

If we let God guide, He will provide.

# TESTIMONY OF GEORGI PETROVICH VINS

TO THE COMMISSION ON SECURITY AND COOPERATION IN EUROPE . . .

June 7, 1979

For sixty-two years state power in the USSR has belonged to the party of the Communists, who profess atheism.

According to the atheist doctrine, religion in the USSR should have died out long ago. However, life shows that something else is happening. Faith in God in our country is not only failing to die out, it is growing.

This is happening under conditions where living faith in Christ has the whole machinery of the state thrown against it by atheism: the press, radio, television, the militia, the procuracy, the courts, prisons, concentration camps and the committee for state security (the KGB).

Persecution is something we have inherited: our grandfathers were persecuted, our fathers were persecuted, we are persecuted and oppressed and our children are enduring oppression and deprivation. This is the reality of the situation today.

I am deeply grateful to Almighty God for His love to my people, for the faith and courage which He has put into the hearts of the Christians of my homeland.

I am grateful to the Lord for the sense of brotherly solidarity shown by Christians of the whole world and for their prayers for us over many years. And so I shall testify here about the persecution endured in the USSR by my brothers and sisters in Christ.

First of all, I should record that both I and my brothers and sisters, Christians of the Evangelical Baptist denomination, have no feelings of hatred or bitterness towards the state authorities of the USSR, our persecutors.

We deeply regret the bitterness in the hearts of the atheists in the USSR, on whom state power has been bestowed.

Back in 1975, during my court trial, I raised my voice in defense of Christians. I presented to the Kiev regional court irrefutable facts about illegal persecution over many years, up to and including the physical elimination of many tens of thousands of Evangelical Christians and Baptists (ECB) in the USSR during the period 1929-1973.

I shall cite these facts briefly: From 1929-1941, 25 thousand Evangelical Christians and Baptists were arrested, for the most

part pastors and preachers; 22 thousand of them died in prisons and labor camps.



GEORGI PETOVICH VINS

From 1945-1973, twenty thousand Evangelical Christians and Baptists were arrested and sentenced to lengthy terms of imprisonment.

There would be hundreds and thousands of them in prisons and labor camps today, were it not for the mercy of God, and prayer support and petitions on the part of

Christians throughout the world.

Believers of various denominations have been subjected to many years of illegal persecution for their faith in the USSR; Christians of the Russian Orthodox Church, Evangelical Christians and Baptists, Christians of the Evangelical Faith (Pentecostals), Seventh-Day Adventists, Catholics, the Jewish religion, and others.

Repressions against believers have their basis in the present constitution of the USSR and in the legislation on religious associations of 1929. I quote from the **Fraternal Leaflet (Bratsky Listok)**, No. 4, 1977. This leaflet is issued by the Council of Churches, which is the spiritual centre of Evangelical Christians and Baptists. (In the West the term "Reform Baptists" is often used).

"By entrusting the sceptre of supreme power to atheism, the Constitution . . . consolidates the priority of atheism over religion, the superiority of unbelievers over believers, and the power of the Party over the Church.

"And these advantages, which in point of facts are illegal, are used by atheism on the grandest scale possible. Otherwise, why is athe-

ism found in palaces and Christianity in the camps? Why are atheists the judges and Christians the accused? Atheism controls the state industry of propaganda, but believers are allowed only 'to conduct worship'. Why is atheism broadcast by television cameras and radio microphones, while the Church's mouth is gagged?"

**Fraternal Leaflet No. 4, 1977** of the Council of Churches of Evangelical Christians and Baptists (Reform Baptists).

I have at my disposal for the most part facts about the persecution of Baptists, and I am presenting to the Committee on Security and Cooperation in Europe a series of documents about the repressions to which Christians of the Evangelical Baptist faith in the USSR have been subjected in recent times:

(a) 13 issues of **Bulletins** of the Council of ECB Prisoners' Relatives in the USSR containing general information about repressions during the last year;

(b) information about the persecution of the printing press "The Christian," which prints Bibles, New Testaments and other religious literature. (Continued on page 3, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

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

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## THE CHURCH MUST GROW OR DIE

JASPER CORTENUS MASSEE

Jasper Cortenus Massee was born on November 22, 1871, in Marshallville, Macon County, Ga. He was the son of Drevy Washington and Susan Elizabeth (Bryan) Massee. Bro. Massee was educated at Mercer University (A.B., 1892), where he decided to enter the ministry, and Southern Baptist Theological Seminary (1896). He held honorary degrees from Mercer University (D.D., 1908) and Carson Newman College (LL.D., 1926).

He was ordained to the gospel ministry in 1893. He pastored the following Baptist churches: Kissimmee (1893-96) Orlando, Florida (1897-99), at Lancaster, Kentucky (1899-1901), Mansfield, Ohio (1901-03), Raleigh, North Carolina (1903-08), the First Church, Chattanooga, Tennessee (1908-13), the First Church, Dayton, Ohio (1913-19), the Baptist Temple, Brooklyn, N.Y. (1902-22), and at Tremont Temple, Boston, Massachusetts (1922-29).

Under his evangelistic preaching at Tremont Temple the church grew to 4,000 members. Elder Massee was author of 23 books and numerous articles. He retired from Tremont Temple in 1929, and he preached in Bible conferences nationwide. From 1938-41, he was guest professor at Eastern Baptist Seminary. He departed this life in Atlanta, Georgia, on March 27, 1965.

The church is a divine organism of many members, whose continuance is dependent upon accretions of spiritually regenerated men and women. These are those who are born-again — those who are being saved. The Lord Jesus Christ is the life of the church. In Him it lives and moves and has its being. Apart from Him, it cannot live. The life of the church is as dependent upon the life and presence of her Lord as the life of the branch upon its connection with the vine. As the root cannot live separated from the soil so the church cannot live separated from the Lord. The church must so order its life and ministry therefore as to maintain constant and conscious contact with Him, for to miss or to lose that contact is to die. No course of life, no plan or policy of work, no organization or program must ever be adopted out of harmony with His plan, His purpose, His program. Any course out of harmony with Him means inevitable spiritual atrophy. Purpose discordant with His purpose is the seed of death.

Now the promised blessing of the Master's presence with the church is made to depend upon its obedience to the Great Commission. Read it again: "Go ye into all the

earth, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . . and lo, I am with you all the days, even unto the end of the age." Any church which is not being constantly enlarged by the addition of those who are being saved, must inevitably sooner or later, hear from the lips of the divine Master these words of doom, "I know thy works, that thou hast a name that thou livest, and thou art dead" (Rev. 3:1).

This word of exhortation and warning is given to the church at Ephesus: "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent" (Rev. 2:4-5).

What are the first works? Turn to Acts 6:7: "And the word of God increased; and the number of dis-

ciples multiplied in Jerusalem exceedingly." "They therefore went about preaching the word" (Acts 8:4). This is in keeping with the Master's promise: "Ye shall receive power, the Holy Ghost coming upon you; and ye shall be my witnesses unto the uttermost part of the earth." The ability of the church to realize the divine life and draw from it sustenance depends upon the faithfulness of its testimony. For the church, then, the first concern is with the testimony it bears and with the result thereof in leading men to become disciples of the Lord Jesus Christ. It is by this means that the church is to grow permanently. Without this growth, it must inevitably perish.

Again, the church is not alone an organism receiving its life from the Lord. The church is a body whose growth is not yet complete. Now every incomplete living body must grow or suffer the deadly

Continued on page 7, column 4

## ARE YOU BRAINWASHED?

By WILLIAM J. STANG  
Denver, Colorado

My mother used to accuse the Baptists of having brainwashed me because of what I believed. In her lost condition she naturally hated the fact that I believed that the Bible meant what it said. She hated the doctrines I believed which were out of the Bible. She hated the fact that she could not win me over to her natural views through her natural reasoning, and she would literally storm off screaming "brainwashed" whenever I quoted or read Scripture as a statement of my beliefs.

It was for this reason that I at that time took some interest in the brainwashing of the cults. I had already had some experience with various cultists and I was somewhat familiar with the programmed pitches, the dazed eyes, and the fearful refusal to discuss the Scriptures. I had repeatedly found that whenever I quoted or read from the Bible the cultists stormed off hurriedly and apparently angrily.

I witnessed an interview of a panel of professional cult deprogrammers and I spoke with a 29-year-old woman who had been a member of a cult and then had been deprogrammed herself. They both emphasized that the brainwashing has nothing to do with what the cults believe but that it is effected by the methods employed in the indoctrination. The long hours with no sleep, the physically draining schedule, the peer pressure, and the fear and harass-

ment, along with the cultivation of a feeling to belong are all designed to subjugate an individual to the state in which he fears and refuses to think for himself.

I must point out here that the thing that people get mad at Baptists for is their beliefs and not their methods. I must also note that the very divisions between Baptists are a very strong piece of evidence that Baptists are more than adept at thinking for themselves. It should be mentioned that the professional deprogrammers make a distinct difference between the main line denominations (in which they include the Baptists) and the cults with which they concern themselves. (Continued on page 6, column 4)

## DOING IN WORD AND DEED

HANSFORD HOLMES  
Charleston, West Virginia

In true worship of God, there should always be inspiration for ardent service "in the Lord." Concerning this, after instruction of the saints at Colosse in holy living, Paul adds: "And whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

This quotation is the grand climax to Paul's general exhortations to those saints, and marks the general scope of what must be "in word or deed . . . in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Most certainly, then, such obedience ennobles all life; especially, when done in virtue of what Jesus is to us in real life, respecting our reliance upon His infinite power for spiritual strength in obedience to His will.

Consequently, to the true believer, there should be a strict dedication to the precepts of holy absoluteness, as related to Proverbs 3: 6 and I Corinthians 10:31. Thus, in the ideal sense, nothing less than complete dedication should be the motive of the true believer, because everything in his life, strictly speaking, is related to the Lord, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's" (Rom. 14:8).

Ideally, if everything in the believer's life is in phase with "the word of Christ," then his actions should be upright. This is ennobling, pious, and rational, when truly spoken and done "in the name of the Lord." So, in the truest sense, what we do in virtue of what the Lord is to us in real worship, is (Continued on page 8, column 2)

## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

## THE PREEMINENCE OF PATIENCE

(PREACHED ON THE INDEPENDENT BAPTIST HOUR JANUARY 13, 1980)

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36).

