

MR. FULLER SHOWS THAT REGENERATION IS BEFORE FAITH

by Andrew Fuller
(Now in Glory)

The great question between us is this: Whether the Holy Spirit of God is the proper and efficient cause of a sinner believing in Christ, or whether it be owing to His holy influence and that alone that one sinner believes in Christ rather than another. If the first beginning of God's work upon the mind is by the Word, let us but be granted that it is by the agency of the Holy Spirit causing the Word to be embraced by one person as it is not by another, and so as to

become effectual, and we are satisfied. If this is but granted it will amount to the same thing as that which we mean by regeneration preceding our coming to Christ, since the cause always precedes the effect.

But I rightly understand Mr. P., he leaves out the agency of the Holy Spirit in the act itself of believing, maintaining that the Spirit is not given till we have believed (p. 22). If there is any Divine agency in the matter, it can be only a sort of grace which is given to men in command, and this can be no reason why



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one man believes rather than another. It is the man himself,

after all, who is the proper cause of his own believing. It is owing to himself it seems that the good work is begun; and then God promises to carry it on to the day of Jesus Christ.

I cannot but think this sentiment is highly derogatory to the honor of the Holy Spirit, and contrary to the tenor of the Sacred Scriptures. In proof of this let the following observations be duly considered:

1. The Scriptures not only represent salvation as being "through faith," but they ascribe faith itself to the opera-

tion of the Spirit of God. Those who come to Christ are described as having first "heard and learned" of the Father and as being drawn by Him, nor can any man come to Him except it be given him of the Father. Nor can this learning be applied to the mere outward ministry of the Word; for all who are thus taught of God do not come to Christ. Faith as well as love, joy, peace, long-suffering, gentleness and goodness is a fruit of the Spirit. "We believe according to the working of His

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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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TEARS, TEARS! WHY TEARS?

By Hansford Holmes
Charleston, W. Va.

It is significant that, of all of God's created beings, man is the only being who is peculiarly unique in his manner of expressing emotions in terms of pain, sorrow, and despair; also, disappointment and emotional joy may sometimes be expressed in terms of tears.

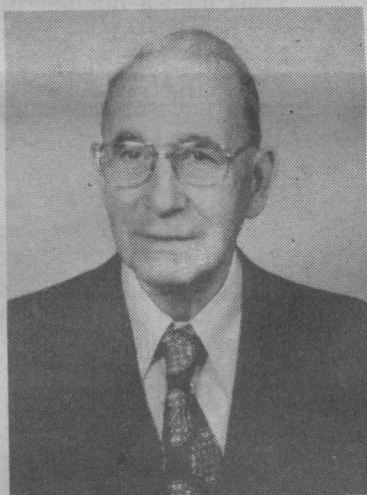
Too, among all such created beings, only man has the unique ability to laugh.

Normally, the lachrymal glands secrete tears for the purpose of lubrication and cleansing of the eyeballs. However, due to emotional stress, these glands are strangely triggered to copiously produce tears, which are often solicitous of sympathy. Generally, tears are, without exception, an aqueous solution of sodium chloride and calcium with some other chemicals.

Yet, very strangely, in this salty concentrate, the deepest longings and aspirations of the human heart are in that solution, as portrayed in weeping.

Many years ago, when I was in a hospital, I was suddenly awakened one night by the screaming anguish of a woman who had, in child-birth, lost her child. Never shall I ever forget how she cried out in a scolding manner with repetition: "O

God, how could you have done such a thing to me, in taking my precious baby away?" Yet, though I was strongly sym-



HANSFORD HOLMES

pathetic in my pity toward her, I realized clearly how dishonoring such an attitude must have been to God. However, I do not

believe that she would have taken such an attitude against God, if only she had an understanding of the import of such accusation.

Without charging God foolishly, how different must the remorse of Adam and Eve have been in their grievous sin, when they sought to hide themselves from the presence of God? In their anguish, how copious must their shedding of tears have been, though in vain. Yet, we do not know that they charged God foolishly, when they were driven out of the garden. However, Adam did charge God indirectly for his sin, when he spoke of "the woman whom Thou gavest to be with me", as the reason for his sin (Gen. 3:12).

However, the word "tears" is not mentioned in the Bible until we come to 2 Kings 20:5, though, no doubt, many tears were shed before then. So, in

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The Baptist Examiner Pulpit

A SERMON BY JOHN R. GILPIN

"THESE NECESSARY THINGS"

"...these necessary things" (Acts 15:28).

Let me remind you, beloved friends, that every man born into this world is born spiritually dead. He is just as dead to God as a corpse is to this world. Most people don't like to face that fact, but it is the truth just the same. A corpse can get out of the casket, lay aside the burial shroud, and walk out of the building, unaided and unassisted, just as easily as a lost man can save himself apart from the Spirit of God.

That is why it is that an unsaved man can't do anything to save himself. It is impossible for you to do anything whereby you might be saved.

"There is none that understandeth, there is none

that seeketh after God" (Rom. 3:11).

Some preacher may tell you to seek the Lord, but the Word of God tells us that there is none that seek after God. How could you expect a dead man to seek the Lord? How could you expect a man who is as spiritually dead as a corpse is physically to seek the Lord? Beloved, it is the Lord that does the seeking.

"What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he finds it?" (Luke 15:4).

Notice, beloved, the sheep doesn't seek the Saviour. It is the Saviour that seeks the sheep. The sheep doesn't get on the

shepherd's shoulders, but it is the shepherd, when he has found the sheep, who puts the sheep upon his shoulders and goes home rejoicing.

Beloved, no man seeketh after God, for every unsaved man is spiritually dead, and a dead man can do nothing.

That leads me to say that there are four things necessary for one to be saved.

GOD MUST ELECT ONE UNTO SALVATION.

Chronologically, that is the first thing that must be done for you. If God doesn't elect a man unto salvation, that man will never be saved.

I have been impressed in times past when lis-

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practice. In the first place infant baptism is an evil because,

1. It is unsupported by the Word of God.

In my next article on "The Origin of Infant Baptism," the testimony of many leading Pedo-Baptist scholars will be introduced and we will find that they candidly admit that there is neither precept nor example in the Bible for the practice of infant baptism. I here add to the array of witnesses introduced in the later article, the testimony of Martin Luther who said: "It can not be proved by the Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." It is a well known fact that for a time Luther was convinced that infant baptism was unscriptural, and was about in with Melancthon and others in opposing it; but he afterwards took the position that infants are believers and are therefore entitled to baptism. If he had left the practice to the Church of Rome, out of which he came, no

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DEACON REQUIREMENTS

Someone asked me this question: "Why was Mr. _____ not made a Deacon?" There was only one reason - the man in question did not measure up to all the requirements.

A splendid young woman said to me: "Someday I'd like for my husband to be a deacon." Well, the highest honor a layman can ever receive is to be elected as a deacon by his church. But, a man must pay a price for this honor. There are certain requirements which he must meet. For the benefit of our young men who aspire to this high office, I am giving you these requirements.

1. He should measure up to the requirements given in 1 Timothy 3:8-13.

2. He should live a consecrated Christian life, bringing no reproach by his conduct upon the church or the cause of Christ.

3. He should attend church every Sunday morning and Sunday night, every Wednesday night and all special church meetings, unless hindered by some reason which is approved by a good conscience.

4. He should be a tither—bringing his tithe systematically to the church for the Lord's work.

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THINGS

(Continued from Page 1)

tening to an evangelist of national
repute, by the number of
times that he urged the people to
seek the Lord. I listened to him
for twelve evenings, and in not
one of those twelve sermons that
I heard him preach did he ever
tell a man how to be saved. In-
stead, his invitation was for
them to seek the Lord. On one of
those evenings, I heard him
make this statement: "I won't
guarantee that if you seek Him,
He will save you, but I will tell
you that He never yet has saved
anybody that did not seek
Him."

Beloved, that is a lie. Saul of
Tarsus wasn't seeking the Lord
the day that Jesus Christ saved
him. Saul was on his way to
Damascus to persecute the
Christians. He wasn't seeking
the Lord. He wasn't seeking
salvation. Instead, beloved, he
was doing everything he could
contrary to the Gospel of Jesus
Christ. When God spoke from
Heaven and smote him and
knocked him from his horse, it
was an humble man that got to
his feet and said, "Lord, what
wilt thou have me to do?" Saul
wasn't seeking the Lord; it was
the Lord that sought him.

Listen again:

"I am found of them that
sought me not" (Isa. 65:1).

I say to you, God is found in
men who never one time sought
the Lord. Rather, the Lord
sought them.

It is not necessary that men
seek the Lord, but rather, above
everything else, God must elect
one unto salvation. Unless God
chose you unto salvation before
the foundation of the world, you
will never be saved. It is God
that makes the choice.

"But we are bound to give
thanks always to God for you,
brethren beloved of the Lord,
because God hath from the
beginning CHOSEN YOU to
salvation through sanctifica-
tion of the Spirit and belief of
the truth" (II Thess. 2:13).

It is God who chooses men

unto salvation. I don't say that
the choice God makes is salva-
tion, but it is unto salvation and
results in the sinner's salvation.
It is God that makes the choice.

