

MISREPRESENTATIONS OF TRUE CALVINISM CLEARED AWAY

By C. H. SPURGEON
(1834-1892)

Note: In the year 1861, the church of which Mr. C. H. Spurgeon was pastor, completed its tremendous new structure, the Metropolitan Tabernacle. The first sermon by Mr. Spurgeon, in this new building, was preached on Monday afternoon, March 25th. A few days later in this new building, on Tuesday, April 11th, Mr. Spurgeon had what we today would call a Bible Conference. The theme of the conference was, "Exposition of the Doctrines of Grace." The speakers and their subjects were as follows: Election by John Bloomfield, Human Depravity by Evan Probert, Particular Redemption by James A. Spurgeon, Mr. Spurgeon's brother, Effectual Calling by James Smith, and the Final Perseverance

of Believers in Christ Jesus by William O'Neil. Mr. Spurgeon, as pastor of the church, was the "Master of Ceremonies," and he gave the following introductory message as printed in Volume VII of The New Park Street and Metropolitan Tabernacle Pulpit.

The main body of this message is as follows:

There is nothing upon which men need to be more instructed than upon the question of what Calvinism really is. The most infamous allegations have been brought against us, and sometimes, I must fear, by men who knew them to be utterly untrue; and, to this day, there are many of our opponents, who, when they run short of matter, invent and make for themselves a man of straw, call that

John Calvin, and shoot all their arrows at it. We are not come here to defend your man of straw —



C. H. SPURGEON

shoot at it or burn it as you will, and, if it suits your convenience, still oppose doctrines which were

never taught, and rail at fictions which, save in your brain, were never in existence. We come here to state what our views really are, and we trust that any who do not agree with us will do us the justice of not misrepresenting us. If they can disprove our doctrines, let them state them fairly and then overthrow them, but why should they first caricature our opinions and then afterwards attempt to put them down?

Among the gross falsehoods which have been uttered against the Calvinists proper, is the wicked calumny that we hold the **damnation of little infants**. A baser lie was never uttered. There may have existed somewhere, in some corner of the earth, a miscreant who would dare to say that there were infants in hell, but I have never

met with him, nor have I met with a man who ever saw such a person. We say, with regard to infants, Scripture saith but very little, and therefore, where Scripture is confessedly scant, it is for no man to determine dogmatically. But I think I speak for the entire body, or certainly with exceedingly few exceptions, and those unknown to me, when I say, we hold that all infants are elect of God and are therefore saved, and we look to this as being the means by which Christ shall see of the travail of His soul to a great degree, and we do sometimes hope that thus the multitude of the saved shall be made to exceed the multitude of the lost. Whatever views our friends may hold upon the point, they are not necessarily con-

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MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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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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THE DIVORCED AND REMARRIED PREACHER...

A PROPOSED SOLUTION

By JOE WILSON

Winston-Salem, North Carolina

"A bishop must be blameless, the husband of one wife..." (I Tim. 3:2). I do not quote the rest of the Scripture here, because: 1. I plan to deal primarily with this one portion, and 2. Most of the men against whom I now write pay little real attention to enforcing the further requirements for a bishop.

I have lost much patience with professed Bible students of any kind, and all patience with preachers who can not or will not (I prefer the latter) see the truth which the Bible clearly teaches on the subject of Divorce and remarriage. We have among us some "super-holy" men who have almost invented a "second" unpardonable sin. I quote from a letter which one of such wrote to another. "If invited to a Bible conference to speak, I would not share the pulpit with a divorced and remarried preacher, for to do so is to recognize an unfit vessel as my peer in a high and holy calling." Can you not just hear the "pharisee" in this brother saying, "God, I thank thee that I am not as other men are, even as Joe Wilson and Fred Halliman, etc." My, I had thought of inviting this brother to a conference sometime, but now, if I do, I cannot preach myself or invite Bro. Halliman to preach. I guess, I will just forego the pleasure of having this "super-holy pharisee" speak with us "unfit" vessels at our conference.

Sometime ago, I was invited to

attend an ordination service, but was informed that since I was a divorced and remarried man, I could not sit on the council. The visiting preacher who preached the ordination sermon informed the audience that a divorced and remarried man was not qualified to



JOE WILSON

be a preacher of any kind. Well, this matter got me to thinking about the subject, and I have a proposed solution to this problem. It will not do Brother Halliman and myself any good for it is too late for us to apply such, but maybe it will help young men in the future.

But before I give you my proposed solution, let us look a little further at this matter. I observe that it is a strange thing that many preachers will make such insistence on the requirement that the preacher be the husband of one wife, but make little upon the other

recorded requirements. Titus 1:6 tells us that the bishop should have faithful children. Now, I do not see my pharisee friend referred to above, insisting that a man cannot preach if his children are unsaved. How could unsaved children be faithful children as Titus 1:6 requires? But these preachers will ignore this and place all their wrath on the remarried preacher.

Most of these pharisees will say that a person can have a Scriptural divorce and also a Scriptural remarriage, but will say that such can not be a preacher. I wonder if their desire to have members and money in their churches influences their decision along this line. You

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I CORINTHIANS 14:40

"Let all things be done decently and in order." Everything must have order to be successful. The Scripture passage above certainly demands that things be done prop-



CHARLES W. MOUNTS, Jr.

erly, and, of course, in order. The word "decently" in I Corinthians 14:40 is best translated to mean, "properly." The Apostle Paul is

giving instructions for an orderly and proper method of worship. Our Great Shepherd, Jesus Christ said, "God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24). The first order of church business is worship.

THE BAPTIST WORSHIP SERVICE

Ephesians 5:19 says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." We are to make music in our hearts and are not to bring in some professional performer in our song service. The worship of our Lord in songs in a cheerful heart and soul is an important matter to Him. The Holy Spirit is grieved when we try to entertain the flesh.

Verse 20 of this same chapter says, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Brother Paul says to give thanks always in Jesus' name, opening our services with prayer and thanksgiving. Singing with a joyful heart, will enhance the spiritual blessing of the preaching of God's message to His joyful people. We are in a spiritual frame of

(Continued on page 4, column 5)

Question: To Dance Or Not To Dance?

By RAYMOND SMITH

If it be claimed that dancing is a method of giving expression to the emotions, it will be admitted. But, it must be remembered that emotions are not all and always to be expressed. Only the behaviorism type of psychology which attempts to explain everything on the sex basis, would claim this. Still another thing, man has the depraved nature which psychologists who are non-Christian rule out, and this is not fair to truth to say that dancing only has the bad aspects to those who are socially down the ladder.

Let me give you this quotation from the Journal of Social Hygiene, December 1933, page 485, in Maier's "Better Not For Worse."

"Twenty or more years ago dance halls were reputed to be 're-

cruiting grounds' for prostitution. The personal histories of many prostitutes testify to the demoralizing influences which were working in these places... shortly after the war (World War II) a new type of dance hall was developed, which offered greater financial returns to operators... known as the 'taxi-dance' or 'dime-jig.' Since 1947 city after city has been invaded by taxi-dance halls and now disco parlors. In the majority, lewd, indecent and sex stimulating dancing are the main attraction."

But some maintain that the more selected dance socials are innocent. Here is a quotation from Mrs. Heneretta Hunt (in Maier's work), superintendent of the Springfield, Ill., Redemption Home: "Dancing

(Continued on page 6, column 1)

CHURCH LOYALTY

If ever the churches need more loyal friends it is at the present time. We are passing through serious days in the history of these churches. Many modern attractions are taking the people away from the church services. Most people are heavily burdened with the cares of life and on Sunday they almost demand rest and recreation. Life seems to grow harder every year and those who bear the burdens of the home and business are tempted to sleep long and late on Sunday mornings. The attractive features of life beckon to them Sunday afternoon and they lose their interest in religion. There is a quiet spirit of unbelief which arises from the popular literature of the day which reaches all our homes. It is easier not to believe in the Gospel. Be loyal.

The Baptist Examiner Pulpit

A Sermon by Chuck Sandelin

SABBATH DESECRATION

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the LORD blessed the sabbath day,

and hallowed it" (Exodus 20:8-11).
THE WORD "SABBATH" MEANS REST

It doesn't mean Saturday nor does it mean Sunday; Just plain "rest" (cease from your labor). The Almighty has put this down in the Ten Commandments as one of His great importances to be observed by His creatures. One day out of every seven—His creatures are to cease from "their" labor so as to think, meditate, worship, and consult the Thrice Holy God.

DESECRATE MEANS "TO PROFANE"

Now we have come to an hour in this sinful old world where the profaning of God's Sabbath is a customary thing. The world thinks nothing of it today and it has worn off on many a Christian to the point that they have no remorse for their actions. We have many a would-be preacher who have done their part in promoting this by telling the congregations that it is okay

(Continued on page 2, column 1)

HOW TO TEST AMUSEMENTS

1. Do they rest and strengthen, or weary and weaken the body?
2. Do they strengthen and rest or weary and weaken the brain?
3. Do they make resistance to temptation easier or harder?
4. Do they increase or lessen love for virtue, purity, temperance and justice?
5. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?
6. Do they increase or diminish respect for manhood and womanhood?
7. Do they draw one nearer to or remove one farther from Christ?

—Copied

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THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
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Sabbath Desecration

(Continued from page one)
for them to go home and work; go
out fishing or hunting, go to the
races, etc.; as long as you went to
a church service Sunday morning.
Blasphemy! It is not okay, that is,
in the eyes of God. If it is a rest,
then it is to be observed as a rest.
God labored six days and then He
rested. Before the Mosaic Law,
was the Sabbath. In typeology and
anti-type throughout the Bible is to
be found the Sabbath. Fourth on
the list of God's Commandments
written with His own finger in
stone, will one find those eternal
words, "Remember the sabbath
day, to keep it Holy." Yes, desec-
rate means to have no reverence
for. Why do you think America is
sinking? It's not politics, it's not
politicians, it's not Government!
That's what God uses to bring
about His decree of justice to a
nation who no longer wants "The
God of Israel." The Bible speaks of
King Nebuchadnezzar of Babylon as
"His servant." Why? To take Is-
rael captive, and punish them.
Read the Books of Isaiah and Jere-
miah and tell me you can't see
America between the lines: Sab-
bath desecration!