My text points out the Christian's dire need of the grace of patience. There is never a time in our Christian life when patience is not needed. Patience is preeminent over all other graces because it beautifies and adorns all others. Every saved sinner needs to constantly exercise this virtue, for there is in his old nature a disposition to murmur and repine. The old Adamic man is liable to sink under protracted sufferings and persecutions unless it is subdued by the new nature.

**PATIENCE DEFINED**

The word "patience" means "the ability to bear suffering, provoca-

tion and delay with calmness and self-control." It is the ability to endure trials without complaint; the virtue of persevering in the performance of a task against great opposition. It may be called the courage of virtue, the principle which enables a person to lessen the pains of his mind and body. It is an emotion which does not so much add to the number of his joys as it tends to diminish the number of his sufferings. Precious patience! which enables a person to grin and bear up under the most trying and testing ordeal!

Happy is the man who abounds in this most excellent grace. Blessed indeed is the man who can maintain a steady and unbroken mind amidst all the shocks of adversity,

for nothing demonstrates a sterling Christian character better. Without such endurance prosperity will be continually disturbed and adversity will be clouded with double darkness. Nothing annoys our fellowman any more than a fretful spirit, and nothing enhances Christian character any more than the Heaven-born virtue of patience.

**IMPATIENCE IS A SIN**

Patience is not an optional grace. II Peter 1:6 commands us to add patience to our other Christian graces. Failure to do this is a breach of the command of Christ. It retards Christian growth and lessens our usefulness for Christ. Christ was patient at all times and an example to us in submission (Continued on page 2, column 1)



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## Patience

(Continued from page one)

to the will of the Father even though it involved suffering and death (I Pet. 2:20-23). We cannot be His disciples unless we have a patient spirit within us as He did while on earth. Isaiah 28:16 declares: "He that believeth shall not make haste."

In all evils which admit a remedy impatience should be avoided, because it wastes time in complaints that, if properly applied, might remove the cause. In cases that admit no remedy it is worse than useless to give way to impatience because of the utter uselessness of so doing. Time spent complaining would be better spent in the furtherance of some useful designs. Impatience accomplishes nothing that is of any value. Rather, it divides our efforts, frustrates our plans, and generally succeeds in making our lives miserable not only to ourselves but to all around us.

### THE WORTH OF PATIENCE

The twentieth century is an age of impatience. The tendency of our time is to be in a rush even when there is no place to go. One of the hardest lessons to be learned in this impatient world is how to wait. Many Christians have never learned to labor and wait. Yes, I said labor and wait! What a world of meaning is in these words. How few possess the moral courage to live under the peaceful reign of King Patience. Truly the need of patience is great in these times of uncertainty and unrest.

In the business world men are not content with slow gain by adding dollars to dollars by hard work. The mass of business men despise laborious means to secure wealth. They rush headlong into schemes for a quick million. Young people frown upon a long courtship before marriage which would allow real love to develop. They jump into marriage one day and, in all too many cases, they jump out the next day. Wrecked cars are seen along the highway due to the mad rush of motorists to speedily arrive at their desired destination. Preachers resort to unscriptural means to build up their churches because they are too impatient to wait upon the Lord to give the increase.

Patience is worth something because it attracts the attention of Jesus Christ. Christ commended His churches in Asia Minor for exercising the grace of patience (Rev. 2:2-3, 19; 3:10). This shows that the Saviour delights in church people who have the spirit of firm endurance amidst the many attempts of Satan to draw them away from the truth. If patience honors Christ and causes Him to commend us, then let us gladly bear the injuries of men. Let us endure hardness as good soldiers of Jesus Christ.

Another reason that we know patience is a worthy virtue is because it is commended as a desired grace in man. Ecclesiastes 7:8 says: "Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit." Here is something of great price in the sight of both man and God. Few things will ever be denied to the man who has a patient spirit. No road is too long for him and no mountain too high. To know how to wait is the great secret of success.

The value of patience can be seen from the fact that it makes a person happy and comfortable inside. It enables a man to be able to live with himself. Jesus Christ said: "In your patience possess ye your souls" (Luke 21:19). An impatient man cannot enjoy the mercies of God nor any thing he has. He is always restless and uneasy. He is void of peace of mind and conscience.

### THE SOURCE OF PATIENCE

Patience is not a product of the old nature. Rather, it is a grace for which special grace must be given by God. Without a portion of such grace from God man is the helpless subject of King Impatience. Those who possess patience have been granted it from "the God of Patience." The term, "The God of Patience" found in Romans 15:5 shows this virtue must come from the Holy One. We must be strengthened "with all might, according to his glorious power, unto all patience and long-suffering with joyfulness" (Col. 1:11). We cannot bear evil times without Divine help. In times of tears and trouble, we can only look to God for patience to bear what He may

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see good to lay upon us.

Every born-again soul is a citizen "in the kingdom and patience of Jesus Christ" (Rev. 1:9). In regeneration God set up in the believer a kingdom of patience. The Spirit of Christ subdues fears in him and causes him to triumph over all his troubles. "Nay, in all these things we are more than conquerors through him" (Rom. 8:37). In the believer patience reigns and triumphs over all enemies. Through Christ he can march into the battlefield having nothing but the shield of patience and by bearing the blows gain the victory. The citizen of the kingdom of patience knows no defeat or disgrace.

### THE INSTRUMENTAL MEANS OF IT

Truly patience is a Divinely-wrought grace in the heart of one of God's elect. Nevertheless, God is pleased to convey this grace to the regenerated man by the Bible as an instrumental cause. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). By a study of the Scriptures a man is encouraged to exercise patience. The Bible furnishes some sound arguments for it and gives some good examples of it. Those who search the Scriptures will be caused to "follow after . . . patience" (I Tim. 6:11).

The grace of patience is often learned in the school of suffering for Christ and bearing His reproaches. James tells us that the trial of our faith produces patience: "Knowing this, that the trying of your faith worketh patience" (Jas. 1:3). In Romans 5:3 the Apostle Paul wrote: "Knowing that tribulation worketh patience." The more often faith is tried the easier it becomes to endure. We would have never read in the Bible of "the patience of Job" (Jas. 5:11) had it not been for the awful trials of his faith. Don't ever ask God to give you patience unless you are willing to have your faith sorely tried.

The nearness of the coming of Christ is used by God to stir us to patience. In a little while Christ will come and will not tarry. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:7-8). When James wanted to give a special inducement to patience, he held up the expectation of the Lord's coming.

James uses the example of the farmer to illustrate patience. The farmer must first work the soil and sow the seeds. Then he must trust God for a bountiful harvest. What good would it do him to fret about the rain and the cold? Would such fretting avail him anything? Would his impatience alter the state of the ground or change the weather? Would it make his harvest come early? No! His impatience can do him no good, but his patience can. He can only await the appointed season, sleeping and rising, while the crop is growing.

Men have preached the second coming of Christ since the first century of the Christian Era. Thousands have died in faith without living until the time of this stupendous event. Are we to fret because Christ has not already come? Are we to cease our labor of preaching this glorious event because liberals say Christ is gone for ever? Certainly not! Like the farmer, we must keep on looking for the blessed hope of Christ's coming. While we live in expectation of this grand event, let us keep on doing what God has commanded to prevent us from being ashamed before Him at His coming. Patience is necessary until the coming of the Lord actually occurs.

### PATIENT IN TRIBULATION

God calls His people to suffer tribulation in this world. They must even sometimes suffer for well-doing. Peter tells: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well,

and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:19-21).

Observe four facts stated here by Peter: First, Christians are called upon to suffer for Christ and must expect it. Second, believers often suffer wrongfully for conscience sake. Third, they must be patient under such sufferings for it honors God. Fourth, in suffering for the Lord's sake they follow the example of Christ.

In Romans 12:12 Paul told the Roman Church: "Patient in tribulation." True piety is to suffer tribulation with an eye to God's glory. Tribulations work to our future glory. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:18). "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Pet. 1:7).

On account of remaining sin, tribulation is our portion while we abide in this earthly tabernacle. Many of the Lord's saints are at this present time lying upon beds of affliction. Others are rotting in cold jail cells for their faith in Christ. Still others are burdened down with a heavy cross to carry. Dear Christian pilgrim, do not despair nor be despondent. Before long your suffering will end, and you will exchange that old rough cross for a starry crown. So take fresh courage and endure to the end, for "here is the patience and faith of the saints" (Rev. 13:10; 14:12). Don't fret or fear pain. These things are killed by enduring them. In a little while you will leave these mortal realms with all their troubles and forget in the first hour in Paradise the things of earth.

### PATIENCE IN THE CHRISTIAN RACE

The writer of Hebrews says: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). As a Christian I have a race of suffering and service to run. This race is set before me in the Word of God and by the examples of the faithful servants of God. Patience and perseverance is needed because of the difficulties that lie in the race track. We cannot be successful in this contest unless we in patient endurance run the race.

Perhaps you grieve over your present ignorance of the Bible, although you have constantly searched the Scriptures. Maybe you feel that others have outrun you to a large degree. Or you may lament the lack of success in witnessing for Christ. Have others outrun you in this respect? Perhaps you have prayed time after time without receiving the answer. Then you may be weary from the many struggles with the Evil One. Don't you dare quit! Don't think about ceasing to struggle in the race. Keep on keeping on. Psalm 37:7 says: "Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

I Thessalonians 5:14 commands

us: "Be patient toward all men." Never a day passes in the course of human affairs which does not call for the exercise of this grace. Patience is needed in the home circle. Let parents be patient with their children. They are weak, and we are strong. They have scarcely begun the journey of life. Experience has not taught them to speak carefully and to go softly. What if their play and amusements grate upon our nerves? Be patient with them. Time will soon enough check their childish impulses.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see the motives of your heart, and, therefore, they may misunderstand you. They do not know what is always best for you and may select what is worst. Sometimes their actions may lack the purity of purpose, but do you not also lack the same in some cases? So be patient with your friends. Endure them, and in enduring them you will conquer them; and if not them, then at least yourself. Those who bear with their friends are "sound . . . in patience" (Tit. 2:2).

