

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC NEW GUINEA MISSIONS

The Baptist Examiner

Baptist Is Our Middle Name

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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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ASHLAND, KENTUCKY, MARCH 29, 1980

WHOLE NUMBER 2267

WHEN WILL IT HAPPEN?

PRESIDENTIAL TV ADDRESS

Announcer: "And now, direct from the Oval Office of the White House, the President of the United States of America."

President: "Good evening, ladies and gentlemen. There is no cause for public panic or alarm; however, I must reveal the events of the last day."

Yesterday afternoon, the ambassadors of the Union of Soviet Socialist Republics and of the Peoples' Republic of China, on behalf of their respective governments, presented your President with an ultimatum: If the United States were not to lay down all arms and transfer its national sovereignty to the democratic alliance within 24 hours, an immediate, full-scale nuclear attack would be launched against our nation by the alliance.

I immediately summoned the Joint Chiefs of Staff, the National Security Council, and all security advisers to the White House. After hours of painful debate, it was unanimously decided to unconditionally accept the terms of the alliance.

As your President, I implore you to abide by this decision. Isolated pockets of resistance could not possibly survive following establishment of the new democratic government.

Our decision was dictated by the following factors:

1. While the U.S. has adhered rigidly to the SALT agreements, the U.S.S.R. has far outpaced us in nuclear and military capability.
2. Detente has not strengthened the U.S. position. Our hopes for peace were not reciprocated by the other side. While we supplied the technology, money, material and food for peace—the socialist nations diverted these resources to preparations for war.

(Continued on page 8, column 1)

QUIT SMOKING, PROLONG LIFE

The insurance companies are now talking about treating smokers as a special risk category of insured. They have found out that the mortality of smokers and non-smokers are too large to be ignored in individual life insurance underwriting and pricing.

The non-smokers are now 2 to 1 majority in adults.

Approximately 50 of the 1,800 U.S. life insurance firms offer non-smokers discounts, but none of the 10 with the most business do. But soon they will be joining the ranks of those who do.

State Mutual Life Assurance Company compared deaths among 60,000 non-smoking and 45,000 smoking customers and found non-smokers died at rates nearly 50 percent below industry expectations for the general population, while cigarette smokers die at rates 30 percent above the statistical norm. That means that cigarette smokers were dying at rates 2½ times higher than nonsmokers.

A 32-year-old male smoker is expected to die before age 72, some 7.3 years sooner than a non-smoking counterpart. That is wider than the five-year gap between the sexes in the industry's life tables, which figure a 32-year-old woman will live until 79 and a man to 74.

Don't you think it is time you kicked the habit? Don't you love your life, your family, more than that cigarette? Prove it by throwing the last one away and asking the Lord to give you victory.

The Holy Spirit Honors Biblical Truth

PART II

III. Let us now see if we have not sufficient reason to consider every system of doctrine fundamentally erroneous, which represents the salvation of sinners to be anything less than a matter of pure grace. The text is clearly designed to put an indelible stigma on the scheme of doctrine it reprobates, by making the demand, "Received ye the Spirit by the works of the law?"—as if the merit scheme constituted an error of such a fundamental character as to prevent the co-operation of the Spirit of God. And the scheme of doctrine which is the contrast of human merit, is one of pure grace. For under the government of God the two schemes do not commingle. "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more of grace: otherwise work is no more work" (Rom. 11:6).

There are two particulars wherein our salvation by Christ is of grace in distinction from works. The one relates to the way in

which we are freed from the penalty of the law; and the other, to the way in which we are freed from the power of sin; the one relating to our justification by faith in Christ; and the other, to the manner in which we become possessed of that faith which justifies us. The grace which is displayed in justification is more particularly brought into view in the text; but the two are so closely allied that we can form no consistent views of salvation by grace, short of entertaining correct sentiments in relation to both these branches of man's salvation. I propose to take a brief view of each of them.

1. Of the grace displayed in justification. The believer's justification is clearly an act of grace. He is justified not by the works of the law, but by faith in Christ. Both these kinds of justification exist under the divine government, and all those who are justified before God in either way are possessed of true holiness. There is therefore a sense in which it may be said of

(Continued on page 3, column 1)

A CALL TO SEPARATION Unconditional Election Vindicated Completely

By ARTHUR W. PINK
(1886-1952)

II Corinthians 6:14-18.

