

When a church member rests — he rusts.

THE PEDOBAPTIST AND IMMERSION

GEORGE PURIFY

PART II

It has recently been said, that "the validity of baptism depended not upon the mode but the belief of the subject."

This idea is clearly refuted by the Methodists in their Tract, No. 99, which says "It is plainly impossible that an ordinance of divine appointment can be administered correctly in two modes."

"The validity of baptism rests not upon the faith and piety of those concerned in its administration, but wholly on the will of our Lord and Saviour Jesus Christ" (Methodist Cottage Dialogues, No. 2, p. 18).

"Of these two modes (sprinkling and immersion,) one only was primitive and apostolical" (Watson on Baptism, p. 51).

How can the validity of baptism depend upon the faith and sincerity of the candidate, when one mode only is primitive and apostolical?

Those who are Baptists in sentiment and connect themselves with Pedobaptists, contribute their money not to spread their own views, but to pull them down. Their ministers at home are doing all they can to bring immersion into contempt and ridicule, and to establish infant sprinkling, and not immersion abroad.

Such persons in defending their own sentiments, oppose the views of a large majority of their own denomination. If they defend the views of a majority of their society, they oppose their own.

They are unhappily situated when they hear their own ministers preach upon baptism, or when they hear Baptists upon the same subject, for they disbelieve their own, and believe the Baptist!

We once asked an immersed Methodist why he did not go out to hear his minister upon baptism, he replied: "I know that nothing he (Continued on page 3, column 1)

"JOY"

By JOHN HARVEY

(PART I)

"How great the Christian's portion is!

What perfect joy, what worlds of bliss,

The Lord for them prepares!

Their boundless treasure who can know?

For all above, and all below,

And God, and Christ, are theirs."

Mistaken notions have been entertained by many people respecting religion. They have viewed it as a gloomy, melancholy thing, and incapable of imparting to its possessors any real enjoyment or lasting pleasures. But we need not wonder at such views and opinions being formed and asserted, when we consider the character of those who venture to define religion. We might as soon expect a blind man to sketch a correct landscape of some nobleman's estate, paint an exact likeness of a person sitting before him, or pretend to teach a language he had never learned, as (Continued on page 6, column 2)

PASTOR COCKRELL RESIGNS AS EDITOR

By MILBURN COCKRELL

On March 26, 1980, I resigned as pastor of Calvary Baptist Church and editor of the TBE. This decision was made because of administrative disagreements and with the future welfare of the church and TBE at heart. I have no definite plans for the future as of yet, but I



am sure Christ will have another place of service for me as He has always had in the last 23 years. At the time of this writing I do not know precisely when I shall be moving from the church field. I will stay until school is out in the parsonage, if the church sees fit to allow me to do so. If you wish to write me and to make sure I receive the letter, I suggest that you send it to Milburn Cockrell, Rt. 1, Box 15, Ashland, KY 41101 or you may send it c/o Mrs. Jettie Burcham, Rt. 2, Box 133-A, Tupelo, MS 38801 (this is my wife's mother).

In my candid opinion I have led the church as far as I can. There have been some serious disagreements over the New Guinea Mission work and its finance. There have also been problems due to other churches and pastors trying to dictate the policies of Calvary Baptist Church. I see no need to perpetuate this condition. Hence I gladly step down to give up my job to a more able leader than myself and pray he shall be successful in binding up the broken fellowship.

Having received help of the Lord, I have seen some souls saved and new members added since I have been here. The paper has held its own even without advertising and despite increased cost in labor, printing and postage. Our book store sales have grown from \$6,742.55 in 1974 to \$41,843.12 in 1979. Our radio program is presently heard over eight stations, including one in England. For these blessings I give God all the glory. Such things were accomplished by the grace of God which was with me and the church.

To the many who have prayed for me and helped us pay the bills here at the church, I shall be forever grateful. I thank God upon every remembrance of you all. Many times I have wanted to write you and even come to your homes and personally thank you, but my rigid work here did not permit it to be so. If I never meet you in the flesh here, I have a firm hope of seeing you in the heavenly land, or more likely, at the soon coming of our Lord Jesus Christ.

To my many critics my leaving will bring joy unspeakable and full of glory. The New Lighters will be the happiest of all as my leaving will be an excellent means of suppressing the sale of my book which exposes their movements. (Those wanting a copy of this book should send their letters to either of the addresses I have listed with \$3.00 for each book). Many brethren would have been less critical if they had understood all the circumstances of my case. Many of the wounds I received while trying to serve my church and the readers of TBE will never heal in this world. But I leave my critics and enemies to God who shall render to every man according to his works.

It is my personal request that all my past articles in TBE never be reprinted again and I have no plans of submitting any future articles. I want nothing of my ghost to remain to haunt the new pastor and editor in any way. The best service I can render to him is to stay completely out of his way.

May God bless you all.

* * *

Acting Editor's Note: Calvary Baptist Church voted unanimously on Wednesday evening, March 26, 1980, to accept the above resignation by Pastor Cockrell, effective March 28, 1980.

At present, we do not know or fully understand the Lord's Sovereign will regarding all of the church's endeavors; however, for the time being we will try to carry on the work as usual. Our associate Pastor, Elder Owen Croy will be filling the pulpit and taking care of the radio ministry. The church has asked me to assist in the editorship and publication of THE BAPTIST EXAMINER. Bro. Kimm Zamarron will be handling the bookstore and we trust that you will remember us to the Lord in your prayer life, that the Lord's will may be done in everything.

A note to all ministers of like faith: We would certainly appreciate receiving articles from you that you feel would be worthy of publication in THE BAPTIST EXAMINER. Use the usual address of Calvary Baptist Church, P.O. Box 71, Ashland, Kentucky 41101.

Please be patient with us if we get behind in answering your mail or filling your book order, or whatever you may write concerning. We will get to you just as soon as humanly possible. Your constructive criticism and/or comments will be appreciated and may the Lord's blessings rest and abide upon you.

John R. Gilpin, Jr.

DESPISE NOT YOUTH

When Paul said to Timothy, "Let no man despise thy youth," he well knew the tendency of adults to underrate the talents and minimize the accomplishments of young people.

In these modern days, there is more latitude in such matters, but when young people are timid or discouraged, let them remember that—

George Washington wrote 110 maxims of civility and good behavior when thirteen years old, and surveyed the wilds of Virginia at eighteen.

Alexander Hamilton was George Washington's most trusted adviser at twenty years of age, and in Congress at twenty-five.

Benjamin Franklin founded the Philadelphia Public Library before he was twenty-six.

President Tyler entered college at twelve, graduated at seventeen, was admitted to the bar at (Continued on page 8, column 5)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 2269

N.G. BIBLE SCHOOL A GREAT BLESSING

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

Greetings to each of you with my first letter of 1980. This is being written on January 8. While we do not celebrate any of the heathen holidays such as has just past, insofar as I can determine, we are the only ones in all of Papua New Guinea that do not, and, with this being a five-day legal holiday with the government, it does affect us some.

By now we are back to normal with our work. The Bible class had a four-week holiday, and this morning they got under way again. All the students except two were in class this morning, and these two have a long way to walk, and we can only assume that they are on their way and will be here tomorrow. Those that were here for class this morning seemed eager to get on with their studies again.

We are planning to start the new class next week and, at this stage, we are expecting quite a large enrollment, but will not know for sure just how many we will have until the new class gets under way.

There have been a few cash-designated offerings for our Bible School, and we deeply appreciate this. Also, one pastor sent word saying that he had sent some pens to use for classroom work, and this also is appreciated. To those of you that have sent cash offerings or anything else for the school, if you could have seen the expressions of joy on the faces of the students when I told them about this, you would have been repaid manyfold. While the Tangi Baptist Church has voted to assume full control and responsibility for the school, if all the financial burden is left to them, or all the Baptist churches of P.N.G., I have serious doubts whether it could continue. We are looking to the Lord to supply the needs so that we can continue and improve the standards of the school as we go along.

I have noted a marked difference in the preaching ability of those preachers that have been attending the Bible School. For one thing, they are learning how to study better. Their Bibles show they are really being used. For example, some time back a man came to the Mission Station to buy a Bible, (I try to keep Bibles on hand for those that can read and want

them). I brought out a nice new Bible, and when he looked at it he said, "I don't want that kind, I want one like my pastor has, it is a much larger Bible than this



FRED T. HALLIMAN

one." I told him that if he would take this one and use it like his pastor has done with his, he would soon have a large Bible just like his pastor's. I told him that it was exactly the same type Bible, the

only difference being that his pastor has been using his a lot, and it has become larger through use. He then gladly took the Bible and, from recent observation of the Bible, it is getting a lot of use also.

Those of you that have read my articles over the years have, no doubt, noted that things move slowly in Papua New Guinea as compared to back there. Here is another good example. It was about the middle of November that I discovered that the main bearings on the tractor that we use to power the sawmill, would have to be replaced. I took the tractor to a workshop to have this done, as I could not afford the time that it would take. I was told that I could probably expect to have the tractor back in operation by the first of the year, at least. During the last week of December, I decided to make a check and see how soon I would be able to get it. I was told that there would be further waiting, as no word had come from the needed parts as yet.

The workshop at Tari where I took the tractor is owned by the main shop located at Mendi, and the parts were supposed to have been ordered by the Mendi workshop. Knowing how things like that (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE BELIEVER A NEW CREATION

(Preached on The Independent Baptist Hour March 9, 1980)

"Therefore if any man be in Christ, he is a new creature: old things are passed away; BEHOLD, ALL THINGS ARE BECOME NEW" (II Cor. 5:17).

It is evident from the Scriptures that man does not come into the world a God-honoring being. The unregenerated man hates God. His heart is naturally opposed to God. He is far from God and unlike God. He will live and die in this condition unless Divine grace brings about a change in him.

The new birth is a great revolution in the spirit of man. Regeneration creates a new world in the spirit of man. It is the overthrow of Satan's empire, and the establishment of the kingdom of Christ

in the heart. It is being engrafted into Christ. Regeneration is the renovation of all moral powers. It is the recovery of the lost, and it is life from death. It is starting a new life.

A GLORIOUS POSITION

First, Paul introduces the Corinthians to their glorious position: "Therefore if any man be in Christ . . ." This position is glorious because all spiritual blessings are in Christ, according to Ephesians 1:3. To be in Christ implies a person has fled to Him for shelter and salvation — as the man-slayer fled to the city of refuge — taking refuge in His atoning blood.

What is it to be in Christ? It means to be united to Christ by

faith. It is the union of the spirit with Christ which makes him a member and partaker of that regenerated, believing and justified humanity of which Christ is head. It is not union with a system of doctrine, nor external influences, nor with a church. It is union with a personal, risen, living, omnipresent Lord. Organic union with Christ is union like that of a husband with his wife (Rom. 7:4) and the vine with the branches (John 15:1-2).

All those in Christ are true Christians. Before regeneration they may have been moral or immoral, infidels or nominal believers, amiable or debased. But it matters (Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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Believer A New . . .

