

ONEUPMANSHIP

RAY HIATT
Hollywood, Fla.

"They had disputed among themselves, who should be the greatest" (Mark 9:34).

Within the social pecking orders and among the tribes of man they play a game of "oneupmanship" which is the political version of keeping up with the Joneses. If Brother Jones demonstrates a certain aptitude, then you must top it or be left behind.

The current Baptist version of oneupmanship concerns the theme of regeneration. I am told by esteemed Baptist brethren that "regeneration" is a totally different concept from "salvation." My learned brethren inform me that "regeneration" is by the Spirit alone while "salvation" (which may come much later in time) is the product of the preached gospel message of Christ's sacrifice for sinners. Why my good friends polarize the workings of God thusly I cannot say. The works of God have a parity not a polarity.

The one Scripture in the Bible that mentions "regeneration" in a spiritual usage unto salvation of souls is in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." Does this Scripture not say that regeneration IS salvation? If it doesn't, then pray tell me what it does say.

We are not only begotten through the gospel unto salvation, but we are washed in regeneration which is also salvation.

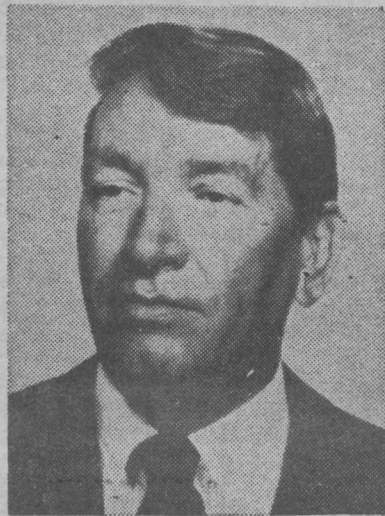
"Salvation is of the Lord," and to this we readily and heartily agree while agreeing that God uses means to effect His workings. The means He uses is the preached Gospel message that His Spirit takes and quickens dead sinners unto life.

My excellent brethren who believe in this novel view of regeneration believe also that the gospel must be preached and believed. They are not hardshells and I object if anyone designates them as such. In simplified terms what my good brethren are saying is that a person can be regenerated by the Spirit without having ever heard of Christ, and that sometime later on down life's pathway, he hears the gospel that tells him what happened to him when he was regenerated. This is their doctrine in simplified, one sentence, capsulized form. They say that a sinner can be granted spiritual life and be a spiritual son without ever having heard the least mention of Christ.

What is so curious about this is that the entirety of the Bible declares that we are saved (born again) by a Saviour who has life within himself or as John says it in I John 5:12, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Let me propose a simple dialectic question that I hope someone would be good enough to answer. In light of the above Scripture, HOW CAN YOU HAVE LIFE WITHOUT HAVING THE SON; HOW CAN YOU HAVE THE SON WITHOUT EVER HAVING HEARD OF THE SON? I

am not a logician but it seems that my brethren have sinners receiving life without being acquainted with the dispenser of life.

John 3:18 says, "He that believeth on him is not condemned, but he that believeth not is condemned"



RAY HIATT

already, because he hath not believed in the name of the only begotten Son of God." If men can be regenerated without knowing of Christ, then, my brethren have created a hybrid people who are regenerated but who are still con-

(Continued on page 6, column 4)

CHRIST IS LORD OF OUR HOME

By HERB EVANS

"Except the Lord built the house, they labour in vain that build it" (Psa. 127:1).

There are two divinely ordained institutions that are dear to the heart of God, the "church" and the "home." Without the Lord as their builder and foundation, they both will disintegrate and be in shambles. As with the tabernacle, the temple, and the church, there is a pattern for the "home" in the Word of God. The integral parts of the home or family (father, mother, children, husband, wife) must function according to the scriptural pattern in order to survive and in order for the Lord Jesus Christ to be owned as the Lord of the home.

FATHERS

"What son is he whom the father CHASTENETH not? But if ye be without chastisement . . . then are ye bastards and NOT SONS" (Heb. 12:6).

"CHASTEN thy son WHILE THERE IS HOPE, and LET NOT THY SOUL SPARE FOR HIS CRYING" (Prov. 19:18).

"TRAIN up a child in the way he should go . . ." (Prov. 22:6).

(Continued on page 6, Column 1)

ELECTION

By WILLARD WILLIS
Monroe, Ohio

"According as He hath chosen us in Him BEFORE the foundation of the world, that we should be holy and without blame before Him in love: having PREDESTINATED"



WILLARD WILLIS

us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us

accepted in the beloved" (Eph. 1:4-6).

There are many who are not acquainted with the doctrine of election as it is set forth in the above passages. It has an unfamiliar face to them or it has a ring which they have never heard. They, therefore, consider that it must be foreign to God's Word. The fact, however, is that this doctrine is not foreign to God's Word and that it was not unfamiliar to our forefathers.

I recall from about forty years ago that a gentleman came to visit my grandad in a car which started by turning on the key. We had never seen a car that started other than by a starter on the floor board. Most all cars start today by turning the key. This, however, is not a new innovation. This same truth applies to the doctrine of election. This doctrine is not new, but very old. It has just been out of use by multitudes of preachers and their hearers. This doctrine, in fact, will be found in the oldest confessions of faith in the world. The Philadelphia Confession of Faith is a good example.

My son recently bought a new tire pump which clamps over the end of the valve stem. He advised me of this new technology. I, however, remember that my dad had such a pump over forty years ago. The doctrine of election, in like manner, is not new but as old as the holy Scriptures. We therefore should incline our ears to the message which is before us, since God, according to Jeremiah 6:16, advises us to seek out the old paths.

How old is the doctrine of election? It is as old as the holy Scriptures. This fact is brought out clearly in the following passage:

"Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus BEFORE the world began" (II Tim. 1:9).

This passage and the above passages which set forth our text are very clear relative to the fact that God has only elected certain ones to be the recipients of His grace. Most people, however, when they read the above passages, contend that they don't mean what they appear to say. The reason most people make this judgment is because all people by nature are Arminians, that is, they are opposed to the absolute supremacy of God. Man, in other words, does not think like God thinks. Our ways and thoughts run contrary to the ways and thoughts of God. This fact is confirmed by the following passages:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9).

These passages make it crystal clear that we are not to lean to our own understanding, but to consult the Scriptures on every matter, and to accept the Scriptures whether we agree or not.

Those who read the Scriptures (Continued on page 8, Column 1)

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WHOLE NUMBER 2287

DANGER OF FOLLOWING THE CROWD

By ROY MASON
(1894-1978)

The opinion of many people, is determined by the majority vote. There is no absolute standard of right and wrong — it is all a matter of custom and what "everybody is doing." Back before the last war, nudism was becoming current. All over the country nudist clubs were sprouting up. One of these was located just a few miles from Tampa. There are still such, although the widespread use of "shorts" and other mere substitutes for clothing, has furnished keen competition to the nudist organizations. Nudism became a fad because "people were doing it."

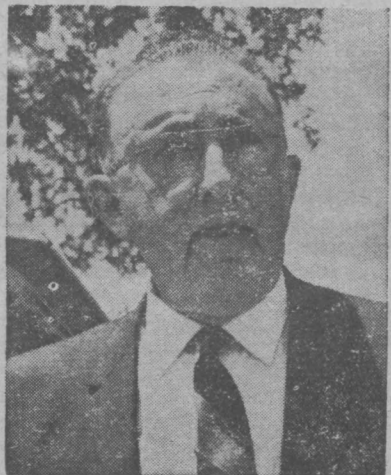
IS THERE ANY MORAL STANDARD TO GO BY?

Yes — that standard is set up by the One who creates us and created the world. He, the Moral Governor of the universe, is the only One who has the right to say what is right and what is wrong. In His Word, the Bible, He has laid down His moral code. Our conduct should be determined — not by what is "being done," but

by what God says. And just why is this true?

1. Because the Moral Governor of the universe has the right to set standards.

2. Because His standards are eternally right, because based on



ROY MASON

eternal truth and justice, rather than on shifting customs.

3. Because before this Moral Governor we shall have to stand

for judgment.

HUMAN COURSES IN HUMAN ETHICS LACKING

In colleges they teach courses in "Ethics" in which standards of conducts are set up. God is not taken into consideration. Future judgment is not considered. Hence "Ethics" amount to nothing. Manifestly one group of human beings have no right to arbitrarily set the standard for other groups. As in etiquette—what right does Emily Post have to tell me how to handle my knife and fork? None. I was born with as much right to eat peas with my knife as Emily was to tell me not to. But in the case of God it is different. He being my Maker and Sustainer, and the One before whom I must be judged, has the right to tell me what to do.

WHAT GOD SAYS ABOUT GOING WITH THE CROWD

Read Exodus 23:2. "Thou shalt not run with a multitude to do that which is evil."

