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# The Baptist Examiner

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

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## "JOY"

By JOHN HARVEY  
(PART II)

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:10, 11).

The joy of the Christian arises—

### FROM WHAT GOD HAS DONE FOR HIM

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil" (Joel 2:23,24).

The privileges which Christians enjoy are great and many. They are delivered from the accusations of a guilty conscience. "Cursed is every one that continueth not in all things written in the book of the law to do them." None but Christians are free from this curse. The (Continued on page 5, column 3)

## THE BROTHER IN FAULT

By HANSFORD HOLMES

Having illustrated the life of Divine love, as evidenced in the fruitage of the Spirit of life in the true believer, Paul now dwells on the new brotherhood-relationship in conjunction with the law of that love.

As to its potentiality, this particular relationship will realize its fullest meaning in Christ Jesus. However, all other so-called brotherhoods, such as found in families, lodges and other secret societies, in the meantime, will fade into insignificance.

So, in relation to this new brotherhood in Christ Jesus, Paul now supposes a case in which a brother in the church is in dislocated fellowship, when he says: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of" (Continued on page 8, column 1)

## HE HAS EVERYTHING

He wore his rubbers when it rained. He brushed his teeth twice a day . . . with a nationally advertised toothpaste. The doctors examined him twice a year. He slept with the windows open. He stuck to a diet with plenty of fresh vegetables. He relinquished his tonsils and traded in several worn-out glands. He golfed—but never more than 18 holes at a time. He got at least eight hours' sleep every night. He never smoked, drank or lost his temper. He did his "daily dozen" faithfully. He was all set to live to be a hundred.

The funeral will be held Wednesday. He's survived by eight specialists, three health institutions, two gymnasiums and numerous manufacturers of health foods and antiseptics. His one mistake? He forgot God, lived as if this world was all, and is now with those who say, "The harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20).

## THE DIVINE PRECEPTS

ARTHUR W. PINK  
(1886 - 1952)

The actual word "precepts" is found more frequently in Psalm 119 than in any other chapter in the Bible. Not only so, it occurs there oftener than all the other references in the Bible added together. It is very striking and profitable to trace through this lengthy Psalm the various references which are there made to God's "precepts."



ARTHUR W. PINK

Here, as ever in Holy Writ, the ORDER is perfect, and as we examine them it will be found their order is a PROGRESSIVE one.

The first reference is in verse 4: "Thou hast commanded us to keep Thy precepts diligently." The Holy Spirit begins by emphasizing their authority. They are not to be treated lightly, but kept diligently. They are not the counsels of a fellow

mortal, but the decrees of the eternal and all wise God. They are not merely commanded to our notice, but we are commanded to keep them.

The next reference is in verse 15: "I will meditate in Thy precepts." This is what we MUST do if we are to "keep" them. They need to be frequently pondered, lest we "let them slip" (Heb. 2:1). A very searching word is this. We love to "meditate" on God's promises, are we equally fond of meditating upon His PRECEPTS? The answer to that question reveals the state of our hearts. We ARE, if really anxious to please Him.

Next in verse 27, we read, "Make me to understand the way of Thy precepts." The order is still progressive. As we meditate on God's precepts we begin to feel there is a breadth about them which we do not altogether grasp: as David says later on, "Thy commandment is exceeding BROAD" (v. 96). God's precepts are many sided, of wide and varied applications. Thus, "meditation" thereon brings us to realize the need for Divine instruction—for guidance as to the application of them to all the varied details of our lives.

Then, in verse 40, "Behold I have looked after Thy precepts." That does not come first. If we are honest, we have to acknowledge with shame and sorrow, that we were far from "looking after" God's precepts at the beginning of our Christian lives. By Divine grace we (Continued on page 6, column 4)

## RABBI'S DREAMS SPARK PREDICTION OF LORD'S RETURN

JERUSALEM (UPI) — The dreams of two aged rabbis have sparked speculation in Israel's ultra-orthodox community that the Messiah will arrive during the new year to save the world from a flareup of fighting in the Middle East.

A Jerusalem eschatologist, Shabtai Shilo, who predicted the 1973 Arab-Israeli war from clues in the Bible, believes the war of Gog and Magog—the ultimate atomic battle between the superpowers—will erupt soon in the Middle East.

The chief rabbi of the Walling, or Western Wall in Jerusalem's Old City is sure Israel will have to confront the Soviet Union soon in a battle over the Holy City.

Even Jewish mystics, called Cabalists, believe the current Jewish year—5740—which began in September, will bring a crucial development.

### Pieces Start To Fit

The pieces of the divine puzzle began to fit in place a few weeks ago when Rabbi Yisrael Abu Hat-

zeira, 90, of the southern Israeli town of Netivot, dreamed he saw the Messiah born in a small house in his native Morocco.

"My father interprets the dream as a clue the Messiah is coming very, very soon," the aged rabbi's son, Baruch Abu Hatzeira, said. "I can't tell you when, but it will be very soon."

Rabbi Abu Hatzeira has laid out a set of white clothes to wear when greeting the Messiah and requests his walking stick each morning to go out to look for him.

But excitement started to grow in Israel's ultraorthodox community only when another important religious leader, Rabbi Mordechai Sharabi of Jerusalem, described a similar dream about the imminent arrival of the Messiah.

### "Push-Button" War

Jewish tradition says the Messiah will arrive near the end of the war between Gog and Magog. "The tension in the Middle East will spark a war between the sup- (Continued on page 7, column 3)

## DISTINGUISHING MARKS OF A TRUE N.T. CHURCH

By Sam Wilson

"Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Let me begin this article by saying that there is no greater institution on God's earth than an independent, local, visible, Sovereign Grace, Landmark Missionary Baptist Church. There is no organization that can compare with "The church that Jesus built." The greatest privilege of any saved person is to be a member of a true church. The church is the highest authority on this earth. It is not only a great privilege to be a member of the Lord's church, but it is also the first responsibility of every saved person. If you are saved and are not a member of a true "Baptist" church, you are greatly lacking in your "spiritual" worship and service. I sincerely believe that the service which brings glory to God is that which is performed in and through the Lord's church. (Eph 3:21) In the text, Jesus says, "I will build my church." The pronoun "my" distinguishes this church from all others. The church that Jesus built must of necessity be different from all other societies calling themselves churches.

There are many "so-called" Baptist churches that are so unlike the church that Jesus built, that it would be well nigh blasphemy to

call them true churches. Beloved, if Jesus founded a church, edified that church, promised to dwell in that church and to perpetuate that church; then certainly it is the kind of church everyone should be a member of. Do not join "the church of your choice." That philosophy comes from the universal invisible church heresy. Join the church of God's choice. The Holy Spirit has never led, and will never lead any saved person to join anything other than a true Baptist Church.

Let me state that I am a very firm believer in the local visible church. The Bible teaches this, and the universal church theory is the result of a perverted method of Biblical interpretation. Beloved, salvation will place you in the family of God and in the kingdom of God, but only Scriptural Baptism will place you in the Lord's church. And it must be Scriptural in subject, mode, purpose, and authority. Realizing the importance of being in the Lord's church, let us now look at some marks of distinction by which this true church can be recognized.

There is the mark of Time, Person, and Place. Since Jesus started His church during His earthly ministry, the time can be no later than 33 A.D. The person starting a true church must be Jesus Christ. The (Continued on page 4, column 3)

## THE PEDOBAPTIST AND IMMERSION

GEORGE PURIFY

PART III

Mr. Osgood dilates largely on the decency of sprinkling and indecency of immersion. "To me indeed, sprinkling appears the only mode in which the ordinance can be administered with order and decency. In condescension to the consciences of those who request it, our ministers scruple not to baptize by immersion" (TWO DISCOURSES AT MALDEN, p. 8).

It seems then that they will immerse, not because God commands it, or because they believe in it, but in condescension to the consciences of those that request it! Quite a compliment to those who are immersed by Pedobaptist ministers!

Mr. Worcester, speaking of those who are immersed, to follow Christ into the water, says, "Ought we to call this delusion and superstition, or ought we to call it the height of impiety!" Yet they "scruple not to immerse!"

The same writer on page 67: "We have no evidence in the Scriptures, that in the days of Christ and His apostles, any person was immersed." And yet they say they believe in it.

Mr. McColla said, "That the mode of baptism popular among the Baptists was really injurious to society" (DEBATE, p. 379).

Richard Baxter says of immersion, "It is no ordinance of God, but a heinous sin."

Thos. O. Summers, of the Methodist Episcopal Society, South, in a recent work on Baptism, page

79, says, "Immersion is out of the question . . . Therefore, the purifying ordinance of Christianity is not immersion." Yet those who publish and circulate this work, will immerse!

On page 93, speaking of the original word, he says, "It does mean to plunge in many places in profane Greek, but it does appear that it ever has that meaning in Scripture." — Still they practice immersion!

On page 112, speaking of Romans 6:4, and Colossians 2:12 he says, "That St. Paul has any reference to the mode of baptism in those passages, is a violent presumption."

Ungrateful children sometimes say hard things of their parents. Father Wesley in his notes on Romans 6:4, says, "Paul was alluding to the ancient manner of baptizing by immersion." Was this a "violent presumption" in the Father of Methodism?

Again, on page 114, he says, "The apostles practiced affusion (sprinkling), but when superstition encroached upon the church, etc., these mistaken Fathers applied the element to the subjects in greater copiousness than had heretofore obtained. Hence the innovation began, etc."

Here immersion is called a superstitious encroachment, an innovation, etc. Yet those who are actively engaged in circulating this (Continued on page 3, column 1)

## WHAT DOES A PASTOR DO?

The pastor teaches, though he must solicit his own classes. He heals without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a decorative piece for public functions, and he is supposed to be a scholar.

He visits the sick, marries people, buries the dead, consoles those who sorrow and admonishes those who sin, and tries to stay sweet when chided for not doing his duty.

He plans programs, appoints committees when he can get them and spends considerable time in keeping people out of each other's hair. Between times he prepares sermons and preaches them on Sunday to those who don't happen to have any other engagements.

Then on Monday he smiles when some well-meaning person roars, "What a job—one day a week!"

## The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

## CONCERNS OF MEN AND OF CHRIST

### LOVING LOWLINESS

We can look about us today and learn very quickly that most of the concerns of men are selfish ones. Jesus may have cried, "Thou shalt love thy neighbor as thyself" (Mt. 22:39), but men for the most part appear to be involved in the promotion of themselves or their own interests, even when they profess to have the interests of others as their concerns. Thus, one who makes a great show of having an interest in the welfare of others uses that hypocrisy, if you will, to

provide himself a mansion in Oklahoma and a million dollar home in Florida!

The commendation of our God is, "In lowliness of mind, let each esteem other better than themselves" (Phil. 2:3) and to "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). The command of our God is, "Let this mind be in you which was also in Christ Jesus; who . . . made himself of no reputation, and took upon him the form of a servant" (Phil. 2:5-7). Such

humiliation is something that the psyche of mortal man is incapable of enduring.

The Apostle, with wisdom wholly of God, recognized this truth and noted, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God" (Rom. 3:10-11). Yet, there is not a parachurch or supra-church minister or evangelist—so-called—among us who does not declare, as though it were truth, that "men are seeking after God" and (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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## Concerns Of Men . . .

(Continued from page one)  
that they "are attempting to satisfy that need." In absolute harmony with the truth of Romans 3:10-11, God declares unequivocally and absolutely, "For all seek their own, not the things which are Jesus Christ's" (Phil. 2:21).