WORLDLY PLEASURE— FOR SUNDAY

The world has everything going
on Sunday. That's their day to
have pleasure. The rodeos, the
horse shows, the football games,
(or all other ball games), the car
races, the motorcycle or snow-mo-
bile races, or you name it—Broth-
er, it's on SUNDAY. (The New
Testament Sabbath). Today you
can see a person at a church in
the morning, and after services
they are right out in the middle
of the pleasure-seeking crowd at
some worldly event. God's Saints
are not to use the Lord's Sabbath
as "doing their own pleasure on
his Holy day" (Read Isaiah 58:13
in your Bible and circle it with red
ink). You may know this verse and
several others about desecrating
the Sabbath, but you would do well
to heed this one.

"DOING THINE OWN WAYS"

What God means here is to go do
the things you like to do. Maybe
it isn't pleasure—maybe it is
work. We know people who like to
work (on things of their own) so

much they work every Sunday
there is in a year. God said to
rest. These people need to disci-
pline themselves to obey God and
"Keep His Sabbath Holy." We've
seen slothful people who we tried
very hard to make them work so
they could be right with God and
His Church. That is the extreme
on one side—the person who desec-
rates God's Sabbath with their
continual work is the extreme on
the other side. When your own
things become so important that
God can "go jump in the lake,"
Brother, you mark it down—there's
going to be a wreck, and you're
gonna lose.

HAVE TO WORK TO MAKE A LIVING

That is the world's oldest excuse
for not keeping the Sabbath. Be-
loyed, if you are so down and out
that you think you have to work
the Sabbath—you need to know that
it is the Lord who is not pleased
with your life and has made cir-
cumstances to appear thus. You
are "riding on the low places" of
the earth and God says, that if you
will keep His Sabbaths "He will
cause thee to ride upon the High
places of the earth and feed thee
with the Heritage of Jacob . . ." (Isa. 58:14). It's like tithing. I
can't afford NOT to tithe. I can't
afford to desecrate the Sabbath.

The farmer says, "I have crops
to harvest." Oh, I guess God
doesn't know where every drop of
rain is falling and places every
snow flake exactly on the spot He
wants! Let's look at a passage of
Holy Writ from Exodus 34:21, "Six
days thou shalt work, but on the
seventh day thou shalt rest: in
earring time and in harvest thou
shalt rest." Some say, well, that
was Israel—Same God, Brother,
same God. He has not changed.
The Apostle Paul said that "these
things (Old Testament) were giv-
en for our admonition." It's a mat-
ter of obedience, prayer, and
faith. Let the person who thinks
he has to work on the Sabbath read
Exodus 35:2.

REMEMBER—KEEP IT HOLY

We are to "remember the Sab-
bath day to keep it Holy" (Ex. 20:
8). The word remember is put
there so that preachers can "bring
again to your MEMORY", that
God's day is to be kept Holy. Some
may get upset at this message,
some may get upset at me, but
either way it effects me not, be-
cause my Master has told me to
bring this Sabbath desecration to
your "memory" and in obedience
we do so.

We are to keep it Holy. It is
God's day, it is to worship the Lord
Jesus Christ in "Spirit and in
truth." Man is selfish! God knows
man is selfish. Man spends six days
for himself, then he wants the sev-
enth for himself, also. The Lord
knew this, that's why He plagued
the unregenerate sinner with a
law to show him his need of a new
nature (The New Birth) and left an
unbent arrow tip, constantly point-
ing to His saved, reminding (re-
member) them that one of those
seven was to be kept "in the house
of God, which is the Church of the
living God, the pillar and ground of
the truth." (1 Tim. 3:15). That's
where God meets "His" people; He
doesn't meet them in the hunting
woods, the fishing streams, the
horse shows, etc. God has a place
where He meets His people and it's
His Church, that's what church
means, "assembly." It's where His
assembly meets to worship and
serve Him. If you are not baptized
and are not a church member. If
you are not saved and Scripturally
baptized and do not attend the
services of a Scriptural New Testa-
ment Baptist Church, but do as
you like; you are not keeping
God's day Holy, but profaning it;
and if attending Protestant relig-
ious services, you are committing
spiritual harlotry. God is a Holy
God, and wants His Sabbath (rest)
kept Holy unto Him.

THE FIRST DAY OF THE WEEK THE NEW TESTAMENT SABBATH

1. The Lord Jesus gave the Great
Commission. (John 20:19).
 2. The Apostles met. (John 20:
19).
 3. The Disciples Break Bread.
(Acts 20:7,8).
 4. The Apostle Paul told the
Churches to meet. (1 Cor. 16:2).
- Where are you on the First day

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Oh Lord, help Your people, called by Your name
To humble themselves, confess their sins,
Turn from their wickedness, live without blame,
And on Your dear Spirit depend!

Help them to know that a thrice-holy God
Would have them be faithful and true,
Read and obey His holy word,
And glorify Him in all that they do!

Lord, help them to turn their backs upon
This wicked, forlorn world of sin,
Continue the work, Lord, which You have begun,
Make them pure and holy within!

Lord, set their affection on things above,
May they seek neither fortune nor fame;
Oh, may they be filled with Your peace and love,
For godly contentment is gain!

Oh Lord, let them see the terrible price,
Which Jesus paid when He died for them;
He bought their redemption with His own life,
Lord, help them now to live only for Him!

of every week?
"Remember the Sabbath Day to
keep it Holy."

—THE BAPTIST WORD

Calvinism . . .

(Continued from page one)
nected with Calvinistic doctrine. I
believe that the Lord Jesus, who
said, "Of such is the kingdom of
heaven," doth daily and constant-
ly receive into His loving arms
those tender ones who are only
shown, and then snatched away to
heaven. Our hymns are no ill wit-
ness to our faith on this point, and
one of them runs thus:

"Millions of infant souls compose
The family above."

Toplady, one of the keenest of
Calvinists, was of this number. "In
my remarks," says he, "on Dr.

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Nowell, I testified my firm belief
that the souls of all departed in-
fants are with God in glory; that
in the decree of predestination to
life, God hath included all whom
He decreed to take away in in-
fancy, and that the decree of re-
probation hath nothing to do with
them." Nay, he proceeds farther,
and asks, with reason, how the
anti-Calvinistic system of condi-
tional salvation and election, or
good works foreseen, will suit with
the salvation of infants? It is plain
that Arminians and Pelagians must
introduce a new principle of elec-
tion; and in so far as the salvation
of infants is concerned, become
Calvinists. Is it not an argument
in behalf of Calvinism, that its
principle is uniform throughout,
and that no change is needed on
the ground on which man is saved,
whether young or old?

John Newton, of London, the
friend of Cowper, noted for his Cal-
vinism, holds that the children in
heaven exceed its adult inhabitants
in all their multitudinous array.
Gill, a very champion of Calvinism,
held the doctrine, that all dying in
infancy are saved. An intelligent
modern writer, (Dr. Russell, of
Dundee), also a Calvinist, main-
tains the same views; and when
it is considered that nearly one-half

of the human race die in early
years, it is easy to see what a vast
accession must be daily and hourly
making to the blessed population of
heaven.

A more common charge, brought
by more decent people, — for I
must say that the last charge is
never brought, except by disrepu-
table persons, — a more common
charge is, that we hold clear fatal-
ism. Now, there may be Calvinists
who are fatalists, but Calvinism
and fatalism are two distinct
things. Do not most Christians hold
the doctrine of the providence of
God? Do not all Christians, do not
all believers in a God hold the doc-
trine of His foreknowledge? All the
difficulties which are laid against
the doctrine of predestination
might with equal force, be laid
against that of Divine foreknowl-
edge. We believe that God hath
predestinated all things from the
beginning, but there is a difference
between the predestination of an
intelligent, all-wise, all-bounteous
God, and that blind fatalism which
simply says, "It is because it is
to be." Between the predestination
of Scripture and the fate of the
Koran, every sensible man must
perceive a difference of the most
essential character. We do not
deny that the thing is so ordained
that it must be, but why is it to
be, but that the Father, God, whose
name is love, ordained it; not be-
cause of any necessity in circum-
stances that such and such a thing
should take place. Though the
wheels of providence revolve with
rigid exactness, yet not without
purpose and wisdom. The wheels
are full of eyes, and everything
ordained is so ordained that it shall
conduce to the grandest of all ends,
the glory of God, and next to that
the good of His creatures.

But we are next met by some
who tell us that we preach the
wicked and horrible doctrine of
sovereign and unmerited reprob-
ation. "Oh," say they, "you teach
that men are damned because God
made them to be damned, and that
they go to hell, not because of sin,
not because of unbelief, but be-
cause of some dark decree with
which God has stamped their des-
tiny." Brethren, this is an unfair
charge again. Election does not in-
volve reprobation. There may be
some who hold unconditional re-
probation. I stand not here as their
defender, let them defend them-
selves as best they can; I hold

God's election, but I testify just
as clearly that if any man be lost
he is lost for sin; and this has been
the uniform statement of Calvinis-
tic ministers. I might refer you to
our standards, such as "The
Westminster Assembly's Catech-
ism," and to all our Confessions,
for they all distinctly state that
man is lost for sin, and that there
is no punishment put on any man
except that which he richly and
righteously deserves. If any of you
have ever uttered that libel against
us, do it not again, for we are as
guiltless of that as you are your-
selves. I am speaking personally—
and I think in this I would com-
mand the suffrages of my brethren
— I do know that the appointment
of God extendeth of all things;
but I stand not in this pulpit, nor
in any other, to lay the damnation
of any man anywhere but upon
himself. If he be lost, damnation
is all of men; but, if he be saved,
still salvation is all of God.

