

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

RHODESIA COVER-UP

The Baptist Examiner

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"To the law and to the Testimony: if they speak not according to this word,
it is because there is no light in them."—Isaiah 8:20

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CHIMNEY CORNER SCRIPTURES

By ROY MASON
(1894-1978)

There has grown up a whole collection of what a friend of mine calls "Chimney Corner Scripture." People quote these sayings and think that they are in the Bible, when they are not, and many times they will argue with you that they know they are in the Bible, when they could look until doomsday and never find them. When I became pastor here, there was an old fellow who helped run a business up on Nebraska Avenue, and he had a whole rigamarole that he quoted, which he supposed to be from the Bible. One day, in great irritation he said to me, "What's the matter with you preachers—don't you know anything about the Bible? I've asked preacher after preacher to tell where this is found," and he quoted his rigamarole, "and not a one has known enough about the Bible to tell me where it is located." I said in substance, "It isn't the preachers who are ignorant of the Bible—it is you. There isn't any such statement in the Bible as you have just quoted." "Yes, there is!" "All right—I will give you a nice five dollar bill for such a Scripture, any time you find it. Just let me know and the five dollar bill will be ready for you." I never had to pay the five dollars for I knew that he had gotten hold of a

"Chimney Corner Scripture." Now Chimney Corner Scriptures are the sayings that people have coined as they sat gabbing around the fireside, or as they whittled on soap boxes around the village grocery store. Some of these are true—not in the Bible—but true; and



ROY MASON

some of them are utterly false and contrary to the truths laid down in the Scripture. I want that we shall examine some of these, for two or three reasons—first, to get it into our heads that they are not Scripture—then to see the Bible truths that either correspond or else go contrary to them.

Take this gem of wisdom, quoted

so often as from the Bible: "Every tub shall stand on its own bottom." Lots of people feel sure that it is in the Bible—but it isn't. When my son was attending college at Jefferson City, Tenn., he was greatly amused one Saturday afternoon as he passed along the street. The town was full of people, and a very illiterate woman preacher got up on a street corner to preach. She had some folk with her who sang some songs, then she arose and in a high pitched voice that carried

(Continued on Page 6, Column 1)

WITH US FOR A FRIEND—WHO NEEDS ENEMIES

ROY W. SNELL
Charleston, W. Va.

It is an undeniable fact that international Communism has many faces. In different lands, under different circumstances and even at different times and to achieve different results they are able to manipulate others in a facile manner. Sometimes with strength and often with subtlety they inevitably manage to draw the better hands in the game of world wide poker. On some rare occasions they have been known to retreat a step but invariably they have seen where they could gain two giant strides by so doing.

I once had access to a list of agreements, treaties and promises which the communists had made, and broken, with the United States alone and the number was unbelievable. We have absolute proof of some very vital agreements that were ignored from the beginning. We have signed pacts with the communists which stated that we would refrain from certain activities and while we sat with our hands folded they continued full speed in those activities.

In the past and even recently we have observed enough of these attributes to teach us manifold lessons but we do not seem to have learned the first one. This time

(Continued on page 8, column 1)

THE FREE AGENCY OF MAN AND CALVINISM

JACOB BAGBY
New Carlisle, Ohio

"According to the Calvinists men do not have a choice." These words struck me with interest. If it were not for the erroneous implications, I could have chuckled with amusement.

In the October issue of the "Baptist Review," editor R. T. Perritt of Marlow, Oklahoma, a very timely article appears by Mike McCoskey.

"THE QUESTION, 'ARE CALVINISTIC BAPTISTS HARD-SHELL HERETICS'?"

On the same page is an answer, (and I say a most feeble one) by Bro. L. D. Capell. Bro. Capell uses the book, FIFTY-TWO DOCTRINAL LESSONS by B. M. Bogard to answer Brother Mike's position.

Bro. Capell makes a very rash statement at the end of question number 5 where he says, "ACCORDING TO THE CALVINISTS MEN DO NOT HAVE A CHOICE." I seriously doubt if Bro. Capell himself believes this, let alone trying to convince others. I personally have no bone to pick with my brother, but I do believe he can reflect a greater degree of scholarship than this.

All men everywhere have a choice, and more than that, they exercise their choices. They choose to honor God, or to dishonor Him. They choose the narrow road of holiness, or they choose to travel the crowded highway to destruction.

Come on now, brethren, let us do our home work if we are to intelligently deal with this vital issue. Man is a free agent—he is free to choose—but how and why he chooses is the real issue. Man not having a choice is an age long smokescreen.

Listen to the words of the late J. P. Boyce on his chapter of the creation of man, "He has that power of contrary choice which constitutes him a free agent, although controlled in that choice by the prevailing motive, by which is

meant which pleases him. . . ." (ABSTRACT OF THEOLOGY, p. 214).

T. P. Simmons says, "MAN IS AS MUCH A FREE AGENT AS GOD." Free agency is the power of self-determination. Others define it as the power one has to act according to his choice, to do as he pleases" (SYSTEMATIC THEOLOGY, p. 151).

The late Spurgeon says, "The predestination of God does not destroy the free agency of man, or lighten the responsibility of the sinner" (SERMONS, Vol. 13, p. 30).

J. M. Pendleton, whose Church Manual lays on most Baptist preacher's desks, says, "There are no truths more plainly revealed in the Bible than that God is sovereign and man is free" (CHRISTIAN DOCTRINES, p. 103).

Keep in mind, brethren, that two of these, Boyce and J. M. Pendleton are listed in the LIFE AND WORKS of B. M. Bogard (Continued on page 8, column 2)

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FRED T. HALLIMAN

that I was doing a very good job in asking the Lord to care for them. Some of you may feel the same way. Be that as it may, but whatever the circumstances in your life, I feel most positive that the Lord is directing the affairs for your ultimate good and His glory. If you and I were to read the first and last chapters of a book that contained the history of any given individual we might be able to guess pretty well what

Halliman Reports On Visit To Huli Tribe

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

Greetings to each of you. As I commit each of you daily to the Lord's care, I trust Him to watch over you as He sees best. Someone remarked to me recently that so many things of an adverse nature had happened in their lives of recent date, they did not feel

work out free elections and democracy for the new Rhodesian government. They have adamantly refused and continue violence and bloodshed against the Rhodesian people, both black and white, vowing to gain power "through the barrel of a gun." They seek a Marxist state and are communist-backed, no doubt about it. Also, there's no doubt that they would lose in a free election.

Overwhelming evidence has already convicted this so-called Patriotic Front of unspeakable atrocities and wanton murder, rape and mutilation of blacks and whites on a horror scale never exceeded in the history of civilization. But the WCC has now come up with an alibi—at this late date—for the Patriotic Front, saying, in effect: "The Front 'boys' didn't do it. It was done by Ian Smith's forces, disguised as guerrillas."

What does the WCC offer as proof? This is astonishing, too. The proof is one witness: Sister Janice McLaughlin of the Order of St. Dominic. She worked as a communications officer for the Rhodesian Roman Catholic Commission for Peace and Justice. This is the WCC's only witness; and when we consider her record and the infor-

(Continued on page 3, column 1)

all the chapters in between contained, but God doesn't have to "guess," for: "Declaring the end from the beginning, and from ancient times the things that are not yet done . . ." Isa. 46:10. He knows what all those chapters in between contain, and therefore directs all things accordingly.

Looking at things from a spiritual point of view, I am sure that most, if not all, of us if we had the opportunity to re-write our history would like to leave out some of the chapters in our lives. While I don't propose to know the why of some of these chapters, I feel most certain that the Lord does. Therefore, it is with confidence that I can pray for each of you each day and ask our Lord to watch over and care for you as He sees best.

Not long ago I wrote about a patrol that I would be making, and promised to give some details of the trip after I returned. Since there were two phases of the patrol I will write accordingly. The first phase took me over into the Huli tribe. I have written several times concerning this area since I made my first trip there about three years ago. A few times I have mentioned in my articles, regarding this place, that the people had asked me on several occasions to build a Mission Station in their area. At least once I wrote asking the opinions of the readers and/or supporters of the work here as to how they felt regarding our establishing another Mission Station over in the Huli tribe. Our present station sits directly on the border of the Huli and Duna tribes. The place that we speak of now is about fifty road miles from our present station. Due to such little response that I received (I actually heard from two churches) and the additional financial responsibility that a new Mission Station would require, I scuttled any plans I had for the time being of a new Mission Station. However, I have never had complete peace of mind about the matter and this was one of the reasons I made the trip into the area again, although not the only reason.

Yoti, whom many of you know by name now and most all would remember by his badly burned face, has been doing mission work in the area for nearly two years now and, since he is almost blind, I go and get him and then take him back when we have a Bible Conference. This was one of the reasons I visited the area again at this time.

The native missionary, that lives here on the Mission Station, had been in the area holding special

(Continued on page 5, column 4)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

HOLY SPIRIT BAPTISM

In our generation much is being said about getting the baptism of the Holy Ghost. Some of these claims are serious, and some are silly. The tooth and toenail of some people's religion is what they call "getting the baptism of the Holy Ghost." They say water baptism is unimportant. To receive Spirit baptism is the main concern they say. Some are so dogmatic that they claim that without Spirit baptism and the gift of tongues no person can hope to be saved.

One of the fundamental doctrines held by Charismatics is the neces-

sity for a "second work of grace," commonly called the "baptism of the Holy Spirit." Charismatic writers and preachers are all agreed that you need the baptism. They are not agreed on how you get it. Some say that such requirements as acts of obedience, prayer, repentance, humility, self-purification, "going all the way," and "leaving all" are demanded. Still others say it is free gift of grace apart from any price or effort.

Before I go any further in this message, I want to point out that ghost and spirit are a translation

of just one word in the original Greek New Testament. The word is "pneuma," and it should have always been translated "spirit" as it is in the American Standard Version and most modern versions. The Holy Ghost and the Holy Spirit are not two different persons as some have assumed.

Is Holy Spirit baptism for our age? Are we commanded in the New Testament to seek it or to receive it? Where in the New Testament do we find the Holy Spirit ever baptizing any person into

(Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

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Holy Spirit Baptism

(Continued from page one)

Christ? Where is the Holy Spirit said to be the administrator of any kind of baptism? What is the Bible answer to these questions?

ITS FIRST MENTION

The first mention of Spirit baptism in the New Testament was by John the Baptist. Addressing some people in the Jordan Valley, he declared: "I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you in the Holy Spirit and in fire" (Matt. 3:11). I have read this passage as it occurs in the American Standard Version which is to be preferred here. The KJV used the preposition "with" but the correct rendering is the preposition "in."

