

It Doesn't Matter What Church You Join If . . .

By JOE WILSON
Winston-Salem, North Carolina

"Unto Him be glory in the church by Christ Jesus throughout all ages world without end" (Eph. 3:21).

There are three grave errors about the church in the thinking of the world. One is: There is not much difference between churches. Oh, what an error is this. There are churches among us which were originated and have been perpetuated by Jesus Christ. They have Christ as their head. They practice in harmony with the Word of God. They teach the doctrines of the Bible. God and Christ and the Holy Spirit dwells within them. They are the authorized institutions for doing God's work in the world. Membership within them is essential to being in the Bride of Christ. Then there are religious organizations which call themselves churches. They were started by men or demons. They have no authority from God. They are not indwelt by God. They teach for doctrines the traditions of men. They dishonor God and are rivals to His churches. They will all be rooted up and members in them are thereby dishonoring God, rebelling against His Word and can never be in the Bride of Christ while they remain members of such churches. What two things could be more different than two such churches?

The world says that one church is as good as another. But studying the above again, we see that this cannot be true. As high as the heavens are above the earth, so high is a true Baptist church above the organizations of men. The



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world says that it does not matter what church you join. How foolish and absurd! Men would not talk thus on any other subject. But men seem to forsake even "common sense" when it comes to spiritual subjects—and no wonder—for the natural man receives not the things of the Spirit of God and neither can he know them. The truth is that the most important

Grace is everything for nothing.

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE INDEPENDENCY OF THE CHURCH

It is easier to be critical than correct. It is easier to hinder than to help. Faultfinding is as dangerous as easy. Anybody can grumble, criticize or censure like the Pharisees, but it takes a soul to go on working faithfully and lovingly, and rise superior to all, as the Lord Jesus did.

—Hallock

thing in the world for a person after he or she is saved is the question of what church to join. But we are going to take this error of the world about the church as the subject of this article and add an "If" to it and think upon it for a little while.

It does not matter what church you join if you are not saved. The proper definition of church necessitates salvation as a pre-requisite for church membership. In part that definition says that "A church is a local visible assembly of Scripturally baptized believers . . ." So one must be a believer to even be a candidate for church membership. Salvation is first, foremost and most important. Let us never forget this. So, if you are not saved you should not be a member of any (Continued on page 2, column 3)

What particular form of church government is revealed in the New Testament for Christ's churches? Should a church affiliate with a convention, or association, or some organized fellowship? Can a church belong to a missionary society and retain its autonomy? These questions demand scriptural answers.

Can we deduce from the inspired writers the answers to these vital questions? Or did God leave it up to Christian prudence to decide these matters? Since the Bible contains "all things that pertain unto life and godliness" (II Peter 1:3), we have every reason to believe the Bible has the answer to all these questions.

We must search the Scriptures to see how Christ and the Apostles organized and ordered the churches they founded. We ought to study the Divine record to discover the policies and practices of the churches of the first century. The apostolic plan is the best example for a church today with the fewest evils and the most advantages. Any attempt to improve upon the practices of the primitive churches is an insult to our all-wise God.

CHURCH DEPOSITORY OF TRUTH

The Scriptures teach that every local church is a column and base of the truth. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). The church is God's chosen institution by which His truth is upborne and made known through all ages. Without the church, the truth would be unpreserved and unproclaimed, and, consequently, it would perish from the earth.

Nowhere in all the Bible are we told that the convention, or association, or missionary society is the depository of the truth. In this age the truth has been entrusted to the church as an institution. Regardless of where the church may be found, she will be sound in fundamental doctrines. As Christ's personal representative on earth, she must know, accept and teach only the truth.

The local churches are God's special instruments through which He is making the world conscious of sin and redemption. The Lord instructed His church before ascending to the Father: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The work of making known the gospel is committed to the churches: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). Dare any man to have the audacity to try to establish a new way.

CHURCH HAS ALL AUTHORITY

The great world-wide and age-lasting commission to evangelize the world was not given to a convention, or association, or missionary society. It was given to the New Testament church which Jesus Christ established during His personal ministry on earth. Jesus Christ is recorded to have said in Matthew 28:18-20 these words: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

I believe Christ spoke here to the church as an institution. If Christ did not address the church, we are under no obligation to evangelize the world today, for the individuals to whom Christ personally gave the commission are gone. I believe this commission was given to the church, and, therefore, I feel we are still under just as much obligation to evangelize the world as were they to whom Jesus spoke these words personally.

Since the commission was committed only to the church, no man has the right to preach, or baptize, or teach authoritatively unless authorized by a local church to do so. Because Jesus Christ specifically commanded His Divine institution to do these things, all other organizations or institutions are prohibited from doing so. The church still holds that commission today. Any convention, or association, or missionary society that assumes to do the work of Christ's church is going into the task without a commission. It is a usurper and a violator of the Divine law no matter how good the intentions of such organizations may be. The task of evangelizing the world must remain in the hands of the churches until the Master revokes the commission.

CHRIST HEAD OF CHURCH

Jesus Christ is the head and director of all His churches on earth: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:23-24).

(Continued on page 3, columns 1, 2)

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THE WORD OF FAITH

By ARTHUR W. PINK
(1886 - 1952)

"The Word of faith that we preach" (Rom. 10:8). We shall not here attempt an exposition of that interesting passage, but rather deal with this expression topically,



ARTHUR W. PINK

suggesting different reasons why the Word of God is so termed. First, because faith is the principal thing REQUIRED BY the Word. Being a Divine revelation nothing less than our hearty acceptance of it is manifest due. Being the Word of Him that cannot lie it is fully entitled to our credence. It is not a mark of wisdom or superior mental acumen, but of spiritual imbecility, to discredit and disdain this celestial communication: "O fools and slow of heart to believe all that the Prophets have spoken" (Luke 24:25). The Scriptures are "worthy of all acceptance." Faith in its simplest form is receiving "the witness of God" (I John 5:9). God has spoken, and faith cannot doubt or question what He has said. The soul that reverently and confidently accepts the Divine testimony "hath set to his seal that God is true" (John 3:33), and until he does so, his scepticism makes out God to be a liar (I John 5:10).

Faith, then is its legitimate demand.

Second, because it is THE FOUNDATION on which faith rests. However black may be my record, however vile I appear in my own eyes or those of my fellows, when faith appropriates that word "Him that cometh to Me I will in no wise cast out" (John 6:37) it has firm ground to stand upon. Faith builds upon His sure Word, knowing that He will never

alter one thing which has gone forth from His mouth. Said David, "And now, O Lord God, Thou art that God and Thy words be true, and Thou hast promised this goodness unto Thy servant" (II Sam. 7:28): he knew that such an One would neither deceive nor fail him. "Whosoever believeth on Him shall not be confounded" (Rom. 9:33). When God has promised a thing it is infallibly certain of accomplishment. (Continued on page 6, column 1)

AFTER EASTER

Acts 12:4: "... intending after Easter to bring him forth to the people." (Authorized Ver., K.J.V.).

This single occurrence of Easter in the Authorized Version as a translation of the Greek pascha, "passover," is an interesting reminder of the problems which has confronted translators of the Holy Scriptures for many centuries. When the scholars of Alexandria came to translate the Hebrew into Greek in the third century B.C. they could find in the Greek language no precise equivalent for the Hebrew pesach, and they decided to adopt the Hebrew word in a Greek form. When the Bible was first translated into Latin in the same course was followed, and the Greek pascha was adopted without translation. Centuries later, when Wycliffe translated the Bible into English from the Latin version, he could find in the English language no satisfactory equivalent, so he just gave the Latin word an English form — pask or paske. In the 16th century the Rheims New Testament followed Wycliffe's example, but slightly changed the English form to pasche. None of these actually translated the word.

Tyndale's New Testament and Pentateuch

When Tyndale applied his talents

to the translation of the New Testament from Greek into English, he was not satisfied with the use of a completely foreign word, and decided to take into account the fact that the season of the passover was known generally to English people as "Easter," notwithstanding the lack of any actual connection between the meanings of the two words. The Greek word occurs twenty-nine times in the New Testament, and Tyndale has ester or easter fourteen times, esterlambe eleven times, esterfest once, and paschall lambe three times.

When Tyndale began his translation of the Pentateuch he was again faced with the problem in Exodus 12:11 and twenty-one other places, and no doubt recognizing that easter in this context would be an anachronism he coined a new word, passover and used it consistently in all twenty-two places. It is therefore to Tyndale that our language is indebted for this meaningful and appropriate word. His labours on the Old Testament left him little time for revision of the New Testament, with the result that while passover is found in his 1530 Pentateuch, easter remained in the N.T. of 1534, having been used in his first edition several years before he coined the (Continued on Page 3, Col. 3)

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LETTERS TO THE EDITOR

Feb. 19, 1980

Dear Mr. Cockrell:

Thank you for your letter.