To state this important point yet
more clearly and explicitly, I shall
quote at large from an able Pres-
byterian divine:

"The pious Methodist is taught
that the Calvinist represents God
as creating men in order to destroy
them. He is taught that Calvinists
hold that men are lost, not because
they sin, but because they are non-
elected. Believing this to be a true
statement, it is not wonderful that
the Methodist stops short, and de-
clares himself, if not an Arminian,
at least an Anti-Predestinarian.
But no statement can be more
scandalously untrue. It is the uni-
form doctrine of Calvinism, that
God creates all for His own glory;
that He is infinitely righteous and
benignant; and that where men
perish it is only for their sins.

"In speaking of suffering, wheth-
er it respects angels or men, the
Westminster standards (which
(Continued on page 3, column 1)

BRIEF NOTES

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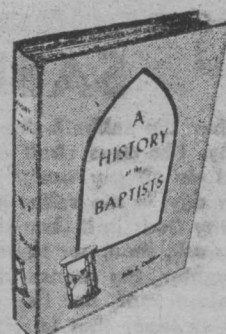
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THE BAPTIST EXAMINER

JUNE 14, 1978

PAGE TWO

Calvinism . . .

(Continued from Page Two)

may be considered as the most authoritative modern statement of the system) invariably connect the punishment with previous sin, and sin only. 'As for those wicked and ungodly men whom God as a righteous judge FOR FORMER SINS doth blind and harden, from them He not only withholdeth His grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves even under these means which God useth for the softening of others.' The Larger Catechism, speaking of the unsaved, a mong angels and men, says, 'God according to His Sovereign power and the unsearchable counsel of His own will (whereby He extendeth or withholdeth favour as He pleaseth) hath passed by and foreordained the rest to dishonour and wrath, to be for their sin inflicted to the praise of the glory of His justice.' Again, 'the end of God appointing this day (of the last judgment) is for the manifestation of the glory of His mercy, in the eternal salvation of the elect, and of His justice in the damnation of the reprobate who are wicked and disobedient.'

'This is no more than what the Methodist and all other Evangelical bodies acknowledge — that where men perish it is in consequence of their sin. If it be asked, why sin which destroys, is permitted to enter the world, that is a question which bears not only on the Calvinist, but equally on all other parties. They are as much concerned and bound to answer it as he; nay, the question is not confined to Christians. All who believe in the existence of God—in His righteous character and perfect providence, are equally under obligation to answer it. Whatever may be the reply of others, that of the Calvinist may be regarded as given in the statement of the Confession of Faith, which declares that God's providence extendeth itself even to the first fall, and other sins of angels and men, etc.; 'yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.'

'It is difficult to see what more could be said upon the subject; and if such be the undoubted sentiments of Calvinists, then what misrepresentation can be more gross than that which describes them as holding that sinners perish irrespective of their sin, or that God is the author of their sin? What is the declaration of Calvin? 'Every soul departs (at death) to that place which it has prepared for itself while in this world.'

'It is hard to be charged with holding as sacred truth what one abhors as horrid blasphemy, and

yet this is the treatment which has been perseveringly meted out to Calvinists in spite of the most solemn and indignant disclaimers. Against nothing have they more stoutly protested than the thought that the infinitely holy, and righteous, and amiable Jehovah is the author of sin; and yet how often do the supporters of rival systems charge them with this as an article of faith?"

A yet further charge against us is, that we dare not preach the gospel to the unregenerate, that, in fact, our theology is so narrow and cramped that we cannot preach to sinners. Gentlemen, if you dare to say this, I would take you to any library in the world where the old Puritan fathers are stored up, and I would let you take down any one volume and tell me if you ever read more telling exhortations and addresses to sinners in any of your own books. Did not Bunyan plead with sinners, and whoever classed him with any but the Calvinists? Did not Charnock, Goodwin, and Howe agonize for souls, and what were they but Calvinists? Did not Jonathan Edwards preach to sinners, and who more clear and explicit on these doctrinal matters? The works of our innumerable divines teem with passionate appeals to the unconverted. Oh, sirs, if I should begin the list, time should fail me. It is an indisputable fact that we have laboured more than they all for the winning of souls. Was George Whitefield any the less seraphic? Did his eyes weep the fewer tears or his bowels move with the less compassion because he believed in God's electing love and preached the sovereignty of the Most High? It is an unfounded calumny. Our souls are not stony; our bowels are not withdrawn from the compassion which we ought to feel for our fellow-men; we can hold all our views firmly, and yet can weep as Christ did over a Jerusalem which was certainly to be destroyed.

Again, I must say, I am not defending certain brethren who have exaggerated Calvinism. I speak of Calvinism proper, not that which has run to seed, and outgrown its beauty and verdure. I speak of it as I find it in Calvin's Institutes, and especially in his Expositions. I have read them carefully. I take not my views of Calvinism from common repute but from his books. Nor do I, in thus speaking, even vindicate Calvinism as if I cared for the name, but I mean that glorious system which teaches that salvation is of grace from first to last. And again, then, I say it is an utterly unfounded charge that we dare not preach to sinners.

And then further, that I may clear up these points and leave the less rubbish for my brethren to wheel away, we have sometimes heard it said, but those who say it ought to go to school to read the first book of history, that we who hold Calvinistic views are the enemies of revivals. Why, sirs, in the history of the church, with but few exceptions, you could not find a revival at all that was not produced by the orthodox faith. What was that great work which was done by Augustine, when the church sud-



For June 29, 1980

Ephesians 5:14-20.

INTRO.: The spiritual activities of the children of God are such a vital thing that the Word of God is devoted to a detailed account of their relationship to the world, false religions, the home, and the church. Especially is this taught in regard to their walk, as mentioned several times in this letter. We find their former walk in Ephesians 2:2, and their walk as Christians in Ephesians 2:10; 4:1, 5:2,8, and in this lesson in verse 18.

VERSE 14

"Wherefore He saith." The inspiration and the importance of the Word of God is manifested. Whatever He said vocally and by having it penned down is to be heeded (John 2:5; Matt. 4:4; Rev. 1:11). Without this, we have no foundation for our beliefs and practices.

"Awake thou that sleepest." In Leviticus chapter 10, the two silver trumpets were ordained to call God's people to certain duties and responsibilities. If there was and is a need among Christians, it is to sound reveille. It would appear that most professing Christians are described in Matthew 25:5: "While the Bridegroom tarried, they all slumbered and slept." Also, when Jesus rebuked the sleeping disciples in the Garden of Gethsemane by saying, "What, could ye not watch with Me one hour?"

"And arise from the dead." We were in spiritual death and lived in

denly woke up from the pestiferous and deadly sleep into which Pelagian doctrine had cast it? What was the Reformation itself but the waking up of men's minds to those old truths? However far modern Lutherans may have turned aside from their ancient doctrines, and I must confess some of them would not agree with what I now say, yet, at any rate, Luther and Calvin had no dispute about Predestination. Their views were identical, and Luther, "On the bondage of the will," is as strong a book upon the free grace of God as Calvin himself could have written. Hear that great thunderer while he cries in that book, "Let the Christian reader know, then, that God foresees nothing in a contingent manner; but that He foresees, proposes, and acts, from His eternal and unchangeable will. This is the thunder stroke which breaks and overturns Free Will."

Need I mention to you better names than Huss, Jerome of Prague, Farrel, John Knox, Wickliffe, Wishart, and Bradford? Need I do more than say that these held the same views, and that in their day anything like an Arminian revival was utterly unheard of and undreamed of.

And then, to come to more modern times, there is the great exception, that wondrous revival under Mr. Wesley, in which the Wesleyan Methodists had so large a share; but permit me to say, that the strength of the doctrine of Wesleyan Methodism lay in its Calvinism. The great body of the Methodists disclaimed Pelagianism, in whole and in part. They contended for man's entire depravity, the necessity of the direct agency of the Holy Spirit, and that the first step in the change proceeds not from the sinner, but from God. They denied at the time that they were Pelagians. Does not the Methodist hold as firmly as ever we do, that man is saved by the operation of the Holy Ghost, and the Holy Ghost only? And are not many of Mr. Wesley's sermons full of that great truth, that the Holy Ghost is necessary for regeneration? What ever mistakes he may have made, he continually preached the absolute necessity of the new birth by the Holy Ghost, and there are some other points of exceedingly close (Continued on page 4, column 3)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

the tombs when the Lord came to us in quickening power, (Eph. 2:1,5) and called us unto salvation by the gospel (II Thess. 4:14; Rom. 1:16). Sad to say, in our experiences as children of God, we return to the tombs. Therefore we have to be revived to spiritual activities.

"And Christ shall give thee light." It is impossible for us to shine as we should without the power of Christ. He must shine in our hearts (II Cor. 4:6).

VERSE 15

"See." Make every effort in this regard.

"That ye walk circumspectly." Because of the many pitfalls, snares and temptations of the Devil, the child of God is to be ever on guard. He must examine intently every situation before he steps so he will not place his foot in the quicksand and be pulled out of the way into the paths of sin. Lot failed to see the men of Sodom and Gomorrah were sinners exceedingly (Gen. 13:13).

"Not as fools." One led by his own sinful nature (Luke 12:16-21).

"But as wise." One who hides God's Word in his heart in order that he won't sin by being led astray (Psa. 119:11). How good to have God's Word as "a lamp unto my feet, and a light unto my path" (Psa. 119:105). True wisdom begins by a holy reverence for God and continues by a holy respect for His Word.