Here we see two elements in which people are baptized and two different baptizers. The element of the first baptism is water. The element of the second is the Holy Spirit. John the Baptist was the baptizer in the element of water. Jesus Christ is the baptizer in the element of the Holy Spirit. Just as John immersed in the element of water at that time, even so Christ at some future day from when John spoke would immerse in the element of the Holy Spirit.

In Matthew 3:11 there is a contrast between the elements in which the immersion takes place and the persons who baptize. Even so there is a contrast between the subjects of the two baptisms. John baptized penitent believers, but Jesus would baptize those in the Holy Spirit whom John had already baptized in water. John said: "I indeed baptize YOU," and then went on to say of Christ: "He shall baptize YOU in the Holy Spirit." It is the same "you" in both cases.

The baptism of John was in literal water, but the baptism in the Spirit was figurative baptism. The Holy Spirit is not a liquid element. The figurative use is commonly seen in the Greek classics. The figurative use of the term baptism as applied to the Holy Spirit compares to such expressions in profane writings as "immersed in ignorance," "in sorrow," "in debt," or "in suffering" (Luke 12:50). Even in English

we say "immersed in business" or "plunged in despair."

FIRST ACCOUNT OF SPIRIT BAPTISM

Prior to His ascension Jesus said to His church: "For John truly baptized with water; but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5 ASV). This is Christ's confirmation of the promise made by John the Baptist in Matthew 3:11.

The fulfillment of the promises of John and Jesus is seen in Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

What really happened at Pentecost? First, there was the sound from Heaven of a rushing mighty wind which filled the whole house. This is when Christ baptized the church in the element of the Holy Spirit. The whole room was filled with the power of the Spirit.

Second, forked tongues like fire encircled each of them in this room. Thirdly, the 120 church members were filled with the Holy Spirit. There were no exceptions. The filling of the Spirit followed the baptism in the Spirit. The baptism in the Spirit concerned the outside of them as does water baptism, yet the filling of the Spirit concerned the inside of them. Fourth, those filled with the Spirit were enabled to speak in other languages. This is what happened on Pentecost.

THE POWER OF PENTECOST

The coming of the Spirit upon the Jewish church at Pentecost was to empower them for worldwide missionary work. This is seen in the words of Christ in Acts 1:8: "But ye shall RECEIVE POWER, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This does not mean the church was powerless before Pentecost for Matthew 10:1 says: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." So Acts 1:8 is a promise of additional power.

What additional power did the church obtain on the day of Pentecost? By reading Acts chapter 2, I see that this power was fourfold. First, there was the power to speak in other tongues. This was the ability to speak in other languages and dialects without having to study them in a center of secular learning. There is nothing said about anyone rolling around on the ground and crying out in a confused jargon, which could not be understood by the hearers.

The second feature of this power was the ability to utter prophecy. Acts 2:18 says: "I will pour out my spirit; and they shall prophesy." Third, there were visions and dreams: "And your young men shall see visions and your old men shall dream dreams." (Acts 2:17). Fourth, there were enlarged opportunities of service. Heretofore the gospel was limited to Israel in Palestine, but on the day of Pentecost the gospel was preached to people of sixteen nationalities.

SECOND ACCOUNT OF SPIRIT BAPTISM

On the day of Pentecost the Spirit overwhelmed the Jewish church by His power and bestowal of supernatural powers. This was the baptism of the Jewish church in the Holy Spirit.

The only other instance of Spirit baptism in all the New Testament was upon the Gentiles at Caesarea. I read in Acts 10:44-46 these words: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." In chapter 11 of Acts, verses 15 to 16,

Peter adds: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit (ASV).

Some believe there are other instances of Spirit baptism found in Acts, chapters 8 and 19. But a close study reveals these were fillings of the Spirit given by the laying on of hands. In neither case was there a sound of a rushing mighty wind or the anointing by tongues of fire. Please remember that John said Jesus and Jesus only would baptize in the Spirit, never using any man as a medium. Peter did not lay his hands on Cornelius, for while he was speaking the Spirit came on this Gentile household. No one laid his hands on the Jewish church at Pentecost. The event happened "suddenly."

NOT FILLING OF SPIRIT

It is contrary to the Scriptures to attempt to confuse baptism in the Spirit with the filling of the Spirit. In Spirit baptism Christ is the principal Actor; in Spirit filling, the Spirit is the principal Actor. Baptism in the Spirit concerns Christ immersing people in the element of the Spirit and takes place outside a person's body. The filling of the Spirit is inside

THE BAPTIST EXAMINER

December 1978

Balance December 1 --- \$ 558.76
Receipts ----- 5,289.92
----- \$5,848.68

Expenditures:

Labor ----- \$1,489.82
FICA on Labor ----- 85.85
Postage ----- 677.22
Supplies ----- 49.46
Office Expenses ----- 125.00
Printing TBE ----- 3,300.00
Total Expenditures --- 5,727.35
Balance December 31 \$ 121.33

RADIO FUND

Balance Dec. 1, 1978 -- \$1,143.33
Receipts ----- 435.00
----- 1,578.33
Expenditures ----- 566.50
Balance Dec. 31, 1978 - \$1,011.83

the body of a believer, and it means he is under the control of the Spirit.

The baptism in the Spirit happened only twice in the history of the church, but a person can be filled with the Spirit many times. There were people filled with the Spirit before Pentecost. In Exodus 31:23 it is written that Bezaleel was filled with the Spirit of God. Zacharias, the father of John the Baptist, was "filled with the Holy Spirit" (Luke 1:67). John the Baptist was "filled with the Holy Spirit from his mother's womb" (Luke 1:15). The most ardent advocate of Spirit baptism will not affirm that any of these three were baptized in the Spirit, for this was before Pentecost. Then why must they confuse the filling of the Spirit with the baptism in the Spirit? The baptism in the Spirit never happened until Pentecost, but the filling of the Spirit happened in Old Testament times and prior to Pentecost.

Days before the Pentecostal baptism in the Spirit, Christ said to the eleven disciples: "Receive ye the Holy Ghost" (John 20:22). The Spirit was given to these without anyone being baptized and before Pentecost. This was not, as some have supposed, an act of breathing upon them intended to symbolize the Spirit would come on Pentecost. It was Christ actually giving at that time the special power of the Spirit to the eleven apostles.

NOT REGENERATION

Some will agree with me that there are only two instances of baptism in the Spirit in the New Testament. But then they turn around and go to I Corinthians 12:13 and invent a Holy Spirit baptism for every person who enters the universal, invisible church. They say baptism by the Holy Spirit means that Christ places a believer in His mystical body. This doctrine is no better than that taught by the Charismatics. It teaches baptismal regeneration by Holy Spirit baptism as much as the sacerdotalists teach baptismal regeneration in water. It has the Holy Spirit baptizing into Christ

when the Bible teaches that it is Christ who baptizes in the Spirit. Talking about missing the boat, such persons don't even know what the boat is!

By reading I Corinthians 12:27 you can see that the body that Paul made reference to, was the institution which Christ founded, a local visible church. The American Standard Version gives the correct translation. It reads: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." The Greek text reads: "In one Spirit," not "by one Spirit." The Greek preposition, "en," is translated in the KJV "among" 114 times, "by" 142, "with" 139, "in" 1,863. So the preferred translation is definitely "in" rather than "by."

But what does it mean to be "in the Spirit"? Let's look at how it is used elsewhere in the New Testament. It occurs in I Corinthians 14:2, Acts 20:22, Romans 8:9, and Philippians 3:3. A study of these passages reveals that to be "in the Spirit" is to be under the guidance and influence of the Holy Spirit. Paul and the Corinthians not only possessed the Spirit before baptism, but the Spirit led them to receive water baptism by which they entered the institution of Christ's church on earth. So contrary to the prevailing view, I Corinthians 12:13 does not teach water baptism is a non-essential, but it is what the Spirit leads a believer to perform.

Regeneration by the Spirit is not the baptism by the Spirit. The subject of regeneration is a lost sinner. But the subjects of the baptism in the Spirit in Acts 2 and 10 were people already regenerated by the Spirit. There is no Scripture in the New Testament where a lost sinner received the baptism in the Spirit. The design of regeneration and Spirit baptism are widely different. The object of regeneration is to make a sinner a new creature in Christ. The object of the Spirit baptism is to confer power upon a person who already is a new creature.

All agree there was no baptism in the Spirit until the first Pentecost after Christ ascended to Heaven. If this be so, then was there no one regenerated before Pentecost? What about the Old Testament saints? What about people during the time of the Lord's ministry on earth? To take seriously such a doctrine would contradict the whole Bible, for we know the Old Testament saints were saved without Spirit baptism and so all believers before Pentecost.

NOT SANCTIFICATION

The teaching of some is that the believer has the Spirit in a limited sense, but he does not have the full power of the Spirit until he purges himself from much or all of the old nature. They say you must earnestly seek the baptism of the Spirit, wait for it, pray for it, and pay for it by an almost sinless life in the flesh. This confuses Spirit baptism with sanctification. The Spirit is the direct agent in sanctification, but Christ is the direct agent in Spirit baptism. The design of Spirit baptism and sanctification are widely different. The purpose of sanctification is personal purification. The purpose of Spirit baptism was to confer power upon a person.

NO SPIRIT BAPTISM TODAY

There are only two instances of Christ baptizing people in the element of the Holy Spirit in the New Testament. These are found in Acts, chapters 2 and 10. Baptism in the Spirit ceased in the apostolic age. It had even ceased when

LETTERS TO THE EDITOR

Dear Brother Cockrell:

I would like to commend to TBE readers the Landmark Baptist Bible Correspondence School courses presented by the Philadelphia Baptist Church, Birmingham Alabama, and to testify to personal blessings received through the courses and the study of God's Word.

The courses are not offered as a substitute for the Word of God but they are helpful tools that lead the student into the great truths of Scripture. The student is encouraged to express himself and the teacher, in turn, evaluates the needs of the student and responds with appropriate counsel, instruction, and Scripture reference.

Most, if not all, of the teachers of these courses are pastors of New Testament Baptist churches with a tremendous work load and responsibility to their local church. Yet, I have found all of them to have a personal and continuing interest in the spiritual growth and welfare of the student, though he be many miles away.

I recently received my four-year diploma, and I found all of these courses to be Scripturally sound, Christ-centered, Christ-exalting and expository. Each course challenged me to learn more of God's Word, to dig deeper, and to become a more diligent student of His Word. "And the Lord shall guide thee continually, and satisfy thy soul" (Isa. 58:11). Having been blessed, I know others will also. His name.

W. L. Robinson

Editor's note: — Anyone interested in these free courses offered by Philadelphia Baptist Church should write directly to Bro. E. C. Cook, 701 Cambridge Street, Birmingham, Alabama 35224.