(Continued from page one)
not. If they become Christians they all experience such a change as to make it proper to say they are a new creation. They may be Methodists, Presbyterians, or Baptists, but if they are in Christ they are a part of a new world order. They may live in the north, the east, the south or the west; it makes no difference; they are in close union with Christ.

The expression "in Christ" sums up man's redemption. It speaks of security in Christ who has Himself borne in His body the judgment of God against our sin. It speaks of assurance for the future in Christ who is our resurrection and life. It speaks of a glorious inheritance, for Christ is the Heir of all things (Heb. 1:2). It speaks of participation in the Divine nature of Christ. Redemption in Christ is nothing less than the fulfillment of God's eternal purpose to re-create the world in Christ Jesus.

How does one get into Christ? First, he must have been chosen in Christ by the Father: "According as he hath chosen us in him before the foundation of the world" (Eph. 1:4). Those in Christ in this verse were chosen in Him before the time of the ages. The bestowment of spiritual blessings to these is an act of electing grace by which Christ's people were chosen in their Representative and Head. I Corinthians 1:30 says: "But of him are ye in Christ Jesus."

Second, the elect are in time created in Christ: "For we are his workmanship, created in Christ Jesus unto good works . . ." (Eph. 2:10). This is the regeneration of the elect in time by the Holy Spirit.

Third, the elect believe into Christ in their experience of grace. John 3:16 of the literal Greek speaks of believing into Christ. In John 3:16 the expression is found "whosoever believeth in him." The word translated "in" is "eis" in the Greek. This word can have the meaning of "into" as water salvationists often affirm by calling attention to Galatians 3:27.

Fourth, those chosen in Christ, those created in Christ, those who believe into Christ, are to be baptized into Christ. "Know ye not,

that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). This act declares the Father's choice, the Spirit's regeneration, and the faith of the person baptized.

Water salvationists have a distorted idea of what is necessary to be in Christ. They make baptism the condition of being in Christ. They never tell their followers of the eternal choice of some to be in Christ, nor of the Spirit's regeneration. It is worse than foolish to baptize a man whom God has not chosen from eternity. It is equally senseless to baptize a man who has not been regenerated by the Spirit. It is the height of folly to baptize a person and to assume the act of some preacher makes that person one of God's elect and regenerate!

A NEW MORAL CREATION
Then the inspired writer discloses the new moral creation: ". . . he is a new creature . . ." The word rendered "creature" denotes the act of creating and a created thing. The margin has "Let him be a new creature." But the idea is not he ought to be a new creature, but that all in Christ are new creatures. Here the new birth is called a new creation being a work of Almighty power. The Apostle in another place said: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. 6:15).

Those created in Christ Jesus are the workmanship of God. This excludes man from having a part in being born again since a creature cannot create. Only the Creator can make man a new creature. He who originally created man is the only one who can re-create him in Christ Jesus.

That which is produced in regeneration is called "a new creature" in the text. It is called "the new man" in Ephesians 4:24 and "the inner man" in Romans 7:22. It is also called "the hidden man of the heart" in I Peter 3:4 and "spirit" in John 3:6. To the Galatians Paul spoke of it as "Christ being formed in you" (Gal. 4:19). The Godchild produced in regeneration is a new man in distinction from the old Adamic man. The old man is the principle of the corrupt nature which is as old as the man. The new man is not the old man re-made or repaired. The new man is the principle of grace infused in regeneration by the Holy Spirit of God. There is such a change produced as to make it proper to say the regenerate man is a "new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

The new birth is called by Paul a new creation. In this moral creation, there are several resemblances to the Divine mode of operation in the creation of the world. I will mention some of these.

Both are effected by the Word of God. Concerning the creation of the world the Psalmist said: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Ps. 33:6). The children of God are born again of the incorruptible seed, even of the Word of God: "Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23).

In both creations the first production is light. The command that disturbed the silence of untold ages was: "Let there be light." So it is in the new creation: "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

The work of grace begins by the opening of the eyes of the understanding. A sight of our sin and misery, and peril and helplessness. A sight of God's love, Christ's merits, and the way of salvation by faith alone. The Scripture declares: "For ye were sometimes darkness, but now are ye light in the Lord . . ." (Eph. 5:8).

Both creations are good and holy. All God's works reflected His glory and declared His praise. Psalm 19:1 says: "The heavens declare the glory of God; and the firmament sheweth his handiwork." This is more especially

true in the new moral creation. It is the renewal of the mind in the Divine likeness. Colossians 3:10 informs us: "And have put on the new man, which is renewed in knowledge after the image of him that created him." The first creation of man was good in God's eyes, even so in regeneration he has "begun a good work" (Phil. 1:6).

In regeneration those in Christ receive a new heart and a new spirit: "A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26). They have a new name: "Thou shalt be called by a new name" (Isa. 62:2). They sing a new song: "And he hath put a new song in my mouth" (Ps. 40:3). They enjoy the benefits of the "new covenant" (Heb. 8:8) and walk "in a new and living way" (Heb. 10:20). In every sense the born-again man is a new man, created in righteousness and true holiness (Eph. 4:24). No wonder the Lord says to him: "Behold, I make all things new" (Rev. 21:5).

AN UNMISTAKABLE EVIDENCE
The clear evidence of regeneration is seen in the phrase: ". . . old things are passed away . . ." The unmistakable evidence of regeneration is seen in some people more than in others. Reformation is not regeneration, but regeneration brings about reformation.

When one is born again there is a change wrought in that person's life. There is order instead of confusion and chaos — beauty instead of deformity — righteousness in-

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 sets 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.

CALVARY BAPTIST CHURCH
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stead of sin — goodness instead of enmity. The corpse and its corruption pass away and a living man appears.

The evidence of conversion is tangible: "Old things are passed away" spontaneously, like the snow of early spring before the advancing sun. The total sum of all old things departed. There is a departure of old views, old thoughts, old habits, old principles, old prejudices, and old practices. This change extends to the mind and its faculties for they are all renewed. The heart and its passions are changed. Here is a change which commences at the new birth and is carried on by progressive sanctification.

When Paul says that for the believer old things have passed away, the tense of the verb (aorist) points back to a definite moment, namely the time when the new birth was experienced. All the misconceptions and enslavements of the former unregenerate state of life passes away like a dark cloud on a windy day. A born-again man's supreme love of self passes away. His love of sin passes away. His love for the honor and riches of the world passes away. His supreme attachment to earthly friends passes away.

THE GREAT CHANGE

Lastly, the Apostle lays stress upon the great change: ". . . Behold, all things are become new." Regeneration creates a new world in the soul. The renewed man acts from new principles, by new rules, with new ends, and in new company.

Note the tense in the expression "are become new" (perfect), indicating that the new things continue to be new. The newness of God's creation is not a newness that in the course of time grows old and outmoded; it is a newness

ONLY THEN

By RAYMOND WAUGH, SR.

God tells us of a most wondrous and beautiful tomorrow!
God tells us that His Righteousness shall truly prevail!
God tells us that He will put an end to our sorrow!
God tells us that all, then, with us will be well!

Until then, Paul "will leave Trophimus at Miletus ill!"
Until then, "for his stomach, Timothy will take a little wine!"
Until then, those who are saved will seek God's Will!
Until then, our cry should be, "Not my own will but thine!"

Only then will there be true surcease from all pain!
Only then will tears, as God tells us, forever be dried!
Only then will God's Son, "as the sun," shine among men!
Only then will the church Jesus built be Triumphant Bride!

that is everlastingly new. With the new creation comes new views of sin. Sin is suddenly seen to be a crime and a curse, and the old view of it being a misfortune passes away. Self is now seen to be a worthless thing, and it too becomes an "old thing" only fit to pass away. The old unscriptural view of Christ has passed away, and a new Spirit-inspired view takes its place. Jesus Christ is no longer a Saviour waiting for us at our death-bed, but a present, living reality in the daily life. The old things which used to interest us in the world — pride, vanity, ambition — are passed away, and new interests have taken their place.

The change is most admirable. The Apostle said: "Behold." It is worthy of gaze and attention by all intellectual beings. God beholds and promises His work to be good. The Saviour beholds and sees the travail of His soul and is satisfied. The Spirit beholds and takes up His abode in the temple of the new born spirit. Heaven beholds and there is rejoicing.

Now I want to enlarge on some points of this new creation. What are some of the "all things" which become new in the regenerate man?

There will be new habits. Once he cursed; now he does it no more. Instead of going to the theater and the dance, he goes to the services of the church. Now he reads the Bible instead of some trashy magazine or book. His companions are the godly, not the ungodly. Now he puts on the Lord Jesus Christ and makes no provision for the flesh to fulfill the lusts thereof.

There will be new dispositions. Formerly he was disposed to pride. Now to humility. Once he sought the praise of men, but now

he seeks the praise of God. He used to labor in the field of sin for the Devil. Now he labors in the Lord's vineyard for the glory of God and the good of souls. His life was once self-centered; now it is Christ-centered. Once he loved sinful pleasures; now he loves the Lord His God with all his heart.

There will be a new temper. Some believe salvation will change every thing but the temper. If the temper is not changed, there has been no conversion. An angry temper that is ungovernable is certainly not the evidence of a person's salvation. It is evident that he has the religion of the devil and is twofold more the child of Hell than before he made a profession.

Christians with a wrathful temper are a byword to scoffers. They are a curse to their families. Angry believers are a stumbling block to enquirers and a reproach to religion. The words of the text are true! When a man has been made a new creature in Christ there is meekness and love in his heart. He has mercy and good reflections. There is self-control.

There will be new purposes and designs. The natural man lives to himself and goes his own way. The new man seeks to honor God. He desires the Lord to get glory out of his life. He cares about his Christian influence. He is concerned about a good report of them that are outside of the church. He is anxious about being a good witness to the unconverted.

There will be new expectations and hopes. The unrenewed man lives in perplexing uncertainty. The new man has a Divine hope. He is begotten again to a lively (Continued on page 8, column 1)

JOHN GILL'S VERSE BY VERSE BIBLE COMMENTARY TO BE REPUBLISHED

This is a republication of the 1976 edition which sold out so quickly. Improvement will be made by better casing the books. These will be large books, easy to read, double columns, 8 1/2" x 11" pages. These are in nine volumes, averaging more than 800 pages per volume, more than 7,400 pages total, weighing almost sixty pounds. Fine binding in heavy F-Grade library buckram. Genuine 22-karat gold lettering and decorating at the spine. The republication is of the 1809 edition. John Gill is the only single man who ever wrote a verse by verse commentary on the whole Bible.

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Pedobaptist On . . .

(Continued from page one)
could say would change my views." He also informed us that he had heard their ministers say they did not like to immerse, for those who choose immersion will never admit to have their children sprinkled.