This passage gives utterance to Divine exhortation for those belonging to Christ to hold aloof from all associations with the ungodly. It expressly forbids them entering into alliances with the unconverted. It definitely prohibits the children of God walking arm-in-arm with worldlings. It is an admonition applying to EVERY phase and department of our lives—religious, domestic, social, commercial. And never, perhaps, was there a time when it needed pressing in Christians than now. The days in which we are living are marked by the spirit of compromise. On every side we behold unholy mixtures, ungodly alliances, unequal yokes. Many professing Christians appear to be trying how near to the world they may walk and yet go to Heaven.

"Be ye NOT unequally yoked together." This is a call to godly separation. In each dispensation this Divine demand has been made. To Abraham Jehovah's peremptory word was, "Get thee out of thy country, and from thy kindred, and from thy father's house." To Israel He said, "After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not

do: neither shall ye walk in their ordinances" (Lev. 18:3). And again, "Ye shall not walk in the manners of the nation which I cast out before you" (Lev. 20:23). It was for this disregard of these very prohibitions that Israel



ARTHUR W. PINK

brought down upon themselves such severe chastisements.

At the beginning of the New Testament we are shown the forerunner of Christ standing outside the organized Judaism of his day, calling on men to flee from the wrath to come. The Saviour announced that, "He calleth His own sheep by name, and leadeth them OUT" (John 10:3). On the day of Pentecost the word to believers was,

(Continued on page 5, column 2)



FRED T. HALLIMAN

that have passed. I trust that as you read this that you will also take a moment to think of the year that has just passed.

First of all, if you and I could start the year that has just passed all over again, with the knowledge of our mistakes that we have now, I feel most positive that we would like to make many changes. Or perhaps you feel that you have

had a perfect year. Beloved, I may be in a corner all to myself, but I am positive that if given the opportunity to relive this past year, with the knowledge of it that I have now, I could make many changes that would be for the better—this is looking at it from the human point of view. As I look at it though, from the point of God's sovereignty, I realize that there is not a single thing that I could, of myself, change.

As I started out at the first of 1979 I had planned to do some things that I never got done. For one thing I had planned to have a new church building built here on the Mission Station before this year had ended. As I write this we are quite a long way off from having this completed. We do have a good portion of the materials here at the building site, including the timber, but that is still in log form.

Several months ago when we attempted to get the sawmill going so we could mill the timber it was discovered that all the timbers the mill sets on had rotted out, and that the mill would have to be reset. In due time we got this accomplished. Then we began to cut the trees, and cut them into log lengths so we could prepare the timber. When we started up the mill again for a few trial runs, it was discovered that the bearings in the tractor, which we use to power the mill with, were in such condition that they would not stand the work that would be required of them, so the bearings had to be replaced. As yet the tractor is still not operational. The parts had to be ordered from Australia and this takes time, much time. Since I

(Continued on page 5, column 1)

T. S. DALTON

Mr. President, Gentlemen Moderators, Ladies and Gentlemen: I feel myself happy this morning for the privilege we enjoy of meeting here with this friendly and hospitable people of Alexander, for a mutual and friendly investigation of the doctrinal differences existing between our two respective denominations, and I feel that I am honored with the privilege of investigating these points with a man of honor and ability; and I trust that each of us has a due regard for truth, and for each other as gentlemen and as brethren (at least of the common stock of Adam). Therefore we feel sure that good, and no evil, will grow out of this discussion.

First, I define the terms of my proposition. By the Scriptures we mean the Old and New Testaments. We mean by "they teach" that they say it, either in the precise term or terms necessarily conveying the idea. What we mean by heirs of salvation or eternal life are those that shall be so fortunate as to finally reach the climes of glory. What we mean by unconditional is that the person does nothing, either good or bad, to influence God to elect him or choose him. Is this satisfactory, Brother Burnett?

("Yes, sir.") Now, my congregation, we have agreed on the terms of the proposition. Now, the burden of proof rests upon me; and were it not that I know the Scriptures say it, I should quake and tremble; but as it is, I rejoice that it falls to my lot to vindicate God's eternal truth.

We wish, first, to rivet on the minds of this audience that nothing comes up in the history of the world that is new with God; for Acts 15:18 says: "Known unto God are all his works from the beginning of the world." Also in Job 23:13: "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Hence whatever God does, He does sovereignly, and does because it was His mind and purpose to do it; and whatever is God's mind now has been His mind from all eternity, for He is "in one mind."