Pastors, be patient with your church members. We should be for patience is one of the qualifications of a pastor (I Tim. 3:3; II Cor. 6:4; II Tim. 2:24-25). Preacher brethren, do you have some parishioners who do not live up to your expectations? Are you uneasy about the actions of your young converts? Are you perplexed over the Biblical ignorance of the membership? Then work hard to change this situation for the glory of Christ, but don't forget to be patient with the flock of God. Please remember that they—like yourself—are but sinners saved by the grace of God.

James said: "But let patience have her perfect work. That ye may be perfect and entire, wanting nothing" (Jas. 1:4). In order for patience to have its perfect work, we need to cultivate it. We can overcome impatience by constantly exercising patience. Let us endure and continue to the end. When the work of patience is complete, it will furnish us with all that is necessary for our Christian race. Finally, its perfect work will end and be crowned with glory: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:7).

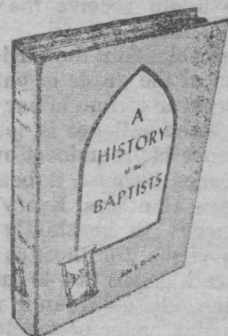
### CONCLUSION

The Christian must learn contentment in every state and be thankful for each mercy. The Christian life is not a flowery bed of ease. The soldier who goes to war cannot expect to be at peace with his enemy. The captain of a ship cannot expect all the sea voyage to be fair and calm weather. Likewise, the Christian will find all kinds of weather in his journey to Heaven. Many a storm will overtake him before he comes to his journey's end. Only those who "patiently endure" are permitted to "inherit the promises" (Heb. 6:12, 15).

Oh, how needful is this grace of patience! The great works of human power have all been achieved by the exercise of this virtue. Patience is the best chemist, for out of coarse earth, she can draw pure gold, out of trouble peace, out of sorrow joy, out of persecution profit, out of affliction comfort. She is liberty to the prisoner who sits in a narrow cell. She makes poor beggars rich.

All the miseries of the world cannot make a patient man sick, for patience keeps him healthy and vigorous. The patient man kisses

(Continued on page 8, column 3)



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## Vins Testimony

(Continued from page one)

fous literature in the USSR;

(c) information on repression and documents concerning the defense of the rights of believing citizens from the spiritual center, the Council of ECB Churches in the USSR (Reform Baptists);

(d) the Christian journal *Herald of Truth* (Vestnik Istiny) for 1976, where there is a report by the Chairman of the spiritual center, the Council of Churches (Reform Baptists) in the USSR, Pastor G. K. Kryuchkov.

The information I am presenting is only a small part of all the information issued by the Council of ECB Prisoners' Relatives in the USSR and the spiritual center, the Council of Churches (Reform Baptists). The information is entirely based on verified facts.

I shall quote a number of instances of repressions, which have mostly occurred during the last year. The forms and methods of persecution used against believers are highly varied.

### PERSECUTION OF MINISTERS OF THE COUNCIL OF CHURCHES (REFORM BAPTISTS)

The spiritual center of Evangelical Christians and Baptists, the Council of Churches (Reform Baptists) has endured repression for many years.

(Translator's note: The Council of ECB Churches consists of a group of elected ministers (pastors and preachers) and is responsible for both organizational and spiritual work. Those who acknowledge its leadership form the Union of ECB Churches in the USSR).

The Council of Churches (Reform Baptists) is compelled to carry out all its organizational work under conditions of secrecy. At the same time a large part of its spiritual work, prayer meetings and worship meetings in churches, baptism of believers and crowded meetings on festival days, are conducted openly, despite attacks by the militia and the KGB.

However, the ministers of our brotherhood, and especially the members of the Council of Churches (Reform Baptists) are subjected to constant repression on the part of the authorities. Even those who are not behind bars at the present time are in actual fact deprived of freedom. I want to direct your attention in particular to the persecution of Pastor Kryuchkov.

Gennadi Konstantinovich Kryuchkov, the Chairman of the Council of Churches (Reform Baptists), is the leader of the spiritual revival which has been taking place among Baptists in the USSR since the beginning of the sixties. Pastor Kryuchkov has been persecuted for 18 years, three of which he has spent in prisons and labour camps. He carries out his pastoral ministry under conditions of secrecy. During this period, Kryuchkov has been at home with his wife and nine children for only one year.

Pyotr Vasilievich Rumachik, the

presbyter of the church in De-dovsk, near Moscow, and a member of the Council of Churches (Reform Baptists) has spent 14 years altogether in prisons and labor camps. He is also unable to live freely at home with his family because of persecution by the authorities.

On November 6, 1977 the members of the church unanimously elected him presbyter, and adopted a resolution to release him from work in industry in view of the fact that he had work in his spiritual ministry in the church. But nonetheless the authorities are threatening him, saying that he must get a job. He has not been given the residence permit which is obligatory for all citizens of the USSR, and is thus deprived of the possibility of living at home like everyone else. The authorities state that "after release from his place of imprisonment," he allegedly, "did not begin to mend his ways . . ."

All this means that even after our brothers have served the terms of imprisonment to which they were sentenced, they still cannot consider themselves to be free citizens.

Other members of the Council of the Churches (Reform Baptists) have also been subjected to persecution:

Pastor N. G. Baturin—17 years in prisons and camps;

Pastor I. Ya. Antonov—15 years in prisons and camps;

Pastor D. V. Minyakov—6 years in prisons and camps;

Pastor M. I. Khorev—5 years in prisons and camps.

### PRISONERS

One of the cruellest measures used by the authorities of the USSR in the struggle with religion is arrests, long terms of imprisonment and exiling of believers to remote places in the northern part of the country which are difficult to reach.

The total number of Baptist believers in prison and exile is about 40. Among them are I. I. Leven, the father of nine children, Ya. G. Sornyakov, who has eight children, V. M. Dubovik and S. G. Gernanyuk, who each have four children, three young Christian girls, Olga Nikora and Lyudmila and Larisa Zaitsev, and others.

### SHADOWING OF BELIEVERS

Throughout the whole country the KGB is carrying out bugging with the aid of radio-electronic apparatus and comprehensive shadowing of believers, their homes, their prayer houses and especially the Council of Churches (Reform Baptists) and "The Christian" printing press. I quote extracts from the *Fraternal Leaflet* (Bratsky Listok) of the Council of Churches (Reform Baptists), No. 2, 1978:

"... As early as 1974 a bugging device was discovered and removed in the house of G. K. Kryuchkov, the Chairman of the Council of Churches (Reform Baptists), and comparatively recently a bugging device was discovered in a house where worship meetings of



For February 24, 1980

Ephesians 1:11-14.

Intro.: If we are to correctly understand and be blessed as we ponder these verses, we must keep in mind not only the Trinity as involved in salvation, but also the three tenses of salvation. The work

the registered Council of Churches (Reform Baptists) community in Ordzhonikidze are held. There are a number of similar instances.

"There is no need to recall that all these actions are unconstitutional and are in glaring contradiction to International Pacts on rights and the Helsinki Declaration.

"It is quite clear that shadowing and bugging are being carried out with the aim of illegal control over the lives of Christians, of integrating the Church and of persecuting believing citizens.

"In connection with these actions and other acts of persecutions, the Council of Churches (Reform Baptists) sent a declaration to L. I. Brezhnev and R. A. Rudenko on January 20, 1978, but unfortunately has received no reply concerning the systematic bugging."

Mass shadowing of believers and their homes is being carried out right up to the present day. My family has undergone such shadowing for many years.

I must note that the bugging apparatus is of American manufacture. The KGB bought it up in the United States and are using it in the fight against believers.

### PERSECUTION OF "THE CHRISTIAN" PRINTING PRESS

During ten years, "The Christian" printing press has printed hundreds and thousands of religious books and pamphlets, including New Testaments and Bibles. Although its activity is purely spiritual, the authorities are persecuting this printing press: they confiscate machines, paper and finished books, arrest the press's workers and commit them for trial.

I quote an extract from a report from "The Christian" printing press:

"In Ivangorod, Leningrad region, brother I. I. Leven and the Zaitsev sisters, Lyudmila and Larisa, were arrested on March 21, 1977. Also a printing machine and other equipment was confiscated, together with about three tons of paper. On the same day, searches were carried out in another three believers' apartments: two in Ivangorod and one in the town of Narva in the Estonian SSR.

"A week later a large group of officials arrived from Moscow and carried out a second, thorough search of the house where our friends had been caught; they arrested its owner, brother D. I. Koop.

"As you know, the photographic laboratory of 'The Christian' printing press in Rostov region had been liquidated previously. Sister Ida Korotun, who was arrested at the same time, has been released as a result of earnest petitions.

"Throughout the whole country believers' homes are being bugged and they are shadowed all the time. (A new electronic bugging device has been discovered and removed in the Caucasus.)

"All these things sadden us, but at the same time we cannot fail to rejoice that the all-conquering Word of the Lord is taken so seriously in our times. Atheism cannot fight the Gospel with ideological weapons of equal value, and so it takes the path of punitive measures and physical destruction.

"Despite the fact that atheism showers us with masses of atheist works right from the cradle, from the kindergarten and the school-room, it continues to be afraid when, for every million copies of atheist books, one Gospel appears.

"... We must remember that (Continued on page 4, column 3)

# The Baptist Examiner

## BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

### VERSE 12

"That we should be to the praise of His glory." This excludes boasting or self-exaltation by man and focuses the glory where it belongs (I Cor. 7:27-31). God's attributes and characteristics are magnified in the entirety of salvation from election to glorification. To minimize, re-arrange, or eliminate any phase of salvation would be to change the glory of God (Rom. 1:21-23).

"Who first trusted in Christ." This is an experience that every child of God is brought to undergo (II Tim. 1:12). Without this there is no justification (Rom. 5:1) or being pleasing to God (Heb. 11:6; John 20:31). "To the Jew first, and also to the Greek." "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). The Jews beforehand, that is, before Christ died on the cross or was resurrected, like the Old Testament saints, were brought to believe without seeing the fulfillment (Heb. 11:13). Of course it did happen in the lifetime of the Apostles, but after they had believed.

### VERSE 13

In Whom ye also trusted." The Ephesians were brought to the same experience (Acts 13:48; 15:7-9).

"After that ye heard the word of truth." This experience was accompanied by the same means, "faith cometh by hearing and hearing by the Word of the Lord" (Rom. 10:17). The Holy Spirit using the sword of the Spirit (Eph. 6:17) operates on men calling, convicting, and converting them (II Thess. 2:14; I Thess. 1:5; verse 9). So again, we are to "preach the gospel to all men" (Mark 16:15) and hold "forth the Word of life" (Phil. 1:12). God brings men to the gospel and brings the gospel to men (Acts 2:5; 8:26-29, 35; 16:25-32).