VERSE 16

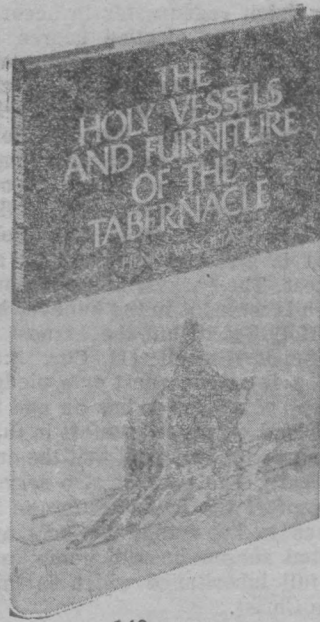
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are deceitful and destructive. How many hours have the children of God wasted on the trinkets of this world which have no spiritual value; in fact, they are used to keep him from seeking the Kingdom of God first (Matt. 6:33).

VERSE 17

"Wherefore be ye not unwise." Do not neglect the opportunities to grow in grace and in the knowledge of the Lord Jesus Christ. This is the reason Jesus commended Mary when she sat at His feet and heard His Word (Luke 10:39,42).

"But understanding what the will of the Lord is." "If any of you lack wisdom, let him ask of God" (James 1:5). God's Word is used to direct our steps into the paths of righteousness. As long as we follow the highway markers of the Word of God, we will know what the will of the Lord is.

VERSE 18

"And be not drunk with wine wherein is excess." An individual who is under the influence of strong drink is easily led into all manner of sin and wickedness. His capacity to think and to walk is greatly affected. The child of God should never depend on wine to give him courage or as a source to forget all and enjoy himself. It seems that in our society, every event is surrounded with drinking. It would appear no decision can be made without the presence of a bottle of wine or something stronger. No wonder the majority of decisions among nations fail. Don't be deceived, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Pro. 20:1). In this respect, God's children are to be total abstainers, but note: a little wine for the stomach's sake, and wine in the Lord's Supper is not sinful (I Tim. 5:23; Matt. 26:21). The cup at the Passover was wine. This is to be carefully and prayerfully studied.

"But be filled with the Spirit." The child of God, instead of being under the control of wine, is to be filled with the Spirit. He is to walk in the Spirit (Gal. 5:16), he is to be filled with the fruits of righteousness, which is the fruit of the Spirit (Philip. 1:11; Gal. 5:22, 23). The saints at Jerusalem were filled with the Spirit; they spake the Word of God boldly, that is, they gave witness to the Person and Work of Christ (Verse 33). This, too, needs to be studied intently, for there is much misunderstanding on this subject.

VERSE 19

"Speaking to yourselves." Here also are the results of being filled with the Spirit. A mutual expression of the saints in expressing thanksgiving and praise for salvation through Christ. In this way they strengthen each other (Heb. 7:24, 25).

"In psalms and hymns and spiritual songs." One of the greatest needs in our churches is the right kind of songs; songs which are both spiritual and biblical. May God raise up leaders in regard to this.

"Singing and making melody in your heart to the Lord." The right kind of songs and the right kind of singing. Note, singing with musical instruments is indicated.

VERSE 20

"Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ." A worthy conclusion for this lesson. We are to offer true thanksgiving to the proper source of our blessings and in the proper way.

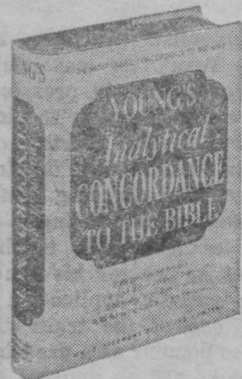
(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask Him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

THE BAPTIST EXAMINER

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PAGE THREE

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Is the Landmark Baptist Church the only place where the Divine Comforter dwells?

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Of course not. The Holy Spirit works in the Lord's church, but He does not dwell there.

The Holy Spirit dwells in the believer. In fact, the only people who are saved are those who have the Holy Spirit in them. "But ye are not in the flesh, but in the Spirit, if it be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." (Rom. 8:9). The work of the Spirit is to teach us and bring things to our remembrance. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). Also, we have received the Spirit of God. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12).

When Paul came to Ephesus and found some disciples, his question was concerning whether they had received the Holy Spirit or not. "He said unto them, Have ye received the Holy Ghost since ye believed..." (Acts 19:2).

No, I repeat, the Holy Spirit works in the church but He does not dwell there.

E. G. COOK
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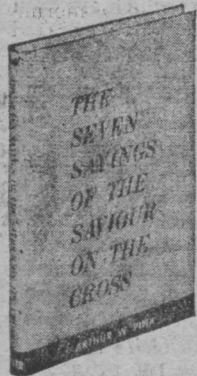


We have preachers among us who hold to the teaching that the Divine Comforter who is the Holy Spirit, dwells only in the church. But Romans 8 is speaking very definitely concerning the individual Christian. And in verse 9 we read, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any MAN have not the Spirit of Christ, he is none of His." Here we are told plainly that if the Spirit of Christ does not dwell in the man, he is not a Christian.

Then in Galatians 3 the foolish

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Galatians are the subject. And in verse 2 we read, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Whether the Hardshells believe it or not it is the individual who is saved by the hearing of faith. In verse 14 we see that we "receive the promise of the Spirit through faith."

In Ephesians 5:18 we read, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." So far as I am concerned, these Scriptures apply only to the individual Christian. There is just no way that I can make anything else of them. Many other references could be given to prove that the Holy Spirit dwells in the individual Christian, but these should suffice.

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A better translation for the word "Comforter" in John 14:16-26; 15:26; 16:7 would have been "Paraclete"; which means, Summon to one's aid, or called to one's side for help. This "help" and "aid" is not restricted to Landmark Baptists, but is active in behalf of all believers. Comforting believers is one of the many and varied ministries of the Holy Spirit, and in order of importance follows His intercessory (Rom. 8:26,27) and defensive (I John 4:4) ministry toward believers. A saved person cannot have a proper desire or want apart from the guidance of the Holy Spirit, and when a person seeks Bible baptism, it is certain that the Holy Spirit which indwells him has led him to desire it. The Holy Spirit is the efficient cause of all grace in the believer, and this grace which leads the believer to pray, study the Bible, seek Bible baptism, is the same that comforts him in all his trials. The Holy Spirit regenerates in accordance with the elective decree of God, and there is no regenerate person who is void of the indwelling presence of the Holy Spirit. Therefore, it follows, that the Holy Spirit is not given by virtue of baptism, but is realized by experiencing the regenerative blessing of the covenant of election. The Holy Spirit is given to believers as an earnest. The earnest is not a work which is wrought in the believer by the Holy Spirit, but the earnest is the Spirit Himself (II Cor. 5:5; Eph. 1:14). An earnest or a pledge always points to, or has an end in view, and serves to comfort in that it assures the recipient that the end is secure. The earnest also serves to comfort the believer, for he is caused to know that in God's appointed season he will come into his full inheritance which is laid up in Christ.

In studying the context (John 14, 15, 16) where the KJV uses the term "Comforter," it is seen that our Lord is speaking of His imminent departure, which notice, brought sadness to the hearts of His disciples. To assuage this sorrow the Lord gave the promise of "another Comforter" or Paraclete. This promise does not mean the disciples were not indwelt by the Holy Spirit at the time, but that in His absence the Holy Spirit would exercise the ministry of consolation toward them. In fact, it was not long before their sadness was turned to joy, for with the

Lord's resurrection they were begotten again unto a lively hope (I Peter 1:3). And it is said of the women that "They departed from the sepulchre with fear and great joy..." (Matt. 28:8). Then at our Lord's ascension departure we read of the disciples, "And they worshipped Him and returned to Jerusalem with great joy" (Luke 24:52). Thus it is, we see that the Paraclete was exercising His ministry of comfort before the day of Pentecost. The Spirit that came on the day of Pentecost was more than the Spirit of comfort, it was the Spirit of authority and ecclesiastical enablement, empowering the church to fulfill its commission (Acts 1:8), which commission and empowering called for a reproof of the world of sin, and of righteousness and of judgment (John 16:8). The Lord knew that the Church, in execution of the commission which He as Head of the church had given, would create great strife with the world, so He summons the Paraclete to the perpetual and special aid of His church. Christ says to His church, "... I will send Him (the Paraclete) unto you" (John 16:7). All the ministries and services of the Holy Spirit is at the disposal of the church, but not so with the believer outside of the church. The ordinances of baptism and Lord's Supper are restricted to the church, the official preaching of the gospel is restricted to the church, and it is with the church to the exclusion of all other institutions that Christ has promised to meet and dwell, and He meets and dwells with His church through the Sovereign Holy Spirit. "Lo, I am with you always," "And I will pray the Father, and He shall give you (church) another Comforter (Paraclete), that He may abide with you for ever" (Math. 28:20; John 14:16).

While the comforting presence of the Holy Spirit is with all believers, they who are without the church are destitute of the Spirit of authority, and infinitely circumscribed in power.

Calvinism...

(Continued from page three)

agreement; for instance, even that of human inability. It matters not how some may abuse us, when we say man could not of himself repent or believe; yet, the old Arminian standards said the same. True, they affirm that God has given grace to every man, but they do not dispute the fact, that apart from that grace there was no ability in man to do that which was good in his own salvation.

And then, let me say, if you turn to the continent of America, how gross the falsehood, that Calvinistic doctrine is unfavorable to revivals. Look at that wondrous shaking under Jonathan Edwards, and others which we might quote. Or turn to Scotland— what shall we say of M'Cheyne? What shall we say of those renowned Calvinists, Chalmers, Wardlaw, and before them Livingstone, Haldane, Erskine, and the like? What shall we say of the men of their school, but that, while they held and preached unflinchingly the great truths which we would propound today, yet God owned their word, and multitudes were saved. And if it were not perhaps too much like boasting of one's own work under God, I might say, personally I have never found the preaching of these doctrines lull this Church to sleep, but ever while they have loved to maintain these truths, they have agonized for the souls of men, and the 1600 or more whom I have myself baptized, upon profession of their faith, are living testimonies that these old truths in modern times have not lost their power to promote a revival of religion.