I'll never forget when
Evangelist Hyman Appelmann
came to Ashland several years
ago. One night as he was
preaching, he looked down in
my direction and said, "I
understand that there are a
number of people around
Ashland who are troubled about
the doctrine of election." Belov-
ed, I always had a feeling that
he was saying it for my special
benefit, for he was looking
straight at me. Anyway, he went
on to say, "I can explain elec-
tion to you like this: God votes



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for you, the Devil votes against
you, and you cast the deciding
vote." I could not shake my
head negatively fast enough
against that kind of preaching,
for, beloved, you don't cast the
deciding vote. The deciding vote
was cast by God before the foun-
dation of the world when God
chose you in Jesus Christ.

"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 BELIEV-
ED" (Acts 13:48).

"All that the Father giveth
me shall come to me; and him
that cometh to me I will in no
wise cast out" (John 6:37).

I challenge you to find
anywhere in the Bible where a
person ever believed who
wasn't first chosen of God un-
to salvation. There isn't a prom-
ise in all the Bible where
there will ever be anyone else
come to Jesus Christ other
than those who were the love
gift of the Father to the Son
before the foundation of the
world. You can seek the Lord
until you are black in the
face. You can start seeking
Him right now and keep on
seeking Him every day of
your life until you die, but if
God didn't choose you in
Christ Jesus before the foun-
dation of the world, you will
never be saved.

Listen again:

"But ye believe not,
because you are not of my
sheep, as I said unto you"
(John 10:26).

In Jesus' day, some of the
people did not believe. God's
Word does not leave us in doubt
as to the reason, for Jesus tells
them that they have not believed
because they were not His
sheep. They had not been given
to Him by the Father as a love
gift before the foundation of the
world.

We read:

"Therefore they could not
believe, because that Esaias
said again, HE HATH
BLINDED THEIR HEART:
that they should not see with
their eyes, nor understand
with their heart, and be con-
verted and I should heal

them" (John 12:39, 40).

"For there are certain men
crept in unawares, who were
before of old ORDAINED TO
THIS CONDEMNATION,
ungodly men, turning the
grace of our God into
lasciviousness, and denying
the only Lord God, and our
Lord Jesus Christ" (Jude 1:4).

This would tell us, beloved,
that there are people who can't
believe, and who are ordained to
condemnation. These will bring
just as much glory to God as the
salvation of others, as both will
vindicate His Word.

I say then, in the light of
God's Word, God has to elect a
man to salvation before that in-
dividual can be saved. Perhaps
you may not believe it, but I fall
back on this: God said it, I
believe it, and that settles it. Or,
perhaps you don't understand
it. Beloved, if you could under-
stand everything that God did,
you would be just as big as God.
The God I preach to you is a
God who made the world and
who fills the universe—a God of
majesty and sovereignty and
power.

The first thing that is
necessary for one to be saved, is
that God has to choose that one
unto salvation.

II

**JESUS CHRIST HAD TO
DIE.** If the Son of God had
merely come into this world and
lived a perfect life, which He did
live, but had not died, not one
individual would have ever been
saved. You can't be saved by
your goodness, nor by the
goodness of Jesus Christ. You
can't be saved because Jesus
Christ lived a perfect life when
He was here in the days of His
flesh. Beloved, there is only one
way that any man can be saved,
and that is that Jesus Christ
died to pay his sin debt and died
in his place at Calvary.

The Word of God tells us that
Jesus Christ had to die.

"Then cometh Jesus with
them unto a place called
Gethsemane, and saith unto
the disciples. Sit ye here,
while I go and pray yonder.
And he took with him Peter
and the two sons of Zebedee,
and began to be sorrowful
and very heavy. Then saith he
unto them, My soul is ex-
ceeding sorrowful, even unto
death: tarry ye here, and
watch with me. And he went a
little further and fell on his
face, and prayed, saying, O
my Father, if it be possible,
let this cup pass from me;
nevertheless not as I will, but
as thou wilt" (Mt. 26:36-39).

What was this cup about
which Jesus was praying? It was
the cup of death. It was the cup
which was filled with the dregs
of the sins of all the elect of God,
from the first one that was saved
to the last man that shall ever be
saved. As Jesus neared Calvary,
burdened down with the weight
of the sins of the elect of God,
though He came into this world
to die for their sins, He prayed
that "this cup" might pass from
Him.

Beloved, it wasn't possible
that that cup pass from Jesus
Christ. It wasn't possible that
the Son of God should escape
death. Instead, it was written
from before the foundation of
the world that He was the Lamb
slain from the foundation of the
world.

"...the Lamb slain from the
foundation of the world"
(Rev. 13:8).

"For I delivered unto you
first of all that which I also
received, how that CHRIST
DIED FOR OUR SINS accord-
ing to the scriptures" (I Cor.
15:3).

**"Who HIS OWN SELF
BARE OUR SINS** in his own
body on the tree, that we, be-
ing dead to sins, should live
unto righteousness: by whose
stripes ye were healed" (I
Peter 2:24).

"For Christ also hath ONCE
SUFFERED FOR SINS, the
just for the unjust, that he
might bring us to God, being
put to death in the flesh, but
quickened by the Spirit" (I
Peter 3:18).

In the Old Testament we read
the story of the Passover Lamb.
The Israelites were getting
ready for the observance of that
first memorable Passover, and
they were told to kill a lamb and
put its blood on the sideposts
and on the lintel above the door.
God said:

"And the blood shall be to
you for a token upon the
houses where ye are: and
when I see the blood, I will
pass over you, and the plague
shall not be upon you to
destroy you, when I smite the
land of Egypt" (Ex. 12:13).

Beloved, that Passover Lamb
had to be killed for that first-
born to be saved. The Passover
lamb is a type of the Lord Jesus
Christ, for we read:

"For even Christ our
passover is sacrificed for us"
(I Cor. 5:7).

The Passover lamb had to
die. Jesus Christ was the fulfill-
ment of that Passover lamb, and
He had to die that you and I
might be saved.

In the days of our Lord, when
Nicodemus came in the night
to talk to Jesus, He urged upon
him the necessity of the new
birth. Jesus used a familiar il-
lustration, for He said:

"And as Moses lifted up the
serpent in the wilderness,
even so must the Son of man
be lifted up" (John 3:14).

When the children of Israel
were bitten by the serpents, in
order to get a remedy for the
snake bites, they were to lift up
a serpent made of brass on a
pole within the center of the
camp. Everyone that looked to
that brazen serpent would be
healed of his snake bite.
Likewise, beloved, any in-
dividual that is saved from his
sins, had to look up to the Cross
where Jesus Christ died to pay
for these sins.

Beloved, Jesus Christ had to
die. There will never be any in-
dividual in Glory except on the
basis that Jesus suffered his Hell
and paid his sin debt. Because
Jesus suffered for him that in-
dividual is saved.

III

**THE WORD OF GOD HAS
TO BE PREACHED.**

There will never be any per-
son in Glory except on the basis
that he heard the Word of God,
which told him about the Lord
Jesus Christ and brought salva-
tion to him.

Some preachers' specialty is
sob stories. I know of a church
that has been cursed for years by
a preacher whose specialty is
one sob story after another.
There are thousands of such
churches. The Word of God has
never said that God will honor a
sob story, nor a funny yarn, nor
any kind of a story, but He has
promised to honor the Word of
God. Listen:

"So then faith cometh by
hearing, and hearing by the
word of God" (Rom. 10:17).

Beloved, you have to hear the
Word of God in order to be sav-
ed. That is why it is that some
folk don't like to come to this
church—they don't like to hear
the Word of God. Brother, it is
the Book that you are going to
be judged by. When you get up
before God at the judgment, you

are going to give an answer to
God in the light of this Word.

In the darkest jungles of
Africa, in South America where
the missionaries have never
gone, in the Orient where the
Word of God has never yet been
preached and in Russell where
the Word of God flares and
flashes at you every time you
come into the house of God,
regardless of where you are, if
you die without hearing God's
Word, you are eternally doomed
and damned for Hell.

God has said that men have to
hear His Word to be saved.

"Whereby are given unto us
exceeding great and precious
promises; THAT BY THESE
ye might be partakers of the
divine nature, having escaped
the corruption that is in the
world through lust" (II Peter
1:4).

"Who shall tell thee
WORDS, whereby thou and
all thy house shall be saved"
(Acts 11:14).

"And that from a child thou
hast known the holy Scrip-
tures, which are able to
MAKE THEE WISE UNTO
SALVATION through faith
which is in Christ Jesus" (II
Tim. 3:15).

Some people like to go to a
church where they call on
women to testify and where they
hear some old grandmothers
who have walked with the Lord
for years, tell about what they
have done. They say, "It just
stirs something within me to
hear these old saints testify."
Beloved, do you know what it is
that it stirs? It stirs your emo-
tions; not your spirit, but your
emotions. You don't need to hear
someone tell of his experience.
What you need is to take God's
Word and let that Word be im-
planted within your soul. That
Word, beloved, will bring you
face to face with Jesus Christ,
and will show you the Son of
God as your Saviour. You will
never be saved apart from the
hearing of the Word of God.

IV

**THE HOLY SPIRIT HAS
TO QUICKEN YOU.**

It is the Holy Spirit, the Third
Person of the Trinity, who takes
the Word of God and applies it
to your heart and quickens you
and makes you alive in Christ
Jesus.