Paul wrote the Epistle to the Ephesians. In Ephesians 4:5 Paul declares: "One Lord, one faith, one baptism." If there is Holy Spirit baptism and water baptism for our age as some teach, Paul was mistaken when he wrote this verse. He should have written "One Lord, one faith, two baptisms." But Paul was not mistaken. He said there is only one baptism for believers in this age—water baptism—the baptism which follows faith. Water baptism is the only kind we are commanded to seek, and the only baptism which is to last until the end of the age (Matt. 28:19-20).

In view of these facts let me say that some professed followers of Christ would do better spending their time preaching the gospel of God's grace, than boasting loud about a false claim which cannot be obtained in this age. Holy Spirit baptism is not essential to salvation nor required for the filling of the Spirit. There is no command in the Bible for a believer to seek it in our age. If there is where is it found in the Bible? There never was and never will be such a thing as the Spirit baptizing any person. It was Christ who twice baptized some in the Spirit. There is no baptism in the Spirit or by the Spirit in our age.

To teach that beyond conversion beyond assurance of salvation, beyond having the Spirit, there is baptism with the Spirit is a scriptural. This so-called second work of grace and a definite experience they speak about is a demonic feeling and human fiction, not Bible fact.

(Continued on page 4, column 5)

1978 PREACHERS

FEDERAL INCOME TAX HANDBOOK

This handbook is specially designed to help the minister avoid costly mistakes. It is written by two CPAs and so provides important professional advice — without the high fee. This book is revised and kept up-to-date each year. It will save time, frustration, and money. Order early as we will have no more when our present stock is exhausted. Each \$2.95.

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Rhodesia Cover-Up

(Continued from page one)

ation which follows, this is clear an attempt by the WCC to confuse and confound. At this point, he has to think of the master propagandist of modern history, Joseph P. Goebbels of Hitler's Germany, whose policy, in effect, was: "When you lie, tell a big lie; and tell it often if you want people to believe you."

The World Council doesn't intend stay pinned to the wall by the avalanche of criticisms against its program to Combat Racism (the source of funding for "liberation" groups in Africa and elsewhere). The WCC has sent out information packets, featuring Sister Janice, to local congregations in an attempt to defend its grants to terrorist groups. And now, we learn, so have the United Methodists, the United Presbyterians and the Disciples of Christ, among others. (20th Century Information Hour 11-23-78)

Don't forget to ask your pastor to tell the congregation about the information in these packets. Ask him also to tell the whole story, including the information which follows.

This furor over funding the African terrorists reminds us of the Reader's Digest articles of 1971 which also caused an uproar about WCC extremes and which also prompted numerous explanations of the WCC leadership and the member denominations. However, the "Digest" stood by its articles; and no retractions and no rebuttals were printed in spite of terrific pressure to do so. (Incidentally, a side-by-side comparison showed that half the charges not denied by the WCC, specifically about twenty percent. However, there were unremitted high-price words of ecclesiastical pontification and obfuscation.)

But, back to the cover-up in Rhodesia and Sister Janice's credibility. This nun belongs to the Dominican Order which has been campaigning for a socialist revolution in America and which is affiliated with the Inter-Faith Center of Corporate Responsibility of the National Council of Churches (NCC). The Order provides speakers for attacking American multi-national corporations, particularly those with branches in Rhodesia, South Africa, Chile, South Korea and other anti-Communist countries. It is noted here that the new president of the NCC is the Rev. W. Howard, formerly Moderator of the WCC's Program to Combat Racism. Another tie-in!

Sister Janice entered Rhodesia on a visitor's visa in May 1977. When arrested on September 1, 1977, she had possession of stolen intelligence documents and was charged with aiding the terrorists in their operations against the security forces of Rhodesia. She used special radio equipment to intercept security force messages which she then gave to the terrorists groups. She was considered too dangerous to be released on bail.

At her bail hearing on September 15, 1977, she denied being a communist, but expressed her belief in revolution, liberation and equal distribution of wealth and

resources. She admired the "freedom fighters" (her name for the terrorists) and admitted that they had to commit terrorism at times. The Rhodesian government had arrested Sister Janice following publication in London of her report of alleged torture and psychological warfare methods by the Ian Smith regime. (National Catholic Register 9-23-77)

What about these charges against the Rhodesian government? The arresting officers seized the Sister's diary and notebook, and these records revealed quite a different story. Like the Nixon White House tapes, they were never supposed to see the light of day.

Numerous entries clearly showed the "boys'" involvement in bombings and atrocities. "Boys" was another name for the terrorists. She quoted the slogan of the Patriotic Front: "Freedom comes through the barrel of a gun." The diary also showed Sister Janice to be: against capitalism, for Marxist socialism, for armed revolution and against a negotiated settlement. She liked what the terrorists were doing and was actually involved in stealing security documents, boasting about it and romanticizing and praising the "boys."

Her last entry in the diary was made on August 22, 1977: "Sell-outs are not buried because their bodies would desecrate the soil of the people." The "sell-outs" are the people (black and white) who are loyal to the Rhodesian government. The terrorists leave their victims' bodies to rot in the sun. This woman hid behind the garb of a Roman Catholic nun and gloated over the massacre of innocent human beings. (The State vs. Janice McLaughlin, Salisbury, Rhodesia, September 15, 1977)

Less than a week after her bail hearing, Sister Janice was deported from Rhodesia after intervention by Pennsylvania's U. S. Senators, H. John Heinz III and Richard Schweiker, and U.S. Representatives Doug Walgren and William Moorehead. Sister Janice was an American citizen. Pressure was also applied through the United Nations to obtain her release without trial or further publicity. (National Catholic Register September 23, 1977) Considering Ian Smith's difficulties in getting U. S. support and his sincere desire for peaceful settlement, these pressures could amount to a kind of blackmail.

(Please note that Sister Janice is the WCC's source for its propaganda packets to local church congregations.)

Now let's see about proof of the Patriotic Front's activities. Dozens and dozens of articles and news stories by respected religious and secular reporters have identified the Front as the perpetrator of atrocities and outrages almost beyond description. For example, Allan C. Brownfeld in his column of August 26, 1978 reports Robert Mugabe's boast that his Front forces had placed a bomb in a Salisbury department store, killing eleven people and injuring 76. Joshua Nkomo admitted to murdering by his group in St. Paul mission hospitals and other murders of twenty African teachers in the rural districts.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For February 10, 1979

I Peter 1:3-6

Peter begins this letter by showing us the saints in their pilgrim journey through this world as strangers scattered abroad, but he rapidly climbs the mountain of the grace of God and views them in their heavenly character as the elect of God, chosen, called, and cleansed, and then points them to their eternal inheritance. This would strengthen them for the trials and temptations in their journey on this earth.

VERSE THREE

"Blessed be the God and Father of our Lord Jesus Christ." No child of God can pause for long at the wells of salvation without being refreshed and revived, which produces praise, thanksgiving, and adoration. The child of God blesses God for the blessings He bestows (Psa. 103:1,2). "Blessed be" and "blessed is" are two different Greek words. "Blessed be" is used of God and "blessed is" is used of men. God is blessed as the Father of our Lord Jesus Christ, for He stands as the Head of the elect, which results in our being sons and heirs.

"Which according to His abundant mercy." The all-sufficient grace of God and His abundant mercy are vital as we consider our sinful condition and our inability to cope with it. Therefore, it is according to His mercy we are saved (Titus 3:5). It takes abundant mercy to save the chief of sinners (I Tim. 1:15). In this, we all qualify; for by nature we were all the children of wrath, even as others (Eph. 2:3).

"Hath begotten us again." Those who were dead in trespasses and

Nkomo also boasted that on September 4, 1978 his men shot down an unarmed Rhodesian airliner carrying 56 passengers with a surface-to-air missile. Among the 18 survivors were six women who were raped and mutilated before being murdered along with several of the men survivors. Three men escaped into the bush and later told this horror story. Ballistic tests later showed that the bullets in the bodies of the victims came from the Marxist weapons captured from the guerrillas after the Rhodesian security forces tracked them down. Nkomo was on the radio within a few hours of this attack, boasting of his success and warning Rhodesians that unconditional surrender was the only way to avoid being massacred. Leading American papers carried this story as well as the Johannesburg Tribune.

Francois Peroz, chief delegate of the International Red Cross in Rhodesia, tells of the slaughter of defenseless missionaries and children by Mugabe's terrorists, and of their use of Red Cross workers for target practice. Even the Washington Post complained that the terrorists were driving the white farmers off their land.

Abel Hendricks, coloured president of the Methodist Church in South Africa, has denounced the violence, killing and maiming—and dissociated his denomination from the WCC's \$85,000 grant to the Patriotic Front. Hendricks also deplored the violence on both sides. The Salvation Army refuses to stand for this WCC gall too and has withdrawn from the Council, at least for the time being.

Probably the most damning evidence against the Mugabe and Nkomo terrorists of the Patriotic Front came from Arthur Lewis, chairman of the Rhodesian Christian Group of the Christian League of Southern Africa, in his recent interview at the Church League of America headquarters. Lewis has served in Rhodesia for 18 years, has been a missionary to the remote area of Africa, speaks four

sins, those who were in the kingdom of darkness, are now begotten, quickened, resurrected, given eternal life; thereby, made living sons of God. Study I Pet. 1:23; James 1:18; Eph. 2:1; John 3:8; John 5:24; Rom. 6:11; I Cor. 4:15. "Hath begotten" is in the past tense, for it is an accomplished once-for-all event.

"Unto a lively hope." Worldly hopes lead men into the graveyard of disappointment, dissolution, and finally to destruction (Prov. 11:7). But the child of God has a hope which is produced by the living word unveiling the living Christ. Herein we have an anchor of the soul. (Heb. 6:18-20; Rom. 10:17).

"By the resurrection of Jesus Christ from the dead." "Come see the place where the Lord lay." How glorious when we consider Christ the conquering Lord. He overcame every enemy, and because of this we have the victory and are more than conquerors through Him (I Cor. 15:57; Rom. 8:37). Therefore, we can say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Thank God we have a living Saviour (Heb. 7:25; Rev. 1:18). Because of this, or through this we have been begotten and have a living hope.

VERSE FOUR

"To an inheritance." Salvation is more than negative. We are saved from, but we are saved to an inheritance. We are heirs of God and joint heirs with Christ (Rom. 8:17). The child of God can look to the past and also to the future (I Cor. 6:11; I John 3:2). Yes, "Looking for that blessed hope." "I saw a new heaven and a new earth" (Rev. 21 and 22). The prepared place for the prepared elect of God (John 14:1-3). No wonder John said under inspiration "thou art rich" (Rev. 2:9). And also Paul in II Cor. 8:9, "that ye through His poverty might be rich."