I have thus cleared away these allegations at the outset; I shall now need a few minutes more to

say, with regard to the Calvinistic system, that there are some things to be said in its favour, to which of course I attach but little comparative importance, but they ought not to be ignored. It is a fact that the system of doctrines called the Calvinistic, is so exceedingly simple and so readily learned, that as a system of Divinity it is more easily taught and more easily grasped by unlettered minds than any other. The poor have the Gospel preached to them in a style which assists their memories and commends itself to their judgments. It is a system which was practically acknowledged on high philosophic grounds by such men as Bacon, Leibnitz, and Newton, and yet it can charm the soul of a child and expand the intellect of a peasant.

And then it has another virtue. I take it that the last is no mean one, but it has another—that when it is preached there is a something in it which excites thought. A man may hear sermons upon the other theory which shall glance over him as the swallow's wing gently sweeps the brook, but these old doctrines

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either make a man so angry that he goes home and cannot sleep for very hatred, or else they bring him down into lowliness of thought, feeling the immensity of the things which he has heard. Either way it excites and stirs him up not temporarily, but in a most lasting manner. These doctrines haunt him, he kicks against the pricks, and full often the word forces a way into his soul. And I think this is no small thing for any doctrine to do, in an age given to slumber, and with human hearts so indifferent to the truth of God. I know that many men have gained more good by being made angry under a sermon than by being pleased by it, for being angry they have turned the truth over and over again and at last, the truth has burned its way right into their hearts. They have played with edge-tools, but they have cut themselves at last.

It has this singular virtue also—it is so coherent in all its parts. You cannot vanquish a Calvinist. You may think you can, but you cannot. The stones of the great doctrines so fit into each other, that

the more pressure there is applied to remove them the more strenuously do they adhere. And you may mark, that you cannot receive one of these doctrines without believing all. Hold for instance that man is utterly depraved, and you draw the

Baptist Practice...

(Continued from page one)
mind to hear a Spirit-sent messenger.

THE DISCIPLINE OF THE CHURCH

I Corinthians 5:7. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us."

The local Baptist assembly is required of the Lord to cleanse, that is discipline itself of wickedness in its members. It is blasphemous to allow fornicators, adulterers and those with malice towards a brother or the assembly to partake of the Lord's Supper. Verse 10 and 11 list those who are not to eat the Supper. The local assembly has jurisdiction over its own members. Other assemblies cannot discipline another assembly's members. This is the reason for closed communion.

INTER-CHURCH RELATIONS

Our Great Shepherd proclaimed in Matthew 16:18 that He was the ROCK, that is FOUNDATION, upon which His church (body, assembly) would be founded or built. We are instructed in the Scriptures that the Baptist assembly, and later assemblies, started with Christ's earthly ministry. Each Baptist Assembly is local, visible and self-governing. Its King and Shepherd is Jesus Christ and He has set down the doctrines which govern His assemblies. He has an under-shepherd or pastor whose responsibilities it is to oversee the affairs of that local flock. The pastor must answer to his Lord for all error in doctrine, unruly members, and ungodly members. He then must rule with Christ's guidance through the Spirit. The local assembly is responsible to God for its disobedience. Our point in this area is to point out that pastors, elders, deacons, and members of one assembly cannot dictate another assembly in Baptist Practice, as long as that assembly follows the Great Shepherd's precepts; even then, all one assembly can do in regard to another assembly given over to heresy, is sever all relationship with the heretical assembly and leave it to the Great Shepherd to correct the error.

The reason Baptist Assemblies are called autonomous is that they are little independent kingdoms with a Sovereign King, Jesus Christ. Christ will rule by the Holy Spirit through His Pastor in each assembly. It is then against Baptist Practice for one assembly to demand for another assembly to fire its pastor or discipline a member.

Inter-church relations are good and healthy for all assemblies of like faith and practice. Fellowship without compromise or doctrinal hindrances. This is Sound Baptist Practice.

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Calvinism . . .

(Continued from page four)
inference then that certainly if God has such a creature to deal with, salvation must come from God alone, and if from Him, the offended one, to an offending creature, then He has a right to give or withhold His mercy as He wills; you are thus forced upon election, and when you have gotten that you have all the others must follow. Some by putting the strain upon their judgments may manage to hold two or three points and not the rest, but sound logic I take it requires a man to hold the whole or reject the whole; the doctrines stand like soldiers in a square, presenting on every side a line of defense which is hazardous to attack, but easy to maintain. And mark you, in these times when error is so rife and neology strives to be so rampant, it is no little thing to put into the hands of a young man a weapon which can slay his foe, which he can easily learn to handle, which he may grasp tenaciously, wield readily, and carry without fatigue; a weapon, I may add, which no rust can corrode and no blows can break, trenchant, and well annealed, a true Jerusalem blade of a temper fit for deeds of renown. The coherency of the parts, though it be of course but a trifle in compari-

son with other things is not unimportant. And then, I add,—but this is the point my brethren will take up—it has this excellency, that it is **scriptural**, and that it is **consistent with the experience of believers**. Men generally grow more Calvinistic as they advance in years. Is not that a sign that the doctrine is right? As they are growing riper for heaven, as they are getting nearer to the rest that remaineth for the people of God, the soul longs to feed on the finest of the wheat, and abhors chaff and husks.

And then, I add,—and, in so doing, I would refute a calumny that has sometimes been urged,—this glorious truth has this excellency, that it **produces the holiest of men**. We can look back through all our annals, and say to those who oppose us, you can mention no names of men more holy, more devoted, more loving, more generous than those which we can mention. The saints of our calendar, though uncanonized by Rome, rank first in the book of life. The name of Puritan needs only to be heard to constrain our reverence. Holiness has reached a height among them which is rare indeed, and well it might for they loved and lived the truth. And if you say that our doctrine is inimical to human liberty, we point you to Oliver Cromwell and to his brave Ironsides, Calvinists to a man. If you say, it leads

to inaction, we point you to the Pilgrim Fathers and the wilderness they subdued. We can put our finger upon every spot of land, the wide world o'er, and say, "Here was something done by a man who believed in God's decrees; and, inasmuch as he did this, it is proof it did not make him inactive, it did not lull him to sloth."

The better way, however, of proving this point is for each of us who hold these truths, to be more prayerful, more watchful, more holy, more active than we have ever been before, and by so doing, we shall put to silence the gainsaying of foolish men. A living argument is an argument which tells upon every man; we cannot deny what we see and feel. Be it ours, if aspersed and culminated, to disprove it by a blameless life, and it shall yet come to pass, that our Church and its sentiments too shall come forth "Fair as the moon, clear as the sun, and terrible as an army with banners."

Proposed Solution

(Continued from page one)

see, such can be a member and give money, but then cannot preach. Also many of this kind will take the member and money, but say they should not teach a class or hold office in the church.

One local preacher informed me that a man who had a Scriptural divorce and was remarried could be a church member because he did not have but one wife. The same man in the next breath informed me that such a man could not preach because he would have two wives. Strangely like new math, is it not? What is the mental ability of such an arithmetician?

Now, the Bible is very clear on these matters. So clear that there is absolutely no excuse for those preachers to err in the matter. The Bible is clear that marriage should be between one man and one woman for life. But the Bible is also very clear that things in this life and this world are not always what they ought to be. Situations arise that are not what they should be and we must face and deal with these situations. The Bible is very clear in Matthew 19:9 that there is a Scriptural ground for divorce: fornication which would be sexual unfaithfulness to the marriage. This Scripture also teaches, teaches clearly and beyond a peradventure of any doubt, that the person with a Scriptural divorce can Scripturally remarry. Any preacher who cannot see this in this verse is blinded by his pre-conceived prejudice to what the verse clearly says. There is no honest way to deny this teaching and still claim to be a Bible exegete or teacher.

The Bible is very, very clear in I Corinthians 7:15 that desertion is another ground for Scriptural divorce and remarriage. Some of our pharisaical brethren see bondage in part of this Scripture as being the marriage bond, but give the word a different meaning in this verse. But the Bible is clear on this matter.

The Bible is very clear that a Scriptural divorce is a breaking of the marriage bond. In fact, the Holy Spirit inspired word for "divorce" means to loose away from the bond. But these pharisees who rebel against the word inspired by God that teaches that the bond is broken, says it still binds. How men do allow their own opinions to blind them to the Word of God! Look at this. A pharisee will say that man can have a Scriptural divorce, that this means to break the bond, but will then say that a Scripturally divorced man is still bound to his divorced wife and if he marries again he will have two wives. How utterly absurd and how contrary to common sense and to the Bible.

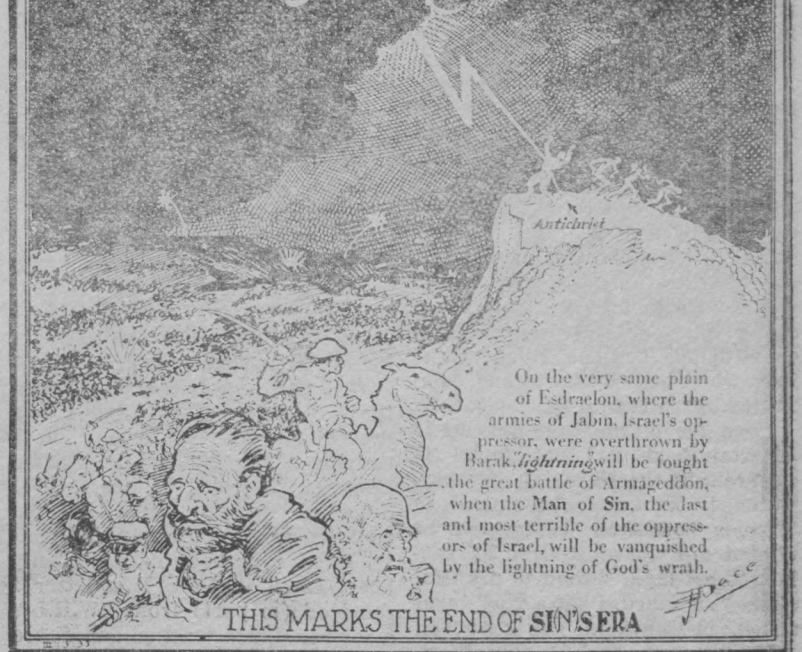
Now to my proposed solution. If a person is married and is having trouble with his wife, or if she is threatening to leave or divorce him, let him just kill her instead of divorcing her. He may serve a short time in jail for this. But then he can get out of jail, make a profession or be truly saved, and he

ANTICHRIST VANQUISHED AT ARMAGEDDON

By DR. ARTHUR I. BROWN

Mat. 24:27

"Then shall that Wicked (one) be revealed, whom the Lord shall destroy with the brightness of his coming." 2Thes. 2:8



On the very same plain of Esdraelon, where the armies of Jabin, Israel's oppressor, were overthrown by Barak, lightning will be fought the great battle of Armageddon, when the Man of Sin, the last and most terrible of the oppressors of Israel, will be vanquished by the lightning of God's wrath.