But perhaps Brother Burnett will say: "This is all true, but how does God do it unconditionally?" We have affirmed that he does; now let us prove it. Our first argument is: "It is unconditional because it is not of works;" in proof of which we invite your attention to Romans

(Continued on page 6, column 2)

THE OLD BOOK

A MAN WHO WAS VERY MUCH INTERESTED in old books recently ran into a man who was an unbookish acquaintance of his, who'd just thrown away an old Bible that had been packed away in the attic of his ancestral home for generations. He happened to mention it.

"Who printed it, do you know?" asked the booklover quietly.

"Somebody named Guten-some-thing," recalled the man with an effort.

"Not Gutenberg!" gasped the book lover. "You idiot, you've thrown away one of the first books ever printed. A copy sold at auction recently for over \$400,000."

The other man was unmoved.

"My copy wouldn't have brought a dime," he announced firmly. "Some fellow named Martin Luther had scribbled all over it."

—Dan Bennett.

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE TWO WITNESSES

(Preached on the Independent Baptist Hour February 24, 1980)

PART I

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" (Rev. 11:3).

Much has been written and said upon the topic of the identity of these two witnesses. A great deal of speculation abounds in the religious world today over these. Doubtless much more will follow, and the controversy will not terminate until the two persons finally

appear. Most honest students of the Word will admit that their identity is a matter of no small difficulty. The Bible does not say with certainty just who these two witnesses will be. But surely the Lord expects us to search diligently the Scriptures concerning these witnesses and to seek the illumination of the Spirit that we may know more about them.

VIEWS ACROSS THE CENTURIES

In the history of the true church

es there have been many conflicting views held in different ages. The oldest view is that they are Enoch and Elijah. Justin Martyr, Victorinus, Methodius, Cyprian, Lactantius, Theophylact, Jerome, Origen, and Chrysostom all speak of a second coming of Elijah before the second advent of Christ. However, Hippolytus, pastor of the church of Rome (A.D. 217-221), wrote in his TREATISE ON CHRIST AND ANTICHRIST:

(Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor
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The Two Witnesses

(Continued from page one)

"Now Daniel will set forth this subject to us. For he says, 'And one week will make a covenant with many, and it shall be that in the midst (half) of the week sacrifice and oblation shall cease.' By one week, therefore, he meant the last week of which week the two prophets Enoch and Elias will take up the half. For they will preach 1,260 days clothed in sackcloth, proclaiming repentance to the people and to all the nations" (THE ANTE-NICENE FATHERS, Vol. V, p. 213).

The New Testament Apocryphal Books witness to the fact that the early churches almost without exception considered Enoch and Elijah as the two witnesses. In the Gospel of Nicodemus, Chapter 20, two old men are found living in Paradise in their bodies, one of whom says, "I am Enoch, who was translated by the word of God: and this man who is with me, is Elijah the Tishbite, who was translated in a fiery chariot. Here we have hitherto been, and have not tasted death, but are now about to return at the coming of Antichrist, being armed with divine signs and miracles, to engage with him in battle, and to be slain by him at Jerusalem, and to be taken up alive again into the clouds, after three days and a half" (APOCRYPHAL NEW TESTAMENT, p. 87).

In the History of Joseph the Carpenter, Jesus is represented as saying: "Every prophecy, therefore, which my Father has pronounced concerning the sons of men, must be fulfilled in every particular. But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born. . . . O my brethren, that they also, Enoch and Elias, must towards the end of time return into the world and die—in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water. . . ." (THE ANTE-NICENE FATHERS, Vol. VIII, p. 394).

In the Revelation of John, a voice from Heaven is represented as saying: "Three years shall those times be. . . . And then I shall send forth Enoch and Elias to convict him (Antichrist); and they shall show

him to be a liar and a deceiver; and he shall kill them at the altar, as said the prophet. Then shall they offer calves upon Thine altar" (Ibid., p. 583).