"Incorruptible, and undefiled, and that fadeth not away, reserved in heaven." In this sin-cursed world, we see on every hand decay, destruction, defilement, and death, but praise God, the inheritance of the saints is above all of this. It is both indestructible and full of grace and beauty (Matt. 6:19,20). It is both precious and permanent.

"For you." Both individual and

collective. All of the elect of God shall share in this inheritance. They are the direct objects of the inheritance.

VERSE FIVE

"Who are kept by the power of God." He that reserves the inheritance keeps the heirs. There is no stronger verse in the Bible to emphasize the security of the saved. Study John 6:37; John 6:35; Jude 24, 25; Psa. 37:28; John 10:27-30. Only God's power can deliver and keep.

"Through faith." Study here and Ephesians 2:8. Faith in itself doesn't save, but the object of faith is what does.

"Unto salvation." The elect are in anticipation of the consummation of salvation (Heb. 11:13; Rom. 8:21-25).

"Ready to be revealed in the last time." Look intently at reserved, ready, and revealed. It is at the door. "Yet a little while and He that shall come will come." James reminds us "for the coming of the Lord draweth nigh."

VERSE SIX

"Wherein ye greatly rejoice." The true basis for real joy never changes. It may be expressed in different ways, as in this verse and in verse 8, but basically there is the same thing in view, which is like Christ and with Christ.

"Though now for a season." Many times present realities take our eyes off of future realities. If we keep in mind the present is only for a moment and the afflictions and sufferings are only light, we can manifest the right attitude.

"If need be." We don't have to experience any discouragement, for we have a solution as indicated. However, we must always remember that in God's providence many of the saints have and will undergo great persecution and trials. Consider Job and also the saints referred to in Hebrews 11:36-38.

"Ye are in heaviness through manifold temptations." These saints had no doubt read and had seen other saints suffer, and now it was them. Consider Saul before he was saved and after he was saved. These temptations were many and varied.

VERSE SEVEN

"That the trial of your faith." Thank God these testings are for a very real purpose. They work for us (Rom. 5:3; II Cor. 4:17). Testings bring out or manifest the genuineness of faith.

"Being much more precious than of gold that perisheth." One of the key words of Peter is the word precious. In this verse, it has to do with the contrast between gold, which is considered one of the chief items of this world, and faith which is a heavenly jewel. Gold and what it can buy is only temporal and soon passes away, but "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Notice the rich man in Luke 12:15-21, and in Mark 10:17-25.

"Though it be tried with fire." Even though gold can be proven to be genuine by passing through the fire, it still will perish. However, this is not true of faith.

"Might be found unto praise and honor and glory." Paul refers to a crown of righteousness which would be a crown of glory for those who love the appearing of Christ (II Tim. 4:8).

"At the appearing of Jesus Christ." Keep in mind, we must all stand before the judgment seat of Christ, Who is soon to appear.

Can there be any greater thought than these verses present to move God's people to faithful service in the midst of trials and temptations?

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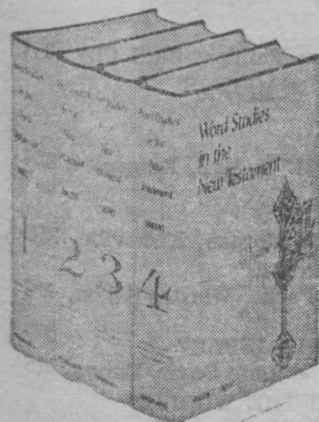
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Should a pre-millennial, pre-tribulational preacher and church invite a post-tribulational or a-millennial preacher to speak in a fellowship or conference? If a church does this, should a pre-millennial, pre-tribulational preacher preach on the program? If a pre-tribulational preacher friend informs a pre-tribulational preacher that he will not speak on a program if a post-tribulational or an a-millennial man is on the program what should the preacher who desires to use both men do?"—Winston-Salem, N.C.

JON RULE
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Zion Missionary
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I think the first preacher can if he wants to and the second preacher does not have to if he does not want to and the third preacher should keep on doing exactly what he has been doing.

Questions such as this turn me stone cold. I get the distinct impression that some of the brethren are looking hard to find some doctrine or some practice that will justify their "disfellowshipping" of someone. This attitude offends me far more than either a post-tribulationist or an a-millennialist. It is worthy of note that in Numbers 11:26-30 it was the young men who demanded the silence of those who did not come to the Tabernacle. It was the wise Moses who counseled for acceptance. Give us some more Moseses.

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McDermott, Ohio

PASTOR
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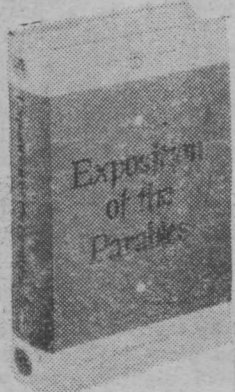


I will answer this question by showing how I do when our church has a conference. First be it understood that I, and our church, are pre-millennial and pre-tribulation in belief. I cannot in any way accept or condone the "post" or "a" heresy—and I make no bones about labeling those positions as heresy.

There are some whom I love dearly that take these positions. I am sorry that they do and my prayer is that they will depart from such a position and return to the scriptural position.

EXPOSITION OF THE PARABLES

By BENJAMIN KEACH



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As for using preachers in a conference, I have never knowingly used an a-millennial preacher. I have used those who hold to the post-tribulation position. The post-trib preachers that I use are those who, I believe, will respect my church's position and will refrain from teaching their position. If anyone refuses to preach because of someone else who is on the program, that is his privilege. I do not hold it against him or condemn him for it. Brethren, you and I must answer to God for what we do and not to one another. If you don't agree with what I do, that is your privilege, but I am not going to change because you don't like it. On the other hand, I am not going to get mad at you because of it.

If a man refuses to preach on your program, respect his reasons and forget it. It is so foolish to let some little disagreement cause good sound brethren to part.

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This is a three-fold question, or actually three questions. I will deal with them one at a time, and in the order they are presented. First, "Should a pre-millennial, pre-tribulational preacher and church invite a post-tribulational or a-millennial preacher to speak in a fellowship or conference?" Every one of the Lord's churches is an entity in itself, and autonomous. The local church being granted governmental sovereignty by its Head, Jesus Christ, infinitely resents external coercive interference with their polity and practice. Therefore it lies with each church to invite whom they will to speak for them.

Each church believes their doctrinal stance is the correct one, and will at any cost protect their position. Therefore it behooves each church to be censorious of their pulpit, inviting only men to speak for them whom they know agree with them, or men whom they know respect their position, who will not take advantage of their kindness, and exploit them by propagating his contrary views. The wise guest speakers realizes that he is subject to the host church, and that it is the responsibility of the host church to protect themselves against what they consider to be error by calling a conclusion to the message of the disrespectful guest speaker.

Second, "If a church does this, should a pre-millennial, pre-tribulational preacher preach on the program?" Again, it lies with each church and pastor to determine their scope of fellowship. If the invited speaker's convictions is of such nature he would consider it a compromise to be on the same program with a post-trib or a-mill man then he could graciously decline the invitation. On the other hand, let not the abstaining brother think ill of his pre-trib brother who does not share his same convictions on this point.

Third, "If a pre-tribulation preacher friend informs a pre-

tribulational preacher that he will not speak on a program if a post-tribulational or a-millennial man is on the program what should the preacher who desires to use both men do?" He should highly respect the informant's convictions, and the informant should respect the prerogative of each local church to invite whom they will to speak for them. Of all the pastors I know I do not think there is one among them who would try and determine who is to speak or not to speak in the conference of another church. The chief motive in the selection of speakers should be the edifying of the immediate church, and the general assembly. In following this guideline the host pastor will choose speakers whom he can trust to magnify God, and edify the church.

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Birmingham, Ala.



Our dear Lord knows there is too much loss of fellowship among our kind of Baptists brought on by differences in doctrine. But when it comes to those who believe and practice the same thing, it is heart rending when they get out of fellowship.

It just makes you wish you knew just what to say to those dear brethren in order that the fellowship might be restored. There is not much that we can do when it comes to different doctrines. I was a speaker in a Bible Conference on the west coast several years ago. There was an a-millennialist on the program. I must admit that I did not understand why he had been invited. However the host pastor told me that he had invited this Brother to the conference in the hopes we might be able to help him. He wanted some of us to talk with him about his doctrine. Some of us, including Brother Wayne Cox, tried to help him. We soon learned that he was more interested in helping us than he was in being helped.

However, when it comes to those who do not differ on the doctrines in the Bible there is always a sure way of restoring lost fellowship. Several years ago when I was principal of a Jr. High School there were two of the large girls in the school who were some seventeen or eighteen years old who got into a real hair-pulling fight. They were both Christian girls, members of the same Baptist Church. I asked them to promise to pray for each other for three days, and then come back to see me. The next day they came to me with their arms entwined about each other, and said, "We don't need to come back to see you." They were the best of friends after that. There are some of our dear brethren who just might find their arms around the Brother whom they had thought had wronged them if they would try that remedy for a few days. I know it will work for I have been there.

When we get out of fellowship with our Brother we desire so much to have our brethren agree with us that we are right, and the Brother is wrong. But I have observed through many years, and have experienced some of it myself, that in about ninety-nine cases out of a hundred it is a case like the man and his wife who were having an old time family "spat." The wife said to her husband, "I'll let you know there are two sides to this subject." He said, "I'm afraid, honey, there are three sides to it." She said, "What do you mean?" He said there is your side and my side, and the right side. And I sometimes wonder if

the hundredth case is not very doubtful. Our trouble is, when we get out of fellowship with a Brother we are too close to it for us to really see it as it is. I hope each of you have read Brother Mink's masterpiece on this subject in the November issue of "The Sovereign Grace Advocate." If you have not read it, you will really miss a blessing if you do not read it.

It is only natural that we differ at times on things that are not laid down for us in the Book. But when we offend someone, there is a sure remedy for it in that dear old Book in Mt. 18:17. But I have learned by sad experience that too often we are not interested in that remedy. We prefer to handle it our way. And our way will invariably make the breach still wider. I feel that I am well qualified to write on this subject, because experience is the best teacher, and I have really had it. But the older I get the more I really believe that our dear Lord may come tomorrow, if not sooner. And who of our Lord's saints want to meet Him while we are out of fellowship with another of His dear saints. It is not a comfortable feeling. I know for I have had it. If any Brother is offended at me, I challenge him to tell me about it. I assure him that I will make every Scriptural effort to remove that offence, even on bended knees, and that at once. Restored fellowship is one of the sweetest experiences we will ever know in this life.

