

JEHOVAH'S WITNESSES - ARE THEY RIGHT or WRONG?

E. G. COOK
Birmingham, Alabama

I doubt very much that any group of people in all the world have more zeal than the Jehovah's Witnesses have. Even Roman Catholics fall far short of them when it comes to zeal. You, no doubt, have seen them as they go from door to door in all kinds of weather. And it is hard indeed to get one of their workers to take "no" for an answer. So, if it be zeal that God is looking for, surely He is pleased to see these people at their work.

Our Lord has great zeal. In John 2:15-16 we see Him cleansing the temple. And in verse 17 "His disciples remembered that it is written (Psa. 69:9), The zeal of thine house hath eaten me up." In Titus 2:14 we find that the Lord's people should be "zealous of good works." And in Rev. 3:19 our Lord tells His people to "be zealous therefore, and repent." So we see our Lord even commands His people to have zeal. And who

can deny that the Jehovah's Witnesses have zeal, and plenty of it?

But before we can praise these people for their great zeal we need to examine their zeal to see just what it is based upon. In Acts 22:3 Paul tells the Jews that he "was zealous toward God." But if you notice the context of this Scripture you will find that he is talking about the time before he was saved on the road to Damascus. Even in his lost condition he was zealous toward God, but at the same time he actually hated the Lord Jesus Christ. So his zeal for God was of no avail to him so long as he hated God's Son. In Rom. 10:2 Paul speaking concerning the Jews says, "I bear them record that they have a zeal of God, but not according to knowledge." So in order for our zeal for God to be worth anything to us it must be according to the knowledge of God's precious Word. Therefore, we conclude that though the Jehovah's Witnesses have this great zeal for God, still if they

deny God's precious Son they are just as lost as Paul was that day when he started on his way to



E. G. COOK

Damascus.

So, in all fairness to these people, and to those to whom they

witness, let us see who they are, and what they believe. No religious group should object to having someone look into their past, nor into what they believe. We find that the Jehovah's Witnesses were incorporated by "Pastor" Charles Taze Russell in 1884. My father and mother were both teenagers when the Jehovah's Witnesses were hatched out. And since our Lord organized His church while He was here on the earth this group was more than 1850 years too late arriving on the scene for them to be His church.

We should always be much concerned about the kind of person who is the head of the religious group with which we are associated. We certainly should want to know that this person was truthful, that his word could be relied upon. Was the founder of the Jehovah's Witnesses that kind of man? Was he truthful? Could his word be relied upon? On one occasion when Mr. Russell was in court under oath he was asked, "Do

you know the Greek language?" He answered, "Oh, yes." But when the lawyer handed him a Greek New Testament it was found that he did not even know the Greek alphabet. He was again asked if he could read the Greek language. This time he said "No," but he showed no sign of being ashamed that he had said he did know the Greek language. So I ask you, Was the founder of the Jehovah's Witnesses a truthful man, or was he a liar? This man has been dead now for sixty years, and he has long since learned whether there is a burning hell or not.

"Pastor" Russell was succeeded by Judge F. Rutherford in 1916, and Rutherford was succeeded by Nathan H. Knorr in 1942. These people have taught through the years that all governments, and all churches are dominated by old Satan. I heard one of their workers say several years ago that all preachers were nothing but hum- (Continued on page 8, column 3)

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The Psalmist's Three-Fold Confession

A. J. GORDON
Boston, Mass.

"My soul cleaveth unto the dust; quicken thou me according to thy word. My soul melteth for heaviness; strengthen thou me according unto thy word. I have stuck unto thy testimonies: O Lord, put me not to shame" (Ps. 119:25, 28, 31).

We can only reach Deity by way of the dust; "He that humbleth himself shall be exalted."

1. "My soul cleaveth unto the dust; quicken thou me according to thy word."

This is the great and fundamental law of Christianity; and yet, it is the hardest of all laws to accept or credit. It is like saying to a man "Go eastward if you would find the west" to say to him "Get down if you would get up in the world." And yet, this word resounds through Scripture. "Humble yourself therefore under the mighty hand of God that he may exalt you in due time," writes

the apostle Peter, and in these words he not only echoes the voice of universal Scripture, but confirms the voice of universal experience.

And have we not observed how constantly moral and spiritual extremes meet? "Pride goeth before destruction, and a haughty spirit before a fall;" here is the other side of the principle. Put a man on the highest pinnacle of unsanctified ambition if you would see him dashed in pieces. Get a Christian to profess sinless perfection if you would see him fall into outbreaching sin as the next act in his spiritual career. Get a disciple of Christ to be strong in his own conceit if you would see an exhibition of deplorable weakness in the next chapter of his history.

Here are the twelve apostles drawn up in line of battle for the tremendous assault of principalities and powers which is about to break upon their heads. And as the Master runs his eye along the line he says: "All ye shall be offended because of me this night, as it is written, I will smite the shepherd, and the sheep of the

flock shall be scattered abroad."

And then Peter steps out of the ranks and says: "Though all men shall be offended because of thee, yet will I never be offended." Oh Simon, son of Jonas, would that thou hadst been silent, but now thou hast made thyself a conspicuous mark for the adversary — and thou shalt be the first to fall a victim of his fiery darts! But instead of this, out steps Peter with all-sufficient confidence, and down goes Peter in shameless denial of his Lord. And he was only drawing a lesson from the most solemn chapter of his personal experience when he afterward writes (Continued on page 7, column 3)

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR

EACH SUNDAY

WCMI — Ashland, Ky.
7:30 - 8:00 a.m.

WFTO — Fulton, Miss.
1:00 - 1:30 p.m.

THE JOY OF BEING AN EDITOR

Getting out this paper is no picnic. If we print jokes, people say we are silly. If we don't they say we are too serious. If we stick close to the office all day, we ought to be around hustling material. If we go out and try to hustle material, we ought to be on the job in the office. If we don't print contributions, we don't appreciate genius. If we do print them, the paper is filled with junk! If we edit the other fellow's write-up, we're too critical! If we don't we are asleep. If we clip things from other papers we are too lazy to write them ourselves. If we don't we are stuck on our own stuff. NOW, like as not, some guy will say we swiped this from some other paper. . . . we did.

The Baptist Examiner Pulpit

A Sermon by Wayne Cox

"UNCONDITIONAL ELECTION"

I want us to turn to the eighth chapter of Paul's epistle to the Romans, verse 29. May I say this in the very outset, I do not know of a doctrine that is detested, abhorred and disliked more than the doctrine of unconditional election, unless it be the doctrine of the Lord's church. These two doctrines, the truth of the Lord's church and the doctrine of unconditional election, always infuriates those who are unstable and unsound. May I also say this in the beginning that if it were not for God's elective purpose or elective grace, Heaven would be for rent, if I should be

so bold as to make such a statement as that. Regardless of whether or not you accept what the Bible has to say about it, you still have to contend with it. It's in the Word of God. Written upon every page from Genesis to Revelation is the doctrine of unconditional election.

I believe, therefore, that in order for us to understand the Bible teaching of this unpopular and infuriating doctrine, a proper premise must be established. First of all, the premise that I wish to establish is that election is not only unconditional, but is eternal. Now in the text Paul said: "For whom

he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29).

The amazing thing about verse 29 of Romans, chapter 8 is that Arminians fail to see that this is a qualifying statement and, not only is it qualifying but, it is very restrictive. Notice the expression: "For whom he did foreknow." The thing suggested then is that he did not foreknow all. Now the word "foreknow" or "foreknowledge" means more than just prescience. Foreknowledge is definitely con- (Continued on page 2, column 1)

It is certainly better than being a heathen, and carries with it much greater responsibility, but it means little indeed if it means aught at all, as a salvation here, or Heaven hereafter. Such should ever be reckoned among the "uncovered" and sought after, prayed for, and borne on the heart till won for Christ.

B. Nominal.

"Are you a Christian?"

"I hope so. I go to church, say my prayers, try to live a decent

A. National.

"Are you a Christian?"

"Do you think I am a heathen, or a Jew, or a Mohammedan, or what? I belong to a Christian country (England, Scotland, America, etc.). I am a member of the 'Church of England,' was christened as a baby, go occasionally to church, and hope to be laid to rest among Christian people in the quiet churchyard."

Clearly indicating the mental difference between a follower of Moses or Mohammed and of Christ, however nominal that association may be. Such can safely be classed as a National Christian, according to the usage of today, whether or not such a distinction be found in the Scriptures of Truth.

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THE THREE CLASSES OF PROFESSING CHRISTIANS

Amid the much confusion abroad today as to the meaning of the word Christian, it is well to have an idea clear in our mind, so as not to ignore the wide meaning one person takes, and the narrow, although Scriptural, idea involved in the other. In general it may be said that there are three classes of Christians, according to the phraseology of today.

A. National.

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"Do you think I am a heathen, or a Jew, or a Mohammedan, or what? I belong to a Christian country (England, Scotland, America, etc.). I am a member of the 'Church of England,' was christened as a baby, go occasionally to church, and hope to be laid to rest among Christian people in the quiet churchyard."

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B. Nominal.

"Are you a Christian?"

"I hope so. I go to church, say my prayers, try to live a decent

life, occasionally read the Bible, and look for the Mercy of God at last."

A very numerous class in civilized countries today, and one of the hardest to reach. Decent, respectable, meaning well, at times very like a Christian, they are dupes of the Devil, having got a policy instead of a Person, religion instead of the Redeemer, the shell instead of the kernel. We judge that many church members are of this class, and not a few in evangelical and other halls. Ask them are they saved? (Acts 16:31); Do they know anything of being "born again?" (John 3:3, 7). When and where were they converted? And you will realize that all they have got is the "normal" or "formal," and not the real.

"Of some have compassion, making a difference" (Jude 22) applies here. Pity them, bear with them, deal faithfully, and God may grant "repentance unto life" (Acts 11:18).

C. "New Born."

"Are you a Christian?"

"Yes, thank God, I am. When I was 16 years of age I realized I was a lost sinner, in danger of perishing eternally. I heard the invitation of the Saviour, 'Come unto me, and I will give you rest.' (Matt. 11:28). I came to Him, and found rest, was saved, made 'a new creature' (II Cor. 5:17) and am certain that I shall be in Heaven with Him."

No halting, no dubiety, no hop- (Continued on page 8, column 1)

ARE WE REALLY CONCERNED?

JIMMY DAVIS
Fulton, Miss.

It was recently reported that a religious group in another country would be sending a missionary to America. News of this event should challenge and condemn us as Baptists. It should disturb us as Americans. Much is being said today about the problems of our churches. As Baptists, we know that sin is the cause of these problems and that the solution won't be found with psychologists and social reformers.

America is no longer the God-fearing nation she once was; our churches do not manifest the missionary zeal they once had. We are not holding high the cross and laboring in the shadow of it. So, America is a mission field today. We've rocked ourselves in a cradle of contentment because all is well with our friends and families.

Human nature is always looking for ways of taking guilt from self and blaming others. Can we in (Continued on page 7, column 5)

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BRIEF NOTES

Elder Don Pruitt has moved on
the field to work with the Faith
Baptist Church of Sacramento, Ky.
His new address is P.O. Box 167,
Sacramento, Ky. 42372. The Editor
is happy to see this good church
and good pastor working together
for the Lord's cause.

FINANCIAL REPORT OF TBE

Balance, March 1	\$1,875.22
Receipts	7,003.62
Expenditures	5,676.88
Balance, March 31	3,201.96



Unconditional . . .