Remember, the whole race went off into evil before the flood. (Gen. 6:5-6). The conduct of the multi-

(Continued on page 6, Column 4)

The Baptist Examiner Pulpit

HISTORY OF BAPTISTS AND OTHERS

"And ye shall know the truth, and the truth shall make you free" (John 8:3).

A positive and guaranteed antidote for superstition, ignorance, and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free some from denominational error. If what we have to say is true, then it should make Baptists to become better Baptists. If what we have to say is true, then no one can so much as lift his finger in opposition, for Paul says "We can do nothing against the truth" (II

Cor. 13:8). If what we have to say is true, though only one should accept it as the truth, even then a multitude of sins would be covered; "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth . . . shall hide a multitude of sins" (James 5:19,20).

That some church was established by Jesus, all denominations assent to. That there was only one church established by Jesus, most denominations believe. That the course of this one church may be observed and that the genesis of

others may be noted, we present this history, "speaking the truth in love" (Eph. 4:15).

For nearly two hundred years after Jesus had said, "I will build my church" (Mt. 16:18), there was but little diversity of opinion and division among the churches. Here and there were small disputes among the members, such as at Corinth, the question of eating meats had been offered to idols and the observance of the Lord's Supper, but as to diversity between the various churches, on the whole, (Continued on page 2, column 1)

PREACHERS ARE FUNNY FOLK

He is different because people are his calling. He has the dignity of an ambassador, the efficiency of an executive, the friendliness of a neighbor, the education of a teacher, and often times the finances of a hobo. He is a man who is always there. He cushions sorrow, repairs souls, lights the way, eases the pain, distributes the hope of life, and encourages the lonely. He is strong when there is a need for strength; he is compassionate when there is a need for compassion, a friend, a spiritual advisor, a teacher, a builder, a dreamer, and an incurable optimist!

Where is he? He is on the other end of the phone at 2 a.m. in the morning. He is in the hospital, at the homes, in the wards in the

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JOHN R. GILPIN, Jr.
Acting Editor

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History Of Baptists

(Continued from page one)

such was absent. About the year 251 A.D. nonfellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome, began an attempt to exercise dominion and authority over other local churches. This also tended towards separation. Thus near the middle of the third century, we find two institutions claiming to be churches; one was retaining the doctrines in their purity, while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say, the latter group attracted the large number of followers. The smaller group refused to accept members from the larger group with re-baptizing them, since the large group was preaching baptismal regeneration. Because of this teaching and a later heresy, that of infant baptism, a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or as it has been estimated more bloodshed than in all of the wars from the days of Abel to the present, excepting the past two World Wars. This smaller group of disciples, who were holding the doctrines in their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A.D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his worldwide empire. At his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the solidity thereof. Hordes of wandering vandals and barbarians of northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns, and Teutons cared nothing for the religion which Constantine had proclaimed throughout his empire. Thus Christianity fell into disrepute and began to decline. The unscrupulous leaders of the larger group of Christians in their des-

BRIEF NOTES

A picnic for Baptist Examiner readers and friends in the Toledo area is scheduled for September 20, 1980. Anyone interested should phone Brother Bill Shetterly (419)-729-4018, 2252 Angel Drive, Toledo, Ohio 43611, or Brother Ted Walborn (419) 335-4578, 239 W. Leggett, Wauson, Ohio 43562. Reservations for a shelter house will be made after it is determined how many are interested.

Have you read the note on page eight pertaining to our radio stations? Please read and if it applies to you, we would certainly appreciate hearing from you immediately.

We received word this week that Radio Caroline will probably be back in operation and on the air in September.

operation to hold Christianity together began to play upon the imagination, superstition and ignorance of these uncivilized invaders. They frightened these uncultured savages with their pageantry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

Ridpath says, "The Holy See at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pageant instead of moral expostulations, and converted the barbarians with spectacles" (Vol. 4: P. 520). Thus the church usurped and gained control of the political and religious life of the people.

The hierarchy which began in 251 when all orthodox churches withdrew from the irregulars because of baptismal regeneration, with which she had overawed the barbarian, developed into the CATHOLIC CHURCH.

CATHOLIC CHURCH

However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath again: "This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually, by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into genuine papacy of the church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the

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solidarity of the Western Ecclesia." (Vol. 4: P. 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the people." Historians speak of this era of Catholic dominion as the "Dark Ages." To the heresy of baptismal regeneration was added infant baptism, union of church and state, transubstantiation, maryolatry, maryology, image worship, asceticism, exaltation of the bishops and clergy of the church. So that

Appreciated Correspondence

Dear Brother:

Enclosed is a small offering to show that our Sunday School class is concerned and is praying for the New Guinea Mission work. Our prayers are with you and we sincerely hope it helps out in a small way.

Sincerely,
Bowling Green, Ky.

* * *

Dear Friend:

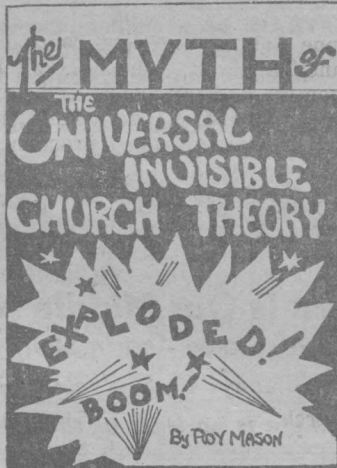
I have enjoyed THE BAPTIST EXAMINER for many years, almost from the beginning. I continue to pray that you will not compromise the standards that the paper has upheld during the years. God has always blessed it, so take courage and gain strength.

Your Friend,
Vincent, Ohio

* * *

I know my subscription to THE BAPTIST EXAMINER isn't due yet, but I wanted to write a few lines and let you know how much I enjoy the paper each week. So sorry to hear of the loss of your pastor and we will be praying that everything will work itself out.

Sincerely,
Bryan, Texas



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by the year 1500, only traces of the original church which Jesus had established could be found in this almost universal Catholic Church.

Gradually the power of this church increased. Kings and princes became puppets at the will of the Pope. Through the sale of indulgences, the church grew vastly rich. She dominated the political maps of Europe. Untold wealth and power gradually came into her hands. Martyrs for the cause of Jesus died by the thousands: in many cities the streets ran with their blood that was spilled since they refused to bow the knee in subjection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceiver of nations." They were drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

Although its temporal wealth and power increased, the spiritual power of the church had dwindled and passed almost into oblivion, so that the condition of the church was well described by the following conversation of two of its potentates:

Says one, "There has been a very great change since the establishment of the church, for Peter said, 'Silver and gold have I none!'"

The other replied, "Yes and I am afraid that there has been another very great change in another direction; neither can the church say today, in the name of Jesus, rise up and walk. We have the silver and gold, but we haven't Pet-

LETTERS TO THE EDITOR

July 26, 1980

The Baptist Examiner
John R. Gilpin Jr., Editor
P.O. Box 71
Ashland, Kentucky 41101

Dear Brethren,

I have been reading and meditating on your Editorial in T.B.E., "For Your Consideration," in this past issue. As I read and re-read your four questions, and tried to answer them, to my own satisfaction, in my own mind, the stronger given the impression in my heart and mind, that someone who "knew" should endeavor to answer these questions. Since I am writing concerning your Editorial I feel that you should be able to print all or any part of this letter as long as you do not quote me out of context.

I know that I will, in all probability, gain some friends and lose some old and well loved friends by writing this letter. But then my Dad used to say, "fools walk in where Angels fear to tread," and no one has ever, accused me of having good sense.

Question No. 1—"Has the T.B.E. ever helped you in your spiritual growth?" I must answer, with a quick, yes sir, it most assuredly has. I first met your Dad some

er's power and faith."

However, about the beginning of the sixteenth century, a general movement of Reformation was inaugurated which broke completely the political and religious tyranny of the Roman Catholic Church. The darkness of the Dark Ages began to be supplanted by the light of a new day. Ignorance and superstition, the plotters of darkness, withdrew before the light of God's Word. The people who had been sitting in darkness were now ready to welcome any leader who would even attempt to lead them back to the religion of Jesus.

Possibly the most eminent of all Protestant Reformers was Martin Luther. The seeds of Reformation were planted in his heart while he was in school in Erfurt, between 1501 and 1505, by his thorough examination of the Vulgate translation of the Bible. For a few years these seeds lay dormant, but with the appearance of John Tetzel, at the University of Wittenberg, of which school Luther was a teacher, a Reformation that to light the whole world was inaugurated. Tetzel was selling indulgences for the commitment of sins. Luther denied the Pope the right to forgive sins, and proceeded to nail his ninety-five theses of denial to the door of the Wittenberg Church. In passing, may we say that Luther was not attempting to break from the Catholic Church; he only hoped to reform it. All efforts to cause Luther to retract were of no avail. In 1520 he publicly burned the papal bull which was an anathema from the Church of Rome.

