

# The Baptist Examiner

## Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"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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WHOLE NUMBER 2244

A DISCOURSE ON THE DECREES OF GOD...

## "MOUNTAINS OF BRASS"

### PART III

V. If God works in the world, and in the church, all things after the counsel of His own will; then we may infer God's immensity and infinite preference. He must be in all places, if He works in all places, nothing is more clear than that; He fills Heaven and earth with His preference: He is in the world in a way of providence, in Heaven most glorious, in Hell in His power and justice; God is in every place, and totally in every place, not a part of God in one place, and a part in another; neither is God like earthly kings, who can be but in one place at a time, in person, and act in other nations by their representatives; but God is personally present in every place, how else could He work all things for the best to them who love God, and work all things after the counsel of His own will? He who is of an infinite being, must be of an infinite presence; this must be, because He hath promised His presence to the church to the end of the world; therefore

He must be with them in all places of the world, or else He cannot make good His word. God's power is everywhere, therefore Himself; for Himself and attributes are all one: it is not enough to say, God knows all things in the world, as one upon a high mountain must see what is under him; but God is every-where personally present; as David saith, "or whither shall I flee from thy presence?" (Psa. 139:7). God is everywhere inclusively, no where exclusively; hence David would cry unto God from the ends of the earth, believing God would work all things after the counsel of His own will, for the answering the saint's prayers is according to His purpose.

VI. Doth God work all things after the counsel of His own will? Then we infer that all those things we call casual, fortuitous, accidental, chance, are all the product of the counsel of His will; if that we call chance, be things, it must be some of those "all things" in the text which God worketh; that which we call casual, chance,

in the way of second causes, are all ordered by the first cause. "As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die" (Deut. 19:5), though done not designedly but accidentally by the man; yet the text saith "God deliver him into his hand" (Ex. 21:13). As for the periods of preservation, they are all fixed in the divine decree, there the days of men are determined, their months numbered, and their unpassable bounds appointed, as Job saith, "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass" (Job 14:5). Hezekiah had fifteen years added to his days, but there was no addition to the divine decree. Bloody and deceitful men shall not live out half their days; yet they live out all the days set down in the divine decree. The

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Since I may have failed to make myself clear in chapter 1, I want to try to clarify it to the best of my ability. Most certainly it was not my intention to deny that Jesus Christ was the originator of His church. I fully believe that His church really had its beginning in the mind and purpose of God in the eternity past. Then at His appointed time, He sent a man from Him whose name was John, for the purpose of preparing the people He wanted in His church. Then again, at the appointed time, He took the people whom John had prepared, and organized them into His first church. God used John as a tool in His hand to get the people whom He wanted in that church ready.

I must still contend that John was a God-sent Baptist preacher. He did not have to be a member of a Baptist church in order for him to be a Baptist. He was a Baptist because God made him one. And the fact that he labored outside the church gives no preacher today the authority to do that. After John had prepared the people for the Lord, and after the Lord organized that prepared people into a church, He chose to have all of His future preachers labor in and by the authority of His churches. Any preacher who thinks he is serving the Lord apart from church authority for what he is doing, is running without his having been sent.

I feel that I must contend that Jesus became a Baptist by means of Baptist baptism. Since He was to be the head over His church, and since His church was to be a Baptist church, it goes without saying that He would want to also be a Baptist. He loved His church so much that He purchased it with His own blood. He loved it enough to give Himself for it. So, did He not love it enough to want to be a Baptist like His church? I am not talking about all this stuff that calls itself Baptists. Rather, I am talking about His true churches that are called Baptists. They are the only churches that believe and contend for all of His teaching, and nothing more. His true churches do not take

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## Rejoicing Over Election

ARTHUR W. PINK

"Rejoice because your names are written in heaven" (Luke 10:20).

The reference in our text is to the Lamb's book of life, in which is recorded the names of God's chosen and favoured people. This at once brings before us the glorious subject of Divine election, and tells us that it is a ground of the saints' joy. This is a truth of which we have no reason to be ashamed, and for which the true servants of God offer no apology.

There are those who say that Election is a DANGEROUS doctrine, and that it is the part of wisdom, for the pulpit to be silent thereon. But this is to impugn the wisdom of the Most High, and implies that He made a mistake in saying so much about it in His Holy Word. In reality, it is a species of Romanism, which would withhold the Bible from the common people on the ground of its being a dangerous book.

There are others who say that we had better remain silent upon this doctrine because it stirs up contention and creates divisions. They tell us that if it be preached, it will drive some people away. I grant you that it does, and I for one am glad that it does so. The preaching of God's sovereign elect-

ing-grace acts as a flail to divide the wheat from the chaff. It is a great battering-ram against human pride, and therefore it raises the ire of the self-righteous. It is part of the children's bread upon which the "dogs" will not and cannot



ARTHUR W. PINK

feed. God often uses its proclamation to bring to light the hidden things of darkness. It increases the love of the sheep for the Shepherd; but it angers and drives away the goats.

The doctrine of election is to be preached for many reasons. First, because it honors and glorifies God, giving Him His true place, and proving that He IS the Giver

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## THE BIBLE SIN OF BEING ORDINARY

A SUPERNATURAL BOOK

L. W. MUNHALL

Dr. Adam Clark once said: "A good man could not have written the Bible, and a bad man would not have written it." Another has said: "Man couldn't have written the Bible if he would, and wouldn't have written it if he could."

In these two statements are three self-evident truths. First. Over and over again the Bible tells us that God the Holy Spirit was its author. Now, if man was its author, he was a liar, and consequently not a good man.

Second. A bad man would not have written the Bible if he could, for the simple reason it tells him what he is. It speaks of unchristian men as "Abominable Branches," "Ashes under the feet," "Bad Fishes," "Beasts," "The Blind," "Brass and Iron," "Briars and Thorns," "Bulls of Bashan," "Carcasses trodden under feet," "Chaff," "Clouds without water," "Corn Blasted," "Corrupt Trees," "Deaf Adders," "Dogs," "Dross," "Early dew that passeth away," "Evil Figs," "Fading Oaks," "Fiery Oven," "Fire of Thorns," "Fools building upon sand," "Fuel of fire," "Gardens without water," "Goats," "Grass upon the Housetops," "Greenbay trees," "Green

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FRANK B. FAGERBURG

"Are you not behaving like ordinary men?" (I Cor. 3:3 Moffatt).

I can imagine that there have been many mental protests against the statement of our topic. "The Sin of being ordinary? Why," someone objects, "most of us are just ordinary people. If that is sinful then there are mighty few saints!" It is so hard for us to get our minds up and away from a mere financial or "society" standard. Indeed, there is nothing wrong about being ordinary, a part of the common masses that make up the world. We remember Lincoln's famous comment, "God must love common people, He made so many of them." Common, ordinary men and women like you and me, the millions of them, "make the world go round," turn the wheels of industry, till the soil, harvest the crops and build our homes. The geniuses are few and far between, and they would be useless if they did not have us common people to furnish a demand for what they have to supply. Only a few can be famous, the rest of us must be ordinary men and women.

A commonplace life we say, and we sigh;

But why should we sigh as we say? The commonplace sun in a commonplace sky

Make up the commonplace day.

The moon and the stars are commonplace things,

The flower that blooms and the bird that sings;

But sad were the world and dark our lot,

If the flowers failed and the sun shone not;

And God who sees each separate soul,

Out of commonplace lives makes his beautiful whole.

No, I do not mean "ordinary" in any such sense. I am thinking of the words of Paul to a group of his friends back in Corinth hundreds of years ago, words that live anew for me through a recent translation by Doctor Moffatt. Paul confronts them with this charge, "With jealousy and quarrels in your midst, are you not behaving like ordinary men?" He is asking them whether they are not behaving exactly like the commonplace, ordinary run of men and women about them. And there someone objects—"But Paul seems to imply that a Christian should be very different from other people." Just so! Indeed, Paul is not only implying it, he is saying it as clearly as he can, for that is just what a Christian ought to be—different.

I am not surprised at that last objection because it is one of the hardest parts of being a Christian—to be different. We are queer human beings! We sometimes get the idea that most people like to do things to set them apart from the crowd. Trifles may make it seem so. But no, we like to be alike. Some of you will remember the bitter sarcasm the English professor

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## REST FOR THE WEARY

"Why do you want to be a Christian?" said I to a Mohammedan once; and "Why did you become a Christian?" I heard a Mohammedan ask a fellow tribesman who had recently been baptized. In both cases the answer was the same: "There is one verse in the Gospel which alone would be enough to make me wish to be a Christian."

"What is that?"

"It is the words in St. Matthew: 'Come unto me . . . and I will give you rest . . . and ye shall find rest unto your souls.' I know the books of Islam, but there is no promise of rest there; I want that rest. And then he added, 'I have believed on the Man who made the promise and I have the rest.'"

—T. Bomford

## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

## RAPTURE, NOT RUPTURE

(Preached on the Independent Baptist Hour September 23, 1979)

(PART II)

"So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ" (I Cor. 1:7).

Last week I spoke on this topic. I examined the proof texts of the split rapture position. I raised some questions about this position. Then I concluded by speaking about how rewards would be given out at the occasion of Christ's coming. I set forth how that resurrection and translation is a fruit of the atonement of Christ, not a reward for our faithfulness. Today I want to give numerous positive Scriptures

which teach that faith in the Son of God, a gift of God and a fruit of the atonement of Christ, is the only requirement for being in the rapture.

### TWO RESURRECTIONS TAUGHT

The Bible distinctly teaches the doctrine of two resurrections: one of the righteous dead at the rapture and another over 1,000 years later of the unrighteous (Rev. 20:4-15). Daniel 12 speaks of a resurrection "to everlasting life" and a resurrection unto "shame and everlasting contempt." In John 5:29 Jesus referred to a resurrection of

those who had done good unto life and another resurrection of those who had done evil unto damnation. Acts 24:15 deals with "A resurrection of the dead, both of the just and unjust."

