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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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A DISTORTED BELIEF EXPOSED

C. W. DICKERSON
Coeburn, Virginia

Years ago I met a Baptist pastor who was obsessed with the strange theory that a long period of time elapsed between the first two verses of Genesis, and, that during that period a civilization existed, which ultimately was destroyed by the Lord! As his main argument he advanced Jeremiah, chapter 4, verses 23-26. Consider the dilemma in which one is entrapped by such a belief. Were it fact, not theory, we would have accounts of two creations, the first in Genesis 1:1; the other in the second verse. Now, inasmuch as Romans 5:12-14 makes known that there was no death until after Adam sinned, the advocates of this theory must either deny the truth of Romans 5:12-14, or admit that there was a race alive upon the earth at the time of Adam's creation! Why? Because no one on this earth had died before Adam sinned. This passage alone annihilates the theory of a pre-Adamic race destroyed. Furthermore, if there were a break in the creative process between the first two verses of Genesis, the Lord would not have commanded Israel to work six days, and rest the seventh, as He had done. (Exodus 20:8-11). Therefore, we know that the creation which began in Genesis 1:1, continued without a break unto its completion on the sixth day. It is a straight-forward, continuous account of one creation, not a garbled account of two!

JEREMIAH 4:23

In the King James Version of the Bible, Jeremiah 4:23 contains some words identical with those found in Genesis 1:2. Speaking of the earth it is said, "without form and void." On the strength of this, and the fact that in Jeremiah 4:23 it is obvious that there was a race at that time living, is built the theory of a pre-Adamic race. Although we

THE FORGIVENESS OF SINS

By A. M. OVERTON

"In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

The question of having our sins forgiven is one of paramount interest to us all, for we are all keenly conscious of having sinned against God, and realize that something must be done about the sin question before we can hope to stand before Him.

A common idea is that we must do something to get forgiveness. Some who have believed in the Lord Jesus Christ for salvation live in uneasiness for fear that they might not get forgiveness for some sin or sins they may commit.

It is a joy to know that all who are in Christ Jesus, all who believe in Him, have forgiveness of sins; they do not have to get it. "In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). This same truth is expressed in another Scripture, "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). Thus the Lord shows that redemption and forgiveness are similar, and that both come through the blood of Jesus Christ, not by something we say or do.

It is interesting to learn that the

(Continued on page 8, Column 4)

have already proved the falsity of this theory, we now undertake to prove from this, their very foundation passage itself, that it cannot possibly be twisted to substantiate the claims made. About 275 years before Christ, seventy Hebrew scholars of Alexandria, Egypt, were appointed by the king to make a translation of the Hebrew Bible into Greek. When accomplished, it became known as the Septuagint Version. It was, and is, held in high esteem by both Jews and Greeks. Quotations from it are found in the New Testament. In it, the words of Jeremiah 4:23 and Genesis 1:2 are not identical. The English of the Greek of Jeremiah 4:23 says, "I looked upon the earth, and, behold not;" (Two italicized words "it was" precede the word "not." The verse finishes thus, "and to the sky, and there was no light in it." The English translation of the Greek of Genesis 1:2 is: "But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of

God moved over the water." Quite a difference! In Jeremiah 4:26 the King James has the words "fruitful place," where the English translation of the Septuagint has only one word "Carmel." The Douay Version of the Roman Catholic Church also has the one word "Carmel." To the Israelites Mt. Carmel was a beloved region. Note I Kings 18:19, Song of Solomon 7:5, Isaiah 33:9; 35:2. To say the least, it is passing strange that a pre-Adamic race, not being Hebrew (for Abraham was the first Hebrew) would, with no possibility of communicating with those who came upon the scene centuries later, have set store by the very same region, and call it by the very same name as the Hebrews later did. Never!

THE CORRECT MEANING

In verse 23 of Jeremiah 4, the Septuagint Greek word translated "earth" is "ynv" which is the accusative case of the word "yn." As one definition of it, Thayer's (Continued on page 5, column 3)

THE LOSS OF ALL THINGS FOR JESUS CHRIST

By ELD. JULIUS D. WISHON
Meadowview, Virginia

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded,

God shall reveal even this unto you. Nevertheless, wherunto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

(For many walk, of whom I have told you often, and now tell you even weeping, that they are

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GIRLS OF THE GANGES

By RAYMOND A. WAUGH, Sr.
Midland, Texas

Part I

While I was yet a young man in elementary school (grammar school in those days), I had the happy privilege of knowing a most unusual family by the name of Griffin. Mr. Griffin was a wonderful lay Christian, as some spoke of him, who at one time had been a revenue agent involved in seeking

responsibility.

Across the intervening years, only the name of Beulah remains locked indelibly in my memory, perhaps because I had a very serious "crush" (as we spoke of it in those days) on her. I remember that on a beautiful summer day, as I mowed a neighbor's yard for 25c an hour, how I shed copious tears because I had learned that she and her family would be moving away.

REAL MEMORIES

The first names of Mr. and Mrs. Griffin no longer remain in the memory bank from which I have any recall. Nonetheless, they as persons—wonderful persons—remain indelibly imprinted on my heart, in my mind, and as having had a very important place in my young life.

As I have noted, he had once been a revenue agent (a word, incidentally, which is no longer extant in most of the abridged dictionaries). As such, even in our rather conservative neighborhood, he experienced some rejection. The rejection, however, never seemed to trouble or to perturb him. He maintained his tall, dignified, friendly, and yet humble approach to life in the midst of an affluence few of knew but which was his as a matter of course as a part of the Federal Government. His personality and demeanor were such that he never failed to give a little time and speak to the most insignificant

(Continued on page 3, column 1)



RAYMOND A. WAUGH, SR.

out those who were in the business of making illegal alcoholic spirits or "moonshine." Later, he became a representative of the United States overseas, and still later he was involved with the Federal Government in some less exotic re-

INCREASED FAITH

By ARTHUR W. PINK
(1886-1952)

"And the apostles said unto the Lord, Increase our faith" (Luke 17:5).

Faith is of the utmost importance to the Christian. There is nothing about which we ought to have a greater and more earnest



ARTHUR W. PINK

concern than our faith. If a man lacks faith he lacks everything that is spiritual: "But without faith it is impossible to please God" (Heb. 11:6). Faith is the connecting link between the soul and God. Take that away, and all is gone. Remove faith and the Christian life is a non-entity: for "The just shall live by faith" (Heb. 10:38), and without faith how shall they live at all? The first thing for an awakened soul to make sure about is that he really HAS faith, that faith which is the gift of God.

"There are a thousand shams in the world, a thousand imitations

of faith; but there is only one true, vital, saving faith. There are scores of notional faiths—a faith which consists of holding a sound creed; a faith which bids men believe a lie, by wrapping them up with assurance of their safety, when they are still in the gall of bitterness and the bonds of iniquity; a faith which consists in presumptuously trusting to ourselves. We ought to be more careful of our faith than anything else. True, we ought to examine our conduct, we ought to search our works; we ought to try our love; but, above all, our faith: for if faith be wrong, all is wrong" (C. H. Spurgeon).

Faith is the root grace upon which all other virtues depend. PATIENCE cannot be exercised only as faith is in operation, for faith looks to "the recompense of the reward" (Heb. 11:26). COURAGE is weak when faith languishes, for unless my heart is confiding in the Captain of our salvation, I shall flee before my enemies. HOPE is inactive when faith ceases to function, for this is a grace which is the fruit of eyeing God's

(Continued on page 5, column 1)

HOW BACKSLIDERS CAN LEARN FROM THE LOWLY FROG

Psychologists have discovered that if you put a frog in a pail of hot water he will immediately jump out. But if you put him in cool water and then gradually heat it up the frog will permit himself to be cooked, apparently being unable to decide when the water is so hot as to be unbearable.

When a sudden heinous temptation rears its ugly head, most people instinctively shrink back. But the thing that causes many to get away from God is the almost imperceptible drifting, day by day. First, there is neglect of the daily reading of the Scripture, and prayer. Then unnecessary Sunday work and pleasure are commenced. Next, church attendance becomes desultory and spasmodic. And then evil and worldly companions enter in and lead the once-earnest Christian into first the "questionable" amusements, and later into open, flagrant sin.

The best protection is, get out of the pot when the water even begins to get warm! Let sin strictly alone. Be puritanical. Don't take the first drink, don't try the first smoke. Sin, in any form is our worst enemy.—Christian Victory.

The Baptist Examiner Pulpit

A Sermon by Ray Hiatt

WINE . . . A Feasibility Study

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:29).

Wine in the Lord's Supper? Why? Why not? Is it important? How important?

In the government when a bloated bureaucrat wants to evade an issue and avoid making a decision, he forms a committee to conduct "a feasibility study". Thus the issue is successfully dodged and in bureaucratic jargon it is "held

in abeyance." When a government issue is "held in abeyance" it is usually buried so deep that it never rises again. When I worked for the Federal government I held things "in abeyance" that haven't seen the light to this day. It is a common every day practice.

Ah but, a feasibility study is good if it is used for good. I am here and now conducting a feasibility study on the usage of WINE in the Lord's Supper, not to dodge the issue but hopefully to examine it unto my profit and yours. If it is

scripturally feasible then its use is established, but if not, then its use must be denied.

On the feasibility of any scriptural proposition we must be prepared to go as far as Jesus goes, but no further. On controversial matters this is acutely important.

WE MUST HAVE EVIDENCE. Our evidence must not be circumstantial, but WEIGHTY, if we would serve God aright and instruct our brethren. I do not accept it when people present merely circumstan-

(Continued on page 2, column 1)

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THE BAPTIST PEOPLE

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Appreciated Correspondence

Dear Brothers:

We are praying that our blessed
Lord will send you a pastor that
will love and be a true servant to
the church there.

I know that the church there
doesn't want to be recognized as a
leader of Independent Baptist
Churches to the extent that it would
be termed "headquarters," but
whether you like it or not, we have
always looked to Calvary Baptist
Church for leadership. It looks like
God planned it that way, at least,
for the time in which we are liv-
ing; so, we pray that your next
pastor will be a leader and one who
will stand for the truth without
compromise.