LUTHERAN CHURCH

In this year the Lutheran Church was constituted. Although Luther started the great movement of the Reformation, he was not strong enough to pattern his church entirely after the New Testament model. Consequently, many prac-

(Continued on page 3, column 1)

thirty years ago when he was Pastor at Russell, Kentucky. So I have been acquainted with the T.B.E. for many years. When we first met one another I had been with the Southern Baptist and had involved myself with the G.A.R. B.C.. Being a young Preacher I needed something badly to give me a "leg up" on some of the great and precious doctrines of the Word. I feel I can safely say that T.B.E. was blessed and used of the LORD in my life then and still is until this day. I will always thank GOD for bringing us together.



MARTIN C. HOLMES

Question No. 2—About other folk T.B.E. has helped and they have been blessed by it? — Just yesterday I was talking with a Baptist Pastor who in the past was a Universal Church Preacher and didn't in the past and still doesn't accept the "Tulip" Doctrines of the Word. The T.B.E. came up in our conversation and he told me what a fine paper he thought it was and how— it had helped him and had been a blessing to him. He now is strong and staunch in the Word, Local New Testament Baptist Church Pastor. Slowly but surely, GOD has through the Ministry of the T.B.E. brought this pastor to see some of the precious truths of HIS Word. This is just one instance that I know of, I could tell you of many more but I must press on less this letter get too long.

Question No. 3—Concerning the work of Bro. Halliman in New Guinea? I must be truthful and say that I feel that GOD doesn't bless the man, primarily, but blesses the Word and the man for Preaching, Teaching and Obeying the Word. If you want my honest opinion, I don't know of any other man that GOD has used to establish forty-two New Testament Baptist Churches. What it proves is that GOD'S work is the establishment of Local New Testament Baptist Churches and He blesses those who do HIS work.

Question No. 4—I can honestly say that I and the Churches I have Pastored have been blessed by the T.B.E. and by their supporting it and it is my prayer that the T.B.E. will always be the paper of the Baptists they can read, support and be used of them to help others see the great truths of the Word.

It is my prayer for T.B.E. and the Calvary Baptist Church, that GOD will be able to bless you all in the future as HE has in the past.

In Calvary's Bonds,
Martin C. Holmes
Ocala, Florida

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History Of Baptists

Continued from page 2)
tices and ceremonies are found in the Lutheran Church which are not found in the New Testament Churches.
Henry VIII, who became King of

England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age, he was betrothed to Catharine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catharine, for two reasons, namely: she had borne him no male heir, and his attachment for

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For August 31, 1980

Philemon 1:4-9.

Intro.: Paul used spiritual wisdom in handling a very delicate situation which could very easily have resulted in misunderstanding and misgivings. It is well for every preacher to exercise consideration, compassion, and patience in dealing with problems or potential problems. To be able to see the result of our actions or reactions is a great virtue.

VERSE 4

"I thank my God." Thanksgiving should never be overlooked, even when there is a pressing issue at hand. It has, or should have, a very special place in our presenting our requests unto God and unto man (Phil. 4:6). Naturally, we are to thank God first and foremost because every good and per-

Anne Boleyn. The pope refused to sanction Henry's divorce, whereupon the king proceeded to divorce Catharine and to marry Anne, notwithstanding the pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excommunicated Henry in 1534. Parliament came to the King's rescue and on November the twenty-third of the same year, passed an act which set aside the papal authority in England. A later act was passed in 1535 by which Henry became the head of the Church of England.

CHURCH OF ENGLAND

Thus with a murderer and an adulterer as its founder, the Church of England was ushered into existence. From this evil beginning the Episcopal Church has descended.

EPISCOPAL CHURCH

The success of Luther and Henry VIII gave courage to other fainting hearts. Hence in 1526, John Brenz at Halle, Germany, drew up a plan of organization for the Presbyterian Church.

PRESBYTERIAN CHURCH

This movement gained impetus under the leadership and direction of John Calvin, who in 1536 formally founded this church.

To the Episcopal Church, which was organized in 1534, a daughter was born, known first of all as the Independent Church, and later the followers of this movement became known as Congregationalists.

CONGREGATIONALISTS

Robert Brown, schoolmaster, lecturer, and preacher of the Episcopal Church opposed sacerdotalism and the episcopal form of this church government, which his church had inherited from the Catholic Church. Accordingly, in 1540, he brought this new organization into existence. Thus the first granddaughter of Catholicism was born at Oxford, England, about the year 1727, under the leadership of George Whitefield and John and Charles Wesley. Although John Wesley led the movement, he never intended to organize a separate church. In his own words, we find, "I declare once more that I live and die a member of the Church of England, and none who regard my advice will ever separate from it." He preferred to call his movement the United Society, but his followers termed themselves Methodist and began their separate denominational existence about 1740.

METHODIST

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania as pastor of a Presbyterian Church in 1809. Becoming dissatisfied with Calvinism, he and his father quit the Presbyterian ministry and joined a Baptist Church. He fell out with the Baptists and in 1827 organized a church of his own, which was called the Campbellite Church.

(Continued on page 4, column 4)

fect gift comes down from the Father of lights (James 1:17).

"Making mention of thee in my prayers." A very precious part of Paul's ministry was given to prayer (Acts 6:4). Spending time with God before spending time with men is most profitable. It is sometimes difficult for preachers to realize that praying is as necessary as preaching in carrying out our ministries. Bringing men before God is equal with bringing God before men. In arranging our schedules, we should never leave out prayer.

VERSE 5

"Hearing." How it rejoiced the apostle Paul to hear of the affairs of the saints in their obedience to the things of God (Phil. 1:27; III John 3,4). It was the basis for his thanksgiving and of his continued praying for their faithfulness.

"Of thy love and faith." The fruit of the Spirit (Gal. 5:22) was evidenced in his words and in his deeds (Rom. 15:18; I Thess. 1:13; I John 3:18). This is Christianity in action.

"Which thou hast toward the Lord Jesus, and toward all saints." When we have faith in Jesus Christ it works by love (Gal. 5:6). We love Him because He first loved us (I John 4:19). This love is expressed in our relationship to our fellow-saints.

VERSE 6

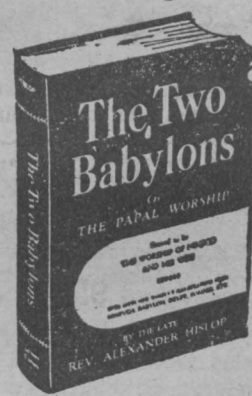
"That the communication of thy faith." Communication has to do with our fellowship with God (Gal. 6:6) and with our fellowship with the saints (Heb. 13:16). To spend time with God results in our communicating or sharing with our brothers and sisters in Christ. To sit at the Lord's table is of little value unless it causes us to share our table with others (II Cor. 9:13).

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By
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13; Acts 11:29,30).

"May become effectual." God works in us both to will and to do of His good pleasure (Phil. 2:13). Therefore Bible faith cannot be inoperative or inactive.

"By the acknowledging of every good thing which is in you in Christ Jesus." The professing faith is put to practice by the performing of the commandments of the Lord; therefore we discover in experiences the fruit of the Spirit as it is worked out. So we find "Christ in us the hope of glory" and this results in His being glorified in us (Col. 1:27).

VERSE 7

"For we have great joy and consolation in thy love." One reason for Paul's confidence in the response of Philemon was that he had seen the evidence of this love in the past and fully expected it to be manifested in the situation of Onesimus. Notice also Paul's acknowledgment of the effects of Philemon's love and faith on his and other saint's lives.

"Because the bowels of the saints are refreshed by thee." A refreshing is surely a sorely needed among the saints today, as there is so much trouble in our churches. May the spirit of love and communication be revived as the saints share the blessings of God with each other. How many saints are refreshed by us? Could it be they are being withered by our actions?

"Brother." An expression used to bring a mutual feeling between Paul and Philemon.

VERSE 8

"Wherefore." Because of my love for thee and thy love for me, and because we are brethren, is the basis for this approach.

"Though I might be much bold in Christ to enjoin thee." Paul, as an apostle of Christ and having been authorized by Christ, could have used this authority to command, but chose not to. Again, preachers today and churches could learn a valuable lesson here.

"That which is convenient." The proper thing at the proper time. How we need to look for that which is convenient in our relationships to our families, as well as to the unsaved. We should heed the admonition in Galatians 6:10, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Paul is setting the stage for the request he is about to make of Philemon and trusts Philemon will acknowledge it is fitting or convenient also. To have a Biblical basis for our requests to others is essential.

VERSE 9

"Yet for love's sake I rather beseech thee." The plea is from one heart to another heart.

"Being such an one as Paul the aged." I am making this request as Paul the ambassador (II Cor. 5:20) and therefore in the stead of Christ. Paul is not writing as merely an old man, but as a mature ambassador for Christ with personal experience (Heb. 5:14), and as Philemon's father in the faith.

"And now also a prisoner of Jesus Christ." He further pleads on the basis that he is suffering outward afflictions as a servant of Jesus Christ and that Philemon's ready response would serve to bring joy in the midst of trouble.

Conclusion: May this touch our hearts as we consider the needs of others.