These passages make it plain there are two kinds of physical resurrections taught in the Bible: one of the saved and the other of the lost. Where would we find it taught that there is a resurrection of the unfaithful? Where does it say God will raise the faithful and leave the unfaithful believers be-

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1978

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## ATTENTION! PLEASE NOTE

Last week we published the complete list of all our books in one issue of TBE. This we will do every three or four months. We will no longer have a catalog. The special issue of TBE will become our catalog. This is being done for two reasons. First, the high cost of printing catalogs and mailing them out. Second, the prices of books are changing so rapidly today until by the time we print a catalog the prices are not correct. Thus by a more frequent publication we can better keep up with the prices.

All books (except those marked "no discount") are 25 percent off during the month of October. The customer must pay postage and handling cost as listed on page 8 of our paper. Please keep last week's paper as your book catalog. It will be some months before we print a new one.

During October we are also offering a subscription special. Once again we are offering 10 subscriptions for \$10. This is a bargain, and I do not know how long I can continue to make this special offer. October would be a good time to send TBE to your friends and church members. Be sure that the names you send have the complete address. Otherwise, the post office will return them to us at 25 cents each and the person will never get one single paper until the address is corrected.

Our staff works hard each week to get TBE out. This month we are asking you to do some local missionary work by helping us get out the truth we all count precious.

## Rapture, Not Rupture

(Continued from page one)  
hind? Will some person quote this passage to me?

### CHRIST OUR RESURRECTION

Our spiritual life and future resurrection is bound up in the merits of Christ. Jesus said: "Because I live, ye shall live also" (John 14:19). His resurrection from the dead is the pledge of the resurrection of all He died for. The believer's present spiritual life and his future resurrection life depends upon

the life of Christ. It does not depend upon the church or our faithfulness on earth. It is not contingent on our watching and waiting for the rapture. The believer's body is to be raised in virtue of Christ's resurrection. To add anything to the merits of Christ as the grounds of our resurrection is to lessen the value of the atonement of Christ.

II Corinthians 4:13-14 reads: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."

The teaching is plainly that all who believe are to be raised by reason of their union with Jesus Christ in Whom they are all elected to everlasting life. This is a resurrection of all the saints by Christ, not as a mere instrument, but as a co-efficient cause with the Father and the Holy Spirit. The condition of resurrection in this passage is union with Christ, not human works and church membership.

I Corinthians 6:14 says: "And God hath both raised up the Lord, and will also raise up us by his own power." If our physical resurrection is accomplished by God's power, then we are in no sense raised by our own works. If good works brought our resurrection at the rapture, there would be no need of the power of God.

Romans 8:11 reads: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you."

All believers are indwelt by the Holy Spirit, and the indwelling presence of the Spirit render our resurrection certain. The same Spirit Who raised Jesus from the dead through the blood of the everlasting covenant (Heb. 13:20), will raise up the bodies of His people in virtue of that blood, which purchased not only the redemption of their souls, but also their bodies. The bodies of all the elect were given to Christ, and He is responsible to raise them (John 6:39).

### FAITH THE ONLY REQUIREMENT

The only condition essential to being physically raised from the dead is faith in Christ. Even this faith is freely given to all of God's elect through Christ's atonement (I Pet. 1:18-21). To make resurrection or translation to depend upon our works is to make man the source of his resurrection life. Man can no more contribute to his bodily resurrection than he can to his spiritual resurrection.

Jesus Christ said in John 5:28-29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Mark the words "All that are in the graves." All in the graves means all the dead believers who are in the resurrection of life. The only requirement for being in this resurrection is to "hear his voice." Nothing is said about church membership and human works.

In John 5:25 it is said: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." This verse speaks of the spiritual resurrection of all the elect. The only requirement for spiritual resurrection is hearing the voice of the Son of God. No works enter in to it whatsoever. Almost the same language is employed about the bodily resurrection of all the elect in John 5:28-29. Yet some very inconsistently will argue that the spiritual resurrection involves no works while the physical resurrection is conditioned upon good works. Why can't men see that it is all the elect that hear the voice of the Son of God in the resurrection unto life?

"And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). Here every one who

believes on Christ is raised up by Christ. Those He raises up are raised because they are believers, not because they performed a certain amount of good works. The same ones who believe and have everlasting life in their souls are raised up by Christ at the resurrection.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John 11:24-26).

Here Christ speaks of the rapture of dead and living believers. The dead believer shall be raised up: "He that believeth in me, though he were dead, yet shall he live." The living believer shall be translated: "And whosoever liveth and believeth in me shall never die." Jesus Christ, Who is the resurrection and life of all believers, is going to raise and translate them at His coming. The only requirement for being made alive or never dying is faith. Nothing is mentioned about works or church membership. Nothing is said about some dead believers not being raised, nor some living who are

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not translated. Here is clearly a resurrection of all the saints, not a rupture of some of the saints.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:20-23).

Note the words "they that are Christ's at his coming" in verse 23. Two resurrections are under consideration here. First, Christ and those saints which arose after His resurrection (Matt. 27:52-53). Second, "they that are Christ's at his coming." All of the elect belong to Christ; they were given to Him in the covenant of grace by God the Father. This includes both the faithful and unfaithful believers, both those who are watching and waiting and those who are not. If all of the elect dead are not raised by Christ at the rapture, then there must be some elect which do not belong to Christ. This simply cannot be. Hence all the elect will be raised by Christ at the rapture.

One will search in vain in I Corinthians 15:20-23 for faithfulness or church membership as a reward for being in this resurrection. This resurrection is all who belong to Christ, all who hope in Christ (I Cor. 15:19), all who are fallen asleep in Christ (I Cor. 15:18), all who believe in Christ (I Cor. 15:14, 11, 14, 17). To limit verse 23 to faithful believers is to contradict the Scripture and go beyond what is written.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52).

There is no split rapture here. Paul distinctly says not all believers shall sleep or die (the same truth taught by Jesus in John 11:25-26). Those resurrected and trans-

lated are said to be "all" by the Apostle Paul. Not all will sleep but all shall be changed! "We . . . all" must mean all believers, all the elect of both Testaments. This is a rapture of all the saints, not a rupture of some of the saints.

These words were spoken especially to the Corinthian church, the most worldly and unfaithful church in all the Bible! To these unfaithful believers Paul said: "We shall not all sleep, but we shall all be

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changed." The change of both he and the Corinthian saints would be at the same time. Paul said: "In a moment, in the twinkling of an eye . . ." If worthiness were required to be in the first resurrection why did Paul say that the worthless Corinthian church members would be changed at the same time he would be?

Having given considerable details about the resurrection and translation of the believers, Paul gives the triumphant cry of the glorified saints: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:54-55, 57).

These believers rejoice over death being swallowed up in victory. Do these resurrected and translated saints view their victory over death as a reward for their good works? If the split rapture theory were true, they should be seen rejoicing over their good works which made them worthy or their church membership. But verse 57 reveals they were rejoicing in victory over death through their union with Christ and their share in His atonement. Resurrection glory is said to be given unto them by Christ. If God gives them the victory through Christ, how can it be thought that they obtain their own victory through their good works?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:13-17).

Those dead saints being raised here are said to be "them which sleep in Jesus" (v. 14), not a few

of the faithful believers but all the saints which sleep in Jesus of both Testaments. Verse 16 says at the shout of Christ "the dead in Christ shall rise first," not a few of the dead but all of the dead in Christ. Those who are translated and caught up are all believers. In verse 16 Paul said: "We believe that Jesus died and rose again," and in verse 17 he adds of this same group: "We which are alive and remain shall be caught up . . ." The explicit teaching of these Scriptures are that the translation includes all living believers and the resurrection of all the dead in Christ. This is clearly a rapture of all the saints, not a rupture of some of the saints.

### ERRORS OF THE SPLIT RAPTURE

The split rapture is untenable because:

- (1) It makes resurrection or translation a reward for faithfulness, not a blessing of the atonement of Christ.
- (2) It gives a faithful believer a resurrection body on the basis of good works, while allowing others to have such a body by pure grace.
- (3) It ignores many plain Scriptures which teach the resurrection and translation of all believers.
- (4) It leaves some Christians without a reason to look for Christ's return, doubting that they will have worked enough to be worthy to be raptured.
- (5) It places resurrection and translation in the hands of the faithful saints instead of the hands of Christ, Who is our resurrection and life.
- (6) It puts a heavy strain upon those Scriptures which speak of looking for Christ by attempting to make them teach that looking for Christ is a requirement for translation. This is as bad as to make the believer's looking for Christ

(Continued on page 4, column 3)

## BRIEF NOTES

Grace Baptist Church of Stanleyville, N.C., has voted to have another Bible Conference on Labor Day week end in 1980, and that this will be an annual thing in and for the church. We ask readers of TBE to pray for the church in this work and to include the Bible Conference in your plans for next year and the years ahead if it please the Lord and Jesus does not come before then. This church is pastored by Joseph M. Wilson.

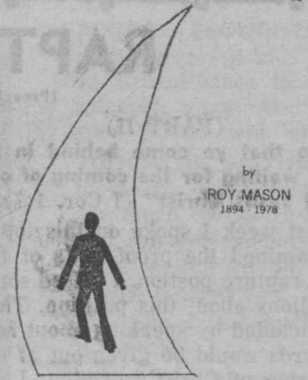
Special Bible classes are now in progress at Calvary Baptist Church for anyone who wishes to attend. The classes are Bible Geography by Elder James Hobbs and Baptist Church History by the editor. The time of the classes is 7:30 p.m. each Tuesday night. There is no charge. Textbooks are sold to students wholesale. All races are more than welcome to attend.

We goofed! A few weeks ago we listed the phone number of Elder Keith Schuetz. His correct number is 637-1820.

The Sovereign Grace Baptist Church of Cortland, Ohio, is seeking a pastor. Anyone interested should call Bro. Keith Schuetz at the number above or call 372-5755.

### AFTER CONVERSION -

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## The Lord's Church

(Continued from Page One)

from, nor add to, His precious Word. The name of a church means absolutely nothing unless she adheres to all of His teaching.

I saw a so-called Church of Christ recently that had on their sign: "Established A.D. 33." I am persuaded that many of the people who belong to that organization really believe that their outfit was started by Jesus Christ. But you and I know that their church was started by Alexander Campbell in 1827, after his group had been excluded from the Baptists. He believed and taught that Baptists were the only church in existence during apostolic times. He wanted so much to be a Baptist, but he was not willing to hold to the original Baptist doctrines.