"The gospel of your salvation." The gospel of your salvation is the gospel of Christ (I Cor. 15:1-4). Any other gospel is a perverted gospel (Gal. 1:6-8).

"In Whom also after that ye believed." Paul emphasizes the effectual working of the Spirit of God and the gospel of Christ in producing faith and the results of this believing.

"Ye were sealed with that Holy Spirit of promise." God, which "hath begun a good work in you, will perform it until the day of redemption" (Philip 1:6). So we see the Person and the purpose of the Holy Spirit's office work. To be sealed is to be identified as God's property. All believers are thus identified (Acts 15:8).

### VERSE 14

"Which is the earnest of our inheritance." The Holy Spirit is God's pledge to the believer that he belongs to God (Rom. 8:16) and thus the inheritance is, and will be ours. The firstfruits assure of the complete harvest (Rom. 8:23).

"Until the redemption of the purchased possession." We, like the whole creation, are waiting for the adoption, to wit, the redemption of our body. So we "are sealed unto the day of redemption" (Eph. 4:30). The purchased price has been paid (I Cor. 6:19,20) and we have been redeemed by His blood (Rev. 5:9), as well as having received His mark.

Conclusion: All of this is to the praise of His glory and this should promote praise among the children of God.

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

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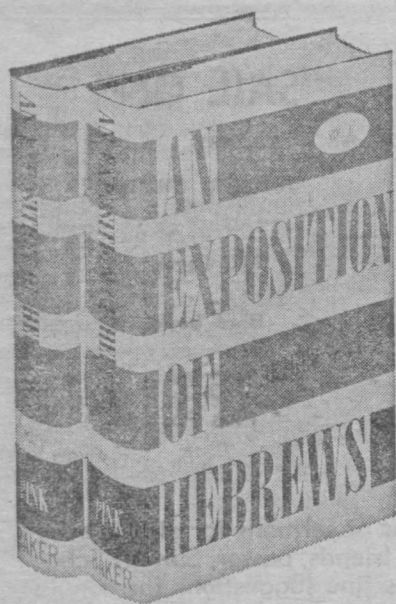
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PAGE THREE



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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*The authority to call and ordain a preacher of the gospel. Does the authority to call and ordain a preacher of the gospel come from God? If so did our Lord ordain the twelve apostles by laying His hands upon them? Is the laying on of the hands of the presbytery a prerequisite to the ordination of a New Testament Baptist preacher?—Philippines*

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The question of ordination comes up quite often. The Bible does teach ordination and because it does we must accept it and abide by it.

We are told that Paul and his party went to the various churches and ordained elders in them. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). This is done by the action of laying on of hands by the presbytery. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4:14).

When the church at Jerusalem ordained deacons, we are told that they layed hands on them. "... And when they had prayed, they layed their hands on them" (Acts 6:6).

You asked where the authority came from. The answer is that it is actually a two-fold authority. The church authorizes the ordination because the Holy Spirit calls the man and the church. We have the perfect example in Acts 13: 1-4. Verse 2 says, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." As you read the entire passage you will note that verse 3 says they were sent by the church and verse 4 says they were sent by the Holy Spirit. Paul later affirms that he was ordained a preacher in I Timothy 2:7: "Whereunto I am ordained a preacher, and an apostle..."

Whether Jesus layed hands on the apostles or not, I can't say. I can only assume that He did. I don't believe that He would teach us to do something and not do it Himself.

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It is not a matter of what our Lord does, or how He does it. Rather it is a matter of what He instructs us to do. In Acts 13:2 we learn that the calling is of the Lord through the means of the Holy Spirit. The presbytery can lay

their hands on a man a dozen times, but still he is not one of the Lord's preachers unless He has been called of the Lord first.

In I Timothy 4:14 we read, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." We are not told in every incidence in which an elder is ordained that hands were laid on him. In II Timothy 1:6 Paul speaks of his laying his hands on Timothy. We are not told just how many elders it takes to make up a presbytery. When Bro. Halliman ordained Bro. John Imah in Nigeria he was the only ordained elder there at that time. So he made up the presbytery in that case. In II Timothy 1:6 it would appear that Paul was the only ordained elder present.

In Titus 1:5 Titus was left in Crete for the purpose of ordaining elders. We are not told just how Titus did this. But I Timothy 4:14 gives us all the instructions we need to have on the subject. The elder is to be called of the Lord first. Then the presbytery is to lay their hands, or his hands as the case may be, on him.

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All true and absolute authority resides in God. "There is no power but of God" (Rom. 13:1). But we need to remember that God is omniscient as well as omnipotent, and brings all of His decrees to pass in an orderly and systematic way. God is never indifferent or unconcerned toward the most minute transpiration in His universe, and surely not toward the highest and most responsible office in His blood-bought church, i.e., the office of Pastor.

The church does not call a man to the ministry, only God can put a man in the ministry (Gal. 1:15; I Tim. 1:12), but the Lord has given His churches the authority to call their pastors. Public ordination to the ministerial or pastoral office is the responsibility of the Lord's churches, and every time the Lord calls a man to the ministry, He calls one of His churches to examine the man, for God never seeks man's approval of any of His actions, but it is to weed out the pretenders to the office ("Lay hands suddenly on no man..." I Tim. 5:22), and it is an acknowledgment by the God-called man that all ecclesiastical authority is vested in the Lord's churches (I Tim. 3:1-7; Titus 2:5-13; Mt. 28: 18-20).

While it is not clearly stated in Scripture that the Lord formally laid His hands on the twelve disciples inducting them into the apostolic office, it is strongly implied in (I Cor. 12:28): "And God hath set some in the church, first apostles..." The first apostles were called directly by the Lord, and their official status as His messengers were established in and by their call. A few years after the Lord's ascension the term "apostle" came to mean "messengers of the churches" (II Cor. 8:23; Phil. 2:25), but in the strict sense the term applies only to the

twelve, for they were the immediate and direct apostles of the Lord, and shall have their names written in the foundations of the new holy Jerusalem (Rev. 21:14).

In that the apostles authority was given to them directly by the Lord, they can have no successors, and any man this side of Paul, be he Pope or Baptist pastor claiming succession to the apostolic office is a blatant fraud. Paul was called to the apostolic office by God, but he did not consider this high calling to set him above the authority of the local church, and he submitted to the ordination power of the church at Antioch, wherein hands of the church were laid on him, separating him unto the work the Lord had called him to (Acts 13:2-3). This being true of Paul, why should any God-called man in this late hour refuse to follow his example, or object to the laying on of hands of the official church? See TBE Forum, Oct. 13, 1979.

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God calls a man to preach the gospel and there must be a divine call before ordination. Some preachers are mama and daddy-called and they do much harm to the cause of Christ. There is a divine call and then a divine message. The apostle Paul received his call from the Lord. He wrote to Timothy and said: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. 1:12). To the church at Galatia he said: "But when it pleased God, who separated me from my mother's womb, and called me by his grace. To reveal his Son in me that I might preach him among the heathen; immediately I conferred not with flesh and blood" (Gal. 1:15 and 16). We need God-called men in the ministry today: "And how shall they preach, except they be sent" (Rom. 10:14).

The Lord called the twelve apostles, (Matt. 10:1-5) and they were set in the church: "And God hath set some in the church, first apostles" (I Cor. 12:28). The story is recorded in Mark 3:13-19, and the wording is different, "and calleth unto him whom he would: and they came unto him." And he ordained twelve. The word ordained in the Greek is literally, He made or appointed twelve. I do not find in these verses that He placed His hands on them.

We are to follow the New Testament example, when we ordain New Testament preachers. Paul joined with other elders in laying hands upon Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4:14). A presbytery today cannot impart spiritual gifts nor authority. It only recognizes a divine call to the ministry and by the laying on of hands symbolizes our blessings and approval. The authority for any ordination is in the true New Testament Baptist churches.

## Vins Testimony

(Continued from page three)  
this blow to the printing press is also a blow to our civil rights, a blow to the International Declaration of Human Rights, to the Helsinki Agreements, to International Pacts on rights ratified by our state."

## CONFISCATION OF RELIGIOUS LITERATURE

In recent times, mass house searches have been carried out among believers and religious literature has been confiscated. In 1977 in the city of Dzhabul, 1350 religious books were confiscated. In the city of Novosibirsk in February 1978, 180 religious books were confiscated. In February 1979 in the settlement of Martuk, Aktyubinsk region, in Kazakhstan, searches were conducted in the homes of five believers and 112 items, Bibles and other religious literature, were confiscated. In February 1979 in Tula region, in the town of Plavskoye, a "Moskvich" car belonging to the Baptist Popov was detained. Popov was taking religious literature to believers: 320 Christian hymn books, entitled *Songs of Revival*, and 112 Christian booklets for children. All this literature was confiscated. Similar instances occur in other places as well.

## PERSECUTION OF CHRISTIAN CHILDREN

The Khailoy family from the town of Krasny Luch, Voroshilovgrad region, report that they are being threatened that their children will be taken away from them because of their religious upbringing. This large Christian family has 11 sons and four daughters, of whom ten are minors.

This year is the International Year of the Child. This is noted by Christian children living in the Ryazan region, in the village of Kanishchevo. A criminal case has been opened against their father, A. S. Rezin, for preaching the Gospel, and he cannot live at home. The children have in fact been deprived of their father. They write: "Now we cannot even see our father, since more than once the militia have come for him at home early in the morning and during the day." The children of G. K. Kryuchkov, P. V. Rumachik and others are in the same position.

In a declaration addressed to the Chairman of the Presidium of the Supreme Soviet of the RSFSR dated February 4, 1979, Pastor Rumachik wrote:

"... my children also need protection against the encroachments of people who violate the usual standards of love to one's fellowmen. This is a year for the defense of children on this planet, and my children are awaiting my return home."

"With respect to you, the homeless father of a family and minister of the Church, P. V. Ramachik."

Christian children are subjected to various forms of insults in schools. Rita Gooze, from the settlement of Martuk, Aktyubinsk region, reported in March 1978:

"While taking an (oral) examination in literature, the director of studies of our school, P. I. Zlydnikova, said: 'If the authorities tell us once more that you have been to a meeting of believers, then at the next exam we'll fail you!'"