"No man can come to me, ex-
cept the Father which hath sent
me DRAW HIM; and I will
raise him up at the last day"
(John 6:44).

"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).

We read the story of the
lost coin how the woman who
had ten pieces of silver, lost one.
That coin which was lost didn't
get up and find the woman.
Rather, the Word of God says
that the woman lighted a candle
and swept the house and sought
for the coin until she found it.

Beloved, that woman
represented the Holy Spirit. The
work of a woman is on the in-
side. The woman sought for the
coin. The work of the Holy
Spirit is inside. He seeks for the
sinner, and unless the Holy
Spirit quickens an individual
and brings that one to a saving
knowledge of the Lord Jesus
Christ, he will never be saved.

"And when he is come, HE
WILL REPROVE THE
WORLD OF SIN, and of judg-
ment" (John 16:8).

Has the Holy Spirit reproved
you? Did you join the church
without being reproved by the
(Continued on Page 3 Column 1)

Too many modern dads worry more about their golf-swing than their off-spring.

THINGS

(Continued from Page 1)

Holy Spirit? Is sin just as lovely to you as it was before you made a profession of faith? I ask you, has the Holy Spirit of God reproved you of your sin?

In order for you to be saved, God had to elect you, Jesus Christ had to die for you, the Word of God had to be preached to you, and the Holy Spirit has to quicken you. What is there left for you to do? Beloved, all you have to do is to furnish the sinner and God will do the saving.

I like to think of Jonah. God called Jonah to preach, but Jonah didn't want to go to Nineveh. He wanted to go someplace else. You remember how that he was swallowed by the fish and was in the belly of the fish for three days and three nights. When that fish vomited him upon dry land, he had been brought five hundred miles to Nineveh, instead of a thousand miles in the other direction which he wanted to go. When he stood up on the shores of Nineveh, he said:

"Salvation is of the Lord" (Jonah 2:9).

Beloved, when God wants you to do something, you might just as well do it, because you will have to do it in the end. God ordained that Jonah should preach in Nineveh. Though Jonah didn't want to preach there, God brought him to Nineveh by way of the fish's belly; and when old Jonah stood on the shores of Nineveh, he was ready to preach, as God had ordained that he should.

Listen to me, sinner friend, salvation is of the Lord! May it please God to open your heart and reveal Jesus Christ to you as your Saviour. Oh, may you trust Him and be saved today!

REQUIREMENTS

(Continued from Page 1)

5. He should be evangelistic and missionary in spirit, deeply interested in the salvation of souls at home and abroad.

6. He should be fully co-operative with the pastor and church in a great spiritual program of advancement.

7. He should be a man who refrains from destructive criticism of his pastor and church, willing to settle all difficulties in a quiet and Christian manner, without hurting the cause of Christ and His church.

8. He should be able to keep in secrecy those things which should not be discussed with others.

9. He should be active in various activities of the church.

10. He should be a man about whom people say: "He is a good Christian man."

The above is taken from bulletin of First Baptist Church, El Paso, Texas.

TEARS

(Continued from Page 1)

this particular instance, it is related how the Lord answered the prayer of Hezekiah and extended his life-span for 15 years, in his having seen the tears of fearful remorse in his weeping. Evidently, then, the tears of Hezekiah were God-honoring.

Now, in relation to the last time tears are mentioned in the Bible, we read that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the

former things are passed away" (Rev. 21:4). But it must be understood that this Scripture anticipates beyond the millennial kingdom to the new heaven and the new earth, when God, the Father, in tabernacling with His redeemed people, will wipe away all tears (Rev. 21:1-3). It is then that His people, in resurrected bodies, will be sinless, incorruptible, and spiritual. In this there will be nothing to inflict the body or mind. Hence, there is no incentive for the shedding of tears, in that the cause for the shedding of tears will have been eliminated.

Particularly, it is especially interesting that the first and last mention of tears in the Bible is in conjunction with death. Too, further, it is interesting that when Jesus wept at the grave of Lazarus, death was in special consideration. It is beautiful how the weeping of Jesus, in conjunction with the weeping of Mary, honored God, the Father. This particular weeping of Jesus, as on other occasions, is one of many instances that show Him to be truly and really Man with like passions as the people whom He came to redeem, in being without sin. Too, on this particular occasion, He exemplified His ability, as God-incarnate, to redeem His own God-given people, when He requisitioned Lazarus from the grave (Jn. 11: 41-43). At this time Jesus said: "Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always; But because of the people who stood by I said it, that they may believe that Thou hast sent Me ... He cried with a loud voice, Lazarus, come forth" (Jn. 11: 41-43).

Later, when He was on His way to be crucified for His people, a group of women followed Jesus, weeping. Evidently their weeping was freighted with mixed emotions of both true and false perceptions. So Jesus, in His unerring perception, knew their weeping was not what it ought to have been. Consequently, He promptly purged Himself of their tears, since He addressed them thus: "Daughters of Jerusalem, weep not for Me but weep for your children ..." (Lk. 23:28). Evidently their misdirection of mourning did not put the coming crucifixion of Jesus in its proper perception, as to its purpose in the economy of God, the Father, with respect to the redemption of His pre-chosen people.

This last public discourse of Jesus seems to imply that their mis-directed mournings (though perhaps sincere) was used of Satan to hinder the mission of Jesus. But Jesus knew, being God-incarnate, even then as now, how depraved human nature easily falls prey to adverse persuasion of weeping. In this, Jesus, as the Christ of God, the Father, never permits such persuasion to hinder His official mission for the redemption of His pre-chosen people.

Evidently these daughters of Jerusalem wept for Him as for "a" son of man, rather than for "the" Son of Man, as God-incarnate in the flesh for the eternal redemptive purposes of God, the Father.

In common, tears, especially of women, invariably dim the eyes of the judgment of men; but not so with Jesus. But, unfortunately, and very generally, men have no eyes with which to weep for Christ, though they have eyes to weep for Jesus. In this, I am relating to the Gnostics, who separate "Jesus"



By Willard Pyle

PSALM 16:7-11

Intro.: The mark which the saints should have as their goal in this life is the perfect standard set by the Perfect Man, the Lord Jesus. Therefore we are to follow Him and imitate His examples (Matt. 4:19; I Peter 2:21). The ministry of the Lord Jesus Christ is, of course, pictured prophesied, and exemplified in the Old Testament in the stories and lives of the characters. David is a good example of Christ in word and deed. In the Psalms we have the attitudes and actions of David pointing to Christ, as well as direct references to Christ.

VERSE 7

"I will." From "I have" in verse 6 to "I will" in verse 7. The people of God are moved to adoration and action as they contemplate their position and their possessions spiritually. Paul, in Romans 12:1, calls on the saints to present their bodies as living sacrifices in view of the mercies of God. This is a principle seen throughout the Bible. Blessing received produces blessings resounding (Psa. 103: 1,2).

"Bless the Lord." Our blessings are given readily and freely to the One responsible for our salvation (Rev. 5:9). This should be a daily practice, for God's blessings flow continually.

"Who hath given me counsel." Not only does God work providentially in moving

from "Christ," in making of Him two persons.

However, as one Person, Christ Jesus; He governs two personalities, God and Man. As such He does not need to be lamented; however, He must be believed as Jesus, the Christ of God, the Father. So, in this aspect, as the anointed of God, the Father, it is commanded that "thou shalt call His name JESUS: for He shall save His people from their sins" (Mt. 1:21).

Therefore, as the incarnate Son, He is able to discriminate nicely between the true and the false weepings of men in conformity with the eternal purpose of the Father.

Thus, in Christ Jesus, the sorrowing tears of God's pre-chosen people, as it were, are consummated and propitiated for in the death of Christ Jesus, in His having worked repentance in them unto salvation, which is never to be regretted. Therefore, the death of Jesus was not His natural fate, as is common to depraved man; but, rather, it was His super-natural deed for the redemption of his people.

Then it was in Him, as it were, that all their tears were bottled up in remembrance against the day when God, the Father, shall wipe away all tears from their eyes (Rev. 21:4; Ps. 56:8).

So, in the mean time, may God, the Father, in the grace of our Lord Jesus Christ, keep us from any sentimental

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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His children to the proper place (vs. 6) (consider Joseph, and of course, Christ), but also by proper instruction (Matt. 20:18). The Word of God is profitable for instruction in righteousness (II Tim. 3:16). God's voice can be heard in His inspired Word.

"My reins also instruct me in the right seasons." Meditation on God's Word and Work brings inward peace and assurance, so we should hide God's Word in our hearts that we might not sin against Him. How appropriate the lesson provided by Our Saviour as He spent many night seasons in prayer. A night of prayer turns the lights on spiritually.

VERSE 8

"I have set the Lord always before me." When we set our affections on things above we fulfil the sentiment of this thought (Col. 3:1). As we do this, we are about our Father's business (Luke 2:49); we are seeking first the Kingdom of God (Matt. 6:33). In all of the decisions of life, we should always set the Lord before us. Churches should have this as their mainstay in carrying out the Lord's commissions (Matt. 28:18-20).

"Because He is at my right hand, I shall not be moved." We have the victory through our Lord Jesus Christ and are more than conquerors through Him (I Cor. 15:57; Rom. 8:37). David, in the Old Testament, and Paul in the New Testament, are good examples of this (I Sam. 17:45; II Tim. 4:17). We can do all

things through Christ which strengtheneth us (Philip. 4:13). Christ Himself evidenced this when He faced the Devil. He could continually say, "Get thee behind Me, Satan."