I have reviewed the material on Rev. Lester Roloff that you indicated, as well as other stories on his state-church conflict. We stand by the wording and tenor of all the material we have presented. I don't believe a response from EP News to Rev. Roloff is in order.

Thanks again for writing. We produce a great deal of material in the weekly EP News. Now and then there will be understandable differences of viewpoint. I hope the News can continue to be a strong service for you and your publication. Peace.

Gary Warner
Director, EP News

Feb. 15, 1980

"Remember them that are in bonds, as bound with them . . ." (Hebrews 13:3).

Dear Brothers and Sister in Christ!

On behalf of the persecuted Christians in the Soviet Union, I greet you and call you to prayerful unity with all those who are persecuted for their faith in God in the USSR. I want to inform you of new facts concerning the increased religious persecution in 1980 in the USSR.

Death in Tabaga Labor Camp

On January 27, 1980 in Tabaga, a strict regime labor camp located 26 kilometers from Yakutsk, Vladimir Shelkov died. Shelkov was the leader of the Union of Seventh Day Adventists, and had spent 23 years of his life in labor camps.

Camp Tabaga is located in an area similar to the regions of the Far North. In the winter temperatures drop to -64 degrees C. The 84 year old Shelkov was from Tashkent, a southern city, and was sent specifically to a camp in the North with the objective of physical annihilation.

I am well acquainted with the conditions in this camp, having spent the last four years of my imprisonment there. The camp is specially controlled by organs of the KGB and the camp administration is experienced in the battle

with religious activists in conditions of imprisonment.

The director of Camp Tabaga is Major Trofimov. The director of operations (KGB) is Captain Pinchuk. The camp address is: Yakutskaya ASSR, g. Yakutsk, pos. Tabaga, p-ya, Ya-D-40-7.

In providing the address I want to direct the attention of Christians throughout the world to this camp of death, which is becoming a traditional place of Christian bondage in the USSR.

The arrest of staff workers of "The Christian" publishing house in the Ukraine, USSR.

A group of workers at the publishing house "The Christian" were arrested on January 19, 1980 in the Ukraine:

1. BUBLIK, Sergei—age 23
2. KOSACHEVICH, Liubov—age 23
3. BUISTROVA, Tamara—age 31
4. YUDINTSEVA, Galina—age 32

They were arrested while at work at 8 a.m. in the village of Stariye Kazaki, Dnepropetrovskoi oblasti, Chlakov St. No. 4.

Due to the great lack of spiritual literature, Evangelical Christian-Baptists in the USSR organized the publishing house "The Christian" which was forced to print illegally Bibles, New Testaments, and other Christian literature. During the past ten years the publishing house printed about 500 thousand religious books in many ethnic languages of the Soviet Union.

"The Christian" publications are circulated among the people of the USSR and especially among Christians of various denominations: Baptists, Orthodox, Catholics, Lutherans, Pentecostals, Adventists, and others. The organs of the KGB are cruelly persecuting the staff of the publishing house "The Christian."

Intensification of persecution of the Union of Churches of Evangelical Christian-Baptists (UCECB) in the USSR.

On January 23, 1980, Mikhail Khorev, age 49, was arrested in Leningrad. Pastor Khorev is the minister of the church in Kishinev, Moldavia, a member of the UCECB in the Soviet Union.

Since 1961 the KGB has been continuously and severely persecuting the UCECB for its faithful service to God. The UCECB stands for: complete separation of church and state, absolute freedom of conscience, the absolute authority of the Bible in all questions of life and faith, and the widespread preaching of the Gospel to all peoples of the USSR.

Mikhail Khorev has been arrested for the third time. He has served 5½ years in prisons and camps for his faith in God.

On January 19, 1980, Nicolai Kabish, age 52, was arrested during a church service in the Dnepropetrovsk region of the Ukraine. Kabish is a candidate for membership in the UCECB.

Besides Khorev and Kabish, the following members of the UCECB are now in prisons and camps: I. ya. Antonov, N. G. Baturin, Yo. G. Skornikov, P. T. Ritiukov.

On January 13, 1980, KGB organs in Estonia raided the house of UCECB member Dmitri Vasilievich Minyakov, intending to arrest him. Minyakov managed to hide himself. Therefore, Minyakov must now carry out his ministry in an illegal situation similar to that of Gennadi Kryuchkov, the President of the UCECB.

On January 19, 1980, in the Ukrainian village Krupsk, Pastor Konstantin Smirsky was arrested.

In January 1980 there were mass house searches at believers homes in Leningrad, Novosibirsk, and Kishinev, with the objective of confiscating religious literature.

In spite of increased persecution, Christians in the USSR continue their self-sacrificing service to God! As the Word of God says: "No weapon that is formed against thee shall prosper." Isaiah 54:17.

Dear brothers and sisters in Christ, pray for the work of the Gospel in the Soviet Union, for the persecuted staff of "The Christian" publishing house, for servants of the UCECB, and for all Christians in the USSR who are being persecuted for faith in God!

Georgi Vins

It Doesn't Matter . . .

(Continued from page one)

church. In actuality you are not truly a member even though you might have your name on the church roll. If you should be a member of a Baptist church and you realize you are not truly a saved person, you should immediately request that the church drop your name from its rolls. And I consider this to be the only acceptable grounds upon which a name can be merely "dropped" from a church.

Surely, if you are not saved you should not be a member of a Baptist church, for you disgrace the very name "Baptist", and contradict one of her first doctrines when you do so. Join the Methodists or the Holy Rollers or who ever you please, but please leave us Baptists alone. We have enough problems without you becoming one of them.

It does not matter what church you join if you do not desire, and do not intend to live right. This is a terrible condition in which to be. To be a church member and not trying to live right. It may be that you are not even saved though you imagine you are. My friend, one of the inseparable accompaniments of

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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salvation is a desire to live right. If the church knows you are not living right they should exclude you anyway. And a church that will not exclude a member known to be living wrong is not worth joining anyway. Churches should be very diligent in the exercise of discipline upon members living in open sin. Members who are not living right bring a shame and reproach upon the church and upon Jesus Christ who is the head of true churches. The church's testimony before the world is greatly harmed when it retains members who are not living right. Then think on this. Jesus Christ knows how you are living even if your church knows not, or even if your church knows and lets you get by with it. And He will regard you as an excluded church member no matter what your church does. So you really gain nothing by deceit and hypocrisy in this matter. So, if you are not going to live right, it does not matter what church you join, and you should not join any church, but please don't join a Baptist Church.

It does not matter what church you join if you do not desire to obey the Word of God. Many—even among those who profess to be saved—have little regard for the Word of God. They are not concerned that the Bible teaches that women should be silent and should wear a head-covering in the church. They do not receive the Bible teaching on the glorious doctrines of the sovereign grace of God. They do not obey the Bible as to tithes and offerings. They are not concerned about obeying Scripture as to proper Baptism and observance of the Lord's Supper. They even dare to observe the heathen holidays of Xmas and Easter for they are not concerned to learn and obey the Bible in these things.

God's Word is very clear on church membership. It is clear that there is no such thing as a universal invisible church of which you are automatically a member because you are saved. This heresy—I speak deliberately—has done more damage to true churches

than all the bloody persecutions of the heathen or the Catholic. God's Word is clear that it is the first duty of a saved person to (by Scriptural Baptism) become a member of a true local, visible church. God's Word is clear that the only true churches in the world are true Missionary, Baptist Churches.

No man ever followed the teaching of the Bible or followed the leading of the Holy Spirit and, thus following, joined anything but a Baptist Church. God never led any man to be a Methodist, or a Pentecostalist, or a Lutheran or a "you name it." God would not write a Book telling of the church that He started and that was "His church," and then lead man to join something else. So if you are saved, and if you desire to follow the Bible, you will just have to join a Baptist church.

It does not matter what church you join if you do not desire to glorify God in your life and service. The chief duty—and it should be the chief desire—of man is to glorify God. We are told that whatsoever we do, we should do it to the glory of God. Now, to glorify God, we must act according to His Word. When we act contrary to the Bible, we certainly are not glorifying God. The Bible reveals to us that the proper way to glorify God is in and through His church. Read the text again. We are not to serve God through mission boards. The mission boards will get the glory. We are not to serve God through independent, man-made organizations. We are not to go out free-lancing on our own in seeking to serve God, but in and through and under the authority of the church serve God. We are to be a member of a true church, live for God as such and thus our lives will bring the proper, and highest, and truest glory to God.