(Continued from page one)
nected with an intimate relation-
ship that exists between the one
that is foreknown and the one that
foreknew them.

We must never get the idea that
all things aren't known of God be-
cause all things are known to God.
"Known unto God are all his works
from the beginning of the world"
(Acts 15:18). Every man that is
in Hell today, God knew of his ex-
istence and He knew all about him,
but He certainly did not know him
as the object of His saving, loving,
gracious complacency. Therefore,
we can boldly say that when Paul
said, "For whom he did foreknow,"
he means those whom God set His
affection upon, those who were
the objects of His love, those who
became the recipients of His gra-
cious complacency.

What does he say? "For whom
he did foreknow." Some people
try to limit the knowledge of God.
May I raise this question, if God
did not know all things, if ever
there was a time that God did not
know everything that there is to
know, then there was a time when
God wasn't God.

The Bible teaches that nothing
escapes God, that nothing happens
by accident or coincidence, but
everything on purpose. After
pointing out some things about the
people whom He foreknew in the
context, Paul said: "Even so
then at this present time also
there is a remnant according to

the election of grace. And if by
grace, then is it no more of works"
(Rom. 11:5-6).

Some people use Romans 11:5
concerning salvation, but it con-
cerns election. They say you can-
not mix works and grace for sal-
vation. That isn't what he's talk-
ing about. He's talking about the
elective purpose of God. "And if by
grace" — What is by grace? Elec-
tion! "And if by grace, then is it
no more of works: otherwise grace
is no more grace. But if it be of
works, then is it no more grace:
otherwise work is no more work"
(Rom. 11:6).

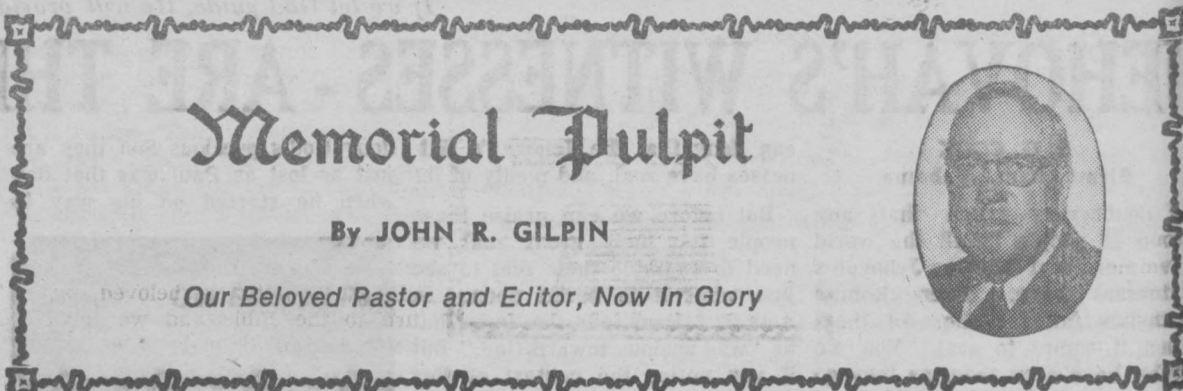
May I raise this question . . .
Was there ever a time when there
wasn't grace with God? I want to
say that again — Was there ever
a time when there was not grace
with God? God has divine attri-
butes, which in reality are the
public manifestations of grace,
such as love and mercy. Those are
divine attributes, but grace em-
braces every attribute of God.

In I John 4, we are told that God
is love. Was there ever a time
when God wasn't love? If you can
find a time when God did not love,
if you can find a time when God
did not have mercy, then you can
find a time when there was no
such thing as divine grace — but
grace is just as eternal as God
Himself. There is no beginning
and there is no ending of grace.
We will see the manifestation of
God's grace throughout the end-
less ages of a never-ending eter-
nity. But notice this, election is
according to grace, and if elec-
tion is according to grace, and if
grace is as eternal as God Him-
self, then election which is ac-
cording to grace must likewise
be as old as God. I believe that
the Bible teaches that election is
not only unconditional but that
election is everlasting or eternal.

I would like to raise two ques-
tions that the Arminians ask in
their opposition to the doctrine of
unconditional election. One is that
they contend that election takes
place when one believes in Christ.
Now that's ridiculous. I have read
this, that election only takes place
when one believes. I had a book
on systematic theology which was
written in 1865 by a man by the
name of Lee. I shall never forget
his statement concerning the elec-
tive purpose of God. He said that
when men believe that's when
they were elected, and he said
that men believe on their own vo-
lition. If so, men in the final an-
alysis elected themselves and God
had nothing to do with it. You say
that's ridiculous. I say the same
thing, but every Arminian in the
world believes that. In the final
analysis, those who take the po-
sition that election takes place at
the point of faith are actually con-
tending for this doctrine that man
elected himself and God has nothing
to do with it.

Then the other school of thought
that is most popular is that elec-
tion is on foreseen faith.

Now, let me go back to the first
school of thought. They say one
is elected not before, but when he
believes. Let's look at John 10:16:
"Other sheep" — He is talking
about the Gentiles — "Other sheep"
not other goats, but "Other sheep
I have, which are not of this fold."
This fold to which He refers were
the sheep of the Jews among the
Jews. "Other sheep I have, which
are not of this fold: them also I
must bring" — that word "bring"
is used 71 times in the New Testa-
ment in the sense that it is used
here. And believe it or not, it
means "to drag." If you want to
get technical about it, that's ex-
actly what it means, "to drag." Then
Jesus said I have some other
sheep which are not of this Jew-
ish fold, them I must also bring
that there may be one fold and
one shepherd. The sheep are the
elect of God and they had not as
yet been brought to the Shepherd.
They were still sheep, however.
So we find an elect or we find
elect ones who have not as yet
come to experience the salvation
of our God, and yet, they are still
elected ones. Down goes the the-
ory then that election takes place
when one believes. In II Timothy
2:20, Paul says: "I endure all
things for the elect's sake, that



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory

"ASTONISHED AT HIS DOCTRINE"

"And they were astonished at
his doctrine"—Luke 4:32.

It is rather conspicuous to me,
as I have read through the Bible,
to notice the number of things
that are referred to, which have
elicited, or produced astonish-
ment. For example, in the life of
the Lord Jesus Christ, we are told
the doctors of the law were as-
tonished at His answers when as
a child He visited in the temple
and was lost from his parents for
three days. We read:

"And all that heard him were
ASTONISHED at his understand-
ing and answers"—Luke 2:47.

Then we have the story of the
miraculous draft of fishes where-
by through the direction of the
Lord Jesus Christ the disciples
cast a net in a particular place
and they caught so many fish, it
appeared that the boats them-
selves would sink because of the
great number of fish. Listen:

"For he was ASTONISHED, and

all that were with him, at the
draught of the fishes which they
had taken"—Luke 5:9.

This is talking of Simon Peter
and it says when they caught so
many fish it appeared that the
boats themselves were going to
sink, Simon Peter was astonished
at what had happened.

On the day that Saul was saved
and became the Apostle Paul, we
read:

"And he trembling and ASTON-
ISHED said, Lord, what wilt thou
have me to do?"—Acts 9:6.

Here is a man who had been
smitten to the ground, and when
he arises his first question of the
Lord is, "What wilt thou have me
to do?" and it says that question
was preceded by the fact that he
himself was astonished at what
had taken place.

Then a little later we read:

"But Peter continued knocking:
and when they had opened the
door, and saw him, they were

ASTONISHED"—Acts 12:16.

This was at the time Simon
Peter was in jail and they were
having a prayer meeting — pray-
ing that he might get out. When
the Lord answered their prayer,
they were so astonished that they
couldn't open the door. I am
afraid, beloved, there are lots of
times when you and I pray, if
we would get an answer, we prob-
ably would be just about in the
same predicament as these folk
in the home of John Mark.

You will notice in these four
instances in the New Testament
that the wise men of the temple
were astonished at the understand-
ing and the wisdom of the Lord
Jesus; Simon Peter was astonish-
ed at the miraculous draft of fish-
es; Saul was astonished when he
stood in the presence of Deity, so
that he cried, saying, "What wilt
thou have me to do?"; and the
people were astonished when Sim-
(Continued on page 3, column 1)

they may also obtain the salva-
tion which is in Christ Jesus with
eternal glory." He said that they
may obtain salvation. They had
not been saved. He said he en-
dured all things for whose sake?
"For the elect's sake, that they
may also obtain the salvation
which is in Christ Jesus with et-
ernal glory."

Now, Paul was enduring some
things for some people and the
people for whom he was enduring
all things, unpleasant things, were
the elect of God who had not as
yet been saved, so election then

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial
among Baptists today as the rapture
question. In my book I have examined
the rise of the post-trib doctrine. The
Margaret MacDonald theory is explod-
ed. Then I have given one hundred
reasons why I believe in the pre-trib
rapture. Those interested in the pro-
phetic Word will want to read this
book.

TBE has been pre-millennial and
pre-tribulationist since its beginning.
While we constantly seek more light
on old doctrines, we have little desire
for "new lite."

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did not take place when one be-
lieves.

Some say that election is on
foreseen faith. I've heard that one.
That's the good one, that really
sounds good, that tickles the ears
of people. You know God foresaw
that a man would believe if given
the opportunity and He sees that
he has the opportunity and the
man believes.

Let me ask you this question:
Is faith a good thing? Is faith a
good thing or is it an evil thing?
It's one or the other. If faith be a
good thing, and it is, then Paul
says in Romans 7:1 that in me
there dwelleth no good thing. "For
I know that in me (that is, in my
flesh), dwelleth no good thing."
Faith doesn't dwell in the natural
man.

In I Peter 1:2 election is ac-
cording to the foreknowledge of
God. Thayer translates the word
"foreknowledge" as "in the pre-ar-
rangement of God." The word

"according" comes from a little
Greek word that's translated in
most places "in." So Peter says
election is in the pre-arrangement
of God. God pre-arranged it in the
council halls of eternity. Election,
my friend, is as old as God.

You know, the Arminians look
at Romans and they think they
have you and I who believe in the
doctrines of grace in a corner.
They say that these two texts
militate against each other — they
are incompatible. On the one
hand, you have election taking
place before the world began
which means in eternity, while in
the other place you have it in from
the beginning. So they think they
have got something there — that's
their candy stick.

Let's look at Ephesians 1:4 to
find the answer to the question.
When did election take place? All
right, Paul said: "According as he
hath chosen us in him before the
foundation of the world, that we
should be holy and without blame
before him in love: Having pre-
destinated us unto the adoption of
children by Jesus Christ to him-
self according to the good pleas-
ure of his will" (Eph. 1:4-5). In
II Thessalonians 2:13, Paul says
this: "But we are bound to give
thanks always to God for you,
brethren beloved of the Lord, be-
cause God hath from the beginning
chosen you to salvation through
sanctification of the Spirit and be-
lief of the truth." I want you to
notice now, one says "from before
the foundation of the world" and
the other says "from the begin-
ning." Are these two texts incom-
patible? Do they militate one
against the other, or do they har-
monize? What is said in Ephesians
1:4 is a statement of fact, and
Paul said that election took place
in eternity. In fact, he could not
say as to when, but election is as
old as God. The same expression
in II Thessalonians 2:13 is found
in Genesis 1:1: "In the beginning
God created the heaven and the
earth." In other words, God is
telling the Thessalonians that from
the beginning election which is
eternal has been an accomplished
fact. They don't militate one
against the other.