Should a Baptist in sentiment who connects himself with a Pedobaptist society, be called to preach the gospel, he will meet with insurmountable difficulties. He cannot consistently be ordained to the work of the ministry, for he does not believe in their standard of faith which requires him to believe in, and practice infant and adult sprinkling. He cannot conscientiously administer the ordinance of baptism by sprinkling, either to an infant or adult, for he believes that the Bible requires faith in the subject and immersion as the mode. We know an esteemed minister in a Pedobaptist church who has not been ordained, because he does not feel it his duty to have his children sprinkled.

The validity of baptism depends entirely upon the will of God. The ordinance cannot be administered validly by those who have not been correctly baptized. To assert the contrary, would be to admit that an unbaptized person has the right to administer the ordinance.

The validity of Pedobaptist immersion depends entirely upon the validity of sprinkling. If sprinkling and immersion are both authorized in the Bible, immersion by a minister who has been sprinkled is valid. If, however, immersion is the only mode authorized by the Word of God, those only are validly baptized who have been immersed by an immersed administrator. If the Saviour instituted immersion, and that only, (as we firmly believe is the case,) it follows that those who have been sprinkled have never been baptized; consequently, immersion by them would not be valid. God has instituted but one mode of baptism.

Pedobaptists give their members choice of sprinkling, pouring, or immersion. This would be right, if three modes were of divine appointment. One mode only is of God. This is asserted by the Methodists, in their Tract, No. 99, printed by order of that society, at the Conference Office, which says: "It is plainly impossible that an ordinance of divine appointment can be administered correctly in two modes so widely different."

Richard Watson, a distinguished Methodist minister, in a book on Baptism, published at the Conference office, says of sprinkling and immersion: "Of these two modes, only one was primitive and apostolical. Here two modes are declared to be plainly impossible, that one mode only was primitive and apostolical. If that one mode was immersion (as we believe it was), an immersed administrator is essential to the validity of the ordinance."

It is impossible to admit the validity of Pedobaptist immersions, without admitting that sprinkling is authorized by the Word of God. If sprinkling is a valid mode of baptism, immersion is not, for "it is plainly impossible," etc.

It may be asked, if Pedobaptist immersions are not valid, was the baptism of Roger Williams valid? Roger Williams, and about ten others,

who were Pedobaptists, embraced Baptist views. As they knew of no Baptist minister, they agreed that Holliman should immerse Williams, and he immersed the rest.

If this was valid baptism, it was owing to the necessity of the case, and not to the qualifications of the administrator. No such necessity exists now. All who wish it, can find an immersed administrator.

Governor Winthrop says, that "in March, 1639, he (Roger Williams), was baptized by one of his brethren. . . but in July following, such scruples were raised in his own mind about it, that he refrained from such administrations among them" (BAPTIST LIBRARY, Vol. I, p. 102).

It has been thought that this was the origin of the Baptist church in the United States; but more recent investigations have shown that the church at Newport is one year older than the baptism of Roger Williams. It is also stated upon good authority, that the society formed by Williams soon died out, and that the present church in Providence was constituted several years after the one in Newport.

The following extract, taken from the TENNESSEE BAPTIST, of August 20, 1853, is worthy of special notice: "It is now pretty well understood that Roger Williams never constituted a church. It is also established, that that society died out, never having planted a church; that the present church in Providence was constituted in 1642, or several years at least after the date of the so-called Williams' church, and independent of that body. If so, then is the church at Newport the oldest Baptist church in America; and had a regular constitution, by a regular ministry, and has had a regular succession of such."

In looking over the Century Sermon of Mr. Jones, published in the Minutes of the Philadelphia Association, we find the following historical statement: "When the first church in Newport, Rhode Island, was one hundred years old, in 1738, Mr. John Callender, their minister, delivered and published a sermon," etc.

This establishes the fact that the Newport church was organized in 1638, which date corresponds to that upon John Clark's tombstone, and determines the Newport church to be the oldest Baptist church in America.

No church in America has any connection with the irregular society, organized by the immediate followers of Roger Williams.

Benedict, the Baptist historian, seems to have labored under a wrong impression relative to these churches; this is easily accounted for, from the fact, that (as he tells us) "he was governed by tradition relative to the date of the church at Newport," etc.

The fact that the Century Sermon at Newport was preached in the year 1738, is conclusive evidence that it was constituted one year before the baptism of Roger Williams, which took place in 1639.

With Baptists, it is a matter of very little importance whether the baptism of Roger Williams was valid or not. They do not regard him as the founder: they are the descendants of English and Welsh Baptists. The Baptist cannot be found whose baptism can be traced to Roger Williams. Baptists do not



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For April 27, 1980

Ephesians 3:14-20.

Intro.: Paul ever keeps in mind the goal of his preaching the gospel, (Rom. 1:16) and of properly caring for the local assemblies of the saints (Acts 20:28). He further realizes the chief end of the church is to glorify God.

VERSE 14

"For this cause." We should ever ask ourselves, "Is our cause just?" Paul's actions and activities evidenced his belief that he had a worthwhile cause. He gave himself for what he believed in and would not be turned from it. His cause could be summarized in the expression, "the glory of God." This of course involved the salvation of sinners (I Tim. 1:15) and the establishment of churches. His cause further involved "earnestly contending for the faith," the preaching of the whole counsel of God. It involved keeping the ordinances.

"I bow my knees." Signifying humility, adoration, and expectation. He came boldly, but he came reverently. Bowed knees and a bowed heart never go unnoticed. The external without the internal is hypocrisy. Too many times we lift up our eyes before we bow down our hearts.

"Unto the Father of our Lord

trouble themselves about the succession of immersion. If it is to be found anywhere, they know it is with them, for they have ever practiced anything else. If the claim of immersion has ever been broken, (which we by no means admit,) it was by the strong arm of the law, which drove Baptists into dens and caves as a hiding-place from their persecutors. Even in the United States, they have been whipped, fined, and imprisoned by Pedobaptists.

There is an irreconcilable inconsistency in being immersed by a Pedobaptist administrator. Those who believe in immersion should be baptized by those who believe it, and have a pleasure in it.

If Pedobaptist ministers believe in immersion as being of divine origin, they have a bad way of showing it. They admit its validity; but it is one thing to admit its validity, and a very different thing to believe that it is taught in the Bible, and of divine origin.

We were not long since in conversation with a Methodist minister, who said "he did not believe in immersion; but he believed it was valid, because he believed that any application of water was baptism."

We heard a minister of the Methodist Episcopal Society, say, in a sermon on baptism: "The Methodists, as individuals, believe in but one mode of baptism; that one believes in sprinkling, one in pouring, and another in immersion." From which it is evident that it takes at least three Methodists to make one believer in three modes! It also follows that those who wish to be immersed into the fellowship of their society, will not be likely to find one who believes in immersion, since, "as individuals, they believe in but one mode."

That they do not believe in immersion, but only admit its validity, or if they do, they have a bad way of showing it, is evident from the following considerations, to which the attention of the reader is particularly invited.

By preaching against it for two or three hours, and in their sermons and writings explaining every passage in the Bible to mean anything but immersion, calling it indecent, etc. If any of their converts express a preference for immersion, it is generally delayed for some time, until a sermon or two can be preached, the design of which is to dissuade them from being immersed.

(Continued on page 6, column 1)

Jesus Christ." Paul was coming to the Holy God, but he was coming unto Him as the gracious Heavenly Father. In chapter one he came to Him as "the God of our Lord Jesus Christ, the Father of glory;" the God of power. Here, he comes to the Father, the God of all grace Who ever cares for His children. Although in both cases it is similar, yet there is a distinction. The Godhead is emphasized in chapter one and the Fatherhood is emphasized in chapter three; however both are through the Lord Jesus Christ.

VERSE 15

"Of Whom." In chapter two, verse 21, it was "in whom," here it is "of Whom." Therefore all of our blessings and privileges are wrapped up in Him Whom the Father appointed Heir of all things (Heb. 1:2), from our election to our elevation when we shall be caught up to meet the Lord in the air.

"The whole family in heaven and earth." All of the chosen (1:4), all of the redeemed (1:7), all of the born again (2:1, 5), all believers (1:12, 13), yes, all of the purchased possession, whether Jew or Gentile, will be able to sing the song of Revelation 5:9. The family now includes those who have died in the faith (Heb. 11:13) and the living saints (I Thess. 4:16, 17). Every elect believer has inalienable birth rights. A good study is to consider "the whole family," "the whole body" (4:16), and "the whole church" (Acts 15:22). Elect angels are not born sons, but they will have a relationship to the Kingdom and the Father's house.

"Is named." We carry the family name as sons of God. Jesus Christ is our Elder Brother. Thereby we are all brethren.

VERSE 16

"That He would grant you." It is always well to come before God praying His will to be done since He knows the full extent of our needs. So it is not a question of His power, but of His will. Therefore whatever He deems best to grant is what is best.

"According to the riches of His glory." These riches include more than houses and lands, even though He is the Possessor of Heaven and earth (Gen. 14:22), they include His attributes. We will see this more in

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verse 20.

"To be strengthened with might by His Spirit in the inner man." How consoling as we view our weakness and infirmities and failures to be able to say with Paul, "when I am weak, then am I strong." To know that in us dwelleth no good thing, that is, in our flesh, but to know that greater is He that is in us, that is, in the inner man, is very assuring (Rom. 7:18; I John 4:4). Thereby even though the outward man perish, the inward man is renewed day by day (II Cor. 4:16). May we walk in the Spirit that we not fulfill the works of the flesh (Gal. 5:16).

VERSE 17

"That Christ may dwell in your hearts by faith." A constant recognition of Christ as King of our lives would produce worshipful obedience. I am afraid on many occasions, Christ is viewed as an occasional visitor and kept in the guest house. To have Him fill the house with His presence and Person and to enjoy His fellowship and companionship while honoring Him as Lord is what is needed.

"That ye, being rooted and grounded in love." To be rooted and grounded in love is to produce a life of holy fruit to God's glory (Ps. 1:1-3). It is to raise up a house showing forth His workmanship. By faith and in love are vital thoughts (Heb. 11:6; I Cor. 13:1-6).

VERSE 18

"May be able to comprehend." Here we have enlightenment and spiritual understanding which result in knowledge, to know assurance by education and experience.

"With all saints." A mutual fellowship and a sharing of attainment in the church produce edification (I Cor. 14:29-31).

"What is the breadth, and length, and depth, and height." To be able to know the Alpha and Omega of God's revelation of Himself and His eternal purpose in Jesus Christ by going to God's school and hearing His Word should be the desire of every saint. This goal will not be obtained fully in our earthly pilgrimage (Rom. 11:33).

VERSE 19

"And to know the love of Christ, which passeth knowledge." To know the unknowable is not possible with men, but "all things are possible with God." As we enter into salvation, we enter into the ocean of God's love. It surrounds us completely, even though we may not be able to fully take it all in or to fathom it.

"That ye might be filled with all the fulness of God." Since God is love, when we are filled with His love, we are filled with His fulness. To be filled with the Spirit and to have Christ in us shows us the equality of the Godhead, for this, too, is being filled with the fulness of God.