It does not matter what church you join if you do not desire to follow the leading of the Holy Spirit in your life. The Holy Spirit will never lead contrary to the Word of God. I once held a funeral with a Pentecostal preacher. He said he used to be a Baptist, but God led him to leave the Baptists and become a Pentecostal. I told him that I used to be a Pentecostal, but God led me to leave them and become a Baptist. Well, one of us lied on God and I know who it was. Surely, no one can be such an ignoramus as to think we were both telling the truth and that God really did lead one of us to be one thing and led the other to be the other thing. Certainly not. The man lied. God never led him or any other human being to be a Pentecostalist. So if you desire to be led by the Holy Spirit and to know the fulness of the Spirit, you will have to be a Baptist. Not all Baptists are Spirit-filled, but all Spirit-filled men and

women are Baptists.

It does not matter what church you join if you do not desire the blessings God gives to His obedient children. The matter of obedience is so very important to God. It is a costly thing to be obedient to God. It takes time and money and service. It may cost friends and pleasures. But it also pays to be obedient. It pays in special blessings which God always gives to His children in every act of obedience. It pays in testimony. It pays in usefulness and in being a blessing to others. So if you desire God's best in and through your life, you will just have to be a Baptist.

It does not matter what church you join if you do not desire to be in a church which is indwelt by the Holy Spirit. True churches are the temple and house of God and God dwells in them. A man once asked me if I believed God was in his church. He was angered when I told him that, of course, God was not in his church. The Holy Spirit indwells true believers who are in a false church. But He certainly does not indwell a false church. And that is why they go bad so fast and preach such heresies as they do.

It does not matter what church you join if you do not desire to partake of and observe the ordinances of the Church. These ordinances are Baptism and the Lord's Supper. They were given by our Lord to His true Churches. Other churches can go through the motions, but they cannot truly observe the ordinances because God never gave them authority to observe them. If you desire Scriptural Baptism, you must receive such at the hands of one authorized by a Baptist Church. Immersion not authorized by a Baptist church is no more valid and true Baptism than the "no baptism" of the Quakers, the sprinkling of the Methodists, or the dunking by boys at play in the swimming hole. If you desire to Scripturally and truly observe the Lord's Supper, you must do so as a member of and in a true church of the Lord—even a Baptist Church. And oh, how blessed these ordinances are! Who would want to miss the blessings of such? But to properly and truly observe them, you must join a Baptist Church.

It does not matter what church you join if you do not want to hear, believe, and support the truths of the Word of God. Our Lord gave the commission to teach the truth to His Baptist churches. Our God tells us that the church is the pillar and ground of the truth. And, of course, He is talking about a Baptist Church for that is the only kind that has the truth to teach. All the spiritual truth in the world today is here because it has been preserved by God in and through His true church. (Continued on page 4, column 4)

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(See page 8)

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THE BAPTIST EXAMINER

MARCH 15, 1980

PAGE TWO

The Independency Of The Church

(Continued from Page One)

Never on any page of the holy Scripture is it said that a convention, or association, or missionary society has Christ as its head. Any intelligent person knows these organizations have human heads.

The church must not recognize any man or group of men as her head. If she surrenders herself to the dictates of a board or committee composed of men, she is guilty of turning away from Christ her Head and Lawgiver. Neither does she have the prerogative to appoint, outside of her membership, any man to carry out the great commission. To do this she must surrender her God-given responsibility and privilege which she must never do. Christ commanded His church: "Teaching them to observe all things whatsoever I have commanded you." The church cannot delegate the authority thus given her.

THE CHURCH AN AUTONOMOUS BODY

The New Testament discloses that each church was absolutely free in the exercise of her churchly rights, privileges, and prerogatives and under law to Christ alone. No fact connected with the history of the primitive churches is more fully established or more generally conceded. The early churches were subject to Christ, not to some convention, or association, or missionary society. Thus a local church must be entirely separate from, and independent of, all other organizations or consolidation of churches so far as authority and control is concerned to qualify as a Scriptural church.

The local church is the highest ecclesiastical authority on earth. Her actions are final. There is no appeal to be made from her decisions to any other authority. No association, convention, conference, or synod can dominate a church of the Lord Jesus Christ nor dictate to her.

The Lord Jesus Christ instructed His church to be free from all outside authority, whether civil or ecclesiastical. In Mark 10:42-43 it is written: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you."

BIBLE PROOF OF INDEPENDENCY

The church at Jerusalem acted as a sovereign, autonomous, independent body in the selection of Matthias to the apostolic office. It is written in Acts 1:23-26 these words: "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

The entire church participated in this selection. "They appointed" (v. 23), "they prayed" (v. 24), and "they gave forth their lots" (v. 26). The natural antecedent of the pronoun "they" is the entire group of the one-hundred and twenty persons who composed the church at Jerusalem.

CHOICE OF SEVEN DEACONS

The Jerusalem church acted again as a self-governing body in the choice of the seven deacons. In Acts 6:1-6 it is written: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom."

(Continued on page 5, columns 4, 5)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For March 23, 1980

Ephesians 2:8-13.

Intro.: Paul's explanation and examination of salvation reaches a climax in these verses, for they are the sum and substance of the doctrine of salvation. He, under inspiration, has viewed the past, present, and future showing how God has blessed His people "with all spiritual blessings in Christ," which of course, results in full salvation, and proves conclusively that it is all of the Lord.

VERSE 8

For by grace." Yes, a thousand times yes, what we are, we are by the grace of God (I Cor. 15:10). "Tis grace that brought me safe thus far, and grace will lead me home." In writing, speaking, and in singing and playing instruments,

After Easter

(Continued from page one)
new word passover.

Martin Luther's German Bible

Martin Luther encountered the same problem in the translation of the Bible into German, but found no similar solution. In his New Testament we find *Ostern, Osterlamm, Osterfest, Fest*, and once only *das Passa* (Heb. 11:28). In Luther's Old Testament *Passah* is most common, being used for 45 of the 49 occurrences of the Hebrew word, while *Passaopfer Osterfest, Ostern, and Osterlamm* are each used once. The Hebrew word is first used in Exodus 12:11 and Luther rendered it *Passah* with a "Easter Lamb"—"Was das Osterlamm bedeutet leret genugsam S. Paulus I Corinthians 5 da er spricht, unser geopfert ist." ("... our Easter Lamb is Christ who is offered").

From Matthew to the Authorized Version

Matthew's Bible of 1537 incorporated Tyndale's work on the Pentateuch, using *passeeover*, but there were references to *Ester* in the chapter summaries in Leviticus 23, Numbers 9 and Deuteronomy 16. The Great Bible of 1539 made good use of Tyndale's *passeeover* in fourteen places, but retained *Ester* or *Easter* in the other fifteen New Testament passages. The Geneva Bible of 1560, the Bishops' Bible of 1568, and the Authorized Version of 1611 continued the process of eliminating *Easter* and replacing it with *passeeover*. The fifteen New Testament occurrences of *Easter* in the Great Bible of 1539 were reduced to only one in the Authorized Version, and it seems probable that this was left inadvertently rather than intentionally, in Acts 12:4. If the translators intended to retain *Easter* in the Bible for ecclesiastical purposes they would hardly have been satisfied with one instance.

Passover is certainly to be preferred to *Easter*, as there is no evidence that Christians in the time of Herod observed an annual commemoration of the resurrection of the Lord Jesus Christ, or any commemoration other than on the first day of each week. Herod would not have been concerned with any Christian observances in any case, and his intention was to bring Peter forth after the *passeeover*. Tyndale was the first to use *Easter* in an English translation, and he was also the first to use *Passover*. His renderings influenced all subsequent English translations, some using one, and some the other, until in course of time *Passover* prevailed. If Tyndale had lived a little longer it is probable that he would have subjected his New Testament to a further careful revision, consistently rendering the Greek *pascha* by *passeeover* in every passage in which the word occurs. — TRINITARIAN BIBLE SOCIETY.

at certain times and in certain places, you emphasize. Here, Paul must have underlined and in preaching, no doubt, he raised His voice on this point; not that it was more important than any other inspired teaching, but to call attention to how vital it was. Without this, a person's total theology or belief is wrong. In the previous verse, Paul had related the exceeding riches of His grace toward us through Christ and now, he seals the point. Grace has to do with God's free mercy extended to undeserving and ill-deserving sinners. The sinner merits not blessing, but punishment, but in God's mercy, "Christ Jesus came into the world to save sinners" (I Tim. 1:15).

"Are ye saved." Again, because of the electing love of the Father, the redeeming work of Christ, and the regenerating work of the Holy Spirit in bringing us to repentance and faith in the Lord Jesus Christ by the preaching of the gospel, we are saved. This is what Paul has covered in Chapter One and, up to this point, in Chapter Two. We are regenerated, accepted, sealed, and seated in heavenly places. In God's sight, Romans 8:30 is in effect.