VERSE 9

"Therefore." On the basis of what has been accomplished in the past by the power of God. May we ever remember the workings of God in relation to our salvation and daily provisions.

"My heart is glad, and my glory rejoiceth." The outward persecutions and conflicts of this life, along with temporal sufferings, should never dim our spiritual eyesight (II Cor. 4:17, 18), nor dampen our zeal or lessen our rejoicing (I Cor. 15:58). Even though there is much to discourage, there is much more to encourage the true believers, for we have the exceeding great and precious promises of God (II Pet. 1:4).

"My flesh also shall rest in hope." How thrilling to realize that Jesus is the Resurrection and the Life (John 11:25, 26). Therefore, as His body resided only temporarily in the tomb, we also can be assured that He will raise our bodies (I Thess. 4:16, 17). "In hope" is to be the characteristic of the saints of God.

VERSE 10

"For thou wilt not leave my soul in Hell." Neither death, Hell, or the grave had the victory over Jesus Christ. He experienced the reality of death, Hell, and the grave in relation to bearing our sins, but He endured the cross and received the crown of victory. Satan's fiery darts were extinguished, and the gates of Hell conquered, as Jesus marched to victory. The agony of Christ, being wounded for our transgressions and bruised for our iniquities under the curse of a broken law is accomplished (Isa. 53:5).

"Neither wilt Thou suffer Thine Holy One to see corruption." Even though Jesus bore our sins and was made to be sin, He had no indwelling sin and could not be affected by the results of sin which brings on death and decay.

VERSE 11

"Thou wilt show me the path of life." Jesus Christ experienced again the joy of walking with the Father, and we will share in this holy arrangement (John 17:20-26). Even now we can be like Enoch (Gen. 5:22).

"In thy presence is fulness of joy." Our fellowship is with the Father, and with His Son, Jesus Christ (I John 1:4). We should, and do find this out as we pass through this life (Heb. 13:5).

Conclusion: "At Thy right hand there are pleasures for evermore." Surely this should call forth adoration and expectation.

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

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is the great tribulation period for the Jews only and affects no one else - which of course, would mean only a small portion of the world's population?

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Primarily, the seven year tribulation period has to do with the nation of Israel, (Jer. 30:7), but all nations of the earth have been providentially assigned a role to play during this closing period of the age. Some students of eschatology limit the boundaries of the Anti-Christ kingdom to the western half of the ancient Roman empire, i.e., the federated states of Europe, and they contend that the power of the civil beast is confined within the geographical lines of this part of the restored Roman Empire. However, it is stated in Revelation 13: 7 & 8 "And it was given unto him (Anti-Christ) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world."

It would not be so bad for the church to go through the seven year tribulation if the judgments of it were restricted to a small portion of the earth, that is Israel, and part of Europe, for the number of true churches in those areas are few at most. But in regard to that period of immense and world wide suffering, the Lord says to His churches, "Because thou has kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

The geographical and human scope of the seven year tribulation is worldwide, and God says to tribulation mankind, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). Revelation 17 graphically describes the Civil and Ecclesiastical condition of the earth during the seven year tribulation period. Apostate christendom is wedded to an atheistic government, and wherever the power of the apostate ecumenical church goes, so goes the power of the civil beast. Apostate christendom is cogeographical with the authority of the Anti-Christ, and of the power and domain of the ecumenical harlot, we read, "And He saith unto me, the waters which thou sawest, where the whore sitteth, are

peoples, and multitudes, and nations, and tongues" (Rev. 17:15).

The "Mother of Harlots," and the woman arrayed in purple and scarlet (Rev. 17:3) is at the present time found in all quarters of the earth, and once she has the unquestionable allegiance of her prostitute daughters and the support of the world governing "scarlet coloured beast" (Rev. 17:3), she will once again be the means of making many martyrs for Jesus (Rev. 17:6). The harmonious and seeming indissoluble relationship of the Anti-Christ and the harlot church is short lived. The apostate church becomes a burden to the Anti-Christ, and he resents sharing his glory with the false prophet, so he turns against her with unrelenting fury and utterly destroys her with fire (Rev. 17:16). In order to bring the harlot church to extinction the power of the Anti-Christ government must not only be greater than that of apostate christendom, but also must extend to whatever area the doomed church is found, and she is found in all nations, kindreds, tongues, and peoples of the earth. So, it is seen, while the seat of Anti-Christ authority is in Europe, the power of his sceptre reaches across every sea and body of water.

The Jew is universally hated, and Christ, speaking of the seven year tribulation and the faithful Jewish remnant, says, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My names sake" (Mt. 24:9). Anti-semitism is not restricted to Russia, the Arabs are not the only people who hate the Jews. Israel has become a stumbling block to every nation of the earth, and there are strains of anti-semitism in our own beloved America. I am not saying, there are no reprobate Jews in contemporary Israel. On the contrary, the great majority are yet in that blindness which shall last until the fulness of the Gentiles be come in (Ro. 11:25). But God has never been without a remnant according to the election of grace in Israel, and it is this faithful remnant that the nations of the earth shall ill-treat in the seven year tribulation period.

At the close of the tribulation these various goat nations from all over the earth shall be brought down to the valley of Jehoshaphat, and judged according to their mis-treatment of those Jews who own Christ as their Messiah (Joel 3:1, 2: Mt. 25: 25, 31-46). Goat nations, are not only found in Europe, but in every continent of the earth. Rev. 7:9, 13, 14 "...I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands...And one of the elders answered saying unto me, What are these which are arrayed in white robes? And

whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

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No, my friend, the great tribulation period is for the entire world, all who are not saved by the grace of God. This is a time of worldwide happenings that will affect everyone regardless of his nationality or position in life. Matthew 24 tells of the entire last days from the rapture through the tribulation and millennial reign of Christ. "For nation shall rise up against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). Revelation 14 tells of those who will be saved during the tribulation and about the events that take place, also, makes it clear that all nations will be included. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications...the same shall drink of the wine of the wrath of God..." (Rev. 14: 7-10).

Yes, everyone left in the world will meet God's wrath as it is poured out during this seven years of great and terrible tribulation. Thank God we have been saved from this wrath. "...even Jesus, which delivered us from the wrath to come" (1 Thess. 1:10). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

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There is ample proof in the Scripture to show that the great tribulation will affect the whole world and not just the Jews. All who are left here on earth at the rapture will find that God's wrath is poured out upon them.

Although that time is called "the time of Jacob's trouble" (Jer. 30:7) and much of the description of the events deal with the Jews, yet it is said that it is the time of God's, "Controversy with the nations" (Jer. 30:7). In Revelation chapters nine through 19, we have a description of the terrible judgments which God will visit upon the earth during this time. In Revelations 6:4 it is said that power is to be given on him who sat on the red horse, "to take

peace from the earth." No where on the earth will there be peace.

The one that sat on the pale horse was given power "over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:8). This means that one-fourth of the earth's population will be slain by this judgment. In Revelations 6: 12-14 we are told that there will be a great earthquake and that every mountain and island will be moved out of their place. This means that this earthquake will be so great it will shake up the whole earth, not just the land of the Jews, for it is said, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?" (Rev. 6: 14-17).

In Isaiah 14:11 in speaking of that time, the Lord has said, "And I will punish the world for their evil, and the wicked for their iniquity:-----."

Yes, God's wrath will be poured out upon the people of the whole earth and not just the Jews.

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"...I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb" (Rev. 13:8).

The Great Tribulation is, of course, the time of Jacob's trouble. It is the last fiery furnace through which Israel must pass before the glorious reign of Christ upon the earth. It will be a time when God will again turn to dealing with Israel in a special way. But this does not mean and the Bible does not teach that this is for the Jews only.

The tribulation is a time which will cover the whole earth and will affect all those who will be living at that time. I feel sure that the Scriptures are very clear on this point. In fact, I know of no single Scripture which will limit the tribulation to Israel. Read Revelation, chapters 6-19, and it is very clear that these terrible things will not just affect a tiny part of the globe, smaller than North Carolina, but will affect the whole world.

The false peace of the anti-christ will cover the globe. One-fourth of the inhabitants of the whole globe will die under the first four seals. The third part of trees and all green grass over the whole earth will be burned up. The third part of all seas and oceans will become blood. Later, all these will be blood. Demon locusts will cover the earth and torment men for five months. Demon horsemen on

demon horses will ride over the whole earth in a reign of terror which will destroy a third of those who remain on the earth. The anti-christ will rule the whole world, and all men everywhere will have to take his mark or die, except those preserved by God through the tribulation. One could go on and on, but these terrible things in Revelation 6-19 and other places in the Bible describe, not a small unpleasantness in a tiny corner of the earth, but a great tribulation over all the world.

If it referred only to Israel, it would be a minor matter in the happenings of the earth. But, being that which will cover the globe, it will truly be the great tribulation and be such as never was before and will never be again.