Needless to say, such attitudes and interests of men are not of God, the Father, God, the Son, or God, the Holy Spirit. Rather, unselfishly, God, the Father, gave us His Son to live and to die for us. Unselfishly, God, the Son, left Heaven's glory to walk in the midst of a people who "received him not" (John 1:11) and to die on Calvary's Cross. Unselfishly, God, the Holy Spirit, after ministering in the hearts of men for millenniums that we might have the Word of God (see 2 Peter 1:21), left Heaven to dwell with us, as God explains, "He shall give you another comforter (paraclete, the Holy Spirit), that he may abide with you forever" (John 14:16).

In, "He said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mk. 2:5), we see that Jesus satisfied the desire of one to be healed. Yet, in that same portion of Scripture, we note that Jesus accomplished the miracle of healing to demonstrate that He was and is God, and that He had and has the power to forgive sins. His words are most explicit, "But that ye may know that the Son of man hath power on earth to forgive sin, I say unto thee, Arise and take up thy bed, and go thy way into thine house" (Mk. 2:10-11). If we have any insight whatever, then, we should be able to see that Jesus is clearly explaining that His purpose in coming was not to perfect the flesh at this time, but rather to save the person!

Our God will perfect the flesh at the RESURRECTION! He fully explains, "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'" (1 Cor. 15:53-54).

Jesus dramatizes this truth most wonderfully in two Scriptures! In the one, He says, "The Spirit of the

Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised" (Lk. 4:18). In the other, in response to the question, "Art thou he or do we look for another?" (Mt. 11:3), concerning His deity, the Lord uses such wonders to prove Himself to be the One whom God sent, the One who would come, the Messiah (the Christ), "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Mt. 11:4-5).

The question is sometimes asked by these who have lost confidence



RAYMOND A. WAUGH, SR.

in faith and who look for fleshly satisfaction, gratification, and security, "Is there healing in the atonement?" The answer is, "Yes, but not now!"

### SALVATION SECURE

If healing were in the atonement for now, we would never die!

God does not do things half way, as men. Today "is the day of salvation" (2 Cor. 6:2)! Today, God saves "to the uttermost those who come unto God by Him" (Heb. 7:25)! Today, the salvation which He provides is forever. "He that believeth on the Son has everlasting life" (John 3:36)! After awhile, there will come the healing of the body. After awhile there will come the breaking down of the verbal barriers. After awhile, there will come the miracles. For "There remaineth a rest to the people of God" (Heb. 4:9).

God's word is without recall, "When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'" (1 Cor. 15:54)! Until then, "this corruptible" will be corruptible. Until then, we must join the Apostle in, "O wretched man that I am" (Rom. 7:24), conscious that the "redemption of our body" (Rom. 8:23) will be accomplished fully, wholly, and wonderfully when our God provides us His REST!

If we can have any comprehension of the teaching of our God, we can know that God does nothing half way! He saves, as we have noted, "to the uttermost, those who come unto God by him" (Heb. 7:25). Needless to say, anyone who doubts that Jesus does save "to the uttermost" and "everlastingly" is one who has joined Satan in his, "Yea, hath God said?" (Gen. 3:1).

The message of God comes through clearly!  
God does not "heal" some bodies and "fail" on others, as men presume to do! God does not "give" some tongues and "fail" on others, as men presume to do! God does not "work" miracles in some lives and "fail" on others, as men presume to do!

Therefore, the man (or tragically, the woman) who claims to be a "healer" and who does not heal all whom he touches proves in practice that his ministry is not of God. The man (or tragically, the woman) who claims to be a "tongues" practitioner and who does not provide tongues for all whom he touches, proves in practice that his ministry is not of God. And the man (or tragically, the woman) who claims to be a "miracle worker" and who fails in any effort of miracle-working proves, thereby, that his ministry is not of God.

Very simply, if healing were in

the atonement for now, then the "healers" would leave their "tents," their "tabernacles," their "temples," and their "churches" where they put on their religious shows and "devour widows' houses, and for a show make long prayers" (Lk. 20:47). I seriously doubt, however, that any of the healers" are truly in or members of Churches who have Jesus, the "Rock" (1 Cor. 10:4 & 1 Peter 2:6,8) as their "foundation" (Mt. 16:18), and which have been added to as that First Church, "Then they that gladly received his word were immersed; and the same day there were added to them about three thousand souls" (Acts 2:41). If healing were in the atonement for now, the "healers" would leave their religious shows which are satanic shams and empty the beds of the hospitals of every city which they enter!

### REASONING, RIGHTLY

If the one who deludes the multitude with his unopposed religious prowess of "healing," "tongues," and "miracles"—and who claims that God put him in the forefront of the "movement"—were truly a minister of God, he would send the bulldozers to his "City of Faith" hospital. If he truly had the power to heal, he would cease and desist from the sham of religious, money-raising shows and turn to empty the beds of every hospital of every city which he enters! If he truly spoke in tongues, he would move to break down the language barriers between men and bring peace to the earth! If he were truly a miracle worker, he would forsake the mansions in which he lounges beyond the wildest dreams of his contributors, and make his way to every cemetery and raise the dead!

Very simply, dear friends, if healings, tongues, and miracles such as these of New Testament

## BAPTIST PATRIOTS AND THE AMERICAN REVOLUTION

By WILLIAM CATHCART



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times were with us today, there would be no place for hospitals, doctors, nurses, or medical technicians. If healings, tongues, and miracles such as those of New Testament times were with us today, there would be no place for language teachers. If healings, tongues, and miracles such as those of New Testament times were with us today, there would be no place for funeral parlors, no place for funeral directors, and no place for funerals.

The hosts of misguided, confused folk in our world today have "the cart before the horse," as it were. Christian without knowing the Christ of Christianity, and they look for "experiences" which will satisfy their "fleshly cravings," when this is the day of faith based on the Word. They never learn or comprehend that the salvation which God provides is complete now and secure forever! They never know that "the purpose of Christ's coming was to save sinners, and that the healings, tongues, and miracles of those days were to confirm His Deity and to affirm the Word.

If we may be permitted an aside, there are multitudes on drugs who

## BRIEF NOTES

Landmark Baptist Church of Anchorage, Alaska is seeking a pastor. We would appreciate hearing from men of like precious faith who are seriously interested in pastoring in the state of Alaska. We are a small church averaging fifty in Sunday School. We have a building suitable for 100 to 150 with classroom space. At present our church income is down but we are fully able to meet our mortgage payments, bills, etc. Any interested brethren should contact us through our church Secretary, Mrs. Shirley Smith, 3711 Wilson, Anchorage, AK 99503. Please include a resume and references.

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Pastor Jim Blair of the Calvary Independent Baptist Church of Sumas, Washington would like to announce the fact that they are now sponsoring the work of Bro. Richard R. Crowley, missionary in the Carnation, Washington area.

This work was formerly sponsored by the South Park Missionary Baptist Church of Seattle, Washington, but as of April 1, 1980 the church at Sumas is responsible for the work at Carnation.

Pastor Blair asks that all supporters of this work please send their offerings to the following address: Carnation Baptist Mission, P. O. Box 427, Carnation, Washington 98014. If you have further questions, please call Bro. Crowley. Phone (206) 333-4708.

are "spaced-out," so to speak. These have given or they are giving their all to satisfy their fleshly greed or their fleshly cravings. On occasion, they may take what they call "trips," as they speak of their "experiences"! Needless to say, some of their "trips" are very, very bad. The issue of their "experiences" or "trips" is tragic for them and for some of those around them; though they may satisfy their fleshly cravings for a moment.

The "fleshly trips" of the "healers," also, are bad!

The "fleshly trips" of the "tongue-speakers" are bad!

The "fleshly trips" of the "miracle-workers" are bad!

Perhaps not with the same violence as some on drugs; nonetheless, there are hosts who live to satisfy their fleshly cravings with what they call "healings," "tongues," and "miracles" by which they seek their "successes" and their "show in the flesh"! One expressed herself rather explicitly, "That was the major reason that I never wanted to go into the ministry. The only preachers I had ever been around really had a rough time financially." Such may seem to have the aura of Christianity, but there is really nothing Christian about such "devices" of mortal men.

Reason certainly is no part of their religious experience. They boldly spurn, "Come now and let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool" (Isa. 1:18). Obviously, reason has no place among these who are addicted to fraudulent "healings," "tongues," and "miracles"! "If it were possible, they would deceive the very elect" (Mt. 24:24), for they sometimes "show great signs and wonders" (Mt. 24:24)!

### MASTER'S MINISTRY

Jesus emphasized and re-emphasized that the concern of His true servants should be, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). "Go ye therefore and disciple all nations, baptizing (immersing) them in the name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19), and "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Needless to say, the "healers," the "tongue-speakers," and the "miracle-workers" have little or no regard for such truth. They may make some references to the gospel on occasion, but such are only preludes to their anti-Christ efforts.

Those who live for "healings," "tongues," and "miracles" may

speak of themselves as spiritual. On the contrary, however, they are addicted to serving the flesh, the absolute antithesis of spirituality. As some in another day, they desire "to make a fair show in the flesh . . . lest they should suffer persecution for the cross of Christ" (Gal. 6:12). Those who give themselves to "healings," "tongues," and "miracles" have no interest in suggestions such as, "Let us go unto him without the gate, bearing his reproach" (Heb. 13:13).

Tragically, these become religious pawns in the service of those making a play for their emotions, their time, and their substance. Then, they give their lives in service to the flesh, whereas it is the will of God that His servants should "have the mind of Christ" (1 Cor. 2:16). Because of their bondage to the flesh, their "healings," "tongues," and "miracles," these are incapable of hearing, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2).

If we can receive it, their concerns relate ever to personal, fleshly, self-gratification. They may pursue their own experiences of fleshly satisfaction with such zeal that they may appear to be or sound like children of God to the multitudes who are ignorant of the Word of God. In truth, since they walk "After the flesh and mind the things of the flesh" (Rom. 8:5), they are carnally minded and devoid of "life and peace" (Rom. 8:6).

They live in daily dread their salvation will be lost!

They fear God is a monster who will send them to hell!

The concerns of men, then, are many, and they are selfish and fleshly. The concern of Christ Jesus is one; namely, "I came not to call the righteous, but sinners to repentance" (Mk. 2:17). One has explained this truth thus, "Christ Jesus came into the world to save sinners . . ." (1 Tim. 1:15).

"Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever; Amen" (2 Peter 3:17-18).

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!

Only then will there be true surcease from all pain!

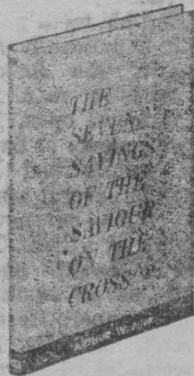
Only then will tears, as God tells us, forever be dried!

Only then will God's Son, "as the sun," shine among men!

Only then will the Church Jesus built be Triumphant Bride!

## SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

By ARTHUR W. PINK



134

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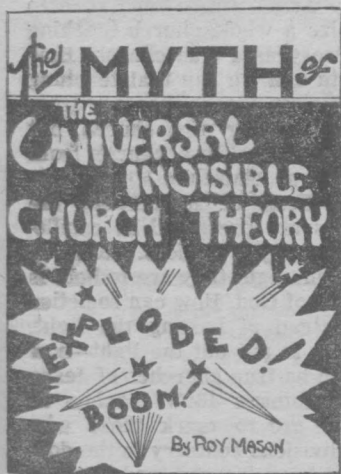
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## Pedobaptist On . . .