VERSE 20

"Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." We assuredly can say with the Hebrew children, "Our God Whom we serve is able" (Dan. 3:17). We don't know enough and can't think big enough in relation to the ability of God (Rom. 8:26). In contrast to the Devil who works in the children of disobedience, God, through His Spirit, works in the saints to will and to do of His good pleasure (Phil. 2:12, 13).

Conclusion: May we, like Paul, bow in the presence of our Heavenly Father until these truths fill our souls.

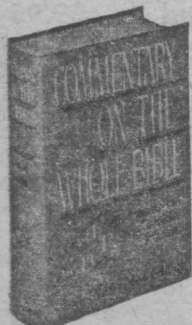
(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask Him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should a Christian date a non-Christian?—Summit, KY

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I fear we can go overboard on this subject. Abraham sent his servant back to Ur for a wife for Isaac. He knew the people of Ur were idolaters. It is true that the children of Israel were told not to intermarry with the heathen round about them. However, that does not mean that all the sons and daughters in Israel were believers. When my first wife and I married it was generally believed that she was a Christian. She was a member of a Baptist Church, and taught a children's Sunday School class. I had made no profession at all whatever. The next year after our marriage the Lord saved me. And a year later He saved her. This should show just how foolish it is to start saying who is a believer and who is not.

Some of my brethren refuse to perform a marriage where one party is supposed to be a believer and the other party is not. It seems they base their feelings concerning this matter on II Corinthians 6:14. But I am unable to see anything at all whatever about a preacher not performing a marriage ceremony. I am fully convinced that Paul is talking about a church having a member who needs to be disciplined. Verse 11 through chapter 7 proves to me that it is the church at Corinth that makes up the context of verse 14. Verse 12 of chapter 1 leads me to believe that Paul has in mind the man we see in I Corinthians 5:1-5.

As I see it, there is no connection between II Corinthians 6:14 and young people dating, or of their getting married. I believe in predestination. And if a believer marries an unbeliever, I am persuaded God has a reason for it. One of His precious elect may be the offspring of this marriage. Would He want me to refuse to perform that ceremony? I do not think so.

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Somewhere along the way we have allowed ourselves to get away from the purpose of dating. Supervised and chaperoned parties are no longer acceptable. Young men and women are allowed, and even encouraged, to spend time alone with one another. Dating should only be allowed when they become old enough to start looking for a mate. Then such dating should not be allowed to be too often and too long alone.

Should a Christian date a non-Christian? Certainly not. "Can two walk together, except they be agreed?" (Amos 3:3). The non-Christian is going to want to go places and do things that a Christian should not do nor even want to do.

II Corinthians 6:14-18 has a very important lesson for us. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath

light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We are reminded in this passage that we are the temple of God and that He dwells in us. How then can we have fellowship with the lost person? How can a Christian expect to have fellowship in dating with a non-Christian? The word "communion" in verse 14 is the word that means "participation" or "social intercourse." How can a child of light have social intercourse with a child of darkness?

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No. II Corinthians 6:14-15 says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the people of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I, will be their God, and they shall be my people."

A Christian should never date a person that they could not marry. The person ought to be saved and of the same faith. According to my personal convictions, I will not marry a saved person and a lost person, neither will I marry a Baptist to a person of another denomination. This view is not popular but biblical.

I have heard Christians use these excuses to date non-Christians: "I am not going to marry them, I am only interested in dating. I don't know any Christian that I can date." Many a young person has become physically attracted to a lost person and at first was only interested in dating, but after a period of time has fallen in love with them. Most people say, "I will win them to the Lord after we are married." This is not impossible but very improbable for I have seen lost men attend church with women while dating, then after marriage scarcely or never attend. These men will be interested in the things of the world and attend worldly places and expect the wife to go with them; and the Christian wife will have to decide between the demands of her husband or her church and God.

At the present, I can think of ten women in the church that I pastor who are married to lost men and have this problem.

I not only believe that a Christian should not date a non-Christian but a Christian should not date a worldly (so-called) Christian. Amos 3:3 says: "Can two walk together, except they be agreed?"

Questions for Christian women and girls about their date: II Corinthians 6:14. Is he a Christian? Proverbs 16:3. Does he have good character? Romans 13:10. Is he kind and thoughtful of others? I Corinthians 5:9. Does he treat you like a lady? I Corinthians 6:15-18.

Does he consider your reputation? Proverbs 25:28. Does he control his physical attraction for you? Proverbs 3:1,2. Does he respect God and His Word?

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"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14).

Christians should only date Christians. To make the relationship more proper, Baptists should date only Baptists, and make sure God is fully honored by the relationship, the date should be one who is dedicated to God and faithful to the Lord's church. A firm and undeviating stand in this matter may cause you to spend some evenings at home with a good book rather than being on a date with an unsaved person. But it is better to have your head stuck in a good book than to have it laid on a

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bosom whose heart is filled with enmity against your God. Faithfulness to such a stand will ultimately result in a blessing for the adherent. "Delight thyself also in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Ps. 37:4-5).

Some Christians are deceived by the thought that dating an unsaved person provides the opportunity to witness to and win the person to the Lord. Such a thought is not from the Lord, and to be subject to it is to go against the Word of God. The spiritual change should take place before the first date. Dating leads to marriage, and the Christian who dates an unsaved person with the hope of reforming the person will too often justify marrying the person on the same grounds.

History proves that such a compromise on the Christian's part has served to bring bitter retribution and the pitiful lament is heard, "If I had only heeded the word of God, and waited until he had become a Christian before I ever dated him, how glad I would be." Maxim: Never date an unsaved person, and you will never marry one.

The Bible is very plain on this subject when it says, "Shouldest thou love them that hate the Lord? Wherefore is wrath upon thee from the Lord?" (II Chron. 19:2). An unsaved person may possess every social quality, and their demeanor may be beyond reproach, but there

HOW TO LIVE FOREVER

By JOHN R. GILPIN
(1905-1974)

"He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccl. 3:11).

The part of the verse which I want you to notice particularly is, "He hath set the world in their heart." Here, beloved, is a marvelous verse of Scripture. So far as this is concerned, this can be said of every verse within the Bible, for all of God's Word is marvelously filled with blessings for us. However, in an unusual way this text of Scripture has impressed me and gripped my soul, and I trust, by God's grace, that it will grip your soul too as we study it.

You will notice the King James Version, from which I have read, says, "He hath set the world in their heart," but if you will notice in the margin of your Bible, the word "world" is translated "ages," so as to literally say that He has set all future ages in man's heart. However, the Revised Version I think comes nearer to the meaning when it says, "He hath set eternity in their hearts."

Now, beloved, let me ask you a question tonight, do you want to live forever? Why of course you do. There isn't a person within this house tonight, whether saved or lost, but what would answer affirmatively and say, "Brother Gilpin, that's right. I want to live forever." In fact, beloved, when God Almighty created us He put a longing within our hearts that we might live forever. That is what my text says. When God made every one of us and when we were fashioned and brought forth, God made us with a longing and desire that we might live forever. Therefore, He said that He had put eternity within our hearts.

Beloved, even the Aborigines had a longing to live forever. When the old African chief died, having never heard the Gospel of the Son of God, having never known

is no excuse to disobey the explicit command of Scripture, "Be not unequally yoked together with unbelievers." Amos 3:3 says, "Can two walk together, except they be agreed?" This is a stated fact as well as a question, there first must be agreement. Awesome thought. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). It is not possible that a Christian can date an unsaved person "in the name of the Lord Jesus." It comes down to the matter of who is to be first in the saved person's life, the unsaved date, or the Lord Jesus Christ? God is to be first, and He will not share that place with anyone else. The unsaved date can only hurt, the Lord Jesus as an ever present help.

anything about Jesus Christ, and having never read the Bible or having seen anything that would indicate that a man would live forever as being revealed by God, that old chief died with the thought in mind that he was going to live forever. His wives were buried with him, and all of his possessions were buried with him with the thought that he was going to use them sometime after a while. God had set eternity in that man's heart.

Our American Indians had the same hope and looked forward to a happy hunting ground. All over the mountains of Eastern Kentucky and over in West Virginia you can find Indian cemeteries, one after another, with Indian graves where, in the Indian, when he was buried,



JOHN R. GILPIN

was buried with his tomahawk, guns, bow and arrows, flints, and sometimes even his kitchen utensils. Everything that he had used here in this world was buried with him with the thought in mind that he was going to use it in the happy hunting ground where he was going.

I say, beloved, that a man doesn't have to have ever heard the Word of God or to have ever heard about Jesus Christ to have a hope that there is a life beyond this life. Even though that man's hope is a false hope, still, beloved, God says that He has set eternity in our heart. Every person that was ever born within this world was born with a longing for a hereafter, and with a desire and a yearning for something after this life, God having put eternity into our hearts.

Now, beloved, that being true that men desire to live forever, I want to know how a man can live forever. If God has put a desire into my heart to live forever, and if God has put a desire into your heart for a hereafter, and if God has put that same kindred desire into the minds and hearts of people all over this world so that every man has a hope for a hereafter and so that every individual

(Continued on page 5, column 1)

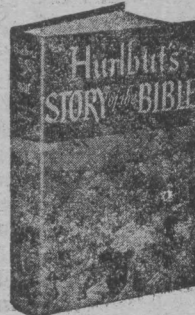
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How To Live Forever

(Continued from page four)

has eternity in his heart, then, beloved, if that be the secret desire of everyone of us, we ought to be mighty certain that we find how man can live forever.

I

NO MAN CAN LIVE FOREVER WHO LIVES ALONE FOR THIS WORLD. That would mean that there are thousands and thousands of people that will live in this life and will die and will not live on eternally with the Lord for the simple reason that they are living wholly, solely and alone for the things of this world. Listen:

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:17).

Notice, beloved, that this Scripture tells us that the world is going to pass away, and the lusts (that is, the things you desire) are going to pass away. Beloved, the man who is living for this world alone has no hope that he is going to live forever since everything he is living for is destined to perish.

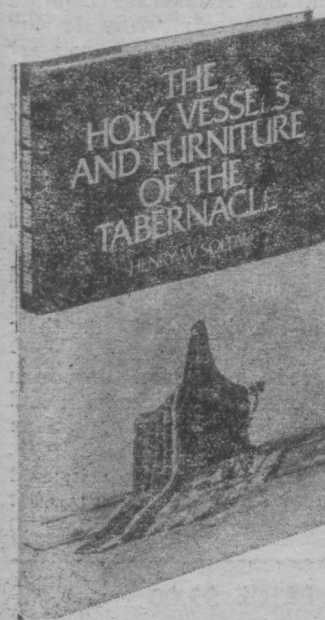
I might say that this world and all that is within it is but a passing parade and all of its desires are of but short duration. Why, beloved, hospitals, funerals and cemeteries constantly remind us that this world is passing away.

I say that no man can live forever who lives alone for this world. I know, and you do, too, that there are multiplied thousands and thousands of our so-called friends and acquaintances who are merely living with their eyes on this world, with no thought of God and the world to come. I am satisfied that the majority of the men who draw pay checks from the C & O twice each month draw that pay check with the thought in mind that they are going to spend that money for the gratification of their own flesh. God is ruled out and spiritual things are forgotten about. Beloved, the things that are true about the men who work here are also true of men all over the world—they are living for this world alone.