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The vast army gathered will be animated by hatred of God and the Jews. Satan thinks to annihilate the race, whose very existence is a testimony of the power of God. But the scene soon changes and we behold a spectacle of awful terror and glorious splendor. "The Lord shall go forth and fight against those nations, and his feet shall stand in that day upon the Mount of Olives." "Then every eye shall see Him, and they also which slew him." Then "He that sitteth in the heavens shall laugh." Antichrist and the False Prophet are taken and thrust into the lake of fire, while Satan is bound for the thousand years.

A shout goes up from the stricken and rescued people (Israel): "Lo, this is our God; we have waited for Him." So ends the times of the Gentiles and begins the period of Israel's earthly glory under new and wonderful conditions.

can be a preacher, sit on ordination how wonderfully well he would be received and used by the pharisees in their ordination councils. How they would all be willing to sit on the council that ordained this man to preach. We ordained a man in our church whose wife had been married before. Several local preachers would not sit on the council because of this. Nice Joe Wilson invited them, though they would not have invited him. Poor Gene Kiger, he cannot preach be- him and call him to preach, and (Continued on Page 7, Column 4)

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THE BAPTIST EXAMINER

JUNE 14, 1978

PAGE FIVE

To Dance . . .

(Continued from page one)

drags more girls down than anything else. Fully half of those who came to us last year went wrong at the public school dances, right here in Springfield. I believe it is high time someone was coming out against such evil."

From a book written by ex-dance master and teacher, F. A. Faulkner, called "From A Ballroom to Hell" we learn from a survey he made, after he got saved from the dirty business: The most accomplished dancers are found among fallen women. When he interviewed 200 brothels, here were their testimonies:

163 fell through the dance.
20 fell through the influence of drinking parents.

10 fell through wilful choice.

7 fell through poverty and shame.

The Encyclopedia Americana states that in Egyptian history, these dances had one called "Hawasi" which was barbaric and committed to the sexual type.

Even yet in China, the dancing is entertainment and not social in general. In the Christian Century, which is known to be liberal in Theology, Maude Taylor Sarvis quoted a Chinese student as saying, "Last night I went to my first American dance. I got a very great shock. In China, as you know, all students very much admire Western methods of courtship and free mingling of young people, so they can choose their own mates without interference of parents or middleman. As I watched the young men and women tightly hugging in one another's arms, and moving about the room with distracting music playing loudly, I must feel very strongly that the psychology produced could not be in the least suitable to the state of mind in which to choose a life companion."

It is conceded to be a bit difficult to ascertain exactly where the modern dance had its birth but probably in France in 1627 by a French dancing master whose name was Gault. He was a libertine and glorified in it. He was so low on the moral scale that in an attempt to rob his own sister of her virtue he strangled her to death. He was guillotined by the government for that crime in 1632. (Carra in "Enemies of Youth.") It was 175 years later that the waltz was made popular in France after its rise in Vienna, 1812).

The real historical facts are said to be, in Encyclopedia Americana, that the waltz which was not prominent until after 1800 was the first dance where opposite sex danced together.

From Encyclopedia Britannica: "Much has been written on the obscenity of primitive dancing and it has been said that it is primarily sexual in intent . . . evidence from many parts of the world does not bear this out. To a certain extent all dancing is sexually stimulating, but except in courtship dances, this stimulus may be regarded as a by-product." Page 14. (The courtship dances were done by men or possibly women, but alone, and were designed to attract the other sex looking on and thus they would walk up and tap them on the shoulder signifying their choice of them). "In all dancing there is opportunity for pleasurable exercise but some dances are designed to create sexual excitement in both performers and onlookers."

Nobody would accuse the above source of information of trying to warp the thinking of the readers. The whole matter was written to state facts, including the glory of the dancing. There you are.

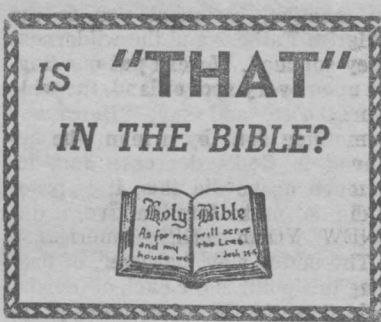
That may be followed up from files. Several years ago I was drawn into a controversy over dancing of our children at a Civic Center, Elmwood Place, Ohio. Since both the newspapers and the radios publicized the matter greatly, about everybody in that county knew about it. Here is a letter I received (in part) from "W.H.L." a former dance teacher and dance hall operator:

The Rev. Mr. Raymond Smith, Highlawn Ave. Baptist Church Elmwood Place Cincinnati, Ohio.

Dear Reverend Sir:

This is to certify that after having run a dancing school and also a dance hall, I can honestly say that everything connected with dancing is conducive to the abnormal arousing of sexual emotions. In fact, each new step is popular to the extent that it arouses such emotions that were supposed to be sacred and protected by happy wholesome and normal living. I believe it is impossible for anyone to hold another in their arms and dance across the floor without undesirable emotions being aroused.

There are two cases that come to mind from my observation. One young couple who started dancing at our school were separated within three months and their little lovely daughter left without a good home. The wife became interested in another man and the husband another woman. Another case was my own brother and wife. They had three children. I refused to teach them to dance in my school because I knew the dangers. They went to another school and within six



Question:—
WHAT ANIMAL SAW AN ANGEL?

Answer:—Balaam's ass, Numbers 22:23.—"And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: And the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way." It is a common belief that some animals can see spirits, ghosts, and fairies invisible to men.

months were separated. The children were thrown upon the support of relatives. If I had no other reason than these mentioned, it would suffice forever to ban dancing.

Signed, W.H.L.

If it be maintained that this is a method of culture, let me ask if this type culture is more important than homes and character and conscience?

Let me also quote from a letter from the superintendent of schools, Mr. John A. McKnight, Elmwood Place, Cincinnati, Ohio. After the above controversy was filling the atmosphere, he whom I had stood against face to face because of "evolutionary tendencies" in the biology classes, and thus he was not a bosom friend of mine, writes: "Regardless of the success of this venture, or the position in which I may be placed in expressing my opinion on such matters from time to time, I should like to commend you on this one score, at least, that you stand for your conviction and present an idealism which is bound to command attention of thinking people."

THE BIBLE AND DANCING

Yes, the Bible says, "A time to mourn and a time to dance" (Ecc. 3:4). But may I suggest it is not speaking of the ballroom or round dance! There are three kinds of dancing mentioned in the Bible. Any other kind must be assumed.

First, there was the religious dance. The dance that was given expression by the individual to his religious ecstasy. The wonderful sense of deliverance was expressed after the crossing of the Red Sea by Miriam and the women (Exodus 15:20). After the Ark of the Covenant was finally restored, David the king was so filled with Holy joy that he danced! (II Samuel 6: 14). And then we have the same idea expressed in the New Testament when the prodigal returned. They danced (Luke 15:25). Sad to say that among the extreme emotional peoples, they abuse the holy dance in their religious services to something as base as the "round dance!"

Secondly, dance of entertainment. Probably something of this nature possessed the people at the drunken party of Belshazzar in Daniel 5. And probably the same was true concerning the request for Queen Vashti in Esther I, which she refused to do. Then it was definitely true in Mark 6:22 where Herodias' daughter danced before the king. I suppose this was something like the "floor show."

Thirdly, patriotic dances were common. When Saul and David came back from the triumphs of battle, the women sang and were dancing in commemoration of their victories. (I Samuel 18:6,7). Then after the victory over the Ammonites by Jephthah, his daughter came out dancing to meet him. (Judges 11:34). Naturally these patriotic dances were nothing akin to the sinister "USO dances" of the last war!

In the fourth place there are social dances, but so far as the Bible is concerned it must merely be assumed. I may venture to suggest that the conduct of a religious dance around the golden calf in

Exodus 32 is something like some of the modern dances I have heard about. In verse 6 they were drinking; in verse 19 they were dancing; in verse 25 they were naked. At least, some of the formal balls with the type of evening gowns that are worn might pretty well be suggestive of the ancient dance!

The sexes never danced together. In Jeremiah 31:13 we are told, "Then shall the virgin rejoice in the dance, both young and old together . . ." As stated earlier in this discussion, that opposite sexes did not dance together until after the Middle Ages. Such dancing originated without official notice in 1627 in France; officially recognized as a pattern for dancing in Vienna 1812, and then, popularized in France and Germany. Grace I. Fox, in her book on "Folk Dancing for Colleges and Schools" states that when this type of dancing "reached England it was frowned upon because of the shocking position of the dancers."

Can you test this lustful practice by principles set forth in the Bible and still claim that it is right and commendable?

