount of ground needed anywhere I decided I would like to locate, and asked if I would like to look at some of the possible sites.

With this I gave them my promise that I would start a permanent type house for myself, just as soon as I could get the sawmill going and cut the timber for the church here and get that built, but, that they could not expect me to build a complete Mission Station before I stopped. First I would erect a single house on some site that we could decide on, and also build a church building, and then live among them for a while to see what their reactions are. If they indeed show spiritual interest, I would then go ahead and build up the station a little at the time but, if not, I would go no further. Then I would not have much invested, but would still be able to come and preach to them and spend part of my time there.

We then looked at several proposed sites for a Mission Station, with the intentions of eventually choosing one of them to build a house on. One thing that is definitely in our favor now is that a new gravel road is being built which will reach all the way to Komo, and, when completed, it will be about 30 miles away from where we propose to build. They already have it almost completed past where we want to start a station.

Not only do we want to see what the reaction of the Huli people will be regarding a station in the area, but we must also go slowly to see what reaction the Lord's people are going to take toward this new work. At present we have in the bank here in Papua New Guinea a total of \$4,070.00, that has been designated for this work. Four churches and one individual have sent this money, and designated it to be used for the new work. We will not use it for anything else, but will apply it only to this work when we can get started on it.

Sometimes you hear preachers who have radio programs make mention of the fact that they have a potential of, and the figures sometimes are almost without limits, but this does not guarantee that they will reach any given number of people with their radio programs. On the same basis we can tell you that there are now over 100,000 Huli speaking people and, so you might say, that being located right in the center of this large group of people, we have a potential of reaching that many. We do not know though, how many would become saved Baptists, but we can start with the assurance that, "As many as are ordained to eternal life will believe," Acts 13:48.

We ask you to do no more than to pray about our work and seek the leadership of the Holy Spirit, and then to do according as you are led of God. We truly count it a privilege and a blessing to be able to pray for you and work with you in carrying the gospel to the Lord's elect and, yea, endeavor to preach the gospel to every creature. May the Lord bless each of you!

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THE BAPTIST EXAMINER

MARCH 8, 1980

PAGE FIVE

Paul's Testimony

(Continued from page one)

for various sins, 21 of these being found in the category of Romans 1:29-31. Twenty-one equals three times seven and seems to express the idea of completeness in sin reached by the Gentiles. It is literally true that Paul uses scores of terms denoting and describing various personal sins, sensual, social, ethical, and religious. Is this not an unmistakable lexical evidence that the Apostle to the Gentiles believed in sin as a fact in human history?

Again, in all Paul's leading epistles he deals with sin in the abstract or with sins in the concrete. In Romans 1:18; 3:20, he discusses the failure of both Jews and Gentiles to attain righteousness. These chapters constitute the most graphic and comprehensive description of sin found in Biblical, Greek, Roman, or any, literature. It is so true to the facts in heathen life today that modern heathens often accuse Christian missionaries of writing it after they have had professional knowledge of their life and conduct.

In I Corinthians, gross sins are dealt with—envy, strife, divisions, incest, litigation, adultery, fornication, drunkenness, covetousness, idolatry, etc. In II Corinthians, some of the same sins are condemned. In Galatians, he implies the failure of man to attain righteousness in maintaining the thesis that no man is justified by the deeds of the law, but any man may be justified by simple faith in Christ Jesus (2:14ff), and mentions the works of the flesh, "fornication, uncleanness, lasciviousness, idolatry," etc. (5:19). In Ephesians, he recognizes that his readers were "once dead in trespasses and sins" (2:1), and exhorts them to lay aside certain sins (4:25ff). In Colossians, he does the same. In Philippians, he says less about sin, or sins, but in 3:9 he tells his experience of failure to attain righteousness with all his advantages of birth, training, culture, and circumstances. In the pastoral epistles, he rebukes certain sins with no uncertain voice.

PAUL'S EXPERIENCE THE PSYCHOLOGICAL PROOF TO HIM OF HIS DOCTRINE OF SIN

Paul was a Pharisee. Righteousness, or right relation with God, was his religious goal. As a Pharisee he felt that he could and must, in himself, achieve righteousness by keeping the whole written and oral law. This kind of (supposable) righteousness he afterwards describes and repudiates. "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching zeal, persecuting the church; as touching the righteousness which is in the law, blameless. Howbeit, what things were gain to me, these have

I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things and do count them but refuse, that I may gain Christ and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:3-9, Am. Rev.).