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Very often I hear about a so-called "Jew-nation" which is to come into being during the great tribulation period of time. This is known as "the time of Jacob's trouble" (Jer. 30:7). Also this is spoken of as the time of the travail of Israel in prospect of a nation being born (Isa. 66: 7-9) in a miraculous manner, as designed of God in anticipation of Israel as the head nation of the millennial age when twelve apostles will sit on twelve thrones judging the twelve tribes of Israel (Mt. 19:28), as promised by Jesus.

But, in the meantime, as pertaining to "the time of Jacob's trouble," I hear much about a supposed "Jew-nation." Then, as proof of such a nation, I am told to read the 7th chapter of Revelation. However, in reading that chapter, I find no mention of such a nation; but, rather, a listing of remnants of 12,000 from each of the twelve tribes of the children of Israel with no designation of a name for them as a nation.

Yet, upon the assumption that this is a "Jew-nation," the query is: "Is this tribulation period of time for the 'Jews' only and affecting no one else; but, rather, that it affects only a small portion of the world's population?" However, in researching God's Word, I find that there will then be a one-world government of a confederate kingdom of ten nations under the rule of "the man of sin," who breaks his covenant with Israel. It is then that a great army of many nations will be arrayed at Armageddon. However, out of this 3 1/2 years of tribulation period of time (the latter half of Daniel's 70th year prophetic time period), we find that there will be many saved out of many nations. Yes, though the vortex of this time of Jacob's trouble will be in that land-area, the whole world will be affected.

However, in conjunction with this word "Jew," there seems to be much confusion as to the usage of the word "Jew." So, in turning to Strong's Exhaustive Concordance of the Bible, I find that the word "Jew" relates only to "Judaea." This same fact is verified by Webster and other English dictionaries.

Yet, in further research, I (Continued on Page 5 Column 1)

FORUM

(Continued from Page 4)

find that it is incontestable that the word "Jew" did not (in the English language) come into existence until 1775 A. D. Too, neither did it exist in any language until Sheridan, in his play, "The Rivals," wrote: "She shall have a skin like a mummy, and the beard of a Jew." So, up to this time, all English Bible versions used the Latin word "Iudaues," as found in the 4th century version of St. Jerome's Vulgate Edition, instead of the original Greek word "Ioudaios," which, in English, is "Judea." Hence we find that, neither in the Greek nor in the Latin, was there any need for confusion, since both words conveyed identical implications, inferences, and innuendoes.

But, since then, all new English versions of the Bible during the 18th, 19th, and 20th centuries, have incorporated the word "Jew" in the Bible in preference to the Hebrew and Latin words.

Then, as time progressed, well-organized and financed pressure-groups interjected "secondary meanings" to the new word "Jew," which have almost completely eclipsed the original and correct meaning of the word "Jew," when first introduced into the English Bible and language.

Hence the word "Jew" is no longer regarded as a synonym for the word "Judean," nor is "Judean" regarded as a synonym for the word "Jew."

Consequently, in these times, practically no body in the English-speaking world regards the "Jew" as a "Judean," which was the correct meaning in the 18th century.

This is because that, in the "secondary" meaning of the word "Jew," there is a departure from the original meaning of the new word "Jew." Commercially, "secondary" meanings of words are recognized as permissive by the U. S. Supreme Court. An example is found in the name "camel" for a cigarette, which has no semblance to the identification of a desert animal.

Similarly, in the use of the word "Jew," the original intended meaning is completely "blackened out." For instance, I heard some ministers affirm with apparent authority that Abraham was a "Jew." But the truth is that Abraham was "a Syrian ready to perish" (Deut. 26:5). Then it follows that if Abraham was a "Jew" all Syrians are "Jews." Too, it is equally affirmed with apparent authority that all of the twelve tribes of Israel are "Jews," including Jacob as the progenitor, as constituting a "Jew-nation."

Thus, in the same futile manner, there are many who claim, in all sincerity, that Jesus was a "Jew" in the sense that during His life-time He professed and practiced the form of worship which is commonly adhered to under the name of "Judaism," which Jesus condemned as "Pharisaism," in their transgression of the commandments of God by their tradition (Mt. 15:2-6).

So what is practiced today under the modern name of "Judaism" is "Pharisaism," as incorporated in the 63 books of Talmudism, which, even now, virtually exercises totalitarian dictatorship over all "self-styled Jews." This authority is anti-Christ far and beyond the legitimate limits of Bible-spirituality. This Talmud, as

compiled and completed in the 5th century, and, finally, in A. D. 1935, was translated into English, and is Satan's masterpiece; yes, an anti-Christ Bible, as inspired by Satan. Aside from the Bible, it is the oldest book in the world.

As the Bible is venerated by God-chosen people, so, adversely, the Talmud is venerated by Satan's people, which was affirmed by Jesus when He said to the Pharisees: "Ye are of your father, the devil" yes, of "the synagogue of Satan" (Rev. 2:9).

So, in the final conclusion, it must be affirmed that there is no such thing as "Juda-Christian," as is taught by many, because, in this dual-terminology, each is adverse from the other, and, spiritually, having nothing in common.

REGENERATION

(Continued from Page 3)

David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication and they shall mourn." "In that day there shall be a fountain opened," etc. These promises were gloriously accomplished soon after Christ's ascension, when thousands of those who had voted for the crucifixion of the Messiah became captive to all conquering grace.

The prayers of the Apostles and primitive ministers show that their hope of success did not arise from the pliability of men's tempers or the suitability of the Gospel to their dispositions, but from the power of Almighty God attending their ministrations. "The weapons of their warfare," however fitted for their purpose "Were mighty THROUGH GOD TO THE pulling down of strongholds."

But if the Spirit of God is not the cause why one sinner believes in Christ rather than another, then He is not the cause why there are more believers at one period of time than at another. And if so to what purpose are the before-cited prayers and promises? As to the former, however strongly they speak of latter-day glory and of God's taking to Him His great power and reigning, they are after all mere predictions of what will be rather than promises of what shall be. The same may be said of the promises concerning the success of the Gospel after Christ's ascension.

As to the latter, what purpose was it to pray for what they already had? They had a gospel adapted to the condition of lost sinners: and as to Divine grace, if anything of that be necessary to a reception of it, their hearers are supposed to have had a sufficiency of that already bestowed upon them, otherwise it would have been a mockery to address them. Now if things are so, might not the Apostles have expected some such an answer to their prayers as was given to Dives: "They had Moses and the prophets?" Yea Christ and the Apostles "let them hear them." I have given them grace sufficient already: in order to their conversion, nothing at all till they have believed.

III. The scriptures represent God as having a determinate design in His goings forth in a way of grace - a design which shall never be frustrated. "My counsel," saith the Lord, "shall stand and I shall do all my pleasure." "I will work and who shall let?" In the sending forth of His Gospel particularly He

speaks on this wise: "For as the rain cometh down and the snow from heaven and returneth not thither and watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

To say that God designed to save believers and therefore His design is not frustrated, is to say true but not sufficient. For how if there had been no believers to save? And there might have been none at all according to this scheme; and so instead of the serpent's head being bruised by the seed of the woman, Satan might at last have come off triumphant; and the Creator, the Redeemer, and the Sanctifier of men might have been baffled in all the work of their hands.

IV. The character of the converted during their carnal state is frequently such as proves that their conversion is to be ascribed to sovereign discriminating and efficacious grace. It is not owing to any excellency in the objects either natural or moral that they are converted rather than others. The Apostle appeals to the Corinthians in respect of the former kind of excellencies: "For ye see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish - the weak, and the base things of this world to confound the wise, the mighty," etc. And all this is said to be that no flesh should glory in His presence. "But of him" continues the Apostle, "are ye in Christ Jesus who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption, that he that glorieth may glory in the Lord."

God bestows converting grace without any respect to moral qualities. The chief of sinners is frequently brought to believe in Christ before others who are far behind them in iniquity. Numberless examples might be produced of this. I shall only instance the case of those two famous or other infamous cities Jerusalem and Corinth. The one had been guilty of shedding the Redeemer's blood, and the other was a sink of abominations. And yet there were more believers in these cities than in almost any others. How can this be accounted for, but upon the supposition of sovereign and invincible grace, is difficult to say. For, whether the depravity of man is sufficient to overcome any grace that is not invincible or not, it will be allowed surely to have a tendency that way. And if so, one should think the greater the depravity of any man is, the more depravity of any man is, the more improbable must be his conversion. The worst of sinners appears to be altogether inexplicable on the scheme here opposed; but to sovereign and omnipotent grace every mountain becomes a plain; and to this the conversions in both these cities are attributed in Scripture. Of the one it was promised, "Thy people shall be willing in the day of thy power." As to the others, they were reminded that, though they had been of the worst of characters, yet, now they were "washed—they were sanctified by the Spirit of God." And, before their conversion the Apostle was encouraged in preaching by this testimony: "I

"SINNER FRIEND, TRUST IN JESUS"

Sinner Friend, please tell me--I really want to know,
Do you ever think of eternity, as through this life you go?
Do you think of a holy God and that great judgment day,
When you'll learn that for your sins, forever you must pay?

Oh, do you know the meaning that the second death implies?
It means that you will then be cast into the lake of fire;
Separated forever from the God of love and light,
Why did you treat the Son of God with rejection and despise?

Alone, forlorn, forsaken--Oh, how awful it must be,
To be forsaken by God throughout eternity;
Never to know the blessings which His love and mercy bring,
Never to know the joy and comfort of even the smallest things.