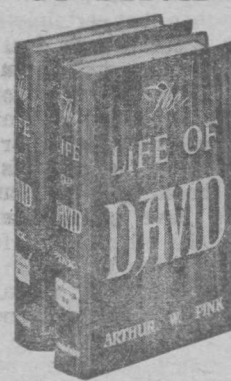
It must be conceded that this is worldly and born out of lusts. Therefore how can a Christian hope to improve his position before the world when he does not stand for anything aside from which the world stands. Thus we read in I John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lusts thereof; but he that doeth the will of God abideth forever."

Now remember that association with these lusts constitute your future of passing away. To refuse them and do the will of the Father means you abide . . . yea, and all you do abide forever!

Would you like to be a vessel unto honor? Well, in clarifying what a person is to purge himself from, the word "lusts" is found in the following verse. But in verse 21 of II Timothy 2, we read, "If a man thereof purge himself from these he shall be a vessel unto honor, sanctified (separated) and meet for the Master's use, and prepared unto every good work." I believe that is what the great and renowned Robert M'Cheyne who shook the world for God, though he died at the age of 33, did. When he was speaking to young people he said, "What has the world done for you that you love so much? Did the world die for you? Will the world blot out your sins or change your heart? Will the world carry you to Heaven? No! No! I have not been to a dance for many years, and yet I believe I have more pleasure in a single day than you have had in all your life." (Riley in Bible Expositor and Evangelist).

Let me give you Job's suggestive description of the outcome of the dance: "They send forth their lit-

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the ones like a flock and THEIR CHILDREN DANCE. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and IN A MOMENT GO DOWN TO THE GRAVE. Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways" (Job 21:11-14).

The people who gloat over the possibility of mixing questionable amusements with all their Christian testimony DO NOT DESIRE THE KNOWLEDGE OF THE WILL AND WAYS OF GOD. The grave for their best and possibilities of their life is the score.

Then, let everyone remember that Ecclesiastes 11:9 gives us the double truth. First, the invitation for a man to do as he pleases, BUT A WARNING that he must face everything he does in judgment. Read it carefully:

"Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth, and walk in thine heart, and in the sight of thine eyes: BUT KNOW THOU, THAT FOR ALL THESE THINGS, GOD WILL BRING THEE INTO JUDGMENT."

May I solicit your heart interest in THE FIVE BLEEDING WOUNDS OF JESUS. Can anyone violate the blood by his conduct and hope to please the Lord or hope to bring glory to His name?

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did ere such love and sorrow meet
Or thorns compose so rich a crown."

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THE BAPTIST EXAMINER

JUNE 14, 1978

PAGE SIX

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

AUSTIN, Tex. (EP) — Atheist Madalyn Murray O'Hair's 33-year-old son, the schoolboy plaintiff in a 1963 suit that ended prayer in the public schools, says he feels responsible for the "destruction of the moral fiber" of American youth.

"Looking back on the 33 years of life I wasted without faith and without God, I pray that I may be able to correct just some of the wrong I have created," William Murray of Houston said in a letter published in the Austin American-Statesman.

Mr. Murray was 16 when named as the plaintiff in the school prayer suit. "The part I played as a teenager in removing prayer from public schools was criminal," he said.

DALLAS (EP)—Pastor W. A. Criswell of the First Baptist Church, Dallas, said May 8, that his associate, Paige Patterson, will withdraw from the leadership of a movement aimed at electing presidents of the Southern Baptist Convention and controlling nominations of the trustees of SBC agencies.

Although the Dallas pastor praised Mr. Patterson's commitment to the effort and his zeal to keep SBC institutions "true to the Word of God in its credibility, infallibility and inerrancy," he said the methods used by Patterson are "those of a different world" that Baptists traditionally disdain.

For the last two years Patterson, president of Criswell Center for Biblical Studies in Dallas, and others have led a convention-wide organizational effort to insure election of an SBC president committed to biblical inerrancy. They have charged that the denomination is drifting toward "liberalism." Mr. Patterson recently unveiled the latest plan to attempt to elect the SBC president for at least four consecutive years, possibly as many as ten.

LOUISVILLE, Ky. (EP) — The president of a major Southern Baptist seminary has warned that if a campaign by biblical inerrancy advocates succeeds, it would be comparable to a "communist takeover" of the Southern Baptist Convention. Duke McCall, president of the Southern Baptist Theological Seminary here, was responding to a report that a group has mounted an effort to impress its views of Scripture upon the administrators of SBC seminaries and universities.

Baptist Press, the denomination's news agency, said recently that the inerrancy advocates aim to dominate the election of SBC presidents over the next decade. Since the convention president appoints the members of numerous committees, this would indirectly bring about the appointment of biblical inerrantists as trustees of SBC institutions. "If I did not believe in God, I would predict and bet on the dissolution of the Southern Baptist Convention in the 1980's," Mr. McCall told participants at the annual meeting of the SBC Historical Commission and Society here.

MEMPHIS, Tenn. (EP)—Adrian Rogers declared May 6 that he will not seek a second one-year term as president of the Southern Baptist Convention because of pressing church and personal responsibilities. "After much prayer and heart searching, I have decided not to allow my name to be placed in nomination for a second term" at the 1980 SBC meeting in St. Louis, the 48-year-old pastor of Bellevue Baptist Church, Memphis said.

"As much as I love my denomination, my church is still my first responsibility," Mr. Rogers said. "There are pressing duties and vast opportunities I face as pastor of Bellevue. Our church is in a period of growth unprecedented in its history. These are days, therefore, that I want to maximize for my church. Also, I desire more time to spend with personal pursuits, such as quality family time and writing."

He emphasized that his decision had nothing to do with controversy since a biblical inerrancy group headed by Paige Patterson of Dallas and Paul Pressler of Houston pushed for his election last year in Houston. He also responded that he would "absolutely not" be actively involved in the selection of a successor and he declined to speculate on who might be nominated.

NEW YORK (EP)—Independent presidential candidate John Anderson reported here his repudiation of efforts he made in Congress in the early sixties to have Christianity declared the official religion of the United States. "That resolution was ill-advised. That resolution was wrong, a mistake that is in my past," he said. "Religion has no place in a political campaign."

Rep. Anderson spoke May 7 to a group of Jewish leaders who gathered at the invitation of the Conference of Presidents of Major American Jewish Organizations. The Conference is an umbrella organization of 125 Jewish groups from across the country.

BLOOMINGTON, Minn. (EP) — Dale Evans Rogers, the actress-singer, has a new mission. She has joined up with women who have rejected feminism and are seeking to warn the nation about the effort to "tear down all moral standards we have known."

"There has been a concentrated effort to break up the American home, promote humanistic teaching in the public schools and to take God out of our national life," she said.

In a talk at a dinner here marking the centennial of the Salvation Army in the United States, Mrs. Rogers said that prior to her marriage to Roy Rogers 32 years ago she would have been "in the midst of the feminist movement."

she said.

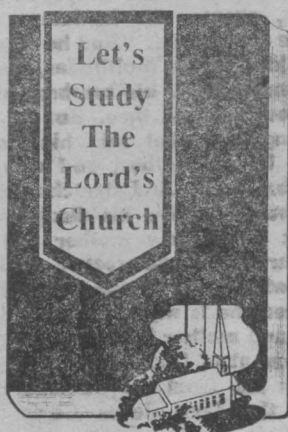
NEW YORK (EP)—Americans are importing Bibles from Eastern Europe.

This situation, which may surprise people who have assumed that the traffic in Scriptures was only one-way, was highlighted by the executive secretary of the Bible Society in Poland in an address to the 164th annual meeting of the American Bible Society here.

Barbara Enholz-Narzynska reported that "we are able to send thousands of Polish Scriptures to many other countries and Bible societies."

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From 1946 to 1979, Mrs. Narzynska said, more than 7 million copies of the Scriptures were distributed in Poland. "It's quite a lot for a small country as we are," she commented. The Bible Society official said that "thanks to the benevolence and permission of the Polish state authority, all our imported Scriptures in Polish and those in more than 70 other languages are free from custom."

PHILADELPHIA (EP) — Mr. Ronald J. Sider, President of Evangelicals for Social Action, today called upon President Jimmy Carter to reverse America's policy toward Iran. In a letter to the President, Mr. Sider stated that the Carter administration's escalation of sanctions against Iran is not only "fraught with danger," but also ignores the need for the United States to admit that we committed "a grave wrong" in supporting the Shah of Iran for over 15 years.

"The Lord of history will not hold us innocent of the fact that while we feted the Shah and gave him every support," Mr. Sider said, "his police were torturing children in front of their parents." In addition to his presidency of Evangelicals for Social Action, Mr. Sider is author of the widely heralded book, *Rich Christians in an Age of Hunger*.

NEW YORK (EP) — "We're going to turn America upside down with the revolutionary principles of Mr. (Sun Myung) Moon," said Dr. Mose Durst, the new president of the Unification Church in the U.S., at his first press conference at national headquarters here.

"I hope to travel throughout the U.S., until we can inspire and excite everyone," said Dr. Durst, 40, a Brooklyn-born Jewish professor who headed the church in northern California with his Korean wife, Onni. Mrs. Durst is one of Mr. Moon's top disciples. Dr. Durst was recently elected national president by the church's board of directors, succeeding Neil Albert Salonen, 35, who had been president of the Unification Church in the U.S. since 1972. Mr. Salonen, who comes from a Lutheran background, asked to be released to pursue other church goals.

ELKHART, Ind. (EP) — Georgi Vins, Russian Baptist pastor exiled to the United States last spring, will represent the persecuted church in the Soviet Union at a special conference to be held in Toronto, Canada, on July 9-12.

The conference "Voice of the (Continued on page 8, column 4)

Proposed Solution

(Continued from page five) cause men would not sit on his ordination council. But if this aforementioned wife-murderer were to be ordained by our church, they would gladly sit on such council. In other words a wife divorcer is that much worse than a wife murderer. It is a pity Gene Kiger's first wife did not just kill her first husband instead of divorcing him. Then these men would have had no "convictions" against helping ordain him.