(Continued from page one)

work, practice immersion! On page 119, 120, he says: "Yet there are exceedingly few among them who do not consider baptism by immersion as valid, in spite of the plunging, and not in consequence of it."

"They consider it a mangling of the Saviour's ordinance, and never witness an immersion without feelings of revulsion and horror."

It seems then that there are "exceedingly few" Methodists who do not consider immersion valid, "in spite of the plunging, and not in consequence of it."

"Exceedingly few among them" who do not consider immersion "as a mangling of the ordinance," and who cannot witness it "without feelings of revulsion and sorrow" — and still practice it!

Again, says the writer: "We are ready to recognize their mode (immersion) as valid, though a departure from the primitive mode, and a clumsy way of performing an otherwise simple, beautiful, and impressive ordinance."

"We may, indeed, in special cases, and in condescension to weak consciences, administer the ordinance by plunging" (pp. 122, 123).

This is quite a compliment to those who unite with the Methodists by immersion!

Immersion is here declared to be a departure from the primitive mode, or clumsy way, etc. Still they practice it in special cases, in condescension to weak consciences!

Again, says the same writer: "We have clearly shown that the term baptism, according to the Scriptures, means purification; and that the mode of performing the ordinance, so far as the inspired records give testimony, is by affusion, and not by immersion."

How then can the writers, or those who are circulating this work, practice immersion?

They can do it very consistently "in special cases, and in condescension to weak consciences."

O. Fisher, of the Methodist Episcopal Society, in a debate with G. G. Baggerly, at Jerissa, Texas, August 23, 1853, said: "The days of Baptists are well nigh numbered, for all the Pedobaptists denominations are determined to push this vexed question until the wave of immersion shall be stayed" (TENNESSEE BAPTIST, Jan. 14, 1854).

How do "the Pedobaptist denominations" expect to stop "the wave of immersion," when "in condescension to weak consciences" they immerse?

Pedobaptists have already tried persecution, confiscation, banishment, stripes, fire, sword, the Inquisition, scoffs, ridicule, sophistry, arguments, etc., but still the wave of immersion has rolled on, and is rising higher and higher, stronger, broader, and deeper, and will eventually immerse the whole Pedobaptist world, for it has already sprung a leak in every branch of "the Pedobaptist denominations, who are determined to stop the wave of immersion."

In a late work on Baptism, published by the Protestant Methodist

Society, and written by J. Paris, we find the following extracts: — Speaking of immersion, the writer says: "We admit its antiquity upon the very same principle, that we are bound to admit the antiquity of many errors and heresies that have stolen into the church." "We deny that it (immersion) is of apostolical origin" (pp. 34-35).

And still they practice it! "Of these two modes, only one was primitive and apostolical. The superstition of antiquity seems to have gone most in favor of immersion" (p. 37).

"Can any one believe that an ordinance of the church of God, being introduced by the great Head of the church, and practiced by His apostles, could be so grossly absurd (as immersion). No case of immersion can be made out from the Scriptures" (p. 60).

Although immersion is "grossly absurd," and "cannot be made out from the Scriptures," yet Protestant Methodists will immerse "in condescension to weak consciences."

Mr. Lee, editor of the Richmond Christian Advocate, a Methodist paper, says of immersion: "We do not believe in it, and would not practice it to gratify the whim of anybody." The doctor is entitled to credit for his consistency.

Again, says the doctor, in an attack upon Mr. Howell, speaking of the immersion of a female, "She yields and prepares for the still dreaded duty . . . It is a dreadful gauntlet to be run. Shrinking, blushing, ghastly in face, and sick at heart, she gives her hand to the conductor, shuts her eyes, etc. Is there anything in Christ's personal character, etc., that indicates a possible justification of such a scene? No. He was too pure, too gentle, too modest, to institute such a ceremony as an ordinance of His church. You will find it impossible to imagine Peter and Paul engaged in any such administration of baptism. We insist that, if women must be immersed, it ought to be by moonlight; or if in the face of the sun, in the presence only of women, by a blindfolded minister" (RICHMOND CHRISTIAN ADVOCATE, 1852).

Strangely inconsistent must those persons be who seek immersion at the hands of those who thus attempt to bring it into ridicule.

A young lady of our acquaintance, who had recently made a profession of religion, was visited by a Methodist lady, who after finding that nothing short of immersion would satisfy her, said to her: "I see nothing will do you but having your head stuck in the mud."

In 1848, we heard Mr. C., of the Haw River Circuit, say, "that in many instances an impression to be immersed was from the devil; that it was like a lady taking up the floor to sweep the broom, and like a gentleman taking up the tree to cut down the axe."

He also stated that he "had immersed a sister in Chatham, and did it very decently." That is, he helped her in all probability to comply with "a temptation from the devil; that he took up the floor to sweep the broom, and took up the tree and cut down the axe, and did it very decently."

We invite the attention of the reader to some extracts taken from "the Methodist Tracts."

Q. On what ground do the ex-

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# The Baptist Examiner

## BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For May 4, 1980

Ephesians 3:21; 4:1-3.  
Intro.: Just like the Old Testament tabernacle and temple were raised up to show forth the glory of God, the churches of the New Testament were to be dedicated to the same purpose.

### VERSE 21

"Unto Him be glory." Our singing, praying and preaching should be to set forth the wonderful works of God (Acts 1:11). We should proclaim loud and clear, "salvation is of the Lord." We should ever exclaim, "He is able to save them to the uttermost that come unto God by Him;" that we "are kept by the power of God." So His grace is sufficient and He is thereby the God of all grace (Jonah 2:9; Heb. 7:25; I Pet. 1:5; II Cor. 12:9; I Pet. 5:10).

"In the church." In the Old Testament when the Shekinah glory came on the Tabernacle and Temple, God manifested His Divine approval and they were publically set apart as His Houses. His work was to be carried on in relation to them. In the New Testament the church at Jerusalem, and later other churches, were raised up and publically approved by the Holy Spirit (Acts 1:2) as God's House (Eph. 2:22). Therefore, His work was to be carried on in relation to His churches. So each Christian is

clusive immersionists declare that the Eunuch was immersed?

A. On pure sheer conjecture alone. There is not one tittle of evidence in their favor. — Methodist Tract, No. 337.

If there is not a tittle of evidence in its favor, why do Methodists immerse?

Q. On what ground do you admit the validity of immersion?

A. On the ground that the Scriptures have not made the particular mode essential. — Methodist Tract, No. 337.

Here it is confessed that they admit the validity of immersion, not because it is taught in the Bible, but because it is left out: "Immersion is out of the question." — Methodist Tracts, No. 180, 130, p. 17.

How then do Methodists believe in it, or practice it? Or how can any be so inconsistent as to receive it at their hands?

"The idea of being plunged into water is so dreadful to some, that it renders them unfit to wait upon the Lord, without distraction. . . . But this circumstance is so revolting to our delicacy in these times, that we cannot but think immersion an innovation." — Methodist Tracts, No. 180, 130.

Methodists assert that immersion distracts the mind of the candidate, is an innovation revolting to delicacy, yet they, in "condescension to weak consciences, administer the ordinance by plunging."

In addition to all this, the practice of walking into a river pond where the water itself is filthy, . . . instead of purifying the unclean, makes them who are "clean every whit" appear more like objects of grief, than members of that kingdom which is righteousness, peace, and joy in the Holy Ghost; their hair dishevelled, their garments defiled and dripping, etc. "Is all this commendable in woman?" — Methodist Tracts, 130, 180, p. 20.

Those who publish and circulate this tract will immerse a lady! "Many pious people think there is something very solemn and very significant in immersion." . . . But, as a sensible writer, in the Christian Advocate says, No. 93, "it (immersion) is a token, not of solution, but of destruction."

"The disobedient in the days of Noah were immersed in water. The sinners in the days of Lot were immersed in fire. Pharaoh and all his host were immersed in the sea." (continued on page 7, column 3)

to let his light so shine before men by putting his light on a candlestick (Matt. 5:15,16). The candlesticks, or lampstands are the churches (Rev. 1:20). The importance of the church is set forth in the fact that Jesus was seen walking in the midst of the candlesticks (Rev. 1:13). We are not saved by being added to the church (Acts 2:41, 47), but we do bring glory to God by being added to one of the Lord's local assemblies and by being faithful.

"By Christ Jesus." The Head of the church qualifies the body to glorify God.

"Throughout all ages world without end." God will receive glory through the churches on this earth by the work He performed, is performing, and will perform through them, and then throughout the endless ages of eternity.

"Amen." Given to emphasize the great importance of this truth.

### CHAPTER 4, VERSE 1

"I therefore." Since the church occupies such an exalted position in the economy of God because He has sanctioned it to the glory of His name, Paul proceeds to admonish the saints to their duties and responsibilities.

"The prisoner of the Lord." A willing bondsman of Christ and in bonds for Christ. Outwardly this would not seem to be good advertisement for serving Christ, and yet, the saints counted it a privilege to do so (Act 5:41; Matt. 5:10-12).

"Beseech you." Having been brought to see the truth concerning the church and knowing the purpose of the church and having been given the privilege of serving in the church, Paul expects them to give him an audience. However, he does this gently, even though fervently. In Romans 12:1 he beseeches the saints to yield their bodies a living sacrifice. Here he exhorts and beseeches them as to their walk.

"That ye walk worthy." The greatest challenge for a child of God is to walk even as He walked and to follow His steps. To do this would be to walk worthy, to walk in the light, to walk in love, and to walk in newness of life, etc. (I

John 2:6; I Pet. 2:2; I John 1:7; Rom. 6:4). How we should consider our high and holy calling and to walk accordingly.

"Of the vocation wherewith ye are called." The child of God has been called out of, into, and unto (Col. 1:13; I Pet. 2:9; II Tim. 1:9) and this calling is His calling (Eph. 1:18). We are called to salvation and to service. Jesus Christ is the Good Shepherd and the Chief Shepherd (John 10:11; Heb. 13:20); therefore we are to believe on Him and to hear Him and obey Him (John 3:18; Matt. 17:5; John 2:5).

### VERSE 2

"With all lowliness and meekness." If our Blessed Saviour humbled Himself and took the place of a Servant, how much more should we? Paul, who magnified his office, minimized himself as being "less than the least of all saints." We should have the attitude of John the Baptist who said, "He must increase, but I must decrease" (John 3:30). The Psalmist reminds us, "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." (Psa. 51:17). To be the greatest, we must become the lowest and follow the example of our Lord Who was meek and lowly of heart (John 13:13-15). Jealousy, pride, and envy create division in the churches and among preachers; therefore, we should cultivate lowliness and meekness.

"With longsuffering." To be able to bear and forbear when under stress and distress is a great virtue and the child of God is called upon to put it on for public display (Col. 3:12, 13). To suffer long when wronged without retaliating and then to return good for evil, is truly longsuffering (I Pet. 2:33; Acts 7:60).

"Forbearing one another in love." How many problems in the home and in the church would be averted or corrected if this was practiced. How many times we are prone to fly off the handle when we should bury the hatchet by "forbearing one another in love." Restoration of a brother or sister should be our desire (Gal. 6:1). To bear one another's burdens in love is to fulfill the law of Christ (Gal. 6:2).