Never to see the passing seasons, each dressed in splendid array,
Nor to awake in anticipation of another lovely day;
No more to feel the cooling breeze or see the sunshine bright,
No pale moon-glow or twinkling stars to lighten the black, dark night.

Hopeless, helpless, fearful, will be the destiny
Of those rejecting Jesus, and the blood of Calvary;
No crystal, flowing water to cool the burning brow,
Not even a single drop of that, which they take for granted now.

Oh, sinner, trust in Jesus while you still have life and breath,
Jesus is the only way you'll escape the second death;
He is the only way given whereby men must be saved;
Behold, how much He loved, for His life He freely gave!

Suffering, bleeding, dying, in shame and agony,
Jesus paid my sin-debt as He hung upon the tree;
As I recall that awful scene and see Him hanging there,
I realize He loved me with a love beyond compare!

Mrs. Frank Parrish
Courtland, Virginia

have much people in this city."

V. The Scriptures represent the grace given by the Holy Spirit as being effectual or as producing certain and abiding effects. One great difference between the Covenant made with the whole nation of Israel at Sinai and that which God promised to make His elect under the Gospel, appears to consist in this: that the former only propounded things by way of moral suasion, but the latter not only admits of this but provides for its becoming effectual; "Behold the days come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah not according to the covenant that I make with their fathers, which shall be the covenant I shall make with the house of Israel. After these days saith the Lord I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people." This seems to constitute one essential difference between the Law and the Gospel, on account of which one is called the letter, and the other the spirit. The one is a mere inefficient rule of right and wrong, the other makes provision for the bestowment of the Holy Spirit. It is observable also that these promises which respect the first beginning of real good in the soul, are in every respect absolute. When promises are made of things which follow after our believing, they are generally if not always connected with something good in the subject. Thus it is promised that the righteous shall hold on his way, and that they that endure to the end shall be saved. But nothing of the kind is mentioned here.

VI. The Apostle Peter styles those to whom he wrote, "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience." Obedience, it should seem in all its parts, according to this passage, is that of which election and the sanctification of

the Spirit are the proper causes. By the former they are chosen to it, through the latter they are fitted for it. Now Mr. P. must admit that itself being a duty, is a part of obedience. Hence it is, that believing in Christ is called obeying Him. (Rom. 10:16; 7:17; 1:5; Heb. 5:9). And the contrary is represented as disobeying Him (II Thess. 1:8, 9; I Pet. 4:7). It follows then if election and the sanctification of the Spirit are the causes of our obedience they must be the causes of our believing, and consequently must precede it, since the cause always precedes the effect. "God be thanked," says the grateful Apostle, "that ye have obeyed from the heart that form of doctrine which was delivered you."

VII. Whatever difference there is between us and others, we are taught in the Scriptures to ascribe it all to God and not to boast as if it were of ourselves. "Are we better than they? No, in no wise." "By the grace of God I am what I am." "Who maketh thee to differ? And what has thou that thou didst not receive? Now if you didst receive it, why doest thou glory as if thou hadst, not received it?"

That there is a difference between believers and unbelievers all will allow; but if the question be asked, Who maketh thee to differ? what must be the answer? If the scheme of Mr. P. be true, I think it must be a person's own self and not God. If he reply, "No, I do not maintain that man of himself can do anything spiritually good, it is all by the grace of God," be it so: this grace is supposed to be given indiscriminately to mankind in general. This therefore does not in the least alter the case. However, the

(Continued on Page 6 Column 1)

REGENERATION

(Continued from Page 5)

grace of God may be a remote cause of the good that is in me, yet it is easy to see that, upon this supposition, it is not cause whatever of the difference between me and another. My unbelieving neighbor had; or might have had, as much grace given him as I, but either he did not ask it or did not improve the grace imparted him, which I didn't. He resisted the Holy Spirit, but I am of a pliable temper and yielded to His persuasion. I have therefore, by a good improvement of the grace given, or offered to me in common with my neighbor to all intents and purposes made myself to differ. But who am I personating? Philanthropist? No surely. It is the language of his creed, not of him. No, no, whatever may escape from the lip or the pen, his heart must unite with ours. "Not unto us, Oh Lord. Not unto us but to Thy name give glory."

EVILS

(Continued from Page 1)

doubt John Calvin and all the rest of the Protestant reformers would have followed him, and there would have been in the world today almost universal believer's baptism outside of the Catholic Church. It is not supported by the Word of God, that of itself is enough to make it evil. Anything which is not supported by The Bible is error and all error is evil. But our brethren say it is not forbidden by the Word of God, and therefore, we may practice it. But it is forbidden both in the commission itself and in the nature and design of the ordinance.

2. Its defense leads to a perversion of God's Word.

It is a positive evil to misapply and pervert the Bible. Showing how the practice of infant baptism leads to a perversion of the Bible, I will cite Matthew 10; 13-15: "Then were there brought unto Him little children that He might put His hands upon them and pray; and the disciples rebuked them. But Jesus said unto them, Suffer little children and forbid them not to come unto me for of such is the kingdom of heaven." Here is the plain record which tells us that they brought little children unto Him that He might put His hands upon them and pray; and yet our brethren pervert this Scripture and make it authority for sprinkling babies. Nothing could be of the scriptures. Mr. Broadus is reported to have said that the Scriptures which are relied on to support infant baptism may be divided into three classes. First, those in which infants are not mentioned. Second, those in which baptism is not mentioned. Third, those in which neither infants nor baptism are mentioned.

3. Infant baptism engrafts Judaism upon Christianity.

There are really only two theories of church organization in the world. The one is the Baptist position which regards the church as spiritual; the other is the Catholic which conceives of the Old Testament theocracy, that is, everybody belongs to the church. It is a fact well attested

by Church History that during the third and succeeding centuries when Roman Catholic hierarchy was in process of formation, that the rites and ceremonies of Judaism were largely incorporated into Christianity. The spirituality and simplicity of the early churches were engulfed in the ritualism which was introduced and which was borrowed from Judaism. As positive proof of this fact the Catholic hierarchy emerged later with a centralized government with the Pope at its head, corresponding to the High Priest in Judaism, and its seventy cardinals corresponding to the seventy elders of Judaism. One cannot fail to see how closely Catholicism resembles Judaism. Our Pede-Baptist friends seem not to know that they are borrowing the arguments of Catholics when they say that the New Testament church is essentially the same as the Old Testament theocracy. The argument proves too much for our Pede-Baptist brethren; for if their premise be true, then the Catholic Church is the true church.

It is well to remember that the Catholics base their argument for a Pope, episcopacy, union of church and state, mass, the cardinals and all their system, upon the assumption that the New Testament church is a substantial oneness with the Old Testament theocracy. Our Catholic friends are consistent in their position, and our Pede-Baptists must go all the way with them and accept all that follows from the assumption.

4. It contradicts the Bible teaching as to total depravity.

It is no wonder that our Pede-Baptist brethren have a hard time trying to get a declaration of faith concerning the salvation of infants which is consistent with the practice of infant baptism. It is easy to see why Bushnell said "No settled opinions of the ground or import of infant baptism have ever been obtained." Congregationalists, Presbyterians and some others maintain that children of believing parents are born in the covenant. The Methodists find, according to their discipline, that there has been a change in the status of infants. Prior to 1910, according to their discipline, children were born in sin; but since 1910 they are born in Christ, the Redeemer. Just how our brethren got the information to this effect they do not make clear.

It is evident that the change in the declaration was made necessary by reason of the practice of infant baptism. Our Pede-Baptists are trying and have been trying to get the status of children fixed from the day they came out of the Catholic church. In the meantime the Word of God remains the same and teaches the universality of sin. (Rom. 3:23; 5:12; Gal. 3:10-22). Original sin must be gotten rid of in some way, and that is a fact staring them in the face. Our brethren seem not to see the absurdity of their position, which is that Christianity is hereditary, and therefore children of believing parents are born in the covenant of grace, and have a pure nature. The evil of such teaching appears in the fact that those so taught in all probability will not see their miserable condition as sinners and will be lost. I grant you there is no limit to the power of the Holy Spirit to work in their hearts when they come to the age of accountability; but I am making the point that infant baptism is a fearful



QUESTION: What famous Bible character had halitosis, "B.O.," and pyorrhea?

ANSWER: Job, Job 19:17-20, especially Moffatt's translation - "My breath is loathsome to my very wife, my smell is hateful to my children; even young lads despise me, when I draw near they run away; all my intimates detest me, men I love turn against me. My skin is clinging to my bones, my teeth are falling out."

evil in that it contradicts the doctrine of total depravity, teaches that the religion of Christ is propagated by natural generation rather than by divine regeneration, so that they make religion a thing which is physical rather than moral and spiritual.

5. Infant Baptism contradicts the doctrine of justification by faith.

The doctrine of infant baptism cannot be harmonized with the doctrine of justification by faith. Mr. Wall speaking for those who practice infant baptism says: "Most of the Pede-Baptists go no further than St. Augustine does. They hold that God and His Spirit do, at the time of baptism, seal and apply to the infant, that is there dedicated, the promises of the covenant, of which he is capable, viz., adoption, pardon of sins, translation from the state of nature to grace." This is the statement of the case from one of the strongest advocates of infant baptism. Compare this with Paul's doctrine of justification by faith. If we are justified by faith, we can not be justified by baptism in infancy, or any other time.