(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
AUGUST 16, 1980
PAGE THREE

History Of Baptists

(Continued from page 4)

ily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Professor William Cecil Duncan said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520 . . . They did not, however, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, in Asia and in Africa."

Thus we have noticed briefly the history of the Baptist, Catholics, and the leading Protestant denominations. In the face of this history, we ask, "Is there any test whereby the true church of Jesus may be recognized and the spurious claims of rival factions may be determined?"

THE TEST OF TIME

Any church that has come into existence since the time of Christ is not the church He established for two reasons:

1. It was not in existence in the time of Christ.
2. It did not come into existence until sometime later.

Name	Date Founded
Catholic	590
Lutheran	1520
Episcopal	1534
Presbyterian	1536
Congregationalist	1540
Methodist	1740
Campbellite	1827
Mormon	1830
Christian Science	1879
Baptist	Founded by Jesus

Matthew 16:18

THE TEST OF PLACE

There was only one place in which the New Testament Church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been as impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

Name	Place Founded
Catholic	Rome
Lutheran	Germany
Episcopal	England
Presbyterian	Switzerland
Congregationalist	England
Methodist	England
Campbellite	America
Mormon	America
Christian Science	America
Baptist	Palestine

THE TEST OF FOUNDER

Just as there is only one time

and one place in which the New Testament Church could have been founded, there is also only one person who could have founded this church. To say that anyone other than Jesus founded the New Testament Church would be sacrilegious mockery.

Name	Founded by Whom
Catholic	Gregory the Great
Lutheran	Martin Luther
Episcopal	Henry the Eighth
Presbyterian	John Calvin
Congregationalist	Robt. Brown
Methodist	John Wesley
Campbellite	Alex. Campbell
Christian Sci.	Mary Eddy Baker
Baptist	Jesus

THE TEST OF PERPETUITY

One of the outstanding tests which Jesus gave by which the true church could be identified is the test of perpetuity. That the church which He established should have no end, Jesus declared with the same breath in which He established His church: "The gates of Hades shall not prevail against it" (Matt. 16:18). If that church with its transcendent principles should perish from the earth, the Son of God would be proven a liar. That Baptist principles have existed from the days of Jesus and that they have been perpetuated from generation to generation can be proved without a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity, said: "Missionaries sent from Rome, in the apostolic days, planted churches in the valley of the Alps . . . When other yielded to the Roman Sea, these spurned the yoke of the church of the Seven Hills, and kept their apostolicity intact. They were subject to Rome. Rome changed, not they."

THE TEST OF DOCTRINE

The final test by which the true church may be determined is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe but gave to it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside of the Bible for there is nothing beyond what is written in the Book. Its teachings are ex cathedra. Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. As to the Bible—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16). "If any man shall add unto these things, God shall add unto

him the plagues that are written in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life" (Rev. 22:18,19).

Baptists believe that the Bible is inspired of God and that it is the final word in all matters. We believe that it is the only authority for both individuals and churches. We believe that it was completed by the writing of the Revelation and that for one to add to or take away from its precepts would be to commit spiritual suicide.

The Catholic position is exactly opposite. The action of councils, the inheritance of tradition, and the teachings of the Pope are put on a higher plane than the teachings of the Bible. The church can abolish the doctrines of the Bible and can create entirely new teachings at the will of the Pope.

The Lutheran, Episcopal, and Methodist churches are governed by a system of ecclesiastical machinery known as an episcopacy, which determines both doctrine and conduct for the individual as well as for the church.

The Presbyterian Church is ruled by a series of graduated courts, with the General Assembly as the highest court which passes upon all matters of faith and doctrine.

The Mormons and Christian Scientists set the Bible aside almost entirely and substitute instead a Bible which their leaders have made, it being composed of their supposed revelations from God.

The Congregationalist and the Campbellite Churches are more nearly like the Baptists, in that they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final authority with them, that in many particulars they deviate from its teachings.

2. As to Salvation. "By grace are ye saved through faith; not of works, lest any man should boast" (Eph. 2:8,9). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). "Who his own self bare our sins in his own body . . . by whose stripes ye were healed" (I Peter 2:24).

Baptists believe that the salvation of sinners is WHOLLY of grace. By His death, Jesus made a complete atonement for our sins. Through faith in Him, He becomes our Saviour. AS TO SALVATION, THE BAPTISTS STAND ALONE IN THAT THEY BELIEVE SALVATION TO BE WHOLLY OF GRACE!

Catholics believe that baptism (as well as many other forms) is necessary to salvation. The Lutherans, Methodists, Episcopalians, Presbyterians, and Congregationalists believe that Baptism contains a sacramental grace which is essential to salvation; hence, they practice infant baptism.

Mormons, Christian Scientists, and Campbellites teach baptismal regeneration.

3. As to the mode of Baptism. "And they were all baptized of him in Jordan" (Matt. 3:6). "And John was baptizing in Aenon, near to Salim, because there was much water there" (John 3:23).

Baptists believe that immersion is the only form of baptism that is to be found in the New Testament. Consequently, they reject sprinkling and affusion since they are not to be found in the New Testament.

The Catholic Church admits that immersion was the mode that was practiced in the days of Jesus, but in subsequent days has substituted pouring for immersion, since it can be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists, and Presbyterians follow the Catholic church in this practice, while Christian Science, Campbellism, and Mormonism adhere to the New Testament mode of immersion.

4. As to the subject for Baptism. "Go ye therefore, and disciple all nations, baptizing them . . ."

THE BAPTIST EXAMINER

AUGUST 16, 1980

PAGE FIVE

CONSIDER

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;" Psalm 8:3.

"The heavens declare the glory of God; and the firmament sheweth his handiwork." Psalm 19:1.

"That I may publish with the voice of thanksgiving, and tell of thy wondrous works." Psalm 26:7.

"Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered." Psalm 40:5.

(Matt. 28:19). "See, here is water; what doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest" (Acts 8:36,37).

Baptists, following the teachings of the New Testament, insist that only a believer on Jesus Christ as Saviour, can be proper subject for baptism. Again, they stand alone.

Catholics practice baptismal regeneration; that is, baptism in order to save, and not because the individual has been saved.

Lutherans, Episcopalians, Presbyterians, Congregationalists, and Methodists baptize babies, who are unable to exercise faith and thus unable to believe on Christ.

Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

5. As to the Lord's Supper. "Then they that gladly received his word were baptized . . . And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread" (Acts 2:41-42). "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26).

Baptists believe that the Lord's Supper is to be preceded by the ordinance of baptism and that this supper is a reminder of Christ's dying love. Baptists do not believe that sacramental grace is imparted to the communicant.

Catholics take just the opposite position. They say that instead of the bread and wine being symbolic that they become under the blessing of the priest the actual body and blood of Christ. They further say that divine grace is imparted at each observance of this supper. All other denominations follow the teachings of the Catholic Church, some to a limited degree, while others accept it almost literally.

6. As to rights of church members. "Then they gave forth their lots; and the lot fell upon Matthias" (Acts 1:26).

Baptists believe that the congregation should control the affairs of each local church. We believe in an equality of rights, such that one member has just as much authority as any other, regardless of what position he may occupy in the church.

Catholics teach that the only right a member of their church has, is to obey the voice of the church. The Congregationalist and Campbellite churches are patterned after the New Testament model. However, some matters are not submitted to the congregation. All other denominations conform to the Catholic principle in varying degrees.

It thus appears that when judged by the tests of time, place, founder, perpetuity, and doctrine that only the Baptist Churches can boast of the headship of Jesus. Lest one might think that we are presumptuous in submitting these tests, we quote the authority which Jesus gives us for so doing: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (John 4:1). With that as our actuating principle we have submitted these tests. At a glance it can easily be seen that the Catholic Church and the Baptist Churches stand at the opposite poles on every doctrine. All Protestant denominations are to be found somewhere in between, getting their teachings from both. All that the Protestant denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have received from the Catholics.

In every test that we have submitted, that Baptist position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century than to produce historical records of twenty centuries time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As George W. McDaniel, in "The People Called Baptists" said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal he said, 'That is father's mare.' It wasn't necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with the one that was lost." (P. 141-142). So with the Baptist churches, our chief hope is that men may recognize our identity without seeking to follow the tracks that have been left upon the pages of history.

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"My wife attends an Arminian church. Would it be alright to send half of our tithes and offerings to the Arminian church?"

OSCAR MINK
219 North Street
Crestline, Ohio
44827



PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906

"Bring ye all the tithes into the storehouse . . ." (Mal. 3:10). Not one fourth, one third, or one half, but "All the tithes." The fact of the matter is, if a Christian keeps back any part of the tithe, be the part ever so little, he cannot of a truth say he has tithed. If the part kept back is used for a charitable purpose, it is yet done in disobedience to God, and the glory consumed by the God-robbler. How much more is it an affront to God to take half of the tithe which belongs to Him, and give it to an organization which preaches a false gospel. The tithe is holy unto the Lord (Lev. 27:31&32), it is to be systematically set aside, and punctually brought to the church (I Cor. 16:2).