His experience as a Pharisee in trying to work out a righteousness of his own showed him to be a moral and religious failure. This experience he reflected in Romans 7:7-25 (So Origen, Tertullian, Chrysostom, Theodoret, and most modern New Testament scholars, though Augustine and a few modern New Testament scholars think the passage refers to the experience of a Christian). "Sin, finding occasion through the commandment, beguiled me and through it slew me . . . that through the commandment sin might become" (be-shown to be) "exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not; for not what I would, that do I practice; but what I hate, that I do . . . Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord."

So we see that Paul by his experience with the law was led to see that "in him, that is, in his flesh, dwelt no good thing;" that in his members is the sin principle enslaving him so that he "is sold under sin," that is, under the sway of this sin principle. He thought the law could help him to be righteous. All it could do was to show him his helplessness as a sinner and drive him in his despair to Christ as his only Rescuer "out of the body of this death." All the righteousness he could achieve was insufficient. Only God's own righteousness, given through faith in Christ Jesus, could satisfy the conscience of the awakened sinner or be acceptable to God.

THE ORIGIN OF SIN

The apostle does not discuss the larger problem, the origin of sin in God's moral universe. Whence and how did sin originally enter the moral universe? Paul does not undertake to solve this problem. Only the relative and temporal origin of sin, its entrance into the human race on earth, not its absolute and ultimate source, engages the thought of Paul.

But what is his testimony as to how and when sin entered the human race? The classic passage on the source of human sin is Romans 5:12-21. Let us consider it. Paul testifies that sin entered our race in and through the disobedience of Adam. "As through one man sin (HAMARTIA, the sin principle) entered into the world, and death by sin; and so death passed unto all men, for that all sinned . . . as through one trespass the judgment came unto all men to condemnation . . . for as through the one man's disobedience many were

IS "THAT" IN THE BIBLE?



Question: — What woman swore because she lost some money?

Answer:—Micah's mother, Judges 17:1-2.—"And there was a man of mount Ephraim, whose name was Micah. And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. . . ."

made sinners" (Rom. 5:12, 18, 19). In this parallelism between Adam and Christ, Paul is seeking to show, by contrast, the excellence of grace and the transcendent blessedness of the justified man in Christ. He is not primarily discussing the origin of human sin. But that does not depreciate his testimony. The fact that it is an incidental and not a studied testimony makes it all the more trustworthy and convincing.

Nor is Paul here simply voicing the thought of his uninspired fellow-countrymen as to the entrance of sin into our race. Dr. Edersheim says: "So far as their opinions can be gathered from their writings, the great doctrines of original sin and the sinfulness of our whole nature were not held by the ancient Rabbis." Weber thus summarized the Jewish view as expressed in the Talmud: "By the Fall man came under a curse, is guilty of death, and his right relation to God is rendered difficult. More than this cannot be said. Sin, to which the bent and leaning had already been planted by creation, had become a fact, 'the evil impulse' (cor malignum, 4 Es. 3:21) gained the mastery over mankind, who can only resist it by the greatest efforts; before the Fall it had power over him, but no such ascendancy." The reader is referred to (Wisd. 2:23ff, Eccles. 25:24 (33), 4 Es. 3:7, 21ff (Apoc. Baruch 17:3, 54:15, 19), as expressions of the Jewish view of the entrance of sin into the world and the relation of Adam to the race in the transmission of guilt. One of these passages, (Eccles. 25:24 (33)) the sin of the race is traced back to Eve: "from a woman was the beginning of sin."

Observe that Paul goes beyond the statement of any uninspired Jewish writers—

1. In asserting that Adam, and not Eve, is the one through whom sin entered into the race.
2. That, in some sense, when Adam sinned, "all sinned," and in his sinning "all were made" (stood down or constituted) "sinners" (Rom. 5:19). The apostle here means, doubtless, that all the race was seminally in Adam as its progenitor, and that Adam by the process of heredity handed down to his descendants a depraved nature. He can scarcely mean that each individual was actually in person in Adam. If Adam had not sinned and thus depraved and corrupted the fountain head of the race, the race itself would not have been the heir of sin and the reaper of its fruits, sorrow, pain, and death.

3. That in the introduction of sin into the race by its progenitor the race itself was rendered helpless to extricate itself from sin and death. This the apostle asserts over and over again and has already demonstrated before he reaches the parallelism between Adam and Christ. "That every mouth may be stopped and all the world brought under the judgment of God;" "because by the works of the law shall no flesh be justified in His sight" (3:19, 20).