Yours in Christ,
Bristol, Virginia

Dear Ones:

Greetings in the name of our
precious Lord. I trust this will find
you and all the folk at Calvary
enjoying His wonderful blessings.
We have so much to praise Him
for, even when things are not going
well.

I know things are not going so
well for you right now, due to the
fact that you are without a pas-
tor, etc. Still, I know that God has
a purpose in all that has happen-
ed and will work it all out for the
good of all and for His glory. We
want you to know that all of us
here are praying for you, that the
Lord will give you the grace you
need to carry on His work, and will
supply all your needs according to
His riches in Christ Jesus.

In Christian Love,
Courtland, Virginia

Wine

(Continued from page one)
fial evidence to me, so I shall
avoid this in simple fairness.

In this study I hope to avoid the
standardized answers, pro and con,
concerning the usage of wine.
There is much harm done on both
sides of the question by people who
parrot standardized answers with-
out taking the trouble to study
them. I hope to avoid the circum-
stantial and concentrate on

WEIGHTY EVIDENCE.—Where
and when I can find it.

The Latin expression "Deus Ex
Machina" indicates the appear-
ance of a Greek god at the end of
a Greek play to make a pronoun-
cement and bring the action to a
close. Horace, the Roman poet,
said that Euripides and other
Greek playwrights had tangled
their plays up so terribly that only
a divine intervention could straight-
en them out. If you have read
Euripides you know that there is
some justice in this. A "Deus Ex
Machina" then is a divine inter-
vention to straighten out a tangled
situation and I believe that we
need one concerning wine in the
Lord's Supper. With the possible
exception of divorce and re-mar-
riage, I do not know of any simple
subject that has been more tangled
and distorted than WINE—pro or
con. This article is not a divine
intervention, but I hope by a simple
presentation of simple evi-
dence to un-complicate this much
manipulated and complicated sub-
ject.

Here are some general ob-
servations preparatory to the dis-
cussion of wine. I won't take the
space to prove these points but I
offer them as a basis for what fol-
lows. (1) The Lord's Supper is a
church ordinance to be observed
by the church as the church is as-
sembled. (2) Being a church ordi-
nance, it is restricted to the mem-
bers of that individual church
whom the church deems to be in
fellowship with itself. (3) The solid
element is unleavened bread. (4)
The observance is to be done after
strict examination of one's self.

**THE LORD'S SUPPER, LIKE
ITS SISTER ORDINANCE BAP-
TISM, IS A RITUAL.** The Church
of Jesus Christ has only two rit-
uals. Israel had many. Israel
was bound down by rituals that
had to be performed with
punctilious care lest God be
dishonored. The very life of Is-
rael was contained in ritualistic ob-
servances that communicated cer-
tain things at certain times. The
performing of these things with
PRECISE care did not make any



RAY HIATT

man perfect, but it COMMUNI-
CATED certain facts and prefigured
many of the aspects and out-
workings of the nature and future
performances of our Lord and Sav-
iour Jesus Christ. The law that
dictated these ritualistic observ-
ances was never designed to make
any soul perfect. These rituals
were designed to show what was
necessary to make a soul perfect—
the perfect death and sacrifice of
Jesus our Lord. ISRAEL WAS A
RITUALISTIC SOCIETY AND
FROM THESE RITUALS SHE
COULD NOT WAVER. WHEN SHE
DID WAVER AND BECAME SOIL-
ED SHE WAS SENT AWAY CAP-
TIVE IN A STRANGE LAND.

The Church of Jesus Christ is not
a ritualistic society. BUT, THE
CHURCH DOES HAVE RITUALS—
TWO OF THEM—BAPTISM AND
THE LORD'S SUPPER. These ac-
tivities are RITUALS because they
are NEVER, NEVER permitted to
vary in their properties or in their
enactments at any stage of time.

The church has many activities
which are not rituals because they
are permitted to vary. A church
service may be an hour long or
three hours long. It may contain
singing or it may not. It may con-
tain a sermon or be a prayer meet-
ing. A church may have a pastor
or it may not. It may have a de-
acon(s) or it may not at a particu-
lar point in time. A Baptist church
service may contain much variety
unto the glory of God, and yet, be

perfectly valid, for it is not a
RITUAL. A church service in
Arabia, Russia, Brazil or Ken-
tucky will not always be the same
in precise detail, for a Baptist
church service is not RITUALIS-
TIC. BUT, THE ORDINANCES OF
THE CHURCH MUST NOT, AND
CANNOT, VARY AT ANY AGE
OF TIME, AT ANY PLACE, IN
ANY TIME, IN ANY NATION, IN
ANY CIVILIZATION, UNDER
ANY POLITICAL IDEOLOGY,
AMONG ANY RACE OF PEOPLE
—for if they do vary they have
lost their value and are best not
done at all.

The purpose of any ritual is to
COMMUNICATE something by
mute testimony. By the silent ani-
mation of Baptism and the Lord's
Supper something is said in much
louder tones than words can con-
vey. At Baptism the penitent is
saying mutely that he believes the
gospel which speaks of the death,
burial and resurrection of Christ

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which the ritual of baptism de-
picts. He is saying much more than
this, of course, but this is the sil-
ent message.

At the Lord's table the Church is
showing forth their faith and belief
in the Lord's death. The essential
elements speak mutely of blood
and body sacrificed for the church
and for all blood-bought saints. The
Lord's Supper is a testimony, and
what is a testimony but a commu-
nication? What value is a commu-
nication that is not understood? In
order for Baptism and the Lord's
Supper to accomplish their task
they must not vary, and cannot
vary, in their enactments. If they
do, they become confusion and not
communications.

Baptism and the Lord's Supper
are STANDARDS. If something is
a STANDARD it must be STAND-
ARDIZED through all ages of
time. A STANDARD may not vary
because it is a STANDARD. This
is why Baptists should be a bit
wary in establishing arbitrary
standards. Any proposition you
adopt should be examined through
to its ultimate end to see if it can
be operational in all ages of time
and under all conditions. If it can-
not, then it cannot be an impec-
cable standard. When Baptists
adopt doctrinal systems, they had
best trace them backwards and for-
wards a bit before they back them-
selves into theological corners. If
this had been done with the heter-
odoxical chimera of The Priest-
hood Of The Church, then this doc-
trine would have never been heard
of and we would have been spared
much pain and sorrow.

**BAPTISM AND THE LORD'S
SUPPER ARE STANDARDS THAT
CAN BE KEPT.** They are feasi-
ble. They are essential. They are
unabridgeable STANDARDS and
whether the church that observes
them speaks English, Greek, Latin
or German they must be observed
in a PRECISE way, with the pre-
cise elements, and for the precise
reasons that the first church ob-
served them. The execution of the
ordinances in precise detail is ES-
SENTIAL. How essential? How
"essential" can you get? The word
"essential" is like the word "uni-
que." It permits no variance, vag-
aries or addendums. The ordin-
ances are not adumbrations, but
precisions. Dynamic precisions.

Precisely what are the elements
of the Lord's Supper? PRECISE-
LY? Whatever they are they are
essential. If you do not realize this,

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then you possibly do not know
enough of the importance of the
Lord's Supper to observe it at all,
and are likely to partake of it
unworthily.

What are the elements? Not
many among us question that the
solid element is unleavened bread.
Simple disgust will not permit me
to speak much of the Arminians
and their Nabisco crackers. Except
for the Nabisco Arminians not
many people question the solid ele-
ment. God deliver us all from sal-
tine crackers, Nabisco or other-
wise. It is over the liquid element
that men reach the boiling point.
What is the liquid element? Is it
wine? IT IS. Do you like this? I
hope so. Do you hate this? I trust
not. IT IS WINE. Can I prove this
with WEIGHTY EVIDENCE?
Watch me.

Did Christ drink wine? He did.
Did He make wine? He did. Yet,
this is not weighty evidence as re-
gards the Lord's Supper. It is at
best circumstantial. It is also cir-
cumstantial that the Corinthians
were drunken. Did they get drunk
of wine? The Bible does not say
precisely, so we dare not say pre-
cisely. In any event, it is circum-
stantial.

There is only one question that is
important and when you have an-
swered it, you have settled the ques-
tion once for all—WHAT WAS IN
THAT CUP WHICH CHRIST PASS-
ED TO HIS DISCIPLES WHEN
HE INSTITUTED THE LORD'S
SUPPER? Answer this and you
know all, and there is an end to
controversy. WHAT WAS IN THAT
CUP? Can we know? We surely
can. Christ told us in His own
words. It was the "fruit of the
vine." This is the weightiest evi-
dence in the Bible for wine. The
personal words of Jesus our Lord.
There is nothing obtuse here. I
hope that I don't startle you when
I tell you that the expression "fruit
of the vine" has been a common
synonym for wine for hundreds of
years before the birth of Christ and
down to this present day.

If I have no other qualifications
to speak on this subject, I do pre-
sent myself as a student of ancient
literature and philosophy—parti-
cularly, in Western cultures. I've
studied history a bit, too. In Greek
and Roman literature, antedating
the birth of Christ, the expression
"fruit of the vine" is commonly
used as a synonym for wine. In-
deed, it was an everyday expres-
sion that no one questioned for thou-
sands of years until latter day Bap-
tists began to wrestle with it. I
rest this entire thesis on the words

of Jesus. I will not even consider
the disorders at Corinth nor the un-
leavened state of the Passover
week. The words of Christ should
be, and are, sufficient to estab-
lish any case He spoke of.

I can almost hear the screech of
dismay at what I've said. If you
are dismayed I issue you an instant
challenge. Please be good enough
to find me one place in the writ-
ings of any people, however ancient
or however modern, where the ex-
pression "fruit of the vine" was
ever used to indicate other than
wine. It is possible that I have not
read all the ancient writings of all
the ancient peoples, and perhaps
if you dig deeply enough you might
uncover such a reference, but I
never have in thirty years of read-
ing ancient documents.