### VERSE 3

"Endeavoring." As much as in us, we should be ready and zealous to strive to accomplish spiritual things. Like Paul in his holy desire to preach the gospel, (Rom. 1:15) and as he made every effort to finish his course with joy, (Acts 20:24) Peter evidenced the same spirit (II Pet. 1:15). Of course, the greatest example is Christ (Luke 2:49).

"To keep the unity of the Spirit." This is just as vital to the being of the church as keeping the ordinances and of keeping the commandments (I Cor. 11:1; I Tim. 6:14). Unity in the church is to be a unity of the Spirit, not a uniting by compromising the Word of God or the works of God. Here is the kind of unity the Spirit brings (Acts 2:1; I Cor. 1:10; Acts 10:43).

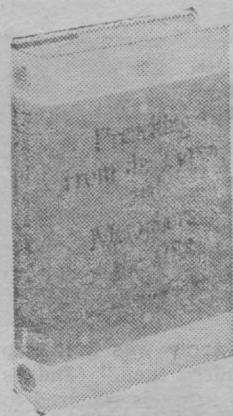
"In the bond of peace." That which cements the body together in harmony and fellowship has been described; therefore it should be the desire of every member to see this accomplished.

Conclusion: How is it in our churches? Is the predominate factor the glory of God? Are our hearts knit together in love? Is our motive that Christ may have the preeminence? How we need to heed the beseeching of the Apostle Paul!

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

## THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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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 women be drafted into the army?

E. G. COOK

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Birmingham, Ala.

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Birmingham, Ala.



Everywhere that I know of in the Bible where there is war to be fought, it is, without exception, the men who did the fighting. Numbers 1:20,22 for instance shows that it was the males who were said to be able to go to war. It is true that Deborah went with Barak in Judges 4, because he was afraid to go without her. But when it came time to do the fighting we are told in Judges 4:14 that "Barak went down from Mount Tabor, and ten thousand MEN after him." So Deborah did not actually go into the battle. I see nothing wrong with a woman entering the army to take an office job if she desires.

But women are asking for this thing of their being drafted. Since they have rebelled against God with their E.R.A., they seem to want to go all the way in their effort to do away with the difference God put between them and men. I want to hasten to say that godly women still hate the abominable thing called E.R.A. and all that goes with it. In I Peter 3:1,5 women are told to be in subjection to their own husbands. But E.R.A. advocates refuse to be in subjection to anybody, not even to God Himself. They are the ones who advocate registering women. And your president doesn't know any better than to go along with them. May our dear Lord be pleased to give us a president who will undo the damage he has done to our great country.

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No. I believe the Bible teaches the divine order of the sexes. God made the distinction, not me. This generation has done much to harm the God-given privileges of women. The E.R.A. movement is contrary to the teaching of God's word and has caused the uproar today concerning women's rights. Women have God-given rights and places that men could never replace and vice versa.

I call your attention to two biblical examples when God delivered Israel from the Egyptian bondage the company is described as numbering 600,000 men. A year later it numbered 603,550 men of military age, 20 years old and upward, "and the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children" (Exo. 12:37). When Israel was camped at Mt. Sinai another census was taken. The reported total was 603,550 males. It is noted that all men were regarded as soldiers unless otherwise disqualified. The Levites were not numbered, for they were not considered eligible for military service, for they were to care for the tabernacle, "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are

able to go forth to war in Israel; thou and Aaron shall number them by their armies" (Num. 1:2,3).

If men and women would fill the place that God has given them, our homes, schools and churches would not be losing their effectiveness. Paul wrote to Titus concerning the role of the woman, "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5).

Man may try to change God's divine order by ignoring the word of God and many changes have taken place, but the Lord's true churches will endure and remain true to Him.

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This question can be answered in just two words, certainly not.

There is one verse of scripture that makes it perfectly clear. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deut. 22:5). The Hebrew word for pertaineth is "Kelee" which means, "something prepared, i.e., any apparatus (as an implement, utensil, dress, vessel or weapon), etc." (Strong's concordance).

The army is man's tools, weapons and duty. The woman has absolutely no business having any part of it.

The woman's place is at home, taking care of the house and doing that which involves the family. "She looketh well to the ways of her household . . ." (Prov. 31:27). She is to be in subjection to her husband. "Wives, submit yourselves unto your own husbands, as unto the Lord." (Eph. 5:22).

Nowhere in the Bible do we read of any indication that a woman should do the work of men.

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Gideon's army was made up of "three hundred men," (Judges 7:7). Israel's army is referred to as "men of war," (II Kings 25:19). The host that goeth forth to battle are men (Deut. 23:9, 10). The armies of the Living God were made up of men (I Sam. 17:26, 27).

Numbers 1:1,3 "And the Lord spake unto Moses . . . take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies."

Some may adduce the case of Deborah as justification for women going into the army, but this is a unique instance, and certainly not the rule. Furthermore, the account (Judges 4) reveals that Deborah went along with Barak to encour-

age him, and that when the battle arose Deborah remained behind. It was Barak and his men that went into battle, and destroyed the enemy. The greatest contribution women can make to the war effort of their country is to encourage their men who are going into the military.

In New Testament time Israel was under the subjugation of the Romans, and had no official army of their own. Nevertheless, there were many uprisings by the Jews against the cruel oppression of the Romans, and many women died alongside of their husbands, but we do not read of female conscription in the New Testament. There are many ways and jobs women can do in time of war to support their country, and without their support the casualties of our wars would have been far greater. In face of the outrages which the feminists movements have spawned upon decency, I still cannot justify in my mind the drafting of women into the military.

In the marriage ceremonies of a few decades past the responsibility

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By E. G. Cook

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ity of protecting the wife, family, and home was charged to the man, and I am sure it is yet the practice of many Baptist preachers in our day to so charge the groom. And I am further confident that most Baptist men would prefer to leave their wives, daughters, mothers, and sisters at home when they go off to war, rather than to have them drafted.

## Distinguishing Marks

(Continued from page one)

place must be Palestine. Only Baptist churches can meet this test. The Catholic church was fully started by Gregory the Great in Rome in 590 A.D. The Lutheran church was started by Martin Luther in Germany in 1520 A.D. The Episcopal Church was started in England by Henry the Eighth in 1534. The Presbyterian Church was started by John Calvin in Switzerland in 1536. The Congregational church was started by Robert Brown in England in 1540. The Campbellite church was started by Alexander Campbell in America in 1827. I find it hard to understand how these societies can justify their claim to be churches in the light of these facts. They are not promoting the cause of Christ, but are working in opposition to the true churches of our Lord.

I wish to interject here that I also hold strongly to the "Landmark" position. In order to be a true-blooded Wilson, one must be Wilson, going back to the first Wilson. It is equally true that in order to be a true church, one must be conceived by true churches going back to the first church which was started by Jesus Christ. Any organization without roots in Palestine does not qualify as a true church. I will add here that churches start churches of like faith. For

example, a church believing in sovereign grace would not start an Arminian church. Beloved, if God is able to perpetuate a church, He is able to perpetuate a doctrinally sound church. There is no doubt in my mind that from the days of Christ, there has been a church teaching the truths of God's Word.

The next mark is that of the church's head. See Ephesians 5:23. Here we are told that Christ is the head of the church. This means that the church is governed by Christ, and by the laws He has given in His Word. The pastor is not the head of the church. I have very little regard for pastors who run rough shod over their members. The pastor is the undershepherd who is to feed, love, and care for the flock. Pastoral dictators, who must have their way, show very little love for the church. The deacons or the deacon board are not the head of the church. No other organization within the church is to be considered, or allowed to act, as the church's head. The Convention, or Association, is not the head of the church. There were days when Conventions and Associations were not as corrupt as they now are. But even then, they were wrong and unscriptural. Knowing the present day beliefs and practices of conventions and associations, I find it impossible to justify a Baptist church belonging to and remaining in such. There have been discussions relative to accepting S.B.C. Baptism. We have discussed this at the church I pastor. It is very doubtful that we would accept Baptism from a modern day convention church. I am not saying that none of them are true churches. However, I believe that if this possibility exists of their not being a true church, it is the responsibility of our church to protect the sanctity of the ordinance, and demand Baptism. I know of one S.B.C. church which fired its pastor for preaching Sovereign Grace. Certainly, we would not accept their Baptism. I do not think we should fellowship with churches which fight vehemently against the truths we believe. Understand that I am not rejecting a church simply and only because it is in a convention, but because I question their reasons for staying in that which is so saturated with heresy.

Now, let us look at the mark of the beliefs of the church. Beloved, the Bible puts great emphasis upon the church teaching the truth. The church is the pillar and ground of the truth. An institution that fails in the believing and the propagating of the truth should be carefully examined before we, out of sympathy for the pastor or the work of that church, recognize it as a true church. I firmly believe that a church which when it was organized was steeped in heresy, such as Arminianism, misuse of the ordinances, hardshellism, or doctrines which make a mockery of the blood and character of our Saviour—such should not be recognized as a true church of Jesus Christ. As for a church that was properly organized and believed the truth in her beginning, and then fell into heresies such as Arminianism and some others—we should be extremely cautious about recognizing them now as true churches. I realize the Lord may give a space for repentance, but since we do not know the length of this space and since we are responsible for the sanctity of the church, we should move slowly in recognizing such as true churches.

There are many "churches" in the world today carrying the name "Baptist" whose teachings are an insult to that great name. It seems that in the last few years less emphasis has been put upon the necessity of the church to be sound in doctrine, and a greater emphasis on their being started right. I believe both are important and equally necessary for a church to be Scriptural. In all honesty, the Bible puts more emphasis and says more about a church being sound in doctrine; than on how the church was started. Titus 3:10 tells us that a heretic is to be rejected after the second admonition. I think we all agree that this means if a member is propagating heresy and will not quit, that, after a second admonition, such should be excluded from the church. It makes no sense at all to exclude a man from the church for teaching heresy—shall

we say Arminianism—and then to recognize a whole church teaching this heresy as a true church. How on earth can we say that teaching Arminianism disqualifies one from being a member of a church, but does not disqualify a church from being a true church?

In the Book of Revelation, the churches are presented as candlesticks or light holders. Now, of course, the light they are to hold is the Word of God. How can societies that instead of holding the light, endeavor to put out the light—how can such be true churches of Jesus Christ. Romans 16:17 teaches us that we are to mark those who cause divisions contrary to the doctrine we have learned, and to avoid them. Certainly, heresy, especially that heresy which teaches a different way of salvation than by the sovereign grace of our God, is contrary to what we have learned from God's Word. We are not here told to fellowship such or to recog-

## BRIEF NOTES

Pastor Larry Windham of Calvary Baptist Church, Grenada, Mississippi would like to announce their special services on Friday, Saturday and Sunday, April 18, 19, & 20, with Elder Doyal Thomas, pastor of Sovereign Grace Baptist Church, Texarkana, Texas, leading the services. These will begin at 7:30 on Friday and Saturday and on Sunday, the times are 11:00 a.m. and 6:00 p.m. This church is located in Grenada at 1615 Vance Road.

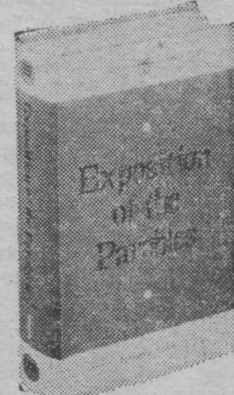
nize them as churches and accept their baptism, but we are told to avoid them. Personally, I would find it very difficult to accept the baptism of a church with which I could not have fellowship or be a member. Teaching the truth is a very important mark of a true church. Does your church teach the truth? I know of a church that was originally from its organization and for a long time a propagator of Arminianism, used grape juice, invited preachers of other denominations into its pulpit, and women spoke freely. Is such a true church? I think not. I say this because what a church believes now does not make it a true church, if it was wrong to start with.