Now let us resume our study of the Philadelphia type churches which constitute our Lord's churches in these last days. H. A. Ironside, one of the truly great Protestant writers, not being able to lay any claim on the Philadelphia type churches which our Lord loves so much, says, "For any particular company to claim to be Philadelphia is but detestable ecclesiastical pretention." Since the Protestant group of which he was a part would not lay any claim to Philadelphia, he did not want to see anybody else do it. But if there are not some churches in the world today who can lay claim to Philadelphia, why was this letter included among the seven letters to the seven churches? How precious it is to know that our dear Lord has a few of His churches here and there, scattered over the world, who can lay claim to Philadelphia!

Our Lord has at all times in this church age had His churches who emphasize the authority of His Word, and the preciousness of His name, and He will continue to have them until He comes back for His people. They have never been, they are not now, and they never will be any part of Protestantism. The Ephesus type churches, the Smyrna type churches, and now the Philadelphia type churches are intricately woven together to form a continuous chain of churches who are true to our Lord, and to His Word, from the time of the little group who walked the Judean hills with our Lord until He comes back for them (I Thess. 4:16-17). Our Protestant brethren's mouths may water for the precious things found in the Philadelphia churches, but before they can enjoy them, they must come out of the dead Protestant churches and be baptized into one of these churches. These churches may be small, insignificant, and even contemptible in the eyes of the religious world, and so much the better if they are, for "The friendship of the world is enmity with God" (Jas. 4:4).

To the church at Philadelphia our Lord is "He that is holy, He that is true." He would have His true churches to be ever mindful of the fact that their head is One who is not only holy, but also He is One that is true. Then He informs His churches that He has the key of David, and that He opens and no man shuts. In Isaiah 22:22 we see the key of the house of David being laid upon the shoulder of Eliakim, and in II Kings 18:18 we find that Eliakim was over the house of David. Eliakim over the house of David is a type of Jesus Christ over, that is, head of the house of God (His churches). And as Eliakim had the key, so does our Lord have the key. He opens and no man shuts. At the turn of this twentieth century the door to practically every country in the world was open to our missionaries. But we also note that He says, "He shuts and no man opens." Today many of these doors are being shut, and they are not being shut against His will, but because of it. "The king's heart is in the

(Continued on page 5, columns 4, 5)

## Mountains...

(Continued from page one)

Jews, though they had great malice against Christ, could not kill Him until His time was come; rain nor drought, fruitfulness, barrenness, riches nor poverty, health nor sickness, prosperity nor adversity, life nor death, come upon us by chance, but according to the counsel of His own will. Divine providence extends itself to all persons, things, places and times; this Job knew, he saw God in the loss of his estate and children, though God made use of the Sabeans and Chaldeans as instruments; yet he looked beyond the second, to the first cause, "the Lord gave, and the Lord taketh away; blessed be the name of the Lord" (Job. 1:21). David was dumb under very severe providences, from this principle, "I was dumb, I opened not my mouth; because thou didst it" (Psa. 39:9). God's divine providence extends itself to the lion, unicorn, whale, raven, hail, snow, as God tells Job, Job 38, 39, 40, 41. Yea the fall of the sparrow, nor a hair, is without it; if our hairs are all numbered, much more our years; if a sparrow cannot fall without it, much less a child, a man. That which is casual to us, is

all ordered by God in infinite wisdom; many things fall upon us we never dreamed of, but nothing comes to pass, but what God did foreknow; and whatever second causes God may make use of, it is all to bring about the will of the first cause. Joseph's selling into Egypt, Shimei's cursing David, Ahab's going to Ramoth Gilead, the arrow entering between the harness, though shot at a venture, was disposed of by God, and had its commission to give him his death wound. The change of government we are under, is God's working, according to the counsel of His own will: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psa. 75:6, 7). The great reason there are so many discontented under general and particular providences, is, because they overlook the finger of God in it; always quarreling with second causes, not considering, God worketh all things after the counsel of His own will.

Some considerations to quiet any under pressing trials, in order to their patient submitting to, and cheerful doing of the divine will.

First, consider, who can govern

Amos 3:7-15.

Intro.: Amos re-iterates that he is God's spokesman who is sent to forewarn of impending judgment pre-determined by the Holy and Righteous God "against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;" therefore "every transgression and disobedience received a just recompense of reward." Further, "the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (Rom. 1:18; Heb. 2:2; II Thess. 1:7-9). So these are "things which must shortly come to pass" (Rev. 1:1).

### VERSE 7

"Surely the Lord God will do nothing, but He revealeth His secrets." This is a principle which has been true in each case of the impending judgment of God as well as in His purpose to redeem (Gen. 18:17; Ps. 25:14; John 15:15). The written revelation of God is but the manifestation of God's purposes and plans and of the record of God's carrying out these plans (Lk. 24:44; Acts 2:16; Lk. 4:21). There are some secret things which belong to God but that which is revealed belong unto us (Deut. 29:29). A true prophet classified here as a servant of God will faithfully declare all of the counsel of God (Acts 20:27).

"The lion hath roared." There is no mistake or misrepresentation nor is this merely the imagination of the prophet. The trumpet has sounded clearly and distinctly (I Cor. 14:8). Many times God's spokesman is looked upon as a troublemaker because he relates God's message (I Kings 18:17; I

the world better than He which made it. Who can dispose of His creatures better than He, which gave them a being? Who can tell how to keep a house, or watch in order, better than He which made them? Shall magistrates acquire the name of wise governors? And shall not the governor of the world, who is essentially wise, be so accounted in His "working all things after the counsel of his own will?" Who is fitter to govern the world than He which made it? This was the very argument God stilled Job withal, "Where wast thou when I laid the foundations of the earth?" (Job 38:4). Hadst thou no hand in making the world; and wouldst thou have a hand in governing it? Am I not able to govern and dispose of my creatures by the same wisdom I made them? Did I take no counsel of man in framing it; and shall I come to man for wisdom to govern it? Had I no counsel of man, when I made my decrees; and shall I come to man for wisdom to execute them? When it's for My own glory, to "work according to the counsel of My own will."

Secondly, consider, God takes pleasure in all His purposes and decrees; as God's counsels will stand, because immutable, so His counsels are called His pleasure; God's electing, redeeming, adopting, sanctifying, saving the Ephesians, is called the good pleasure of His will; that wherein He took delight, or was well pleasing to Him. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5). Shall God take pleasure in His decrees, and the execution of them; and shall we not be pleased withal? Shall we cheerfully submit to the just decrees, will and pleasure of earthly governors, and not to Him whose kingdom rules over all? All good men do delight in their own just decrees and

(Continued on page 4, column 5)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For October 21, 1979

Kings 21:20; Acts 17:6).

"Who will not fear? When Belshazzar saw the handwriting on the wall, his countenance changed; surely, Amos declares, since the lion has roared revealing the execution of judgment, anyone with knowledge of it would fear and flee from the wrath to come as well as declare it to others.

"The Lord God hath spoken." The all wise and all powerful God has sent forth His decree and will carry it out (Isa. 46:10, 11; Num. 23:19). Therefore this is an official declaration from the throne of God.

"Who can but prophesy." "For we cannot but speak the things which we have seen and heard" (Acts 4:20). "Behold, ye have filled Jerusalem with your doctrine" (Acts 5:28). "We ought to obey God rather than men" (Acts 5:29). "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). Where is this intensity in the age in which we live? Amos has been sent on a mission with a message (John 1:6, 7, 34).

### VERSE 9

"Publish in the palaces at Ashdod, and in the palaces in the land of Egypt." Let the heathen know that God executes righteous judgment even against His chosen nation. Study the case of David (II Sam. 12:12, 14). Read also Romans 2:24.

"And say, Assemble yourselves upon the mountains of Samaria." Get a clear view of the events about to transpire, as well as the reasons for it.

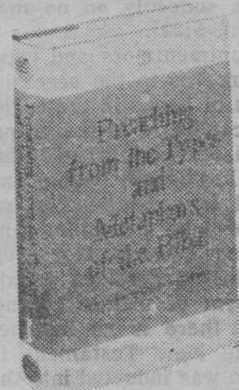
"And behold the great tumults in the midst thereof, and the oppressed in the midst thereof." The nation of Israel is full of crime and violence because iniquity was abounding, crime was a way of life, and lawlessness was running rampant through the streets without any restraint as the laws had been set aside. Those in authority were both corrupted and corrupting and the people loved to have it so.

### VERSE 10

"For they know not to do right, saith the Lord." The Word of God

## THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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reminds us that we go "astray from the womb speaking lies," and because "the heart is deceitful above all things and desperately wicked," man drinks in iniquity like water, which blinds his perception and deadens his moral judgment and he is said to be "dead in trespasses and sins." (Psa. 58:3; Isa. 17:9; Job 15:16; Eph. 2:1). This is God's record of indictment against fallen man (Isa. 1:6).

"Who store up violence and robbery in their palaces." Riches were obtainable by force and deception. However they, like Achan, will find out sin in the tent will be found out. If it is not found out in repentance, it will be found out in judgment.

### VERSE 11

"Therefore thus saith the Lord God." A sad "therefore" because it means God's stroke of judgment has started to descend. God's flood gate of judgment is in the process of being opened to overflow a nation full of sin and which has forgotten God.

"An adversary there shall be even round about the land." Silently and secretly stalking the prey ready to devour at any time in any place, ready to enter any and every house. He cannot be stopped nor turned aside.

"And he shall bring down thy strength from thee, and thy palaces shall be spoiled." The strength which had been used to obtain riches and thought to be invincible; the palaces which were strongholds and which were used as palaces of revelling shall come crashing down.

### VERSE 12

"Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch." This brings out two specific thoughts; one is, God will bring about severe judgment, and the other is, in wrath God remembers mercy (Heb. 3:1, 2). Judgment will fall on those living in luxury and who are at ease in their sin; however a remnant shall be saved (Rom. 11:5).

### VERSE 13

"Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts." A two-fold admonition and charge. Hear and testify is the need in our day also.

### VERSE 14

"That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel; and the horns of the altar shall be cut off, and fall to the ground." There will be no place to flee, as even the horns of the altar, where a man accused of a crime could flee until a trial was performed, is broken off because judgment has already been determined. They have been weighed in the balance and found wanting (I Kings 1:50-53; Dan. 5:27).