Let's go just a step further. The
elect are those given to Christ in
the Covenant of Redemption. How
old is the Covenant of Redemp-
tion? Is it something that God
concocted as a by-product of His
creative act, or is the Covenant
of Redemption as old as God? In
Hebrews 13:20 the apostle Paul
said: "Now the God of peace, that
brought again from the dead our

Lord Jesus, that great shepherd
of the sheep, through the blood of
the everlasting covenant." If a
thing is everlasting, it had no be-
ginning and has no end. So the
Covenant of Redemption is ever-
lasting or eternal.

The elect are those given to
Christ in the Covenant of Redemp-
tion. You say I don't believe that
God gave anybody to Christ. Now
let's see. In John 6:37 the Lord
Jesus said: "All that the Father
giveth me shall come to me." He
didn't say that they might, they
ought, they should, He said they
would. No ifs, ands, or buts, or
maybes about it — they shall come
to me. All the demons in Hell or
out of Hell cannot keep one of
God's elect from coming to Christ.
Once that elect has been awaken-
ed, aroused, and quickened by the
Spirit of God, he is brought to
Christ by the Spirit of God. He
falls upon the mercy of God,
knowing that salvation is in the
person of Christ. To Him alone he
comes — nothing can keep him
from it. All that God has given to
Christ come.

Seven times in the 17th chapter
of John's Gospel, Jesus in His mar-
velous prayer prayed for those
whom God hath given unto Him.
He didn't pray for the world. "I
pray not for the world." We're
going to get to the world in just a
minute. But the elect are the ones
that God has given to Christ in
the Covenant of Redemption. They
are the ones whom God loves.

I want to raise this question.
How long has God loved His peo-
ple? In John 17:23 we read these
words: "I in them, and thou in me,
that they may be made perfect in
one; and that the world may know
that thou hast sent me, and hast
loved them, as thou hast loved me."

How much has God loved me?
I'm talking about Wayne Cox. He
loves me just as He loved His
Son. How long has He loved His
Son? "Father, I will that they al-
so, whom thou hast given me, be
with me where I am; that they
may behold my glory, which thou
hast given me: for thou lovedst
me before the foundation of the
world" (John 17:24).

God has always loved Christ
and He has always loved Wayne
Cox, for He loved me just as He
loved His Son. There never was a
time when God did not love His
own, and He has loved His own
with the same kind of love that He
loved His own Son, the Lord Jesus
Christ.

To deny that is to deny God's
(Continued on page 5, column 2)

Astonished...

(Continued from Page Two)

on Peter stood in their presence having been delivered from the jail after they had prayed for his release.

However, I think the most unusual example of astonishment that is found in all the Word of God is that which grows out of the experience wherein the old king of Babylon had the three Jews cast into the furnace because Shadrach, Meshack, and Abednego refused to fall down on the ground before an image. The result was they were cast into a fiery furnace that was heated seven times hotter than usual. It was so hot that the people who threw these three Jews in were themselves consumed by the flames, yet these three Jews were not harmed at all. When the old king looked down into the furnace he didn't see those Jews burning and melting in the furnace, but he saw four walking about in the flames unharmed and unhurt, and the form of the fourth was that of the Son of God Himself. When the king called them to come forth from the flames he couldn't even smell the fire on them. Not a hair on their heads had been singed and their clothing didn't indicate that they had been in the flames. God had prepared a miraculous fire in that furnace, and though it was seven times hotter than ordinary, it couldn't harm even a hair on the head of those Jews. We read:

"Then Nebuchadnezzar the king was **ASTONISHED**, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king" — Dan. 3:25.

The king surely got the astonishment of his life when he saw those four individuals walking in the fire and the form of the fourth was that of the Son of God. As a result of this experience, I have often said that it is better to walk in a fiery furnace with Jesus than to walk alone on the outside.

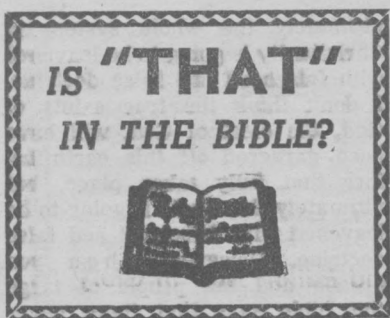
Now, beloved, having noticed these few instances of that which produced astonishment on the part of various individuals in the Bible, I'd like for us to come immediately to our text and notice that when the Lord Jesus came to the city of Capernaum and taught the people they were astonished at His doctrine. The word "astonish" is an unusual word in the Greek New Testament. It comes from a combination of two words: "ek" and "pleso." The word "pleso" means "to knock," and the word "ek" means "out." If I were describing a prize fight in which one of the participants was knocked out, and if I were writing the story in the Greek language, I would use the word "ek pleso" to describe the knock-out. Now that is exactly and precisely the word that the Lord Jesus Christ used here that is translated "astonish." In other words, when the Son of God was teaching in the city of Capernaum, He delivered a spiritual knockout, and the people were astonished at what He had to say.

Now I'd like to turn through a portion of the ministry of Jesus, and show you some of His doctrine that surely ought to, and does, cause astonishment on the part of people today.

THE FINALITY OF THE BIBLE.

The Lord Jesus Christ taught unmistakably the finality of the Scriptures. In the sermon on the mount He said:

"Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till **ALL BE FULFILLED**. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven"



Question:

"WHERE IS A REMARKABLY ACCURATE PROPHECY OF CONDITIONS SIMILAR TO THOSE OBTAINED UNDER PROHIBITION?"

Answer: Isaiah 24:5-11—

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: . . . The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. There is crying for wine in the streets; all joy is darkened, the mirth of the land is gone."

—Mt. 5:17-19.

You will notice that the Lord Jesus Christ tells us the Word of God is not to be broken. He didn't come to break it; He came to fulfill it. He didn't come to destroy; He came to perfect. He came with the thought in mind that not one jot or tittle of the law would fail. A jot and a tittle roughly corresponds to the dotting of the "i" and the crossing of the "t." The Lord Jesus Christ said that even to the dotting of the "i" and the crossing of the "t," not one speck of the law would fail; it all had to be fulfilled.

He went on to say that if a man were to break one of the very least commandments, or were to teach men to do likewise, that he himself would be the least in the kingdom of Heaven; but if he were to do that least commandment, and were to teach men to do it, he would be called great in the kingdom of Heaven.

You may ask me, "What is the least commandment?" Beloved, I don't know. I haven't the slightest idea as to what might be considered the least commandment. I'll say this, if I knew what was the least commandment, I would realize this, that if I were to break it, or if I were to teach you to violate it, I would have nothing

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but the curse of God to rest upon me, and I would be called the very least in the kingdom of Heaven.

In these three verses the Lord Jesus Christ is showing to us that the Word of God is final in every particular, even to that least commandment — even to the thing that might appear to be so insignificant. Sometimes, beloved, we turn to the Bible and we think that a certain thing is exceedingly insignificant, and we say, "Well, there are a lot of things more important than this." That is human wisdom whereby we are passing judgment on the Book, and I am not so sure that we are ever right in doing so. But one thing is certain: this Word of God, even to the very least commandment, is final; you and I have no business to violate it at all.

No wonder the crowd was astonished at the doctrine of Jesus. If you preach the finality of the Bible today, the world at large is astonished. The majority of people say the Bible was written for an age — that we have outgrown it — and that we don't need the Bible today — as it was written, but that we need it enlarged and modernized and brought down to date. A man told me sometime ago that he thought it would be much better if Norman Vincent Peale would re-write a Bible for the world, and would prepare the sermons that were preached on Sunday, and would send out a sermon to every preacher in America and let the preachers just take that sermon and read it to their congregations on Sunday.

Well, beloved, I suspect that he does not stand alone in his opinion as to the importance of Mr. Peale. I am sure that he does not stand alone in his idea that the Word of God is outdated and outmoded. I have talked to lots of people who told me the same thing — that the Bible is purely a book of the past. I have been told that we ought to lay it aside and forget it, and to come up with something new and modern that is in keeping with this day. I have heard it said that we are living in a streamline age, and we should streamline the Bible in like manner.

I tell you, beloved, whenever you preach the doctrine of the Lord Jesus Christ that the Word of God is final in every particular, men are astonished at it today. In fact, they are astonished at you; they are astonished at your intelligence, for they probably think of it as stupidity rather than intelligence.

II.

THERE NEVER WILL BE A CONVERTED WORLD.

In years gone by the post-millennialists have talked about the world getting better and that ultimately everybody is going to be saved. Now, today, post-millennialists don't dare to brand themselves as such, but all the politicians (notice I do not use the word "statesmen") are saying that things are getting better, and that man by concerted effort will be able to work out all of the problems — the racial problems, the problems of industry, the problems of education, and the financial problems. They say men will be able to solve all these problems because man is getting to the place that he is understanding other men a little better; therefore, eventually we will come to the place that everybody and everything will be perfectly all right.

Beloved, when I read to them the Word of God, and tell them the Bible says that there never will be a converted world; they look at me as if to say, "You are crazy."

I tell you, beloved, that is exactly the teaching of Jesus Christ, for we find Him making this statement:

"Let **BOTH GROW TOGETHER** until the harvest: and in the time of harvest I will say to the reapers, **Gather ye together first the** (Continued on page 4, column 3)

THE BAPTIST EXAMINER

MAY 8, 1976

PAGE THREE

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

THE AUGUSTIAN-DONATIST PERIOD

Following the introduction into the churches of the ungodly teaching and anti-biblical doctrines of the universal church, the ministry a priesthood, and saving grace in baptism, the course was down hill for many churches. But God maintained the true succession among the Montanists, Donatists and the European Novatians. Before the period of Augustine the idea of priest and bishop power had developed itself largely by Cyprian. Dr. Vedder gives the following truthful summation of the first four centuries excluding the New Testament age:

"Clement of Rome was the first writer to draw a parallel between the Christian ministry and the Levitical priesthood, and is the first to speak of the "laity" as distinct from the clergy. In Tertullian and Cyprian we may trace the completion of the process, and by the end of the third century or early in the fourth, the idea was generally accepted that the clergy formed an ecclesiastical or sacerdotal order, a priestly caste completely separate from the laity.

So great a corruption in the idea of the functions of the ministry could hardly be unaccompanied by a change in its form; and the degeneration we have traced in the practices of the church would naturally affect its polity." —Page 53.

Yes, the early ideas and figures of speech expressed by Clement and Tertullian, both sound Baptists, were taken and made literal by others until in the time of Cyprian, in the third century. There were changes in church government and in all functions of the churches. But still God had His true people. In the course of time these pure people withdrew themselves from the corrupt churches. But our point now is not to number and comment upon the corruptions which came into being, but rather to deal with ideas about the nature of the church.

The next major step in the doctrine of the church was taken by Augustine the Catholic bishop in Hippo, in Africa, who lived from 354 to 430. Notice these remarks from the Schaff, Herzog *Encyclopaedia of Religious Knowledge*:

"We now come to Augustine. It is from him that the Church received her deepest and fullest exposition of the doctrine of the Church. The historical occasion for this was the contest with the Donatists, who denied the holiness of the Catholic Church, because she kept within her fold those who had sinned unto death, as they claimed; i.e., those who had delivered up the sacred writings to the heathen persecutors. To these idealists Augustine opposed the true conception of the Church as really the body of Christ, because the divine energy impelled her, and she was spotless. In this mixed body the Lord knoweth His own. The elect constitute the true inner Church. It was substantially from Augustine that the present Roman-Catholic doctrine of the Church has been developed." —*The Church and the Doctrine of the Church in Catholicism*.