How many people are there in this town tonight who never give God any consideration and who

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never think in terms of spiritual things? How many are there who, when an evening approaches, their thoughts are in behalf of the movies or else some place of worldly pleasure, and they never one time think that they ought to serve God and that God ought to be put first within their lives? Beloved, such an individual is living for this world and the Word of God says that "the world passeth away, and the lust thereof." The man who is living for this world isn't going to live forever.

I met a man today who was celebrating either the Fourth of July a little late or Xmas a little early. At any rate, he was staggeringly drunk and I have in mind that that man thought he was having a good time living for the world. He acted very much as though he were exceedingly happy. As I looked at him and listened to his boisterous conversation and observed his rough manner, I thought of this text:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that farry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32).

This individual of whom I have just spoken and who called to mind this text of Scripture, is not an isolated case. Drunkenness within the next few days will characterize about ninety per cent of the male population of America, to say nothing as to how it will characterize the female population as well. I've had sent to me within the last few days two advertisements from two large distilleries within Kentucky that were addressed to me with the title "reverend" on the outside, soliciting for my right that I would send to my friends, bottles of their products which were done up in Xmas packages. Beloved, if these distilleries were bold enough to send out advertisements of this type to preachers, then that is an indication that they expected some business at least to come from preachers.

Beloved, suppose a man drinks a barrel of bourbon a day and lives this life for fifty years, living for this world and for this world only, then dies and goes to Hell. That would be a mighty big price to pay and miss eternity. I tell you tonight, brother, sister, no man will live forever with God who lives for this world.

While I speak of those who might use intoxicants, the same can be said of any and of every sin in this world. The same can be said of those who live for only the material things of this life, who merely live for what they can get out of life, looking at money through glasses that are tinted with a dollar bill, looking at this world out of eyes which can see better when they hear the jingle of the coin. I say, beloved, that such a man can never live forever with God who is only living for this world.

We have an example within the Word of God when our Lord Jesus tells of the experience of a rich man. Listen:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21).

Brother, sister, the man who lives only for this world and who thinks only in terms of this world and what this world can bring to him—that man will never live eternally.

ON THE BASIS OF RELIGION. There are plenty of people who are church members who go to church at least on Xmas and Easter and to funerals and maybe once in a while between times, and who think because they joined the church and had their name inscribed upon some church book that they would be able to go to Heaven when they die, hoping to live forever because of their religion. Listen to this Scripture:

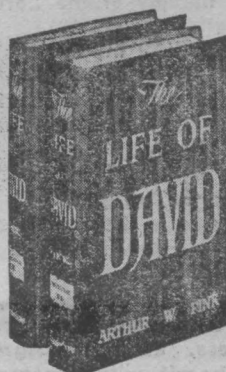
"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mt. 7:21).

Notice that everyone who says "Lord, Lord," is not going to Heaven, as if to say that a man can have a Lord-saying profession and yet never have possession of the Lord Jesus Christ. I've said from this pulpit repeatedly that it isn't a profession of faith that counts, it is a possession of the Saviour. It is not "churchanity," beloved, but Christianity that saves. It isn't a matter of having your name in some church book, you need to have your name inscribed in the Lamb's Book of Life.

I insist tonight that religion won't save any man. Any man who is hoping to live forever on the basis of his religion is going to find someday that there will be no one living forever because he is a church member. I have three good examples of this in the Bible.

Nicodemus was a church member. He was a religious man, in fact, the head of organized religion in the city of Jerusalem, yet Jesus said to him, "Ye must be born

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again." If the Son of God were to look in the eyes of countless preachers today, He would say the same to them, because all they have is a religion without the possession of Jesus Christ as Saviour.

A second example is that of Simon Magus. Old Simon had religion but, beloved, that is all he had. He never had been saved. The Word of God tells us how Simon wanted to buy the gift of the Holy Spirit with money. Peter said unto him:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity" (Acts 8:20-23).

Beloved, no man will live forever just because of his religion.

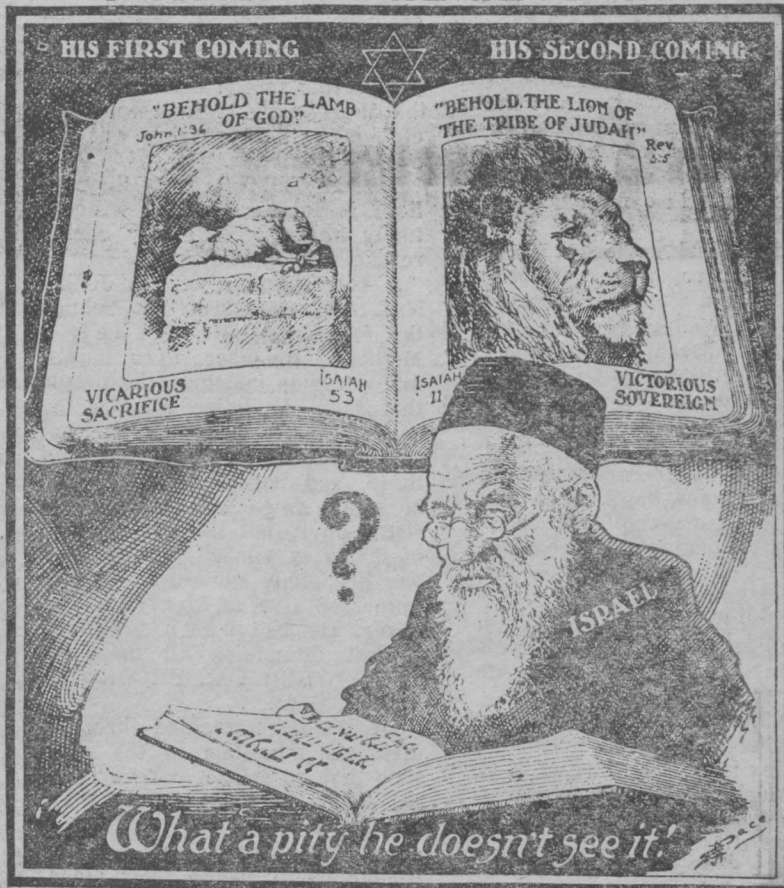
Notice a third example of an individual of this type within God's Word, even Paul himself. Paul was a religious man before he was

THE BAPTIST EXAMINER

APRIL 12, 1980

PAGE FIVE

TWO ASPECTS OF THE ONE MESSIAH



saved. There is no man in Russell tonight who is as religious as Paul was before he was saved. He was so religious that when he killed a Christian, he thought he was serving God. He was so religious that he kept the law implicitly, thinking thereby that he was serving God. Listen to him after he was saved:

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:7-9).

I say to you tonight, beloved, that no man can live forever who lives only for this world, and neither can he live for ever on the basis of religion without Jesus Christ.

III

WE HAVE GOD'S PROMISE AS TO HOW TO LIVE FOREVER. The answer is right here within the Word of God. Listen:

"And the world passeth away, and the lust thereof: BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER" (1 John 2:17).

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN" (Mt. 7:21).

It is highly conspicuous to me that I have already read a portion of each of these Scriptures in proof of other thoughts which I have mentioned thus far. Both of these Scriptures tell us that the only way a man can live forever is for him to do the will of God.

Let me ask you a question. Are you doing God's will? The Bible says that this is the only way that you can live forever. Maybe you will say, "I just don't know. What is His will?" If you want to know

what God's will is you will get the answer right here in the Bible. The fact of the matter is, beloved, any thing that you want to know you can get the answer in the Bible. If you want to know what it is to do God's will listen:

"And this is the will of him that sent me, that every one which seeth the Son, and BELIEVETH ON HIM, may have everlasting life: and I will raise him up at the last day" (John 6:40).

Now, brother, sister, do you want to live forever? You say, "Surely I do, Brother Gilpin, I want to live forever. I want to be able when I close my eyes on this life, to open them in a fuller life beyond. I have eternity in my heart. I want to live forever. How can I?" Beloved, you can't live forever by keeping the law, you can't by religion, you can't by living for this world, but you can live forever by doing the will of God, and His will is that you believe on Jesus Christ whom God sent to give to you everlasting life.

There are other Scriptures which tell us this same truth. Listen:

"He that BELIEVETH ON HIM is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

"He that BELIEVETH ON THE SON hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"Verily, verily, I say unto you, He that heareth my word, and BELIEVETH ON HIM that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"Verily, verily, I say unto you HE THAT BELIEVETH on me hath everlasting life" (John 6:47).

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and THAT BELIEVING YE MIGHT HAVE (Continued on page 8, column 4)

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Pedobaptist On . . .

(Continued from page three)

That Pedobaptists call immersion "indecent, unscriptural, no ordinance of God," etc. will fully appear from the following quotations taken from their standard works.

Adam Clark, a learned Methodist commentator, says: "Were men and women dipped, this could never have comported with either safety or decency" (Com. on Matthew 3:6).

Richard Watson, in a work on Baptism, published and circulated by the Methodist Society, says:

"With all the arrangements of modern times, baptism, by immersion is not a decent practice."

These distinguished writers of the Methodist Episcopal Society assert that immersion is unsafe and indecent. Yet, they admit its validity! Because it is of divine origin? No. But in the language of Mr. Clark, "Either dipping or sprinkling may be used as the consequences or religious prejudices of parties may direct" (End of Com. on Mark).

Of what use is the Bible, if a man's conscience or religious prejudices are a safe guide? Again, says Watson, on page 50: "It is most of all improbable that a religion like the Christian, so scrupulously delicate, should have enjoined the immersion of women by men and in the presence of men."

How then can those ministers who are so actively engaged in publishing and circulating "Watson on Baptism," believe immersion to be of divine appointment?

On page 51, he says: "We grant that the practice of immersion is ancient, and so are many other superstitious appendages to baptism." Assert immersion to be a superstitious appendage, and then practice it!

On page 52, Watson says: "The superstition of antiquity appears to have gone most in favor of baptism by immersion, which affords a strong presumption that it was one of those additions to the ancient rite which superstition originated." That is, as the rite of immersion is very ancient, it is presumptive evidence that it was not of divine appointment.

As sprinkling is of modern date, it is a strong presumption that it is of divine origin!

Again, says Watson: "Immersion, with all its appendages, bears manifest marks of that disposition to improve upon God's ordinances." . . . "But we proceed to the New Testament itself, and deny that a single clear case of baptism by immersion can be produced from it."

On page 55, Watson says: "That baptism, when spoken of as a religious rite, was understood to be administered by immersion, no satisfactory instance can be adduced." Still they try to make people think they believe in immersion!

On page 61, he says: "All the presumptions before mentioned against the practice of immersion, lay full against it without any relief from the Scriptures themselves." How then can they believe in it?