"Through faith." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). "Who first trusted in Christ" (Eph. 1:12). "In Whom ye also trusted" (Eph. 1:13). "After that ye believed" (Eph. 1:19). The importance of faith is seen in Hebrews 11:6. However, notice Christ is the Saviour, not faith (II Tim. 1:12). It is "through faith" because it is "through Christ."

"And that." The faith which is included in the realm of salvation.

"Not of yourselves." How could faith be a product of the natural man since he is blinded by sin and has a wicked heart? How can a clean thing come out of an unclean thing? Paul reminds us. "For I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18).

"It is the gift of God." Here is the source of all of our blessings. "Thanks be unto God for His unspeakable gift" (II Cor. 9:15). So it is God's grace which wrought salvation and brought salvation (Titus 2:11). He seeks and saves (Luke 19:10). He draws (John 6:44). He calls (II Thes. 2:14). In this case He gives. "Faith cometh

by hearing, and hearing by the Word of God" (Rom. 10:17).

VERSE 9

"Not of works." Otherwise it would neither be by grace or the gift of God (Rom. 11:6). The negative is brought out over and over again (Titus 3:5; Rom. 4:5,6; 3:20; Gal. 2:16; Acts 13:39; Heb. 10:4; I Pet. 3:21).

VERSE 10

"For we are His workmanship." He is the Potter, I am the clay! What a consoling and glorious thought! We are a thing of His making, but not just anything, but a thing of beauty and glory. We are precious to Him; we show forth His handiwork (Ps. 19:1). He is conforming us into the image of His Son (Rom. 8:29). "He which hath begun a good work in us will perform it until the day of Jesus Christ" (Philip. 1:6).

"Created in Christ Jesus." God has created something out of nothing (John 6:63). It was in, through, and by Jesus Christ. We are therefore a new creation (II Cor. 5:17).

"Unto good works." We are saved, "not by works," but "unto good works." Works manifest salvation, but do not manufacture salvation. God's people are a peculiar people zealous of good works (Titus 2:14). The fruit of the Spirit results from the quickening of the Spirit (Gal. 5:22; John 3:8). Good works do not precede salvation or lead to salvation, but proceed from salvation.

"Which God hath before ordained that we should walk in them." We were both ordained to eternal life (Acts 13:48) and to good works. God decreed the life and the works. In salvation He prepares us to walk in good works just as in our lost state we were prepared to bad works. In salvation He works in us both to will and to do His good will (Phil. 2:13).

VERSE 11

"Wherefore remember." Even brief examination of our condition before salvation will help us recognize how salvation is wholly of grace and will prepare us to walk in good works.

"That ye being in time past Gentiles in the flesh, who are called, Uncircumcision by that which is called the Circumcision in the flesh made by hands." Thus, according to the estimation of the Jews the Gentiles were outcast and they, the Jews, glorified in the fact they were the seed of Abraham and the favored of God. They had not learned the teachings of Romans 3:9-18 nor Romans 2:28. However, Paul is showing how thankful the Gentiles should be for the grace of God.

VERSE 12

"That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world." Hopelessly and helplessly lost without any prospects of blessings, and surely having no claim on God.

VERSE 13

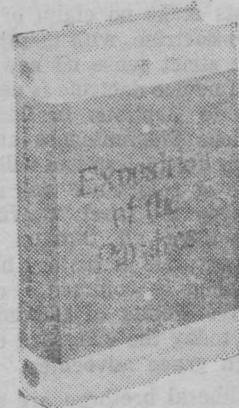
"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." We should never minimize the covenant God made with Abraham in relation to the nation of Israel, but we should rejoice exceedingly for "the everlasting covenant" God made before the foundation of the world in which both Jew and Gentile were included (Heb. 13:20; John 10:15, 16; Rev. 5:9).

Conclusion: May we continually and prayerfully examine these verses.

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

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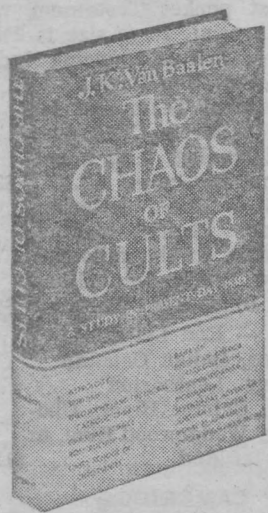
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Do Baptists believe in the 5 Points of Calvinism, popularly referred to as "TULIP"?—Amarillo, TX

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Yes! I resent being called a Calvinist and I do not grow tulips in my back yard. I believe the doctrines of grace only because of God's grace and not because of a Protestant reformer by the name of Calvin. I do not claim superior knowledge above my devoted brethren, for I must confess that I have not always believed the doctrines of grace as I do today. God even had a purpose in this, so that I would be tolerant with my Baptist brethren that do not believe these great truths as I do. Again I repeat, "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me" (1 Cor. 15: 10). Yes! I did say my Baptist brethren, for these men love the truth of the Local New Testament Baptist Church and are sound on the ordinances, baptism and the Lord's Supper and even believe in total depravity. God is able to bring these Baptist brethren to the complete truth of the doctrines of grace and it might please Him to use us as the teacher.

I have been ostracized by Baptist brethren until I have almost become immune to the prick of their ox goad. Some claim that I am an Arminian because I beseech men to trust Christ as personal Saviour, and give an invitation during and at the close of my message. Some call me a Calvinist because I believe that Jesus will save His people from their sins (Matt. 1:21). Some have the audacity to call me Hyper-Calvinist because I believe, "all that the father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37). Long ago the Lord brought me to the position of pleasing Him, rather than myself or my fellow brethren.

A large percentage of our Baptist people are not acquainted with the terms, Arminianism or Calvinism and most of them that use these terms do not know the meaning of them. You can talk to the same people about the Bible and they will understand, how that the Father has an elect people and they were chosen in Christ Jesus before the foundation of the world, and He chose them according to His good will and pleasure and not because of foreseen faith. They also believe that these are totally depraved and have no righteousness or merits of their own, therefore they are lost and Jesus came to seek and to save them. They are dead in trespasses and sins and must be quickened. These that are at enmity with God are brought to the place of loving God through His Son the Lord Jesus Christ by efficacious grace. God brings salvation to them through His predetermined means and they become willing in the day of His power. They even rejoice because they are sealed until the day of redemption. (Eph. 1:3-14; Rom. 28:39; Eph. 2:8-10).

There are at least three results of believing the doctrines of grace: (1) humility; (2) rejoicing; (3) being missionary. Humble because of grace, rejoicing because of grace, and being missionary be-

cause of grace. I know that Baptists are Baptistic and Biblical, but if you want to tag me or place me in a certain group, so be it.

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N.T. Baptists believe in the doctrines which T.U.L.I.P. abbreviates. It is regrettable the names of Calvin and Augustine have been popularized, and made synonymous with the glorious doctrines of God's sovereign and free grace. Both men were in error as to the Lord's church, and John Calvin was a pedo-baptist. While Baptists will allow the term Calvinism in theological discussions in regard to God's sovereignty, they need to be careful lest they become loose in their use of the term, and own too much of Calvin's Calvinism. A better designation of the five cardinal doctrines nicknamed Calvinism would be, "The five points of God's sovereign grace."

These doctrines did not originate with the Philadelphia Baptist Confession of Faith, nor with the Westminster Confession, nor with the Canons of Dordrecht (1618), nor with John Calvin, nor with Augustine, nor with the so-called church fathers, but with God. The doctrines of grace may be correctly referred to as Johanne or Pauline theology, but when referring to even the apostles we need to remember they got their theology directly from the Lord.

Baptists make no claim of originality in doctrine, with them there is in the strict sense no new doctrine. All novice doctrine is noxious doctrine to Baptists. In this age of religious indefiniteness and irregularity many Baptists will with a degree of reluctance and reservation wear the label "Calvinist." Baptists have all through their twenty centuries of history believed in what is commonly called "The Five Points of Calvinism," and are today the vanguard of the sovereign grace advocates.

"Our liberal brethren are extravagant in their praises of the reformers, Luther, Calvin, Zwingle, and Knox" (J. R. Graves — Old Landmarkism, p. 65). Baptists need to be honest, and desist in lauding these men as instruments of righteousness. The organizations they created are today in the forefront of the battle against the Lord's churches, and being permeated with the ecumenical spirit, they will soon manifest their true character. Why call Luther, Calvin, Zwingle, and Knox reformers, when the old harlot is

doing more business today than ever before? "Out of her (the Roman Church) bosom there can be no hope of remission of sins, or salvation" (John Calvin — Calvin's Institutes, Vol. 2, p. 273).

Luther "Persecuted them (Baptists) under the names of re-dippers, or Ana-baptists" (W. A. Jarrell — Baptist Perpetuity, pp. 194-196).