In studying the etymology of a
word or expression, you must not
only look to its grammatical mean-
ing, but the meaning it commonly
held in the day in which it was
used. Words must not only be bro-
ken down into their syllables, but it
must be considered what the people
understood the word to mean.
Languages change. They do not
evolve, they generally devolve.
Chaucer spoke English and so do
we, but they are dissimilar ton-
gues. If you don't believe that
language changes, then try to read
the poetry of Robert Burns some-
(Continued on page 4, column 3)

BRIEF NOTES

ERRATA

In the May 10, 1980 issue of THE
BAPTIST EXAMINER there ap-
pears a mistake in the article by C.
W. Dickerson on page six, column
three, eighteen lines down from
the top. The word "still" should
have been printed "ill" which
changes the meaning consider-
ably. We are sorry for this mis-
take and inconvenience, which
proves we are still only human.

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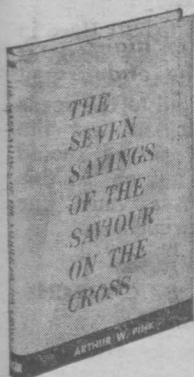
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Girls Of The Ganges

(Continued from page one)

child who gave him any attention. And, from his great height, not unlike Lincoln's, as I used to think, his large hand would gently pat a small one's head or stroke his back.

As a lad, while in church or while visiting in his home, I would listen engrossed as he would tell of his experiences in the land of India. After he had left his position as a revenue agent, he became an Agricultural Representative for the American Government in India. This took place before I knew him. Yet, in that capacity, and within my lifetime, he was the first to introduce the plow to that great land which was overpopulated even then with its unnumbered millions.

Needless to say, from that lofty position, he had access to the dignitaries, the people, the cities, and the country as few at any point in history. Consequently, he accumulated a collection of weapons and trophies beyond anything I have seen in the intervening years outside the greatest of our nation's museums. He had hand guns seemingly without number, rifles sufficient to arm a regiment, and elephant guns such as I have never seen anywhere.

He kept a few of his best small arms, rifles, and elephant guns in elaborate racks which had been especially handmade and carved in India. A multitude of small hand guns, unnumbered rifles, and some of his less exotic elephant guns were kept in what I called "cedar chests" that had been especially made and carved in India from special wood that was impervious to wear and insects.

Without any braggadocio, but with a concern to inform me and to whet my interests and curiosity, he would show me his collections of weapons. In the process, he would pick up a pistol with an ivory handle or a rifle made from In-

dian wood unlike any I had ever seen in America, show it to me, and then point to some one of his mounted trophies which graced a wall, a mantel, a table, or some specially-made stand in his home. There were literally hundreds of them in his great two-story brick home which contained some 14 or 15 high-ceilinged rooms and a very large enclosed, attached veranda. He was real!

The weapons which he showed me were real!

The trophies were real!

The widow's son had perhaps never been more than 150 miles from home, but Mr. Griffin really introduced me to the world as few have ever known it. I had a view of an exotic land and its exotic animals—both small and large (one elephant head, as I recall had tusks more than five feet in length, and one tiger head had tusks at least seven inches in length)—as few will ever know it.

RINGING REMEMBRANCES

Mr. Griffin was a man who had walked with the great of his day. Too, he had performed services for the government, and thus for us, in a manner which only a few had known or would ever know. Nevertheless, he made himself mere man to me and communicated with great ease and with much depth of spirit, on a one-to-one basis with me, a mere lad! As I reflect today, something in my curiosity and my interest seemed to encourage him to share his experiences.

Thus, while yet a lad, in an hour when most youngsters found distant lands to be mysterious and perhaps foreboding, he made the world to be real. Indian boys and girls and their parents, in the cities and in the country, and from the various, well-defined strata of Indian society, were real! They were born, just as we! They breathed, just as we! And they lived, just as we!

I believe that I actually developed a kinship with those Indian boys and girls because of my affection for Beulah who had been born there. Although she was not my "first love," as a lad, at that point in time she was my most serious! And the fact that she had been born in India made those people very real. Mr. Griffin, I believe, appreciated my youthful feelings, understood them, and never once mocked or criticized them. In a sense, he was fatherly to me in an hour when I needed a father, as mine had died in an industrial accident when I was less than two years of age.

Therefore, when Mrs. Griffin who had served in a religious volunteer capacity in India would speak to certain groups in our little Riverside Church, I listened intently. Much of what she said, needless to say, has long since been forgotten. One thing to which she returned time and time again, however has been burned into my memory as few things which I have ever heard. This was the plight of Indian children, and especially little, innocent, infant girls.

Through my relationship with Mr. Griffin and my platonic rela-



For June 15, 1980
(Ephesians 5:1)

INTRO.: In this lesson we are studying the application of putting off the old man and the putting on of the new man. It would be well indeed if we could say with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loveth me, and gave himself for me" (Gal. 2:20). This is the mark at which we should be aiming (Phil. 3:12-15).

VERSE 1

"Be ye." Become now and forever. There should be no hesitation or reservation. Having started, there should be no stopping or turning out of the way.

"Therefore." The example mentioned in Verse 32 of the Fourth Chapter.

"Followers of God." Like Father, like son, is a worthy explanation of this truth. Really, like Father is to be like the Son, for Christ is the express image of His Person (Heb. 1:3). We are exhorted therefore to follow Him (Matt. 4:19). It is so sad to realize many times, like Peter, we are following afar off (Matt. 26:58). To imitate God is a staggering thought and yet, we can be thankful He works

relationship with Beulah, I felt a real kinship with the Indians. Thus, when Mrs. Griffin would describe the treatment and the plight of the new-born Indian girls, my heart would ache, my mind would cry out in anguish, and I would commit myself afresh to oppose such atrocities!

RESTLESS YOUTH

Already, I had extended myself literally beyond my usual academic requirements. I had read after Boaz, Frazer and Durkheim, some rather famed anthropologists, and others of lesser note. In those days there was no television, very little radio, and this was not too consistent as I brought it in on my crystal set which I, myself, had made or the one-tube and five-tube sets that I had assembled. Too, the nearest "movie house" was several miles away, and one or two pictures a year was just about our limit. So, I was pretty well shut-up to a sports program at school, a little hunting, some fishing with a couple of neighbor boys, an occasional swim in the river or an abandoned quarry, and some hiking and biking.

This provided some time for reading, a pastime I thoroughly enjoyed. Thus, I had learned that some tribes in certain parts of the world had a practice of putting old people and unwanted little ones outside the perimeters of their villages to satisfy the hunger of wild beasts. I discovered, also, that some people in the Arctic or far North countries had a similar practice of disposing of their unwanted humans by putting them outside to freeze and for their dogs to eat or to be washed down to sea by the melting spring snows.

With these, however, I was never really involved. Therefore, although I was in no sense a professional, I recall that I would contemplate their plight in a rather professional manner. That is, I looked upon these cultural phenomena in a rather cold, calculating, and perhaps a statistical manner.

There was something immeasurably different about the people in India! They were not some far-off unknown and insignificant tribe. They were real! Beulah had been born among them! Beulah had actually played with some of them, even as she had played with me! Beulah had talked with them, even as she now talked with me!

This made the desperate situation (Continued on page 6, column 3)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

in us both to will and to do of His good pleasure (Philip. 2:13).

"As dear children." This should break our hearts, for we are viewed by the Father as His beloved children. We discover, like the prodigal son, that the Father freely gives us all things through Christ (Rom. 8:32; Eph. 1:3; Luke 15:22-24).

VERSE 2

"And walk in love." "Beloved, now are we the sons of God" should serve to motivate us to love and obedience. This is to be the dominate characteristic of the child of God. "The love of Christ constraineth us" (II Cor. 5:14) without this love, all actions and activities are worthless (I Cor. 13:1-6).

"As Christ also hath loved us." Christ, "having loved His own, which were in the world, He loved them unto the end." Herein is the supreme example of genuine love.

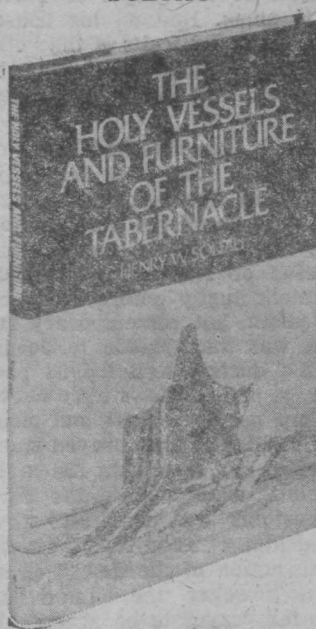
"And hath given Himself for us." The expression of His love was manifested thusly. His love overflowed in His voluntary and complete giving of Himself on the behalf of those whom God had given Him (John 17:2,8,9). Truly, Jesus said, "I am the Good Shepherd: the Good Shepherd giveth His life for the Sheep" (John 10:11). God "laid on Him the iniquity of us all" (Isa. 53:5) and He gladly bore it on the cross for us (I Peter 2:24).

"An offering and a sacrifice to God." Jesus Christ became our Passover Lamb, "the Lamb of God which taketh away the sin of the world." He fulfilled the type of the two goats offered on the day of atonement (I Cor. 5:7; John 1:29; Lev. 6:7-22). Christ gave Himself a living sacrifice. In fact, He fulfilled all of the types and shadows in the O.T. Study Hebrews 7:25-28; 9:12-14, 26-28; Hebrews 10:10,14.

"For a sweet smelling savor." He

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was acceptable and accepted on our behalf. God was well pleased with the offering and the sacrifice Christ made. Therefore we are "accepted in the beloved." We are "complete in Him." Christ is the incense which ascends up continually to God and by which our offerings are made acceptable before God (Heb. 13:15).

VERSE 3

"But." Herein is a great contrast. The sins of the flesh versus the fruit of the Spirit (Gal. 5:16-24).