A second proposed solution is this. Let a man just live with a woman without marrying her, then another and another, then when he is sure he has found one he wants to live with the rest of his life, he can then marry a woman and if saved and called to preach, he will be ordained without question. Oh, how the ordaining council will rejoice, when he tells of his past life of sin and how God saved him. But, if he had married one of the earlier women and divorced her and then married his present wife, he would have been forever barred from ordination at the hands of the pharisee council on such things. You see, it is much worse to marry a woman and then divorce her than it is to just live with her without marriage and then leave her.

Well, how do you like my proposed solution to this problem? As I said, it may not help Bro. Halliman and myself. Though maybe we could just kill our first wives or maybe our present wives, and maybe we could go on and preach. You say, preacher, I think that your solution is a terrible and a wicked thing. Well, I will agree with that. But evidently, it is not as terrible as being divorced and remarried. You say, preacher, I think that your solution is foolish and absurd. Well, I will agree with that. But is it any more absurd than what these super-holy preachers are saying about the divorced and remarried preacher? Now, I desire that all who read this will face this matter honestly. Is what I have presented as a proposed solution in absolute harmony with the doctrines of

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these preachers who oppose the divorced and remarried preacher? Now, be honest. This is what they preach whether or not they come out and say so. This is a necessary and logical conclusion from what they teach. And they would, if the occasion arose, act as I have described.

I have said all this to try to get readers of this to realize the absurdity of the teaching of these men, and to understand the truth on the matter. Sometimes, it takes a shock treatment to cure a desperate situation.

In closing, I will say that God seems to ignore the council of these men who so oppose the divorced and remarried preacher. Who among them has been so blessed and so used by God as our dear brother Fred Halliman? Yes, God has called men to preach who are in such a situation. He has given them knowledge of His Word and blessed them and used them. I suggest that men in such situations just go on and serve God to the best of their God-given ability in the opportunities which God gives to them. Just ignore the opposition of the pharisees. Leave the final accounting in the hands of our sovereign God. Brethren, what I have written is very true. Please study this matter carefully. You understand that I am not really proposing such a solution, but am simply showing the absurdity of some men on this subject. God bless you all.

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WAS MARY ASSUMED BODILY INTO HEAVEN AFTER DEATH?

By WENDELL ZIMMERMAN

In 1950 in the city of Rome, Pope Pius XII announced a new dogma to the Roman Catholic world. The statement as issued by the Vatican was: "The immaculate mother of God, Mary ever Virgin, when the course of her life on earth was finished, was taken by body and soul into heaven." An explanation and definition explained that the Catholic church now believes Mary was assumed into heaven, both body and burial shortly after her death.

One of the Bishops in Kansas City made this statement: "He (the Pope) has declared in the infallible voice it is a fact, divinely revealed, the body of Mary was assumed into heaven shortly after her death."

This new dogma may be accepted by the Catholic Church, but it is disbelieved and rejected by the entire Protestant world. I do not accept this dogma as being true because in the sacred scripture there is not even the slightest hint or intimation found concerning such an assumption. The scriptures which I will use tonight are taken from the Douay version of the Bible which is the accepted one of the Roman Catholic Church. The last sentence in the preface of this Bible states: "The Church of Jesus Christ, by virtue of her divinely endowed infallibility, vouches for the divine origin of the Sacred Scriptures, and as such we respectfully,

but confidently submit them to the public."

The Catholics claim to believe in the divine origin of the Word of God and from their own scriptures I want to show how this new dogma proclaimed this week by the Pope is unscriptural and inconsistent in the light of God's Word. The entire teaching concerning the "Assumption of Mary" is based upon three false premises.

The first false premise this new dogma is based upon is the belief of the Catholic Church in the infallibility of the Pope. The Pope is not infallible even when speaking from the Papal Throne on faith and morals. This dogma of the infallibility of the pope was started in 1870. Pius IX was pope in 1870 when the teaching of infallibility of the pope was started. The fact that Pius IX and his council of bishops declared all popes were infallible did not necessarily make it so. From whence did they receive their authority? The Bible teaches clearly and plainly the pope IS fallible. I call your attention to the Catholic Bible (Douay version) in the book of Galatians, chapter 2, verse 11 which states: "But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed." According to the Catholic doctrine, Peter was the first pope. If Peter was the first pope, Paul states: "I withstood him to the face, because he was to be blamed." Now we

note in the Catholic Bible under this passage of scripture where it states: "Neither was St. Paul's reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior." The admonishment was needed because Peter had made mistakes. Paul withstood him to the face and blamed him for confusion in the church. This is sufficient evidence to prove the pope is not infallible even when speaking in faith and morals. Therefore, since the scriptures reveal the fallibility of the pope, the dogma of the assumption cannot be accepted just because it has been announced. True Christian doctrine MUST be supported by Holy Writ.

The second false and unscriptural promise this new dogma is based upon is belief that Mary remained a virgin during her entire life. This is contrary to the teaching of the Bible. Remember, I am quoting from the accepted Catholic version of the Bible. In the Gospel of Matthew, chapter 12, beginning with verse 46 we read: "And he was yet speaking to the multitudes, Behold his mother and his brethren stand without seeking thee. But he answering him that told him, said: Who is my mother, and who are my brethren? And stretching forth his hands toward his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother." This is the plain statement of God's Word. It teaches us and from the Catholic Bible that the Lord Jesus Christ had brothers in the flesh. It means Mary and Joseph, after the birth of Christ, lived together in a normal relationship of husband and wife with children being born to the union. Another proof of children being born to Mary, which if proved, absolutely disintegrates the dogma of Mary's eternal virginity and her assumption into heaven, is found in Luke, chapter 2, verse 7. I am reading from the Douay Catholic version of the Bible. This passage states: "And she brought forth her firstborn son. This indicated Luke knew the fact that Jesus was her FIRST born son and certainly it would be useless to say she did not have other children. For further substantiation of the fact that children were born to the union of Mary and Joseph after the birth of the Lord Jesus Christ, I call your attention to Galatians 1: 19: "But other of the apostles I saw none saving James the brother of the Lord." This is a plain statement of scripture from the Catholic Bible. The preface of this Catholic Bible states they accept it as the Divine Word of God. These scriptures teach that James was the brother of the Lord, proving that Mary did not remain a virgin but that children were born to the union of Joseph and Mary.

The third false premise upon which the new dogma rests is the sinlessness of Mary. I say this premise is false because nowhere in the scripture does the Bible teach that anyone is without sin save the Lord Jesus Christ. On the contrary, again quoting from the Douay Catholic version of the Bible in Romans 3:23 we read: "For all have sinned." This means everybody has sinned. In Luke, chapter 2, beginning with verse 22: "And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord. As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord, and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons." Mary condemns here the dogmas of her sinlessness. She was not without sin in her own sight. This is proved by the fact that although "Having known no man," having been "overshadowed by the Holy Ghost having come upon her" and having borne a son, she came to the Temple like the other Jewish mothers forty days after the birth of the child Jesus to offer the sin offering as commanded in the law

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will open new schools in the fall without state approval, according to Wallace LaFountain, Maine's state school approval supervisor. They will join 25 established schools which have indicated they will not cooperate with the state. A bill to exempt church schools from state regulation was defeated in the Maine Legislature earlier this year. Herman Frankland of Bangor, head of the Maine Association of Christian Schools, says the new schools will join his group in its fight against state regulations.

MIAMI (EP)—Thousands of anxious Cubans jammed the Miami airport to meet relatives brought from Cuba on a plane chartered by Miami Spanish speaking Southern Baptists during the wild "Dunkirk" after Fidel Castro opened the doors of his island nation. The first refugees estimated as many as half a million Cubans would scramble for the open door while relatives who wait anxiously for word on their families fear it may clang shut any day.

Ninety percent of the membership of 38 Spanish Baptist churches in the Miami area are Cuban. Those churches collected \$15,000 to charter two airplanes to Havana to bring back political prisoners that Castro agreed to release and the U.S. government agreed to accept.

WASHINGTON (EP)—"I don't hold out much hope for a political resolution very soon for your concerns," the president's chief religious aide told representatives of the homosexual religious community who visited the White House the day before 200,000 Christians rallied here for prayer and a return to traditional morality.

Dr. Robert Maddox, Mr. Carter's liaison to the religious community, said essentially the same thing to a Christian fundamentalist delegation that visited in March to denounce the gay rights political campaign. At the time, Dr. Maddox reportedly tried to assure the fundamentalists that President Carter was neutral on homosexual issues.

"What's Happening"

(Continued from page 7)

Persecuted Church" will feature men and women who have actually served terms in Soviet prisons and concentration camps for their religious convictions. Unusual photography exhibits will portray the lifestyle of Christians in the USSR and their ongoing ministry in the face of continued repression. Young people who have come out of Russia will testify about their experiences.

NEW YORK (EP) — Scripture distribution in Africa by the Bible Societies in 1979 increased by nearly 25 per cent over the previous year, according to a report issued by the American Bible Society. Throughout Africa, the Bible Societies distributed 18,376,000 Scriptures, 3.5 million more than in 1978. This represents an increase of more than one-fourth, making Africa the fastest growing region in the world in terms of Scripture distributions.

BANGOR, Maine (EP) — Seven fundamentalist Protestant churches

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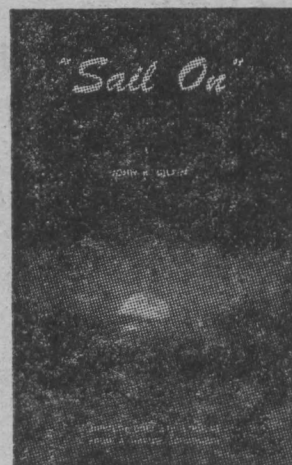
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