THE ESSENCE AND NATURE OF SIN

This brings us to ask, What constituted the essence or core of sin, as Paul saw it? Modern evolution-

ists emphasize the upward tendency of all things and so sin is regarded by them as merely a step in the upward progress of the race; that is, sin is "good in the making." Christian Scientists go still farther and regard all pain and evil as merely imaginary creations of abnormal minds. There is no actual evil, no real pain, say they. Does either of these views find endorsement in Paul? It must be noted that Paul nowhere gives a formal definition of sin. But by studying the terms mostly on his pen we can determine his idea of sin. He uses mostly the noun (HAMARTIA), 58 times, from the verb (HAMARTANO), to miss the mark, to sin. To miss what mark? In classical Greek it means "to miss an aim," "to err in judgment or opinion." With Paul to sin is to miss the mark ethically and religiously. Two other words used by Paul show us what the mark missed is: (ADIKIA), unrighteousness, lack of conformity to the will of God; (ANOMIA), lawlessness, failure to act or live according to the standard of God's law. So the mark missed is the Divine law. (PARABASIS), transgression, emphasizes the same idea, failure to measure up to the line of righteousness laid down in the law.

On the other hand, sin is not merely a negation. It is a positive quality. It is a "fall" (15 times). This is graphically illustrated by Paul in his description of the Gen-

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tile world's idolatry, sensuality, and immortality (Rom 1:18-32). First, they knew God, for He taught them about Himself in nature and in conscience (1:19-20).

Secondly, they refused to worship Him as God, or to give thanks to Him as the Giver of all good things (1:21). Thirdly, they began to worship the creature rather than the Creator, then gave themselves up to idolatry in a descending scale, worshipping first human images, then those of birds, then those of beasts and reptiles (1:22-25). Fourthly, this wrong idea of God and false relation to Him degraded them into the grossest sensuality and blackest immorality (1:26-32).

Is this progress of the race? If so, it is progress in the unfolding of sin's cumulative power, and that where human philosophy and culture were doing their utmost to stem the tide of vice and contribute to the advancement of human government, thought, art, and ethics—in the Roman Empire where flourished Hellenistic culture. But Paul was convinced from his own experience and his observation of society, illumined and led as he was by the Divine Spirit, that the sin principle in men was not an upward but a downward tendency, and that in spite of all the philosophies, and all culture and ethics, to train men in the upward way, intellectually, aesthetically, socially, and morally, still they were carried on down deeper and deeper in vice as they forgot God and followed out the trend of their own thoughts and desires. That is, if sin is a link in the chain of man's evolution, Paul would say it was a downward and not an upward step in the long road of man's development.

Let us look at another term used

by Paul to express God's attitude toward sin. This is the term "wrath," occurring 20 times in Paul's epistles. Thayer defines this term thus: "That in God which stands opposed to man's disobedience, obduracy, and sin, and manifests itself in punishing the same." That is, sin is diametrically opposite to the elements of holiness and righteousness in God's character, and so God's righteous character revolts at sin in man and manifests this revulsion by punishing sin. This manifestation of the Divine displeasure at sin is not spasmodic or arbitrary. It is the natural expression of a character that loves right and goodness. Because he does approve and love right and goodness, He must disapprove and hate unrighteousness and evil. The spontaneous expression of this attitude of God's character toward sin is "wrath." How heinous and enormous sin must be, if the loving and gracious God, in (continued on page 7, column 3)

The Sin Of Achan

(Continued from page 5)

of my tent . . ." To hide something in such a fashion is "to deprive one's self from enjoying what is in his own possession." "He that covereth his sins shall not prosper" (Prov. 28:13), for "God shall bring every work into judgment, with every secret thing" (Eccl. 12:14). The Psalmist gave evidence of knowing this when he cried, "O God, Thou knowest my foolishness, my sins are not hid from Thee" (Psa. 69:5). Hiding sin from God is indeed foolish, for it denies God's holiness (i.e., "God will let me get away with it"), God's omnipresence (i.e., "God cannot be seeing me do this"), God's omniscience (i.e., "God will never know about it"), and God's omnipotence (i.e., "God can do nothing about it if He does find out").

What possible good would the articles have done Achan anyway? He could never wear the garment without fearing that his friends would wonder where he got it, while knowing that he could not probably afford it, and knowing that it would have been very hard for him to get a Babylonian garment anyway, and possibly recognizing the garment from the goods of Jericho that were devoted to the Lord. He would have a very hard time spending all the vast amount of money in such a way as to enjoy it, yet without suspicion from others as to where he got it.