And, further affirming our conclusions about the unscientific manner in which T. affirmed his position on the Apostolic Fathers, notice this statement from the same article:

"Ignatius, in his Epistle to the Church of Smyrna, and the Muratorian Fragment, first speaks of the 'Catholic Church' — a phrase of contested meaning, but probably in opposition to the dividing and differing heretical churches. The Catholic Church takes in all true Christians; and so each congregation was a 'Catholic Church.'"

The idea of an universal, visible church joined together with the invisible element came into being through Augustine's debates with the Donatists. Note the following remarks:

"The distinction in the idea of the Church as visible and invisible, might have led to an agreement. The Catholics sometimes alluded to it in their discussions, and the DONATISTS CHARGED THEM ON THAT ACCOUNT WITH MAKING TWO CHURCHES . . . AUGUSTINE endeavored to establish a proper distinction, but as he was afraid to follow out the idea to its full extent, his notions became obscure." —Neander, *History of Christian Dogmas*, Vol. 2, page 395.

This idea of Augustine and the Catholics of that period was that of a universal, visible church made up of all the baptized, and then the inner or invisible church made up only of the elect or predestinated of God. This idea is followed to its fullest by the Roman Catholics.

In conclusion to the PRE-REFORMATION ERA, let me say that Dr. Graves was correct. There is no such thing as a UNIVERSAL, INVISIBLE CHURCH FOUND IN THE EARLY (Continued on Page Five)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Which comes first: The new birth or repentance?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



In Romans 8:7 we see that the carnal mind is enmity with God, that is, it is an enemy to God. And so long as a person is a lost person that is the only kind of mind he can have. But as soon as he is born again he is a new creature. His mind is no longer an enemy to God. That means he has another mind altogether different from the one he had before his new birth. Up to the time of his new birth he had a carnal mind, but immediately after his new birth he has another mind.

Repentance comes from META-NOEO and it really means another mind, or a new mind. In Acts 11:18 we learn that God grants repentance. And this word "granted" in this verse comes from DIDOMI which simply means to give. So we see that God gives us repentance. And since the lost person has a carnal mind up to the time of his new birth, and immediately after the new birth he has another, or new mind it seems to go without saying that in the process of the new birth God gives that new mind. Therefore, as I see it the two come together.

It seems to be generally believed that the lost person must do his own repenting before he can be saved. It is true that any person, saved or lost, can repent, or have another mind concerning things in the natural realm. If he offends someone he is capable of repenting of it, but that is in the natural realm. But when it comes to the spiritual realm it is utter foolishness to him, and he cannot understand it (I Cor. 2:14). He is unable to grasp it in his lost condition. Therefore, unless God gives him repentance, that is, gives him a new mind concerning spiritual things he will die with his old carnal mind still in operation.



ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

Some of those who are ardent believers in election argue that the new birth comes ahead of repentance and faith. Their argument is that a sinner is spiritually dead, and hence would not be able to repent until he has received Divine life. Some who believe in election raise the question "how could there be a born-again person who has never repented of his sins or exercised saving faith in Christ?" I am glad that I don't have to answer that question. That God gives the sinner faith as well as repentance is made plain in Eph. 2:8. It says, "For by grace are ye saved through faith, and that not of yourselves, it (FAITH) is the gift of God." Also in the fifth verse of the same chapter, we have this remarkable statement, "Even when we were dead in sins, hath quickened us together with Christ."

On one hand, we seem to have a Divine quickening out of the na-

tural state of spiritual death. On the other hand, our human reason wants to know how one can be saved without first exercising repentance and faith. My own feeling is that I simply cannot fully understand the new birth and all that goes along with it. Physical birth is a most mysterious and complicated thing. Life is started and goes on before the person ever comes forth into this world. I do not understand all that is involved in natural, physical birth. The spiritual birth that is handled in all its details by the Great God of Heaven and earth is much more mysterious. I must confess that I do not understand all the details. I will just confess my human ignorance, and will join in that old song of ours which says, "Yes, some day I'll understand!"

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Part of the problem that many of our brethren has is that they try to explain everything that God does with our concept of time, according to the way we understand things. If we buy something we have a definite sequence of time element. First we desire it, then we find out how much it is, then we determine whether we can afford it, and then we buy it. This could take as long as several weeks. Because of this sequence of time involved in our actions we try to put God's actions in that same position, but God is not bound by time.

Let us remember that the new birth is not anything that we do for ourselves, it is the work of God. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13). God uses His word in this birth. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23).

As we have seen in the above mentioned verse, the Word of God is the instrument that God uses in the new birth. This shows clearly that repentance and faith is a part of the new birth and should not be considered as a fruit of it. Repentance is a gift of God. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24,25. See also Acts 5:31 and 11:18). God uses the word to cause us to see our sinful condition and to see Christ as our Saviour.

There are some who make regeneration and repentance two separate actions. They are not two separate actions, but two definite parts of the one action of God. Not only do we have these two parts in the work of salvation, but there is another part of this one action of God. The quickening power of God must be considered as a part of this work. Even our conception is by the word of God and is therefore a definite part of the work of God. "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures" (James 1:18).

There are some who say that

a person is quickened without the word, that it is a work of the Spirit separate from the preached word. Don't you believe it, such doctrine is out of the pits of Hell and inspired by Satan himself.

The quickening of a dead sinner, regeneration of a sinful man, and repentance and faith of that person is all a work of God that comes about through the preached word and work of the Holy Spirit. Frankly, I believe that it is instantaneous.

PAUL TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

9272 Euclid-Chardon
Road
Kirkland, Ohio



How can one who is dead in trespasses and sins; who has no life or inclination toward God; who doesn't even know who God is — who is really totally depraved and absolutely alienated from God — repent? The answer is that one cannot!

On the other hand, how can one become regenerated without repenting? Will God give redemption to an unrepentant soul? The answer is that He will not!

I think that we might be "straining at a gnat" on this question.

The evidence of redemption is sorrow for sin and repentance: "Godly sorrow worketh repentance to salvation" (II Cor. 7:10). Now we believe that the entire work of redemption is God's work: "Salvation belongeth unto the Lord" (Psa. 3:8).

We must conclude therefore, that the Holy Spirit, who always perfects His work (Phil. 1:6), begins by giving the sinner consciousness of sin, sorrow for sin, confession of sin, repentance from sin; while the Father gives forgiveness of sin and removes the condemnation for sin. Jesus Christ is received, by the sinner as Saviour from sin while God accepts Christ's atonement for sin.

Now the precise order of things may be questioned by some, but no right thinking person should question that it is ALL the work of the Holy Spirit of God.

Astonished . . .

(Continued from page three)

tares, and bind them in bundles to burn them: but gather the wheat into my barn"—Mt. 13:30.

This is taken from the parable of the tares sown in the wheat field. The Lord Jesus Christ said, "Let both grow together until the time of the harvest." Beloved, there is not going to be a converted world. There never will be a world that is converted. There always will be tares in the wheat field until the Lord Jesus Christ comes back a second time.

Notice again:

"Another parable spake he unto them; The kingdom of heaven is like unto LEAVEN, which a woman took, and hid in three measures of meal, till the whole was leavened"—Mt. 13:33.

Leaven refers to that which produces spoilage, and when considered in the light of Scripture, it refers to false doctrine. This text tells us then that the whole of Scriptural truth is going to be permeated with false doctrine, to the extent that the entirety of it is going to be leavened.

Don't tell me that the world is getting better! Don't tell me that there is going to be a converted world! Don't tell me that preachers are going to preach more truth tomorrow than they preached yesterday! The fact of the matter is,

ultimately the whole system of Christianity is going to be leavened with falsehood and false doctrine. I don't think the true saints of God, the elect of God, will have been garnered off this earth before that fully takes place, but ultimately this world is going to be leavened with falsehood and false doctrine. However, when you preach and tell people at large the Bible says that there never will be a converted world, they look at you in astonishment.

At the end of World War II, on the day when peace was declared, I heard a fellow make a statement over the radio in which he said, "We say that there will be wars and rumors of war, until the coming of the Lord again, but that is all foolish talk." He said, "Suppose the Bible does say it. It does not mean that we have to live that way. We ought to learn enough from this experience not to have war, and for everybody to get along together and to bring a utopia to this world." That man, I am sure, represents far more people in his thinking than I do. I am sure he would be astonished at what I have to say when I reiterate the statement of the Lord Jesus Christ that there never will be a converted world until the Son of God comes back to this world.

Yes, beloved, in Jesus' day people were astonished. They were astonished when He told them the Bible was final, and they are astonished at it today; they were astonished when He said there wouldn't be a converted world, and people are astonished when we preach today that there won't be a converted world.

III

THE CHURCH.

The teaching that the Lord Jesus Christ gave us relative to His church astonishes people today. We read:

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it"—Mt. 16:18.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"—Mt. 18:15-17.

In spite of these Scriptures, the religious world at large says that the church was established on the day of Pentecost, and that there was no such thing as a church prior to Pentecost. When your pastor stands here and tells you that Jesus Christ established a church

in the days of His ministry, and that the church already had a rule of discipline prior to Pentecost and when others preach the same truth to you, and write the same in THE BAPTIST EXAMINER, people at large look at us and think we are absolutely ready to visit a psychiatrist. They are astonished at what we preach; we are just reiterating the words of the Lord Jesus Christ, for He Himself talked about the church as though it were already in existence prior to the day of Pentecost. That supposed-to-be, elusive church, that the world at large talks about isn't the organization that Christ talks about here in the Gospel of Matthew. He talks about a local institution that was already established. I say to you whenever you talk in terms used by the Son of God and re-state His teachings, the world at large is astonished at what you have to say.

IV

SALVATION OF GOOD AND BAD.

The Lord Jesus Christ told how good people and bad people both were saved. Listen:

"And he spake this parable unto them to certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted"—Luke 18:9-14.

Do you want to know how men are saved? I want to let you in on a little secret. God doesn't save people because they are good, God doesn't send men to Hell because they are bad. This is the story of how a bad man went to Heaven and a good man went to Hell. Look at the good man. He realized he was good. He was so good that he didn't want to be contaminated with other people that might not be as good as he, so he stood off by himself, and he said, "Lord, I am so thankful that I am not like other men; I am thankful I am not like the publican." Then he came back to his conversation with the Lord and he said, "Lord, I give tithes of all that I possess, and I fast twice every week. He didn't say it, but he might just as well have stopped then and said, "Lord, taste me; see how sweet I am. I am just about the best fellow you ever dealt with. Over to one side stood the publican, and he was so bowed down with the guilt of his sin that he wouldn't even look up. He felt so oppressed because of his sins that he didn't dare to glance up toward Heaven, but he smote on his breast and said, "God be merciful to me a sinner." Jesus Himself said that the good man went to Hell and the bad man went to Heaven.

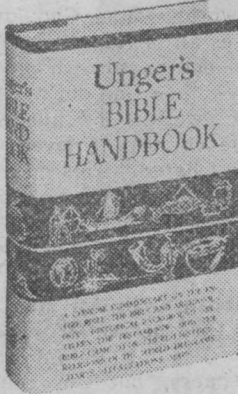
Beloved, if I tell people that you can't go to Heaven by being good and tell you that a bad man can go to Heaven, if he trusts Jesus Christ as his Saviour, the world at large will look aghast and will be surprised at me talking about a fellow that is good going to Hell and a bad man going to Heaven.