The O.T. economy was supplanted by the N.T. church, but the method of financing God's work on earth was not abrogated with the institution of the church. Tithing did not commence with the Jewish economy, neither did it end with it. The law of tithing was reaffirmed in the N.T., and corporated in the church, but a Christian does not tithe because of a law, or merely from duty, but his great love for Christ restrains him from doing otherwise.

In the Mosaic economy the people of Israel were to bring their tithes to the Tabernacle, in later times to the Temple, and we read, ". . . Since the people began to bring the offerings into the house of the Lord, we have had enough

to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store" (II Chron. 31:10). "The house of the Lord," was the place Israel brought their tithes.

In preview of Israel's conquest of Canaan, God told Israel, "Then shall there be a place (Tabernacle) which the Lord your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand and all your choice vows, which ye vow unto the Lord" (Deut. 12:11). The N.T. church is God's special dwelling place in this age (Mt. 18:20, 23:20), and it is the storehouse where God's people are to bring ALL their tithe.

In order to be a good steward over what God has freely given us, it is not only needful that we give the tithe of our income, but that we also give it in the right place, "The Lord's house." All of God's people tithe, the pathetic thing is, they all do not bring the tithe to God's storehouse. Some take it to doctors, hospitals, garages, and to other people and places unauthorized of God. When God collects His tithes in this way, He adds the collection fee, which is in some cases twenty per cent more (Lev. 27:13). "It is required in stewards that a man be found faithful" (I Cor. 4:2).

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



The easiest way out of a prob-

lem such as this would be to say yes. However, we are never told to take the easy way out. We are told instead to take a firm stand. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Josh. 1:7). As you can see we cannot, no, we must not, compromise no matter how it hurts.

Any organization that does not believe in or serve a sovereign God cannot be a true body of Christ. We are commanded to give our tithes and offerings. "Will a man rob God? Yet ye have robbed me, But ye say, Wherein have we robbed thee? In tithes and offerings . . . Bring ye ALL the tithes into the storehouse, that there be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10, see also II Cor. 9:6-8). This is to be done on the first day of the week. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ." (I Cor. 16:2).

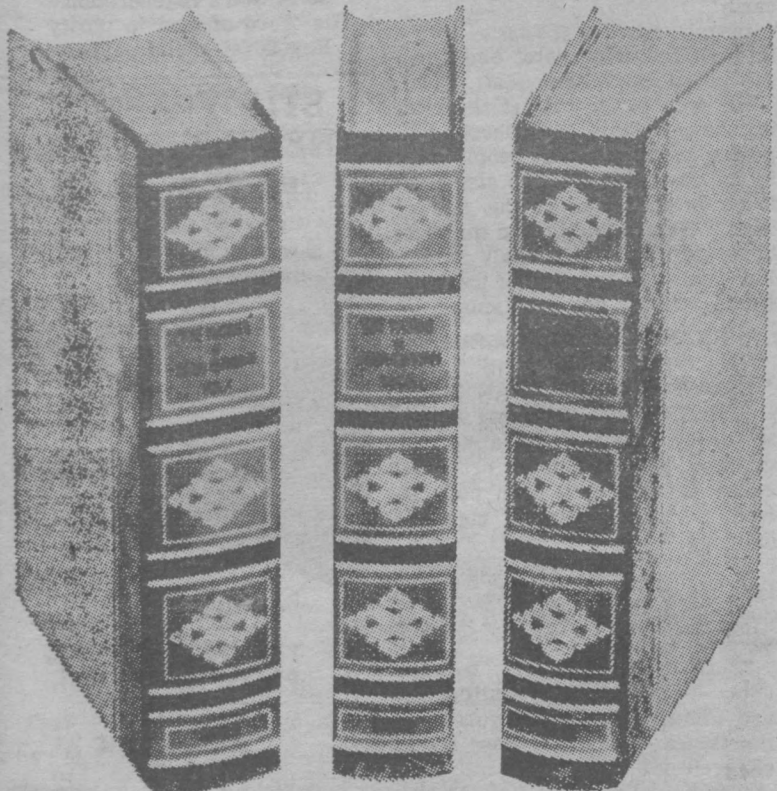
Our tithes and offerings must be given to the Lord. Any organization that makes man's choice or actions more powerful than God must not receive the Lord's money. When they say you have the final choice, or its up to you, or God has done all He can, and such like things makes man more powerful than God and we cannot tolerate or support such things.

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In Malachi 3:10 it is commanded: "Bring ye all the tithes into the storehouse." In I Corinthians 16:1,2 we are told, "Now concerning the collection for the saints, as I have given to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him . . ." From these Scriptures we see that God has a storehouse where we are to bring our tithes and offerings. The Scripture in I Corinthians 16:1,2 indicates that His churches are the storehouses. Any church or organization that is not a true church is not the place to bring our tithes and offerings. Placing our tithes and offerings in any storehouse churches is displeasing to our Lord. If the church your wife is attending is not one of the Lord's churches, it would not be right to send part of your tithes and offerings to it. I might add that it is not only wrong to support a work that is unscriptural with our money, but also by our attendance at such an organization. We are warned in II John 10:11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." Also, in I Corinthians 4:2 it is said, "Moreover it is required in stewards, that a man be found faithful." Would we be found faithful if we placed the Lord's money (the tithe belongs to the Lord) in a church that is not His?

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AUGUST 16, 1980
PAGE FOUR

History Of Baptists

(Continued from page 3)

CAMPBELLITE CHURCH

In succeeding years, it has borne various names, such as: Reformers, Christian, New Lights, Stonites, Sectites, Church of God, Disciples of Christ, and Church of Christ.

When Joseph Smith was but fifteen years of age, he asserted that the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the Mormon Church.

MORMON CHURCH

Because of his teachings and practice of polygamy, he was compelled to flee from Fayette, New York, where he organized his first church. He moved to Kirtland, Ohio, and after a series of contentions there he formed a settlement at Independence, Mo. Trouble arose here and he journeyed to Hancock City, Illinois. 15,000 adherents gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1000 families westward where they settled at Great Salt Lake. Thus from polygamous, adulterous beginning, the Mormon Church has descended.

In 1886, Mrs. Mary Baker Eddy, having learned from Dr. Phineas P. Quimby his method of treating diseases without medicine, professed to have discovered a Christian-scientific treatment for disease. From the premise that all of God's created words are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings, she opened in Boston in 1879 the Church of Christian Science.

CHURCH OF CHRISTIAN SCIENCE

Thus far we have noticed all of the leading Protestant denominations. To be sure we have omitted Seventh Day Adventism, Millennial Dawnism, Russellism, and other isms and schisms of the modern day.

Now we come to the Baptist Churches. Who established the first Baptist Church? Where was it

organized? When was it constituted? Who gave it its teachings and doctrines? Where are those doctrines to be found?

In answer to these questions, may I say that I confidently believe, categorically aver, and unconditionally assert that the Baptist Churches were founded by Jesus during the time of His ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament every word of which was written by a Baptist. With Jesus as their Founder and the Bible as their textbook, Baptist Churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18).

Possibly in this connection a few historical quotations from the world's most renowned scholarship might not be out of place.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, in their "Account of the Origin of Dutch Baptist," says: ". . . the Baptists may be considered as the only Christian community that has stood since the days of apostles, and as a Christian society has preserved pure the doctrines of the gospel through all ages."

Alexander Campbell says "The Baptist can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time . . . public monuments of their existence in every century can be produced."

Robert Bruce Smith said "With my heart I believe that the Baptists have a history parallel with the history of Christianity."

Alex Mastin says, "There are, in our view, primitive Christians, or inheritors of the primitive Church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them."

Sir Isaac Newton said: "The Baptists are the only body of Christians in the world among whom a Christian of the first century would find himself at home."

The noted historian, John Clark Ridpath, said: "I should not read- (Continued on page 5, column 1)



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Christ Is Lord... Home

(Continued from page one)

"Withhold not CORRECTION from the child... Thou shalt BEAT HIM with the ROD, and shall DELIVER HIS SOUL FROM HELL" (Prov. 23:13,14).

"He that spareth his rod HATETH his son; but he that LOVETH him chasteneth him BETIMES (before it is too late)" (Prov. 13:24).

"... a child LEFT TO HIMSELF bringeth his mother to SHAME... CORRECT THY SON, AND HE SHALL... give delight unto thy soul" (Prov. 29:15-17).

"Thou shalt TEACH them (God's words) diligently unto thy children, and shalt talk of them when thou sittest in thine house..." (Deut. 6:7).

"A foolish son is the calamity of his father" (Prov. 19:13).

A young boy was giving his permissive mother a difficult time as she was trying to convince him to go to Sunday School. The boy questioned her, "Did Daddy go to Sunday School when he was a boy?" "Why certainly," was the reply, "Your father never missed a Sunday." The boy retorted, "See, it won't do me any good either!"