"Fornication, and all uncleanness, or covetousness." These are sins so predominate among Adam's fallen race. They are the sins manifested in many religious cults. They have to do with the fulfilling of self-gratification at the expense of others. This is in contrast to the loving sacrifice of giving oneself for others.

"Let it not be once named among you, as becometh saints." Tares may spring up in the lives of God's children, but they are not to be tolerated or magnified. They are to be treated as deadly enemies and removed immediately lest they leaven the whole lump (Heb. 12:1; I Cor. 5:2).

VERSE 4

"Neither filthiness." Obscene gestures and actions resulting in the polluting of morals. This is a paramount problem in this age of mass media, especially movies and television.

"Nor foolish talking." Most people cannot carry on a conversation without using foul language with no worthwhile content. The fool starts with "there is no God" and therefore his words are empty and vain (Psa. 14:1).

"Nor jesting." Carries with it the idea of a versatile person who can make out of any conversation something vulgar or a crude joke. Humor is one thing, but this kind of jesting leads to filthiness.

"Which are not convenient." They are very unworthy especially for a Christian. They are not becoming to a child of God (Vs. 3).

"But rather giving of thanks." The saint should fill up his life with better things; things which promote spirituality and godliness. In this way he regulates both his words and his walk.

VERSE 5

"For this we know." In view of the audience which they knew this was a surety. God's judgment against sin is manifest (Rom. 1:18). You can also be very sure of God's mercy in Christ (John 6:69).

"That no whoremonger, nor uncleanness person, or covetous man, who is an idolator." The individuals described in the previous verses. Not just one who commits a sin, but one who habitually lives in sin. This reveals the need for salvation.

"Hath any inheritance." A vivid contrast to I Peter 1:4,5.

"In the kingdom of Christ and of God." That everlasting kingdom prepared for the saints (Dan. 2:44).

VERSE 6

"Let no man deceive you with vain words." The words of Timothy need to be heeded in regards to this (I Tim. 4:1; Also Col. 2:4-8).

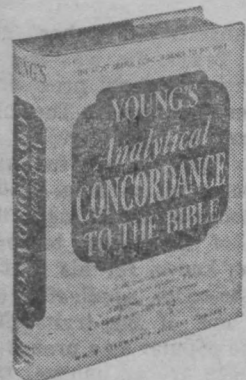
"For because of these things cometh the wrath of God upon the children of disobedience." Those who are unbelievers and who follow the course of this world (Eph. 2:2).

Conclusion: It is always well to evaluate both our profession and our practice.

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

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

If Cornelius was not saved until he heard Peter preach, why was his prayer heard and his alms accepted in the sight of God (Acts 10:31; Prov. 15:8)? Does God hear a lost sinner's prayer and accept his offering?—Flatwoods, KY

JAMES HOBBS
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Kings Addition
Baptist Church
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Again with such a question, we can only speculate.

The Bible is perfectly clear, that He does not hear sinners. "Now we know that God heareth not sinners . . ." (John 9:31). The Bible does not contradict itself and so we must stand on that fact.

What about this account of Cornelius? The key is found in verse 4. The Lord sent a message to Cornelius, who was one of His elect, saying ". . . thy prayers and thine alms are come up for a memorial before God." The Greek word for memorial is a word that means "memorandum or record." Salvation is not based on memorandum or records. Records can be used for or against us. These records simply show that Cornelius was very religious, and God shows that it is recorded. Yet, at the same time, God is showing us that regardless of how religious we are, we must have someone tell us how to be saved.

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Cornelius, like all other new converts, had heard a lot of false teaching. The world is full of overflowing with that kind of teaching. When Lazarus came forth from that tomb he was very much alive, but he still had the grave clothes on. These grave clothes are, to me, a type of all the false things the new convert brings with him when he has been quickened, or made alive by the new birth. So just as the disciples were told in John 11:44 to loose Lazarus from his grave-clothes, we are told in Matthew 28:20 to teach new converts all that our Lord has commanded. So Peter was to save Cornelius from all the erroneous things he had always believed by preaching the truth to him.

In Hebrews 11:6 we read, "But without faith it is impossible to please Him." And in Ephesians 2:8 we are told that God gives that faith. So without that faith that only God can give, Cornelius' prayer nor his alms could have been pleasing in God's sight. And God gave him that faith when He saved him. In our King James version we are

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told in Proverbs 21:4 that "the plowing of the wicked is sin." In Proverbs 15:8 we are told that "The sacrifice of the wicked is an abomination to the Lord." So I conclude that since "the sacrifice of the wicked is an abomination to the Lord" his prayers or his alms would also be an abomination to Him. Cornelius was a genuine born-again Christian before Peter preached to him. And please don't anyone accuse me of saying God's Word is not used in the salvation of the lost. In Acts 8:4 we are told that "Therefore, they that were scattered abroad went everywhere preaching the Word." Caesarea was a part of that everywhere in Acts 8:4. Cornelius had heard them preaching the Word. The Holy Spirit had used that Word to bring about the salvation of Cornelius.

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Acts 10:31, "And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God."

Cornelius had been converted from paganism to Judaism, in consequence of which he prayed to the one God of Judaism, rather than to the sundry gods of Gentile heathenism. Cornelius was a devout proselyte to the Jewish faith, and endeavored to keep all the precepts of the Mosaic law which related to Gentile converts. He not only prayed, but observed the Jewish hours of prayer (Acts 10:3). Cornelius was according to the light he had a very religious man, he had great faith in the God of the Jews, but the worship of the Jews had no room for Jesus Christ. Cornelius is representative of those who sat in darkness upon whom the light of the gospel of Christ was to shine. He and his household are the firstfruits of the "other sheep" which Christ was to bring (Isa. 6:3; Luke 2:32; John 10:16).

Although Cornelius had heard of Jesus (Acts 10:36 and 37), it is made plain from Acts 11:1 that he had not heard the word of God which attested to the messiahship of Jesus of Nazareth. Cornelius had intellectually embraced much of Judaism, but contemporary Judaism was antagonistic to Jesus, and His doctrines. Religious people pray, and the Jews were above all other people earnest and pious in their religion. They prayed much and long, and it was in the main Cornelius' adherence to the Jewish customs and traditions that earned him a "good report among all the nation of the Jews" (Acts 10:22). However, the time had come for prayer to be acceptable to God — it must be offered in the name of Jesus Christ. ". . . Whatsoever ye shall ask of the Father in My name, He may give it you" (John 15:16; See: John 14:13; I Cor. 1:2). God never accepted the prayers and alms of Cornelius anymore than He accepted Paul's law works before he was saved. The prayers of Cornelius came up before God for a memorial, that is God remembered the prayers of Cornelius (Acts 10:31). God heard the prayers of Cornelius, in the sense God hears all things, even abominable prayers, how else would He know they were abominable if He did not hear them. But God never hears or accepts a lost person's prayer favorably. Even the instructors of Cornelius knew God did not hear approvingly the

prayers of an unsaved person (John 9:31). Faith in Christ is essential to true prayer, and Cornelius stood in desperate need of hearing the message of free grace, for it is by this that faith cometh. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17; Acts 11:14).

A lost person cannot understand any part of the Bible as he ought, nevertheless, it would be better for him to sincerely read the Bible than it would be for him to gratify his flesh by reading some pornographic magazine. An unsaved person cannot pray effectually, but it would be better for him to pray than to spew out obscenities. In the parable of the Pharisee and the publican God heard the prayer of both men but it was the prayer of the sin-owning publican that He honored (Lk. 18:9-14). God hears and keeps a record of the prayers of all men, but it is only those prayers which are offered by faith in the name of Christ that go on the Honor side of life's ledger, all others end up on the debit side. God sees and keeps a record of all the alms-giving of men, but it is only the alms which are given by faith in the name of the Lord Jesus that count favorably with God. However, there is no merit in prayer though it be without ceasing, and there is no merit before God in alms-giving even if it is our last two mites that we give. Prayer that does not have as its chief end the glory of God, is rooted in delusion and is motivated by selfish ends. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Js. 4:3). Prayer is never to be held as a means of overcoming God's unwillingness, God's will is sovereign and unchangeable, and ever working to bless His people. True prayer is an admission of the supplicant's unworthiness before God, and of his dependence on God. This admission pleases God, thus it is, the Holy Spirit leads God's children to pray. Before the Lord's throne there are "golden vials full of odours, which are the prayers of the saints" (Rev. 5:8). The prayers which Cornelius prayed ere he met Peter and heard the word which pricked his heart never reached the "golden vials," but after he was made righteous in Christ he could effectually pray.

Wine

(Continued from Page Two)
time. The understanding of some words in our vernacular have changed within the last twenty years. The word "gay" once meant a person who was carefree and happy, whereas now, by common usage, it means an abominable people, whose lives are so vile and whose existence is so deplorable that they were worthy of death under the Old Testament canon. The word "gay" has come to mean a people who are the devil's agents, if they are not personally demon-possessed. Words change their meaning by their usage. However, in thousands of years I have never read in any document of any people on earth where the expression "fruit of the vine" has ever meant anything other than wine.

When I was saved I knew nothing of the Bible, but I had read the term "fruit of the vine" in literature for years. It was always a synonym for wine without exception. Imagine my surprise when I stumbled across good Baptist people who told me, for the first time in history, that the expression meant grape juice.

Words are merely implements of communication. A word that does not communicate has no value. Our Lord was not given to using

loose terminology that tended to confuse. If you merely look at the words of Jesus as literature, then they are exemplary literature because they communicate with great precision. Christ did not speak to confuse us. Peter testifies, that Paul wrote "some things hard to be understood" (II Peter 3:16), but this is not so of our Lord personally. No one can charge Christ with ambiguity. When He said "fruit of the vine," He knew what He was saying. He was teaching a plain truth to plain people, and the evidence of what He referred to was present in the cup. It is unthinkable and beyond credence that our Lord would have used a common expression which for hundreds, and perhaps thousands of years, had meant wine, to indicate that He had any variety of mere grape juice in the cup. I can find credence in the confusion of the Priesthood of the Church quicker than I can find credence in such a concept.