A deacon in the First Baptist Church here in Ashland said a few years ago that there were many good people here in this world that it was a shame that we couldn't get all these good people to join the church. He said, "They are already saved; they are good people."

A Sunday School teacher in the First Baptist Church of Ashland said that he couldn't understand how that two boys might grow up together, one of them good all his life and the other bad all his life.

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"WHATEVER HAPPENED
TO SIN?"

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20).

Whatever happened to sin? Has it died or just been shoved back in a dark corner? We never seem to hear much about it anymore. We are so busy thinking "positively" we forget what and who we really are.

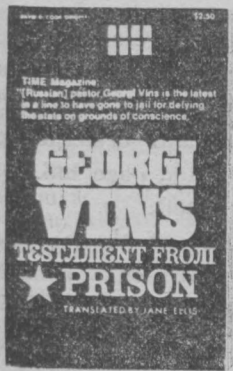
Recently I read an article telling how alcoholism is a disease. If this is true, then this is the only "disease" our government subsidizes. Also I understand that in Denmark crime (sin) is so non-existent the policemen go unarmed. Not even carrying night-sticks. The reason for this is, nothing is illegal. Not prostitution, nor drunkenness, nor thievery, nor gambling, etc. Whatever happened to sin in Denmark? They took care of the problem by declaring it non-existent.

Whatever happened to sin among the Lord's people? More and more our attitude is mellowing toward sin. What has happened to sin when we are entertained via the TV by adultery, murder, incest, religious blasphemy, rape and much more? We call this relaxing and fun. Whatever happened to sin when the Lord's people advocate the murder of unborn babies if the end justifies the means. If women today have the "right" to kill their unborn then women have always had this right. The virgin Mary would have had that right considering the shame she would have to suffer at the talk of the townspeople. We can hardly blame the ungodly Herod for killing all the children under two when we are so prone to do this also. Or the command of Pharaoh to the midwives to kill all the Hebrew children as soon as they were born when we do the same things. What-

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ever happened to a holy hatred for sin?

What has happened to our minds? Do we not have the mind of Christ? What has happened to the sin of irreverence toward our husband, the sin and shame of rebellious children, the sin of improper and immodest apparel, the sin of bossy and interfering wives, the sin of neglecting the Word and prayer. May it please our Lord that we might say with David, "Through Thy precepts I get understanding: therefore I hate every false way."

Unconditional . . .

(Continued from page two)

Word. But Arminians use John 3:16 in trying to prove God loves everybody. That isn't true. I want to use a little logic — you mean to tell me that God loves men in Hell. Do you mean to tell me that those who were in Hell at the time of Christ's death were loved by Him. If His love did not avail for them, it might not avail for you and me. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—John 3:16.

Does He mean that He loves everybody in the world without exception. Is that what He's talking about?

I want to show you something of the inconsistency of that. In John 3:16 He loves the world and in John 17 Christ refused to pray for the world. Now we have Christ and God at loggerheads. I like that expression "loggerheads." You have Christ and the Father at sword's point — God loving them and Christ refusing to pray for them. And then, at the same time, admonishes His people according to I John 2:15 that they not love the world either. So then you have God loving the world, and Christ refusing to pray for the world, and admonishing His people also not to love the world. But did you ever notice in John 17 He said these that God had given Him were not of the world.

The word "world" does not mean all mankind without exception. In Revelation 12:9 the Bible says that Satan deceives the whole world. If the world means all mankind without exception, then God and Jesus are going to have to have a conference and settle their differences, for Jesus said in Matthew 24:24 that there would be many false Christs and they would deceive the very elect, if it were possible. But He is saying the elect of God cannot be deceived by Satan. And yet John said the whole world was deceived by Satan. What world was he talking about? He certainly wasn't talking about the elect world. He was talking about the world of the non-elect.

Let's go a step further. In John 3:16 again He loves the world and in John 17 Christ refuses to pray for the world, and in I John 2:15 admonishes His own people not to love the world, whom God loved, if God loves all of Adam's race. If I can find one person whom God did not love, then God did not love the whole world. Romans 9:13 reads: "Jacob have I loved, but Esau have I hated." This does not mean that He liked him a little less, it means He hates him. Now there is one man that God didn't love.

"The foolish shall not stand in thy sight: thou hatest all workers of iniquity"—Psa. 5:5. He didn't say the wickedness, but the wicked themselves. Incidentally, the word "wicked" is never used with reference to a child of God, or an elect of God. They may act wickedly but the word is reserved only for the non-elect. They may act wickedly — they may act as mean as the Devil himself but God does not employ the word in describing them.

All right, to those whom He loves, He gives eternal life. You know it took me about 20 years, brethren, to see this text in Revelation 3:19 and Hebrews 12:6. You notice that I'm not introduc-

ing something you don't already know. Paul said, "For whom the Lord loveth he chasteneth." In Hebrews 12:6 it's qualified. It means He doesn't love everybody — "For whom He loves." In Revelation 3:19 we read: "As many as I love." He didn't say He loves everybody.

In John 6:33 God doesn't offer life to everybody. He doesn't offer life to be handed about by sinful and corrupt men. When the word "give" is used, it presupposes a recipient. He said that He was the bread of God that came down from Heaven and giveth life unto the world.

I ask you — Does all the world have eternal life? "Giveth life unto the world." What world? The elect world of God. In John 17:2-3 Jesus tells us what that world is: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

He said I am the true Bread and I give life to the world. What world is that? — The world of whom thou hast given me.

Let's go a step further here. Men believe not in order to be elected but because they have been elected. A great preacher friend of mine of many years said he had Greek scholar after Greek scholar all over the world trying to do something with Acts 13:4. It's troubled me no little. He said it was still troubling him. I say that not facetiously but I say that tenderly, because I love him in spite of the fact of what he believes. He said and I quote, "It troubled me none the less and I wish I had left it severely alone." Well, I'll tell you, beloved, nothing in the Word of God is to be left severely alone.

Talk about election being a dangerous doctrine, Jesus taught it more than any other doctrine in the Bible. If the doctrine of election be a dangerous doctrine, then Jesus taught a dangerous doctrine. I'll tell you why it is dangerous — it's dangerous to the carnal mind. In Acts 13:4 the apostle Paul said as he turned from the Jews and preached to the Gentiles that "as many as were ordained to eternal life believed." People who despise the doctrines of grace turn it around and reverse it to say as many as believe were ordained to eternal life. That isn't what it says. It says: "As many as were ordained to eternal life believed."

I said the other day that a lot of people would like for John 10:26-27 to be torn out of the Bible, and this infuriated some. Christ said: "But ye believe not, because ye are not of my sheep," and verse 27: "My sheep hear my voice, and I know them, and they follow me." He didn't say they ought to, they should, they might, He said they would. But He said the non-elect would not believe Him. "Ye believe not, because ye are not of my sheep." Now they ask, how do they believe in Christ? "As many as were ordained to eternal life believed" — no more and no less.

Listen, I believe in an unconditional election. I read an article one time, written by a good friend of mine, in which he said he believed in a conditional election that took place in eternity past unto a conditional salvation in time. I do not believe in a conditional election and I do not believe in a conditional salvation. Somebody said what about repentance and faith? Well, I'm just getting to that.

Man must repent and man must believe. How is it that men repent, and how is it that men believe? Repentance is in the grace of God. Men believe because of the grace of God. Acts 18:27 tells how Apollos had been properly instructed and upon meeting some disciples, he comforted them who had believed through grace. Notice in Acts 5:31 that repentance (Continued on page 6, column 3)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

BEST CHRISTIAN WRITINGS! Brother T. has again shown himself as a misrepresenting and misled man!

Brother T. is supposed to be giving us the Baptist doctrine of the church as held in Church history. In the early ages he has proved nothing. Then he turns to Augustine . . . a Roman Catholic, then a Donatist, then another Roman Catholic, Jovinian. Following the testimony of two Baptists and two Catholics, neither of which believed as Brother T., the Catholics were also divided with Jovinian usually considered as believing in the invisible church, but not Augustine; T. turned to the Waldenses, who were sound Baptists in the main and then to John Wycliffe, another Baptist. This is strange development of the doctrine of the church in history among Baptists!

Consider this fact . . . if all we could find to support Landmarkism were six instances in a 1300-year period, then where would our testimony be found?

As I have said, the belief in the two-fold meaning of the church is not the issue. All Baptists that I know about believe in the secondary meaning of the term church. But that does not make it the universal, invisible church. I have already demonstrated that even Drs. Graves, Dayton and Pendleton have believed in the figurative idea of the church.

In my next letter I will deal with the Ideal concept of the term Church as used by Pre-Reformation Baptists and then consider the Reformation's contribution to Ecclesiology and its effects on our forefathers.

Until then, I remain,

Yours in the Old Landmarks,
R. E. POUND II

THE HISTORY OF THE UNIVERSAL, INVISIBLE CHURCH — CONTINUED

Dear Brother T.:

As we continue developing the historic arguments dividing the universal, invisible church and Landmarkism, I want this point well understood — THE PRESENT STATUS OF THE UNIVERSAL, INVISIBLE CHURCH OWES ITS ORIGIN AND PRESENT STRENGTH TO THE PROTESTANT REFORMATION, AND MORE IMPORTANTLY TO MARTIN LUTHER AND HULDREICH ZWINGLI! This is such an historic fact and is so universally understood and admitted by all historians that only a few comments are needed and these few will be served both by Baptists and Pedobaptists.

Facts: The early Holy Catholic Church.

First, this term "Catholic" is not found in the EARLIER CHRISTIAN WRITINGS. Second, when found in the writings of the third and fourth centuries, it was used by various parties in different ways, evidenced in that the Donatists used it in reference to the entire body of truth as taught by their churches while the Catholics used it with reference to the VISIBLE ESTABLISHED CHURCH AND STATE!

Third, the very first person to consider the visible church concept in the visible church was Jovinian, a Roman Catholic monk and disowned by his church as a "heretic," who died sometime near A.D. 406. According to the *Schaff-Herzog Encyclopedia of Religious Knowledge*, an assessment which we accept, "Jovinian has generally been recognized as a representative of the true principle of Protestantism."

Fourth, St. Augustine, as he is called, hinted at the invisible church while debating the Donatists, but did not develop the doctrine. Dr. Neander claims that if he had, then a settlement MIGHT have been reached between the Catholics and Donatists. HOWEVER, the DONATISTS CHARGED HIM ON THAT ACCOUNT WITH MAKING TWO CHURCHES!

Fifth, Augustine's concept is not that of the Reformed Churches, but that of the Holy Catholic Church (Romanism), according to the statement of scholars. "The elect constitute the true inner church. It was substantially from Augustine that the present Roman-Catholic doctrine of the Church has been developed." (*Schaff-Herzog*: Article — The Church and the Doctrine of the Church in Catholicism).

THESE FACTS CONCLUDE THAT IN ALL THE AGES OF CHRISTIANITY BEFORE THE REFORMATION THE ECCLESIOLOGY OF THE REFORMED CHURCH . . . THE UNIVERSAL, INVISIBLE CHURCH, WAS TAUGHT ONLY BY ONE MAN, A REJECTED CATHOLIC MONK, AND HINTED AT BY ANOTHER CATHOLIC MONK, AUGUSTINE!