It is not for me to say what another church should, or should not do. But if I should find myself with the responsibility of inviting preachers to our church for a Bible Conference I would have to invite only those who are in complete harmony with us. I can, and do love my brethren who differ with me doctrinally, but "How can two walk together except they be agreed?" (Amos 3:3). Then if we are not in agreement how can we

meet the qualifications set down for us in I Cor. 1:10?

May we all join in together and pray earnestly for restoration of fellowship among our beloved brethren.

Holy Spirit Baptism

(Continued from Page Two)

It is absurd to tell the believer he is commanded to receive the Spirit. The coming of the Spirit upon the Jewish church in Acts 2 was a promise, not a command. The experience of Pentecost was never to be duplicated because the Scripture was fulfilled. The promise of Joel, the prophecy of John the Baptist, the prediction of Christ need no further completion. If we are to recreate Pentecost, where are there not seen many churches in the Book of Acts tarrying and praying to receive the Holy Spirit? Why is there not seen some accounts from chapters 12 to 28 of Acts of people experiencing the sound of a rushing mighty wind and the tongues of fire? The reason is because there was no baptism of the Spirit after the two instances recorded in Acts chapters 2 and 10. Pentecost has never been repeated and never will be in this church age.

The believer does not need to receive the Spirit. He received the Spirit in regeneration. He was sealed with the Spirit when he believed the gospel. Ephesians 1:13 says: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation in whom also after that ye believed, ye were sealed with the Holy Spirit of promise." Every believer has the power of Pentecost inside him (I Cor. 6:19-20). All the believer needs to do is yield to the Spirit. Then he will have the spiritual power he needs. As he walks (Continued on page 5, column 2)

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THE BAPTIST EXAMINER
FEBRUARY 3, 1979
PAGE FOUR



FOR CHRISTIAN BOYS . . .

The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"HONOR"

"Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Length of days is in her right hand; and in her left hand riches and honour" (Prov. 3:13, 16).

Man of honor! What a glorious title is that! Who would not rather have it than any that kings can bestow? It is worth all the gold and silver in the world. He who merits it wears a jewel within his soul and needs none upon his bosom. "His word is as good as his bond," and if there were no law in the land one might deal just as safely with him. To take unfair advantage is not in him. To quibble and guard his speech so that he leads others to suppose that he means something that he does not mean, even while they can never prove that it is so, would be impossible to his frank nature. His speeches are never riddles. He looks you in the eye and says straight out the things he has to say, and he does unto others the things he would that they should do to him.

He is a good son and a good brother. Who ever heard him betray the faults and follies of his near-kindred? And with his friends he proves himself true, and will not betray the trust friendship imposes on him. And with strangers you do not find him too curious about the affairs of others, or too eager to impart information accidentally gleaned by him. Real honor and esteem are not difficult to be obtained in the world. They are best won by actual worth and merit rather than by art and intrigue, which runs a long and ruinous race, and seldom seizes upon the prize at last.

Honor, like reputation and character, displays itself in little acts. It is of slow growth. He whose soul is set to do right finds himself more firmly bound by the principle of honor than by legal restraints — much more at ease when bound by the law than when bound by his conscience. He who is actuated by false principles of honor does not

feel thus. True honor is internal, false honor external. The one is founded on principles, the other on interests. The one does not ostentatiously proclaim its lofty aims; it prefers that its conduct and actions demonstrate its purposes. He who is moved by false honor is constantly worried lest someone should doubt that he was a man of honor. He is so busily engaged on sustaining his reputation against fancied attacks on his honor that he finds but little time to devote to the exercise of those acts which a fine sense of honor would impel him to do. Such a one may be a libertine, penurious, proud — may insult his inferiors and defraud his creditors — but it is impossible for one possessed of true honor to be any of these.

(THE GOLDEN GEMS OF LIFE, pp. 296-298, 1880 edition).

Holy Spirit Baptism

(Continued from page four)
in obedience to the Word of God, the Spirit of God energizes his life (Gal. 5:25).

If you are a true believer in Christ, do not seek the baptism in the Spirit. It is not for us in this age. But do seek to live in the constant enjoyment of the Spirit. Do seek to be filled with the Spirit. Ephesians 5:18 commands: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Judging by the language of this verse, it is as much a sin to lack the filling of the Spirit as it is to be drunk with wine.

What does it mean to be filled with the Spirit? To be filled with the Spirit does not mean every part of man's body is filled with the Spirit. When we say a man is filled with alcohol, we do not mean that every part of his body is filled with alcohol. We mean the whole man is under the influence of alcohol. Likewise, when a man is filled with the Spirit the whole man is under the influence of the Spirit. This is what it means to be filled with the Spirit. This is what a believer is commanded to do in Ephesians 5:18.

Rhodesia Cover-Up

(Continued from page three)
vernacular languages, has built missions in the remote Kanda Valley, and has tremendous detailed knowledge of the operations of the Marxist terrorists. He presents photographic evidence and cites many cases of inhuman brutality; cutting off ears, noses, lips and organs of victims and compelling wives to eat them; hacking tribesmen to death with axes; stripping and mutilating young girls in front of their villagers; and burning to death whole families which had been driven into their huts, there are others.

These are the people who have the support of the U.S. government, the United Nations, the World Council of Churches and, of course, the communist nations which have recruited, trained and armed them. The Carter administration wants them to rule Rhodesia because it wants "representative government." Ian Smith's ideas are rejected.

Lewis cites the details of killings and beatings administered against his mission schools by Mugabe's men. He saw the results of the massacre of 27 black tea workers in Kanda Valley, and the murder of 37 missionaries. The primary mission of the Marxist terrorists is to close missions and kill mis-

sionaries in order to prevent the teaching of Christianity. Lewis reports over 11,000 men, women and children murdered by the terrorists and the closing of over a thousand public and mission schools.

The so-called Patriotic Front, he says, is "neither a front nor patriotic, but totally Marxist," and its so-called soldiers are not guerrillas but are cowardly terrorists who seek soft targets such as unarmed missions, ambush of school buses and killing survivors of an airline plane that they had shot down. There is much additional evidence against the Front. In fact, it is overwhelming and the effort of the WCC and its member communions to shift the blame is pathetic.

Where do leaders of the WCC get the money to finance communist terrorist groups? In 1977 its Program to Combat Racism (which financed the Patriotic Front) received \$60,000 from the United Methodists, \$10,000 from the United Presbyterians, and \$2,000 from the Reformed Church in America. These same denominations provided similar support since 1971. Total funds available to the WCC in 1977 amounted to over \$838,000, exclusive of the Program to Combat Racism. The principal American supporters of the WCC are the United Presbyterians, United Methodists, Episcopalians, Luth-

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erans, American Baptists and members of the United Church of Christ and the Disciples of Christ.

In spite of all the evidence and in spite of history and common sense, the WCC still has its defenders. One is Gilbert H. Caldwell, chaplain of the University of Massachusetts, who offers rather naive and simplistic justifications in his support of the Marxist terrorists. He calls for redistribution of the power and then sharing it. How does one share power with Marxists and Communists? The way we did in Vietnam and Cambodia? He calls Christians to adapt to a changing world. Does he mean accept parts of the Bible and reject others? Does he mean abandon some universal truths and principles? Does he mean situation ethics?

Another staunch defender apparently is the editor of one of Methodism's leading papers, the United Methodist Reporter, along with Mr. Bill Bryan of the Chicago Methodist Southern District. Mr. Bryan's prominent piece in the editor's paper went through most of the "justifications" mentioned above plus a touching closing argument that Christians and "The Discipline" stood for "justice and peace in every nation" and "denounced injustice." (United Methodist Reporter, October 27, 1978)

A friend of mine tried a letter to this editor, asking for a few lines for rebuttal to Mr. Bryan's misinformation. In fact, her letter dissected Bryan's excuses jot for jot and tittle for tittle, line by line, chapter and verse. But nothing got published in the way of rebuttal by her or anyone else. It was a case of closing the book on any dissent from the official church position in this case.

The WCC is not going to answer just anyone either. In early November, this writer sent two let-

ters—one to the New York office and one to the Geneva office of the WCC—asking for information on funding "liberation" groups and about its 1977 expenditures and contributions. No answer. No acknowledgment.

What are the church members who finance the World Council going to do? Write letters? Question their leaders? Then, go on to their next General Assembly or General Conference and pass the resolutions and financial programs already long before mapped out by their rather permanent and never changing officials. This has been the story in the past. Most denominations provide for change or redress by the use of petitions. These petitions often are buried in the pious officialdom of Assemblies and Conferences — particularly when the leaders disagree—and the church majorities again walk away wondering what happened. Are we suggesting unfairness? Yes, we are.

Many individuals have given up and left their denominations. Almost without exception membership has steadily declined for the past ten years in the denominations which support the WCC and the NCC. As for the 40 million church supporters in America who remain in the WCC, most are reluctant to get involved deeply, hoping the furore will go away or be neatly swept under the rug. Will the rug hold any more? Do enough of them have the will power to lead their denomination out of the insidious World Council of Churches?

Is there a limit on what church people will put up with? Or not?

Halliman Reports . . .

(Continued from page one)
services for a week prior to my going. On Friday morning I had everything that I needed for the patrol (I thought) packed and in my vehicle and about 9:00 a.m. I left the area. Since I had to pass through Koroba I stopped for my mail and there I collected a man to go with me. We found the roads very rough and several bridges bad. The going was slow but by about 2:00 p.m. we finally reached the place where we would have to park the vehicle and proceed to walk the rest of the way. We had come down a big mountain, crossed over the valley and were able to drive about three-fourths of a mile, starting up on the other side of a big mountain, when we had to park.

After walking about a mile up the mountain side, we came to where several men were gathered to talk to me again about establishing a Mission Station in their area. We talked for a while and then left for another location quite a ways on up the mountain side, where another one of our preachers had established a place for preaching services. After only about ten minutes rest, we assembled inside the building and I preached to this group for the first time.

After the preaching service was over the people invited me to eat with them, as they had roasted some pig, potatoes, pumpkins, etc. Before the meal was over I had to go inside one of their houses as the rain had started. I really have to draw my sides in and stoop way over to get inside one of their houses, as the door is so small and the roof so low, but other than being half strangled by smoke,

once on the inside, I make out fine.