It is not recorded that our Lord attended any Rabbinical schools or any Grecian academies. His education as a man was in the hills of Galilee and He spoke the common language of the common people. His language was of the fields, the seas, the workman, the merchants and the farmers. His language was not Latin, not yet Hebrew.

The reason that our Lord spoke of the "fruit of the vine" instead of wine, was the same reason that an American might speak of an "automobile" instead of a "car," or speak of "groceries" instead of "food." The difference is in expression not in content. If synonyms have become invalid means of expression, we shall never understand the Bible aright. It has been said "that which is generally received and practiced is not usually the subject of extended comment." Our Lord did not attempt to teach an extended theology lesson at the table, He merely made a simple statement to His simple disciples, which they simply understood in their own simple way. Those Jewish men had heard the term "fruit of the vine" for their entire lives, because the Jewish blessing in usage during those days during the Passover was, "Blessed art thou, O Lord our God, the King of the world who hast created THE FRUIT OF THE VINE." This was said in solemn expression as the wine was being blessed. Please do not tell me that Christ spoke of grape juice. You may tell me of UFO's and you will find me a ready listener. You may speak of the Lost Continent of Atlantis and you will find me an eager listener. You may speak of science fiction and I may say you could possibly have a point. UFO's, science fiction and the Lost Continent of Atlantis are not beyond belief, but to say that Christ meant grape juice when He said "fruit of the vine" is beyond belief. It is beyond the most extended boundaries of credence that even extended charity will allow.

Having said all, what shall we say of those good brethren and those good churches who use grape juice instead of wine? How shall we change them? Surely, the

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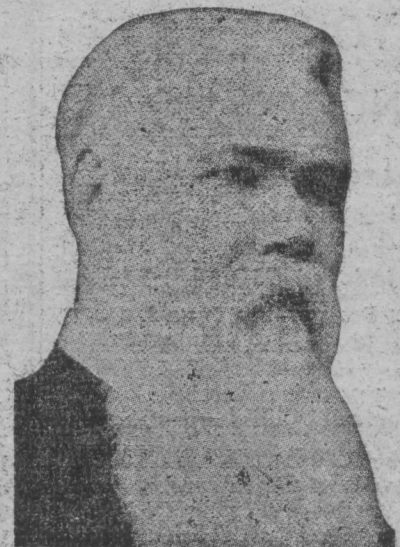
charge is already made. ANYTHING LESS THAN EXACT, PRECISE, PUNCTILIOUSNESS IN THE OBSERVANCE OF THE LORD'S SUPPER IS NOT AN OBSERVANCE AT ALL. The kindest thing I could say is that it is an innovation where no innovation is permitted. Bach ignored all the laws of harmony and took music to a higher plane. Beethoven ignored Bach's rules and made greater advances. Wagner improved upon them both. Innovation is fine in music and it's not bad in farming, but it is death to the ordinances of the church. I hope that this is not unkind. I would not harm or insult any brother or any church of Jesus Christ. But, I must go further, and further lyrically. Shakespeare said of life, "It is a tale told by an idiot, full of sound and fury, SIGNIFYING NOTHING." That is just my view of anything other than wine in the Lord's Supper — IT SIGNIFIES NOTHING. Since the vitality and dynamic of the Lord's Supper rests in its significance, if you fail to observe it properly it has no significance.

Approximations and proximities may pass in other things, but not in the ordinances. You cannot abridge the ordinances without destroying them. We say that nothing of consequence has happened to a person who has been sprinkled, or who has a pint of water poured over his head in a parody of baptism. Likewise, nothing of consequence has happened when a church acts out a series of performances which are somewhat like unto the Lord's Supper, but without the essential elements and provisions.

We may be lacking in other areas of our spiritual lives, and yet, be accepted and blessed of God. Our prayers, our studies, our devotion, our witnessing and our ministering are always far from perfect, yet God remembers our frame that we are but dust, and He accepts our offerings because of the great love wherewith He has loved us. A minister may be inept in the pulpit and inadequate in many, many ways, and yet be blessed of God. Every offering we give unto our Father is soiled because it comes from our hands of flesh. The wisest of us are but children. Yet, God accepts us and blesses us. We are weak. I do not excuse us, I merely explain us. Our Father sees our weakness and (Continued on page 8, column 5)

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely

known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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Increased Faith

(Continued from page one)

promises. LOVE is feeble if faith be weak; I cannot love God at all if I do not believe in Him, and only as the heart is truly trusting Him are its affections drawn out towards Him. Thus, faith is the virtue which waters the roots of vital godliness. Faith is that vitality which imparts sap to all the branches of the Christian life. Faith is the golden thread upon which all the graces are to be strung.

"Faith is the only way whereby thou canst obtain blessings. If we want blessings from God, nothing can fetch them down except faith. Prayer cannot draw down answers from God's throne except it is the earnest prayer of the man who believes. Faith is the ladder on which my soul must walk to ascend to heaven. Faith is the telegraphic wire which links earth to heaven — on which God's blessings move so fast that before we call He answers, and while we are yet speaking He hears. But if that telegraphic wire be snapped, how can we receive the promise? O, then, Christian, watch well thy faith, for with it thou canst win all things, however poor thou art; but without it, thou canst obtain nothing" (C. H. Spurgeon).

"Lord, Increase our faith." The apostles realized that they could not increase their own faith. They knew it was useless to go to John the Baptist, eminent servant of God though he was. Faith's Author can alone increase it. A preacher may inflate the faith of his hearers, till it is turned into carnal presumption or fleshly fa-

naticism, but he cannot make it grow. It is GOD'S WORK to feed faith, as well as to give it life at the first. O Christian reader, face the fact that YOU can no more increase your faith than you can create a universe. If, then, you are mourning the littleness and feebleness of your faith, go to Christ and beg Him to grant you more. If you have a little faith, take it to Him and ask Him to multiply it as He did the loaves and fishes.

"Lord, Increase our faith." This is a petition which should be earnestly presented before the throne of grace daily. We cannot grow in grace and in the knowledge of the Lord, nor can we be strong in Him and in the power of His might unless our faith be increased. If the apostles felt it incumbent upon them to thus supplicate their Lord, how much more do we need to make that OUR prayer! As Spurgeon well said at the beginning of his sermon on this text, "If the twelve mightiest in the army of the Lord of hosts had need of such a supplication, what shall we say who are but the feeblest soldiers, the least of all saints?" Naught but indifference or pride will keep us from making this petition ours.

Our faith needs increasing in its PURITY. There is much of the earth's dross mingled with this fine gold from heaven. Daily have we cause to say, "Lord, I believe, help Thou mine unbelief" (Mark 9:24). It is not without reason that Christ told His disciples, "If ye have faith, and DOUBT NOT . . . ye shall say to this mountain (of difficulty, of trial), be thou removed, and be cast into the sea; and

IT SHALL BE DONE" (Matt. 21:21). So often, trusting in the Lord with all our hearts is hindered by leaning to our own understanding (Prov. 3:5). That is why our faith has to be tried with fire (I Peter 1:7) — that the dross may (Continued on page 6, column 2)

A Distorted Belief

(Continued from page one)

Greek-English Lexicon gives, "a country, land enclosed with fixed boundaries, a tract of land, territory, region; simply, when it is plain from the context what land is meant, as that of the Jews" (Luke 4:25; 21:23). In these two references the word "land" in Greek is identical with the word translated "earth" in Jeremiah 4:23. And, that there it means the land of Israel, is unmistakable. For look! In this chapter 4, verses 1, 3, 4, 5, 6, 10, 11, 14, 15, 16 the references could not possibly apply to any land other than Israel! In addition, the closing verse, 31, points out the daughter of Zion as the recipient of the woes pronounced in verses 23 to 26 and again in verses 29, 30. If further proof is needed, notice verses 27 and 28, "For thus hath the Lord said, The whole land SHALL be desolate; yet will I not make a full end. For this SHALL the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." These verses alone refute the theory that here the reference is to a pre-Adamic race being totally destroyed, for the language used projects the whole passage forward to a time which was then yet future! And further dogmatically asserts that a full end (i.e., total destruction) would not be accomplished. Verses 29 and 30 continue referring to the future, speaking of the judgment yet to come. Actually, from the very first of this chapter unto verse 23, continually condemnation of Israel's sins is mixed with threats of coming wrath. Verses 23 to 26 constitute a detailed description of the coming destruction, and then the future tense is resumed. The first rule of responsible interpretation is "Consider the context"! The advocate of this theory, to whom I made reference in my opening statement, conveniently forgot this rule! Look at the context! Eleven references made to Judah, Dan, Jerusalem, Carmel, and Zion! Interpretation, pre-Adamic? No way. Nothing here does other than refute the baseless theory of a pre-Adamic race destroyed in the dateless past! Preposterous! It is wholly a fabrication! May the Lord deliver us from the irresponsible guesses put forward under the guise of "Interpretation"!

PROOF MULTIPLIED

The threatened destruction was to be effected by horsemen and bowmen, verse 29. This was carried out by Nebuchadnezzar's army. Jeremiah, chapter 39 gives the details. Not all the Hebrews were killed, and certainly the destroying army itself survived. Yet the Baptist pastor mentioned, contending that utter destruction was meant by verse 23. However, they did lay desolate the land, killed many of the Jews, took others captive to Babylon, and left of the poor of the land with an appointed Jewish leader. After this leader was murdered, the remnant, fearing Chaldean vengeance, fled into Egypt. Thus was fulfilled Jeremiah's prophecy in his fourth chapter. The fulfillment is detailed in chapter 44:1-8, 22. Jeremiah lived to see it! We may well stand amazed at learning that anyone could accept as truth the theory which we have been studying, yet, on every hand evidence abounds that beliefs just as unsound are accepted by thousands. We list a few of these, and with each one we give Scripture references which necessarily must be refused in order to believe the theory mentioned.

1. That by baptism, a sinner may be regenerated, and his sins remitted. Titus 3:5; Romans 3:25; 4:23-25; 5:9, 10; Acts 19:1-6; Acts 10:44-48.