Furthermore, it is an established fact that we must look to the REFORMERS AND THEIR WORKS FOR THE DEVELOPMENT AND LIFE OF THE UNIVERSAL, INVISIBLE CHURCH!

This position is so strongly set forth in history that only the most ignorant or the most misguided would even dare to question or oppose it! Therefore, my comments will be very brief but plain in the proof of this idea. Remember, brethren, that for a period of time from the advent of Christ Jesus and the establishment of His church or kingdom to the Protestant (Continued on Page Six)

Astonished...

(Continued from page 4)

life and the other one bad, and later on that bad fellow would be saved. He said that he just could not understand how God would have anything to do with a fellow like that, when it looked like the good man had so much better opportunity.

My, what stupendous ignorance church members have! I tell you, beloved, God saves the individual who by faith sees Jesus Christ as his Saviour. God doesn't save because a man is good. He doesn't send a man to Hell because he is bad. Good people go to Hell trusting in their goodness. Bad people go to Heaven trusting in the finished righteousness of the Lord Jesus Christ. Yet I say, if you go out and announce such a doctrine as that to the world at large they'd think you were crazy.

V

RELIGIOUS BUT LOST.

The Lord Jesus Christ says that a man can be religious and yet be lost. Read it in Matthew 23. In verse 2 He tells how people sat in Moses' seat; that is, they were the successors of Moses; they were the teachers and the preachers of the law. In verse 4 He talks about how they did all their works to be seen of men; they were strong on the matter of works. In verse 14 we find that they made long prayers. A little later we find that they were proselyters; that is, they went around the world to make one proselyte. In verse 16 we find that they had great religious creeds and oaths that they swore by. In verse 23 we find that they were tithe payers. In verse 25 we find that they had cleaned up the outside of their lives, for He referred to the cup being clean on the outside. Look at this crowd. They were teachers and preachers of the law, workers, men of prayer — even men of long prayers, personal workers, had great religious creeds and oaths, tithe payers, and the outside of their lives were clean. They were good people; they were religious people. Surely they were saved folk. Well, let's see what the Lord Jesus Christ said. Listen:

"Ye serpents, ye generation of vipers, how can ye escape the DAMNATION OF HELL?" — Mt. 23:33).

Notice, He said, "You look like a bunch of snakes to me. How are you going to keep out of Hell?" I tell you, a man can be religious but lost.

Suppose a fellow would come in here and say, "I am a preacher, I am a worker; I am a man of prayers; I have a creed that is just like yours; I am a personal worker; I visit the lost and try to get them saved; I am a tithe payer; My life is clean and everybody knows that it is. I'd like to join the church." I ask you, what would you do? I know what you would do. Right now somebody would make a motion, and somebody else would second it, and before the fellow would have a chance to back out, we would have him already voted in, yet the Lord looks down and says concerning that individual who is religious but without Jesus Christ, "He is a snake." A man can be everything that I have said this man was, and yet be nothing but a snake in the sight of God.

Suppose you tell the people you deal with tomorrow what I have told you, that a man can be a preacher, a worker, a personal worker, a man of prayer, he can have a Bible creed, he can be a tithe payer, his life can be clean, yet go to Hell, and see how many people will laugh at you. I tell you, the world at large would be astonished at the teaching of Jesus Christ that a man can be religious but lost.

VI

WEDDING GUESTS.

The Lord Jesus Christ tells us about the guests at the wedding

after while. I have always been interested in weddings, I have married enough couples (nearly 11,000). The Lord Jesus Christ tells us about a wedding that is going to take place after while. Listen:

"Go ye therefore into the highways, and as many as ye shall find, bid them to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests" — Mt. 22:9,10.

The Lord Jesus said, "Go out into the highways and as many as ye shall find, bid them to the marriage." Beloved, that is my business to bid everybody to come to the wedding. But who is going to come? Notice: "As many as they found, both bad and good." Look at that wedding crowd. What a motley group it is — good and bad. But when they got in and put on the wedding gown they all looked alike.

I tell you, beloved, when it comes to the marriage supper of the Lamb — when we are clothed in the righteousness of the Son of God, we are all going to look exactly alike in God's sight.

Both good and bad came to this wedding. Why did the good come? Because the servants went out, and found them, and brought them in. Why did the bad come? Because the servants went out and found them, and brought them in. Notice that there wasn't anybody who came of his own accord, but all of them had to be brought in as a result of the work of the servants. The only ones that are going to be in that wedding at the marriage supper of the Lamb are the ones that have been brought in as a result of the preaching of the Word of God. Good people, bad people — all kinds, and all classes will all look exactly alike when clothed in His righteousness to stand in His presence.

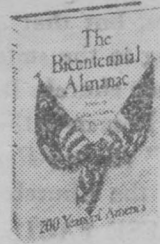
How astonishing that is to the world! The world at large doesn't believe a thing like that. The world at large could never conceive of the idea that bad people are going to Heaven. The world at large thinks the good man would be a little better off in Heaven than the bad man. Beloved, everybody who goes there looks alike, clothed in the righteousness of God's Son.

CONCLUSION

Yes, my text says that they were astonished at His doctrine. The world at large is still astonished at His doctrine. They are astonished at it more and more as the world marches on, and as time passes by the world is going to be still more astonished at the doctrines of the Word of God. That is why it is that it is our business to contend for them and stand for them. I thank God, beloved, for the privilege that He has given us

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of doing so.

If you are saved, may God help you, to go out rejoicing for the doctrines of Jesus Christ. Astonishing as they may be in the eyes of the world, may you rejoice for them. If you are unsaved, may you realize that the only hope we have is in Jesus Christ. Good man, bad man, every man — He is your only hope.

May God bless you!

Unconditional...

(Continued from page five)
is given. In II Timothy 2:25 repentance is granted. In Acts 11:18 repentance is granted. In Philippians 1:29 faith is a gift, and in Ephesians 2:8 faith is a gift. Repentance and faith are not conditions, on man's part; but they are gifts from God.

Election is not salvation, mind you, but election is unto salvation according to II Thessalonians 2:13. You say, what are the means that God employs in bringing the elect to a saving knowledge of Christ? They are the Gospel of the Son of God and the quickening power of the Spirit of God. In John 6:44 Jesus said: "No man can come to me, except the Father which hath sent me draw him." And that word "draw" there carries with it the idea of being quickened. I maintain that's exactly what he's talking about. No man cometh unto Christ until God quickens that man and He uses the Gospel and the work of the Holy Spirit to do such. The thing that this world needs today more than anything else is the truth of God's Word, and we need to preach the Gospel to every creature. To those who are lost and Hell-deserving sinners, I am to tell them how the Saviour came and how the Saviour died, how He suffered a cruel and inhuman death on Calvary's cross, shedding His blood for a lost and dying world. I am to tell them that salvation is only in the person of Christ; that the atonement was only made by the blood of the Son of God; that men can never be saved apart from Jesus Christ.

Election is the greatest inducement in the world to evangelism. Paul was seemingly frightened when he was going into Corinth and God said to him: "For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:10).

Every time I preach the Gospel of the Son of God, every time that I try to magnify the name of our Lord and hold up the banner of the cross of Jesus Christ and proclaim the Gospel of the Son of God to men. I feel that there might be someone of God's elect in the audience whom God might be pleased at that time to quicken and bring them out of darkness into light and from death into life.

I'll tell you, beloved, election is a precious doctrine. And once we get on the other side, we are going to sing the praises of God. One of the things I can't grasp — my finite mind cannot grasp the infinite love for a child of God — why God ever loved me. I'm unloveable, and you are unloveable also. There is nothing in you that would commend you to anyone, much less a thrice Holy God. There is nothing in me that would commend me to God. God loved me when nobody else loved me, and loved me before I was, and numbered everyone of my members in His Book, until even the hairs of my head are recorded. God has watched every step that I have ever taken, and He will bring me home. And everyone for whom Christ died, bless your hearts, will reach home safely at last, because God in all eternity has loved the elect and all the demons in Hell and out of Hell cannot defeat the purpose of God.

He died to save sinners, not to try. According to Matthew 1:21, the angel said: "And thou shalt call his name JESUS: for he shall save his people from their sins." He didn't say He'd try or He might. He said He shall save (Continued on page 7, column 3)

A Review of Baptist Ecclesiology

(Continued From Page Five)

Reformation, there was only one man who so much as suggested that there was a UNIVERSAL, INVISIBLE CHURCH! How then can such a doctrine be the historic doctrine of Baptists? How then can such a doctrine be the historic doctrine of God's people? Was the doctrine of the church hidden for nearly 1500 years and only seen in a dreamy way by one Roman Catholic monk? Such is the concept of REFORMED BAPTIST ECCLESIOLOGY!

ZWINGLI'S ORIGIN OF THE UNIVERSAL, INVISIBLE CHURCH

Both Luther and Zwingli were driven to develop the UNIVERSAL, INVISIBLE CHURCH BECAUSE OF THE LACK OF A VISIBLE CHURCH SUCCESSION. Now, I will be content to deal with Zwingli's contribution to it and later I will develop Luther's contribution to the UNIVERSAL, INVISIBLE CHURCH.

"A stage is marked in the history of this doctrine by the development which ZWINGLI gave of it, in which for the first time the two relations of the idea are clearly distinguished and expressed. He also sets out from the material principle of the Reformation; Christ is the Rock on which the Church, that is, the community of believers, is built, from this he obtained the idea of a community of men all bound together by one faith and one spirit; let anyone place all his trust in God through Christ, then he is in the church, that is, in the community of all pious Christians. In his *Antibolum* (A.D. 1524) he distinguishes first of all the Church in the sense which includes all who have professed Christ, and are found in the outward community of Christians although they do not belong to true believers and secondly, the church as it is described in Ephesians v., which is without spot, inasmuch as only those are understood to compose it who believe in Redemption through Christ; they alone are the Church of Christ in the true sense. The community of the sanctified through Christ is the Church which cannot error, for it is founded on the Word of God." — A. Neander, *A History of Christian Dogmas*, 2 vols.; vol. 2, pps. 686, 687; 1858.

Remember, Brother T., Jovinian is referred to as a PROTESTANT ELEMENT of the church! He did not hold to a NEW TESTAMENT ELEMENT, HE DID NOT HOLD TO AN APOSTOLIC FATHER ELEMENT, HE DID NOT HOLD TO AN ANTE-NICENE ELEMENT, BUT HE HELD TO A PROTESTANT ELEMENT OF THE CHURCH!

REFORMED BAPTIST'S TRANSLATION OF EPHESIANS 2:19-21

"And ye are built upon the foundation of the Nicene creed, the Council of Trent, the doctrines of Luther, Zwingli, Calvin, Know and Jovinian who is but one of the many corner stones." — Jovinian.

Supporting the Zwinglian ideas and origin of the universal church affirmed by Dr. Neander, Dr. Hagenback remarks:

"On the distinction made by Zwingli (*Antibolum*, 1524) between an ecclesia visibilis and an ecclesia invisibilis, see Neander." — Vol. 3, pages 125, 126.

And maintaining that those who followed the original Protestant Reformers developed more fully their universal, invisible church ideas, Dr. Hagenback remarks:

"Later, Protestant theologians developed more fully the difference between ecclesia visibilis and ecclesia invisibilis (in addition to which the other distinction between ecclesia militans and ecclesia triumphans continued to be made)." Ibid., page 135.