### VERSE 15

"And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." Those monuments of men's statues represented by the houses and lands they own will all be removed. In this materialistic age, this should be pondered extensively (Lk. 12:16-21).

Conclusion: Total judgment shall be rendered, and yet we can praise God for mercy that is also exhibited.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908.)

THE BAPTIST EXAMINER

OCTOBER 13, 1979

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

## Is laying on of hands essential to ordination?

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I think a man called of God to preach should have the hands of the presbytery laid upon him. There is both Old Testament and New Testament authority for this. In Numbers 8 the Levites had the hands of Israel laid upon them in order to function in the priesthood; in Numbers 27 Moses imparted the authority to lead Israel to Joshua by laying his hands on him. We know that Paul and Barnabas were ordained in this manner in Acts 13:3 and that Paul ordained Timothy by the laying on of hands (I Tim. 4:14, 2 Tim. 1:6). Even the deacons who were ordained in Acts 6:6 had hands laid upon them.

I consider this a vital part of an ordination service and not one to be taken lightly. We forget at time the authority a God-called man has; authority which is imparted by the hands. Consider the authority of Isaac in Genesis 27 when he blesses Jacob over Esau or he blesses Ephraim over Manasseh in Gen. 48 and then remember well the admonition of I Timothy 5:22, "Lay hands suddenly on no man."

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From my limited knowledge of God's Word I would have to say that laying on of hands is essential to ordination. We have several references concerning ordination in which laying on of hands is not mentioned. But we do have some references where it is mentioned. And if laying on of hands was an essential part of some of the ordinations, we can safely assume that it is essential in all of them.

In I Timothy 4:14 Paul said to Timothy "Neglect not the gift that is in thee, which was given thee by prophecy, with (or by) the laying on of hands of the presbytery." The word "presbytery" is translated elders in some versions, and that is what it is. A presbytery is

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made up of a council of elders. The word comes from PRESBYTERION which means a council of elders. So here we see that a council of elders had laid their hands on Timothy.

In II Timothy 1:6 Paul tells Timothy to remember "the gift of God, which is in thee by the putting on of my hands." In Acts 6:6 we see the apostles laying their hands on the first deacons. From these references I conclude that the laying on of hands is an essential part, and a very important part of an ordination.

A man can teach and proclaim the Word of God without his having had hands laid on him. And since I believe that all authority for carrying on the work of a church is bound up in the church, it is my thinking that the church could authorize a man who has not had hands laid on him to administer the church ordinances. But due to the gifts of God which go along with the laying on of hands a pastor certainly needs to have hands of the presbytery laid on him in order for him to function fully as a pastor.

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Only He Who made the world can make a Baptist preacher or pastor. The devil has numerous molds from which he frames and forms all kinds of preachers, but God has only one preacher mold, and every one coming out of that mold is a Baptist preacher. Therefore, it would behoove N. T. churches to keep in mind, that no matter how beautiful and impressive the ordination may be, it does not make the subject a minister of the gospel of Christ. Ordination to the gospel ministry does not impute or endow the subject with any gifts or graces which he did not before possess. It is the means whereby the church publicly recognizes God's call of a man to the preaching ministry. The church is responsible to examine the candidate, making sure his qualifications meet Biblical requirements ere there be the laying on of hands. "Lay hands suddenly on no man" (I Tim. 5:22).

Baptist commentators and expositors disagree as to the necessity of laying on of hands in the ordination of a candidate to the gospel ministry. Hiscox says, "The laying on of hands has usually been deemed essential to ordination. It has the force of long prevailing and widely extended usage. Moreover, it is, if rightly understood an appropriate form of fraternal benediction. But there is no instance found in the New Testament in which a man was inducted into the gospel ministry by the imposition of hands; nor any precept enjoining it" (THE STAR BOOK FOR MINISTERS, pg. 38).

Ben M. Bogard says, "If the church accepts the report of the presbytery, the ordination follows, which consists in prayer and the laying on of the hands of the presbytery" (THE BAPTIST - WAY BOOK, pg. 76).

S. H. Ford says, "Timothy was set apart to the work of the ministry by the laying on of Paul's hands, and by the hands of the presbytery" (FORD'S CHRISTIAN REPOSITORY, pg. 245).

A. H. Strong says, the ordination service "should also be accompanied by a special service of ad-

monition, prayer, and the laying on of hands," (Acts 6:5; 13:2,3; 14:23; I Tim. 4:14; 5:22), (SYSTEMATIC THEOLOGY, pg. 919).

The imposition of hands was used in setting Paul and Barnabas apart for their missionary labors (Acts 13:1-5) which certainly included preaching (Vs 5). Timothy's public induction into the gospel ministry was by the "Laying on of hands" of Paul and the presbytery (I Tim. 4:14; II Tim. 1:6). While the "Laying on of hands" is not specifically mentioned in Acts 14:23 it is strongly implied by all things else being present for an ordination ceremony. While there is no direct commandment in the Scriptures enjoining the "Laying on of Hands" in the ordination of preachers to the gospel ministry, it is evident from the many N.T. precedents that this was the practice of the apostolic churches.

In Baptist churches the custom of "Laying on of hands" in ordination services has prevailed through the centuries and is included in the form of all Baptist churches that I have worked with in ordination services. I cannot see any reason for deviating from the practice, however I would not say that an ordination which meets the Bible standard in all things else is made null by the failure of "Laying on of hands."

John Gill in commenting on I Timothy 1:14 says, "The rite of laying on of hands in ordinations seem useless and of no avail." (Commentary - Gill). Yet, Bible precedents, Baptist history, and the practice of "Laying on of hands" by the great majority of contemporary N.T. Baptists in ordination services all speak in favor of the practice.

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From the instructions given in the Bible, we cannot but believe that laying on of hands is a very important part of the ordination itself. Paul warned Timothy to "lay hands suddenly on no man" (I Tim. 5:22). He had said in Chapter 4, verse 14 that certain gifts came with the laying on of hands and Hebrews 6:1-3 tells us to continue in these things which includes laying on of hands. The Greek word for laying on means "an imposition of hands officially," in other words it is an official act. We see this as the church at Jerusalem ordains (lays hands on) the deacons in Acts 6:6 and the church in Antioch ordains missionaries in Acts 13:3.

Your second question is in reference to the pastor. I do not find an example of an unordained man serving as pastor in the Bible. Paul went about ordaining "elders in every church" (Acts 14:23) and told Titus to do the same in Titus 1:5. I would not say that he couldn't, but I would say that he shouldn't.

## Rapture, Not Rupture

Continued from Page Two)

While the split rapture does raise far more questions than it answers, it does stress that Christ is coming back again. It does urge men to be watching and waiting for the stupendous event. In this respect it is far more desirable than the post-tribulation rapture which teaches that men should be looking for the Antichrist and the tribulation rather than the Lord Jesus Christ.

RETURN, DEAR JESUS  
Those familiar with the wilder-

ness journeys of Israel know how the cloud of the Lord guided them by day. When the ark rested at the close of the day Moses would say: "Return, O LORD, unto the many thousands of Israel" (Num. 10:36). How appropriate these words in our generation! The shades of night are falling upon the times of the Gentiles. All spiritual Israel, all whose heart has been circumcised by the Holy Spirit are looking up and listening for a shout, a voice and the sound of the great resurrection trumpet. Like Israel of old, every blood-bought, grace-saved, Spirit-regenerated believer calls out: "Return O LORD, unto the many thousands of Israel."

Among professed Christians the love of many waxes cold because iniquity abounds. Some have forsaken the guide of their youth, they have wandered from the fold of the Good Shepherd. Some have sworn to be good soldiers of Jesus Christ and have deserted in the day of battle. They live to please themselves. They are lukewarm Christians who are neither cold nor hot. They have a form of godliness but deny the power thereof. Such doubtful Christians move me to say: "Return, O LORD, unto the many thousands in Israel." Return to these sleepy, sluggish, slothful, sloppy believers that they may be ashamed at your coming. Return and judge them righteously at the reward seat in Heaven.

There are yet millions in the world who take their religion seriously. Some hazard their lives for Christ. Others are rotting in cold jails and suffering in torture chambers for their faith in Christ. Others enter their closets and pray in secret and do good when only the all-seeing eye of God is upon them. Many obedient servants of Christ have labored hard and long. They are on the verge of defeat, despair and disappointment. These conditions cause me to say: "Return, O LORD, unto the many thousands in Israel." Return to reward your faithful servants. Return to give them the glory, honor and praise you have promised to those who have not wavered in their profession. Come and show them their eternal weight of glory, their treasures in Heaven, the unsearchable riches of Christ.

Conscious of the millions of Christians who daily endure trials, tears, torments and tragedies, I am moved with compassion toward them. I think of the families of sufferers, people who are never free of pain, incurables, who linger and cannot die, cancer patients and the like. I see many who are poverty stricken whose income cannot supply sufficient food and clothing, the many aged and feeble, then I cry aloud and spare not: "Return, O LORD, unto the many thousands in Israel." Return and end their misery. Return and give them a crown for their cross.

When I consider my many struggles with sin that dwells in my body I groan in this old earthly tabernacle. When I would do good evil is always present. The Spirit is often willing but the flesh is weak. I find it most difficult to mortify my members upon the earth. "O wretched man that I am! who shall deliver me from the body of this death?" Who shall bring bodily salvation to the thousands who war with the unruly members of these bodies of sin? In

much distress and despair I cry with all my soul: "Return, O LORD, unto the many thousands in Israel." Return and terminate our struggles with two old enemies: Sin and Death. Come back and cause us to bear the image of the heavenly!

"For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

## Mountains...

(Continued from page 3)

purposes, and shall not God in His, who cannot go out of Himself or His own purposes to a greater good, because He is the chief good? If it does please God to make you His people, and for your profit is pleased to correct you, shall not say, "blessed be the Lord" (Job 1:21), for the one, as for the other? Also it is too low for a Christian to say, I must submit, its the glory of a Christian to choose the divine will. Reprobates and devils must submit. If God will dispossess a poor sinner of the devil, he must come out, will he, will he. Pharaoh indeed obeyed God's will in letting Israel go; but it was sore against his will. A believer should submit to the divine will out of choice, not force; that's no more than devils and reprobates do; herein Christ is our pattern, though the human flesh did sometimes recoil and draw back under the fence of approaching trouble, as good men sometimes do; yet his judgment and will was for complying with the divine will, though it was to die; not only from the eternal transaction between the Father and Him, about man's salvation; "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done" (Luke 22:42), but knowing it was best to choose the will of such a One, who is not only righteous, holy, and good, but can "work all things after the counsel of his own will."