2. Infant sprinkling is necessary to remove original, inherited sin. Mark 1:15, Romans 5:19-21, Ephes-

MISSIONARY RESPONSIBILITY

H. A. IRONSIDE



The great business of the individual Christian and of the church as a whole, while waiting for God's Son from heaven, is to make known the riches of His grace to a needy world. All cannot be foreign, nor yet home, missionaries. All are not gifted as preachers or teachers. All are not wise personal workers. But all can help in this world-wide missionary enterprise, if there be but earnest purpose of heart.

Christ told His disciples in John 4:35, to lift up their eyes and look on the whitened fields. This means to consider the true condition of unsaved men and women everywhere, weigh seriously and thoughtfully their sad plight if they live and die in their sins. Surely such considerations will stir the most sluggish Christian to active missionary concern.

Then in Matthew 9:38 we are told to pray the Lord of the harvest that He will thrust forth laborers. He who prays about missions will not fail to develop a real interest in the great evangelistic program outlined by our Saviour. The Holy Spirit is the Lord of the harvest. It is He who moves the hearts of His messengers and sends them forth (Acts 13:2).

It is the great commission which has never been rescinded; the Master commands His messengers to go with the Word to all nations. For this service He qualifies and sustains His divinely chosen workers (Matt. 28:19).

But to carry on so vast an enterprise requires money and plenty of it; therefore the need of consecrated, sacrificial giving on the part of those who, while they may not be able or fitted to go themselves, can supply the temporal means which will keep those, who do go, free from anxiety (Matt. 10:8; Rom. 12:8). Thus all can have a part in giving the Gospel to the world.

ians 2:8-10, John 3:16.

3. That, after having been born spiritually, and having sins pardoned, it is possible to lose that salvation. John 5:24, I John 5:10-12, Romans 8:37-39, John 10:26-30, Jude 24, 25.

4. That it is possible to be saved more than once. Hebrews 6:4-6, 9:10-39; 10:2, 10, 14, 18.

5. That, unless one talks in "tongues" he has not the Holy Spirit. Romans 8:9; John 5:24; 3:14-18; I Corinthians 12:27-30; John 1:12, 13; Acts 8:17.

6. Some people claim to live without sin. I John 1:8; 2:1; II Chronicles 6:36; Ecclesiastes 7:20. The Saviour taught His apostles to pray daily for the forgiveness of sins. Luke 2:3.

4. The thought of foolishness is sin, Proverbs 24:9; an idle word is sin, Matthew 12:26. Whatsoever is not of faith is sin, Romans 14:23. He that knoweth to do good, and doeth it not, to him it is sin, James 4:17. Reader, it is impossible to believe both the theories here listed, and the Scripture references given, because they contradict each other, just as Romans 5:12-14 contradicts the theory of a pre-historical race destroyed before Adam sinned. Which do you choose?

CONCLUSION

Surely the six days of creation were of equal length since each had an "evening and morning," therefore a 24 hour day, made by the revolution of the earth upon its axis. Always in the Bible the word "day" used with a numeral, signifies a 24 hour day. Therefore, inasmuch as Adam lived a part of the sixth day, and all of the seventh day, and yet lived only 930 years, (Genesis 5:5), we are assured that those days of creation were not long periods of time. Yet, because some scientists make claims for

the accuracy of the Carbon-14, Potassium-Argon, and Uranium-decay methods of determining the age of the world, many are led to doubt the inspiration of the Bible. But other scientists deny that these methods are accurate, and claim proof thereof. Note just one instance—Dr. Earl Hallonquist, a Canadian chemist, said in a television presentation, "Lava rocks known to have been formed in 1800 and 1801 in Hualalai, Hawaii, show an age of 160 billion years by the Potassium-Argon method! 'The Creation Research Society, with 391 scientist members, contend that the earth cannot possibly be even 20,000 years old, and is probably no more than 6000-8000 years of age! Brethren, the Lord is in no predicament requiring our aid to verify His Word! The devil will continue to outlast the hammer! But, let us not forget the manner Satan used to deceive Eve. He still uses the same tactics. Once one is convinced that God's Word cannot be trusted, he is well on his way to destruction. These erroneous presentations of Scripture under the guise of 'interpretation,' proclaimed as Truth, confuse the unwary, and promote distrust of the Scriptures. May the Lord in His great mercy keep us from being a party thereto. Let us not try to bend the Scriptures to conform to the unproved and unprovable theories of so-called scientists (some of whom may be deliberately trying to discredit the Bible), but call upon them to abandon their theories and take a stand for the infallible Word of the eternal, living God, to Whom we all must give account in that great Day.

THE BAPTIST EXAMINER

MAY 31, 1980

PAGE FIVE

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HOW THE TESTIMONY OF AN INFIDEL CHANGED LIFE OF ONE OF GOD'S MEN

An infidel once made the following testimony:

Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross, earthly cares as follies; and earthly thoughts and feelings as vanity. Religion should be my first waking thought, and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for Heaven worth a life of suffering. Earthly consequence should never stay in my hand nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be: "What shall it profit a man if he shall gain the whole world and lose his own soul."

THE CHALLENGE ACCEPTED

When Mr. C. T. Studd, the great Cambridge cricketer of England, read the above words, they made such a tremendous impression upon him that he threw up a legal career to go to the dark places of the earth as a missionary. He said, "They decided me at once to live only and utterly for Christ."

THE CHALLENGE FOLLOWED

While reading his Bible one day, Mr. Studd applied the story of the rich young ruler to himself and gave away his entire fortune, a half million dollars, and followed Christ in voluntary poverty. His last term of service has been in the heart of Africa for nearly thirteen years without a furlough.

Listen to Mr. Studd on "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

"Don't seek a long life — Christ had a short one.

"Don't live in luxury — Christ lived and died poor.

"Don't live in pleasure — Christ pleased not Himself.

"Don't live at ease — Christ suffered for you the shame of the scourge and the cross.

"Don't live for fame — Christ made Himself of no reputation."

What shall we do with the infidel's challenge?

Every saved person knows the

truthfulness of the infidel's statement. We know that there is a Heaven, and that there is a Hell because the inspired Word of God tells us so. We know that all mankind is destined to spend eternity in one of two places: those who accept Christ are saved, and those who reject Him are lost. Therefore, the supreme duty of every born-again believer is to live and work for God; to be a soul winner, so as to "by all means save some."

Increased Faith

(Continued from page five)

be removed. Lord, increase the purity of our faith.

Our faith needs increasing in its EXTENT. A clear proof of this is furnished in those searching words of Christ's unto two of His disciples: "O fools, and slow of heart to believe ALL that the prophets have spoken" (Luke 24:26). Ah, we

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fail to believe ALL God has said to us. At the beginning of our Christian experience, our faith was restricted to the fact that Christ Jesus died for sinners. We trusted Him for salvation. Then, as we read God's Word we saw the reason we believed was because God had ordained us unto eternal life (Acts 13:48). By grace, our faith was enlarged, and we laid hold of the blessed truth of election, that God chose us in Christ before the foundation of the world (Eph. 1:4), that He loved us with an everlasting love, and therefore with loving kindness drew us unto Himself. Thus our faith extends.

Thank God, dear reader, if the Holy Spirit has enabled you to lay hold of and enter into the blessedness of what men have termed "the doctrines of grace." But these are not all the Bible contains. Many who accept these, believe little more. They fail to perceive that God has brought them into "a

IS "THAT" IN THE BIBLE?



Question:

"WHAT STORY MARKS THE CHANGE FROM HUMAN SACRIFICE TO ANIMAL SACRIFICE?"

Answer: The story in Genesis 22 of Abraham's attempted sacrifice of his son Isaac, especially verse 13, "... and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

large place" (Psa. 18:19). They do not recognize human accountability. WE are responsible to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love (II Peter 1:5-7). Those known as "calvinists" have much need to pray, "Lord, Increase the extent of our faith."

Our faith needs increasing in its INTENSITY. We do not wish to act as some do with a river — break its banks, to let it spread over the pasture, and so make it shallower. No, while we long for its breadth to expand, we pray that it may also increase in its depth and strength. Many of us are so afraid to trust God FULLY. We are timid and half-hearted. We may not mistrust God, but we are frequently guilty of distrusting Him. We do not imagine for a moment that He would lie, yet we hesitate long to really rest on His Truth. Do we not need to say with Watts? —

Oh! that I had a STRONGER faith,

To look within the veil;
To credit what my Saviour saith,
Whose word can never fail."

"Lord, Increase our faith." Let this be our daily prayer. Let us humbly, earnestly, believingly, beseech the Lord to increase the purity of our faith, the extent of our faith, the intensity of our faith, that we may honor and glorify Him, that we may be encouragements to our fellow-Christians, that we may be able to resist the Devil (I Peter 5:9) and overcome the world (I John 5:43).

(Studies In The Scriptures, Nov. 1929).

Girls Of The Ganges

(Continued from page three)

ation for the little innocent Indian girl babies very real. As Mrs. Griffin would explain, there was a regular practice of destroying little girl Indian babies by throwing them into the Ganges River. Although I was quite youthful then, such a practice seemed to me to be a rather bizarre method of population control. In those days, the term, "birth control," was terminology which one never heard except in connection with devices used by those who indulged in illicit sex.

Needless to say, Mrs. Griffin, as fine a Christian as I knew in those days, never once condoned the practice. In fact, one could tell by the manner in which she discussed it that she was horrified by the practice and the fact that she had observed it many, many times. Generally, however, she would go on to explain that those piteous people had no knowledge of the Word of God, no insight into the value of human life, and no information whatever regarding the crucified, buried, and resurrected Lord Jesus Christ.

Occasionally she would explain to us young folk the story of the birth of Jesus. Too, she had a way of explaining the terrible carnage of Herod and the death of all of the little ones which made cold chills go up and down my spine. Tragically, that church later got some "educated" pastors and "such gruesome stories," as they now speak of them, cannot be given to

the children. Always, she would tell us of the love of Christ, and that He had died so that men and women could so love one another and their children that they would do everything in their power to give them life and then do everything in their power to keep them alive.