The doctrine of justification by faith was so obscured by the introduction of the fourth and succeeding centuries that for ages the doctrine was almost forgotten: but as time went by, Tyn-dall, Wickliffe, Huss and others, joined hands with the Ana-Baptists of the continent in an effort to throw off the practice of infant baptism. Luther, for a time, stoutly contended against it but finally retained in his system and that retention largely rendered his movement

abortive, and broke the old man's heart as he saw his people turning back to the old life.

6. Infant baptism is in direct conflict with the doctrine of regeneration by the Holy Spirit.

Baptismal regeneration was at the foundation of the practice of infant baptism. Mr. Wall of the Church of England says: "Concerning the belief of the ancient fathers: They differed concerning the future state of infants dying unbaptized, but all agreed that they missed Heaven." This is certainly unbiased testimony.

What about the history of infant baptism in times following the age of fathers? The Council of Trent enacted: "If any man says that baptism is not essential to salvation, let him be accursed." John Calvin said: "We agree that sacraments are not empty figures, but do truly supply what they represent; that the efficacy of the Spirit is present in baptism we who are children by nature are made the children of God. And the regeneration which our church in so many places ascribes to baptism, is more than being admitted into the church, though commonly connected with it." The Bishop of Exeter declares: "The grace of God so certainly attends this ceremony of baptism, that regeneration and baptism are contemporaneous, and the terms convertible and may be used interchangeably." From this array of Pede-Baptist witnesses it is seen that the introduction of infant baptism was based upon belief in baptismal regeneration, and those who practice it today, if they agree with their leaders, must subscribe to the same belief.

7. Infant baptism destroys the characteristics of a New Testament Church.

The first and primary con-

sideration in a New Testament church is, that it is a spiritual body. This means that the people composing the membership have been born of the Spirit. Aside from this the body would be a worldly organization and not a church of Christ. Jesus laid down laws for His church which insure a regenerated, a spiritual membership. Infant baptism sets aside the laws of Jesus concerning His church.

First of all, the visibility of the church is destroyed. If infant baptism were universally practiced, the world would be in the church in a single generation. The result would be the world would be the church and the church the world. The spirituality, purity and visibility of the church would disappear. Believer's baptism would be lost, and the power of the church to impress the world through the ordinance of baptism would be taken away.

8. Infant baptism subverts the Bible doctrine of infant salvation.

The ancient fathers who introduced the custom of infant baptism of whom Mr. Wall says: "They all agreed that infants dying unbaptized missed Heaven," were certainly consistent. Their successors of today are inconsistent. While others have had trouble in the past trying to get a declaration of faith concerning infant salvation, Baptists stand where they have always stood. We believe that all infants are saved unconditionally by the application to them of the atonement of Christ by the Holy Spirit. No matter whether they are the children of the believers or unbelievers, all dying in infancy are saved. This has been our position through all the ages and we have not been driven to it by public opi-

(Continued on Page 8 Column 1)

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Men will wrangle for Christianity, write for it, fight for it, die for it, anything but live for it.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

TIFFEN, Iowa (EP)--Voters in the Clear Creek School District turned out in record numbers Sept. 8 and overwhelmingly defeated a proposal to adopt the Bible as a supplementary textbook. District officials said the vote was 689-90 to reject the proposal. The turnout was a record, doubling last year's.

Ian Johnson, a University of Iowa Law student, forced a referendum on the issue by gathering a couple dozen signatures on a petition. Johnson's proposal has attracted national attention, but few have spoken in his favor. He said Sept. 9 that passage would be "a miracle of God."

Julie Golden, Iowa Civil Liberties Union executive director, said the proposition's defeat was the nation's "first real victory against religious zealots since the November election." Golden said the proposed measure was unconstitutional, and that those who voted for the proposal were "blinded by religious fervor..." But I knew that educated voters would vote with common sense," she said.

Some presidents of the district, which includes Tiffin and parts of Iowa City, said they were worried the referendum would lead to teaching the Bible in school and could open the way for cults to enter the school.

With a handful of helpers, Johnson mailed 1,300 letters to try to sway votes. The law student said his idea was "not very controversial." It is, he said, "simply a matter of getting schools out of the business of telling children that points of view they learn at home are wrong."

LONDON (EP)--An ecumenical panel urging the Church of England to make radical reforms says the mother church of 65 million Anglicans worldwide is middle-aged, male-dominated and "shackled by tradition and archaic practices." The panel recommended a slow separation of church and state. Queen Elizabeth II is temporal head of the Church of England. The panel's report, issued Sept. 4, concluded that the 400-year-old Protestant Church of England is widely regarded as an institution of the privileged and has not carried out its Christian mission. The recommendations were endorsed by the Church of England's 56 members who held discussions with the panel. The panel comprised 13 men and four women and represented churches in 14 countries.

The 3 million U.S. Episcopalians were represented by Robert Ayres, vice chancellor of the University of the South in Sewanee, Tenn. By failing to accept women priests, the Church of England missed an opportunity to witness that men and women are "equal in the sight of God," the report said.

"We see the Church of England as a mainly middle-class church for children and for middle-aged and old people, those who are inactive in society," the panel said. "As we have gone 'round the dioceses, our overwhelming impression has

been of near-empty churches. The liturgy does not speak to the people, it seems to be a formality..."

SYDNEY, Australia (EP)--"The Church in China is facing a bright future." This is the judgment of Dr. Alan Walker, Director of World Evangelism for the World Methodist Council. He has recently returned from a visit to China. "Christian Churches are steadily re-opening all over China. At the close of the Cultural Revolution all churches were closed becoming warehouses, halls, schools. Already by August 1981, 160 churches were open and are forced to hold multiple services to cope with the crowds."

Walker says in Shanghai some 18,000 people are worshipping every week in the five newly opened Protestant churches and 5,000 in the Catholic Cathedral. The number of Christians in China has "at least doubled" since communism came to China in 1949. During the Cultural Revolution, where all churches were closed, people formed possibly 50,000 House Churches and went on worshipping. Out of them has emerged "a new younger leadership of great significance for the future."

Walker says the Chinese Church shows a fierce determination to be free from Western and foreign influences. In the past Christianity appeared to be a foreign religion, coming unfortunately, at the same time as Imperialism. Now Christianity has the chance of giving the image of being a truly Chinese faith. Any foreign interference such as the coming of missionaries of smuggling Bibles into the land are resented. Chinese Christians ask "for prayers and goodwill, but that is all." The new Church in China is determined to abide by the principles of the so-called Three Self Movement the church must be self-governing, self-supporting and self-propagating.

A China Christian Council has recently been formed to give pastoral care and oversight to the emerging church. In March of this year the first seminary reopened, receiving 1,000 applicants. Only 49 were admitted to first-year classes. Lecture courses by correspondence were offered and 30,000 people enrolled, Walker says.

GLORIETA, N.M. (EP)--"Chloroform" is the strategy Winona Cobb recommends for involving "ordinary" Southern Baptists more personally in world evangelism.

"I'd like to just chloroform every Southern Baptist and put them on a 747 jet and turn them loose in some foreign country and let them witness," Mrs. Cobb quipped to conferees at a foreign missions conference here. "You'd never have to beg them to go a second time." Mrs. Cobb and her husband, Morris, are members of First Baptist Church, Amarillo, Texas. In 12 years they have jetted to 15 countries through partnership evangelism teams promoted by World Evangelism Foundation. "Today it is possible to get on

a jet plane in Amarillo, go to the ends of the earth, which I did a month ago to Singapore, witness two weeks for the Lord and get back in less time than it took the Apostle Paul to reach his first preaching point," she said. "If we can do it, if God has given us jet travel, we ought to do it."

The Texas homemaker admitted that when she made her first trip to Japan in 1970, she thought it would be a once-in-a-lifetime experience. Instead, she says, it had become a lifestyle for her and her husband. "One thing I dream of: What would Lottie Moon do with 747 jets? All she had was a slow boat to China. She wore herself out begging for Southern Baptists to come and witness. I believe today she'd be on wide-screen, on television, speaking over Telstar. She'd be loading people in 747 jets."

"My husband calls our group mostly the 'impossibles,' because they don't have any talent--they don't know much, they say--but they become the 'incredibles.'"

KITWE, Zambia (EP)--An African Enterprise team of evangelists from Zimbabwe, Kenya, and South Africa conducted evangelistic meetings in the five copperbelt towns of Zambia from August 1 to 16. The pan-African inter-relational team came at the invitation of the nation's Anglican Church. Thousands responded to the invitation to receive Christ as Saviour and Lord. In the town of Ndola, for instance, trained counsellors dealt with and prayed with 2,000 people. "Zambia is right for revival," said evangelist Bill Winter. "The time is now," he stressed.

Declining world copper prices, a stagnant economy and threats of strikes and violence have created an uneasy atmosphere throughout the nation. In that instability and confusion, some Zambians have turned to witchcraft. The confrontation with the gospel brought dramatic results and some healings. "In all my experience, I've never seen anything like it," said evangelist David Peters of South Africa.