Often we visit homes where the parents are both unwilling to be examples to their children and unwilling to train them. They piously will adopt the conviction that it is wrong to force their children to go to Sunday School. However, they manage to force them to go to the public school, to take baths, etc.

The reason that children must be disciplined is that they are conceived in sin having the Adamic nature (Ps. 51:5) and they "go astray as soon as they are born, speaking lies" (Ps. 58:3). Children have foolish hearts and the Bible promises that the rod will drive that foolishness far away (Prov. 22:15). The Bible rings with a sense of urgency in this matter. It urges us to chasten our children while there is still time. Talk about soulwinning; we can, according to God's Word, deliver them from hell by whipping them (Prov. 23:13,14).

We are not only to spank our children, but we are to train, teach, and love them. If they are raised like pets, as Dr. Spock would have us do, they will be the calamity of their father and a shame to their mother. Notwithstanding, children raised in the nurture and admonition of the Lord will not be provoked to wrath (Eph. 6:4). Moreover, they will be a delight to their parents.

A father, who truly loves his children, will spank them and will not spare for their crying. However, a father who will not whip his children, according to Proverbs 13:24, hates them. If he does not chasten them, he is treating them as if they are not his.

MOTHERS

"In sorrow thou shalt bring forth children..." (Gen. 3:16).

"Notwithstanding, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15).

"The young women to be sober... TO LOVE THEIR CHILDREN, to be KEEPERS AT HOME..." (Titus 2:4,5).

"I will therefore that the younger women marry, BEAR CHILDREN, guide (not boss) the house..." (I Tim. 5:14) (rather than to be "idle," "tattlers," and "busy-

bodies" — verse 13).

The Bible has an entirely different role for women than does this modern 20th century, ERA (Eve Ruined Adam) world. Moreover, the Bible is always current, always right for men and women of any century.

A Christian mother, often, has to give herself unselfishly in order to transform her children into children of the King. She may have to live sacrificially and to surrender HER RIGHTS for her children. The Bible instructs her to bear children, provide love for the children, keep the home, guide the home establishing its tone and character. She has within her grasp the potential of influencing many through her children. When she has done her part faithfully, she can commit her family to God. Her children will then "ARISE UP, and call her blessed" (Prov. 31:28).

CHILDREN

"OBEY your parents in the LORD: for this is right. Honour thy father and mother; (which is the first commandment with promise;)"—(Eph. 6:1; Col. 3:20; Ex. 20:12; Deut. 5:16).

"Let no man despise thy youth; but be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity..." (I Tim. 4:12).

"Remember now thy Creator in the days of thy youth" (Ecc. 12:1).

Although it is true that the more light a person has, the greater the responsibility; and the more exposure to what is right and what is wrong, the greater the judgment and punishment; however, the standards for children, young children, young men, and adults remain the same. They do not change nor do they come in degrees. Adults and children are responsible to obey.

WIVES

"Thy desire shall be unto thy husband, and he shall RULE OVER THEE" (Gen. 3:16).

"The wife see that she REVERENCE her husband" (Eph. 5:33).

"Wives, SUBMIT yourselves unto your own husbands, as it is fit in the Lord" (Col. 3:18).

"... young women... to LOVE their husbands... OBEY to their husbands, that the word of God be not blasphemed" (Titus 2:4,5).

"Wives, SUBMIT yourselves to your own husbands AS UNTO THE LORD. For the husband is the HEAD OF THE WIFE... as the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. 5:22-24).

"Ye wives, BE IN SUBJECTION to your own husbands... For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection... Even as Sarah obeyed Abraham, calling him Lord..." (I Pet. 3:1-6).

"Let YOUR WOMEN keep silence in the church; for it is not permitted unto them to speak; but they are commanded to be under obedience... And if they will learn anything, LET THEM ASK THEIR HUSBANDS AT HOME: for it is a SHAME for a woman to speak in the church" (I Cor. 14:35).

"Let not the wife depart from her husband..." (I Cor. 7:11).

Subjection and obedience to the husband is demanded in both Testaments. The Bible even goes so far as to demand that the woman

IS "THAT" IN THE BIBLE?



Question:

"WHAT BIBLICAL PRECEDENT IS THERE FOR THE COLLEGE PRANK OF STEALING GATES?"

Answer: Samson at Gaza, Judges 16:1-3. "Then went Samson to Gaza, and saw there an harlot, and went in unto her... And they (the Gazites) compassed him in, and laid wait for him all night in the gate of the city... And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron."

reverence her husband. Sarah is given as an example calling Abraham "Lord". The injunction that the husband would rule over the woman has not been recinded, abrogated, modified, changed, or obsoleted.

A woman once asked, "Where would you men be if it were not for us women?" The answer, of course, is simple; "In the garden of Eden!" It is not a question of where anyone would be; it is a question of what the Bible says. In this ERA society, there are many churches softening their stand on the woman's place in the church. We have heard of women teachers (over men), women preachers, women deaconesses, and women songleaders in Baptist churches. Obviously, someone is ignoring the Bible. The woman is not to put her two cents in the affairs of the church, neither is she to usurp authority over any man, neither is she to teach a man (I Tim. 2:11,12). Instead, she is to ask her husband at home.

HUSBANDS

"It is not good that the man should BE ALONE; I will make him a HELP meet for him" (Gen. 2:18).

"... therefore shall a man leave his father and mother, and shall CLEAVE unto his wife: And they shall be one flesh..." (Gen. 2:24).

"The HEAD of the woman is the man..." (I Cor. 11:3).

"Husbands LOVE your wives and BE NOT BITTER against them" (Col. 3:19).

"LOVE your wives, even as Christ also loved the church, and gave himself for it... so ought men to love their wives AS THEIR OWN BODIES... For no man ever hated his own flesh... a man (shall) LEAVE his father and mother, and shall be joined unto his wife, and they two shall be ONE FLESH... let everyone of you... LOVE his wife AS HIMSELF" (Eph. 5:25-33).

"Ye husbands dwell with them... giving HONOUR unto the wife, as unto the WEAKER VESSEL... that your prayers be not hindered..." (I Pet. 3:7).

"Defraud ye not the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency" (I Cor. 7:3-5).

"One that ruleth well his own house, having his children in subjection..." (I Tim. 3:4,5, 12).

God has decreed that it is not good for man to live alone. God remedied this situation, in the beginning, by making a HELP meet for the man—the woman. Since the fall in the garden, it has been decreed by God that the man should rule over the woman and be her head. However, the rule and the headship is to be tempered by LOVE. In fact, husbands are to love their wives AS THEIR OWN

Oneupmanship

(Continued from page one)

demned. Ah, well, I am certain that they have an explanation. I would be curious to hear it.

REGENERATION

Titus 3:5

I

There's a spate of imagination As regards regeneration, For the mind of man is devious And the mind of man is wry. Since the dawn of our creation, Man has sought a new sensation But the ways of God aren't grievous So I stare and wonder "why?"

BODIES, willing to lay their lives down for them if necessary. Furthermore, she is to be honored as the weaker vessel; not to be trampled under foot; not to be given masculine duties. Men, who expect their wives to act like women, need to treat them like women. Failure to follow the Bible's pattern can result in hindered prayers and worse.

Let us make Christ the "Lord of Our Home!"

Preachers Are...

(Continued from page one)

street, in the pulpit, at the office, but most of all, he is there when you need him. He is on constant call—night and day, winter and summer, at any hour, to meet any need. He is a fight-fixer, music director, soul-winner, friend, companion, host, public relations man, recreation director, public speaker, and also a human being. He is called all kinds of dirty names, and even gossiped about, but he is always there. He accepts the responsibility of leadership in time of need, cushions hurt, pain, and those left around the casket in time of sorrow. He works with boundless energy and hope in times of despair. With the efficiency of a computer he handles ten thousand little details. With painstaking tenderness and loyalty, he handles and soothes the biggest of all earth's problems—PEOPLE!

Danger Of Following

(Continued from page 1)

tude was not right because numbers were involved, for God wiped the human race off the face of the earth.

Jesus warned against going through the wide gate, and down the broad road. (See Matt. 7:13).

We are warned that in the closing days of this age, people will go the same way that people went in the days of Noah. "So also shall it be in the days of the Son of Man." We are told that in the "last days, perilous times shall come." We cannot go the way of the multitude without going to ruin.

EXAMPLES OF PEOPLE FOLLOWING THE CROWD RATHER THAN GOD

1. Drunkenness. Men and women in droves are frequenting the drinking places. Women drink because drinking has been popularized. Same is true of cigarette smoking.

2. Near Nudity. This characterizes many church people — and even some preachers and their wives.

3. Divorce. Formerly frowned upon — now popular until there are almost as many divorces as marriages. But God's law hasn't changed one bit.