CONCLUSION

Achan's sin could not stay hidden. Achan should have known that it could not. He should have been well acquainted with Numbers 32:23, "Be sure your sin will find you out." Achan's sin found him out. Your sin will find you out.

Achan's sin was followed by death. Such is the Biblical order. James 1:14,15 says, "But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death." Thus, temptation breeds desire, desire breeds sin, and sin breeds death.

Achan's sin is typical of all acts of sin. The progress of Achan's sin (i.e., "I saw, I coveted, I took, and I hid") is not an exception to the rule. To see that this is so, one needs but to observe sinners and the act of their sin. For instance, observe the sins of Adam and Eve, Ananias and Sapphira, and yourself.

Achan's sin could have been remedied. Solomon said, "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy" (Prov. 28:13). There is a reason for believing that had Achan confessed and forsaken his sin, he would have found this mercy from the God of mercy. However, Achan made no attempt to confess until he was already singled out by God out of the whole people of Israel. As has already been pointed out, everyone of us have sinned just as did Achan. Will our sin be remedied before God singles us out in judgment, or will our memorial also be erected in the Valley of Achor along with Achan's?

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THE BAPTIST EXAMINER

MARCH 8, 1980

PAGE SIX

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

The mood of the United States Congress is presently in favor of registering men for the draft, but not women, according to House Speaker Thomas O'Neill (D. Mass.).

He said at a press conference in Washington that President Carter would be "better off" dropping the idea of registering women and not even ask Congress for the authority to do so.

The president already has the authority to order the registration of males, but Congress must pass new legislation to permit registration of women.

United States Secretary of Defense Harold Brown said he supports registration of women along with men for possible military conscription as a "matter of equity." Mr. Brown told Congress last summer that "if you register men you should register women."

What does the Bible say about registration and the draft? The plainest passage is Numbers 1:1-3: "And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies."

Observe the following facts in these verses: (1) God commanded registration for military service in Israel. (2) Only males were to serve in the army—"every male by their polls." There is no scriptural provision for registering or drafting women. (3) The age of a soldier was "twenty years old and upward." (4) There was universal conscription of all qualified persons—"all that are able to go forth to war." (5) Those with physical problems were exempted—"all that are ABLE."

We learn from other Scriptures that there were special exemptions. These were as follows: (1) Those who had built a new house, planted a vineyard and not yet eat the fruit, and those who had betrothed a wife, Deuteronomy 20: 5-7. (2) Those who were Levites, Numbers 1:49. (3) Those who were cowards, Deuteronomy 20:8.

I do not believe it is God's plan for a woman to bear arms and fight against men on the battlefield. I do not believe they should be compelled to register. If the women in the Woman's Lib Movement want to prove they can handle a two hundred pound Russian soldier with a bayonet in combat, I say let them do so. However,

if some girl wants to be a godly mother and a keeper at home, I say let her do so. If some girl wants to volunteer for a non-combat position in the military, I say let her do so.

The Bible opposes a voluntary registration for war for men, but not for women. All young men who are able to go to war should be registered for the draft. Young men who oppose the draft are unworthy citizens of our republic. Our young men and women of today would not have the privilege to go to college and get a good job had not many of the former generation been willing to fight and die for the cause of freedom.

Disco dancing had its beginning largely in gay bars operated by homosexuals.

As NEWSPAPER magazine comments: "These trend-setting discos are usually owned and operated by homosexuals, and most of the deejays, as well as the lighting crews, are also gays."

Think of it! Nat Freedland of Fantasy Records says of the disco beat, "The music is a symbolic call for gays to come out of the closet and dance with each other."

Sodom and Gomorrah has come on stage and now on our TV screens. Do we care? Whereas ROCK was the music of the rebellion, DISCO is a body-trip with gyrating, pulsating, rhythmic motions that are sensual and erotic. (STRAIGHT TALK, 2-7-80).

WENATCHEE, Wash. (EP) — Americans in general may have to adopt a simpler life style because of the energy crisis, but members of Bethesda Christian Church here are being forced to do it because of what appears to be a major financial fraud.

The alleged culprit is James E. Eyre, Sr., 48, who was dismissed as business manager of the church late last year and later arrested on a charge of first-degree theft. He is being held in Chelan County Jail on \$1 million bail. Bethesda's pastor, Larry Titus, originally brought the charges against Mr. Eyre asserting that under Mr. Eyre's management "several million dollars" had disappeared from the church's coffers. In 1978, the church began selling public bonds in several states to pay debts it had incurred. Securities and Exchange Commission officials are investigating the situation to determine whether the church will be able to repay the \$850,000 in outstanding bonds.