On page 65, he says: "In the absence of all proof that is in any instance found in the New Testament, baptism was administered by immersion, we may conclude with confidence that pouring was the apostolic mode; and that first washing, and then immersion, were introduced, towards the latter end of the second century, along with several other superstitious additions, originating in will worship. But it is satisfactory to discover that all the attempts made to impose upon Christians a practice repulsive to the feelings, dangerous to the health, and offensive to delicacy, is destitute of all Scripture authority."

WATSON ON BAPTISM is published by the Methodist Episcopal Society, at their Conference office, and extensively circulated by all the active ministers of that connection, in which he calls immersion "indecent, a superstitious appendage;" not sustained by a sin-

gle case in the New Testament; "that it originated in the superstitions of antiquity in the latter part of the second century," etc.; that it originated in "will worship," etc., etc.; "that pouring was the apostolic practice."

Yet their ministers say they believe in immersion, and will actually immerse all they cannot reconcile to sprinkling!

A correspondent of the JOURNAL AND MESSENGER relates the following: "Mr. Fisher, a Methodist preacher, at a baptismal occasion informed the people that their discipline allowed the candidate to choose their mode of baptism. After having sprinkled three, and poured four, he said he would now dip those that insisted on it, not that he believed in that way himself, but because 'our discipline' allowed it. He then immersed five in the Mahoning River. He had been preaching against immersion all the forenoon" (BIBLICAL RECORDER, Feb. 24, 1854).

Mr. Fisher immersed three individuals, admitting at the same time that he did not believe in it! Did he do this because the Bible teaches three modes? No. But because their discipline allowed the candidates to choose their mode, and because "our discipline" allowed immersion!

It seems to us that it is as consistent to believe that there are three modes of faith, and three Lords, as to believe that there are three baptisms, for the Apostle says there is "one Lord, one faith, one baptism."

O sprinkling, sprinkling! to what strange imaginings dost thou drive thine advocates!

We now invite the attention of the reader to a few quotations from a tract published by the Methodist Episcopal Society, at the Conference Office, entitled LETTERS FROM A MINISTER TO HIS FRIEND.

"From the time our Lord gave His apostles the commission, we think but one instance of baptism has the least aspect towards im-

(Continued on page 8, column 3)



(Continued from page one)

for the ungodly to judge correctly of the religion of the Bible, which they have never experienced.

But Christianity is joy inspiring, as the testimony of every true Christian fully demonstrates. Instead of creating gloom, and producing sadness and dejection, it inspires the believer with an inward satisfaction and external cheerfulness; a solid joy which nothing but itself can bestow, and of which all are totally destitute who are strangers to vital godliness. "Light is sown for the righteous, and gladness for the upright in heart."

In speaking of the Christian's joy as a fruit of the Spirit, let us notice—

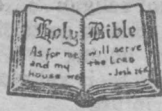
ITS SOURCE AND CHIEF PROPERTIES

Joy arises from the possession of present, and the anticipation of future good. Its origin and rise are on high. Jehovah is the highest object of the Christian's joy, as well as the infinite and inexhaustible source from which it proceeds. "And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1).

There are many passages of Scripture which explain its nature, and reveal its source; better evidence and proofs than those furnished in the Word of God cannot possibly be adduced. It may not be unnecessary nor unseasonable to remind Christians occasionally of the source of their happiness and joy, in order to increase their courage, and inspire confidence in Him who is the fountain of all hope and blessedness.

When Ezra read the law of Moses, as he stood upon a pulpit of wood, and opened the book in the sight of all the people, all the people stood up. "And Ezra blessed the Lord, and all the people answered, Amen, Amen, and lifted up their hands, and bowed their heads, and worshipped the Lord with their faces to the ground;" and all the people wept when they heard the

IS "THAT" IN THE BIBLE?



Question:

"WHERE IS GOD DEPICTED AS AN ARCHER?"

Answer: Psalm 7:11-13, "God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordained his arrows against the persecutors." See also Habakkuk 3:8-11 and Genesis 9:8-17. This idea of God's bow and arrows was not so completely symbolic and figurative to the primitive Hebrews as it is to us. To them the flashes of lightning were God's arrows and the rainbow was His bow, hung up in the heavens after His storm of wrath was over. Similarly, to the Hindus, the rainbow was India's battle-bow, hung up after his battle with the demons. Professor Wellhausen states that the Arabs think, "Kuzah shoots arrows from his bow, and then hangs it up in the clouds."

words of the law. "Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:10).

David said, "All my springs are in thee." "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." Again, "Rejoice in the Lord, O ye righteous: for praise is comely for the upright." "I will greatly rejoice in the Lord," saith Isaiah, "my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour."

All are dependent upon God both for temporal and spiritual blessings. He is the source from which they are derived, and Christ is the medium through which they are communicated having procured them by His death on the cross. How cheering is the promise: "My God shall supply all your need according to His riches in glory by Christ Jesus." In Him there is a fulness sufficient for the world, a never-failing spring of the purest joy, a fountain of richest consolation, an ocean of perennial bliss. This source is always accessible, free, and inexhaustible.

"Its streams the whole creation reach,

So plenteous is the store;
Enough for evermore."
Enough for evermore.

Having noticed the source of the Christian's joy, we will now glance at a few of its chief properties. It is—

ELEVATING AND SATISFYING

Worldly joy is often associated with sensuality and disappointment. Hear what Solomon says—"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom, and to lay hold on folly, till I might see what was that good for the sons of men which they should do under the heaven, all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards; and I planted trees in them of all kinds of fruits: I gathered me also silver and gold, and the peculiar treasures of kings, and of the provinces. I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour. Then I looked on all the

works that my hands had wrought, and on all the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccl. 2:3-11).

The testimony of one so distinguished for his comprehensive views of men and things, his profound wisdom and long experience, is important, and clearly proves the incapability of earthly pleasures and worldly magnificence to satisfy the soul. The joy of religion is real. By the term real you might infer that there is a feigned or counterfeit joy, and if so, your inference is correct. All is not gold that glitters. The real and the artificial are alike only in appearance, but the semblance and the reality are distinct things.

Worldlings and hypocrites may make an ostentatious parade of their happiness and buoyancy of spirit, indulge in bursts of laughter and emotions of delight, but it is only superficial and momentary. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment." That people are generally in pursuit of happiness, is a truth which will be readily admitted; but in many instances that search for bliss is in the wrong direction; a fact which accounts for the consequent disappointments and blighted hopes of numbers who are engaged in such a pursuit.

The miser is apparently elated with joy as he heaps up the coin of the realm; brass, silver and gold constitute the trinity he adores; but when the thought strikes him that the precious ware will shortly elude his tenacious grasp, and fall into other hands, his mind is sorely grieved, and he becomes feverish and agitated at the idea of such a deprivation. "How hardly shall they that have riches enter into the kingdom of God" (Luke 18:24).

The man of pleasure and fashion revels in all the gay scenes and worldly amusements his circumstances will allow, but frequently, sadness of countenance and heaviness of spirit succeed. The profane sceptic and unblushing infidel, while ridiculing the pious, and indulging a spirit of unbelief, may boast of their enjoyments, but inwardly they have no sacred and permanent joy. "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness" (Prov. 14:13).

Jonah was highly delighted with the gourd which shed a refreshing shade over him, but it was of short duration. "For God prepared a worm in the morning, and it smote the gourd, and it withered."

Earthly joy is carnal, unsatisfying, and fleeting. But how different is the joy of the Christian. It is spiritual, satisfying, and perpetual. It elevates, refines, and satiates. It emanates from a spiritual source, proceeds from a pure fountain, comes down to a believing heart unadulterated, and is associated with an experimental knowledge of our interests in Christ. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

Carnal joy, nor is he attracted by

the siren notes of sensual pleasure: these things are beneath his notice. His joy is spiritual in its nature, and is of intrinsic value. "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost" (Rom. 14:17). It is—

PERPETUAL

Not like the sunshine on the mountain tops, or the colors of the rainbow, which soon disappear. It does not pass away as a morning cloud, or like the early dew. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted." "Rejoice in the Lord always, and again I say, Rejoice." "Rejoice evermore."

From this you must not infer that the Christian is required to remain indifferent and insensible to every reverse emotion, as though he were destitute of affection and sympathy; for he must "rejoice with them that do rejoice, and weep with them that weep." Listen to the language of the Apostle Paul, amidst severe tribulations: "As sorrowful, yet always rejoicing; as poor, yet making many rich: as having nothing, and yet possessing all things." True, there are seasons of sadness and weeping which the most joyful saint may experience during his sojourn on earth, and which state of mind is more consistent and uniform with his profession than to be otherwise; but that does not destroy or diminish the joy of his soul.

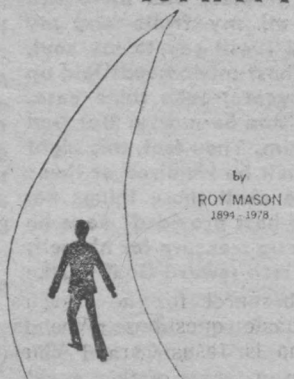
The sun may be obscured by a passing cloud, and its splendor eclipsed by the intervention of other bodies; but it retains its glory unchanged, its lustre undiminished. So with the Christian: there may be an occasional obscuration of his joy, but still it exists in the depths of his heart. It no more demolishes it than weeping over impenitent sinners, mourning over the loss of the first-born or an affectionate parent annihilates religion or obliterates the recollection of the past. There is a deeply fixed joy in the bosom which no outward occurrences or toughing circumstances can remove so long as the heart is right with God. Deep waters cannot drown it, fires of persecution cannot consume it, the blast of adversity cannot wither it, age cannot enfeeble it; a stranger cannot intermeddle with it, demons cannot deprive us of it, nor death destroy it. Sadness was observed on the countenance of the pious Nehemiah, and Artaxerxes inquired the cause thereof: "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart." He answered, "Let the king live for ever: why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire" (Neh. 2:2, 3).

The pious Jews, when carried captive into Babylon, wept on the banks of the rivers and hung their harps on the willows when they remembered Jerusalem. Jeremiah sighed over the wickedness and peril of his countrymen, and in plaintive accents exclaimed, "Oh, that my head were waters, and mine eyes a fountain of tears, that

(continued on page 7, column 3)

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

In the September Newsletter, ABM alerted you to the fact that doctors in the United States were conducting medical experimentation on aborted babies.

Now, Mary Ann Kuharski, president of Human Life Alliance in Minnesota reports some shocking news about the truth behind the "test-tube" baby industry.

When most of us think of "test-tube" babies, we think of tiny Louise Brown, who was the first "test-tube" baby born in England over a year ago.

National surveys now show that most Americans are in favor of such "test-tube" babies. After all, what could be more innocent than research which would give couples the opportunity to have children, which might not have been possible by any other means? But... what we aren't being told is the number of tiny babies that are created... then destroyed by researchers in order to find one perfect "specimen worthy of implantation."

For example, Mary Ann tells that the doctors involved in the Louise Brown case, "created and destroyed at least 60 other 'test-tube' babies." And some doctors are even going so far as to implant human embryos in other lower forms of animals.