Once again, after the meal was finished, the subject of a Mission Station was brought up and we talked quite a while about that. By now it was getting on towards 5:00 p.m. and I had to think about where I was going to sleep for the night. In the Duna area they have a house specially built for me at each place I visit and therefore I never worry about where I will sleep. But in this area they have not started building me houses as yet. As previously mentioned, when I left that morning I thought I had everything I needed for the trip—I did, except one thing. Several miles from home I realized that I had forgotten my tent, so now at 5:00 p.m., with dark only an hour away, I had to decide quickly about where I would sleep. It was suggested that I sleep in the building that was being used for preaching services, and this I have done at some other places. But, since this building was high upon the side of a mountain and only palings stood up for the sides with about three inches in between, I knew that I would half freeze trying to sleep there that night, so I gave that idea away. The only thing left to do now was go back to the vehicle and sleep in it.

With the vehicle being parked as far down the mountain side as it was, and, it being a pick-up truck with a canopy over the back, I decided to sleep in the back of the truck. By the time I got to the vehicle the rain was really coming down and I got pretty well soaked before I got my bed ready, but after that, and since there was no one to talk to and no dry wood to make a fire, I decided to go to bed about 6:30. Each time I was awake that night the rain was pouring — it did not stop until about 10:00 a.m. the next day. Needless to say, that I was unable to make a fire to cook my breakfast, so I opened a small tin of fish and a small tin of fruit and pretended that I was feasting on ham and eggs, biscuits and gravy.

At about 10:00 a.m. two preachers, the man that had come with me and a few more people came to the car, and we left this location and drove back up the valley a couple of miles, parked the car once again, and walked through the bush for about an hour or a little more, to where Yoti lives and has a mission point. The trail was muddy and since I had last traveled it, the tall grass and bushes had grown up to where at times it was almost covered. By the time I had reached the place where we would spend the rest of the day and night, I was soaked and muddy and had to change clothes.

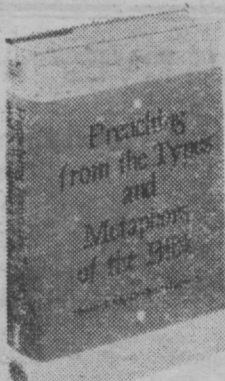
Another pig feast was being prepared at this place and, of course, I was expected to go look at the food being prepared, immediately upon arrival. I had to cross a slick foot-log, but managed to negotiate this both going and coming without incident.

After the food was put into the ground to cook, we had a preaching service. I preached again at this service to quite a large crowd of people. There had been some people saved at this place and we went with authority, from this church here on the Mission Station, to baptize those that were ready for such. That afternoon we baptized four people and again I preached the sermon for this service. After this service the food

(Continued on page 7, column 4).

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Chimney Corner . . .

(Continued from page one)
 ar out over the crowd, said, "I will take for my text today this scripture: 'Every tub shall stand in its own bottom.'" And she proceeded to preach a stirring sermon from that text, most of which was firely true.

THAT OLD GAG ABOUT "HYPOCRITES"

But while the statement, "Every tub shall stand on its own bottom" is not in the Bible, there is a text that means something like the same thing. It is found over here in the Book of Romans (Rom. 14:2): "So then, every one of us shall give account of himself to God." That is a text that rings the changes on personal accountability, and it is one that people need to have fastened into their minds. Do you know more than half the people are trying to hide behind somebody else? More people are sulking around in the shadows of hypocrites than you can shake sticks at. And any person who can hide behind a hypocrite has to be smaller than the hypocrite or else he couldn't hide behind him. If a man were taken before the court and charged with stealing wouldn't it be a sorry plea for him to plead in court that he was not as bad as some others in the world who have committed murders? He would probably be told this—"We are not trying somebody else—we are trying you, and the charge is stealing." Yet people pull that same old thing in religion over and over again. Talk to them about their soul and their need of salvation, and they come back at you with this: "I am not so bad—I am better than a lot of hypocrites in the church." Well, what does that prove? God is not going to judge them on the basis of what somebody else did or didn't do. Every person will answer for himself, and no one else in all this world. "So then, every one of us must give account of himself to God." Will some of you in the face of this, go right on out still talking about being "better than hypocrites—better than some church members?" Suppose you had proof that the pastor of this church is a rascal, and every deacon a rascal, and every Sunday School teacher a rascal, and that every singer in the choir ought to be jailed, what good would that do you in the sight of God? Not a bit in the world, for you would still be answerable before God for your own sins, and would be without excuse. If you are not a Christian, don't you be so fool-

ish as to let anybody else who isn't living right, keep you away from the Lord. You don't have to answer for them. The Lord will attend to them. You have to answer for you. "So then, every one of us must give account of himself to God."

THE "CROWD" GOING TO HELL!

Now here is another "Chimney Corner Scripture" that is a jewel, and some of you will have a hard time believing me when I say it is not in the Bible. Here it is: "Before the end of the world you can't tell summer from winter except by the falling of the leaves." That is not in the Bible, and there isn't anything that even looks like it in the Bible. I will go further and say that the Bible teaches exactly the opposite. Listen to it: (Gen. 8:21-22) "And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more, everything living, as I have done."

"While the earth remaineth, seed time and harvest and cold and heat, and summer and winter and day and night shall not cease."

What does that say? It says that as long as the earth remains, the seasons with their heat and cold, with their summer and winter, shall not cease. Humanity became so utterly corrupt back there before the flood, that the Lord wiped the whole human race, with the exception of one family, off the earth. But He didn't do it until He had warned the people for more than a hundred years. Noah preached without a convert for years and years. I guess people said, as they made fun of Noah, "Who can believe him—why he has the majority against him." I want to remind you that majority doesn't count with God. He doesn't change His standards of right and wrong to suit the majority. The truth is, the majority is on its way to Hell, and if you want to go there, just run with the crowd.

THE MOVIES

As a preacher with a sense of responsibility to God, I try to call people away from the things of this world. For instance, take the movies. I don't go to the shows, and I teach that one of the greatest enemies that the Lord has is the moving picture industry, and that every Christian ought to completely cut them out of his life. I am terribly in the minority in my stand. Radio listeners and others tell me of pastors who cut short prayer meeting so the folk can get to the last show. My little girl, when she was staying in North

IS "THAT" IN THE BIBLE?



Question:
 "WHO BUILT THE FIRST CITY AND WHAT WAS ITS NAME?"

Answer:
 Cain, Enoch, Genesis 4:17—"And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch." (The only query of the literalist as to where Cain got his wife has an equally difficult corollary, Where did he get the men to build and inhabit the city?)

Carolina rebelled against going to Sunday School because the teachers and pupils took up most of the time talking about some film they had seen. My wife attended a class meeting of her Sunday School class and it was "show," "show," "show!" Church members and a lot of pastors are so wrapped up in shows—so enamored—have gotten so in the clutches of the movie habit that they resent anything that is said against it. And it is true that what the good children may get at church is more than counteracted by the evil of the shows they attend. Anybody who will study the question a little will see that those things are twisting and warping the lives and characters of people all around. Yes, I am in the minority when I urge Christians to break with the whole movie business and to regard it as the enemy of Christ and His cause, but that doesn't prove me to be in the wrong. I am right and I know it, and God would hold me guilty if I didn't stand for what I know to be right. Noah was in the minority for years as he preached, but after the flood waters had dried upon the earth Noah stepped out into a world in which he was in the majority. And let me say this—those of who stand for the right and against a worldly life for Christians may be in the minority now—and we are—but when the Lord Jesus comes back—as He certainly will—and takes over, we are going to be in the majority.

But in the meantime, as this age continues, the Lord has promised us that never again shall the world be destroyed by a flood. Recently we have had more rain than I have ever seen fall in Florida, and since I live in a rather low area, I have seen lots of water. Last Monday night as I drove in home from a committee meeting it seemed that the heavens were wide open, and torrents of rain were pouring down. I thought, "It looks like another flood—but I am glad that the Lord has promised us that never again shall the world be covered with water." And just as truly as He has promised this, just so truly has He promised that the seasons will continue—hot and cold, summer and winter. No—we shall know the seasons only by the "falling of the leaves." The Bible teaches just the opposite.

BIBLE DOESN'T SAY IT

There are people who say, "You know the Bible says, 'An honest confession is good for the soul.'" But the Bible doesn't say anything of the kind. That is just another old "Chimney Corner Scripture." Here is what the Bible does say (I John 1:8). "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Let me point out that verse was written to saved people—not to unsaved. An unsaved sinner can confess all he wants to, and that won't secure for him the forgiveness of his sins. Sins are not just forgiven because a person asks it—sins must be punished. Christ came to bear the punishment due sinners, in His death on the cross, and when a sinner realizes that he is guilty and lost, and when he takes Christ as

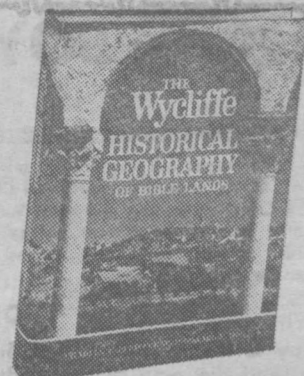
his Sin-Bearer, then his sins are taken off of him and laid on Jesus. Let's see if the Bible doesn't teach that exactly. Isaiah 53 says, "All we like sheep have gone astray, we have turned every one to his own way and the Lord hath laid on him the iniquity of us all." Again, take this verse: "Who his own self bare our sins in his own body on the tree." Again take this, from the 13th chapter of Acts, "By him, all that believe are justified from all things." I am saved and freed from the guilt and penalty of my sins, because I have taken a Saviour who assumed my blame and guilt. And then every sin you have ever been guilty of is still on you right now and you are still charged with it before God.

But as a child of God, I am often guilty of doing and saying and thinking the wrong thing, and that doesn't jeopardize my salvation, but it does break down my fellowship with God. How can I get right? How can I get out from under the shadow of that? This text tells us how exactly, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." As Christians, we get things right by simply confessing what we have done before God asking His cleansing and pardon, and the text says that He is ready and willing to grant it. Unsaved sinner, what must you do to be rid of your sins? You must receive a Saviour and Sin-Bearer who is able to bear your sins for you. Saved sinner—Christian—Church Member, what must you do in order to receive restoration to fellowship with your heavenly Father? The answer is, make a clean breast of what is wrong—confess and ask cleansing and pardon.

JESUS DOESN'T PAY GROCERY BILLS

Here is another "Chimney Corner Scripture;" Honesty is the best policy." Haven't you heard that quoted from the Bible? Well, it's not in the Bible. But here is something that is in the Bible: (Rom. 12:17) "Provide things honest in the sight of all men." That was written to Christians, although a person ought to be honest whether he is a Christian or not. A man told me about holding a meeting in a country church some years ago, and he started out preaching several sermons on sin. Among the things he talked about was honesty. He showed that people ought to pay their debts. An old country preacher, who had preached all over the country took him to task and said, "Why I owe every store in this whole country, and it would take me a lifetime to pay up everything I owe." And he argued that "Jesus paid it all," as he put it. Listen: Jesus doesn't pay my electric bill, and my telephone bill, or any of my other bills. To quote "Jesus paid it all" as a way out of paying one's debts, is to turn the "grace of God into lasciviousness."