Agnesa Tissen writes: "During the last algebra lesson, the director of our school, M. M. Gorokh, announced that I was a fervent Baptist. He warned the pu-

pils that if I rode around on my bicycle in the summer making people join the Baptist sect, then he would give them every right to throw a lasso around my neck and hang me from a post there and then."

## BREAKING-UP OF PRAYER MEETINGS

One of the methods of struggle against religion which atheism uses is direct attacks on meetings by the militia and the KGB. An especially vivid example of this kind of repression was experienced by the Baptists in the city of Rostov.

"On May 7, 1978, the local authorities carried out a routine atheistic reprisal against believers who were worshipping the Lord (about 100 people), but also passers-by, were arrested. During the arrests brother Grachev, a pensioner and a war invalid, was beaten up. A few were released, but the remainder were sentenced to ten or 15 days imprisonment and sent off to special reception centers and special solitary confinement cells throughout the whole Rostov region.

"For what purpose? Violation of the honour, dignity and health of believing citizens was perpetrated there. They were showered with abuse, and the brothers had their hair cut. Lyuba Ovchinnikova, Svetla Kulakova, Olya Shukina, Nikolai Alekseenko, Tanya Mayakova and Olya Mayakova were sent to a venereal disease hospital (Rostov-Don Bauman street, No. 70), where the militia, forcibly bending back their arms, undressed them, and a doctor took blood samples from their veins. We are alarmed about their health, because the atheists have developed various methods of fighting against believers.

"On May 8-9 the reprisals against believers continued, but more cruelly. There were crowds of civilian volunteer militia (druzhinniki) chasing after literally every one or two believers. Military vehicles were brought into service. Helicopters controlled the area of the city and its surroundings, and the street where the meeting should have taken place was controlled by instructors with Alsatians for official use (seven of them). Our friends who were traveling to the meeting were taken off all forms of transport or were picked up on the road."

During the last year, believers have suffered attacks by the militia and the KGB in the town of Bryansk, the village of Maryanovka in Omsk region, the town of Kant in Central Asia, the town of Zheleznodorozhny in Moscow region, the town of Kivertsy in Volyansk region, the town of Nakhabino in Moscow region, the town of Dimitrovo in Kursk region, and other places.

## ATTACKS ON CHRISTIAN WEDDINGS BY THE MILITIA AND KGB

On May 13, 1978, the militia, numbering fifty men, attacked believers who had gathered for a Christian wedding in the town of Mererfa, Kharkov region, Gorky street No. 24. They arrested the bride and groom and wrecked the wedding.

(Continued on page 5, column 1)

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## Vins Testimony

(Continued from page four)

In Bryansk region, in the settlement of Ivanovka, Pioneer street No. 46, a Christian wedding was broken up on August 20, 1978. This is the believers' report of the incident:

"A few minutes before the beginning of our ceremony, Lieutenant M. I. Kharitontsev of the militia gave his consent for the ceremony to be performed. Once we had begun, however, after the second sermon, they opened the gates without authorization. Kharitontsev jumped onto the place prepared for the young people and announced through a microphone that our actions were against the law. He was told that a marriage cannot take place without the reading of the Word of God. At that moment Kharitontsev, through the microphone, invited the civilian volunteers and the militia in to establish 'order.' The bride and groom were dragged from the place prepared for them and pulled to a car through the overturned tables and benches. Crude physical force was used, and the bride's arms were bent behind her. But at this point local residents intervened. They roundly denounced the militia for committing excesses, and they were obliged to leave the young people in the street. The wedding clothes were all torn and dirtied. In the yard a dreadful picture was formed by the militia and drunken civilian volunteers. Believers were seized by their hair and dragged into cars. Terrible shouting could be heard and the sound of glass—they were throwing bottles at the windows of the house.

"Thus the marriage ceremony did not take place. However terrible this may be, it is a fact, and a fact which occurred in the presence of the following people: Makarov the representative for religious affairs, Sokolov, his deputy, and KGB workers and many other people in civilian dress whose credentials we have not been able to ascertain.

"Ten of our brothers: V. D. Kuruzov, A. F. Bytin, V. F. Bytin, I. S. Mitin, N. A. Romalenkov, S. F. Gorodetsky, P. A. Senyushchen-

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kov, M. Lisitsyn, S. A. Timokhin and Ye. Yeremichiev, were sentenced to ten days imprisonment." Similar illegal actions against Christian weddings by the authorities took place in Sumi on August 19, 1978, in Rostov-on-Don on June 11, 1978 and July 30, 1978, and in other places.

## FINES FOR HOLDING WORSHIP MEETINGS

During the period from April to July 1978, believers of the Evangelical Christian and Baptist Church in Bezhitsa, Bryansk region, were fined a sum of 4,700 roubles. (On average, the monthly wage is about 100 roubles).

ECB believers in the places below were fined as follows:

Stary Oskol, 300 roubles; Kulebaki, Gorky region, 300 roubles; Davlekanovo, Chelyabinsk region, 100 roubles; Omsk, 700 roubles; Berezhno, Minsk region, 300 roubles; Maryanovka, Omsk region, 1,350 roubles and many others.

I call your attention to the persecution:

Of the religious centre of the Evangelical Christians and Baptists in the USSR, the Council of ECB Churches (Reform Baptists); of the publishing community "The Christian," which prints Bibles, New Testaments and other religious literature in the USSR; of the Council of Prisoners' relatives of Evangelical Christians and Baptists in the USSR, which informs believers about persecution all over the country and performs the role of legal representative of Christian prisoners to the authorities.

There are two religious centres of Evangelical Christians and Baptists active in the USSR:

1) The All-Union Council of Evangelical Christians and Baptists (AUCECB), which is officially recognized by the Soviet authorities. Its address is: Moscow, Malovuzovskiy lane, No. 3.

The All-union Council, that is, the leadership, is a body linked in the closest possible way with the state authorities, including the KGB. Its prescribed role is to act as a screen for religious freedom in the USSR.

Representatives of the All-Union Council travel widely throughout the whole world proclaiming the imaginary religious freedom in the USSR. They perform the same role inside the country when they receive foreign religious organizations and maintain correspondence with them.

2) The second centre, the Council of Churches of Evangelical Christians and Baptists (CCEC) is not recognized by the authorities, since it stands upon the principle of independence, the separation of the Church from the State.

I shall enumerate the fundamental principles of the Evangelical Christians and Baptists, for faithfulness to which the authorities in the USSR have been persecuting us for 18 years:

1) The Holy Scripture (the Bible) is the only rule and guide in all matters and all questions concerning faith and life. From this it follows that preaching the Gospel or witnessing to Christ is the chief task and fundamental calling of the Church.

2) Absolute freedom of conscience.

3) Spiritual regeneration of members of the Church.

4) Baptism by faith.

5) Independence of each separate local church.

6) The priesthood of all believers.

7) Separation of the Church from the State.

The Council of Churches is a purely religious spiritual centre of Evangelical Christians and Baptists, whose chief task may be expressed in a sentence: outside — preaching of salvation, and inside — the holiness of the brotherhood.

The question arises: why are the authorities in the USSR persecuting this spiritual centre and its ministers and pastors? Solely because the Council of Churches (Reform Baptists) and its ministers do not want to collaborate with the KGB, and advocate the independent spiritual ministry of the Church of Christ in our country. It is for this that Pastor Gennadi Kryuchkov, the Chairman of the Council of Churches (Reform Baptists), has been persecuted for 18

years now. It is for this that "The Christian" printing press and the Council of ECB Prisoners' Relatives are being persecuted.

The Council of Churches (Reform Baptists) as a religious centre has been persecuted by the authorities since 1961. At that time it bore the title "Action Group" for the convening of an All-Union Emergency Congress of all Evangelical Christian and Baptist churches in the USSR.

In 1960-1961 the Soviet authorities foisted the "Letter of Instructions" and the "Statutes" onto the Evangelical Christian and Baptist churches through the official religious centre, the All-Union Council. These documents greatly restricted the rights of believers, namely: they forbade children to attend Evangelical Christian and Baptist churches, they limited baptisms of people under thirty years of age, they forbade appeals to repentance at the end of sermons, and so on.

All this caused a ferment among the believers and led to the creation of the "Action Group," headed by Pastor G. K. Kryuchkov, to prepare for an emergency congress of the Baptists of the USSR with

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the aim of repealing the above-mentioned instructions, which contradicted both the law and also the doctrines of Evangelical Christians and Baptists.

However, the "Action Group" wished to act legally in everything. On August 23, 1961, it addressed the government of the USSR with a request to permit a congress. The authorities answered with repression. But the movement of Evangelical Christians and Baptists for a congress took on an even wider scope within the Church.

On February 25, 1962, the "Action Group" was reformed into an "Organizing Committee" to prepare for the convening of a congress. The government of the USSR was informed of this in the Organizing Committee's "Memorandum" of March 13, 1962.

But the Soviet authorities continued to ignore the believers' legal right to hold a congress and intensified their repressions. Thousands of declarations and complaints from believers in support of the work of the Organizing Committee reached the authorities.

On April 14, 1965, the Organizing Committee made an appeal to L. I. Brezhnev as Chairman of the Constitutional Commission, offering their suggestions:

1) To restore the significance of the Decree of 1918 "On the separation of the Church from the State" and its former objective interpretation (The Order for putting it into effect).

2) To reveal the Resolution of the All-Union Central Executive Committee and the Council of People's Commissars of April 8, 1929, because it contradicts the spirit and the letter of the basic legislation, the Decree; and also to annul all instructions and resolutions which are in contradiction to the Decree.

3) To give the article on freedom of conscience in the Constitution which you are drawing up a formulation of the utmost clarity and precision, so that the article contains a guarantee of true freedom of conscience, i.e., to include freedom of religious propaganda.

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without which there can be no question of true freedom of conscience.

On September 9, 1965, at an All-Union Congress the Organizing Committee was reformed into the Council of Churches of Evangelical Christians and Baptists, since by that time a separate Union of Evangelical Christians and Baptists had in practice been formed, and it was essential to have its own spiritual centre, unconnected with the KGB and standing for the complete separation of the Church from the State.