Thirdly, consider, divine content ariseth alone from this principle; am I content with this revolution, this alteration in the nation, in my family, in my person, in my estate, because it is my Lord's will? So Paul could never be content in every condition, but from this principle, knowing not only that the condition he should be in was best for him, but that it was also according to the purpose of God's own will. "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). Some heathens called Stoicks, labored after contentment in every condition, from the improvement of natural principles; but that was far from divine contentment, God's content and satisfaction ariseth out of Himself and His decrees, knowing Himself perfect; now when our content is divine, it flows from this principle purely, and abstract from all other considerations, this is the divine will, therefore am content, and can do no other but choose it, because it is the will of one who is perfect in wisdom; Lord if thou should'st refer any case to me, to make my own choice, I would refer it to thee again and say as the brethren of Berea and Thessalonica, concerning Paul whom they loved dearly, and shed so many tears for at

(Continued on page 5, column 1)

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## The Lord's Church

(Continued from Page Three)

hand of the Lord, as the rivers of water: He turneth it whithersoever He will." (Prov. 21:1). Then our Lord says to these churches, "Thou hast a little strength." This may not sound very complimentary until we look at it in the light of verse 1 where our Lord tells the Sardis type churches that they are dead. A dead church does not have any strength at all. So when we are made to see that, we are made to say "Thank you, Lord, for a little strength." We must remember that He is the One who has all power (Mt. 28:18). And when He imparts a little of that power, or strength to us, we should hasten to say, "Thank you, Lord, for a little strength."

In verse 9 of this chapter we see those who lie, in that they claim to be the Lord's church when they are not, being forced to bow down and worship before the Philadelphian churches. He will make them to know that it is His true churches that He loves. Some might say that He is talking about professing Christians here, but it would seem that having to worship at the feet of His true churches would be such a small part of their suffering that it would hardly be worth mentioning. So, could it be that our Lord is warning some of His blood-bought saints who remain in all these other churches of what they can expect? Could it be that He is saying this to show these saints that it is better to suffer with Him in His despised churches than it is to be popular with the religious world in churches that are a stench in His nostrils?

What a striking comparison we see here between those who will be His Heavenly people and those in Isaiah 60:14 who will be His earthly people! He says, "Because thou hast kept the word of my patience I will also keep thee from the hour of temptation, which shall come upon all the world" (Rev. 3:10). Phillips translates it, "I will keep you safe from the hour of trial which is to come upon the whole world." This can be none other than the seven years of the great Tribulation. The word "from" here in this verse of Scripture does not come from the preposition EIS, but rather it comes from EK which really means "out of." So our Lord is going to keep these churches out of the great Tribulation. They, along with all of His saints, will be raptured out of this old evil world before that awful time comes. Our Lord, who is the Almighty God, could keep His churches safe in the great Tribulation if He chose to do so. Certainly this would show His mighty power by His keeping His true churches safe during that awful time. But He has chosen to rapture these churches along with all His saints before that time. Then He will show His mighty power by His keeping the one hundred and forty-four thousand sealed Jews safe during all the great Tribulation time. In Revelation 7 we see these one hundred and forty-four thousand Jews being sealed. Then in Revelation 14:1 we see all one hundred and forty-four thousand of them safe and sound at the end of the great Tribulation.

Then our dear Lord says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). Surely no one would be so foolish as to call this crown our eternal life. Our eternal life is safe for ever more. In John 10:28 our Lord says, "I give unto them eternal life: and they shall never perish." In Romans 6:23 we are told that "the gift of God is eternal life through Jesus Christ our Lord." And then in Psalm 37:28 we are told that "The Lord loveth judgment, and forsaketh not His saints; they are preserved for ever." In Isaiah 46:11 He says, "I have spoken it, I will also bring it to pass." And in Isaiah 40:8 "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever." Now that God has said we shall never perish, and that He has said, "I have spoken it, I will also bring it to pass," how could He afford to let a man take our eternal life from us? There is just no way that could ever be. But we can forfeit our reward to someone else by our unfaithfulness.

I pray that I may have, by the Lord's help, set forth His precious churches, as set forth in Revelation, in a way that it will cause some of the precious saints to praise our dear Lord because they are in one of His true churches.

(Continued next week)

## Mountains . . .

(Continued from page four)

parting, the will of the Lord be done.

Fourthly, consider, all in God, and all about God, serves to bring about His decrees and counsel.

First, all in God, if I may so express it, all the attributes of God are concerned in the accomplishment of His will; His will decrees all, His wisdom orders all, His truth and power accomplisheth all. Mark God's power acts not beyond His purpose, though in point of power God could do many things more than He does, and prevent many things coming to pass; yet in point of His decree, cannot: in point of power God could prevent those garments drenched in blood in the nations of the world,

and many family, relative, and personal afflictions upon us, and upon the churches; yet in point of His decree cannot; the power of God is an active one while to accomplish His will, and at another time ceaseth to act, to bring about the divine purpose; if God withdraw His power from a creature, he quickly ceaseth to move; and if God do send forth His Spirit, we are created. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Psa. 104:29, 30). Some

## AN IMPASSABLE CHASM YAWNS BETWEEN

WHAT MAN'S  
WISDOM  
TEACHES

AND

WHAT GOD'S  
WORD  
TEACHES

Salvation is by  
**ATTAINMENT**  
upon the ground of  
**HUMAN MERIT.**

What you need is a  
**NEW START,**  
in other words turning  
a **NEW LEAF.**

Now then with your motto

"DO"

**DEVELOP YOURSELF**  
in **CHARACTER.**

"Yours is the Earth and every thing  
that's in it, and which is more—  
you'll be a **Man**, my son!"  
Kipling

Salvation is by  
**ATONEMENT**  
upon the ground of  
**DIVINE MERCY.**

What you need is a  
**NEW HEART,**  
in other words receiving  
a **NEW LIFE.**

Now that your motto is

"DONE"

**ENVELOP YOURSELF**  
with **CHRIST.**

"All things are yours"—1 Cor. 3:21  
and which is more—**you are**  
a **Child of God** my brother!  
1 John 3:1-3

may say, I committed my near relation, husband, wife or child into God's hand, with a firm belief God could raise them up, and yet they died. Soul, thou didst well to believe in God's power! But would you have God act His power contrary to, or in the preventing His decrees? Remember, God's power acts not beyond His decrees, but all in God, either in a way of action or cessation from act, serves to bring about His own eternal will.

Secondly, all about God serves to complete His divine purposes

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and decrees, I mean the holy saints and angels in glory, they do His commands, hearkening unto the voice of His Word. "Bless ye the Lord: all ye his hosts; ye ministers of his, that do his pleasure" (Psa. 103:21). The spirit of the living creatures, and the wheels, went in Ezekiel's vision, wherever the Spirit of God went, for to accomplish His will; so the four spirits or chariots in Zechariah's vision, which came out from between the mountains of brass, the immutable decrees of God; these are all employed in the four quarters of the world, to accomplish those eternal decrees; so that what ever providences they were employed about, whether frowning providences, toward the enemies of God and His church, signified by the black and red horses; or mixed providences, signified by the grizzled and bay horses, some mercy, and some affliction; or whether smiling providences upon the church, signified by the white horses in the third chariot, these all serve to accomplish the immutable decrees of God: and seeing none shall enter the holy place, "but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Let it be our daily cry, Lord, help me to do thy will, "Thy will be done on earth, as it is in heaven" (Matt. 6:10), to suf-

fer patiently and do cheerfully the will of God upon earth, is a very great resemblance of the heavenly life; there is nothing in Heaven, but the divine will done and delighted in. The angels which are in chains of darkness, their hearts did no sooner rise against the divine will, but were acts out of Heaven into Hell; and all such as obey not, the gospel of Christ, can expect no less than flaming fire. Is it fit a king should entertain a company of rebels, which continually oppose his will? Let such remember as God hath power and goodness enough to fix the godly and obedient in everlasting bliss, so He hath power and justice enough to fix the disobedient in complete misery. Remember, O disobedient soul! He can "work all things according to the counsel of his own will." "Will ye not tremble at my presence which have placed the sand for the bound of the sea by a perpetual decree" (Jer. 5:22). Who knows the power of His anger? Who ever hardened himself against God and prospered? Who but one lunatic, would oppose the just command of a general whose army is an hundred thousand strong, that can crush him as a moth? O what armies in Heaven and earth can God raise against an impenitent sinner, an army of angels, stars, lice, frogs, caterpillars, locusts; yea God can arm thy own confidence against thee, which is more than all. Provoke not this Lord to jealousy; are you greater than He, who can destroy soul and body in Hell? Rather labor to make peace with Him, and you shall make peace with Him.

Finally, doth God work all things after the counsel of His own will? Then blessed is the nation, whose God is the Lord, and the people whom He hath chosen for His own inheritance; because "the counsel of the Lord standeth for ever, and the thoughts of His heart to all generations" (Psa. 33:11).

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THE BAPTIST EXAMINER

OCTOBER 13, 1979

PAGE FIVE



## Sin of Being Ordinary

(Continued from page 5)  
make it not easier but harder—"Do not even be angry with your brother!" A Christian way of life is to be obviously different, morally superior. "If you only love those who love you... do not the very publicans do as much?"  
"Love your enemies and pray for them that persecute you." Be different! He summed it all up by saying, "Except your goodness exceeds that of the scribes and Pharisees, you will never get into the Realm of Heaven." The Pharisees had set up a religious standard which every one was trying to attain. Jesus said, "No, you must be different!"

And then he dramatically illustrated, picturing how extraordinary their lives were to be. "You are the salt of the earth." Not ordinary, different! "You are the light of the world." Not ordinary, DIFFERENT, EXTRAORDINARY. He was saying in substance, "If you are true to me, if you live as I teach and as I live, your life will not fade out against the gray background, it will stand out like a town on top of a hill, like a candle high up on a stand." And then, "Let your light so shine before men that they may see the good in you do and glorify your Father in heaven."