These Apocryphal Books are not a part of the inspired canon of Scripture. They are not an infallible doctrinal guide. But they do belong to early Christian literature and are competent witnesses as to the opinions current among early believers. Luther expressed himself on this subject: "The old opinion that Elias and Enoch are to come again in the time of Antichrist, is derived from the text where Christ says, 'Elias truly shall first come and restore all things.' It has found place in all the books, and has spread itself through the entire Church. We have no controversy with those who entertain this old belief" (Cited by J. A. Seiss in THE APOCALYPSE, p. 250, footnote).

There is not much on the two witnesses during the Dark Ages. In the 1600's Baptists leaders like Hanserd Knollys believed them to be "The visible true constituted Churches of Jesus Christ" (THE BAPTIST, Jan., 1980). Benjamin Keach about the same time taught they were "God's faithful people" while admitting others of his day believed they were Moses and Elias (ANTICHRIST STORM-ED, p. 138, 1689 edition). In the 1700's John Gill identified the two witnesses as "the ministers of the Gospel and churches of Christ" (GILL'S EXPOSITOR, Vol. IX, p. 766). In the same century James Bicheno maintained they were "the faithful ministers of the gospel" (THE SIGNS OF THE TIMES, p. 30, 1794 edition).

Baptist leaders in the 1800's held to conflicting views on the two witnesses. William Jones made them "the Old and New Testaments" (LECTURES ON THE APOCALYPSE, p. 369, 1830 edition). J. R. Graves considered them "the pastors and the people of the churches" (THE SEVEN DISPENSATIONS, p. 358). Justin Smith said they "represented the idea of that adequate testimony for which God makes provision in giving his truth to mankind" (AN AMERICAN COMMENTARY ON THE N.T., Vol. VII, p. 154).

In the 1900's Clarence Larkin (THE BOOK OF REVELATION, p. 86) and J. E. Cobb (EXPOSITION OF DANIEL AND REVELATION, p. 144) contend they were Moses and Elijah. William L. Pettingill (BIBLE QUESTIONS ANSWERED, p. 261) believed Elijah was one for certain and that either Enoch or Moses was the other and so does W. A. Criswell (EXPOSITORY SERMONS ON REVELATION, Vol. 4, pp. 40-41). G. E. Jones believed the two witnesses were Elijah and the Apostle John (A VERSE BY VERSE COMMENTARY ON REVELATION, pp. 103-104).

Protestant and Catholic scholars also have a great variety of ideas as to just who the two witnesses will be. Some say they will be Enoch and Elijah, or Moses and Elijah. Others make them the two Testaments, or the Waldenses and the Albigenes. Still others say they are James and Peter, or Christ and John the Baptist, or St. Francis and St. Dominick. Another group of people say they were John Huss and Martin Luther; others the law and the gospel, or Jew and Gentile Christians. Some frankly admit they simply do not know who these witnesses really

Sacerdotalism And The Baptists

By Milburn Cockrell

Price \$3.00

(See page 8 for postage)

This book was written to reply to the New Light Movement which limits God's priesthood on earth today to Landmark Baptist churches. The book traces the history of the movement and set forth its principle teachings. The writer shows the New Lighters have neither the Bible nor Baptist history to back up their new teachings. The book is a paperback and contains 66 pages.

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are.

From the information I have introduced we can see if we were shut up to history alone to ascertain the identity of the two witnesses we would find ourselves in a maze of confusion. The early churches had none of the modern confusion. They without exception contended the two witnesses were Enoch and Elijah. The confusion about their identity has come in more modern times. Nevertheless, there still exists some people on earth today who stand with the post-apostolic churches. I am glad

FINANCIAL REPORT THE BAPTIST EXAMINER

February 1980

Bal. January 31, 1980	\$ 2,014.19
Receipts	\$ 5,801.97
	\$ 7,816.16
Expenditures:—	
Labor	\$ 1,804.80
Printing	3,300.00
Postage	682.18
Supplies	220.70
FICA—Labor	112.23
Total Expenditures	\$ 6,119.91
Bal. February 29, 1980	\$ 1,696.25

RADIO FUND

Bal. Feb. 1, 1980	\$2733.55
Receipts	1211.50
	\$3945.05
Expenditures	1438.00
	\$2507.05
Bal. Feb. 29, 1980	\$2507.05
	(\$2,044.19 of which is designated for Radio Caroline).

to be numbered among those who hold the oldest view of the churches of Jesus Christ.