It will not be possible in the present report to illuminate all the aspects of the activity of the spiritual centre, the Council of Churches (Reform Baptists). I shall mention only the many years of petitioning by the Council of Churches (Reform Baptists) in defense of the religious rights of believers, and for religious freedom in the USSR.

On August 14, 1977, the Council of Churches (Reform Baptists) addressed the same declaration to the Constitutional Commission, the Presidium of the Supreme Soviet of the USSR, and the Council of Ministers of the USSR. I shall quote extracts from the declaration, and attach the full text as an Appendix to this report:

"Although we consistently remain loyal and keep a positive attitude towards the state as such, at the same time, we are obliged to renounce the unlawful collaboration imposed upon us, testifying as we do so that we are renouncing it not out of stubbornness, but insofar as otherwise it would tragically predetermine our eventual fate as Christians, and our faith would lose all meaning.

"All the above-stated testifies that constitutional discrimination against believers, anti-church laws, acts under the law, the Council for Religious Affairs, the special commissions on cults and the KGB — all this is enlisted in order to conduct the struggle with religion purely administratively. And the result is constant oppression of believers everywhere.

"Realizing the seriousness of the problem, caused not through the fault of believers, we all however, see that it must be resolved urgently. And we see this solution in constructive measures for the restoration of real freedom of conscience for citizens, which can be attained only:

By abolishing the discriminatory laws on religion;

By disbanding the anti-religious commissions;

By an unconditional renunciation of control over the Church, by any state organs — in favor of church independence and self-government.

"We consider that such a step will have only positive consequences for the State and society, and we think that the new Constitution should create the prerequisites for this.

"We suggest also that the following principles be confirmed constitutionally:

1) Citizens of the USSR are guaranteed freedom of conscience. In relation to religious and atheist ideology, the State is neutral.

2) Religious and atheist societies and unions are independent of the State and enjoy the status of private societies, with the right to own social property. The creation, activities and propagation of ideas of such societies are permitted without hindrance, as long as they

are not accompanied by a breach of the state code, which is the same for all citizens.

3) Schools (including high schools) are neutral in relation to religion and atheism. Citizens are provided with knowledge of atheist ideology on a faculty (voluntary) basis."

With respect,

Council of Churches of Evangelical Christians and Baptists (Reform Baptists).

August 14, 1977.

On May 22, 1976, a regular All-Union Congress of Evangelical Christian and Baptist ministers (pastors) in the USSR was held. I shall quote extracts from the report of Pastor Kryuchkov. The report has been published in *Herald of Truth* (Vestnik Istiny), Nos. 3-4, 1976.

## THE MINISTRY OF THE COUNCIL OF CHURCHES

"Now I wish to pass on to a report on the ministry of the Council of Churches in the period which has elapsed since the Tula congress in 1969. What has the purpose of the ministry been during this time?

"As throughout the whole period of ministry, the purpose of the Council of Churches during this time has been one alone — to serve the Lord with our whole being, with our whole might, in the work of bringing up the people of God in holiness and in saving sinners. The Council has not only done this directly, but has also defended the ministry in churches to this end, asserting the right to bring up children in the faith and to lead sinners to salvation. All the branches of our ministry in the brotherhood and in the Council of Churches have been directed only to this end.

"The department of preachers has defended and stood up for the truth where it was possible and where strength was sufficient. The Council of Churches has defended the work of God by itself and also in its prayers, declarations and petitions. The Council of Churches has done everything that lay within its power.

## "THE CHRISTIAN" PRINTING PRESS

"... during the time since 1971, dear friends, 350 thousand copies of varied spiritual literature have been issued. Praise the Lord for this!

"... we are aiming to make this printing press able to provide a complete supply of literature for our brotherhood, and more even than is necessary for our brotherhood alone.

"... we are aiming to make this printing press independent forever, so that it may forever be the property of our dear brotherhood and serve the Lord.

## THE COUNCIL OF PRISONERS' RELATIVES

"The Council of Prisoners' Relatives has undergone very great attacks during this time.

"... the Council of Prisoners' Relatives holds information, which, as we all very well know, all the same finds its way to our brothers and sisters who live beyond the borders of our country. This troubles some people very much. We must say it bluntly, and we must not close our eyes to it, that as soon as information stops reaching there, then there will be no more prayer there, and persecution here (Continued on page 6, column 1)

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## Vins Testimony

(Continued from page 5)  
will be greater. There is a chain of dependence here, too.

"... What then is the purpose of the Council of Prisoners' Relatives activity? Its purpose is to share our common sufferings and our common blessings, for us to bring one another consolation, as one relative to another. It is to keep us informed, so that we know for whom to pray and so we know what the Church's relationship to prisoners is.

"There is one other important circumstance. Only prisoners' relatives have the right of legal representation at the trial. Only they have the right to correspondence, the right to meetings. Thus, only they can bring those languishing in captivity news from freedom, and only they can bring out more or less detailed reports from the places to which access is denied to others. This access to prisoners is severely limited, but although they meet together only now and then, they support one another, pray for one another and bring the Church information about the prisoners. When we look at the life of prisoners' relatives, we cannot always say who suffers more: the prisoners on the far side of the barbed wire or their relatives on this side. After all, when you come down to it, neither one or the other is free.

### INTERRELATIONS WITH REPRESENTATIVES OF THE AUTHORITIES

"We should also remind ourselves of our attempts to normalize relations with the authorities.

"You know that in 1969 we held an All-Union Congress in Tula. The Council for Religious Affairs refused at that time to recognize that congress. It explained this by saying that it had given us what it said was the wrong permit. We strove to regularize our relations. We fitted out a 'brothers' room.' But the authorities continued to persecute us and at the same time to try to enlist us to collaborate with them. And when we refused again, once and for all, they intensified the repressions against us. This forced us once more to conduct a roving ministry.

"When the Tula Congress sent a declaration and a list of the elected members of the Council of Churches (Reform Baptists) to Moscow, the Council for Religious Affairs replied that it was refusing to recognize us, as it considered our activity to be illegal. They warned us that we should cease this activity, and we were warned of our criminal responsibility if we did not do so.

"We knew that the real reason for the refusal lay in our unwillingness to work under the leadership of the Council for Religious Affairs and the KGB.

"It is known that the Soviet press denies the existence of repressions against religion in the USSR. The Soviet press also denied it in the past. However, I have a document which contains a frank admission by those responsible in the Soviet government and the Central Committee of the Party that repressions against believers exist, and also an admission of the complete authenticity of facts set forth in

complaints from believers, not only Baptists but also those of other denominations. On July 25, 1964, an All-Union Congress of representatives of the Council for the Affairs of Religious Cults under the Council of Ministers of the USSR took place in Moscow. At this meeting a report was presented by A. Puzin, the Chairman of the Council for the Affairs of Religious Cults. I quote some extracts from his report:

"In recent times an unprecedentedly large number of complaints from believers has been reaching the Central Committee of the Communist Party of the Soviet Union, the Supreme Soviet and the Government of the USSR, the Procuracy, the Council for the Affairs of Religious Cults and other central organs and institutions. Some complaints are signed by hundreds of believers. Many envoys and delegations of believers are arriving in Moscow in the hope of receiving protection and their legal rights. Many of them are trying to be received by N. S. Khrushchev and other government and Party leaders.

"The believers are complaining of illegal actions by the local authorities. 'The ideological struggle,' says one letter addressed to N. S. Khrushchev and L. I. Brezhnev, 'has been replaced by acts of violence, threats, dismissal of believers from work, trials, imprisonment, exile, deprivation of parental rights and so forth.'

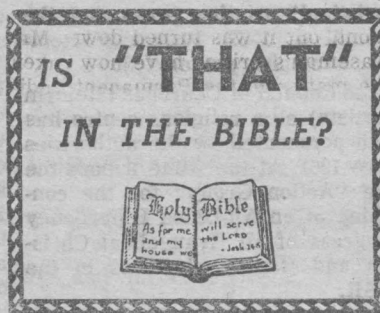
"Similar complaints are also reaching republican, territorial, regional and other local bodies. However, not infrequently these complaints remain unchecked and there is no follow-up, especially in cases where the complaints come from unregistered religious associations. Often no one wants to get to the heart of the matter, no one wants to stand up in defense of the lawful rights of believers, or else they are afraid to do so.

"The Council for the Affairs of Religious Cults has checked up on complaints of believers, reaching central institutions, including some complaints regarding court trials, and has established the following facts...

"The checks have established numerous instances of gross administrative high-handedness: illegal closures of prayer houses; refusals to register and removals from registration of religious associations which in accordance with the Constitution of the USSR enjoy the right of free performance of a cult; illegal searches in prayer houses and apartments of believers; breaking-up of believers' prayer meetings by the militia, civilian volunteer militia, fire-brigades and so forth; dismissing believers from work; and illegal institution of judicial proceedings against believers — mostly sectarians.

"If I now asked all of you in whose sphere of activity there are no such instances to raise your hands, I fear that few of you would do so...

"There are many similar instances in other republics too, especially in Belorussia and in the Central Asian republics. I have in mind not only administrative high-handedness in respect of sectarians, but also in respect of Catholics, Moslems, Jews, and other faiths."



Question:

"WHO CHANGED THE SPECIFIC GRAVITY OF A METAL?"

Answer: Elisha, II Kings 6:5-6, "But as one was felling a beam, the axe head fell into the water: ... And the man of God ... cut down a stick, and cast it in thither; and the iron did swim."

Thus we see that even in 1964 the Soviet regime acknowledged the existence of repression against believers. Although 15 years have passed since Puzin's speech, repressions against believers in the USSR are continuing right up to the present time.

I would like to raise the question of an end to persecution of the Council of Churches (Reform Baptists) as a religious centre. I want to raise my voice—

For the free ministry of Pastor Kryuchkov, the Chairman of the Council of Churches (Reform Baptists) and of all the ministers of the Council;

For the release of all Evangelical Christian and Baptist prisoners arrested for religious reasons;

For an end to persecution of "The Christian" printing press, which issues the Bible, New Testament and other religious literature in the Soviet Union, and for the release of the workers of the printing press Leven, Koop, the Zaitsev sisters, Larisa and Lyudmila, and others;

For the return of all Christian literature confiscated in the Soviet Union in recent years;

For an end to all kinds of interference by the KGB in the internal life of the Evangelical Christian and Baptist Church, since the Committee For State Security (KGB) has nothing whatever to do with religion and with the life of the Christian churches;

For an end to all forms of repression — fines, breaking up of peaceful Christian meetings, attacks on Christian weddings, and other illegal measures;

For the release of all prisoners of conscience in the USSR, not only Baptists, but also Christians of the Russian Orthodox Church, Pentecostals, Adventists, Catholics, members of the Jewish religion, and others.