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as Jude says. Any preacher who will run up bills that he knows he can't pay is just plain crooked. The Lord tells me as a Christian to be honest. No man has any business in the ministry who is not scrupulous about financial matters. During the years I have been at Buffalo Avenue, if I couldn't pay for a thing I did not buy it. I haven't wanted people to be able to reproach you people of this church by saying, "Look there at your pastor—he won't pay his debts." This Bible says to "provide things honest in the sight of all men."

I once heard the story of a Negro preacher who left a community in a hurry because it became known that he had relieved his neighbor's hen roosts of some chickens. Over in a distant community he made quite a hit and he was getting along fine, when one Sunday he was thunderstruck by seeing a white man walk in to his congregation. The white man looked familiar and he believed that he was an officer of the law. He didn't want the man to get up and charge him with chicken stealing, so how could he ward him off? Here is what he did: He got up and said, "Beloved, I have decided to change my text. Stead of preachin' on the resurrection, Ise gwine to take my text from de fourth chaptah ob Hezekiah, when it says, 'If thou seest' (Continued on page 8, column 3)

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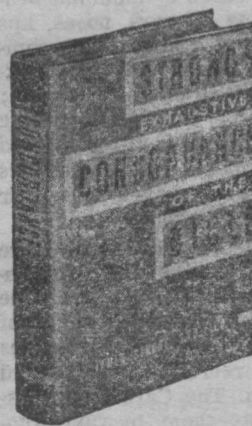
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

The Christian public is still furious over the \$85,000 grant from the coffers of the World Council of Churches to the guerrillas from Rhodesia. They should now be outraged at the announcement of Interchurch Aid, the official relief agency of the WCC, on December 21, 1978, of a campaign to raise \$5 million U.S. dollars to help the victims of the conflicts and tensions in Southern Africa. The release by EPS makes it clear that the liberation movements will be recipients of some of these funds.

These \$5 million U.S. dollars to the Communist guerrillas will release Red China and Russia from any responsibility for helping their Communist allies in any way except with guns and ammunition and Cuban soldiers. This grant will enable the guerrillas to murder more missionaries, adding to the 40 already put to death.

Truly the Bible is right. In Genesis 2:7 it says that man was formed from the dust of the ground (Luther translates: from a lump of clay). Scientists from the NASA California Research Institute have reached the conclusive opinion, "life could have started only with clay." Professor James Lawless, after giving explicit information based on extensive biological experiments at NASA concluded, "ground has the best possibilities to create life" (MIDNIGHT CALL MAGAZINE, Jan. 1979, p. 7).

"Let's face it," said Madalyn Murray O'Hair, speaking recently to a group of self-professed atheists in San Francisco, "there is no way we could have held an atheist convention ten years ago. Everything today is much better. Part of the reason is public education." (THE REVIEW OF THE NEWS, Jan. 3, 1979, p. 46).

Here are some startling findings recently published:

One in five divorces involve alcohol abuse by the wife.

One in three members of Alcoholics Anonymous are now women.

The greatest increase in drinking is among young girls.

The widespread overuse of drugs and alcohol among U.S. women is estimated to be at least half the 110 million women in this country.

The hierarchy of the Orthodox Church of Greece issued a decree in Nov. in which it termed the Jehovah's Witnesses sect "anti-religious, anti-national and subversive." The hierarchy also requested Defense Minister Evangelos Averof to suspend the law which provides for the exemption of Jehovah's Witnesses from the army on the ground of conscientious objection.

The bureaucrats have done it again! They have just spent more of our tax dollars foolishly. They

spent \$97,000 for a report on "The Peruvian Brothel As Sexual Dispensary And Social Arena"; \$113,000 to learn that mothers do not enjoy ironing children's clothes; and, \$150,000 to develop a hot sauce to spray on sheep so the coyotes won't enjoy eating them.

A recent Gallup Poll of churched and unchurched Americans split 47 to 47 percent on having had a "born again" experience. Among the unchurched, the ratio was 25 percent "yes" and 67 percent "no."

The 41 percent of Americans who were classified as unchurched represents about 61 million adults, 18 or older. On the other hand the study concluded that 59 percent of Americans may be classified as "churched." The 59 percent would represent about 89 million adults based on an estimated U.S. population of 150,116,000 adults.

LONDON (EP)—A top level delegation of the World Council of Churches has held talks here on the suspension of membership by two of its bodies over the WCC's \$85,000 grant to the Rhodesian Patriotic Front, but it appears the talks produced no change of mind.

Nine WCC representatives attended the talks. They were led by Archbishop Edward Scott, Anglican Primate of Canada and the Council chairman, Philip Potter, its general secretary.

They first met a team from the Salvation Army, which suspended membership of the WCC four months ago, led by Canadian General Arnold Brown. The Salvation Army team was 12-strong and afterwards an official statement was issued which said the dialogue was wide-ranging and constructive. But it added, "No final decision can be taken by the Salvation Army until its scheduled conference of world leaders in Toronto in October, 1979."

Next the WCC team met a delegation of six from the Irish Presbyterian Church, which has also withdrawn from membership of the WCC because of the grant to the Patriotic Front guerrillas. No statement was issued. However, it was understood the Irish Presbyterians will review membership at their next general assembly in June.

PASADENA, Calif. (EP)—Property records and bank accounts information of the World Wide Church of God and two of its properties were seized Wednesday by the California attorney general's office.

"We are going to find out what is happening to tens of millions of dollars in funds of the church. We understand there has been a rapid liquidation of funds in recent months," said Deputy Attorney General Lawrence Tapper.

Tapper said a complaint seeking a full accounting of funds of the church, Ambassador College and Ambassador International Cultural Foundation Inc. had been filed in Superior Court. The legal action was taken by six longtime members and contributors to the Pasadena-based church. The probe also involves associated entities and individuals, Tapper said.

Stanley Rader, aide to 86-year-old Herbert W. Armstrong, founder of the church and college, confirmed that an order has been issued to place the church, college and cultural foundation in temporary receivership and to restrain them from carrying out normal operations.

Rader, 48, replaced radio-television evangelist Garner Ted Armstrong in June, 1978. Armstrong, a book which shows the

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By Alexander Hislop



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This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among others things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off on the world in the name of Christ.

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who was expelled from the church, is the son of the founder.

In an interview, a few months ago, Rader said the fundamentalist church grossed \$68 million in 1977 and anticipated greater income during 1978.

GENEVA (EP) — Nearly 70.5 million persons belong to Lutheran Churches throughout the world, the vast majority of them in Europe, according to a new survey of the Lutheran World Federation.

Statistics gathered by the LWF information bureau show 54.1 million Lutherans in Europe, 8.9 million in the United States and Canada, 2.8 million in Africa, 2.7 million in Asia, 1.1 million in Latin America and 678,000 in Australia.

West Germany, with 23 million Lutherans, leads the world. The United States, with 8.6 million, has the second largest number. Fourteen separate Lutheran churches have more than one million members. The Church of Sweden, with eight million members, is the largest.

PHILADELPHIA (EP) — More than \$88,000 has been refunded to people across the nation who purchased the "Cross of Lourdes" from American Consumer, Inc., a Philadelphia mail-order firm.

The restitution to more than 5-

500 customers for the \$15.95 crosses is part of a plea bargain agreement struck between U.S. Attorney Peter F. Vaira and the mail order house that faced a 1,000-count mail fraud indictment and a possible \$1 million fine.

Two months ago, after U.S. District Court Judge Alfred L. Luongo imposed a \$25,000 fine on American Consumer for 25 fraud counts, the company, one of the largest mail-order houses in the country, agreed to make restitution of about \$103,000 to customers who bought the "Cross of Lourdes" believing the crosses were dipped in the waters at the Shrine of Our Lady of Lourdes and blessed in Rome by Pope Paul VI.

WINDHOEK, Namibia (EP) — A Lutheran leader in this land controlled by South Africa predicts increased church surveillance and control by the government.

President Lukas De Vries of the Evangelical Lutheran Church in Southwestern Africa says he expects "all churches leaders will be watched by the security police. They are already keeping a check on our telephones and telex machines. We may also not be able to move around as freely as before."

In elections held here early in December, but rejected by most Namibian church leaders as not free, the Democratic Turnhalle Alliance, approved by South Africa, won 41 of the 50 seats in the new Namibian Constituent Assembly. De Vries said South Africa would work through the newly elected officials to accomplish the tightened security, including possibly house arrest for himself.

"Freedom of speech is disappearing and very soon our sermons might even be taped in the churches," De Vries said in an interview. He predicted possible attempts to isolate the Namibian churches from their overseas partners, thus precipitating financial crises.

Halliman Reports . . .

(Continued from page five) was prepared for eating and we had our evening meal. At this place I had a good house to sleep in, not my own, but one that had been built for government patrol officers to use when they are in the area. That night several men came to my house to talk to me about putting a Mission Station somewhere in the area, and it was late when they all left to go to their homes — some slept in another house close to the one I was using.

During the course of the conversation that night, I found out more about the population in the area than I had ever known before. I had guessed that there were from between five to ten thousand people that lived in this large valley and on the adjoining mountain sides. The village magistrate told me that night, that on the north side of the large river that flows through the valley, there were 2,700 people on the government census book, and 9,500 on the south side of the river. This village magistrate, elected by the people to hold court cases right in the villages where the offense is not of a major nature, said that he wanted to build a building and start having Baptist services in the area where he lives, and also build a house for me to stay in when I can visit them.

The next morning, being Sunday, we held our final service before starting back to the Mission Station; I preached again at this

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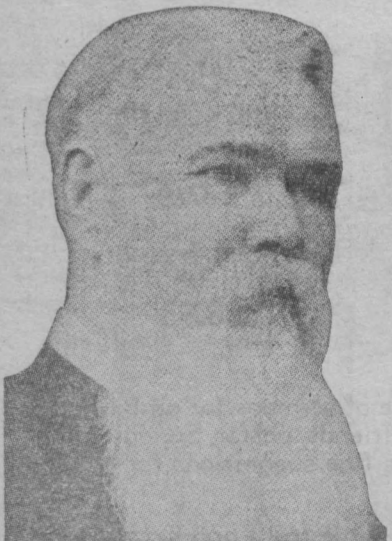
service. After an all night downpour on Friday night and up to almost 10:00 a.m. on Saturday morning, the rain stopped and it didn't rain any more. It was very good on our part that this had been the case for, if it had continued raining, or had rained on Saturday night like it did Friday night, we would not have been able to have gotten up the mountain. After leaving the main Koroba-Tari road we have several miles of rough gravel road, and then it was simply plain dirt road, the rest of the way and while you could have gotten down the mountain alright when it was raining or shortly after a rain; even with a 4-wheel drive vehicle it would have been impossible to climb some of the steep grades. I know, for I have had to wait for the roads to dry, at least on one occasion before, so I could get over the mountain.