4. Materialism. The masses give

Most Churches are full of willing people, some willing to work for the Glory of God, while some others are willing to leave them.

themselves over to the things of this world, with practically no thought of God and eternity. People readily fall into materialistic ways of thinking and doing. They join with the "men of this world who have their portion in this life."

But Almighty God must still be faced. Then, we shall be judged according to His commands and not according to the trend of our times.

II

Why does my Baptist brother Seek one path and then another When the paths of God are pleasant

And the works of God are plain? Why do they try to smother By refuse and by clutter By methods that are misspent And by logic like a blain?

III

The Spirit and the gospel Work the work of God full By regenerating sinners And the saving of the same. What my brethren try is awful As they try and still try to lull, Our minds unto new centers Of confusion and of shame.

IV

My delightful brethren tell me That salvation that befell me Came long after being born again; Long after life begun. They hasten to compel me By saying that I shall see, God regenerating me from sin, Without saving me as a son.

V

Now I don't like demurring But the thought just keeps recurring, That if I'm not "saved" when born again Just precisely what am I? I find my mind is blurring For if quickening is occurring Before the gospel makes us kin Then my text just can't apply.

VI

My beloved brother Titus Who would surely not misguide us Says regeneration brings about Salvation unto life. The gospel does provide us With a quickened life inside us. A citadel and redoubt Of the Spirit which is rife.

VII

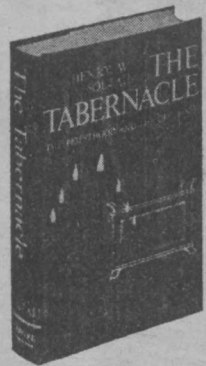
My brethren do not bore me, For it was my God who bore me Unto everlasting sonship Through the Spirit and the Word. But my brethren try me sorely By their standard stock and store plea, Which is nothing but oneupmanship And patently absurd.

VIII

My Lord ordains salvation To elect of each nation, To the hill tribes of obscurity And sophisticated slaves. But as in the generation, So in God's regeneration The Word of God in purity Regenerates and saves.

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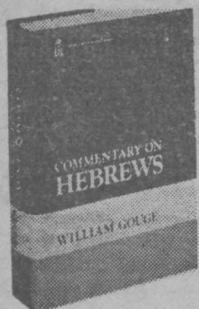
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PAGE SIX

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

MONTREAL (EP) — A Soviet Baptist minister who was deported from his native land for alleged activities against the state says that religious persecution has been stepped up in the U.S.S.R. following the invasion of Afghanistan.

The Rev. Georgi Vins said persecution has increased "because there is no need for the Soviets to please the West anymore." He said activities of the Christian churches are very much curtailed and believers who practice their faith openly are exiled from their families, lose jobs and are often imprisoned.

LONG BEACH, Calif. (EP) — According to an official announcement, "Five persons at Bethel and one outside of Bethel, have been disfellowshipped on the charge of apostasy." Bethel, in Brooklyn, N. Y., is the world headquarters of the Watchtower Bible and Tract Society, the corporate structure of the Jehovah's Witnesses. The announcement was made June 29 at the close of a four day "1980 Divine Love Convention of Jehovah's Witnesses" held in Long Beach, Calif., one of a series of conventions, in an apparent attempt to squelch many rumors of an apparent major doctrinal controversy among the members of the "Governing Body" and other high level officials within the organization.

The sources state that the reason for the disfellowshipping and forced resignations was that those involved hold the doctrinal position that all Jehovah's Witnesses must experience a spiritual rebirth and be "born again." Observers of the Watchtower state that while this doctrinal position is clearly in agreement with the teaching of the Bible, that it is in direct contradiction with current Watchtower theology which says that only a very small number of Jehovah's Witnesses alive today, less than 10,000, may experience spiritual rebirth which they consider a "heavenly hope," while remaining Witnesses only have an "Earthly Hope" and cannot have this spiritual rebirth.

IRVINE, Calif. (EP) — Armed with new survey results bearing the Gallup imprimatur, television

ministers can argue their programs are not — as critics have charged — robbing local parishes of churchgoers and donations. Ohio-based Rex Humbard, who is seen on 240 U.S. stations, was the first to employ recent findings by the American Research Corp., Irvine, which used the services of Gallup pollsters.

Mr. Humbard said the poll found that among those with a favorable opinion of him 26 per cent said they increased their participation in the local church because of religious television. Only 9 per cent said religious programming decreased their involvement. "I think this does much to dispel the criticism of religious broadcasters in terms of taking away people and money from the church," Mr. Humbard said in a news release from his Akron, Ohio, headquarters.

NASHVILLE, Tenn. (EP) — The Southern Baptist Sunday School Board has removed a comic book from three Baptist bookstores here in response to objections by a Roman Catholic newspaper asserting that it was offensive to Catholics.

Entitled "Alberto," the 32-page comic is published by Chick Publications in Chino, Calif. It tells the story of a Jesuit priest who was ordained in Spain and assigned to infiltrate and destroy Protestant churches. The comic describes the Jesuit superior general as a Mason and a Communist and alleges that babies of nuns have been murdered and buried in underground tunnels.

Alberto Rivera, the man whose life story the comic supposedly tells, has signed a public statement affirming that it is true in every detail. Mr. Rivera operates the Anti-Christ Information Center in Canoga Park, Calif., and publishes a newsletter which promotes the idea that the Roman Catholic Church is the anti-Christ.

LOS ANGELES (EP) — International Christian Aid today announced that following its DC-8 emergency flight of food and medicines it is sending a DC-10 with emergency foods, medicines and material to help starving children and refugees from Marxist Ethiopia.

"This is the greatest refugee tragedy in the world today," said Joe Bass, president of ICA, upon returning from Somalia. More than 1.6 million refugees have fled from Marxist Ethiopia into Somalia, arriving in a state of malnutrition and hunger. The London Sunday Times declared the tragedy to be "worse than Cambodia."

HAMMOND, Ind. (EP) A Baptist minister who vanished in 1975 from his New York church and was found three months later living a skid-row existence in Minneapolis under another name has disappeared again. After his first disappearance, Mr. Donald LaRose claimed he had been "kidnapped" by members of a Satanist group seeking to silence his preaching about the devil.

While in Minneapolis, Mr. LaRose was known as "Bruce Williams." When he was recognized at a rescue mission as the missing minister, he was unable to recall his identity. He showed no sign of recognizing his wife and parents when reunited with them. Later, after receiving psychiatric care, he told his bizarre story under truth serum, relating how he was abducted by two men who destroyed his memory with an electronic apparatus attached to his head. He said he was "reprogrammed" with an entire new identity.

At the time of his first disappearance, Mr. LaRose was pastor of a Baptist church in Maine, N. Y., which dismissed him when a detective agency hired by the

church concluded that the preacher's disappearance was a hoax. After recovering his memory, Mr. LaRose was hired as pastor of Hessville Baptist Church in Hammond. He spoke about his abduction in many churches around the country and sold a tape recounting it that was advertised in Christian publications.

Last June 10, Mr. LaRose got up at 5:30 a.m., and told his wife he was going to the church next door to get an early start on his work. He's never been seen since and a search by police and the FBI has turned up no clues.

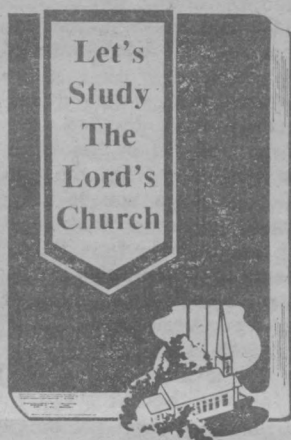
TULSA, Okla. (EP) — The Tulsa Hospital Council, which unsuccessfully tried to halt construction of Evangelist Oral Roberts' 30-story hospital here, is now trying to stop it from opening.

The hospital is part of the evangelist's controversial City of Faith medical complex dedicated to "merge faith, prayer and medicine." It includes a 60-story clinic, 20-story research building, and the 30-story hospital which will have 294 beds with room to expand to 777 beds.

Tulsa hospitals have opposed the construction of the Oral Roberts hospital on grounds that the city

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has already too many hospital beds. Mr. Roberts holds that his hospital will draw patients from millions of his followers across the nation and won't affect Tulsa hospitals.

SIoux FALLS, S.D. (EP)—Dozens of South Dakota clergymen are encouraging 19- and 20-year-olds to make their objections to war known when they register for the draft. The 40-some clergymen, meeting here to set up a "Peace and the Arms Race" conference in November, decided to let young men eligible for draft registration know their opinions.

The clergymen are encouraging those who object to war to write "I am a conscientious objector to war in any form" across the bottom of their draft registration cards. President Carter recently signed a bill into law requiring 19- and 20-year-olds to register.

The clergymen's decision, which will be announced through letters-to-the-editor in newspapers, is intended to give young men more time to act on the CO status, should the draft become active. Many denominations, through national publications, have encour-

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aged draft-age men to do the same.