All this research is being funded with money from the Federal Government. Perhaps... it's time not only to demand more resourceful use of federal funds... but also to rethink our position regarding the production of "test-tube" babies.—Anita Bryant Ministries.

TUPELO, Miss. (EP) — A national citizens' TV group is urging a boycott of CBS-TV during July following a brutal murder of a four-year-old girl who had her heart cut from her body, which the group says was "the direct result of a CBS program."

The National Federation for Decency says it is sponsoring Better TV Rallies in front of CBS affiliates on July 7 and urging viewers not to include any CBS programs in any viewing diary they are asked to keep during the entire month of July. Four-year-old Khonji Wilson of Wichita Falls, Texas, was stabbed to death by her mother who then cut out the little girl's heart and put in a dishcloth. Her mother thought the girl was possessed by a demon. The two had watched a similar scene in which the heart of a young girl was cut out to get a demon out on the CBS program Exorcist II shown Feb. 13.

"CBS affiliates received thousands and thousands of calls urging them not to show the program Exorcist and Exorcist II, but their hunger for money caused them to air the programs anyway. The death of little Khonji Wilson is the result of irresponsible, immoral and exploitive programming by CBS and the sponsors of Exorcist II," said Donald E. Wildmon, head of the NFD.

"I hope CBS and the sponsors feel they made enough money to justify the horrible and absolutely unnecessary death of little Khonji. I am sure they do. Human life and human health is of little concern to CBS."

WASHINGTON (EP) — A Baptist group here representing eight national denominational bodies condemned the past FBI and CIA practice of using clergy and missionaries in intelligence gathering operations and asked for legislation to forbid their use in the future.

The Baptist Joint Committee on Public Affairs, meeting in semi-annual session, adopted the position statement unanimously and agreed to share it with denominational leaders and mission boards of the cooperating bodies. Its staff was also instructed to communicate the resolution to President Carter and the FBI and CIA and to begin working for passage of a law by Congress which would declare clergy and missionaries off-

limits to U.S. intelligence agencies.

AUGUSTA, Maine (EP) — More than 2,000 fundamentalist Christians indicated by a standing vote at a recent legislative hearing here that they would rather go to jail than have their schools certified by the state next fall. Some are certified now and others are not.

The Rev. Herman Frankland, a Bangor Baptist minister, said 50 Christian schools "cannot compromise our religious convictions by submitting to state sanctions." Mr. Frankland heads the Maine Association of Christian Schools, sponsor of a bill to exempt the schools from state requirements.

State Education Commissioner Harold Reynolds defended the state's "constitutional obligation to ensure a well-rounded education." "It is recognized in our constitution that the education of our people is a matter of public concern and paramount interest," he declared.

WACO, Tex. (EP) — Southern Baptist-related Baylor University here has fired three editors of its student newspaper and relieved a journalism instructor of his responsibilities in a controversy involving Playboy magazine.

In January, Playboy photographer David Chan announced he would be in Waco in February seeking Baylor coeds to pose for a photo feature on "The Girls of the Southwest Conference." He had not shown up as of the end of February, but Baylor President Abner McCall threatened to take strong disciplinary action against any coed who posed nude or semi-nude "representing Baylor University."

The Lariat, the Baylor student newspaper, ran several articles and editorials criticizing Dr. McCall's stand. University administrators then adopted a series of publications guidelines requiring that editorials be screened by administrators before publication. Publications Director Ralph Strother reviewed an editorial on the Playboy controversy, but after he read it, the student editors added sentences which accused the administration of taking an "arrogant position" and expressing the hope that "the time has come when the student body will no longer accept the smugness of Dr. McCall's interpretations."

Jeff Barton, editor-in-chief, Barry Kolar, city editor, and Cindy Slovak, news editor, were dismissed from their posts on the newspaper. Journalism faculty member Don Williams then submitted his resignation, to be effective at the end of the semester, in support of the fired students. But on March 3, Baylor officials accepted his resignation effective immediately and relieved him of all teaching responsibilities. He will be paid until the end of the semester.

NEW YORK (EP) — Some 130 Protestant, Jewish and Catholic feminists met here for an interfaith consultation to begin charting strategy to remove "sexism" from religion, including what they called the mistaken idea that God is male. Participants were urged to study the Bible and look at religious traditions and institutions with a feminist eye to help root out instances of sexism that were "clearly not intended by God," and which crept in through mistranslation and similar means.

The feminists also heard a warning that their search could lead them to the precarious position of facing the total or temporary rejection of scriptures and religious tradition — while they began a new, fresh search for the answers to the basic questions: Who is God? Who is Jesus Christ? What should be our purpose in life? What is the role of religion...?

The consultation, the first major interfaith feminist meeting of its kind, was sponsored by several units of the National Council of

Churches (NCC), Jewish groups including the Union of American Hebrew Congregations (UAHC), Church Women United, and the independent New York Catholic Women's Ordination Conference. Theme of the consultation was "How to survive as a feminist in a patriarchal religion." Key speakers and participants included women rabbis, Protestant clergywomen, nuns, seminarians, active lay women, board and agency leaders and other professionals, and a few disgruntled "feminists of faith" who had dropped out of "the system" and were seeking to reform it from outside.

ST. PAUL, Minn. (EP) — If scholarly opinion is correct, some small bronze crosses now on display in St. Paul are evidence that Christianity came to China much earlier than most Christians realize. The crosses are believed to have been made in the 13th and 14th centuries, but Christian elements found on them date back to a Christianity introduced to China in the 8th century, says Robert J. Bull of Drew University in New Jersey.

He explained that the early converts were Nestorian Christians, products of missionaries who fled east and settled in the Persian empire after the Nestorian belief in the two separate natures of Jesus Christ was condemned by the Ecumenical Council of Ephesus in 431. The 50-plus crosses being displayed at Luther-Northwestern Seminary are part of a collection of 500 owned by Drew. They were found in Central China in the bend of the Yellow River on the border with Mongolia, Bull said.

"Joy"

(Continued from page six)

I might weep day and night for the slain of the daughter of my people!" So did the Saviour weep over Jerusalem and at the grave of His friend Lazarus.

Such emotions, however, do not supplant religious joy, nor are we at all times to dismiss them from our bosoms. While earthly joy is inconstant, and incapable of supporting its advocates in declining health, in the day of trouble, and hour of death, the Christian can say with the prophet Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Joy in all seasons—summer, winter, health, sickness, prosperity, and adversity; joy in all places—at home, when abroad, on the sea and in the desert, in the closet and in the sanctuary, in solitude and in company, in the dungeon and at the stake, in life and in death. We cannot but admire the impetuosity of the apostle Paul when he said, "None of these things move me, neither count my life dear unto myself, so that I might finish my course with joy" (Acts 20:24).

"Should fate command me to the furthest verge
Of the green earth, to distant
barb'rous climes,
Rivers unknown to song; where
first the sun
Gilds Indian mountains, or his
setting beam
Flames on the Atlantic isles, 'tis
nought to me,
Since God is ever present, ever
felt,
In the void waste as in the city full;
And where He vital breathes
there must be joy."

UNSPEAKABLE AND FULL OF GLORY

"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). It cannot be fully expressed. Thought cannot conceive it; the terms of speech are too feeble for the subject. It is unspeakably precious, and unspeakably full. "And these things write we unto you, that your joy may be full" (John 1:4). Religion imparts to its recipients the most refined, pure, and unaffected joy. "Her ways are ways of pleasantness, and

all her paths are peace."

It is "full of glory." Its blessedness reaches beyond the present world of glory; and this can never be described. Paul was caught up thither; but what he saw and heard was unspeakable. However vast the capabilities of the human mind, or high its soarings, or lofty its flights, or towering its imaginative powers, it is still 'in wandering mazes lost.' It is full of all that is exquisitely beautiful and beautifully glorious.

It is "exceeding joy." The apostle Peter, when comforting believers in their persecutions, addresses them thus: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." It exceeds every definition, however profound and philosophic; every description, however elaborate; and every earthly gratification that can be realized. It exceeds the flimsy laughter, bursts of mirth, and worldly charms of the ungodly, as far as the sun exceeds the pale glimmer of the rushlight. It is the antepast of the fullness of joy in heaven. All may possess this joy, from the monarch who rules the destinies of an empire, to the meanest subject in his dominions; the learned and illiterate; the refined and the rustic; the rich and the poor; the young and the aged. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). Observe—

(Continued next week)

N.G. Bible School...

(Continued from page one)

get pushed aside here, I decided that I had better make a trip to Mendi to see if they had ordered the parts. I was not at all surprised when they told me that the order was still lying on the desk, and nothing had been done in trying to secure the needed parts. I must confess that I got more than just mildly upset, but one thing I did accomplish was, that I made them promise that the order would be placed, by phone, that same day and that to make sure they did not lie, I would be back within two days to find out. This was on Wednesday and on Friday, when I came back by, they showed me evidence where the order had been placed for the parts. Perhaps within another couple of months they will have the tractor repaired. Nothing has been done toward the actual erection of the new church building since I have been back, as we now have to wait for the timber to be milled.

Now, I would like to fill you in on the financial standing of the Mission. In July I made known to our readers and supporters that we were running in the red by \$6,000.00, and asked you to pray about the matter, and give as the Lord would lead you to help us overcome this by the first of the year. By August the offerings had begun to improve considerably; some very special offerings were sent for this particular purpose. Praise God from Whom all blessings flow, in the past five months the deficit has been completely erased, and we have a surplus of a little over \$1,000.00 to start off the new year with. Truly, the Lord blesses beyond all our expectations. Beloved, we wish to take this opportunity to thank you from the depths of our heart. This has caused us to take new courage and be more determined to continue standing for the truth, and contend for the faith at any and all cost. It is a real joy to know that God has His remnant around the world, that still loves the truth and willing to support it.

There were two months that we had quite large offerings and one month we only received enough to barely pull through, without going deeper in the red. But, the offerings have settled down now to an average of about \$4,800.00 per month; if we can maintain that, we will just about break even each month.

Perhaps the above statement will

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P. O. Box 71
Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,
Route 1, Box 153, Garrison, Ky.
41141.

sound like a contradiction to what I said a few months back, which was, "We will need at least \$4,500 per month to keep from having a deficit. However, I did not know and neither did you, but God knew all along, that the Papua New Guinea Kina would be up-valued in December of 1979 by five per cent, which has hurt us once again when we deposit our money in the bank over here. This brings the American dollar down to exactly two-thirds of its face value over here; this hurts no little. However, this is only part of the story. The buying power of the sixty-six cents that we have left of the dollar when we deposit it here, and have to buy the things we need, is further cut almost in half as compared to back there. Just to name two items, as this will be enough as every thing is comparable. Two common items that are used almost daily by the average American household would be (1) gasoline and (2) coffee. A gallon of Shell gasoline over here costs me a little over \$2.00. A pound of Maxwell House coffee (if I were to buy such) would cost me \$8.00.