Organized in 1963 with young people who were active in the "Jesus Movement," the independent congregation in the last decade became a symbol of ecclesiastical affluence. The church owns

and operates a grade school, high school, unaccredited college, bookstore, FM radio station, and gas station. It also owns its own airplane and publishes a national woman's magazine, *Virtue*, which has a circulation of 6,000.

Local newspaper reports indicate the 500-member church became controversial when members began to display such signs of affluence as new cars, jewels, and furs. Mr. Titus himself began driving a Cadillac and his wife, Devi, began to wear a mink coat—all gifts from Mr. Eyre. While Mr. Eyre awaits his trial, Mr. Titus has announced that he is selling the expensive gifts he received from the former business manager and is encouraging church members to likewise "release themselves of their polluted properties."

GENEVA (EP)—Membership in Lutheran churches around the world continues to stay near the 70 million mark, according to a sur-

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very just completed here by the Lutheran World Federation's Information Bureau.

The statistics, based on data supplied by the churches, show that there are 69,560,244 baptized members in Lutheran congregations. The total reflects a global trend in gradual membership slipage among many major Christian groupings. The figure reported for world Lutheranism last year was about 70.5 million members.

CHICAGO (EP) — Francis S. MacNutt, O. P., a leading faith healer within the Catholic charismatic renewal movement, is seeking to leave the priesthood to marry. Reports that the 54-year-old Dominican priest, who has conducted healing services all over the world, took preliminary steps to leave were confirmed by Peter Foote, spokesman for the Chicago Catholic Archdiocese.

Paul's Testimony

(Continued from page six)

whom Paul believes, thus hates and punishes it! Its nature must be the opposite of those highest attributes of God, holiness, righteousness, love.

Take another term used by Paul, (HUPODIKOS), guilty (Rom. 3: 19). Thayer thus defines this term: "Under judgment, one who has lost his suit; with a dative of person, debtor to one, owing satisfaction." In this passage it is used with the dative of God and so "all the world" is declared by Paul to be "under judgment of God, having lost its suit with God, owing satisfaction to God" (and, it being implied, not able to render satisfaction to Him). This passage implies that the essence of sin is "guilt." Man by sin is "under judgment," "under sentence." He has come into court with God, is found to have broken God's law, and so is guilty and liable to punishment. A secondary element in sin is implied in this term, the helplessness of man in sin, "owing satisfaction to God," but not able to render it.

It must be noted that Paul thinks of this guilt as having different degrees according to the light against which the sinner sins (Rom. 2:12-14). The Gentile sins without the law, that is, without knowing the requirements of the written law, and so he perishes without the law, that is, without the severity specially provided for the transgressor

in the written law. But the Jew, who sins against the superior light of written revelation, shall receive the more severe penalty prescribed in the written law. All men are guilty and so the various transgressors are guilty in varying degrees, just as there are different degrees of murder and manslaughter according to the circumstances and motives of those guilty.

Paul uses the term sin to express three phases of sin: First, the sin principle, or sin in the abstract. He uses the term more often in this tense than in any other. He often personifies the sin principle, doubtless because he believes in the personal Satan. Secondly, by implication he teaches that man is in a state of sin. (Rom. 5:18, 19). "All men unto condemnation" means that men are in a state of condemnation — guilty of breaking God's law, and therefore worthy of punishment. "Made sinners" signifies that man's nature is essentially sinful, and so man may be said to be under the sin principle, or in the state of sin (though this phrase, "in the state of sin," does not occur in Paul, but first in theologians of a later age). Thirdly, Paul uses several terms for sin which signify acts of sin. Here he views it in the concrete. Men forget God, hate God, lie, steal, kill, commit adultery, hate parents, love self, etc., etc. In this sense he sees the stream of human conduct which is only the expression of the sin principle.

RELATION OF THE LAW TO SIN

Does the law produce sin? Is the law sinful in that it causes men to sin? Not at all, asserts Paul. "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet; but sin, finding occasion, wrought in me through the commandment all manner of coveting; for apart from the law sin is dead," etc., etc. (Rom. 7:7-14, R. V.). The following points seem clearly expressed in this passage:

1. The law is not the real cause of man's sin. Not even its severest demands can be charged with causing man's sin.

2. This is true, because the law is essentially "holy, righteous, good," holy in the double sense of being a separate order of being and conduct ordained by God and also requiring holiness, or the following of this separate order of being and conduct; righteous in the sense of being the expression of God's will and the standard of man's thoughts and actions; good in the sense that it is ordained for benevolent ends. It is also called "spiritual" in the sense that it was given through God's Spirit and conduces to spirituality if obeyed from the right motive.