I am deeply grateful and thankful to all those who have prayed, are praying and are actively supporting persecuted Christians in the USSR. I, too, felt these prayers: they strengthened me when I was in prisons and labor camps for the Christian faith. And after my case was raised in the Congress of the United States, the conditions in my place of imprisonment improved. I am convinced that prayer, the wide circulation of information and also all-round support alleviates the position of persecuted Christians in the USSR.

I am grateful to those who raised the issue of the persecution of believers in the USSR at the Belgrade Conference in 1978, but since the Soviet Government is continuing patently to violate the clauses on human rights and freedom of conscience in the Final Act of the Convention on Security and Co-operation in Europe, I think that the greatest possible attention should be devoted to this issue at future conferences at the highest level. I hope that in Madrid in 1980 the members of the American and other western delegations will take it upon themselves to discuss broadly and in detail the question of the illegal interference of the state organs of the USSR in the life of the Evangelical Christian and Baptist Church and other religious associations in the Soviet Union.

A month and a half ago I was in Siberia, in prison. Then I was

suddenly taken to Moscow and sent off to America.

Perhaps someone may think that my release is a new, milder policy of the Soviet regime towards Christian believers? No! Georgi Vins has been released, but many thousands of Evangelical Christian and Baptist and other believers in the USSR are being persecuted for the Christian faith even today, including the spiritual centre, the Council of Churches (Reform Baptists) and the leader of the spiritual revival among the Baptists of the USSR, Gennadi Konstantinovich Kryuchkov. That is what I wanted to say, with the help of the Lord, at this meeting.



## Brainwashed?

(Continued from page one)

The methods employed by the cults produce their own peculiar results. A slavery to a particular group is produced rather than the feeling of duty to a conviction. In a cult, when the group moves the cultist moves; whether it be to another state, another country, or another continent such as was the case of Jonestown, Guyana in South America. In comparison, this writer has spent the five years of his spiritual life witnessing Baptists moving from group to group while following their convictions.

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The professional deprogrammers also cite evidence of the disintegration of mental ability amongst those who have for a long time been taken in by various cults. The Hare Krishna's methods have been found to be the most damaging along this line. It is only common sense to suppose that a mind that is trained not to work will deteriorate. On the other hand, I have found that the study of the Scriptures and the learning of the various skills involved in this study have been the most intellect expanding and mind developing things I have ever known. This testimony has been supported by like testimonies from many of our brethren; and the theological libraries, and the study of them

in the homes of so many Baptists is evidence of mental exercise. The knowledge of Biblical languages, true Science as it supports Creationism, History (Ancient, Medieval, or Modern), the grammar of our own language, and the very knowledge of the Scriptures themselves, as well as many other skills and areas of academic understanding, as woefully underpursued as they are, are still by far more studied, understood, and fluently discussed by the average Baptist than by the average member of any other group or denomination. This, in spite of the fact that amongst us are a number of brethren ignorantly and stubbornly against education.

Then, too, in the cults there is almost always the eventual separation of the cult member from his lifelong family and friends. Cult groups seem to be almost always on the move. Cult organizations invariably relocate their members. Perhaps the rationale is a false injunction of Mark 6:4 and Luke 4:24; however, the cultist desperately needs to realize he's not running "to" but running "from." The true child of God rarely ever totally separates himself from his loved ones. If they are lost it becomes his heart's burning desire that they be saved. His meeting with family and friends almost always carries with it the hope that he might say something leading to the salvation of their souls. To this end he may at times even seek their company having spent long hours of prayer in preparation. Jesus Himself set us an example as we know that many of His own family were brought into the fold through His testimony. In actuality, when determined separation occurs between the child of God and his past acquaintances it is almost always the past acquaintance that separates himself upon becoming offended by the Word of God.

Even though a study of the cults' methods as well as the result of their methods can well illustrate the gulf which exists between Baptists and the cults, and can establish forever that Baptists are not in any way, shape, or form a cult; nevertheless, it is yet in our beliefs where the true difference lies. After all, whether it be an individual or a group, outward action has always been directly influenced by inward belief. We are Bibliacists: people of the Book. Whenever feelings, long-held impressions, natural reasoning, or perhaps a natural instinct that some call an "inward leading" contradicts the Word of God, we have always stressed that one should follow the Scriptures and opt to ignore his own tainted counsel. As such, we are a people blessed of God. I would to God that in these dark days God's people would find a renewed interest in God's Word and zealously proclaim its teachings as zealously as the false cults through slavery proclaim theirs. For how much better the Truth is than is a lie, and how much better the blessedness of that Truth to him who proclaims it.

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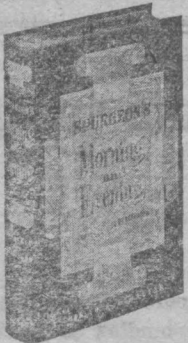
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## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Three days before Christmas, Morton Bland of the State Department's Iran Working Group, announced that the State Department welcomed Ayatollah Khomeini's order that U.S. clergymen be allowed into the U.S. Embassy in Tehran to provide Christmas services for the 50 hostages.

The list of the clergy whom Khomeini's people selected is very interesting. One was Auxiliary Bishop Thomas Gumbleton of Detroit. He is a long-time opponent of the U.S. intervention in Vietnam and made a visit there in April of 1973 — one month after Jane Fonda charged that U.S. prisoners of war were "liars and hypocrites" in their having accused Hanoi of torturing them.

Another was William Sloane Coffin, senior minister of Manhattan's Riverside Church. Coffin was one of the most strident of all critics of U.S. intervention in Vietnam. He recently refused to join Joan Baez in sponsoring and condemning the savagery of the Hanoi conquerors. He is also a leading campaigner for U.S. unilateral disarmament who had invited Soviet government officials to speak in his church. He says that these who do not agree with his views on disarmament are not good Christians.

The last was William Howard, president of the National Council of Churches—an organization which has passed resolutions supportive of the PLO, and harbored on its governing board, for 20 years, the pro-Nazi war criminal Valerian Trifa, currently facing trial in Detroit.

What a bunch of religious liberals and America-haters to send to conduct "Christmas" services for 50 hostages! We can be certain they performed as Khomeini expected. The only thing lacking in this lineup was those great American patriots (?), Jane and Tom Fonda, to sing a Xmas song.

A former employee of the Oral Roberts Evangelistic Association has published a book, "Give Me That Prime-Time Religion," which exposes Mr. Roberts. When Roberts learned that Jerry Sholes, son of a Presbyterian minister, was writing the book, he had a top aide offer Sholes what amounted to financial security for life if he would write a complimentary book instead of the one he had in mind.

One evening as Sholes was leaving a Tulsa restaurant, he was attacked and so severely beaten that he required plastic surgery to put his face back in shape. Mr. Roberts made no efforts to heal this poor beaten man.

Sholes claims that hundreds of thousands of dollars worth of fancy homes, cars and clothes (Roberts wears \$500 plus suits, drives \$25,000 cars, lives in a million dollar home in Palm Springs and is a member of its ultra-posh country club, wears lavish jewelry, flashing dia-

monds, and gold bracelets) and all are bought with donations supposedly destined for the non-profit work of the church.

The author claims Roberts, who claims to have based the program of his healing ministry upon personally delivered divine instructions, has such an aversion for the ill and handicapped and needy that he avoids them and ignores their pleas. He never reads the appeals that come to him through the mail—in fact it would be impossible as he receives an average of 20,000 letters a day.

The names and addresses are fed into a computer and added to the long mailing list of those to whom Oral appeals for money. And the money comes rolling in to the tune of around \$50 million a year! Some time ago you may recall Roberts left the Pentecostals and joined the Methodists who have more money.

BERLIN (EP) — Protestant churches in East Germany are "trying too hard to integrate Marxism," says a political refugee who recently spent 19 months in an East German prison.

In an interview with IDEA, the press service of the Evangelical Alliance, Niko Hubner declared that Marxism and Christianity are "totally irreconcilable," and that in socialist countries, the church will always have a "ghetto status" imposed on it. Mr. Hubner, 23, was sentenced to five years' imprisonment in 1978 for refusing to serve in the East German army. He was recently released under an amnesty given to celebrate the 30th anniversary of the German Democratic Republic (GDR).

The dissident said his parents were "100 percent" supporters of the Socialist Unity Party. He related that when he was a teenager, he began to wear a chain and cross around his neck as a rebellion against his "atheistic home." When he came into contact with the Evangelical Student Fellowship, he recalled, he found an "absolutely new, relaxed, easy atmosphere. There you could talk to anybody without fearing to be denounced."

ROCKVILLE, Md. (EP)—A new theological controversy has arisen in the United Presbyterian Church, involving a minister here who said he doesn't believe without qualification that Jesus Christ is God.

The question of his belief was put to Mansfield Kaseman, a United Church of Christ minister, by members of the Capital-Union Presbytery when they examined him last March. Mr. Kaseman was transferring from a Florida UCC post to the staff of the Rockville United Church, which is dually aligned with the UCC and United Presbyterian Church. When he gave a negative answer to the question, the presbytery voted to accept

him anyway. An appeal was then filed with the Synod of the Piedmont, but it was turned down. Mr. Kaseman's critics have now taken the matter to the Permanent Judicial Commission of the United Presbyterian General Assembly, which has docketed the case for Jan. 19.

ROCKWOOD, Mo. (EP) — A mother and daughter who say they "firmly believe we're doing God's work" were disfellowshipped from Rockwood Baptist Church in Independence, Mo., for their practices in fortunetelling.

Rockwood's pastor, Sidney Scott, said such practices are unbiblical. He defended the action of the 1,200-member church as consistent with the grievance procedure against a brother described in Matthew 18. The mother-daughter pair participated in a psychic fair in Kansas City. Publicity from that event identified the women as Southern Baptists, which prompted Elder Scott to investigate their practices.