Was Jesus counseling a SHOW of religion, a display of virtues? Nonsense! He warned against showy prayers, ostentatious almsgiving and fasting. He was counseling men to live in a certain way, a way which by its very nature is so different that it would stand out and reveal itself as the sun is seen because of what and where it is.

Precisely that was the power of the early Christian church. The Christian life stood out against the pagan background like a spotlight against a dark screen. The Christian was obviously different. The pagan was proud and vain; the Christian was humble and modest. The pagan was selfish and grasping; the Christian was unselfish and generous. The pagan was ready to fight for his own way, and hated his enemy; the Christian loved his enemies and was willing to sacrifice himself for others. We are told that the neighbors of one of the early Christian communities looked on and said in amazement among themselves, "Behold, how they love one another!"

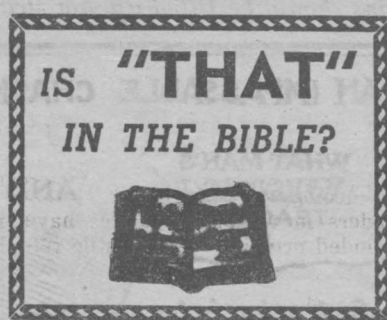
Is it any wonder they attracted attention? Is it any wonder they had power? No matter how strange their new doctrine might sound, see what lives it produced—there must be something to it! And now we can understand Paul's disappointment as he writes to the Corinthians. He has been distressed to hear that the little church he had founded has become split with rivalries, jealousies and contentions. They are losing the very thing that made them Christian, that made them a power—"With jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men?"

Words would be inadequate to express how Jesus' life made such an

impact on the people with whom He lived that the world is still shaking with the reverberations. Why? Well, it was no ORDINARY life. No matter how wise He might have been, or clever, we should never have heard of Jesus today except He had lived as He did. He might have said all the things He did say, but we should never have heard of them unless He had lived, as He did, an EXTRA ordinary life. And toward the end He said to His followers, "As the Father has sent me into the world, so send I you into the world." The EXTRAORDINARY Christ calls for EXTRAORDINARY Christians.

Did the church lose power when those early Christians descended to the level of the life about them? That is how the church loses power today. Recently I read the following:  
"Sometime ago the distinguished Canon Woodward of Westminster Abbey was asked to address a young people's conference in London; the subject of the conference was, 'Why it is that young people of the present day are so aloof from the church?' A commonplace topic enough. Nothing very original was mentioned until toward the end somebody said, 'I believe the real fact of the matter is that we young people do not feel that there is anything like the reality and the earnestness in the church and in Christian people which we should naturally expect to find in them.' It was not a question of the church services not being hearty enough, or anything of that kind; nor was it suggested that church people are hypocrites or backsliders. It was, rather, that there was nothing sufficiently distinctive about Christians as such; there was nothing to distinguish a Christian or a churchman from one who was neither. The Christian attitude did not mark itself off from the non-Christian attitude, toward anything. There did not seem to be any distinctive Christian ideal in life; there was no great passion, no adventure, no attitude toward anything in particular, no moral earnestness or spiritual enthusiasm which marked a Christian, and stamped him as such; there was no moral distinction between Christian and non-Christian."

Now to be perfectly fair, of course we must confess that there is not the same opportunity today as in Jesus' time for the Christian life to loom as different against the background of the world. In our civilized and so-called "Christian" countries, bad as they are, there are few such common, open, flagrant indecencies, cruelties and wrongs as in that first century. The social background then was black paganism. A man who stood out for any of the beautiful, tender, unselfish things of Christianity was immediately a marked man, a spectacle. Today the influence of Christianity has lifted the whole level of life. Many things which then were distinctly Christian are now just ordinarily decent. In many ways people who do not go to church, who do not pretend to be Christians, are not so different from people who do because a Christian home, a Christian community, Christian ideas have af-



Question:  
**WHERE IS A DESCRIPTION OF ANCIENT OBSTETRICAL PRACTICE?**

Answer: Ezekiel 16:4—"And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed with water to supple thee; thou wast not salted at all, nor swaddled at all."

affected their lives as they have affected us all. The background against which we live is not black like paganism, it is just a dark, dirty gray.

But, O my conscience, what a margin is still left for improvement! The "honest-to-goodness" Christian today is still a marked man to those who really know him. Close your eyes and think. There are two or three people whom you

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know who are different, simply different, from every one else. They are like Jesus. Many faults? Yes, doubtless so; but different, so different from ordinary men. They are always kind, never quarrelsome, they control their sharp tongues; they simply radiate a spirit that is beautiful and different. They make a room different when they enter it. Gossip and meanness naturally slink off and disappear when they are near. There is no magic or secret about it—they are Christian; they are really like Jesus.

Is there anywhere in the world a greater argument for the Christian life than these people present? Theory, doctrine, debate get nobody anywhere. No one ever proved a spiritual principle by talk, but a life can prove a spiritual principle. Someone has said, "The highest cannot be spoken, but it can be lived." A consistent, attractive, winsome, magnetic Christian character without a word proves its worth, reality and power. A veteran leader in India testifies:

"For years after I became a missionary in India I supposed it necessary to prove the truth of Christianity. Nowadays I do not attempt that. I only seek to help men to see Christ as He was and is: that is, I try to exhibit His excellence, His betterness, His way of life."

**THE BAPTIST EXAMINER**  
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Doctor Calkins says again:  
"Some years ago the LONDON SPECTATOR contained an account of a conversation between some well-known literary men on the subject of Christianity. Nearly everyone had something to say on the subject, and nearly everything that was said was negative and critical, if it was not positively hostile. Finally one member of the group was asked to speak who thus far had taken no part in the discussion. He said that he would agree with all that had been said by others were it not for the fact that he had once known a man who was a Christian. That man had borne his witness and remained an insurmountable obstacle when it came to denying the truth of the Christian inspiration."

A year or two ago certain church statistics were printed that provoked much interest. And pretty dreary reading they made, set down there in black and white, revealing how the church over the nation had failed to gain in numbers as it should. Perhaps they did not worry me as much as they should have done. I cannot get very much excited over counting noses. But soon we began to hear the ecclesiastical diagnosticians. We were told that the ministry is to blame—and I guess it is. We were told that preachers are not learned enough, or eloquent enough, or "fundamental" enough, or industrious enough. But fallible as ministers are, the principle blame, in my mind, lies not entirely at their door. Organization was blamed; denominationalism came in for its well-deserved criticism, BUT we have not yet touched the nerve of the matter. The church halts because—well, because Paul could with fairness write to us what he wrote to the first Christian church in Corinth—"Are you not behaving like ordinary men?" Every last one of us must share the blame. The world is not waiting for more eloquent preaching, nor smoother organization, nor more beautiful buildings, nor a united church, much as we desperately need all of these; the world is waiting for a demonstration of Christ in our living.

Will you let your imagination loose to play with this idea: What if the fifty million Christian church members of the United States would begin tomorrow to live like Jesus? What if men dealing with Christian men could note in a moment that they were not dealing with ordinary business men? What if the people next door should begin to see that their neighbors are not just ordinary folk? What if laborers would see that their employers and fellow workmen who are Christians are not just ordinary men? What if these business men, neighbors, workmen, all, would awaken to the fact that these Christian people are EXTRAordinary, honest, pure, clean in thought and talk, kind, considerate, unselfish, loving? I say, what if it were so? Can you see what it would mean? Fifty million real Christians would change the face of America. But we do not need fifty million. If just half of them, nay, if one-tenth of them; no, the fraction of them represented by us who read these words, if only we should go out into the world and live EXTRAordinary Christian lives in the homes and offices and shops of this community, you would see Christ working miracles of power again. The church of Christ does not need to be bigger. It is big enough, big enough to lift this country off its feet and change it overnight. There are some who think it is too big, that we have sacrificed spiritual quality for statistical quantity. The church does not need to be bigger, but it needs to be better, nobler, more like the Master, witnessing with his kind of EXTRAordinary life. And the glorious thing is this, when the church gets better it will get bigger; when the quality is improved the quantity will leap up by bounds, for the true Christian life has the same power which it possessed nineteen hundred years ago.

It is a sin to live "like ordinary men" when we have such an EXTRAORDINARY Christ, and when genuine, EXTRAordinary Christian life has such power for good and for God.

## Election...

(Continued from page one)  
"of every good and perfect gift." Second, because it stirs up the hearts of the regenerate to fervently praise their God: "Praise the Lord; for the Lord is good: sing praises unto His name; for it is pleasant" (Psa. 135:3). Why? "FOR the Lord hath CHOSEN Jacob unto Himself, Israel, for His peculiar treasure" (v. 4)! So in our text: saints are bidden to REJOICE because their names are "written in heaven." So again in II Thessalonians 2:13, we read, "But we are bound to GIVE THANKS always to God for you, brethren beloved of the Lord, BECAUSE God hath from the beginning CHOSEN YOU to salvation, through sanctification of the Spirit and belief of the truth." Third, that the Lord's people may be brought to renounce all confidence in the flesh. Divine election leaves no room either for the religion or irreligion of the flesh. If we have confidence in the flesh Christ profits us nothing. The man who thinks he can be saved APART FROM God's election must have some confidence in the flesh, no matter how strenuously he may deny it in words. Shut out God's election and you must bring in the doings of the creature, and thus make salvation contingent upon man, and then it is NOT of grace alone. Let us now consider:

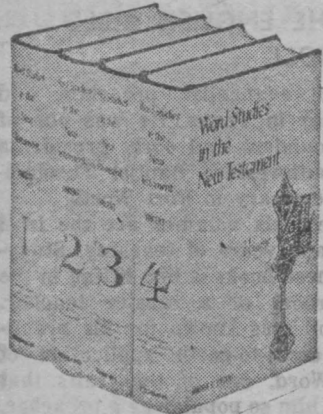
### 1. THE BLESSEDNESS OF ELECTION.