I would urge you to check the origin of your church and its history. If it was started by a sovereign grace church it was likely one itself. If it was started by an Arminian church, it was likely one itself. Also check on the present teaching of your church. We need to make more emphasis on the matter of a church teaching the truth.

A further identifying mark is that of the church character. Let us all remember that the churches' character will be judged by the character and holiness of each individual member. Oh, that God would help us to live lives that give honor and glory to His Name! (Continued on page 8, column 3)

## EXPOSITION OF THE PARABLES

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THE BAPTIST EXAMINER

APRIL 19, 1980

PAGE FOUR





The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and double spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

## "JOY"

By RUTH M. RAY  
Member of Pilgrims' Hope Baptist Church, Memphis, Tennessee

In this old world we see such little joy. People run about seeking pleasure, but where is real joy? There was a song that we sang as children, "I've got the joy, joy, joy, joy down in my heart, down in my heart to stay." That is where our joy must be. How then can we have this kind of joy? First of all, we must be right with God and this comes by His giving us a robe of righteousness when we trust in Jesus as our Saviour. Isa. 61:10 says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with garments of salvation, He hath covered me with the robe of righteousness." After salvation we can rejoice with unspeakable joy that Jesus gives us. 1 Peter 1:8-9 says, "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: receiving the end of your faith, even the salvation of your souls."

Also, we must consider where we are seeking joy. David tells us in Psalm 16:11, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." The joy of this world is only passing, but when we look to Jesus for joy there is boundless, full, overflowing joy that lasts and lasts. Again, David says, "And my soul shall be joyful in the Lord; it shall rejoice in His salvation" (Psa. 5:9). Even when the clouds are heavy and hang low and the day looks dark, He can give a song in the darkest hour. Paul had much trouble in this world, yet said "I am filled with comfort, I am exceeding joyful in my tribulation" (2 Cor. 8:4). He goes on to say in verse five of this chapter that when he came to Macedonia his flesh had no rest and he was troubled

on every side; without were fightings, within were fears, but God comforted those who were cast down. He also said that the ones who had helped him when he was in trouble took joyfully the spoiling of their goods, knowing they had in heaven a better and an enduring substance, (Heb. 10:34). Also, in Acts 20:24, he said that none of his bonds or afflictions moved him, neither counted he his life dear to himself, so that he might finish his course with joy.

We should be joyful, not only when in tribulation, but Ecclesiastes tells us in chapter 7:14 to also be joyful in the day of prosperity. Don't forget God then, as it is the Lord that makes us prosperous. We should, therefore, serve Him in joyfulness and gladness of heart. Ecclesiastes 9:7 even tells us to eat our bread with joy. We are also to sing with joy. "Behold, my servants shall sing for joy in heart." This is the opposite of lost Israel or any lost person who shall cry for sorrow of heart, and shall howl for vexation of spirit. Isaiah 65:14. We are to praise Him with joyful lips. Psalm 63:5. As saved, redeemed people we, like David, are to go to the altar of God with praises unto God our exceeding joy. Psalm 53:4.

We can also have more joy if we ask in His name, for He tells us in John 16:24, "Ask, and ye shall receive that your joy may be full." One of the fruits of the Spirit is joy (Gal. 5:22). A fruit is produced on the branch (us) by being in the vine (Jesus). So after salvation, joy is given us by the Holy Spirit as we remain and depend on our vine, Jesus.

Can we ever lose this joy? David cried unto God, after committing sin against Him, "Restore unto me the joy of thy salvation" (Psa. 51:12). We must repent after we have committed wilful sin and God cleanses us and makes us to have joy and gladness. He first breaks us and then makes us glad.

1 John 1:4 tells us that this epistle is written for us and unto us that our joy might be full. It tells us how God is light and how we are to walk in Him, our Light. It reminds us that the blood of Jesus cleanses us from all sin. If we have such joy, should we keep it within us? No, we are to sow in tears and reap in joy as we witness to the lost, and come again rejoicing, living in the sheaves with us. Psalm 126:5,6.

There will be ultimate, final joy at the coming of Christ and the setting up of the kingdom age. He told His disciples that He would see them again and at that day give them joy that no man could take again, speaking of His second coming in the air. John 16:22. There shall be no more sorrows or tears.

God will create a new heaven and a new earth. He says in Isaiah 65:18-19, "Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

Israel is in sorrow now. Even though they, or some of them, are back in their land, they have forgotten God; but in the kingdom age they will return to Him and be glad. He says in Isaiah 56:7, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer." And in Isaiah 35:10, "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"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" (1 Peter 4:13). Thus, the second coming of Christ is when our joy will be ultimate and final.



(Continued from page one)

ungodly are frequently filled with remorse, gloomy forebodings, and bitter accusations; they have resorted to various means, have given themselves some trouble in order to soothe the conscience, and evade all reflection of death and a judgment to come. But unless conscience be seared, it is difficult to still its voice, it will speak out in accents of terror or in notes of alarm.

But the Christian, in whose heart exists evangelical principles, and who is distinguished by an exemplary firmness and constant love to Christ, is delivered from the guilt, pollution, and condemnation of sin. "We are justified freely by His grace, through the redemption that is in Jesus Christ." And, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit."

They are members of the family of God, sons of God, heirs of God, and joint heirs with Christ. As such they share in the paternal regard of their heavenly Parent, who is ever mindful of His children—in His wise counsel, in His safe pro-

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tection, and in His promised help. David said, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: Thy right hand upholdeth me" (Psa. 63:7, 8). The Lord having been his helper in the past, inspired him with confidence of seasonable and necessary assistance in the future.

They have access to God; in prayer the soul is brought into union with the Almighty. "We have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh" (Heb. 10:19, 20). The ordinances of religion are wells of salvation, out of which they draw water with joy. By waiting on the Lord they renew their strength, and are enabled to go forward in the path of the just. "They go from strength to strength, every one of them in Zion appeareth before God."

The promises also belong to them. They are exceedingly great and precious; suitable to every occasion and all circumstances in this scene of probation. How rich with encouragement, how indicative of Divine love, how glorious in design, and how replete with hope and comfort! "All things are yours; whether life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

They have joyous prospects. They have "respect unto the recompense of reward." The fear of death is removed, and crowns glitter through the skies. Many recoil and tremble at the thought of dying; no wonder, when they are without God and without hope of Heaven. But Christians rejoice in hope of the glory of God. They meet the last enemy with great fortitude and composure of mind; and when they are removed from this transitory state, they will be introduced into the highest scenes of existence and inconceivable hap-

## "God's Truth Versus Satan's Lies"

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So many churches and cults today  
Are teaching the devil's lies;  
Leading millions of folks astray,  
For Satan has blinded their eyes!

The world is full of Satan's lies,  
Confusion on every hand;  
God's Word is twisted and denied,  
Just as Satan has planned!

Truth, it seems, is cast in the street,  
For men by the devil are led;  
Trampling God's truths under their feet,  
They prefer to teach error instead!

God's Word is true, He says what He means  
And those who believe Him are wise  
Reject God's Word and it's plainly seen,  
He'll let you believe Satan's lies!

But if you believe God's Word and obey,  
Your life will surely be blessed;  
He'll save you and keep you from going astray  
Your soul will find peace and rest!

piness reserved for the faithful. How animating are the prospects of victory over every enemy, the certainty of Heaven and the full assurance of endless joy at the right hand of God! Well may the children of Zion sing—

"I'd part with all the joys of sense,  
To gaze upon Thy throne;  
Pleasure springs fresh for ever thence,  
Unspeakable, unknown."

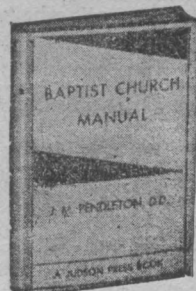
Christians rejoice—

## BECAUSE IT IS A DUTY THEY OWE TO GOD

God designed man to be happy. His primeval state was one of happiness. The account of his creation, and the distinguished position in which he was placed, are on record. How pure the air, how rich the soil, how congenial the exercise, how interesting every object above, beneath, and around him! There stood the tree of life, blooming at the centre of the garden; a river went out of Eden to water the garden; all was "pleasant to the sight and good for food." He was happy until the fatal day of his transgression, which was entirely voluntary. Much was forfeited and lost by the fall; but man may be restored through the sacrifice and mediation of Christ to the favour of God. It is the will of our Creator that man should be happy. This spacious earth is fitted up for the accommodation of man; the fruits of the earth are produced in abundance; the sun flames by day, the moon shines and the stars track the heavens by night; the rain descends, the wind blows, and the air is filled with melody by the feathered songsters. How, amidst such scenery, can the Christian be gloomy and sad? Should not his language be—

"For me kind nature wakes her genial power,

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Suckles each herb, and spreads out every flower;

Annual for me, the grape, the rose renew

The juice nectareous, and the balmy dew."

"The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof." We have various instances of rejoicing on record. When the fathers, princes, and tribes of Israel offered gold, silver, brass, iron, and precious stones to the house of the Lord, "The people rejoiced, for that they offered willingly to the Lord: and David the king also rejoiced with great joy." The wise men who went to Bethlehem in search of the Saviour, when they saw the star which had been their guide hover over the place where the young child was, "they rejoiced with exceeding great joy." The father rejoiced over the return of his prodigal son. "Let us eat and be merry: for this my son was dead and is alive again; he was lost and is found."

After Philip had preached Jesus unto the eunuch, he confessed his belief in the divinity of Christ; then Philip performed the rite of Christian baptism on the eunuch, after which he went on his way rejoicing. When a penitent sinner is saved he invariably rejoices. This will occasion no surprise when we consider the nature of his deliverance, the imminent danger from which he is rescued, the safety and happiness he secures. What a contrast! An heir of Heaven; a child of wrath become a child of God; a brand plucked from the burning; the dead alive again; the lost found. His sorrow is turned into joy. It is the joy of salvation—a salvation from all sin, present, full, and free. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isa. 12:1,2).

Not only is there joy on earth when sinners are saved but also in Heaven; the conversion of one soul causes an additional burst of delight, and swells the tide of joy that rolls through Heaven. This is clear from the declaration of the Saviour. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10); a fact, which proves that "redemption of the soul is precious."

When the seventy disciples, sent out to work miracles and preach the gospel, "returned again with joy, saying, Lord, even the devils are subject unto us through Thy name," although He had given them power over evil spirits, to tread on serpents and scorpions, and assured them that nothing could harm them, "Notwithstanding in this, said the Saviour, rejoice not that the spirits are subject unto you; but rather rejoice (Continued on page 6, column 1)

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PAGE FIVE

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## "Joy"

(Continued from page 5)

because your names are written in heaven" (Luke 10:20).

To be employed in promoting the prosperity of a nation, breaking the fetters of the oppressed, and befriending the destitute, is honorable; but the Christian's chief joy arises from the assurance of his name being on high, written in Heaven, written in the Lamb's book of life. This thought encourages in difficulty, supports the mind in trouble, and brightens future prospects.