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True Baptists hold to the five points of Sovereign Grace or sometimes called the TULIP doctrines. There are many who hold the name of Baptist who do not believe them at all. While there are some who do not believe any of them there are others who hold to some of them. We have three pointers and four pointers. These people are Baptists in some ways but they deny the clear, easily seen, teachings of the Bible.

Total depravity, unconditional election, limited atonement, irresistible grace, and perseverance—preservation of the saints are precious doctrines that are taught in the Bible.

Let me take a moment to correct a statement made in your question. The five points of grace are not John Calvin's doctrines. They were taught by the Lord Jesus and in the Bible long before Calvin came on the scene, and they do not belong to him. Jesus taught all of them in John 6.

Many Baptists claim to believe them but refuse to preach them. I don't have much use for the person who does not have the backbone to stand for Biblical teaching. Some who hold the name of Baptists think they have to be Arminian in preaching and when they give invitations. I don't have much use for such actions either.

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Baptists who believe in total depravity have no trouble in believing the other four. But how sad to see so many Baptists who actually hate the doctrine of total depravity. They either do not know that Scriptures like Jeremiah 17:9, Romans 8:7, 1 Corinthians 2:14 and Ephesians 2:1,5 are in the Book, or else they just refuse to believe them.

We are told in Jeremiah 17:9 that "The heart is deceitful above all things, and desperately wicked." That old deceitful, wicked heart that Adam and Eve received when they ate of that forbidden tree made them feel that they could take care of their terrible condition themselves. So in Genesis 3:7 we see them sewing fig leaves together, and making themselves aprons to hide their shame. They thought nothing about going to the Lord for salvation from that awful condition. And the reason for this was that their mind was an enemy to God, (Romans 8:7). Another reason for their not going to God for help is found in 1 Corinthians 2:14. There we read, "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him, neither can he know them: because they are spiritually discerned." Until a per-

son has been born again, and has the Holy Spirit dwelling in him, there is just no way for him to understand the things of God.

Then the reason for all of these reasons is found in Ephesians 2: 1,5. In 2:1 we read, "You hath He quickened who were dead in trespasses and sins." So long as a person is spiritually dead he is as helpless in doing any spiritual thing as George Washington is in doing any physical thing. It seems that most Baptists in our day think the lost person is slightly indisposed, but if he will just make a decision and join the church everything will be all right. I wish all Baptists could, or would believe the above Scripture references, but most of them refuse to believe them. And they won't appreciate your calling their attention to them.

It Doesn't Matter . . .

(Continued from page 2)

Baptist churches. Other churches have some truth, but they got it from the Baptists. And along with what little truth they preach, they teach much heresy which they mostly got from the Catholics. I often say that a man can get some food out of the garbage can, but why not sit at the table in the house and have a good meal without going through the garbage? And I say a man can get some

truth in other churches, but why wade through all the garbage they teach in order to get a very little portion of truth?

It does not matter what church you join if you do not desire to be in the Bride of Jesus-Christ. There will be others besides the Bride in Heaven. They will be the saved of other ages, and the saved of this age who are not loyal, clean, faithful members of true Baptist Churches. Oh, what a blessing it will be to be in the Bride of Jesus Christ! To have a place of closest intimacy with Him eternally. To live with Him in the New Jerusalem. To share with Him in a special way in the Millennium, and to be His in a special way eternally. Surely, this is a matter worth our serious attention and worth every effort we can make thereunto. But one must be a member of a true Baptist Church to even qualify to be in the Bride of Christ. Do you love Him supremely? Do you want to be a part of His Bride? Then you must be a member of a Baptist Church.

So salvation is first and most important. But being in the right church is the next most important matter. Be sure you are a member of a true Baptist Church. Then thank God for this wonderful privilege and show your appreciation and gratitude by living for Him in the church and serving Him in and through the church. May God bless you all.

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(SEE PAGE 8)

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"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:16,17).

There are reasons why that God refers to each of the saved as "jewels." First of all, jewels are of all colors and they are found everywhere. Truly God's "jewels" are of all colors of mankind and found everywhere. When the artist had painted "The Children of the World" all of them were shown with white faces. In a dream, he saw an angel working by his easel changing four of these white faces to represent the other colors of the world. Whereupon, he arose from his bed, mixed his own paints, and finished the picture, showing the black, red, yellow, and brown child being "The Children of the World" just the same as the white. In the days of His flesh, Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Regardless of colors, and irrespective of location, wherever you find one who has trusted the redemptive work of Jesus Christ, and who has been washed from his sins in the blood of Jesus, that one is one of God's "jewels."

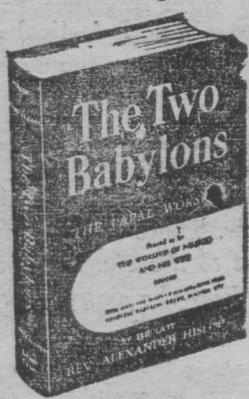
Then, too, God refers to the saved as "jewels," since jewels are the most durable of mineral substances. Every watchmaker realizes that this is true, for the bearings, which are subject to the greatest strain, are always set in jewels. Regardless of how durable earthly jewels may be, they cannot begin to compare with the durability of God's "jewels." God's "jewels" endure forever. "His seed will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if

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they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail" (Psa. 89:29-33).

I

If it is interesting to note why God calls the redeemed "jewels," it is even more interesting to notice how the "jewels" are found. Jewels are often hidden away in rocks and mud. It is much trouble to find them, and requires much difficulty to uncover them. God's "jewels" are lost and hidden away in vile sins and earthly habits. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wick-



JOHN R. GILPIN

edness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these things come from within and defile the man" (Mark 7:21-23). They are shut up in hard stony hearts. The Old Testament prophet, speaking for God says, "And I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26). No jewel was ever hidden away in more filth and muck than are God's "jewels." "Yea, also the heart of the sons of men is full of evil" (Eccl. 9:3). When Paul wrote to the church at Ephesus, he referred to their former condition before they were saved, declaring that they whom God had quickened at one time, "were dead in trespasses and sins" (Eph. 2:1).

Just as it is often necessary to dynamite in order to find earthly jewels, so God's "jewels" likewise must be dynamited to be found. The gospel is God's dynamite. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Note the expression the "power of God." The Greek word which is translated "power" is literally "dynamite." And isn't it true that the gospel has the same effect upon one's soul as dynamite has upon stone? Many evangelists and preachers resort to all kinds of clap-trap methods to get converts. They ask the inquiring sinner, to come to the front, and shake hands with the preacher, to pray at an altar of prayer, to reform, to turn over a new leaf, to join the church, to be baptized, or to sign a decision card. All of which are human attempts to change the soul. I heard one of these religious racketeers some time ago, pause in the middle of his sermon and say, "What you ought to do is join the church, join the church even if you haven't got any more religion than a horse; join the church and get religion afterwards."

What a difference between such an hireling and the preacher who is content to use God's dynamite—the gospel of Jesus Christ—thus leaving the results in God's hands. For twenty-one years I have been able to say with Paul, "For I am determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). I remember many years ago a middle-aged man came to the services which I was conducting one Sunday eve-

ning, with the avowed purpose of giving me a thrashing. He did not even intend to come inside the building. One of the brethren of our church insisted he wait until after the service was over, and urged him to come inside the building. That night I preached on the following text: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). I knew nothing at all about this man's intention, or the reason why he was in our service. When the services were over he and his family quietly slipped out. This next Sunday night his boy was saved. The following Sunday night his daughter was saved, and the third Sunday evening he, himself was saved. Truly the gospel is the dynamite of God.

A sinner may go to church happy and perfectly satisfied with himself. He may have come only out of curiosity or to please some friend who has invited him. It may be a simple message that is preached, but it takes a firm grip on his soul. He is not half as pleased with himself when he leaves the service as on his entrance. His good deeds don't seem nearly so good, and his righteousness even looks as though it might be somewhat unrighteousness. He comes back a second time, and goes away feeling even more miserable than before. His pride has given way to humility, and his self-trust to self-abasement, and self-abandonment. This experience is repeated again and again until he yields himself to the Lord, and is saved by grace and washed by blood. O, what dynamite is the gospel of Jesus Christ!

During these twenty-one years of Christian experience I have seen harlots, infidels, drunkards, thieves and the vilest of mankind and woman-kind turn from their sins to the Saviour for salvation. What is

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it that has caused them to cease in their rebellion, and has led them to renounce their sins and confess Jesus Christ publicly? It is God's dynamite—the gospel—the fact that Christ died for our sins.

II

Are the reasons that we have given why God calls the saved, "jewels," interesting to you? Does the finding of the "jewel" by God's dynamite—the gospel—interest you? Then surely you will be interested in the fashioning of the "jewel." Even though the "jewel" has been found, it is not yet ready to be worn. It is placed in the hands of the great Artificer, the Holy Spirit, who cleanses and polishes it for God.