This all boils down to this, even with the inflationary prices back in America one can buy almost as much with 33 cents as you can buy here with one dollar, so when we face the bare facts, this means that when I get an average of \$4,800.00 per month, I am operating on a shoe string. Most people back there know better, but there are a few that think I am getting rich at \$4,800.00 per month. The truth of the matter is, that you folk in America can buy as much with \$1,600.00 as I can buy here with \$4,800.00. This is no complaint on my part, and I am going right ahead as if I were a millionaire. I feel that if the work here would need \$10,000.00 per month, and it may, that the Lord would graciously provide, in spite of any and all opposition. I believe that the promise God made to Joshua, holds just as true for me as it did him. "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9). How can we fail with help like that? I praise God and thank Him daily that He is using folk like you to help me to be strong and of a good courage, not afraid and neither dismayed. Pray for me.

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Station	Time	Dial	Watts
WCAK, Cattsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss.	Sun.—1:00-1:30 p.m.	1330	2500 AM
WFTA, Fulton, Miss.	Sun.—1:00-1:30 p.m.	101.7	3000 FM
KAWS, Hemphill, Tex.	Sun.—7:30-8:00 a.m.	1530	1000 AM
*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

APPRECIATED LETTER FROM ENGLAND

To Milburn Cockrell,

I have been meaning to write to you for some time now, but I can't seem to get your name and address clearly, so I am sending this in care of London. I hear your broadcasts over Radio Caroline.

Although I have never joined any earthly church, I have been baptized. I was brought up as a Particular-Strict Baptist until we lived in Scotland where we attended the Free Presbyterian Church, similar to us in doctrine.

I should like to thank you for your messages on the Churches in Revelation, in fact for all your broadcasts. There is just this I should like to add, I am against Communism. I understand that the General Baptists adhere to this. I

think it is prophesied in the Scripture. I hear preachers on the radio denounce this. How on earth could a believer have any union with Rome?

I think I once heard you say that the laying on of hands, etc., ended with the Apostles, yet there is so much talk today about healing, etc. — frankly, although I know there is nothing impossible with God, I am a bit skeptical about all these so-called healings. I hope you can read this, I am writing on my lap, anyway I am a poor writer at the best of times. If you will, kindly let me have your correct name and address to write to.

In His Name,
P.J.
Essex, England

Believer A New . . .

(Continued from Page Two)
hope. He is looking for that blessed hope and the glorious appearing of Jesus Christ. His hope is sure and steadfast. It anchors his troubled heart in this world of sin and sorrow.

There will be new pleasures and joys. Those of the old man were the pleasures of sin which were short-lived and were followed by remorse and bitterness. The pleasures of the new man are spiritual, heavenly, and Divine.

CONCLUSION

Preacher, I would like to live

on this new dimension you have preached about today. My life is not what it ought to be. I have so little joy and peace. I am not long-suffering with my friends, I am nothing but a poor, miserable sinner before a holy God. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). I have tried to change my way of living and have known utter failure.

Your only hope, dear friend, is to be savingly joined to Christ. You will always be sad and miserable as long as you remain a part of the old creation marred by sin. You must give yourself up to

Christ. You must trust Him as your only Saviour. Then it will be revealed to you, you are "a new creature," which was not born of blood, nor of the will of man, but of God (John 1:13).

You must be created in righteousness and true holiness before you can live the Christian life. If a man's religion did not make him a new creation then that man ought to change his religion. A car cannot run right unless it is made right. A ship cannot sail right unless it is made right. If the heart of man be not moulded anew by the workmanship of the Spirit, and fashioned according to the law of the new creation, the creature will never walk in holiness.

Pedobaptist On . . .

(Continued from page six)

mersion, of which case we are altogether at a loss to know whether there was a quantity of water sufficient for immersion. All the other baptisms performed by the apostles were done under circumstances that will hardly allow us to think of immersion.

On page 13, the writer says: "It is utterly impossible to prove that any one who is said in Scripture to have been baptized, was so much as in the water at all, or that he even wet the sole of his foot."

If Methodists believe in immersion, they believe in what they assert "is impossible to prove."

Again, says the writer: "The word baptize is nowhere clearly used for immersion. The idea of a Christian ordinance, which cannot with propriety be administered in the house of God, etc., is rather a shocking idea. This will afford a conclusion against immersion, and in favor of sprinkling" (p. 22).

It is strange that ministers will be guilty of a shocking idea to some members they cannot otherwise keep!

Again, on pages 23, 24, the writer says, "I have gone over the whole ground, and find no evidence that the word baptize is clearly used for immersion. There is no clear and certain evidence of immersion from any quarter. Therefore we conclude that sprinkling, pouring, and immersion is baptism." As there is no evidence in favor of immersion, the writer concludes immersion is baptism.

Upon the same principle, it is an easy matter to establish the supremacy of the Pope. There is no evidence from any quarter of the supremacy of the Pope, therefore, his divine supremacy is certain!

Sidney Bumpass, a Methodist Presiding Elder, in a sermon on baptism, page 8, says, "These arguments (of the Baptists) are not sufficient to convince all Christians that immersion is the only mode or even a mode at all."

"Many sincere and pious Christians (the Methodists) profess to believe that pouring or sprinkling is the only proper mode of baptism." . . . "All the circumstances connected with these baptisms favor affusion, and not one even looks like immersion."

"These are a few of the facts and arguments in favor of sprinkling and pouring, and it cannot be denied that they are such as to convince many sincere Christians that this is the only mode of baptism" (page 12).

These quotations show clearly that Mr. Bumpass and many other sincere and pious members of his church do not regard immersion as a mode at all! and that they regard sprinkling and pouring as the "only mode of baptism."

Yet in the language of Thomas O. Summers of that Society, "in special cases, and in condescension to weak consciences, we administer the ordinance by plunging."

A. A. Campbell, a Presbyterian, formerly of Jackson, TN, in a work on Baptism, page 7, says: "Immersion is no part of Christian baptism, otherwise the apostles were bad men, and not entitled to our confidence."

"These ceremonial sprinklings, etc., not only showed them that

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Christian baptism was to be performed by sprinkling, but in no other way" (p. 11).

"Christian baptism by immersion is clearly not Christian baptism at all" (p. 21).

Here it is clearly asserted that one mode only is of divine appointment. How then can any be consistently immersed by Pedobaptists.

Mr. Hendrick says, "Immersion has inverted and fully destroyed the Gospel in the past."

Mr. Fines Ewing, page 211, says: "Neither Scripture nor reason supports immersion." Why then do they practice it?

Mr. Lowry, in a sermon printed in 1848, says, "Exclusive immersion retards the conversion of the world."

R. Burrow and M. Bird, joint publishers of a book against the Baptists, draw a comparison between the influence of infidelity and modern immersionists, and say, "For while one does the work of death upon a small scale, the other is destined to do a wholesale business. Infidelity may boast its thousands, while this ism (immersion) its tens of thousands."

What would be thought of a Baptist minister who should use such language in reference to sprinkling, and then say, "I believe in it, and will sprinkle you, if you prefer it?"

What should we think of Pedobaptists who thus speak of immersion? and then "in condescension to weak consciences," will say, we believe in it, and will immerse you, if you prefer it?

"The Baptist brethren are accordingly out of the church" (p. 238).

If so, are those who are immersed by Pedobaptists, out of the church?

Mr. McFarland, a Methodist, page 8, speaking of the Baptists says, "Many of the ignorant and unstable, by their high pretensions, are turned aside from the good and right way."

Can they believe in immersion when they call it turning aside from the good and right way?

J. L. Chapman, a Methodist, page 207, says of immersion, it is "Taken from a group of errors fostered by tradition without any pretence to Scripture authority." Yet they practice it, and try to make people think they believe in it.

It reminds us of the words of the poet,

"Rather than lose a wandering sheep,
Whom all their reasoning cannot keep,
Straight from the pulpit they repair,
And practice what they censured there,
'Tis something strange we freely own,
That those who preach immersion down,
Should after all the things they say,
Consent to tread their frantic way."

(To Be Continued)

How To Live Forever

(Continued from page 5)

LIFE through his name" (John 20:30, 31).

Do you want to live forever? You don't live forever by anything that you do, nor by living for this world, nor by religion, but, beloved, you can live forever by trusting Jesus Christ who died on Calvary's Cross to pay the sin debt that you and I stand guilty of in God's sight.

Notice again:
"To him give all the prophets witness, that through his name WHOSOEVER BELIEVETH in him shall receive remission of sins" (Acts 10:43).

"That is thou shalt confess with

thy mouth the Lord Jesus, and SHALT BELIEVE in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

Beloved, Jesus gives us eternal redemption. You can join the church but you don't get any kind of redemption at all. You can try to work out your own salvation but you don't get any redemption, yet, beloved, when Jesus Christ went to Calvary's Cross He paid for all of our sins. He has worked out for us eternal redemption by His death.

IN CONCLUSION

Do you want to live forever? Certainly there isn't a man or woman within this house but what wants to live forever. How can you? You can't do it for yourself. The church can't do it for you. The preacher can't do it for you. My brother, Jesus Christ says that the man who does His will, will live forever, and His will is, that you believe on Him whom He has sent, that you might have everlasting life.

Do you believe on Him? Are you doing God's will? You say, "I thought I was doing His will. I've quit my meanness and I've changed a lot of things in my life. I thought I was doing His will." Listen, beloved, His will is that you receive His Son and depend fully, implicitly, and wholeheartedly upon His Son who paid for your sins on the Cross of Calvary. Are you doing His will tonight? If you are, you are saved. If you are trusting Jesus Christ fully tonight as your Saviour, depending on Him and Him alone, you are saved and will go to Heaven when you die. If you aren't trusting Him, then receive Him now. The Word of God says:

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

Oh, may God's Holy Spirit tonight speak to your heart and life and to those of you who want to live forever, may the Lord give you the revelation of His truth, that by trusting in Jesus you can live forever with Him. May God bless you!

Despise Not Youth

(Continued from page one)

nineteen, in the Legislature at twenty-one, and was in the United States Congress at twenty-six.

William E. Gladstone was in the House of Commons at twenty-three.

Daniel Webster, at ten years of age, was so shy he could not speak or recite in public. At fifteen, he had read six books of Virgil and entered Dartmouth College. In his early twenties he was a distinguished lawyer, statesman and orator.

Fulton planned his steamboat at the age of fourteen.

Rufus Choate, one of America's greatest lawyers, had read every book in the town library at ten.

John Milton wrote "Paradise Lost" at the age of twenty-one.

Longfellow entered college at fourteen, and was professor of modern languages and literature at nineteen.

Robert Burns was a literary genius at the age of twelve.

Charles H. Spurgeon was a pulpit orator of note at sixteen, and pastor of the London Tabernacle at twenty.

George Williams founded the YMCA at the age of twenty-three.

And never forget that—

The Lord Jesus Christ had accomplished His earthly mission at the age of thirty-four.

—The Lookout

GIVE US READERS
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APRIL 12, 1980
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