Traveling over the rough trail for Yoti was hard, and it took him a long time to reach the road where the vehicle was parked, but I was in no hurry as this gave more time for the road to dry. However, he just barely did make it in time for us to get started before the rain set in again. Even with about 30 hours since the last rain, I got stuck once getting out and over the mountain.

By the time we reached the Mission Station that afternoon, the pastor of the church here was about half way through the late afternoon service so I did not preach again that day. After the long hard drive that day and by the time I got my evening meal, I was so tired that just as soon as I could get a few things together so I could leave early the next day for the second phase of the ten-day patrol, I went to bed. I'll tell you about the second phase in the next issue, D.V. May the Lord bless you.

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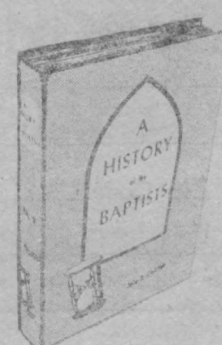
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THE BAPTIST EXAMINER

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PAGE SEVEN

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WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	10,000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Who Needs Enemies?

(Continued from page one)
our illustrious leader, while ostensibly ranting about human rights, has officially taken to his bosom and given his blessing to the very regime known, indisputably, to have destroyed upwards of sixty million of those humans. Someone somewhere probably has a list of all the Baptist missionaries, their wives and their children which were incarcerated, humiliated and liquidated by that monster Mao. In addition we have records of many, many from the other denominations who have died or just disappeared in China.

All that I read tells of the benefits to be gained by such an unholy and ungodly alliance — unlimited tea, chop suey and concentrated frozen bird nest soup, but precious few will mention the hell and horror that was communist China for too many years, perpetrated upon too many of God's saints.

For years now, informed, observant and discerning Christians have known that it could only be a matter of time until our nation took the official action which has just been completed. We have seen a steady stream of our bleeding heart liberal politicians, newspaper editors and others of note as they made the junket to mainland China in the last decade. They have all been either incredibly naive and gullible or they have had an axe to grind. Otherwise they would have detected the fact that they were being treated to a carefully controlled and subtly or-

chestrated "red" carpet tour. As it was they returned with paeans of praise and propaganda, paving the way for us to docilely grasp a viper to our breast.

Now, lest some reader claim that I have no biblical basis for my vehement position, let me again point out one important thing. I have stated before that international communism had many faces but there is one face which all communists present at all times. This is the fact that each and everyone is avowedly and openly anti-Christ and anti-God. If you forget or ignore all the preceding information then this item alone is more than enough to cause the Christian to be militantly anti-communist. Anything else is the guilt of omission, a tacit failure to stand against what God has declared to be evil.

Free Agency Of Man

(Continued from Page One)
as Pillars of Orthodoxy, page 320 and 329. Bro. Bogard says of Boyce, "He was a great Theologian and his SYSTEMATIC THEOLOGY IS ONE OF THE BEST BOOKS OF ITS KIND."

Calvinists do believe men have a choice—more than that—they believe men exercise their choices. The English Baptists, through whom we came, reveal the truth on this matter. According to a confession of 1689 they believed man had a choice.

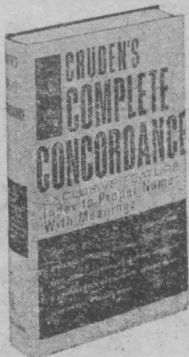
Section 1: In the natural order God has endued man's will with

liberty and power to act upon choice, so that it is neither forced from without, nor by necessity arising from within itself, compelled to do good or evil.

Section 3: As a consequence of his fall into a state of sin, man lost all ability to will the performance of any of those works spiritually good, that accompany salvation.

Section 4: He enables him freely to will and to do that which is

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spiritually good" (A BAPTIST CONFESSION, p. 31).

Brethren, the heart of the real issue is dealt with in the above sections 3 and 4.

In the book, FIFTY-TWO DOCTRINAL LESSONS, chapter 8, on TOTAL DEPRAVITY," Bro. Bogard asked a question (question 7): "What is absolutely necessary if a totally depraved sinner is to be saved?" He answers with John 1:13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Does man have a choice? We all know he does, and we also know that he will choose that which is consistent with his natural craving. So, just as it was with Saul on the Damascus Turnpike, something had to be done to him, and through him, if he is to make a noble and wise choice.

Chimney Corner . . .

(Continued from page six)
me and thinkest thou knowest me, say nothin'. Nevertheless, I will see you later." Of course there isn't any Book of Hezekiah.

Last of all, here is a "Chimney Corner Scripture" often quoted, and it goes like this: "The Lord helps him who helps himself." People have said to me, "You know the Bible says, 'The Lord helps him who helps himself.'" Well, I didn't know it, for the Bible doesn't say anything of the kind, and it isn't so. The Bible teaches exactly the opposite. The Bible teaches that the Lord helps those who can't help themselves. Listen to this: (Romans 5:6) "For when we were without strength, Christ died for the ungodly." That means that when we were just down and out—lacking the spiritual strength to do anything, that Christ died for us to save us.

One of the worst things about trying to reach people is their effort to try to help save themselves, and most people want to do that. They just insist on putting in their own little two cents, and spoil it all. The most difficult thing about trying to save someone from

HEARERS OF THE WORD

SAMUEL STENNETT
1727 - 1795

A discourse that is not understood, believed, and felt, can do a man no good: it will neither guide his judgment, influence his temper, or govern his conduct. And whatever benefit we do receive from a discourse, it will be proportioned to the clearness of our perceptions, the strength of our faith, and the liveliness of our feelings. Let the matters, therefore, on which ministers treat be ever so momentous, if we affix no ideas to them, and so are neither persuaded of their reality nor affected with their importance, we cannot be edified.

But how are we to understand, believe, and feel; without hearing, reflecting, and considering? It hath been said, indeed, that some persons have been converted by a single word: and in such instances it may seem at first view as if there could be little if any consideration. But this is a mistake. The word (suppose eternity) which with the blessing of God proved the means of the man's conversion, did not operate as a spell or charm; it

drowning is his effort to try to help save himself. Drowning people get excited and they grab at everything from a straw to a man, and many times they have grabbed a would-be rescuer and drowned him. I think just now of a person who was drowning, and a good swimmer, a friend, tried to pull him out, but he grabbed wildly and his friend couldn't get him to let loose. Finally he thought, "I hate to do this, but I have to," and he gave the drowning man a good stiff uppercut that knocked him out, and then he towed him in to shore. If a drowning person will just give up and let the rescuer alone, he can bring him in. About that same thing is true about people being saved. Sinner, when you realize that you are hopelessly lost, and that there is not one single good thing about you to commend you to God—and when you give up to Christ to let Him save you, completely, then you will be saved and never until then.

"I am going to wait until I straighten up and quit some of my bad habits." That is exactly how some people mistakenly reason. That is like a sick man saying, "I am going to wait until I get better and then call the doctor." Don't wait to try to get better—come to Christ in all your sin and need, with the willingness that He shall cure you of your habits. Otherwise you are trying something in your own strength, but when you come wholeheartedly to Christ and throw yourself into His hands, then the Lord will pour a new strength and a new power into your life.

"Just as I am and waiting not,
To rid my soul of one dark blot,
To thee, whose blood can cleanse
each spot.
Oh, Lamb of God, I come, I come."
That's the way—that is exactly the way to come!

did not produce a change in his mind he could not tell how or wherefore. No. The truth is, his attention was fixed to the sentiment couched under the word; and so impressions were made on his heart, which after a course of reasoning, issued in its conversion. It is then by attending, thinking, and considering that men are converted, God deals with us as reasonable creatures. No new facilities are given us. The order of nature is not reversed. We are not required to understand without thinking, to believe without considering, to feel without receiving impression. Of what importance then is the duty we are recommending? Who hath ears to hear, let him hear.

Nor does the doctrine of divine influence at all militate against this duty: on the contrary, it is a great incentive to it. While you are hanging upon the lips of the preacher, following him from sentence to sentence, and endeavouring to comprehend his meaning: who knows but divine light may spring up in your minds, and a new bias be given to your will? "Faith comes by hearing" (Rom. 10:17): and while Lydia was thus employed, "The Lord opened her heart to attend to the things spoken by Paul" (Acts 16:14). While you are calling over what you have heard, examining yourselves by it, and searching the Scriptures to see whether these things are so; who knows but God may "give you understanding" (II Tim. 2:7), "circumcise your heart to love him" (Deut. 10:6), and "incline you to his testimonies" (Ps. 119:36)?

The same obligation that lies upon us to discourse to you of the great things of religion, lies upon you to consider them. It is our duty, assured that "God will judge the world, to command all men every where to repent" (Acts 17:30-31): "knowing the terror of the Lord, to persuade them" (II Cor. 5:11): and, having "the word of reconciliation committed to us, to beseech them in Christ's stead to be reconciled unto God" (II Cor. 5:19-20).

We cannot, indeed, command success. But shall we, therefore, forbear the discharge of our duty? That would be most unreasonable and disingenuous. No. Animated by this divine doctrine of the influence of the Holy Spirit, we will apply ourselves with the greater ardour to our work. In like manner, it is your duty to hear, consider, read, and pray. A superior power, however, is necessary to renew your heart. But will you, therefore, neglect your duty? That would be most unreasonable and disingenuous. No. Rather let this divine doctrine become an argument to quicken you, as well as us, with redoubled vigor to your duty. Consider what we say, and the Lord give you understanding. But it should be further remembered, that as without attention and consideration there is no profiting by the Word. (DISCOURSES OF THE PARABLE OF THE SOWER, pp. 262-264, 1786 edition).

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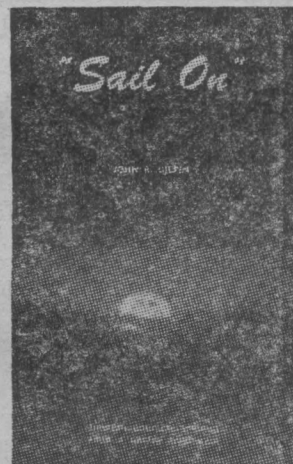
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