This cannot be appreciated till we receive and believe what Scripture affirms concerning the lost condition of the natural man. Most, if not all, of the difficulties which people have in connection with God's election arise from their ignorance about or disbelief of the lost estate and total depravity of the sinner. Many seem to think that all which happened to Adam when he fell was to bruise his knee or to break his little finger; instead of KILLING himself. As the result of their sin, our first parents DIED SPIRITUALLY, and in consequence of this, each of their descendants was born into this world "alienated from the life of God" (Eph. 4:18).

Many who claim TO believe in the total depravity of man really believe nothing of the kind. They allow that man is depraved, but not completely so, for they contend that his WILL has escaped the effects of the fall. They do not believe with the apostle Paul that in the flesh "dwelleth NO good thing" (Rom. 7:18), for they insist that there is something in the natural man which is capable of cooperating with God, capable of RESPONDING to His overtures of mercy, capable of "improving" the help of His Spirit. But a DEAD man is incapable of responding to anything, and Scripture repeatedly affirms that the sinner is spiritually "dead." But is just THIS which so few really believe today. If they DID, they would cease speaking of man's power to do what is good. If they did, they would pray more earnestly for God to do for sinners what they are UNABLE to do for themselves. What a dead man needs is not "help," but LIFE, and only God can bring forth from the grave of sin and death.

God's Word teaches that ALL MEN are by nature depraved and corrupt (Rom. 3:12). It teaches that there is NO soundness in them (Isa. 1:6). It affirms that their very righteousnesses are but filthy rags (Isa. 64:6). It declares that they are destitute of even a spark of spiritual life (John 3:3). Therefore do they love darkness rather than light (John 3:19). Therefore are their minds "enmity against God" (Rom. 8:7). Therefore are their hearts "deceitful above all things and desperately wicked" (Jer. 17:9). And, ALL men would CONTINUE thus until the end of time, did not almighty power and invincible grace intervene.

Election, then, is God's most merciful provision in view of an otherwise hopeless situation: "Except the Lord of Hosts had left us a seed, we had been as Sodom, and been like unto Gomorrah" (Rom. 9:29). Had not God's elect- (Continued on page 7, column 4)



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

It cost the American taxpayer some \$4 million to transfer the 911 bodies of the dead members of the People's Temple from Guyana after the mass suicide there. Officials are now seeking to freeze Temple assets to cover such expenses.

The People's Temple has acquired more than \$2 million in California real estate, and holds more than \$10 million in various bank accounts. There have been reports that cult leader Jim Jones had up to a dozen numbered accounts and dummy corporations in Switzerland, Guyana, Panama, and elsewhere. Swiss authorities have revealed that \$2 million of Jones' funds were abruptly transferred from three accounts at the Union Bank of Switzerland to banks in Panama and the U.S. just before the mass killings in Guyana.

More than 350 religious leaders from 45 countries met at the Princeton Theological Seminary for the third assembly of the World Conference on Religion and Peace. On hand were Buddhists, Christians, Hindus, Jews, Muslims, Shintoists, Sikhs and Zoroastrians, as well as representatives from China.

Topics were discussed on how the world religious community might ease the plight of Indochinese refugees, improve the international economic and social order, and affect disarmament and world peace. I am sure the Soviet Communists must have greatly appreciated such a conference.

V. Carney Hargroves, pastor for 39 years of the Second Baptist Church of Germantown, German-town Avenue and Upsal Street, represented the Baptist Word Alliance at the meeting.

Archaeologists digging at the City of David, which extends south of the present Old City of Jerusalem, may have penetrated at last to the century David lived in.

Ceramic and structural remains tentatively identified as being from the ninth or 10th century BCE have been found by a team headed by Dr. Yigal Shihel, which wound up its second digging season last week. It marks the first time that Israel archaeologists, who have been digging in ancient Jerusalem since the Six Day War, have had a glimpse of Israelite Jerusalem before the eighth century. David occupied Jerusalem at the beginning of the 10th century (THE JERUSALEM POST, Sept. 2-8, 1979).

NEW YORK (EP)—A Bronx judge said he will place on probation a Muslim minister here who pleaded guilty to the fatal beating of an alleged child molester in July.

Iman Abdul Haq Muhammad, 31, pleaded guilty to second-degree manslaughter in the death of Edgar Quann, 50, an ex-convict who lived in a halfway house operated by the mosque. The man died after he was beaten and kicked by the minister and members of the congregation.

Muhammad said the actions

were taken as punishment after Mr. Quann confessed the child molestation at a prayer meeting. He said there was no intent to kill the man. Acting Bronx Supreme Court Justice Joseph Cohen accepted Muhammad's plea at a hearing here (Aug. 29) and said he will place the minister on probation following a final hearing in October.

More than 200 Muslim supporters filled the courtroom for the hearing. The minister told the crowd after the session that "I do believe other people will empathize with what we did." He said Mr. Quann was beaten "to teach him a lesson" after he admitted repeatedly raping a 10-year-old boy, the son of an Islamic community member. The Muslim leader said that the Koran, the holy book of Islam, calls for sex offenders to be "dropped off the highest mountain," but Muslims in the United States "respect the law of the land."

NEW DELHI, India (EP)—For the second time in four months, bloody rioting between Hindus and Muslims has broken out in India's northeastern city of Jamshedpur.

At least four persons were killed and 18 injured Aug. 28 in bloody clashes that followed a bomb explosion at a Hindu religious ceremony. Earlier, the police fired warning shots to separate rioting Hindus and Muslims. More than 125 people were arrested, the police said. A nightlong curfew was later imposed on the steel-making city in Bihar State.

Troops had to be called in to patrol Jamshedpur in April, when fierce rioting broke out after Muslims objected to a Hindu religious procession passing through their area. Four days of rioting took 104 lives.

JOHANNESBURG, South Africa (EP)—South Africa's major Dutch Reformed Church (Nederduitse Gereformeerde Kerk — NGK), has been caught up in the country's influence-buying scandal. The all-white NGK, which claims the allegiance of 1.5 million of the nation's 2.5 million Afrikaners, including Prime Minister Piet W. Botha and his predecessor John Vorster, has admitted secretly receiving some \$180,000 from the government's now defunct Department of Information.

The influence buying scandal involved millions of tax dollars spent on a variety of questionable projects designed to enhance South Africa's image abroad and counter media attacks on apartheid, the government's policy of racial segregation. Eschel M. Rhodie, the central figure in the scandal, who had fled the country, was returned to South Africa from France on Aug. 23, ending six months of flight to avoid prosecution.

The NGK, like the other two all-white Dutch Reformed Churches in South Africa, has consistently provided the scriptural underpinning for the government's racial policies.

KESTON, England (EP)—There have been ominous signs in the Soviet press over recent months that a new campaign against religion is in the offing. Key speeches on ideology by Communist Party leaders in various republics have included prominent and hostile references to religion, states the Keston College News Service.

The First Secretary of the Latvian Communist Party, A. Voss, stated in Sovetskaya Latvia (Soviet Latvia) that "the forces of international imperialism are making wide use of religion and the church. Foreign propaganda and religious centres abroad . . . are distorting the real position of religion and the church in our republic, trying to revive religious life, inspire religious fanaticism and national feelings among representatives of various religious denominations." Voss attacked in particular the activities of Baptists and Seventh-Day Adventists.

The Party organizations of all districts are exhorted to make sure that "religious extremism" will become impossible and that the laws on religion are fully observed. It is the task of Party organizations to strengthen atheist propaganda and eliminate religious prejudices. A similar statement was recently made by the Ukrainian Party leader Shcherbitsky. In addition, the persistence of Muslim influence in Soviet Central Asia has been strongly attacked.

KESTON, England (EP)—Two more Soviet Baptist leaders have received prison sentences, according to the Keston News Service here.

Alexander Nikitkov and Nikolai Popov, the pastor and choir leader of the unregistered Baptist church in Ryazan, near Moscow, were sentenced in July. Paston Nikitkov received a three year labor camp sentence while Mr. Popov was sentenced to three years in a strict regime camp. They were charged with "parasitism and slander of the Soviet state" for reportedly circulating copies of a bulletin reporting cases of persecution in the church. Both are married with dependent children.

It is also reported that a number of other Baptists have been arrested recently and are awaiting trial.

NASHVILLE (EP)—First Baptist Church, Nashville, narrowly avoided destruction when police disarmed a 300-400 pound bomb just 20 minutes before it would have exploded in the neighborhood of the large downtown Southern Baptist church.

"The bomb would have caused tremendous damage," said assistant police chief Paul Uselton. "It certainly would have leveled all the buildings in that immediate area including the Trailways Bus Depot . . . and the First Baptist Church across the street."

NEW YORK (EP)—Religious leaders from several traditions have stepped up their attacks on the new Monty Python film "Life of Brian," calling it "blasphemy" and "sacrilege."

Robert E. A. Lee of the communication office of Lutheran Council in the USA called the film "crude and rude mockery, colossal bad taste, profane parody and grossly offensive to those who accept Jesus Christ as Lord and Saviour. It should be equally offensive to those who believe that religious faith should not be ridiculed, scoffed at, or demeaned by overt and perverse sacrilege." He pointedly asked, "What is happening in a world where nothing is sacred anymore?"

"Life of Brian" depicts a fictional contemporary of Jesus, who spouts obscenities and has a mother who is a prostitute. "Brian" is a reluctant messiah born on Christmas night, who joins the People's Liberation Front of Judea and is crucified by the Roman Army.

The Warner Brothers release opened in New York on August 17, where it grossed \$140,860 in its first 12 days, according to the trade journal Variety. It is also playing to large audiences in Los Angeles.

Monsignor Eugene V. Clark, director of the Roman Catholic Archdiocese of New York communications office, condemned the film because he said it "holds the person of Christ up to comic ridicule and is for Christians an act of blasphemy."

The interfaith antiobscenity organization Morality in Media announced that it "will support and participate in any and every effort that is mounted to prevent this outrage from seeing the light of day in other cities, and to work toward its closure in New York."

PEKING (EP)—A Chinese-language edition of the Bible will be published in China for the first time since the 1949 Communist Revolution, according to Yin Ziezheng, pastor of Peking's only Protestant Church.

Mr. Yin, in an announcement, said the government had already "sanctioned translation and publication" of the Old and New Testaments, which he said were slated to be completed late in 1979 or early in 1980. Earlier, the Chinese Communist authorities announced that the Koran, Islam's holy scripture, would be printed at state expense—again for the first time since 1949—as part of a general liberalization in China under the current leadership.