Remember, brethren, Brother T. stated:

"Based on the evident meaning of the original writings themselves, and on the judgment of many scholars, we are led inescapably to the conclusion that THE CATHOLIC CHURCH OF EARLY CHRISTIANS IS SUBSTANTIALLY THE SAME AS THE UNIVERSAL CHURCH OF MODERN EVANGELICALS." — Page 154.

What a BIG ONE! I just thought you would like to see Brother T.'s misrepresentation again concerning this matter, since you have seen more historical facts. I would suppose, brethren, that Protestant historians and scholars should know who developed their own position. Perhaps Brother T. knows more than they. Anyway, I will take the authorities and consign Brother T. to the position that he deserves... a pitiful, poor deceived and deceiving man.

THE FACT IS THAT HULDREICH ZWINGLI, A MURDERER OF BAPTISTS is the papa of the present universal, invisible Protestant idea of the church. He was helped a bit by Martin Luther of whom we will now treat.

MARTIN LUTHER'S CONTRIBUTION TO THE ORIGIN OF THE UNIVERSAL, INVISIBLE CHURCH

"Martin Luther, denying that the Church of Rome, which had arrogated to itself the title Holy Catholic (Continued on page eight)

THE BAPTIST EXAMINER

MAY 8, 1976

PAGE SIX

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

I recently heard of a Baptist church in Oklahoma which purchased six buses to increase church attendance. On the first trip out for the buses a few rebellious boys boarded each bus, using obscene language and damaging the interior. When the buses arrived at the church, the boys fled from the buses and could not be coaxed into the church house.

The buses are now remaining parked since no one could be responsible for the boys' safety and their vandalizing the cars on the churchyard. Is the modern bus ministry the best thing yet? Or is it a gimmick devised to get people to attend church services?

In reading the book of Acts, I have often wondered why the early churches did not furnish a donkey for people to ride on to church services. Had they put a five dollar bill under the blanket on the donkey, think how they could have built up their churches with nominal believers. The early churches had no need of such gimmicks, for they had the power of the Holy Spirit operating in their congregations.

In 1975, there were 100 murders, 9,000 rapes, and 12,000 armed robberies reported in the public schools of this country. Is this the reason that parents are sending their children to private schools and some school teachers are quitting their jobs?

The future of America is gloomy at present. We are far removed from what we were in 1776. The people have not changed as much as the character of our leaders. "For the leaders of this people cause them to err" (Isa. 9:16).

America suffers from faltering and divided leadership, lack of purpose, and lack of will to act unitedly against onrushing Communism. The Soviet Union, despite great internal weaknesses, scores one success after another on the world stage. The U.S. suffers one loss after another.

Our Secretary of State has been quoted as saying that "the day of the U.S. is past and today is the day of the Soviet Union. My job as Secretary of State is to negotiate the most acceptable second-best position available."

The peace our leaders speak of is a peace of weakness and retreat. We kept peace by retreating from Cuba and Southeast Asia. Our policy of non-intervention has given the Reds Mozambique and Angola. We have no plans to help Morocco and Rhodesia. Soon America will see all Africa controlled by the Marxist black nationalists.

The Communist are making frightening gains in Europe among our friends. Look at Portugal, France and Italy. Consider Britain's fickle government and unstable economy that is ruled by the Communist-infiltrated labor-union leadership.

America is seeking friendly relations with North Vietnam and talks of giving them post-war aid. Our leaders are in negotiation to give the Panama Canal to pro-Communist dictator General Omar Torrijos. Our stamp of approval was put on Russia's enslavement of the captive nations by signing the Helsinki pact.

The National Enquirer, March 23, 1976, exposed the names of 23 top Soviet spies secretly operating in America. These enemies daily roam the halls of Congress and federal agencies. All 23 spies are members of either the KGB (intelligence agency) or the GRU (military branch). Yet the incredible apathy of Congress and the American public continues at an alarming rate.

I have no desire to be a prophet of doom. But I must honestly confess that I believe America is making a steady decline as our liberal leaders talk of detente. We

desperately need a great leader like George Washington chosen as our President in the upcoming election. Since the Bible says that God "removeth kings and setteth up kings" (Dan. 2:21), let us earnestly pray that God will send America such a man to take the helm of our sinking ship in this troubled sea of humanity.

NASHVILLE (EP) — Ramon Calvan, a lay pastor of a Baptist congregation in the Philippines, was shot to death by rebels of the "New People's Army," according to reports from the Philippines.

Mr. Calvan was accused of being an informer and reporting rebel activities, Southern Baptist missionary Robert L. Stanley said in his report from Davao City to Baptist press here. "You know your sins," the rebels reportedly told Mr. Calvan, pastor of a rural church in Kilagding, who was walking to church with his wife and two of his seven children. The pastor was shot to death and his body mutilated and left on the trail by the rebels, according to the report.

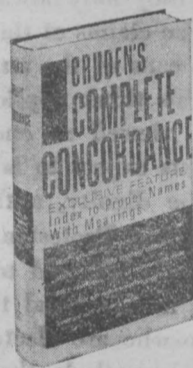
PORTLAND, Ore. (EP)—Members of Northend Prince of Peace Lutheran Church have received in the mail a list "of the many things that will be done for them" at church on "no-excuse-for-staying-home Sunday."

Cots will be placed in the narthex for those who say Sunday is their only day to sleep in, according to pastor Olin Nordsletten. Murine will be supplied for those with tired eyes from watching late Saturday night TV shows.

Steel helmets for those who say the roof would cave in if they ever went to church . . . blankets for those who think the church is too cold . . . fans for those who say it is too hot . . . score cards for those wishing to list hypocrites present . . . TV dinners for those who can't go to church and cook dinner also . . . and finally, Christmas poinsettias and Easter lilies for those who have never seen the church without them.

DENVER (EP) — The Divine Light Mission, a religious agency

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directed by 18-year-old Guru Maharaj Ji, has a yearly income of \$3.78 from gifts, tithes and earnings, a spokesman revealed.

The Guru's own private ownership of material goods was reportedly vast, in addition to the property in Malibu, Calif. valued at more than half a million and the \$6,000 home in Denver which he uses when convenient.

The mission nevertheless faces a debt of \$80,000, reduced from \$650,000 three years ago.

WASHINGTON, D. C. (EP) — President Ford, noting the "profound faith in God which inspired the founding fathers," has designated May 14 of this Bicentennial year as National Day of Prayer, 1976.

The President said that, in conformity with a Congressional request, "it is especially appropriate this year that a day be set aside to reaffirm the commitment of our first citizens and draw on the 'solemn sense of God's superintending Providence' that sustained them during those troubled times."

"Now, therefore, I, Gerald R. Ford, President of the United States of America, do hereby proclaim Friday, May 14, 1976, as National Day of Prayer, 1976.

"I call upon all Americans to pray that day, each in his or her own way, for the strength to meet the challenges of the future with the same courage and dedication Americans showed the world two centuries ago."

Unconditional . . .

(Continued from Page Six) them. And that word "shall" when used in that sense means a determination nothing can stop. God said that and nobody can defeat Him. The Devil and his angels cannot defeat Him. He said that He would save His own and He'll bring them into the haven of rest, one of these glorious days, without the loss of a single one. Everyone for whom He died, everyone for whom He gave His precious blood on Calvary's cross shall reach home at last.

I know that I'm one of His, He set His seal upon me in eternity past, called me by the Gospel and the work of the Holy Spirit of God. I am a recipient of His divine grace, mercy, and love and have come to the realization of sins forgiven. Salvation is of God, in the person of Jesus Christ. I tell you, beloved, when you see these great truths, how that Christ died for sinners, the only thing a poor old lost sinner can do is to fall upon the mercy of God and hold out empty hands and take advantage of the grace made available to him through the Gospel of the Son of God. He falls upon God's mercy, he can go nowhere else. He looks into the face of the Son of God, and sees Him as having died for him. I must accept this that Jesus died for me. Paul said in Galatians 2:20, He died for me. I know it. Do you believe that?

(Preached at Central Baptist Church Bible Conference, 1966.)

Psalmist . . . Confession

(Continued from page one) in his Epistle, "Humble yourselves therefore."

"My soul lies cleaving unto the dust; quicken thou me according to thy Word." Throw a ball upon the earth with all your might, and as soon as it touches the ground it will begin to rebound and to rise into the air. It is as certain that if you cast a spiritual Christian down in humility and self-despair, he will begin to rise in spiritual quickening and joy.

Tell me, Christians, when have your happiest seasons of comfort and delight come to you? When temptation has tripped you up and fouled your garments, and then when you have run from sin, you have run into the Saviour's arms! When some disappointment has toppled you over into poverty and loss, then you have found in Christ

your ail in all. You discovered what it was to be rich in him when you were poor in yourself.

In a recent sermon we said: "My hearers, talk about imitating the life of Christ; you can never get at His life except through the death of self." Two learned men were commenting on this remark. One said, "It is mystical and meaningless to me." The other said, "To me it is not mystical, but as practical and plain as day, for it describes my experience. I never was anything till God pulled me up by the roots and flung me out into the street; and then, when I was completely uprooted from earth, I began for the first time to take root upward and to sing, 'For our citizenship is in heaven, from which we look for a Saviour.'"

That is the story of thousands of Christian lives. Paul and David struck the same keynote. The one said, "If we be dead with him we shall also live with him;" and the other said, "My soul lies cleaving unto the dust; quicken thou me according to thy Word."

And observe what pains our God takes to get His people into the dust. He lets Satan have his way with Job, till he is found sitting in the ashes, scraping himself with

LOOK FOR THE BLOOD

Whenever we hear a new teacher and a new message, let us look for the sign of blood. Jesus says of Himself that He had come "to give his life a ransom for many." Beware of any prophet who does not say as much for Christ!

There was a Frenchman by the name of Lepaux, who wanted to found a new religion. It was not long when he complained to the statesman Talleyrand of his ill-success. The statesman replied, "That you have difficulty in introducing your new religion does not surprise me. But I believe I can show you how to succeed." "I should be grateful for being shown," the new religionist said, rather curious and eager. This was the information he received: "The way to succeed in teaching religion is: Go and perform miracles; heal the sick of every variety; raise the dead; then be crucified and rise up again from the grave on the third day. When you shall have done all this, you may succeed." No doubt the philosopher went back somewhat thoughtful.

Talleyrand spoke the truth. The core and strength of the Gospel is the death of atonement suffered by Christ for us. If the test of blood is not met, the message may sound attractive; but it is a new Gospel — with salvation left out of it.

a potsherd. And not till he actually touched bottom in misery and humiliation did he find relief. Then he began to sing and soar, till there was none higher in all the Kingdom of God than he. Perfect though Job had been, his perfection was only perfected by sending him into the dust.

Proud, idolatrous Manasseh; he is a far different subject, seducing Israel to idolatry and sorcery. And God brought against him the captains of Assyria, who took him among the thorns and bound him with fetters and carried him away captive into Babylon. Then he humbled himself and besought the God of his fathers, who heard and forgave and brought him once more into His kingdom and to pardon.

This is the history of God's dealings with His people to the end of the chapter. Till the Syrophenician woman actually gets under the table and eats out of the dust, saying, "Yes, let me, a Gentile dog, eat the crumbs that fall from the master's table," she does not hear that grand word "Be it unto thee as thou wilt." "He that is

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down need fear no fall" says the proverb. Yea, more; it is only he that is down that hears God's call: "Awake and sing, ye that dwell in the dust."