3. But this holy and righteous, good and spiritual, law became "the occasion" of sinning. This Paul illustrates with the tenth commandment. He would not have coveted if the law had not said, Thou shalt not covet. The Greek word for "occasion" means literally "a base of operation" (Thayer). The sin principle makes the command of God its headquarters for a life-long campaign of struggle in man, urging him to evil actions and deterring him from doing the thing demanded and inclines him to do the thing forbidden. Hence, the sin principle, using this tendency in man, and so making the law the base of its operations, becomes the "occasion" to sinning.

4. The law shows the sinfulness of sin—shows it to be heinous in its nature and deadly in its consequences. This is what Paul intimated in Romans 5:20, when he said, "the law came in besides that the trespass might abound." The law shows men that they are failures in the matter of achieving righteousness.

5. The law thus negatively prepares the way for leading men to Christ as their only Rescuer. "Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). The apostle was driven to despair as he plunged headlong into persecution and its enormous sins, but when he reached the end of his own strength he looked up and

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RELATION OF THE FLESH TO SIN

Paul often uses the term "flesh" in contrast with the term spirit. In this sense flesh, according to Thayer, means "mere human nature, the earthly nature of man apart from Divine influence, and therefore prone to sin and opposed to God." He regards the flesh (occurring 84 times) as the seat of the sin principle. "In me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). He does not mean to deny that sin as a guilty act rests on the human will. He always takes for granted human freedom to choose. Yet he regards the lower nature of man (his sex) as the element of weakness and corruption in man, which furnishes a field for the operation of the sin principle. The law is the "base of operations" (occasion), but the flesh is the open field where the sin principle operates. This sin principle drags the higher man (called "the inner man," Romans 7:22, "the mind or reason," 7:25, or more usually, the spirit) down into the realm of the flesh and through the passions, appetites, etc. (Gal. 5:16, Eph. 2:3), leads the whole man into thoughts, acts, and courses of sin.

But we must hasten to say that Paul does not adopt the Platonic view that matter is evil per se. Paul does not think of man's physical structure as being in itself sinful and his spirit, or soul, in itself as holy. He merely emphasizes the serfdom of man under the sway of the sin principle on account of the weakness of human flesh. Nor does Paul claim that human reason is free from sin because it approves the law of God. His expression (Rom. 7:25) "I of myself with the mind (reason) indeed serve (am slave to) the law of God; but with the flesh the law of sin," only emphasizes the fact of struggle in man; that the higher nature does approve the requirements of God's law, though it cannot meet those demands because of the slavery of his lower nature (flesh) to the sin principle.

THE CONSEQUENCES OF SIN

This point needs no prolonged discussion. Paul thinks of death, with its train of antecedents, sorrow, pain and all kinds of suffering, as the consequence of sin. This (Continued on page 8, column 3)

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THE BAPTIST EXAMINER

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PAGE SEVEN

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From My Clinic

(Continued from page one)
archives of the nation. Their contributions to the church and to society had merited all their honors. I could discover no lack in the history of their achievements, no flaw in the unclouded title to honor and respect of their fellows. In retrospect, perfection.

In prospect, appalling disaster! There were three of my hosts. They were old. There were no children. They were the last of their line and their name. There was no one to carry on for them. Directly all that could be left to that ancient and honorable family would be a name and a memory. Extinct by the lack of their own will to propagate. Selah.

Reports indicate that there are ten thousand Baptist churches in America that during the year 1928 produced not one convert, made record of no single baptism. What is true in the experience of the churches of this denomination, in like proportion is true of all the others. Is there any ground for wonder that meeting-houses are so frequently closed and worship therein abandoned? If the church fails to propagate who will carry on for them either name or work?

It would be impossible perhaps, though it would be tremendously profitable, to gather statistics as to the number of churches in which the only additions came from the families already enrolled in them,

and in which the only additions came from the Sunday or Bible school by way of Easter and other special decision days in which children are graduated out of their classes in groups into church-membership without a spiritual regeneration.

The church must grow not alone in numbers but in spiritual experience. It must once again be composed of twice-born people, else it has missed its whole purpose for being.

(THE PENTECOSTAL FIRE, pp. 8-9, 1930 edition).

Redemption Dept.

(Continued from page one)
for it to return a bright, new and perfect one." "Sometimes," he added, "the applicants are compelled to wait for months before they get their new notes; but every applicant is registered, and he is certain, sooner or later, to have his bill redeemed."