If the slave is obligated to the person who procures his freedom, the needy to his benefactor, and the drowning man to the individual who rescues him from a watery grave; how much more is the Christian obligated to his Maker, who has delivered him from the bondage of sin, supplied all his wants and saved him from perdition! Having experienced the blessedness of that man whose sins are forgiven, and received the evidence of his adoption into the favor and family of God, it stirs the joy of his heart and awakens emotions of gratitude and praise. "He brought me up out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto God: many shall see it, and fear, and shall trust in the Lord" (Psa. 40:2, 3). Christians rejoice—

### BECAUSE IT IS A DUTY THEY OWE TO RELIGION.

A gloomy, desponding, fretful, sullen, and discontented mind is inconsistent and incompatible with true religion; therefore, to profess religion, and manifest such conduct, is a libel on Christianity.

To be always sighing, repining, and fault-finding is derogatory to religion, and argues, we think, an imperfect knowledge of the system they professedly avow. What defects some discover, and what imperfections they can point out in the conduct of others. They see a mote in another's eye, but forget the beam in their own eye. They are like a gate off the hinges, a foot out of joint, or a ship without ballast. And how is this to be accounted for? Is there not a cause? Certainly, for there is a cause for every effect: it arises from a lack of religion, a deeper work of grace in the heart. They are in the shallows, too near the shore. We must not skim along the surface of religion, but launch out into the depths we have not sounded.

A ship sailing near the shore is in great danger of being wrecked than when out at sea, in deep waters. So is the Christian more liable to make "shipwreck of faith and a good conscience," by inclining too much to the world—steering too near the sand banks of pride, the rocks of unbelief, and the whirlpools of presumption, than he otherwise would be by rising to higher attainments in holiness, and pressing into entire sanctification.

When there is not much depth of religion in the heart it is not surprising to find the thermometer of enjoyments very low.

Cheerfulness becomes us in the service of the Lord. "O clap your hands, all ye people; shout unto God with the voice of triumph. Make a joyful noise unto God, all ye lands: sing forth the honor of His name: make His praise glorious. O bless our God, ye people, and make the voice of His praise to be heard." Christians rejoice—

### BECAUSE IT IS A DUTY THEY OWE TO THE WORLD

Pure religion is not merely to be enjoyed, nor pent up in monkish cloisters, but must be exhibited and recommended. But who are to do this? Not the men of the world, for they cannot consistently recommend in theory what they disapprove in practice. The duty therefore devolves upon professors of religion, upon those who assume the Christian character, and enjoy experimental religion. They must, as social beings, hold intercourse with their fellow creatures, and endeavor by a cheer-

ful and happy state of mind to represent religion not so as to occasion suspicion, but so as to make favorable impressions, and produce conviction of the truthfulness of its representations. For there are some people who entertain sceptical notions of religion, and to change the views of such characters, a uniform and consistent deportment is essential in those who profess godliness. To promote religion efficiently, we must throw into it the weight and influence of our own example. "Then ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Having observed the source, chief properties, and grounds of Christian joy, I shall close this address with a few remarks.

TO THOSE WHO NEITHER POSSESS NOR DESIRE THE JOY I HAVE BEEN DESCRIBING, you are probably seeking happiness in gambling, rioting, and scenes of dissipation on the race course, in the haunts of the debauchee, at the theater, the card table, the billiard room, or in the circles of fashion. Your search for real bliss in such objects and pursuits will be vain. Such amusements, such phantoms of enchantment, are not only illusive, but incapable of yielding permanent joy and inward satisfaction; for when the cup of pleasure is drained, the dregs are bitter, and the sediment is pernicious. "As one who labors to carry water in a sieve, and to catch the wind in a net, so is he who attempts to gain satisfaction by seeking it in the things of this world."

In vain we seek a Heaven below the sky.

The world has false but flattering charms:

Its distant joys look big in our esteem,

But lessen still as they draw near the eye;

In our embrace the visions die;

And when we grasp the airy forms;

We lose the pleasing dreams.

You have no cause for rejoicing in reference to future prospects and destiny, no firm ground for mirth while you are at enmity with God. Dreadful denunciations and awful woes are out against you. "Woe unto you that laugh now, for ye shall mourn and weep." Can a person be joyful who is gliding rapidly down the stream to a deep, fatal precipice, over which he is shortly to be precipitated? Can a condemned criminal rejoice on his way to the scaffold on which he must shortly expire? Can a man rejoice as he sets his foot on the threshold of a volcano, and soon be covered with a shower of fire? Does the mariner see cause for rejoicing while clinging to the wreck of his stranded vessel, expecting every moment to be dashed against the rocks, or sink beneath the roaring breakers, to rise no more? To these questions common sense answers, no.

Equally perilous is your state, and that of all who are unconverted. The stream of time is bearing you on its bosom with an irresistible impetuosity; and, if you repent not, you will eventually be hurled over the precipice of time into the bottomless pit, where there is "weeping, wailing, and gnashing of teeth."

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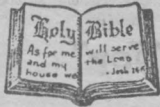
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## IS "THAT" IN THE BIBLE?



Question:—WHAT CITY WAS TO BECOME A CAMEL-STABLE?

Answer:—Rabbah, Ezekiel 25:5. "And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: . . ."

of teeth." You are condemned already, and when the sentence is executed you will be "bound hand and foot," and consigned to dark despair. You are on the verge of a burning vortex and soon may be enveloped in its devouring flames. You are on the ocean of time; but although the elements are now calm, and the skies clear, in a moment the heavens may be darkened, a storm may arise, and hurl your frail bark on the rocks of ruin, where, overwhelmed with anguish, the frantic soul, shall shriek, as it sinks amidst the storms of eternal indignation. "The wicked are driven away in their wickedness."

I SHALL ADDRESS A FEW WORDS TO THOSE WHO ERNESTLY DESIRE THE POSSESSION OF THAT JOY WHICH IS A FRUIT OF THE SPIRIT. "Wherefore the rather, brethren, give diligence to make your calling and election sure." Perhaps you have met with some discouragements, have stumbled at some difficulty, and have said, "Our bones are dried, and our hope is lost." Despair not! "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." You need mercy: it is provided for you, and is attainable now. Hear the promises and invitations contained in the Scriptures. "Him that cometh unto me, I will in no wise cast out." "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). You must accede to the Divine requirements. "Repent ye, therefore, and be converted, that your sins may be blotted out." "Believe on the Lord Jesus Christ, and thou shalt be saved." There is no joy that can equal the joy of the Christian—none so refined, none so pure—none so satisfying; and this joy you may realize.

### LET BELIEVERS ADORE THE AUTHOR OF THEIR JOY

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased" (Psa. 4:7). None have greater cause to laud and magnify His holy name than they have. You may have to endure painful bereavements, and pass through great tribulations; but these things cannot diminish the luster of the crown that awaits you in the skies. The sorrows, sufferings and fatigues incident to the present life will make the pleasures and joys of heaven more ineffable and refreshing. Exquisite and endless are the joys above. "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."

With such a glorious prospect before you, be cheerful, courageous, and faithful. Grieve not the Holy Spirit by neglecting your duty to your Creator. Live in the element of prayer; pitch your tent on "the mountains of frankincense and the hills of myrrh;" labor in the Lord's vineyard; strive to be useful. In proportion as you are active in the cause of God will your own joy be increased, and your best interests promoted. "They that sow in tears shall reap in joy." There is joy associated with ministerial success. Hence said the Apostle Paul, "That I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." To the Thessalonians he said, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." When your work is done, the exhilarating plaudit will break on your ears—"Well done, good and

faithful servant, enter thou into the joy of thy Lord." What sights will then burst on your enraptured vision!

"For beneath  
A soul immortal is a mortal joy.  
Nor are our powers to perish immature;  
But after feeble efforts here, beneath  
A brighter sun, and in a nobler soil,  
Transplanted from this sublunary bed,  
Shall flourish fair, and put forth  
all their bloom."

(THE GOLDEN CHAIN: OR THE CHRISTIAN GRACES ILLUSTRATED AND ENFORCED, pp. 28-46, 1887 edition).

## The Divine Precepts

(Continued from page one)

were constrained to fear and respect them; but oftentimes we had a secret wish they were not there. But as we "meditate" upon them, as we PRAY over them, ask God to make us understand "the way" of them — i.e., the peace and blessing which ever attend the diligent keeping of them — we come to "long after" them.

"I will walk at liberty, for I seek Thy precepts" (v. 45). This is another decided advance; here the Psalmist contemplates the blessings consequent upon setting his heart on God's precepts. How different was the view he took from that which is ever entertained by the carnal mind. The natural man supposes that the keeping of God's commands means a foregoing of his freedom: that it means a fettering of him with a lot of restrictions which will rob him of his liberty. How this proves that Satan has blinded his mind (II Cor. 4:4). It is not the man who obeys God, but he who disobeys Him who is in the "bonds of iniquity." The very freedom which the sinner THINKS

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HE is enjoying by indulging his fleshly propensities, is only additional proof that he IS the "bond-slave of sin." Love of self, love of the world, love of money, love of pleasure, are the tyrants which rule over all who are away from God. The more we are serving God, the greater is our freedom.

"This I had because I kept Thy precepts" (v. 56). As one of the best of the Puritan expositors (Manton) said, "Many of the sentences of this Psalm have no other connection than pearls strung on a string, though some are as links on the same chain, fastened one to another by an apt method of order." The sentence quoted at the beginning of this paragraph seems to be quite independent of the previous verse, as the sudden outburst of a gracious heart engaged in meditating on the fruit of obedience—"This I had because I kept Thy precepts." David does not tell us WHAT he "had" — quickening, confidence, deliverance. "This I had"—each obedient believer may fill it in for himself — God's approval and blessing, peace of conscience, mind and heart.

But that which is germane to the present inquiry is what is said upon the subject of our present study: "I have kept Thy precepts." Once more we may observe the striking and progressive order: First, commanded to keep the precepts because they are from God; now a "keeping" of them. How blessed, but how searching the or-

der; second, meditating therein; third, praying for light thereon; fourth, longing after them.

"I am a companion of all them that fear Thee, and of them that keep Thy precepts" (v. 63). Surely this is so plain, and the point taken in advance of the previous references is so obvious that no interpretation is needed. Commanded to keep God's precepts, meditating in them, praying over them, loving them, keeping them, now having fellowship with kindred souls! The one who, by grace, "keeps" God's precepts desires and seeks fellowship with others in whom he observes the fear and love of God.

"The proud have forged a lie against me: but I will keep Thy precepts with my whole heart" (v. 69). There is OPPOSITION now! and it is very striking to note the point at which this is introduced. There is no hint of opposition until after this keeper of the Divine precepts became the "companion" of God's people! But mark how this only deepens his resolution—"I will keep Thy precepts with my whole heart."

"Let the proud be ashamed, for they have dealt perversely without a cause; but I will meditate in Thy precepts" (v. 78).

Here we see how the opposition the Psalmist encountered only served to make him renew his "meditation": as his enemies assailed him, he felt the more need of further meditation. Thus God makes the wrath of man to praise Him and turns the attacks of the Enemy into blessing for His people.

"They had almost consumed me upon earth; but I forsook not Thy precepts" (v. 87). The opposition has grown fiercer; Reader, do you know anything about this from personal experience? If you do not, there is something wrong in your life. The reason why many Christians escape antagonism is because their daily walk is not so regulated by God's precepts. It still stands written, "All that will (are determined to) live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12)! The world loves its own; but it hates those ways that contradict theirs.