Just as a jeweler uses water and fire for the polishing of a jewel, so the Holy Spirit uses the same methods. What water does He use? In the Bible, the Word of God, itself is referred to as Water. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (Continued on page 6, column 3)

THE BAPTIST EXAMINER

MARCH 15, 1980

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The Independency Of The Church

(Continued from Page Three)

whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them."

The apostles did not assume the authority of appointing these deacons in the church. They recommended that the church make this choice. It was the multitude of disciples who chose the seven men and set them before the apostles. The Jerusalem church did this because she was a sovereign, autonomous, independent body.

SENDING BARNABAS TO ANTIOCH

This same church again acted as a self-governing body in sending Barnabas to investigate the spread of the gospel in Antioch. It is written in Acts 11:22: "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch."

CHURCH SENT MISSIONARIES

The church at Antioch acted as a sovereign, autonomous, independent body in sending out Paul and Barnabas as missionaries. It is written in Acts 13:1-3: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

The church at Antioch did not ask the church at Jerusalem who to send. They did not contact any missionary board or committee as to who they should send. Observe in this passage that in New Testament times a local church sent missionaries out to the mission field from her own membership. There is no Scripture for a missionary board, or missionary committee, or missionary society sending out missionaries. These organizations are confessedly outside of the purview of Biblical revelation. They are human in origin and of very recent date. There is no reference to them among the primitive ages of the church.

These church-sent missionaries made their reports to the church that sent them out. It is written in Acts 14:26-27: "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

Paul and Barnabas gave their report not to a group of delegates who met in the city of Antioch and claimed to speak for the churches, but to the very assembly of people who sent them forth. They made no report to a missionary society and none to any secretary-treasurer of missions.

Other churches voluntarily supported Paul and Barnabas in this work. To the Corinthians Paul declared: "I robbed other churches taking wages of them, to do you service" (II Cor. 10:8). To the Philippians he said: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:15-16).

PAUL'S TRAVELING COMPANIONS

The churches acted as sovereign, autonomous, independent bodies in the choice of traveling companions for Paul. It is written in II Corinthians 8:18-19 these words: "And we have sent with him the brother, whose praise is in the gospel throughout all the churches; And not that only, but who was also chosen of the churches to travel with us with this grace, which is administration" (Continued on Page 6, Columns 4 and 5)

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The Word Of Faith

(Continued from page one)

ment, and we may rest thereon in the greatest perplexities and extremities. When faith "lays hold of the hope set before us" it becomes "as an anchor of the soul, both sure and steadfast" (Heb. 6:18, 19).

Third, because it is THE SPHERE in which faith operates. Faith has nothing to do with feelings, impulses, or the dictates of carnal reason: The Word of God is the realm in which it lives, moves, and has its being. Faith soars high above the opinions of the world, or "the voice of the Church": it moves within the circle of Divine revelation. It recognizes no duty except what Holy Writ enjoin. It cherishes no desires save those which the Divine Oracles inspire. It recognizes that to act without an express "thus saith the Lord" is to act either presumptuously or in blind credulity. In prayer its language is "Remember the word unto Thy servant upon which Thou hast caused me to hope" (Psa. 119:49) concerning which Matthew Henry pertinently said, "Those that make God's promises their portion, may with humble boldness make them their plea." However opposed its dictates to human wisdom, the language of faith is "nevertheless at Thy word I will let down the net" (Luke 5:5). When God speaks that is enough; where He is silent, faith refuses to move.

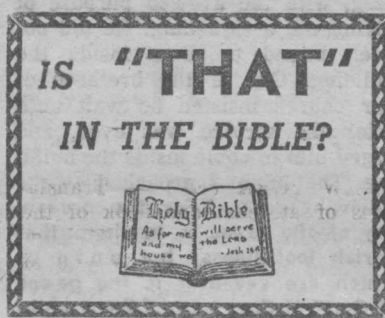
Fourth, because it is THE MEANS by which faith is informed. Faith is not self-sufficient, but dependent. It is like a dutiful but ignorant child who desires to please his father, yet knows not how until his will is made known. If we had not the Word of God in our hands faith would be completely at a loss—like a mariner without chart or compass. This is not sufficiently realized. It is true that unless the Word be mixed with faith it profits us not; it is equally true that faith cannot function aright unless informed by the Word. Faith is the eye of the spirit; but something more than sight is needed—light is equally essential, for the keenest vision is useless in a darkened room. Hence the Psalmist declares "The entrance of Thy words giveth light: it giveth understanding unto the simple" (Psa. 119:130), that is, to the one who receives them with childlike simplicity, which is exactly what faith does. The Scriptures, then, are the Word of Faith because they instruct it. "For the Commandment is a lamp and the law is light" (Prov. 6:23); "the Commandment of the Lord is pure, enlightening the eyes" (Psa. 19:8).

Fifth, because it is THE FOOD by which faith is nourished. Faith is a creature, or at any rate a part of the new creation, and like every other creature it stands in need of that which will minister to its maintenance. Since God be its Object, His words are what it feeds upon. Said one of the prophets, "Thy words were found, and I did EAT them, and Thy Word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). That was not only the language of faith, but it

describes both the means and the process by which faith is nourished. Faith makes a personal APPROPRIATION, taking unto itself what God has said. Faith proceeds to a MASTICATION of what is placed before it. God's Word is made up of words, and on them faith ruminates and meditates. Faith issues in ASSIMILATION, so that the Word is actually taken up into the soul, and strength and energy is supplied thereby. Thus will faith aver "I have esteemed the words of His mouth more than my necessary food" (Job 23:12). And thus also do we read of being "nourished up in the words of faith" (I Tim. 4:6).

Sixth, because it is THE RULE by which it is directed. Though this approximates closely to what was considered under our fourth point, yet it is to be distinguished from it. The Word of God is more than informative: it is authoritative, and therefore it is designated "The Faith which was once (for all) delivered unto the saints" (Jude 3), which they are exhorted to "earnestly contend for." The WORD is the alone Rule which faith has to walk by. But is not the Christian also prompted and guided by the Spirit? Such a question betrays sad confusion of thought and much harm has been wrought among those giving place to it. How often we have heard different ones make the claim that the Spirit moved them to perform such and such an act—for example, a woman to preach or to lead in prayer before a mixed congregation, which is forbidden by I Timothy 2:12; I Corinthians 14:34. The Spirit quickens and empowers, but He never prompts to anything contrary to Scripture. "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 1:7) i.e., as it is recorded in the alone Rule of Faith.

Seventh, because faith is THE KEY which opens the Scriptures. Yet how little is this chief hindrance to our lack of perception of spiritual things is neither mental dullness nor lack of what the world terms "education." Proof of that is seen in the fact that men endowed with the keenest of intellect and equipped by the highest standards of "modern scholarship" find the Word of God a sealed book to them. Many an illiterate rustic possesses far more spiritual understanding of the things of God than do thousands of those who possess a M.A. or D. D. degree. It is UNBELIEF which prevents admittance into the Temple of Truth. The Word of God obtains no entrance into minds which are closed by self-conceit and prejudice, nor into hearts blocked by indifference or distrust. "The entrance of Thy words giveth light," and it is faith which opens the door to admit them. When faith receives the first three chapters of Genesis it has more light upon creation and the course of human history than all the pseudo scientists and false philosophers put together. The miracles which stumble the sceptic present no difficulty to the humble believer. "Lord, increase our faith" (Luke 17:5).



Question:
"WHERE ARE DANCING SATYRS MENTIONED?"

Answer: Isaiah 13:21: "... and owls shall dwell there, and satyrs shall dance there." In Isaiah 34:14 crying satyrs are mentioned. A satyr was a goat-like demon.

God's Jewels

(Continued from page 5)

(Eph. 5:25,26). Just as each one takes a bath and washes away the filth of the body, so each of the redeemed needs to wash in the Word of God after he has been saved, and thus cleanse away the defilement of the world. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). "Now ye are clean through the word which I have spoken unto you" (John 15:3).

A young woman comes into our church building for the services today. Most immodest is her dress; high cut at the bottom and low cut at the top. It has a peek-a-boo front and a decolette back. Her hands are weighted down with rings. Her hair is not only bobbed, but wind-

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blown, frizzled and marcelled. She enjoys the things of the world; dances, cards, and movies are a part of her nature. In short, she is just a modern girl. She has come to the service only because she has been invited; and to show her appreciation for the invitation, she decided she will attempt to endure it once. In the course of the sermon, the Word of God is carried on the wings of the Holy Spirit to her heart. The gospel is to her, truly God's dynamite. She is convicted, and in due course of time is saved. I tell her to make the Bible her standard for life, and request of her that she follow its teachings implicitly. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). Next Sunday she comes forward and asks for believer's baptism. I ask her why that she desires to be immersed. Like a flash, she turns to the Bible that I have given her, which I required of her to make her standard for life, and reads, "Therefore we are buried with him by baptism unto death" (Rom. 6:4). Then she reads the Scripture wherein Jesus sets the example of baptism. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him saying, I have

The Independency Of The Church

(Continued from Page Five)

tered by us to the glory of the same Lord, and declaration of your ready mind." Verse 23 of this chapter reads: "Whether any do enquire of Titus, he is my partner and fellowhelper concerning yours: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ."