Was it strange that sayings of Scripture founded on such analogies should have instantly flashed upon our minds with great vividness? We recalled instantly and especially these words of the apostle: "Waiting for the adoption, to wit, the redemption of the body."

Every body laid in the grave in Christian hope, is an application for the redemption which has been promised and purchased by Christ. The pledge of such redemption is

vastly surer than any guarantee of man: "And I will raise him up at the last day." How constantly do we find the Lord Jesus setting His hand and seal to this promise. Death is not "paying the debt of a nation," as is so often said. For the Christian it is rather the process of collecting the debt of grace.

"That which thou sowest is not quickened except to die." It is bringing the old, worn and enfeebled body and presenting it to God for redemption. It may have been dismembered by accident, disfigured by disease, maimed by the sword, or blackened and torn to shreds upon the battle-field; it may have been soaked and whitened in the depths of the ocean; or it may have been calcined and dissolved into dust by the fire — but God is able to identify it. And for it He will give back the new and perfect body, the body fashioned like unto Christ's glorious body. To wait for the Son of God from Heaven, is to wait for the redemption of the body, which He will most gloriously accomplish at His appearing and kingdom. Instead of looking so much at death and the grave as giving release from the body, let us think of them as the entrance to God's redemptive department, and be eagerly waiting till that redemption shall be accomplished. (THE WATCHWORD, March 1880, p. 106).

Paul's Testimony

(Continued from page 7)
means physical as well as spiritual death, and the latter (separation of man from fellowship with God) is of prime import to Paul. We need not bring Paul into conflict with the claims of modern natural scientists, that man would have suffered physical death had Adam never sinned. The only man that scientists know is the mortal man descended from Adam who sinned. Therefore they cannot logically assert that man would have died had Adam not sinned. Nor need we say that Paul's cosmic view of sin, namely, that the entrance of the sin principle into human life by Adam vitiated the whole cosmos, that because of sin "the whole creation groaneth and travaileth together in pain until now" (Rom. 8:22), is unscientific. He here merely asserted the great fact that all cosmic life, plant, animal, and human, has been made to suffer because of the presence of sin in man. Who can doubt it? See Romans 5:12-14, 21; 6:21; 7:10; 8:19-25; Ephesians 2:1, etc.

THE UNIVERSALITY OF SIN

Paul regards every man as a guilty sinner, however great may be his natural or cultural advantages. He felt that he had the greatest advantages "in the flesh" to attain righteousness (Phil. 3:3-9), but he had miserably failed (Rom. 7:24). Therefore all men have failed (Rom. 1:18; 2:29). But he is not satisfied with a mere experiential demonstration of the universality of sin. He likewise bases it on the dictum of Scripture (Rom. 3:9-20). More than that he studied the facts of human life, both Jewish and Gentile, and so by the inductive method is led by the Spirit to declare "by the works of the law shall no flesh be justified in His sight" (Rom. 3:20); "All have sinned and are coming short of the glory of God" (Rom. 3:23).

THE PERSISTENCE OF THE SIN PRINCIPLE

In Galatians 5:17, 18, Paul tells the Galatian Christians that "the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would." Lightfoot says: "It is an appeal to their own consciousness: Have you not evidence of these two opposing principles in your own hearts?" The Galatian Christians are exhorted to "walk in the Spirit" and let not the sin principle, which is not utterly vanquished in the flesh at regeneration, prevail and cover them in defeat and shame. This same persistence of the sin principle is described in Romans 8:5-9, where he surely is describing the experi-

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ence of believers. Then in Philippians 3:12-14, he alludes to his own Christian experience thus: "I count not that I have already obtained; or am already made perfect; but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Paul knew by experience that the old sin principle still pursued him and that on account of the weakness of the flesh he had not reached the "goal" of practical righteousness.

Even in his old age (1 Tim. 1:15) he breaks forth in the consciousness of his own enormous inherent sinfulness: "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Every Greek scholar knows that in the last clause, "I am," both pronoun and verb being expressed and their order inverted, is emphatic. Sin pursued the great and consecrated apostle even down to gray hairs. Sin is a Napoleon conducting his disturbing, destructive, and death bringing campaigns even in the Christian's life. We may, by the grace of God and the help of the Spirit, make him prisoner on Elba, but he will escape and continue till life's latest breath to distract our minds and defeat our holiest ambitions. But this Napoleon in the realm of our religious experience, like the Napoleon in the experience of European kings and nations, shall meet his Waterloo.