"They had almost consumed me upon earth; but I forsook not Thy precepts." That is the acid test of a genuine work of grace in the heart — how we conduct ourselves in the face of opposition and persecution. It does not take much to turn a mere professor aside: a few sneers and frowns, or a shrug of the shoulder is enough, and the white-washed worldling goes back to his people, "When tribulation or persecution ariseth because of the Word, by and by he is offended" (Matt. 13:21). But where God has placed His fear in the heart, a man will stand and withstand, even though there was not another kindred soul in all the world to stand with him.

"I will not forget Thy precepts, for with them Thou hast quickened me" (v. 93). Here the Psalmist is heard expressing his appreciation of and his thankfulness for the Divine precepts; and that because of the value of them, what they had done for and meant to him. The term "quickened" here probably includes the initial act of his regeneration, and the subsequent renewals, revivings, refreshings he had received from God's precepts. As he recalled the blessings they had brought to him, he resolves never to forget God's precepts. This is more than "meditating" upon them. As the result of that, they have become so a part and parcel of his innermost being he would never forget them.

"I am thine, save me; for I have sought Thy precepts" (v. 94). This is very striking and marks a further decided advance. Here the Psalmist not only makes his conscience of God's commands an encouragement to seek help from Him when he is in straits, but to grant an appeal thereon. Has not God said, "Them that honor Me, I will honor" (I Sam. 2:30)? Here is David pleading the principle of that promise before the Throne of Grace. If we take care of our duty, God will take care of everything else.

There are yet nine other verses in this Psalm containing references to the Divine precepts, but these (Continued on page 8, column 3)



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

PHOENIX, Ariz. (EP)—A bill permitting students voluntarily to lead prayer at the start of assemblies in public schools has been approved by the Arizona Legislature.

The measure, which provides that students who object to such prayers may be excused, now goes before the Arizona Senate where it is also expected to pass. The house has not acted on a companion bill that would require silent prayer or meditation at the start of the school day.

Skepticism about the value of the measure was voiced by Rep. Clare Dunn of Tucson, a Roman Catholic nun. "I have mixed feelings about the legislation," she said. "I believe strongly in prayer but I believe there is a time and place and attitude for it, and I'm not sure the public school is the place."

BOSTON (EP)—Massachusetts' highest court struck down the state's new "voluntary prayer" law just six weeks after it took effect in a decision announced here March 13.

The state's Supreme Judicial Court said the law, which required all public school teachers to issue a daily call for a class volunteer to lead in public prayer while excusing students who did not wish to participate, violated the U.S. Constitution's ban on an establishment of religion by the state. Justice Herbert P. Wilkins, who wrote the decision, said the law "could not be saved from unconstitutionality by the fact that prayers were spoken by volunteer pupils or that pupils could choose to be excused from exercises."

The suit which resulted in the unusually swift decision was brought on behalf of parents in Farmington and Marblehead by the Civil Liberties Union of Massachusetts and the American Jewish Congress. The decision represented a defeat for conservative Democratic governor Edward J. King, who expressed "disappointment" at the ruling. He said he will now introduce a new law in the state legislature mandating a moment of silent meditation in the schools.

GLENDAL, Calif. (EP)—Seven Soviet soldiers in Afghanistan, all members of the underground Baptist Church, were recently executed for refusing to shoot at Afghan nationals according to a missionary group here with ties in the Soviet Union.

Lutheran Pastor Richard Wurmb, head of the evangelical

Jesus to the Communist World, said the seven Baptists, all from Tashkent, were conscientious objectors who had, nevertheless, been shipped to Afghanistan as part of the Soviet invasion forces.

Mr. Wurmb said an incident had occurred where the seven had refused orders to shoot "the enemy." They were summarily executed by firing squad, he said, and their bodies shipped back to their families in Tashkent. Tashkent is a city in the Turkmen Soviet republic, which borders Afghanistan.

CAIRO, Egypt (EP)—An upsurge of extremist Muslim violence directed against Egypt's Coptic Christians, coupled with a recent spate of inflammatory literature, is causing grave concern to Coptic authorities here.

Egypt's Copts, who number perhaps as many as 8 million out of a total estimated population of 40.5 million, 90 percent of whom are Sunni Muslims, have again become targets of Muslim fundamentalists who want to build a new Islamic society in the country.

Acts of violence have recently increased. On Jan. 6, the Coptic Christmas Eve, two bombs went off in Alexandria, Egypt's second city, killing one person and injuring several others. At Minia in upper Egypt, police had to intervene the same evening to allow Christians to hold a worship service that Muslim militants wanted to prevent.

In Assuit, a caroler was stabbed that night. Then on January 31, a movie theater showing a film on Jesus Christ was burned down. Muslim militants have been blamed.

Meanwhile, documents supposedly written by Christians and attacking the Islamic religion have appeared in the Azhar area of old Cairo. One tract says that "we (Christians) do not accept Islam as a religion." It goes on to describe Islam as "the cause of the backwardness and misfortunes of the east and the Arab countries." Another document, entitled "Islam the Lie of Lies," purports to be the work of Coptic Orthodox Patriarch Shenouda III.

LOS ANGELES (EP)—The chances this year for Congressional passage of a bill to reintroduce prayer into public schools are the best they've ever been, says the public affairs director for the National Association of Evangelicals.

Robert P. Dugan, Jr., of Washington, D. C., who was in Los Angeles for the annual NAE convention, said President Carter repeated his opposition to such a bill in a recent meeting with him and a dozen evangelical Protestant leaders. But Mr. Dugan said the pressures of an election year could change matters.

"If Mr. Carter should veto the prayer bill, that would kill his reelection chances," Mr. Dugan predicted in an interview. He said surveys indicated about 75 per cent of the population favors prayer in schools. Some other church-related Washington observers, however, are skeptical about the chances for the bill's passage.

Whatever the results this year, the issue seems to pivot greatly on where Southern Baptists, who constitute the largest Protestant denomination, stand on the matter. Mr. Carter, in opposing a prayer bill, is a Southern Baptist who echoes the sentiments of resolutions passed by the 1964 and 1971 Southern Baptist Convention and a traditional Baptist aversion to government involvement in religious matters.

Sen. Jesse Helms (R-N.C.), who is sponsor of the current proposal, is a Southern Baptist who believes three-quarters of Southern Baptists agree with him that acknowledgement of God should not be absent from the schools. The Rev. Adrian Rogers, current Southern Baptist president, is publicly supporting prayer bill efforts. Several editors

of Southern Baptist state newspapers, including the California Southern Baptists, however, have come out against the Helms bill.

WASHINGTON (EP)—Idaho has become the 17th state to pass a measure calling for a constitutional convention to propose an anti-abortion Human Life Amendment to the United States Constitution. Supporters of the move to call a constitutional convention on the abortion issue now have half the states required to petition Congress. Article V of the Constitution requires two-thirds or 34 of the state legislatures to petition Congress to convene constitutional convention. The Human Life Amendment calls for a redefinition of the term "person" in the 5th and 14th amendments, to include all human beings including the unborn, and asserts that no person shall deprive any unborn person of his life.

COLUMBUS, Ind. (EP)—Message in front of the First Lutheran Church here: "Visit Us Before Going Across the Street."

Across the street is a funeral home.

PHILADELPHIA (EP)—Members of Tenth Presbyterian Church here, a well known inner-city congregation, have voted to secede from the United Presbyterian Church because of its insistence that women be elected to the governing boards of all congregations. The 750-member congregation authorized its ruling elders to seek a new affiliation with an evangelical Presbyterian denomination.

Last fall, Tenth Presbyterian was the site of a meeting of a group called Concerned United Presbyterians, which discussed the possibility of leaving the UPC over the issue of women's representation. The dissenters feel their conscientious stance against ordaining women as ruling elders and pastors has been compromised by the denomination.

We're not vindictive," said James Montgomery Boice, pastor of Tenth Presbyterian. "We're not calling the church apostate. We just think it's gone one direction and we've gone another."

## Rabbi's Dreams

(Continued from page one)

empowers," Abu Hatzeira said. "It will be a push button war. The Messiah will stop it and bring peace."

As the religious quarters of Israel considered the twin dreams of the two wise men, the Hassidic Lubavitcher rabbi, who lives in the United States, sent messages to his followers in Israel warning them of eminent danger.

The rabbi instructed religious Israeli children to go to the Walling Wall to pray for the peace of Israel and ordered his followers to fast for a half-day before the start of the festive holiday of Hanukkah.

Both were unprecedented actions.

Orthodox Jews believe the Messiah will emerge from a crack down the middle of the Biblical Mount of Olives—today the site of a luxury Arab hotel and an ancient Jewish cemetery.

The hill overlooks the Dome of the Rock, one of the holiest sites of the Moslem region and believed by orthodox Jews to be the location of the ancient Temple. Possession of the area is a central factor in the Arab-Israeli conflict.

## Pedobaptist On . . .

(Continued from page three)

Korah and his company were immersed in the earth; and the finally impenitent will be immersed in a lake of fire. The idea is to me exceedingly dreadful." — Methodist Tract, No. 130, p. 23.

Those who publish and circulate such contemptible abuse of immersion, and to whom "the idea is exceedingly dreadful," immerse all they cannot ridicule out of the notion.

"Is there not an established and inflexible analogy between baptism

with water and baptism with the spirit? And is not the baptism of the spirit beyond all controversy by sprinkling?"

"Thus, you see, the spirit, the water, and the blood, agree in one mode, sprinkling." — Methodist Tract, No. 99.

Here Methodists assert that there is an inflexible analogy, etc. and that the "one mode," sprinkling, agrees with this inflexible analogy, yet they practice three modes!

"Can they be insensible to our plea, when we seriously inquire what right have they (the Baptists) to adopt a mode (immersion) which contradicts God's witnesses? I never could imagine how they (the Baptists) first invented immersion." — Methodist Tract, No. 99.

What "right" have Methodists to practice immersion, when they assert it contradicts God's witnesses? If they cannot imagine how the Baptists invented immersion, by what authority do they practice it?

Baptists have been publicly whipped, imprisoned, and put to death by Pedobaptists, still Pedobaptists practice immersion!

"If John immersed Christ, he was a transgressor of the law of God; the Lord Jesus could never approve of such absurdity; there is one Lord, one faith, and one baptism, and the three agree in one mode of administration, (i.e.) sprinkling." — Methodist Tract, No. 99.

Methodists assert that God's testimony is for one mode, and that sprinkling; yet they practice three modes! And some are so inconsistent as to receive immersion at their hands.

"We are not to infer from what has been said, that those who practice immersion are unchristian people, because they submit to an absurdity, instead of a Christian ordinance." — Methodist Tract, No. 99.

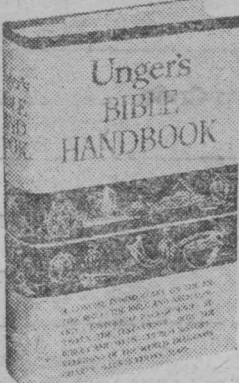
Methodists here assert, in a tract printed at the Conference office, "That immersion is an absurdity instead of a Christian ordinance." Yet in "condescension to weak consciences," they practice what they say is not "a Christian ordinance" but "an absurdity." "O consistency, thou art a jewel!"

If immersion by the Baptists is "an absurdity," and not "a Christian ordinance," how does it cease to be "an absurdity," and become to be "a Christian ordinance," when a Methodist minister is the administrator? Perhaps it is because they do it "in condescension to weak consciences."