This interchurch committee, consisting of Paul, Titus, and probably Luke, was chosen by independent churches to handle the contribution for the poor saints in Jerusalem. These churches worked together in benevolent work. This practice of the early churches is altogether different from a board or committee acting without instructions from the churches, and then calling on the churches to approve of their work and pay all the bills.

EPISTLES REVEAL INDEPENDENCY

The Apostles wrote to each church about her own particular difficulties and urged each to settle its own affairs (I Cor. 5:4-5; II Cor. 2:6). They recognized the right of each church to choose its own officers and to receive and exclude members.

In writing to the seven churches in Asia, Christ recognized church independency. These epistles were not sent to the church in Asia, but to "the churches in Asia." Each is addressed individually through its pastor. The commendation, counsels, and censures are to individual and separate churches in Asia Minor. These churches were small democracies complete in themselves.

ANTIOCH CONSULTS JERUSALEM

The action of the church at Antioch is suggestive of church independency. When a difficulty arose about the influence of Jewish customs upon Christian doctrine, the Antiochian church "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:2).

This company did not appeal to a select company, but to the complete church in Jerusalem: "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them" (Acts 15:4).

After a fair hearing of the case and proper consideration of the matter, the Jerusalem church replied to the church at Antioch: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia" (Acts 15:22-23).

Here we see one independent church, wishing advice, seeking counsel of another independent church whose wisdom and experience they trusted. The Jerusalem church acting as a sovereign, antonomous, independent body gave the advice sought. The Apostles did not dictate this information. They acted in cooperation with the elders and the whole church.

CHRIST ON INDEPENDENCY

In Matthew 18:15-17 when Christ made mention of the church, He recognized it as the only source of ecclesiastical authority. In dealing with the personal offense, He urges the offended to go to the offender. After this is done, then other brethren are to go and plea for reconciliation.

Lastly, the difficulties among brethren must be taken to the church for authoritative action. The action of the church is final. It leaves no place for reversal or review. There is no court of appeal beyond the local church. "Tell it to the church" forever settles the matter. "And if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

CONCLUSION

A fundamental principle of the Bible has always been the entire and absolute independency of the churches. Each congregation is an independent republic, governing itself by Christ's laws, enacted and sanctioned by the people. With the church all ecclesiastical actions commence and with it all terminate.

Jesus Christ left His church without any general organization to direct its government or its work. Throughout the New Testament we can discover not a trace of a convention, association, conference, council, committee, or board. We read only of the establishment of individual churches. Associations and conventions are of modern origin devised by human wisdom and are not like Scriptural churches divine institutions. Many true churches of Christ existed and still exist without belonging to any of these fraternities.

need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17). She says, "Pastor, I want to be buried in baptism just like my Saviour was." What's happened during this first week of her conversion? Simply this, she has been taking a bath in the Word of God. I notice as she makes her offering to the Lord Sunday after Sunday, and she cites as her reason upon him: And lo, a voice from

(Continued on page 7, column 4)

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

It would seem that the United States is on the verge of a possible war with Russia over the oil fields of the Middle East. I believe it is a good idea to stop the spread of Communism in any country in the world. But do we need to go to Afghanistan to fight Communism? Why bother to go to some country thousands of miles away when you can find plenty of Communists in America?

Senator Jesse Helms shocked his colleagues recently (see CONGRESSIONAL RECORD, 2-2-80, S-1338) by revealing that the F.B.I. knows the location of more than 1,500 K.G.B. and other Soviet agents in the U.S. And of another 700 stationed at the United Nations in New York. But, says Helms, the F.B.I. has been unable to take any action against them because of interference by highly placed Administration policy makers.

A recent survey of American public high school students reveals that:

- (1) 67% see no need for profits.
- (2) 62% think the government should provide jobs.
- (3) 40% could not name any advantage of Capitalism over Communism.
- (4) 61% believe a worker should not produce all he can.
- (5) 50% thought that the government contributes most to national prosperity.
- (6) 66% thought that the best way to improve our standard of living is not by workers producing more, but by giving workers more wages.

There's really no chance of saving our free enterprise system unless we can recapture the educational system and the communication systems.

Answer: (1) Private schools to replace public schools. (2) Doing away with TV networks and making TV truly competitive; outlawing monopolistic control of newspapers, radio and TV stations.

—AMERICAN WAY FEATURES

The other day I heard about a Methodist, a Campbellite and a Baptist debating about what church Christ would join if He were to come to earth. The Methodist was certain Christ would become a member of his church. The Campbellite dogmatically asserted He would join his church since it wore His name. The Baptist told them both he knew of no reason why the Lord would change His church affiliation, seeing He was baptized by John the Baptist some 1900 years ago.

Teenage girls in the U.S. are now smoking more than boys.

About 19 per cent of boys 17 and 18-years-old now smoke, compared

with 26 per cent of the girls, the HEW director said. Girls in the 12-18 age range out-smoke boys by 1.7 million to 1.6 million (PULPIT HELPS, 3-80).

It is now a known fact that Roman Catholic clergy backed the Communists in Nicaragua. The Roman Catholic Church gave its support to the Sandinists in the revolution and several priests now hold government posts.

In June 1979 when the Sandinists had begun their final offensive against President Anastasio Somoza Debayle, the Catholic bishops were ready to state that "no one can deny the moral and legal legitimacy" of the insurrection.

These bishops were being "good" Roman Catholics. The recommendations of the Second Vatican Council (1962-65) and the Latin American Bishops' Conference in 1968 emphasized the Catholic Church had a mission among the poor. This led a significant sector of the Roman Catholic clergy to become active promoters of social reform and even revolution.

For years I have said the Catholics and the Communists will finally join hands to control the world. The world church in Revelation 17:3 is seen riding upon the back of the Antichrist, meaning the world church will for a time control the world dictator.

JERUSALEM (EP) — Pressured by religious leaders and by the city's mayor, Israeli Prime Minister Menachem Begin has taken a belated public stand against an outbreak of anti-Christian vandalism in recent weeks. Targets of these assaults, blamed on Jewish extremists by Mayor Teddy Kollek, have included a Christian bookstore, a Baptist church, a Russian Orthodox church, and the Benedictine Abbey of the Dormition on Mount Zion. A package containing three bombs was discovered on the premises of the Gethsemane Franciscan Church of All Nations.

DALLAS (EP) — Dallas Baptist College officials, who recently removed from the classroom a professor who refused to sign an article of faith, have replaced the controversial teacher with a suburban Dallas home builder and part-time minister charged with felon theft.

Thomas Kent Atkins, 34, who was recently hired as one of the small college's two professors of philosophy and religion, was scheduled to go on trial shortly for theft of trade secrets. Mr. Atkins, of Duncanville, also is the son-in-law of Fred White, who, as the college's academic vice-president of academic affairs, is in charge of hiring teaching personnel and is acting

chairman of the religion and philosophy division. Dallas County prosecutors said Mr. Atkins was charged with stealing in early 1979 about six blueprint plans from the home of Dallas architect and private contractor Bill Knowles.

NEW YORK (EP) — Translations of at least one book of the Bible had been made in 1,685 languages and dialects by the end of 1979, according to the American Bible Society.

The total represented an increase of 26 over the 1978 figure, and included six languages spoken in Papua, New Guinea, four in Nigeria, three in Mexico, three in Ethiopia, and two in the Soviet Union.

Complete Bibles have been published in 273 languages, New Testaments in 472, and portions in 940. The total of 1,685 includes translations into Esperanto and Volapuk, commonly called international languages.

MEMPHIS, Tenn. (EP) — Southern Baptists and Roman Catholics have something in common — they have no continuing organizational presence in almost the same number of counties in the United States.

A recent survey by the Glenmary Home Missioners showed that there are 545 U.S. counties

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without a resident Catholic priest, down from the 599 counties reported in 1974. Now a study by the Southern Baptist Home Mission Board shows that the number of U.S. counties without a Southern Baptist church or mission is 542—down from the figure of 738 reported in 1977.

CHARLOTTE, N.C. (EP) — The Mecklenburg County Chapter of American Atheists wants the Charlotte police department to get rid of its new chaplain, 38-year-old Dennis Whitaker, a graduate of Southeastern Baptist Theological Seminary. A suit has been filed in U.S. District Court against the city and Police Chief J. C. Goodman, claiming the arrangement is "unconstitutional" because it "entangles" church and state.