EL PASO, Texas (EP)--After 10 years of televising their worship service, First Baptist Church of El Paso has been forced off the air by an edict issued by the new owners of KVIA-TV. Joe Trull, pastor, said he has been informed that Marsh Media, new owners of the station, is prohibiting all paid religious programming on its stations.

Trull, in a preface to his sermon, explained to viewers and the congregation that the telecast was discontinued after September 6.

Trull quoted a letter from Wayne Roy, station manager of KVIA, and also a deacon at the church. The new policy "is directed because of religious profiteering that takes place in some religious programming, and because of political implications reflected in some religious programming."

Trull protested the action, noting first that his church's worship service is the only one broadcast over the wide area and saying he was "deeply disturbed" by a policy which punishes his church "for the actions of others."

"First Baptist Church has televised this broadcast since 1971--more than 500 programs--and not once have we been involved in fund raising or

politics. For the last 10 years we have served the public as responsible tenants, and now we are being ousted for being responsible. This is indeed illogical."

ATLANTA (EP)--Southern Baptist membership grew faster than the U.S. population during the 1970's, but the convention's growth fell "alarmingly" behind the rate of increase in Sun Belt states, according to an SBC Home Mission Board report just released. SBC resident membership increased 17 percent during the decade, while the U.S. population grew 11.4 percent, noted Orrin D. Morris, the board's research director and author of the reports.

Based on 1980 U.S. census data and SBC Uniform Church Letters, the report said the nation's population grew from 203.3 million to 256.5 million, and the SBC expanded from 8.3 million resident members to 9.7 million. The convention claims 13.6 million total members. But the figures are misleading, because Southern Baptists are "losing in the states where we have the greatest strength--the South," Morris claimed.

"The shocker is that we've shown what appears to be growth, but we've been overrun by the population," he said. Churches in the South provided 79 percent of the total SBC membership growth and 48 percent of the increase in churches. But while population in those states increased 20 percent, SBC churches there increased by only 15.4 percent.

"If we'd kept up with the rise in population in eight of these states, we would have 427,000 more Southern Baptists right now," Morris said. He noted states in which Baptists lagged farthest behind total population growth--Texas, Georgia, Florida and North Carolina--were among the biggest gainers in SBC numerical growth.

WHEATON, Ill. (EP)--"The Local Church: Seedbed for missions" was the theme of the 1981 National Conference of the Association of Church Missions Committees held at Wheaton College campus August 6-9. The conference featured inspiration and challenging plenary sessions and a wide variety of workshops providing practical guidance for leaders of local churches.

Keynote speaker Dr. Gordon MacDonald emphasized the role of the local church in carrying out the missionary task. There was heavy emphasis on the Biblical basis of missions. Rev. John Kyle, missions director of Inter-Varsity Christian Fellowship, spoke of his goal of seeing 5,000 young people going as missionaries by 1986 as a result of the Urbana missionary convention and other programs. Mr. Harold Fuller spoke of the relationship between churches and mission agencies.

Mr. Billy Melvin, executive director of the National Association of Evangelicals, led a worship service as the convention concluded on Sunday morning. He emphasized the underlying motivation of missions as he described the constraining love of Christ which gives the church its distinctive message, reveals the worth of every person, and makes its demands upon His people.

KORNTAL, Germany (EP)--The missionary society "Light in the East" based in

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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

Write Brother Halliman frequently. His address is: ELDER FRED T. HALLIMAN, Sovereign Grace Baptist Mission, P.O. Box 19, Koroba, via Mendi, Papua, New Guinea.

Korntal near Stuttgart aims to meet a two-fold need in the Soviet Union by issuing a Russian New Testament with notes: it is not just Bibles that are scarce, but also Bible commentaries. A number of experts are to co-operate in the production of the text and notes. Since its foundation in 1920, the missionary society has organized the distribution and delivery of Bibles. One of its achievements was the production of a Russian New Testament that could be mailed in nine standard letters. According to "Light in the East," the Bible supply situation in the Soviet Union is still the worst in Europe.

NASHVILLE, Tenn. (EP)--To Meredith Smaw, the wisp of smoke rising from the head of a man just jolted into death by 2300 volts of electricity signals an immoral act of retribution.

Smaw, a lobbyist in Nashville, Tenn., is so committed to abolishing the death penalty he has volunteered to be executed in place of any criminal.

With his shock substitution offer, Smaw, a member of First Baptist Church here, hopes to "stab the conscience of the nation broad awake."

"I am at war with the death penalty," he says. He joined battle, by announcing his offer, in June 1978, 18 months after Gary Gilmore became the first American executed in 10 years. There are 834 persons awaiting execution, though the status of their appeals means none likely will die before this fall.

"I realize that a time of real bloodletting is coming unless a drastic blow is taken to strike a death blow to the death penalty," Smaw told a Nashville newspaper. "Innocent blood will flow before the executions are stopped, I fear. Some person who has been wrongly condemned may be killed before his innocence is discovered. Or else the life of a substitute must be taken instead."

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
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WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

EVILS

(Continued from Page 6)

nion which revolts at the idea of little children being lost. We are not bothered about washing away original sin through baptism. The Catholics are at least consistent in their belief that infants dying unbaptized are lost, for they believe in baptismal regeneration and do not deny it as do some others. It is very evident that any doctrine which subverts the Bible doctrine of infant salvation is a great evil.

9. Infant baptism leads its advocates to disregard the authority of Jesus Christ.

The undoing principle in the religious world has always been the substitution of human opinion for divine authority. Infant baptism leads its advocates into rebellion against the authority of Christ as to:

(1) The persons to be baptized. John the Baptist, Jesus and the early disciples baptized only the saved. See Matt. 3:8; John 4:2; Acts 2:47.

(2) By dispensing with the appointed profession of faith in Christ. John the Baptist and those after him demanded that those who were baptized should confess their faith in Christ. Acts 19:1-5; Rom. 10:10.

(3) As to the form of baptism. It is conceded by candid Pedo-Baptist scholars that New Testament baptism was immer-

sion, John Calvin said: "The very word baptize, however, means to immerse; and it is certain that immersion was the practice of the early church."

(4) It prevents obedience to Christ on the part of the one baptized. Many who are sprinkled in infancy when they are converts in later years are not satisfied until they obey their Lord in baptism.

10. Infant baptism leads to persecution.

There are many other objections to infant baptism I must omit because it would make this article too long. I mention without discussion these: it is contrary to civil and religious liberty; it is the foundation of union between church and state; it destroys the power of the church to enforce discipline. A brief word about how infant baptism has led to persecution and I close.

Most Pedo-Baptists, I am persuaded, know nothing of the record of blood which flows in the wake of infant baptism. Prior to Constantine the Great, such a thing as one Christian persecuting another was unknown. As soon as infant baptism was introduced, these persecutions began because those who were brought into the church were unregenerate and hence began to persecute the spiritual, regenerate members who held views contrary to their own.

Without infant baptism a state church is impossible. Every state church has been a persecuting church. From the third to the fifteenth century those who practiced believer's baptism were hunted down, and persecuted by the infant baptizing church of Rome. After and during the reformation during the sixteenth and seventeenth centuries Baptists were persecuted by Lutherans, Presbyterians, Episcopalians. When Luther returned to Wittenberg, his counsel was to destroy the Ana-Baptists. In Switzerland under Calvin, Baptists were persecuted and Mantz was drowned and Blaurock was scourged and banished, and falling into the hands of Catholics was burned at the stake.

In England the Baptists fared no better. Joan of Kent was condemned to be burned because she was so depraved as to contend against infant baptism. Time would fail me to tell of Scoenar who was beheaded and burned at Rottenberg in 1528, of Hubmeyer burned at Vienna in 1628; of Pieters and Terwoot who were burned at Smithville, England, in 1551, of DeFoe, Bunyan and many others; of Obadiah Holmes who was publicly whipped in the streets of Boston in 1651; of President Dunster, first president of Harvard University, deposed from his position because he had come to see the unscripturalness of infant baptism. All these suffered persecution at the hands of Pedo-Baptists. What a trail of blood follows in the wake of infant baptism.

I wish that all those who practice this rite knew the history of the past. They would renounce it not only as unscriptural, but also, as a positive evil. Surely enough has been said in this article to show how utterly foreign infant baptism is to spiritual religion.

BRIEF NOTES

EDITOR'S NOTE: The following item has appeared twice in this paper in recent weeks, both incorrect. We hope we have it right this time. Our apologies to Pastor Phillips.

The New Testament Missionary Baptist Church of which Dan Phillips is pastor has organized a mission called the New Testament Baptist Mission which was organized on August 16, 1981.

They are presently meeting in the basement of the Parkway Music Shop just off Haynes Street. Bro. Robert H. Myers was voted to be in charge as moderator and director of this work and not Richard Lewis as was stated in the September 19 issue of this paper. Bro. Myers may be reached by writing Robert H. Myers, Jr., Route 2, Marion, Va. 25431 or you may phone him at area code 703/646-8060.

The Citrus Missionary Baptist Church located 3 miles north of US 41 on SR 581, Inverness, Florida and Pastor Virgil Davis will conduct special services October 30, 31 and November 1. The speaker will be Elder Joseph M. Wilson, pastor of the Grace Baptist Church of Stanleyville, N.C. All are invited to services at 7:00 PM on Friday and Saturday and 10:30 Sunday AM and 7:00 PM. PRAY for US!

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