"In view, however, of this subject, we feel constrained to reprove some of our brethren, who use the water of purification (baptism) themselves, yet seem to admit the propriety of immersion. It is plain—

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ly impossible that an ordinance of divine appointment can be administered correctly in two modes so widely different; instead then of giving countenance to a mode (immersion) of administration which differs so widely from the testimony of God's witnesses on earth, they ought to act the benevolent part of expounding the way of the Lord more perfectly" (Acts 18:26) — Methodist Tract, No. 99.

Methodists have our thanks for their "benevolent" feelings towards us, also for asserting with us that, "It is plainly impossible that an ordinance of divine appointment can be administered correctly in two modes."

They should also be commended for their faithfulness in reproofing themselves for seeming to admit the propriety of immersion! As they assert that the ordinance cannot be "administered correctly in two modes," it is a little strange that they are so kind and obliging as to give their members "choice of sprinkling, pouring, and immersion."

This seeming difficulty is removed at once by their book of discipline, which asserts that "it is not necessary that rites and ceremonies should in all places be the same. Every particular church may ordain, change, or abolish rites and ceremonies," etc.

Ministers who preach against immersion, explaining every passage in which the ordinance is spoken of to mean anything but immersion, call it indecent, or who publish and circulate books and tracts, containing such shameful and abusive things of immersion as the extracts which we have quoted contain, and will then say to a lady, "we believe in immersion, and will immerse you if you choose it," deserve to be severely rebuked.

A commendable instance of this is to be found in the following case. "A young lady belonging to a highly respectable family having as she trusted been brought to the knowledge of the truth, desired to be immersed; she conversed with a Pedobaptist minister on the subject. He used the common arguments for the propriety of sprinkling, and endeavored to show that immersion was not necessary. He had directed every arrow in his quiver against immersion but one, without effect. He then said it is (Continued on page 8, column 4)

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## The Brother In Fault

(Continued from page one)

meekness, considering thyself, lest thou also be tempted" (Gal. 6:1). Paul had instructed how, instead of seeking one's own glory, he should seek the true happiness of others: then, too, instead of triumphing over a fallen brother in the church, and endeavoring to elevate one's self by his brother's depressed condition, one should cherish a deep sense of deficiency in his weakness, and, consequently, in meekness, endeavor to reclaim such an one.

This sense of meekness is in keeping with Paul's injunction: "Ye who are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted" (Gal. 6:1).

In writing to those Galatian churches, it is clear that Paul does not refer generally to mankind; but, rather, to the members of local churches in regard to any man under temptation, who falls inadvertently into sin.

The idea, of course, is that "such an one" is not a habitual sinner, because a habitual sinner has no rightful place in a church. Such, consequently, should be excommunicated.

So, the force of an additional temptation, in dealing with a brother "in a fault," is of such a nature as to require prayerful vigilance and humble dependence on Divine guidance for his restoration to fellowship in the church.

Consequently, this is a challenge only to those "who are spiritual;" but even they are liable to temptation. Hence, for this reason, they, too, are exhorted to prayerful vigilance and meekness against such possible temptation in dealing with a brother in fault.

This, then, is not an occasion for a tone of arrogant superiority, or angry rebuke, because he is still counted as a brother to be dealt with in a gentle manner, though firmly.

But suppose such a responsibility is shunned and neglected to the point of letting such a fault pass unnoticed. Would not (as is so often the case) the church suffer corruption? For a little leaven leaveneth the whole lump" (1 Cor. 5:6).

Answering to the present general corruption in the churches, is not this negligence the main cause? Is it not because there are few who can qualify as "spiritual" in the churches, that there is such neglect of duty? Too, why, if there are such who can qualify, should there not be an honest, meek, and gentle exercise of discipline in not overlooking faults; but, rather, the restoring of those in fault, by warning and instruction, which should be concurrent with rebuke? This "spirit of meekness" in dealing with a brother in fault, is one of the great means of preserving others from falling into similar faults through temptation. Then, in this consideration, is it not much better to seek to restore to fellowship

a brother than to abandon him to his fault?

Again, where are those today who claim spiritual superiority? Yet I am sure that there are many. Then why do they not stand forth, as prepared by the grace of God, and prove themselves in meekness of spirit, as worthy of this task, while, at the same time, considering themselves as prone to err under temptation?

Today we hear lots of concern against physical pollution of our environment; but there seems to be, in many circles, little or no concern against moral pollution. Even in many churches there seems to be great laxity in moral and spiritual values, with little or no concern for moral and spiritual priorities.

## The Divine Precepts

(Continued from page six)

we will leave the student to follow out for himself. As they are carefully weighed it will be found, like those which we have already considered, the later ones also follow a progressive order, and experimental order, which evidences a steady advancement in the spiritual life. Though at first glance this may not be perceived, prayerful meditation thereon will reveal a steady advancing through the whole series of the Psalmist's mentionings of the Divine precepts.

What we have sought to bring before our readers in this article is but an illustration of a principle which is exemplified all through Scripture, and we may add, all through nature; for the God of revelation and the God of creation is one and the same. And He is a God of order. Not only is each word of Holy Writ given by inspiration of God, but the exact position occupied by every single statement therein evidences the perfect wisdom of its Author. Just as in the natural realm there is "first the blade, then the ear, then the full corn in the ear!" so it is in the spiritual life; and so it is in the Word. Each phase of Divine truth is unfolded in an orderly manner, according to the law of progress, even moving towards a climax of consummation. This illustration upon the Divine "precepts" of Psalm 119 is only one from hundreds of examples which might be cited. Others will be found in the same Psalm. May the Lord stir up both writer and reader to a more diligent and prayerful SEARCHING of the Scriptures.

(STUDIES IN THE SCRIPTURES, FEBRUARY 1929).

## Distinguishing Marks

(Continued from page four)

We must realize that our life is a reflection upon the church of which we are members. I would strongly urge anyone, who may be reading this and who is a member of a church and who is not living as they should, to repent and live right or ask the church to exclude them. Do not continue bringing reproach upon the Lord's church. If we do not have godly, holy living from members of true churches, where will we have it? I fear for the continued existence of a church that does not require proper living from its members, and where discipline is not practiced. We have a great responsibility to protect the purity of the church. God's standard of morality has not changed, and we must not let sympathy and sentiment sway us from our duty as churches of Jesus Christ. Show me a church where discipline is not practiced, and I will show you a church where sin is prevalent.

Now, let us look at the identifying mark of the practice of the church. Woe to the church which preaches the Great Commission, but fails to practice it. Remember God's warning to the church at Ephesus to do their first works, or be in danger of losing their candlestick. Many of us fail greatly in our responsibility to the unsaved. It is the responsibility of every

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member of the Lord's church to be a bearer of the gospel to lost souls. So many people say, "Let the pastor do it, or let the men and older folk do it." This is a sinful attitude. If you do not want the responsibility as a church member in giving the gospel to the lost, then again I suggest you request exclusion from the church. Many content themselves by calling themselves "missionary" Baptists, and supporting foreign missions, but never doing any missionary work themselves. Missionary work must begin at home, in your neighborhood and city. I am a strong advocate of a "visitation program." Not simply to invite people to church, but to preach the gospel to them. Simply to invite them to church is a "cop-out" as to missionary responsibility.

We have a great need today of a burden for lost people. Oh, that God will make our hearts heavy for those without Christ. Let us keep in mind their condition of helplessness, their future without Christ, and the impossibility of their being saved without hearing the gospel of Jesus Christ. Let us not leave this to Jehovah's false witnesses, the Mormons, the Arm-

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inian Baptists (?). These deceive millions as to their spiritual condition. The commission was not given to them, but to the true churches of Jesus Christ. I recently witnessed to a young man as to his need of salvation. He wanted to know what I was talking about. I explained to him as to his lost condition and his great need, and as to the gospel of Christ. He told me he had never heard of anything like that before. What a shame that there are so many who have never heard. And not just on the foreign field, but right here within shouting range of many who profess to be saved. Are you engaged in the witnessing ministry of your church to the lost? If not, do not call yourself a missionary Baptist for you are a hardshell in practice.

How does your church stand relative to these identifying marks? Can you safely and assuredly say that you are a member of a true church of Jesus Christ? If not, I advise you in all seriousness and sincerity to look for one that does, and to become an active member thereof. Salvation is the most important thing of all. But church membership is the next most important matter. If you are a member of a true church, let us pray much for one another. May God bless you all.

## Pedobaptist On . . .

(Continued from page 7)

not decent for a young lady to be immersed! But this did not move her. Unwilling to lose her from his society, the minister determined to make a last effort to retain her, and said to her, "If you still insist upon being immersed, allow me to offer my services."

"Rising in all the majesty and dignity of womanhood, she thus addressed him: and would you 'offer to do an indecent thing to me, sir? I have discovered a new feature in your character. I did not think you would do an indecent

thing, sir?" Let those who can, form an opinion of the feelings of this man whose insolent modesty was thus rebuked."

From the foregoing extracts taken from the writings of standard Pedobaptist works, it seems to us that we are warranted in saying that they "practice immersion as an alternative, with no definite design, however, to glorify God, either by carrying out His will (but simply to retain members) or to prevent the Baptists from getting them."

Each may choose his manner now,  
If each is pleased, no matter how."

The spirit and manner in which immersion is often performed by them, leaves room to question their having much faith, love, or pleasure in it.

At a Pedobaptist immersion recently, an intelligent gentleman remarked to another, "The minister seems rather out of humor." Yes, replied the other, "You can see disapprobation sticking out all around him." At the same time a female member of his society remarked, "He is mad because he must go into the water; he can never baptize me, if I am ever immersed."

All Pedobaptist denominations will immerse all they cannot reconcile to sprinkling, notwithstanding they have said and written so much against it. A large portion of those who are immersed by them, become dissatisfied, and afterwards unite with the Baptists. "Twelve persons who had been immersed by Mr. Hodges, a Pedobaptist at Williamsburg, Va., became dissatisfied, and were again immersed by the Baptist minister in that place."

We have never heard of an individual who had been immersed by a Baptist minister, who ever suffered any uneasiness, for fear he had not been correctly baptized.

Hundreds who have been immersed by Pedobaptists and that have been sprinkled, have suffered great uneasiness for fear theirs was not valid baptism; some have been unhappy even in death upon this subject.

At the close of a Baptist meeting, recently held by T. J. Fisher, at ———, Mr. Grower, a substantial minister of the Methodist Episcopal Church, came forward and demanded baptism. On emerging from the water, he exclaimed, "Farewell to all doubts, the thing is now decided, I have now been baptized."

A popular argument with some Pedobaptists, is, "We are right, or God would not bless our labors so abundantly."

It is no evidence that God approves of sprinkling, infant baptism, taking seekers of religion into the church, or inviting them to the communion, because those who have practiced these things have revivals of religion. The Baptists who oppose all these things, are blessed also with many glorious revivals of religion.

The above is a favorite argument with the Methodists, which they have refuted in their tract, No. 99, printed at the conference office.

"How then are we to account for the fact, that the blessings of God attend the ministry of those (the Baptists) whose practice (immersion) tends to subvert the order of His church? God does evidently bless those who strive against the established order of His visible kingdom, and set at naught the testimony of his witnesses."

"It is not the errors they preach and practice, that God blesses, but the truth; men may preach ignorantly, and absurdly, and from base motives; and yet, if they preach Christ crucified, God will convert sinners."

(Continued next week)

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