After investigation by the pastor and three deacons, the deacon board asked the women to renounce their fortunetelling. When they refused, the deacons recommended to the church that fellowship be withdrawn. The mother, Mrs. Lolaverne Stephenson Rubenstein, called the action "an abomination" and "an inquisition." "There's no other word for it," she told Associated Press. "I firmly believe I'm doing God's work." Mrs. Rubenstein has been a palm reader for 10 years. Her daughter, Fern Robin, uses a crystal ball in her psychic reading. She said though the church disapproved of her beliefs she doesn't do anything the Bible says not to.

NEW YORK (EP)—The Bible is something nearly every home has but very few teenagers regularly pick up to read, says the latest Gallup Youth Survey. Only one teen in 10 reads the Bible daily while one quarter of them had never even opened it, the survey reported. Twenty-four percent said they read the Bible at least weekly, but Gallup said that figure was "somewhat misleading, since it may well include those teens who read the Bible in the course of a church service." The survey was conducted among a representative national cross-section of more than 1,000 teenagers between 13 and 18 years old.

Protestant teenagers appeared to read scripture more often than Roman Catholics, with 43 percent of them reporting at least weekly or daily Bible reading compared to 22 percent for Catholics.

Broad regional differences were found in the frequency of Bible reading, indicating that the "Bible belt" is still a real geographical location, not just a state of mind. In southern states the combined total of daily and weekly readers was 47 percent, and in the Midwest 36 percent. But in the theologically more liberal and ecumenical Northwest, only six percent picked up a Bible daily, 14 percent did so weekly and 35 percent said they had never read it.

AUSTIN, Texas (EP)—The Board of Directors of the American Atheists has demanded a public apology by President Carter to "the atheists of America" for his "pejorative" use of the word "atheist" in his Jan. 4 address to the nation. In his address on the Soviet invasion of Afghanistan, Mr. Carter called it "a deliberate effort of a powerful atheist government to subjugate a Muslim people."

The Board of Directors of the American Atheists, in a statement, sharply criticized Mr. Carter for his "unjustifiable" inclusion of a blatant appeal to religious prejudice. Pointing out that Mr. Carter does not include "derogatory" references to the Shi'ite Muslim religion when commenting on the Iranian situation, the American atheists demanded that he cease the pejorative use of the word "atheist" or "atheism" when referring to the USSR.

NEW YORK (EP)—Some 1.32 million legal abortions were per-

formed in the U.S. in 1977 and 1.37 million projected for 1978, according to the latest survey of The Alan Guttmacher Institute, a Planned Parenthood affiliate. The increase in abortion between 1977 and 1978 is 4 percent, compared with 12 percent from 1976 to 1977. About 29 percent of women who became pregnant in 1978—three percent of all U.S. women of reproductive age—had abortions in 1978.

Available figures show that one in three abortions in 1977 were obtained by teenagers, and three in four were obtained by unmarried women. About 95 percent of abortions in 1977 were in metropolitan areas. The abortion data were obtained in the Guttmacher Institute's fifth annual abortion survey which covered all of 1977 and the first quarter of 1978, with projections of national data made for the remainder of the year.

## Church Must Grow . .

(Continued from page one)  
disaster of arrested growth. Growth is the law of life. Stagnation is the law of death. To arrest development is to invite stagnation and death. The application of this great natural law to the spiritual realm would indicate at once clearly the divine necessity for the continuous growth of the church. Life expands through self-propagation. Its fundamental law is that of enlargement, development, growth. It cannot be made too emphatic that growth is an imperative of all life. When growth ceases, death begins. The moment any life reaches its full maturity, the inevitable process of decay sets in. When the sun reaches the meridian, it begins to decline. When the church ceases to grow, she begins to die. There is no escape from the horns of this dilemma—growth or death.

The most pitiable case of hopeless suffering and despair I have known is that of a mother whose babe, four years old, had attained only the strength and size of a six-months' old babe. His was a living death; hers, a living despair. So the church must grow or hinder and shame her Lord. His is an expanding enlarging life. He cannot live in an arrested body.

Again, the ingrowing process is always the method of death. All stock-raisers know that the in-breeding process must ultimately work disaster. Fresh blood and new stock must be brought in. The practical working of life seems to indicate processes of devolution rather than of evolution. Life must extend itself and ever incorporate new life in order to continue. The fountain of life, purity, virility, and power is exhausted in the succession of the generations. The church that lives only by natural increment from the church families will inevitably die as those families themselves tend to die out. New souls must be won. New families, with many children, must be found and brought in.

The contrast between the Sea of Galilee and the Dead Sea has often been pointed out. The Dead Sea is dead because it has capacity to receive, but no capacity to expand or to overflow. The Sea of Galilee receives, but enlarges its life by giving the River Jordan to the valley below. That is the difference between growth and stagnation, between life and death. Someone has said, the difference between a true church and a false is the difference between a stream and a pool. The stream ever in-

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creases and enlarges and grows in its journey toward the sea. The pool takes in the overflow and absorbs it upon itself, and stagnates in the process. Thus it becomes also a breeding place of miasmatic diseases and death.

Again, the human race is growing. When our Lord left the earth and, in going, left the Great Commission with the church, there were approximately six hundred million people upon the earth. Today there are three times that many. Twice as many upon the earth today do not know the Lord Jesus Christ as there were upon the earth when He died for our sins twenty centuries ago. Now this rapidly increasing population of the globe is the field of operation for the church. Its one task is to convert this raw material of humanity into the finished product of citizens of the heavenly kingdom. If the church does not grow somewhat commensurately with the increasing population of the earth, it can readily be seen that the church must without doubt be overwhelmed by the unregenerate mass of humanity. To be thus overwhelmed is to be destroyed. Numerically in the minority, the church must be potentially in the mastery. The church is the "tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also does not wither, and whatsoever it doeth shall prosper." The blessing of Jacob upon Joseph was the blessing of the fruitful vine. Of him the patriarch said, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." (Gen. 49:22).

Again, the church must grow in order to keep its ranks filled. Death is constantly taking toll. There are

(Continued on page 8, column 1)

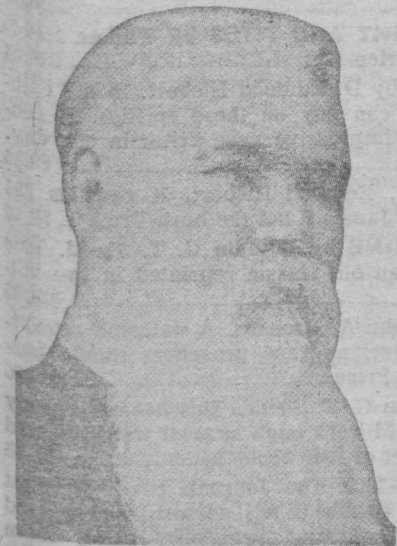
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Church Must Grow . .

(Continued from page 7)  
those who insist, perhaps correctly, that this is what the Master meant when he said: "I will build my church; and the gates of Hades (the grave?) shall not prevail against it." There is an age-long, ceaseless struggle between death and the church. One by one in a never-ending procession, its members are cut down by time, the grim reaper. One by one, death clasps them in bridal embrace. The natural depletion, therefore, of the church by death must sooner or later destroy it unless there is more than a corresponding replenishing by birth. The present rate of increase of world population by birth, over the decrease by death, is one to every eighteen hundred. Is the church doing as well? The first law of life for the church, as well as for man, is the law of self-propagation. Not half so important to it is the law of self-support and self-government. It may govern itself and die; it may support itself and die. It must propagate itself to live.

All that has been written above is simply an effort to say in other ways and by other words that the church must continuously, in spite of all difficulties, pursue as its one supreme passion the winning of unsaved men and women to a living vital faith in the Lord Jesus Christ. This is its one business, its supreme purpose, its imperative inescapable

task.  
That minister is already dead whose ministry has ceased to result in conversions. That church is already dead that has ceased to reach out and bring in the unsaved. Its arms must be longer than simply long enough to embrace the children of its own family. Its love must be deeper than the shallow pool of its own interests and connections. Its energies must be directed into channels far more vital and compelling than those of raising money, maintaining organization, and administering the formal functions of a religious assembly. God grant to arouse the church to the fact more terrible than any words can ever convey, that the church must grow or die.

(THE PENTECOSTAL FIRE, pp. 1-7, 1930 edition).

Doing In Word, Deed

(Continued from page one)  
real worship. In other words, deeds done according to the word of Christ in adoration for Him in saving us from our sins, is, indeed, worship, which joyously encourages us to "giving thanks to God and the Father by Him" (Col. 3: 17).

Parallel to the injunction of "whatever ye do in word or deed," Paul speaks, in Ephesians 5:20, of "Giving thanks always for all things unto God and the Father in

the name of our Lord Jesus Christ."

These two epistles of Paul, Colossians and Ephesians, complement each other in that Colossians more specifically bids the believer to do God's will, while Ephesians more specifically bids him to love God's will, and, in everything, give thanks. This giving of thanks is by the Lord Jesus Christ, since He is the Mediator of our thanks, as well as the Father's gifts (Rom. 1:8; 16:27; Heb. 13:15; 1 Pet. 2:5; 4:11).

Patience

(Continued from Page Two)  
the cross he must be crucified upon. The unjust frowns of the world are to him flattering smiles. His tormentors are weary of him. The stair to the scaffold of his martyrdom he views as stepping stones up to glory. All men wonder at him. He seems below all men, below himself, yet he is above nature. By God's grace he has so overcome himself that none can conquer him.

The Psalmist wrote: "Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD" (Psa. 27:14). May we never murmur over an apparent delay in Divine Providence. God does defer, but His deferring is not without purpose. Abraham was an old man before he enjoyed his son of promise. Joseph stayed a long time in prison before he was exalted. So cheer up, Christian brother! A dark morning is followed by a bright day, a weary week is followed by a Sabbath, and after a fight a victory is enjoyed. God's time is best; therefore, resolve upon waiting His leisure (Rom. 8:25).

I cannot close this message without a word to lost sinners. The Bible says Christ died to save sinners. It also says that a believing sinner is saved by the atonement of Jesus Christ (Rom. 3:25). All that a poor lost sinner can do is to look to Jesus Christ and "both hope and quietly wait for the salvation of the Lord" (Lam. 3:25). May this message fall upon "an honest and good heart" who "having heard the word" and received its teachings may "bring forth fruit with patience" (Luke 8:15).

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