MECHANICSBURG, Pa. (EP)—Mr. C. F. Hostetter, Jr., past chairman of the Mennonite Central Committee (MCC) and the first chairman of the World Relief Commission of the National Association of Evangelicals (NAE), died here June 29 after a long illness at the age of 81. As chairman of the Mennonite Central Committee from 1953 to 1968, Mr. Hostetter had traveled to Asia, Africa, Central America and the Caribbean to oversee its work. He added the NAE World Relief Commission from 1961 to 1969.

PASADENA, Calif. (EP) — In response to the impact last summer's unprecedented National Convocation of Christian Leaders had upon religious leaders, a second annual Convocation is planned to take place on the Stanford University campus August 25-29. The ecumenical Convocation last year attracted over 750 persons from across the nation, including both Protestant and Catholic clergy and laity, to discuss the ministry of the church for the 1980's.

A sampling of the faculty includes John Cummins, Bishop of Oakland; Charles Allen, pastor of the world's largest Methodist Church; Alvin Illig, executive director of the National Conference of Catholic Bishops' Ad Hoc Committee on Evangelization; Thomas Zimmerman, general superintendent for the Assemblies of God, and television speakers Lloyd John Ogilvie and Robert Schuller. David Allan Hubbard, president of Fuller Theological Seminary, is returning as Convocation Dean.

WASHINGTON (EP)—The Christian Service Corps, which pioneered the utilization of skilled short-term laypersons in interdenominational mission work, moved July 1 to a campus setting in suburban Silver Spring, Maryland, just outside Washington, D.C., after fifteen years in the city. The new location, a former boys prep school, is currently being remodeled for the short-term mission agency. The basic premise of the Corps is that every Christian between the ages of 18 and 70 should consider giving two years in full-time service and witness. CSC volunteers serve Christ as teachers, mechanics, nurses, builders, farmers, houseparents and in a variety of other jobs.

DALLAS (EP) — Anne Smith cherishes Psalm 27:1. But unlike most people who display their favorite verse in a picture frame, Miss Smith frames "The Lord is my light and my salvation, whom shall I fear?" on her tennis racket — the one she used to win the women's doubles title at Wimbledon July 5.

The 21-year-old member of First Baptist Church, Dallas, teamed with Kathy Jordan of Pennsylvania to defeat Rosie Casals and Wendy Turnbull for the title. "I really couldn't believe it," she said of her win at Wimbledon.

Missionary To New Guinea Eld. Fred T. Halliman



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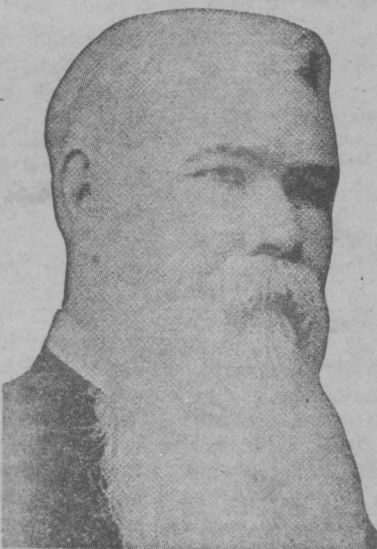
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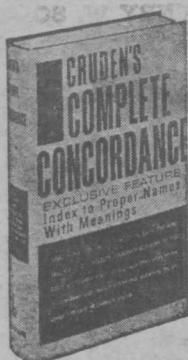
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Election

Continued from page 1)

and accept that which they read, cannot help but believe that our God is the God of election.

What do we mean when we say that our God is the God of election? We mean that God, from eternity past, determined to save only certain ones from the human family. This decision was made before we were ever born so that His decision was not based on any good or evil which we do. The following passage leaves no doubt as to that which I am stating:

(For the children BEING NOT YET BORN, NEITHER HAVING DONE ANY GOOD OR EVIL, that the purpose of God ACCORDING TO ELECTION might stand, not of works but of Him that calleth): it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:11-13).

I'm convinced, beyond the shadow of any doubt, that no one would be saved if our God was not the God of election. I draw this conclusion, because man, left to him-

self, would never choose God. This fact is confirmed by Romans 7:18 where Paul said:

"For to will is present with me: but how to perform that which is good I find not."

Paul, in this passage, is referring to the weakness of his flesh without the aid of God the Spirit. Now, if Paul, a saved man, could do nothing aside from God the Spirit, how could a lost person, aside from the work of God the Spirit, ever perform the good work of choosing Christ? We see then, that the power to become a child of God does not rest in the sinner. The sinner, left to him or her self, is just as helpless and hopeless as a log that lies in the woods. It is as stated in the following passage:

"It is the Spirit that quickeneth; the flesh profiteth NOTHING: the words that I speak unto you, they are spirit and they are life" (John 6:63).

The sinner, spiritually speaking, is as dead as a log. It is therefore necessary that an outside force quicken or resurrect him to life. This is exactly what God does for the elect. It is as stated in John 1:13:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

There are those who argue that God tries to save everyone. Do you think that there would be one log unsaved if God tried to save all logs? I do not believe that our God ever tried to do anything. God always does as He pleases. It is as stated in the following passage:

"Whatsoever the Lord pleased that did He in heaven, and in the earth, in the seas, and all deep places" (Psa. 135:6).

You will observe from the following passages that our God only elected certain ones to be regenerated and that those He elected will be the only ones who will be regenerated.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover, whom He did predestinate, THEM He also called; and whom He called, THEM He also justified: and whom He justified, THEM He also glorified" (Rom. 8:29,30).

Beloved, what are you going to do with these passages if you do not accept the message before us?

It is contended by some that God elects a person when He foresees that that person will believe. This belief, as you can see, has election based upon God's foreknowledge. They say in essence, that salvation and election are one and the same. We know, however, from the following passages that we are chosen from the beginning TO salvation:

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the BEGINNING chosen you to salvation through the sanctification of the Spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13,14).

You will observe from verse thirteen (above) that we were chosen from the beginning TO salvation. This passage, therefore, does two things: It destroys the idea that election is salvation and answers those who suppose that we were saved in eternity past. It is true that our salvation was guaranteed in eternity past, but we are saved in time, since God has chosen us from the beginning TO salvation.

I desire to point out again that the doctrine before us is not new, but as old as the holy Scriptures. I desire to add that the oldest confession of faith (Waldensian Confession) known to man concurs with that which I am advocating. The Waldensian Confession states relative to election:

"God saves from corruption and damnation those whom He hath chosen from the foundation of the world, not for any disposition, faith or holiness He foresaw in them, but of His mere mercy in Christ Jesus, His Son, passing by all the rest according to the irreprehensible reason of His free will and justice."

The nail I am trying to drive is that those who are ordained to eternal life will be the only ones who will ever believe. You will have a difficult time with the following passage if you do not concur.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).

Some will not accept the doctrine before us because they consider it to be unjust. Their feeling is that it is not right for God to elect one and not another — that it is not right for God to love Jacob and hate Esau (Rom. 9:13). We, however, on the basis of the following examples, should be able to see that it is right for God to elect one and not another. Let's suppose, that as I am driving down the highway, I come upon a man who needs a ride. I stop and pick him up. I proceed down the road and observe another man begging for a ride. I, however, proceed to pass him by. Can it be said that

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HERE IS A STORY THAT SHOWS . . .

ALL HANDS ARE HIS

By TOM OLSON

In his column "Everyday Living" in the Schenectady (N.Y.) Gazette, Joseph Fort Newton tells a story that bears repeating. Here it is:

"Laurence Housman, the poet, tells of a lady working with 'the Children's Padre' in the service of a mission in the gaunt, gray slums of east London. In their rounds they met a boy named Mick.

"Do your Mum and Dad come to us, Mick?" they asked.

"They're dead, Padre," he replied.

"Who looks after you, then?" the Padre inquired.

"Granny," the boy answered. The lady followed Mick to his home.

The streets had been badly blitzed: scarcely a house had its windows intact. Mick and the lady climbed upstairs, where they met Granny, a very old woman, feeble but friendly, living in one room.

I am unfair to the man that I passed by? I'm sure that you must say that I was kind and merciful to have picked up the one man, since I did not owe either of them one red cent. God, in like manner, does not owe salvation to any one. He, therefore, is very gracious and merciful if He only picks up one sinner here and there. We have all gone astray and turned to our own ways and deserve the worst. God, however, has chosen to pick some of us up.

Let's suppose that two tramps knock at my door. I proceed to open the door and give one of them ten dollars, but I give nothing to the other one. Here, again, you must consider that I would be merciful to have given ten dollars to the one, since neither deserved anything from me.

There are those who question the use of preaching if God has already elected certain ones to be the recipients of His grace. The answer is that God has chosen to use the gospel as a means in drawing the elect to Himself. It is as stated in II Thessalonians 2:14 where we read: ". . . whereunto He called you by our gospel." We are to preach to all men as if all were the elect, since we have no knowledge as to who they are. We are to obey our Lord and go into all the world and preach the gospel.

May our Lord bless you with the message He has set before us.

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