SIN FINALLY VANQUISHED IN CHRIST JESUS

Paul has this thought of conquest in mind in that unique passage, Romans 5:12-21. The conquest of sin by grace in Christ Jesus far transcends the demolishing power of sin handed down by Adam to his posterity. "But where sin abounded, grace abounded more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." This is the apostle's paean of triumph as he draws the last pen stroke in describing the blessedness of the justified man.

The first historic conquest of sin in Christ was His conception without sin; though born of a sinful woman, her sinful nature was not handed down to Him. Then followed victory after victory—in those thirty silent years in which He never yielded to a single sinful impulse; in the wilderness struggle when in that supreme moment He said, Get thee hence, Satan, on Calvary when He meekly submitted to the sufferings of human sin, in which submission He showed Himself above sin; in the resurrection when death was defeated and driven from His own battle-field, while He as the Son of God arose in triumph and in forty days afterward sat down on the right hand of the Father, to send to men the Spirit to apply and enforce His mediatorial work.

Then this conquest of sin is personalized in each believer. At regeneration the sin principle is subdued by the Spirit in Christ and the Divine nature so implanted as to guarantee the complete conquest of sin. In the life of consecration and service the sin principle goes down in defeat step by step, until in death whose sting is sin, the believer triumphs in Christ on the last field; he feels no sting and knows the strife with the sin monster is forever passed, and in exultation he receives "an abundant entrance" to the kingdom of glory, as Paul triumphantly received it (Phil. 1:21, 23; 2 Tim. 4:6-8).

Editor's note: Charles Bray Williams was a well-known preacher, author, and educator of the last generation. At the time this article was written he was professor

of Southwestern Baptist Theological Seminary, Fort Worth, Texas (1919-1921). He received wide acclaim for his TRANSLATION OF THE NEW TESTAMENT, in which he rendered the Greek verbs, in particular, with unusual accuracy and skill. This book is sold in our book store. The price is \$7.95 plus postage and handling.

Mormonism

(Continued from page three)
THE BIBLE TO BE THE WORD OF GOD, SO FAR AS IT IS CORRECTLY TRANSLATED; WE ALSO BELIEVE THE BOOK OF MORMON TO BE THE WORD OF GOD."

1. The priesthood can make additional Scriptures: "Wilford Woodruff is a prophet, . . . and he can make Scripture as good as those in the Bible." (Apostle J. W. Taylor, Conference, Salt Lake, April 5, 1897). "The living oracles (pretended priestly revelations) are worth more to the Latter-Day Saints than all the Bibles." (Apostle M. W. Merrill, Conference, Salt Lake, Oct. 1897).

2. Paul tells us, on the other hand, in 2 Timothy 3:16, that all genuine Scripture "is given by inspiration of God."

The disgusting doctrine of plural marriage is omitted from these Articles of Faith. But it still stands in the Book of Doctrine and Covenants as a revelation from God to be observed under pain of eternal damnation. Yet as Mrs. Orson Pratt said: "This pretended revelation was simply a dishonest trick on the part of Joseph Smith to cloak over his own wicked and immoral life, and to keep the peace in his household." It will be seen that the Mormon people are required to accept the pretended revelation sanctioning plural marriage, on pain of eternal damnation, from the following quotation from this bogus revelation which still stands in their official book:

"For behold I reveal unto you a new and an everlasting covenant; and if you abide not that covenant then are you damned: for no one can reject this covenant and be permitted to enter into My glory . . . And again, as pertaining to the law of the Priesthood, if any man espouse a virgin and desire to espouse another, and the first give her consent; and if he espouse the second and they are virgins and have vowed to no other man, then he is justified; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery for they belong unto him; and they are given unto him; therefore is he justified." ("Doctrine and Covenants," chap. 132).

Now, what is this but a depraved and cunning bribe to every kind of social immorality? And that has been its direct result for two generations, with the iniquity still going on.

It is difficult for any one to study this Mormon system as a whole, without coming to the conclusion that there is something in it beyond the power of man, something positively Satanic. And does it not seem to be a reproach on the Christian churches of this country that, after eighty years, such a system of downright heathenism should still hold the people of one of the great states of the West in absolute bondage, and through its hierarchical power, by means of colonization, be able to influence the election of senators and representatives in Congress from five other states? This latter fact makes it a national and not a local problem. The one important thing to be done is to double the Christian missionary forces in Utah, in order to bring deliverance to those who are in bondage.

(THE FUNDAMENTALS, Vol. VIII, pp. 110-127).

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