RICHMOND, Va. (EP) — A Southern Baptist missionary couple who evacuated Iran last spring and revisited the country just before the United States Embassy was seized Nov. 4 believe some American missionaries are still there. Mr. and Mrs. Henry E. Turlington, back in the states following brief stints of service in India and West Germany, said they understand at least two American evangelical groups are still in Iran. One couple represents International Missions and at least two Presbyterian couples are still working there with the Evangelical Church of Iran.

Iranian authorities, including the Ayatollah Khomeini, they said, have allowed freedom of worship, although some congregations have more difficulty than others in exercising that freedom. While there is freedom, it is tenuous, the Turlingtons explained. There is no room for growth, just tolerance.

ENTEBBE, Uganda (EP) — Ugandan President Godfrey Binaisa has asked that Southern Bap-

tist preachers and other Christian ministers preach evangelistic crusades throughout Uganda. Both missionaries and Ugandan church and political leaders have stressed the need for spiritual restoration in Uganda since the downfall of former President Idi Amin. Amin had restricted religious and other personal freedoms and persecuted and murdered thousands of Ugandans during his eight-year rule.

God's Jewels

(Continued from page six)

for doing so: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10). O, how badly do the anti-missionary crowd and the penny-givers need a bath just here! A few weeks later I noticed that her bobbed hair disappears, and her dress becomes much more modest. I say to her, "You look so old-timey any more; you look like you were born 30 years too late. What's become of that pretty hair and those fancy dresses?" She replies, "Pastor, didn't you tell me the Bible was to be my standard for life? Well, I could not follow it and dress as I have been." Then she reads, "Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given for her a covering" (1 Cor. 11:14, 15). "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works" (1 Tim. 2:9, 10). I noticed that her diamond ring, the sign of her engagement is soon removed, and I ask her the reason when I see her coming to church alone. She explains that her betrothed was a man of the world, unsaved, unredeemed, and unregenerate. And since the Scripture said, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14), she had to follow what the book said, for it was her adopted standard for life. I notice that her name no longer appears in the society stew as a partaker of all kinds of worldliness. The cards, dances, and movies which used to intrigue her have now lost their charm. She has a new affection. Her heart is set on the Lord Jesus Christ. I notice that she never misses the services of the church. I ask her why it is that she has given up the world, and why that she never misses any services in God's House. To all this she replies, "Pastor, you gave me a Bible, and told me to make it the standard of my life, it tells me how I ought to live before the world. 'Abstain from all appearance of evil' (I Thess. 5:22). 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God' (I Cor. 10:31). It tells me that I ought to go to church, 'Not forsaking the assembling of ourselves together,

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as the manner of some is' (Heb. 10:25). Therefore I cannot do otherwise as long as I follow the Bible as my standard." Everybody asks, "What's the matter with her, what has caused the change?" The answer is simply this, she has just been taking a bath in God Almighty's bath tub, the Word of God. The Holy Spirit has thus been fashioning a "jewel" through the water of the Word.

The Holy Spirit though, has another method which He uses, namely fire—the fire of affliction. In South America there is a flower which is only visible when the wind blows. It is of the cactus specie. Beautiful flowers protrude from lumps on the stalk when the wind blows against it. Sometimes it takes the fire of affliction to cause the flowers of grace to protrude from out otherwise barren lives. "Before I was afflicted I went astray: but now have I kept thy word, it is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:67, 71). In the Salem Pioneer Register, I read a poem presumably written by parents who had lost an only child—a babe.

"Only a baby's grave,
A foot or two at most of tear-dewed sod,
But a living God knows what this little grave cost.
Only a baby's life,
Sweet as a perfumed kiss
so fleet it goes,
But our Father knows we are nearer to Him for this."

III

Jewels are really valuable. Not many of my audience possibly (Continued on page 8, column 3)

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WFTO, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	1330	2500 AM
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*KHYM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
Radio Caroline (Near London, Eng.)	Mon.— 6:30-7:00 p.m.	962 ⁺	50000 AM (English time)
*Clear Channel †319 metres			

NOAH'S CARPENTERS

"Henry," asked the elder of the younger brother, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry, "I don't know that Noah had any carpenters."

"Certainly there must have been many ship-carpenters at work for a long time to have constructed such a vessel. What became of them, think you, when all the fountains of the great deep were broken up and the windows of heaven were opened?"

Though Noah's carpenters were all drowned there are a great many of the same stock now alive; of those who contribute to promote the spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath School children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible classes and Sabbath Schools, who point their pupils to the Lamb of God, but do not lead the way, are like guideboards that tell the road but are not travelers on it; or like Noah's carpenters, who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the Gospel, yet fail to illustrate doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Wealthy and liberal, but unconverted men, who help build churches and sustain the institutions of the Gospel, but who "will not come unto Christ, that they may have life," are hewing the timbers and driving the nails of the ark which they are too proud or too careless to enter.

Moralists who attend church and support the ministry, but who do not receive into their hearts the Gospel they thus sustain, are like Noah's carpenters. (THE WATCH-WORD, Jan. 1880, pp. 74-75).

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God's Jewels

(Continued from page 7)

possess much wealth in earthly jewels but there are multiplied millions of dollars wrapped up in value in the jewels of this earth. The value of a jewel first of all depends upon its scarceness or rarity. If diamonds were as plentiful as dust, then they would be no more valuable than dust. It's their scarceness which makes them valuable. God's "jewels" are exceedingly scarce, too. The majority of churches do not have to build annexes in order to take care of their jewels. We have plenty of church members. In many instances large numbers of these church members are so many unsaved hellions. True jewels—God's jewels are exceedingly scarce and hard to find.

Again, jewels are valuable because of their lustre or their brilliance in shining. God's "jewels" ought to be shining for the Lord. This was the experience of the early apostles. "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus" (Acts 4:13). Are you shining in such a way that the world is taking knowledge of you that you have been with Jesus, or is your life so clouded by the things of this world that the lustre of your life is lost behind a multitude of sins? Don't forget: The value of the jewel does not depend upon the mounting. A diamond, itself, has just as much value mounted on a piece of lead as on platinum. God's "jewels" shine just as brightly clothed in calico as in silks. In fact, some of the greatest Christians and noblest souls that I have ever known, have been those whose outward dress was very poor, but whose souls really shone for God.

IV

Jewels must be guarded. Those who are fortunate to possess jewels of great value keep them under lock and key. How marvelous it is to know that God is thus protecting His own. "Now unto him that is able to keep you from fall-

"OUR LORD VERSUS SATAN"

*In the beginning God revealed,
And many times I have read,
Satan would bruise the Saviour's heel,
But Jesus would bruise his head!
No sooner had Satan found this out,
Than he thought that it was time,
And with a passion set about
To destroy the Saviour's line.
He assumed this line was in Abel,
So he had him killed by Cain;
But on him God turned the table,
For through Seth the Saviour came.
He tried again in the days of Moses
To destroy the line but God intervened;
He tried once again, the Bible discloses,
Through Athaliah, the wicked queen.
But in spite of all that Satan had done,
In spite of all his wicked deeds;
Time for the Saviour's birth had come,
God brought forth the woman's seed!
The Saviour's face was set like flint
To the cross, though Satan's wrath was unfurled;
'Twas for this purpose Christ was sent
Into this wicked, sin-cursed world.
So Satan's efforts all came to naught,
For his wiles our Saviour withstood;
Christ died on the cross and He bought
Our salvation with His blood!
And though by a stone His tomb was sealed,
Christ arose triumphant from the dead;
God's prophecy had been fulfilled,
For He had bruised the serpent's head!*

him in, so it is impossible for the believer to leave Christ. Someone asks, "Cannot a believer crawl off the Rock of Ages?" Beloved, where is the child of God who wants to crawl off the Rock of Ages? But listen! Paul mentions ten agencies and agents, including the powers of Heaven, earth and Hell, which he declares are unable to separate the believer from God. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or

Jesus our Lord" (Rom. 8:35-39).

V

How interesting it is to think about the wearing of the jewel. Kings and queens only wear their jewels on special occasions. Some day the Lord Jesus Christ is going to be crowned King of kings and Lord of lords. Isn't it wonderful to consider our prospect? In that day those of us who are His "Jewels" shall share in the honor of His coronation. "If we suffer, we shall also reign with him" (II Tim. 2:12). "And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign for ever and ever" (Rev. 22:5).

I imagine that some one in our audience might say, "This message is not for me, I am not a 'jewel', I am just a common stone—an unregenerate man." Despair not, dear one; "For I say unto you that God is able of these stones to raise up children unto Abraham" (Matt. 3:9). "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26). May God grant to you the gifts of repentance and faith that you might become one of His "jewels."

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