In her very quiet and unhurried way, she would always emphasize that the Indians who destroyed their little girl babies in the Gang-

love.

Both she and her husband were very much a part of our American society. Neither of them, however, could forget what had been seen. And Mr. Griffin's occasional testimony before the church was always a very moving one. He did not have the persuasiveness which Mrs. Griffin had with us young people, but he never failed to move several to see the great need in that distant land.

I was unsaved then and had no personal relationship with the Lord Jesus Christ. Needless to say, I had no consciousness of what being saved really meant. God, in His sovereignty, however, was exposing me to the Word of God, and, at the age of 12 years, He saw to it that I memorized the Law and the Scripture regarding the "Unpardonable sin" that would eventually convict me finally!

Even in my lost condition, nonetheless, I could see the need for the Indian people in that distant land having "the Gospel" preached to them if it would make them more like Americans who had a concern for life and some sense regarding its value. Thus, as much as I could, I encouraged Mr. and Mrs. Griffin both personally and financially from my pittance as the Widow's son who sometimes worked for 10c an hour and never more than 30c an hour.

(To Be Continued)

"Plough In Hope"

R. A. WAUGH, JR.

When we "plough in hope,"
We turn spiritual ground;
When we "plough in hope,"
Then the lost will be found!

When we "plough in hope,"
We labor with our God;
When we "plough in hope,"
We do more than plod!

When we "plough in hope,"
We answer God's call;
When we "plough in hope,"
We must give Him our all!

When we "plough in hope,"
We may expect the rain;
When we "plough in hope,"
All our tears are God's gain!

When we "plough in hope,"
We plant the seed of God's Word;
When we "plough in hope,"
We rejoice in the harvest of God!

When we "plough in hope,"
God puts an end to our greed;
When we "plough in hope,"
Our God waters the seed!

When we "plough in hope,"
The Son of God is our light;
When we "plough in hope,"
God makes everything right!

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es River and Herod who destroyed all of the little ones when Jesus was a small child were heathen. She never did make any attempt to justify their practices because of their heathenism, she simply used the truth as a very pressing reason as to why we should be concerned to get "the Gospel of the Lord Jesus Christ" to them. She would stress that the practice of murdering the girl babies in the Ganges River was evidence of their tragic spiritual plight of godless unbelief, and that it was our responsibility to tell them of Jesus and His

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THE BAPTIST EXAMINER

MAY 31, 1980
PAGE SIX

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

WASHINGTON (EP) — Initial reports indicate that the April 29 "Washington for Jesus" Rally fell far short of its projected one million participants. About 200,000 persons did gather on the mall between the Washington Monument and the Capitol for a dawn-to-dusk ceremony of song, sermon and repentance.

Organized by Rev. John Gimenez, an evangelist from Virginia Beach, Va., and supported by a host of celebrity conservative ministers and spokesmen, the rally drew national backing and participation from nearly every denomination. It was also criticized by other church leaders as "devisive." Besides the in-person participants, many churches across the country held services in celebration of the massive gathering.

KARACHI, Pakistan (EP) — Larry Ward, president of Food for the Hungry International, issued a terse summation of the refugee situation here after touring camps all along the Afghanistan border. His appraisal: "one of history's worst refugee crises."

The veteran relief-development executive added: "I have been comparing and contrasting this situation with the many other refugee crises I have seen around the world through the years — such as Berlin after World War II, Beirut in 1975, Southeast Asia for the past five years and Africa at present, to mention only a few. There are over 688,000 Afghan refugees here in Pakistan at present, could easily exceed one million in the next few weeks." Mr. Ward reported that his organization projects "a minimum budget of \$100,000 over the next six or eight months."

INDIANAPOLIS (EP) — This could be the year that United Methodists elect a female bishop — the first for any major American denomination. The most likely prospect, according to information gleaned at the United Methodist General Conference here, is Dr. Majorie Swank Matthews, Traverse City, Mich.

Dr. Matthews, who has an earned Ph.D. degree, is one of three female district superintendents in the 9.6 million-member denomination which has 1,000 women among its 30,000 clergy. She has been endorsed for bishop by the church's women's caucus and by delegates from the church's Northern Illinois, Detroit and West Michigan annual conferences. Delegates from these and 11 other conferences which comprise the church's North Central Jurisdiction will elect three new bishops at its sessions in July in Dayton, Ohio.

WASHINGTON (EP) — President Carter's plan to register young men for the draft completed its

rocky passage through the House of Representatives when members approved 219 to 188 a \$13.3 million appropriation for the Selective Service System. The bill now goes to the Senate where Sen. Mark O. Hatfield (R.-Ore.) has threatened a filibuster should it reach the floor for a vote.

The victory for the Carter Administration was characterized as "a serious, but not fatal, setback to anti-draft forces," by the Rev. Barry Lynn, legislative counsel for the United Church of Christ Office of Church and Society. As head of the Committee Against Registration and the Draft, he and other critics view registration as a prelude to a full-scale military conscription.

PHILADELPHIA (EP) — The American Friends Service Committee's National Board of Directors has joined in mourning the tragic loss of American servicemen's lives in Iran, while at the same time calling for a public pledge against any further U.S. military intervention, for acknowledgment of the U.S. role in support of the Shah, and for release of the hostages.

The board, made up of Quakers from across the country cancelled its regularly scheduled meetings in Philadelphia Sunday, April 27, to journey to Washington for a silent vigil in front of the White House, in a move to help bring a peaceful solution of the Iranian crisis. The AFSC appealed to President Carter and to Congress to support public hearings on the U.S. role during the Shah's reign.

MINNEAPOLIS (EP) — There is a conflict going on in China between a government-recognized group of Christians and the unofficial "household" churches which meet in homes, a Lutheran leader from Hong Kong reported here.

The Rev. Andrew Hsiao said he was optimistic that the gap might eventually be healed, but he said some of the leaders of the household churches don't trust leaders of the official church group which had persecuted them.

The government-recognized group, the Three-Self Patriotic Movement, recently announced plans in an open letter for the formation of a national Protestant church.

KORNTAL, Germany (EP) — "In the East there will be a spiritual re-awakening, because people in the East are tired of Communism. It takes heaven from them and does not offer them a substitute." This was reported by Georgi Vins, former general secretary of the unregistered "Church Council of the Gospel Christians-Baptists" in the Soviet Union.

Mr. Vins was expelled from Rus-

sia in April last year. He spoke at the traditional annual Conference on Faith and Mission of the missionary society "Light in the East" which took place here this April. Mr. Vins, who himself spent more than five years in labor camps, reported that all over the USSR, even in the prisons, people were "very interested in Christ." Particularly Christian young people in the Soviet Union made every effort to proclaim the Gospel although facing a great many of difficulties.

HELENA, Mont. (EP) — Claiming nuclear war would erupt within hours April 29, the leader of a religious sect said members of his faith had taken refuge in fallout shelters in several Western states.

Leland Jensen, 65, a chiropractor and "naturopathic physician" in Missoula, predicted that either a nuclear war would start or "an

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incident that will cause it to happen" would occur at 6:55 p.m. CDT April 29.

Mr. Jensen said he believed major military bases and all cities with populations of 100,000 or more were targeted for nuclear attack from the Soviet Union.

He said he based his prediction on biblical prophecy and measurements of the Great Pyramid of Khufu in Giza, Egypt. About 200 members of his faith awaited the event in shelters.

WASHINGTON (EP) — For the first time since ruling seven years ago that most state abortion laws were impermissibly restrictive, the Supreme Court is faced with deciding whether poor women, exercising their freedom of religious conscience, are entitled to publicly financed abortions. All nine justices of the high court heard arguments April 21 for and against the constitutional validity of the Hyde Amendment, which restricts abortion payments under the federally financed Medicaid program to women whose lives are threatened by full-term pregnancies or who can prove promptly-reported rape or incest.

MARION, Ill. (EP) — Two vice-presidents of Days Inn of America, Inc., said here there's nothing wrong or "evil" about the material universe, but that when God finished Creation, He saw that "it was good."

They were D. Perry Ginn and Bobby G. Dollar, both of the Atlanta office of Days Inn. Both men are ordained Baptist ministers who have also had successful business careers. In a seminar here, and also at Urbana, primarily for Baptist business and professional people, Mr. Ginn and Mr. Dollar said that Baptists need help in combating inflation. They also said that wealth ill-gotten is a sin, not wealth itself.

"Unlikely people have unlimited possibilities if God is with them," Mr. Dollar said. "Faith turns the key, and obedience opens the door. It is God who gives us the power to get wealth."

GOSHEN, Ind. (EP) — An agreement detailing the first undergraduate exchange program between an American college and higher education officials in the People's Republic of China was sealed April 29 by the signature of J. Lawrence Burkholder, president of Goshen (Ind.) College. The program will permit 20 Goshen College undergraduates to study and work as assistants to English teachers in China from late August through December of this year. In exchange, eight Chinese teachers of English selected by the Bureau of Higher Education of Sichuan Province will spend the 1980-81 academic year studying at Goshen College and visiting points of interest in the United States.

WASHINGTON (EP) — The Rev. Jesse Jackson's "Push for Excellence" programs in black inner city schools were launched with great fanfare, but haven't received adequate followup and supervision, a federal report said. The program, which has received \$2 million in federal funds, was initiated in the mid-1970s by Mr. Jackson, a former associate of the late Rev. Martin Luther King, Jr., and head of the Chicago-based People United to Save Humanity (PUSH).

Mr. Jackson designed the "PUSH-EXCELL" program as part of his campaign to inspire black children to strive for high principles and overall excellence. The federal report praised Mr. Jackson's high ideals and inspirational message, but said he failed to convert them into a workable public school program. Up to now, the national PUSH office has focused more on promoting and expanding the PUSH-EXCELL program than on development and sustained efforts to make it work, said the evaluation by the American Institutes for Research made for the National Institute of Education.