II. "My soul meiteth for heaviness; strengthen thou me according to thy word."

Oh, how good it is to have the soul thoroughly melted. An earnest Christian says that he begun with the prayer, "Oh Lord, take me and make me;" but he made no headway till he inserted a middle petition, "Oh Lord, take me and break me and make me." That is a good exposition of the Psalmist's words.

You go into a foundry and see the piles of old iron lying there — all shapes and sizes and qualities — waiting to be fashioned into useful and beautiful articles. But they cannot be so fashioned till (Continued on page 8, column 1)

Concerned

(Continued from Page One) all honesty do this? I think not. We MUST examine ourselves and share our part of the blame. Do we really have a love for the Lord's work? Are we concerned about the efforts of our church? Do we care about other sound Baptist churches, and their work for the Lord? In answer to these questions most of us would give a hasty "yes" without thinking. But wait, could we prove it by our actions? I'm afraid many of us do not.

Do we complain about other Americans forgetting God and then absent ourselves from the Lord's House without any remorse? Are we so slothful and stingy that we flinch whenever work needs to be done or funds are needed to send the gospel? Are we so self-centered that we show no spirit of cooperation toward churches of like faith and order? We need to look about us and see why a missionary would be coming here from another country. Could it be because many church members in this country don't even love their church enough to attend its services or support its efforts?

THE BAPTIST EXAMINER

MAY 8, 1976

PAGE SEVEN

Three Classes Of . . .

(Continued from page one)

ing about such an answer. It bears the ring of reality and definiteness. Yes, and there are thousands and tens of thousands who bear such a clear-ringing testimony. (I wonder if you are one of them?)

The Bible makes it clear that all are "born in sin" (Rom. 3:26), that all must be "born again" to see or enter Heaven (John 3:3), that "Faith in Christ" is the means whereby anyone is "born of God" (I John 5:1). Neither country, character, creed, family, nor natural birth has to do with salvation. We only become "children of God by faith in Christ Jesus" (Gal. 3:26). The Witness.



Psalmist . . . Confession

(Continued from page seven)

they have been cast into the furnace and so broken up and melted. "Oh God, thou hast made my heart for thyself, and has predestined it to be conformed to the image of thy son, but until that heart has been melted it cannot be re-shaped into thy likeness. Thou must take me and break me in order to re-make me."

Here is the secret of much of the spiritual inefficiency of our churches in these days; that so many churches are like foundries whose furnace fires have gone out, and they are engaged in the attempt at cold casting. Salvation by ordinances! What is this but an attempt at cold casting? For ordinances are the moulds of Christian life, and yet, good for nothing except there be first the melted heart. Turn to the sixth of Romans and read, "But God be thanked that ye have obeyed from the heart that form of doctrine," i.e., that mould of doctrine to which ye were delivered. The idea being that just as the molten iron obeys the clay mould into which it is poured, reproducing every line and feature thereof, so those Christians had obeyed the pattern of Christ crucified and risen to which they had been committed. But they could not have so obeyed unless they had been thoroughly penitent and plastic. Cold iron cannot be moulded; neither can cold hearts. Of what use, therefore, are ordinances un-

less there be first a broken and contrite heart.

Are you light-hearted and buoyant in spirit because things go well with you and you have no serious trials? But if you could for one hour see yourself as God sees you, you would cry out "My soul melteth for heaviness." I care not how moral or amiable your life may be, I solemnly declare to you that the disparity between what you are and what you ought to be is so immense that if you could once see it there would be no more spirit left in you. And this fact must be realized before you can ever become right with God.

We are living in an age of spiritual flippancy — when serious views of sin and ill-desert are looked upon as morbid. In Jonathan Edwards' account of his conversion he says, "I know not how to express better what my sins appear to me than by heaping infinite upon infinite and multiplying infinite by infinite." I have heard Christians apologize for this language of Edwards' as due to the Puritan moroseness in which he was trained.

And Charles Simeon says that such was the depth of his conviction before he found peace with God that he "used to envy the dogs in the street because they were incapable of singing." And no doubt many would say that such language is only a sad specimen of religious melancholy. But what kind of Christians were Edwards and Simeon? No cold-cast formalities, moulded by ordinances without ever having been melted in penitence. They were men wonderfully conformed to God because they had been utterly broken up and made ready to be re-shaped to the divine image.

We can never be made like God till we have first been made sensible of our deep and deplorable unlikeness to Him. When we can truly say, "My soul melteth for heaviness," then may we add with strong confidence, "Strengthen thou me according to thy word." For the Lord is nigh unto those of a broken and contrite heart. Ready to keep when we confess our helplessness; ready to strengthen when we own our weakness; ready to save when we confess ourselves lost.

III. "I have stuck unto thy testimonies; O Lord put me not to shame." Strange prayer that you

may say. Why should one be likely to be put to shame for sticking to God's Word? Try it and see. Even in evangelical circles one will not incur half the reproach for being a liberalist that he will for being a literalist. We live in an age of scientific interpretation, when it is popular to take Scripture in a figurative sense if we can best suit ourselves by so doing. Any man who sticks to the literal sense may be sure of being set up as a fanatic. Take a few plain texts such as "The Lord himself shall descend from heaven with a shout;" "The prayer of faith shall save the sick;" "Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again." Stand now for the plain, obvious meaning of these words, preach and profess and practice them and see if you won't be set down as an eccentric and very peculiar person. Well, now, when one has staked his all on a promise of God, determined to believe it at the risk of reputation, and to act upon it, no matter what the consequences, what prayer can be so appropriate as this, "I have stuck unto thy testimonies; O Lord, put me not to shame"—THE WATCHWORD, January, 1891.



Jehovah's Witnesses

(Continued from page one)

bugs. I asked one of them to tell me just how a person is saved. He said without the slightest hesitation that a person is saved by his works! Poor old Paul, did not know that, because in Eph. 2:8-9 he said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast." And in Titus 3:5 he said, "Not by works of righteousness which we have done, but according to His mercy He saved us." Either this Jehovah's Witness, or Paul lied about this matter of how a person is saved, and I do not believe Paul is the guilty party.

These people are widely known for their doctrine of no burning hell. I asked another one of their workers who had jumped me for an argument just how a person is saved. He hummed and hawed for awhile and then, to change the subject, he said there is no such thing as a burning hell. I asked him to turn to Luke 16 and read verses 19-24. He read a verse or two, stopped and said, "This is a parable." I said, "No, it is not a parable. Jesus said, 'There was a certain rich man.' I then insisted that he finish reading those verses. When he read in verse 24 "for I am tormented in this flame" he said, "That's a lie, and anybody who reads it knows it is a lie." I said to him, "I'm through with you, but when you get in there with that rich man you will remember that statement." In Rev. 19:20 we see two men who are called the beast and the false prophet being cast into that awful lake of fire alive. Then in Rev. 20:10 we see that a thousand years later old Satan is cast into this lake of fire where the beast and the false prophet are. They have been there for a thousand years, and there they are still burning.

Most everyone knows these people deny a burning hell, but very few people seem to know they deny that Jesus Christ is the ever living Son of God. In their "Bible Studies," vol. 5, page 454 they say, "The man Jesus is dead—dead forever—it was necessary not only that the man Jesus should never live again but should remain dead to all eternity." Then again they say, "It was necessary not only that the man Christ Jesus should die but just as necessary that the man Christ Jesus should never live again." They go on to say, "As a man, our Lord did

A Review of Baptist Ecclesiology

(Continued from page six)

or Universal Church, was the true church, was asked, "Where then is it?" He replied, "It is invisible," thus originating a designation of the church which has very extensively, I might also say universally, ruled the Protestant Christian world until this day."—E. J. Fish, *Ecclesiology*, p. 40, 1875.

"From then (the union of Roman and Church) down to the Lutheran Reformation of the sixteenth century, the universal, visible theory of the church held the field except for the scattered, comparatively obscure, hunted and persecuted little churches, known by various names at different times and places — churches of the New Testament type in doctrine and polity. Following the Reformation period and born of the Reformation movement, there emerged a new theory of the church — the universal, invisible spiritual theory."—R. K. Maiden, chapter IX, "Universal Church" Heresy, in *Re-Thinking Baptist Doctrines*, Ed. V. I. Masters, 1937.

Again, this is found:

"Luther, in his catechism, satisfied himself with 'the holy Christian church.' It was not without reasonable justification, therefore, that Boussuet charged upon the Reformers the later invention of the notion of an 'invisible Catholic' church, as a device to preserve the idea of catholicity without its inevitable implication of external reality."—J. B. Thomas, *The Church and the Kingdom*, page 176.

What caused the development of the doctrine of the UNIVERSAL, INVISIBLE CHURCH by the Protestant Reformers? The Universal, Invisible Church was invented due to Polity.

Yes, that is the truth! It was developed to justify their course of action in withdrawing from the Roman Catholic Church. It was not an ordinary doctrine developed from the Bible, but a doctrine which had its origin in polity and practice.

Dr. William Cunningham comments on this fact . . . from *Historical Theology*, vol. 1, pages 11, 12, 13.

"Now, the church in this sense has been usually spoken of by Protestant divines as invisible; and the idea which they intend to convey by so designating it, is the very obvious and just one, that as those who are elected to life cannot with certainty be known or recognized individually by men even after they have been brought by God's grace to believe and to enter upon the way of salvation, the company or society so constituted cannot, as to its particular component members, be accurately and certainly discerned. The reason which led Protestants to give prominence to this idea of the invisible church as now explained, was that the Church of Rome maintains visibility, as including external organization, to be an essential property of the Church, and founds important conclusions upon this position. If visibility be an essential property of the church then it would seem to follow that a public and unbroken succession of a continuous society from the time of the apostles must have existed upon earth, and been distinctly traceable as the true church of Christ; and on this position they have always laboured to rest much in establishing the claims of the Church of Rome. Besides, it is chiefly by means of the statements made in Scripture which Protestants think applicable only to the whole number of the elect viewed as one body, or the invisible church, that Papists expect to be able to establish their peculiar view of the dignity, authority, and infallibility of the church as visible. Protestants, finding in the passages of Scripture formerly referred to, clear proof that the word church used as a general term to describe the whole number of those who are elected and ultimately saved, viewed collectively, conclude that the Scripture does set before us an invisible church; and hence infer that visibility, in the sense in which it has been explained, and in which alone it is available for Popish purposes in this argument, is not an essential quality of the church of Christ in at least one of the leading aspects in which the church is presented to us in the Bible."

(Continued Next Week)

not and could not appear and disappear — He had been changed into a spirit—we know nothing of what became of it (His body) whether it was dissolved into gases — no one knows." In Jno. 20:27 Jesus said to Thomas, "reach hither thy hand, and thrust it into my side." Pray tell me, how could anyone thrust his hand into the side of a spirit? In Luke 24:39 our dear Lord said, "a spirit hath not flesh and bones as ye see me have." Our precious Lord said He had flesh and bones and He also said that a spirit does not have flesh and bones. So why do the Jehovah's Witnesses say He had been changed into a spirit? Somebody lied, and it was not the Lord. In Acts 1:9 we are told that while the disciples beheld Lord He was taken up from them. How do you behold a spirit? If you can believe what Jehovah's Witnesses teach, you should join up with them. You sure would make a mighty poor Baptist.

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