Wafer-thin Russian New Testaments are being produced in response to numerous requests for Bibles from behind the Iron Curtain. The 8-by-5-inch books, just 1/16 of an inch thick, were developed by the Far East Broadcasting Company and are printed in the Philippines. The type is very small, and most recipients need a magnifying glass to read them. Over 100,000 reportedly have been mailed into Soviet countries so far (DOOR OF HOPE, 9-79).

## Election . . .

(Continued from page six)

ing love intervened NONE had been saved. In and of themselves none desire to be saved; instead, they wish to be left to go their own way. Scripture declares, "There is none that seeketh after God" (Rom. 3:11). That is final. If, then there came a time when YOU were convinced of your need, found a desire in your heart for Christ and earnestly sought Him, this was because God had wrought in you what He has not in others. Then give HIM the Glory for it.

### II. THE NATURE OF ELECTION.

IT WAS FROM ETERNITY. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame, before Him" (Eph. 1:4). I would press this point because there are some today that insist God does not elect till after we believe on His Son. But the Scriptures clearly and plainly teach otherwise. In Jeremiah 31:3 we find Jehovah saying, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Again, in II Timothy 1:9 we read, "Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

IT WAS UNTO SALVATION. As we are told in I Thessalonians 5:9, "For God hath not appointed us to

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wrath, but to obtain salvation by our Lord Jesus Christ." This also is denied by many. They say that God only elects unto temporal blessings, as in the case of the children of Israel; or unto official honors, as in the case of the apostles. But Scripture is very emphatic and explicit on this point also. In Acts 13:48 we read, "As many as were ordained to eternal life believed." And again, in II Thessalonians 2:13, "We are bound to give thanks unto God always for you, brethren beloved of our Lord, because God hath from the beginning chosen you to salvation."

IT IS OF GOD'S SOVEREIGN CHOICE. In Romans 9:15 we are told that God has affirmed, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." There are those silly enough to say that we elect ourselves, but the whole tenor and teaching of Scripture is directly against them. As the Lord said unto His disciples, "Ye have not chosen Me, but I have chosen you" (John 15:16). God is ever the Chooser: see I Corinthians 1:27-29. In this selection He is guided by nothing but His own imperial will: "Jesus answered and said, I thank Thee, O Father, of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight" (Matt. 11:25, 26).

IT IS OF GRACE ALONE. "Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:5). Therefore, if it be of grace, it could not be because of anything

(Continued on page 8, column 3)



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### The Bible

(Continued from page one)

Herbs," "Heat in the Desert," "Horses rushing into battle," "Idols," "Lions greedy of prey," "Melting Wax," "Morning Clouds," "Moth-eaten garments," "Passing Whirlwinds," "Potsherds," "Raging waves of the sea," "Reprobate Silver," "Scorpions," "Serpents," "Smoke," "Stony Ground," "Stubble," "Swine," "Tares," "Troubled Sea," "Visions of the Night," "Wandering Stars," "Wayward Children," "Wells without Water," "Whited Sepulchres," "Wild Asses' Colts." In the nature of the case it is not thinkable that any man would write such things against himself. So very true is this that it is

most difficult to get unchristian men, as a rule, to even read the book with anything like carefulness, or to go to church lest they hear God's estimate of them.

Third. Man could not have written the Bible if he would. I can by application and study fathom the depths of the writings of the wisest and most learned of men. We occupy, in some respects, the same plane of possibilities. We are men. "Can'st thou by searching find out God?" "O the depth of the riches both of wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

Prof. Gaussen says: "The theory of a Divine revelation, in which you would have the inspiration of the thoughts, without the inspiration

of the language, is so inevitably irrational that it cannot be sincere, and proves false even to those who propose it."

Dr. Charles Hodge says, "The inspiration of the Scriptures extends to the words."

Prof. A. A. Hodge says, "The line can never rationally be drawn between the thoughts and words of Scripture—That we have an inspired Bible, and a verbally inspired one, we have the witness of God Himself."

Charles Spurgeon says: "We cannot refrain from uttering our growing conviction that the Scriptures possess a verbal as well as plenary inspiration."

Dean Burgon, a member of the Revision Committee, and a man of vast learning, says, "You cannot dissect inspiration into substance and form. As for thoughts being inspired, apart from the words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and cannot be too sternly put down."

Napoleon the Great once said, "Book unique, where the mind finds a moral beauty before unknown, and an idea of the Supreme superior even to that which suggests! Who but God could produce that type, that ideal of perfection, equally exclusive and original?"

With the learned Bishop Ryle I say: "Give me the plenary verbal theory with all its difficulties, rather than the doubt. I accept the difficulties, and humbly wait for their solution; but while I wait I am standing on a rock."

### Election . . .

(Continued from page 7)

good which God had foreseen in the creature. Many say that God chose whom He did because He "foresaw" that they would believe. But here, again, Scripture definitely refutes the sophistries of men. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger." (Rom. 9:11, 12). Even our believing is "through grace" (Acts 18:27)!

### III. THE JUSTICE OF ELECTION

There is a secret thought in the minds of many that God has not given the human race a square deal unless He provided salvation for every member of it. But how can this be? To what are guilty criminals ENTITLED? If salvation be a just due which God owes to all His fallen creatures, then salvation would not be of "grace," nor could we really praise Him for it.

What salvation did God provide for the angels of Satan when they fell? None. Why not? Because it did not please God to do so. Did God treat them unjustly in not providing salvation for them? Certainly not. As rebels against Him, they had forfeited every claim upon their Maker. What, then, has any fallen son of Adam done which lays the Almighty under obligation of providing salvation for Him? WHEREIN will God be unjust in declining to so provide? If you complain that YOU were not a party to what Adam did, then repudiate his sin by honoring and serving God; cease quarreling with and rebelling against Him.

That the election of some IS just, is proven by the fact that God HAS elected a remnant; for, whatsoever HE does, is just. "Shall not the judge of all the earth, do right?" None has any right to say to Him, "What doest Thou?" To any who are so presumptuous as to challenge Him, the Most High says, "Nay but, O man, who art thou that repliest against God? Shall the thing formed, say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor?" (Rom. 9:20,

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October 16, 1979

5:30—Evening Meal

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7:00-7:45—"MINISTERING SPIRITS" ----- Milburn Cockrell, Ashland, Ky.

7:45-7:50—Song and Prayer

7:50-8:35—"LABOURERS TOGETHER WITH GOD" ----- Cecil Laurence, Oakdale, La.

#### WEDNESDAY MORNING

October 17, 1979

10:00-10:15—Praise and Prayer Time

10:15-11:00—"THE PURPOSES OF THE CHURCH" ----- Leroy Pack, Alderson, W. Va.

11:00-11:05—Song and Prayer

11:05-11:50—"BIBLICAL EVIDENCES OF SALVATION" ----- Jarrell E. Huffman, Duncan, Okla.

12:00—Noon Meal

#### WEDNESDAY NIGHT

October 17, 1979

5:30—Evening Meal

6:45-7:00—Praise and Prayer Time

7:00-7:45—"THE FLAMING CHERUBIM" ----- Hal Brunson, Helena, Ark.

7:45-7:50—Song and Prayer

7:50-8:35—"LIMITED ATONEMENT" ----- Leroy Pack, Alderson, W. Va.

#### THURSDAY MORNING

October 18, 1979

10:00-10:15—Praise and Prayer Time

10:15-11:00—"FAITHFULNESS" ----- Cecil Laurence, Oakdale, La.

11:00-11:05—Song and Prayer

11:05-11:50—"LAZARUS AND THE RICH MAN" ----- Milburn Cockrell, Ashland, Ky.

12:00—Noon Meal

#### THURSDAY NIGHT

October 18, 1979

5:30—Evening Meal

6:45-7:00—Praise and Prayer Time

7:00-7:45—"THE PURGE OF HYSSOP" ----- Hal Brunson, Helena, Ark.

7:45-7:50—Song and Prayer

7:50-8:35—"ELECTION" ----- Jarrell E. Huffman, Duncan, Ok.

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21). Certainly He has. We are but His creatures; HE gave us being, therefore He has the indubitable right to dispose of each and all as He pleases.

Returning now to our opening text. Rejoice, because your names are written in heaven," let us note how these words clearly imply that God's elect are privileged TO KNOW their election of Him; otherwise, how could they "rejoice" over it?

But HOW are they to thus "know?" First, by coming to Christ and receiving Him as the sinner's Saviour. This is clear from His own words in John 6:37: "All that the Father giveth Me, shall come to Me; and him that cometh to Me I will in no wise cast out." Thus each elect sinner obtains evidence of the Father's predestinating love by personally coming to His Son.

Second, by believing God's Word. This is brought out plainly in II Thessalonians 2:13, "God hath from the beginning chosen you to salvation, THROUGH sanctification of the Spirit AND belief of the truth." The first part of this quotation declares the Divine end in view, the remainder makes known the appointed means by which this end is reached. This means is twofold. First, there is the "sanctification of the Spirit." The word "sanctification" signifies "setting apart." That which is here referred to is the sovereign action and all-mighty operation of the third Person in the Trinity, whereby He regenerates the heart and thus separates that individual from his fellow-creatures who are "dead in trespasses and sins." Second, by this regenerated individual's own "belief of the truth." Having been given a new heart, he now loves God's Word, he bows to its authority, he rests in simple faith upon its veracity, he believes it; not a

part of it, but the whole of it. And thus he "sets to his seal that God is true" (John 3:33).

Third, by daily prayer. This is brought out in Luke 18:7, "Shall not God avenge His own elect which cry day and night unto Him?" God's children have many needs, and the Spirit within, who makes them conscious of these, causes them to make known their requests with thanksgiving. There are no dumb children in God's family: His own elect "cry unto Him day and night." Therefore it is said, in Revelation 8:3, that Christ, in His Angel-of-the-covenant character, adds His own fragrant merits and offers them with "the prayers of all saints upon the golden altar which was upon the throne." Thus a praying soul learns from the infallible Word of God that he is an elect soul. Let those who possess these evidences give heed to the text, and "REJOICE because your names are written in heaven."

(STUDIES IN THE SCRIPTURES, Vol. VI, Dec. 1927).

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