HARRISBURG, Pa. (EP) — In an unusual case involving Sunday Blue Laws, a suburban mall has brought charges in Dauphin County court against a merchant-tenant who refused to participate in Sunday sales.

Union Deposit Center Equities, Ltd., owner of the Union Deposit Mall, charged that Warren R. and Helen Heidelbaugh, owners of the Stretch and Sew Fabrics shop in the mall, violated their lease by not conforming to mall shopping hours, which included Sundays during the Christmas holiday season. A lawyer for the shop said that to

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force anyone to work on Sunday was an illegal restriction on the free exercise of religion.

NEW YORK (EP) — In an appellate court action here, the Unification Church has lost its libel suit against "deprogrammer" Ted Patrick and Tom Dulack, the co-authors of a predictably unflattering portrait of the church entitled, Let Our Children Go!

The Appellate Division of Manhattan State Supreme Court ruled that the First Amendment guaranteed the authors the right to publish their opinions on the church headed by the Rev. Sun Myung Moon, even if those opinions were "bizarre." Among its many allegations, the book charged that the Unification Church theology contained "elements of . . . Nazi-style anti-Semitism."

STERLING, Va. (EP) — Sonia Johnson, who heads Mormons for ERA, has appealed to the president of the Church of Jesus Christ of Latter-Day Saints to reverse her excommunication and allow church members to take controversial political stands without fear or "religious repression." The former college professor from Sterling, Va., said in her letter to Mormon Church President Spencer W. Kimball that she wants him to decide personally whether her actions on behalf of the Equal Rights Amendment warranted her excommunication.

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Loss Of All Things

(Continued from page one)

the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things). For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Philip. 3:7-21).

Paul, the apostle, was a young man when we first see him come into view of the public. He had been taught at the feet of Gamaliel, a great Jewish teacher. I believe if there was any man that was well trained in the law of Moses, Paul was; not only that, he was trained to know several different languages of different nations. We believe that God foresaw what He was going to use old Saul of Tarsus for, as that was his name at that time.

If we would study the life of Saul, we would find there a man trying to gain every thing in this life, not caring how he obtained it. If we will look over this world today we can find many just like Saul; instead of thinking of others, they want to make a great name for themselves. That is what Saul of Tarsus did, till Jesus appeared unto him on the Damascus road (Acts 9:3-6).

Not only that, but Paul, as he was known after conversion, many

times went to the Lord in prayer asking to be shown the proper things to do. Perhaps he had spent great sums of money to get the training he had, and he counted it a loss, because in this Scripture we have used as our lesson, Paul tells the Church at Philippi that he counts all things but loss, that he might know Christ Jesus and the power of His resurrection. We also believe he wanted to know just what Christ Jesus would have him to do; in fact, he asked that question (Acts 9:6).

What prompted me to write this message, I read a letter that was written to our church by someone in Ashland, Kentucky, that said they were from the Berea Baptist Church. In this news letter it seemed that they doubted the honesty of a Missionary preacher that I have known for several years, Eld. Fred T. Halliman. I was pastor of a little flock in Baltimore, Maryland, when Eld. Halliman was invited to preach for us and show slides of the work he was doing in New Guinea. I still say he is one of the greatest preachers this side of the Apostle Paul.

The work should be all the witness we need. Christ Jesus said, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" (John 5:36). With this witness of the Scriptures, we say the many Baptist churches established by Eld. Fred T. Halliman are enough to bear witness of him doing the will of the Father that called him

to the work of the ministry.

Of his honesty, they, the writers of this news letter, tried to bring reproach upon Calvary Baptist Church of Ashland, Kentucky, of which Eld. Halliman is a member. I was acquainted with the late Eld. John R. Gilpin, the former pastor of that church. I also attended Bible Conferences there, and was never in a more Bible-believing church anywhere. I am an old man of 76 years of age. If the late pastor was not a Christian man and Calvary Baptist Church is not a sound church, I am afraid we cannot find one any more. I encourage churches everywhere that have supported Missionary Halliman in the past, to continue to do so, (I am sure I will continue to do so), and pray for Calvary Baptist Church. God will bless you for doing so.

Bro. Halliman, like Paul, had to leave his family here in the States to go alone to the mission field, which I'm sure is something many preachers would not do. We believe he did so, like Paul said in writing

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to the church at Philippi. He did this that he might do the will of Christ Jesus, and continue the work that God has called him to do. If you readers have not seen the slide pictures of the work he is doing in New Guinea, I sure wish you could see them. There are old people, also, young people, who have confessed Christ Jesus as their Lord, and then they have gone to the place where there is much water and been buried in water baptism. Why did they do this? Because they have heard the gospel. "Faith comes by hearing" (Rom. 10:17).

Any preacher that will leave a good home here in North America, their wife and children, and go into an upland mountainous country as New Guinea and live just as the natives do, God must have called him. As for the monies sent to him and his family, I am afraid we all fail to send as much as we should. The churches had so much confidence in their missionary preacher that they sent special offerings to help the poor by him. See Acts 11:30; Romans 16:26; I Corinthians 16:1,2. That is how the early churches operated. Oh, how we need to study to show ourselves approved of God (II Tim. 2:15).

Paul wanted to be found in Christ Jesus, not having his own righteousness which is of the law, but that which is through faith in Christ Jesus — the righteousness which is of God by faith. That is my desire, also. What about you?

Then, too, Paul let us know that he was not perfect. We know also that we are not perfect, but what we have attained, we should thank God for, because we are what we are "by the grace of God." Paul said he was pressing forward toward a mark. What kind of a mark? . . . mark of a higher calling of God. None of us have attained that mark as yet. We should forget about the things in the past, and like Paul, should count them as dung. Press forward, always thinking of the good things that are ahead.

One of these days, I believe very soon, our Lord will come in a cloud and the archangel will shout His

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coming. The dead will be raised, the living will be translated, and we will all go up to meet the Lord in the air and so will we ever be with the Lord. When that time comes, then the Lord will perfect us. Until then, let us keep pressing on, watching and praying. Just as everything came to a climax in the days of Noah, even so will everything come to a climax in the day of our Lord.

God bless you!

Forgiveness Of Sins

(Continued from page one)

English words "forgiveness" and "remission" are translations of the same Greek word in the New Testament, "ahesis," which has the literal meaning of "to release by paying the penalty." This is practically the same meaning as the word, "redemption," as noted above. Therefore, when we read about redemption, remission, or forgiveness we are reading of the same truth, and neither is apart from the shedding of the blood of the Lord Jesus Christ (Hebrews 9:22).

In Paul's message to the people of Antioch of Pisidia we hear the Holy Spirit through him saying, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things" (Acts 13:38,39). Thus again, we find that forgiveness of sins is in Christ Jesus, and the judicial act of its application takes place when one believes in Jesus Christ as his Saviour.

Those who believe in Jesus Christ have forgiveness of sins. And that forgiveness, or complete payment of our penalty, actually took place nearly two thousand years ago when He died upon the tree of Calvary. But we receive forgiveness when we believe on Him. "To him all the prophets testify, that through his name every one who believes on him receives remission of sins (Acts 10:43, Worell's Translation).

Sin is forgiven, remitted, and we are redeemed by what Jesus Christ the Son of God did for us on the cross. When we learn the truth of Who He is, and what He has done, we see that our sins are paid for, and that we are redeemed. Then we have forgiveness of sin, through His blood.

So far, we have been studying the truth that the child of God, the one who believes in the Lord Jesus Christ has forgiveness of the eternal, or hell penalty of his sins. We have that once and for all in Christ Jesus when we receive Him as our Saviour, which is to believe on His name (See John 1:12).

There is nothing left for us to do to get this forgiveness. It is ours by the riches of His grace through the blood of Jesus Christ.

There is another phase of forgiveness, that of the father toward his child, which is not a court matter, but a family matter between father and child. This is spoken of in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God's child does not have to ask for forgiveness of his sins. When he confesses them, he is forgiven. If he does not confess them, he will be chastened, but not condemned. Failure to confess does not affect relationship, but it does affect fellowship.

Wine

(Continued from page four)

bears with it. He sees our imperfections and is charitable . . . in all areas save one . . . in the ordinances of the church He will permit nothing less than perfection. PERFECTION. MY MESSAGE TO YOU IS EITHER OBSERVE THEM PROPERLY OR LEAVE THEM ALONE. Let them speak their perfect message which cannot be altered.

How important is wine? Well — how important is immersion? Answer one and you've answered them both. They are both significant types. A type is a shadow and a shadow typifies substance. If you see the shadow of a horse you do not look for the material animal to be an alligator. The Lord's Supper is a depiction, a shadow, an enactment to communicate the reality of an event . . . the Lord's Death. EITHER LET THIS DEPICTION BE PERFECT, OR FOR GOD'S SAKE, LET IT ALONE.

This document is not a quarrel but a challenge. A challenge should not frighten us, but it should stimulate us. I invite any replies to me directly, and if their tone is kind I shall profit by them. We can debate endlessly over the usage of wine in the Passover during the first century. We can quibble over what the Corinthians got drunk on. We can speak of leaven, fermentation and technical matters until Christ returns, and they may amplify the main point. However, the main point is, and must remain, that Christ told us precisely what was in the cup. Unless you are willing to deny credence, to deny all the laws of language, and to say that our Lord spoke to confuse us, you must grant that He spoke a common synonym for wine. This is the WEIGHTY EVIDENCE I spoke of earlier. Disprove it if you can. Believe it you must. Fare thee well.

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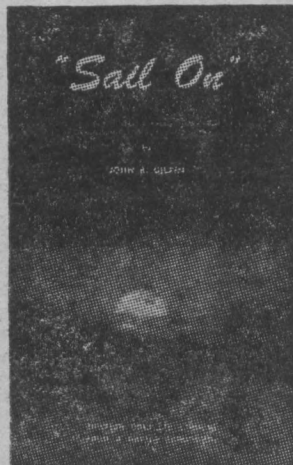
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