But so much for history. It is no infallible guide to us in our Bible study. The Bible must be understood by earnest study and by the illumination of the Holy Spirit. The best way to know the meaning of any passage of Scripture is not to search history books written by fallible men, but to search the inspired and infallible Word of God. Hence I want to carefully examine Revelation 11:3-12 and compare Scripture with Scripture. The Bible was written for our learning (Rom. 15:4), not our confusion.

TWO REAL PERSONS

The Bible emphatically teaches these witnesses are two in number: "My two witnesses." No interpretation can be correct which fails to bring out this dualism. Why are there only two witnesses? Why not seven or seven thousand? Under the law of Moses two witnesses were deemed a competent number to prove anything (Num. 35:30; Deut. 17:6; 19:15). In the New Testament two witnesses were essential to establish important truth (Matt. 18:16; John 5:30-33). It is God's general plan to send forth His messengers in a company consisting of two: Moses and Aaron, Caleb and Joshua, Zerubbabel and Joshua, Peter and John, Paul and Silas. Christ sent forth His apostles "by two and two" (Mark 6:7) and also His other disciples (Mark 11:1; 14:13; Matt. 11:2).

These witnesses are literal men, they are real persons. The word for "witness" in the Greek is MARTUS ("one who is martyred for witnessing for Christ"). It is used 10 times in the New Testament (the corresponding Hebrew—ED—about 50 times) and in every instance it refers to persons.

streets of Jerusalem for either three and a half years or three and a half days? What churches so revived have caused great fear to their adversaries and ascended up to Heaven in the sight of their enemies?

A BRIEF EXPOSITION

Verse 3 reads: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" (Rev. 11:3). The Person who speaks to John in this account of the two witnesses is the Mighty Angel from Heaven (Rev. 10:1-10). Since He calls the two witnesses "My two witnesses," He must be none other than Jesus Christ in angelic form. "My" denotes ownership. These two witnesses were well known to the Speaker.

The exact duration of their ministry is 1260 days. This is literal days, and it is the same time so often mentioned in the Scriptures (Dan. 7:25; 11:36; 12:7; Rev. 11:2; 12:6,14; 13:5). In view of the fact that Revelation 11:1-2 speaks of "the temple of God" and "them that worship therein," it would seem the two witnesses will prophesy during the first three and half years of the seven-year tribulation period (Dan. 9:27). Furthermore, they are to be killed by the Beast or Antichrist (Rev. 11:7), a fact which means that he will survive them and rule 42 months (Rev. 13:5). Three and a half years according to the Jewish calendar is 42 months or 1260 days. By adding the 1260 days the witnesses prophesy to the 42 months the Beast rules we have seven years—clear proof the tribulation period is exactly seven years.

Spiritualizers greatly err in trying to make the 1260 days into 1260 years, as if Christ did not know the difference between days and years. If Christ meant to say 1260 years why did He not say 1260 years? (Continued on page 4, column 3)

BRIEF NOTES

Elder David O'Neal writes saying that his wife's eye surgery went well. The Lord supplied their medical needs. Their bills are just about all paid, and they say the churches. Bro. O'Neal and his wife wish to thank all who prayed for them and helped them pay their medical bills.

The Rye Patch Baptist Church, P. O. Box 541, Ludowici, Ga. 31313 is in need of a pastor. Any interested elder should contact Bro. Gene Caison at 1-912-545-2149 or 912-545-2432.

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Holy Spirit Honors . .

(Continued from page one)

the subjects of both kinds of justification, that they work. Neither of them are inactive, nor are they indifferent as to the character of their actions. They agree also in this, that they regulate their affections and actions by one and the same rule, namely, the perfect law of God. This law requires of all the subjects of moral government an undeviating obedience; and all God's friends, both in Heaven and earth, seek to render such an obedience. They who have done it from the commencement of their existence, as in the case of the holy angels, have a claim to justification by the works of the law. Their own righteousness having been perfect from the beginning, a sufficient protection against the penalty of the law. While it is incumbent on them to trust in their Almighty Creator with all their heart, they have no need to depend on a Redeemer's righteousness for acceptance; for "the law is not of faith; but, The man" (the creature, whether man or angel) "that doeth them shall live in them." Do and live is the tenor of the law.

Now in the legal sense of doing and working, the redeemed sinner—the subdued rebel—ceases from his works: "He worketh not, but believeth on him that justifieth the ungodly"—not the ungodly as contrasted with the regenerated, but as distinguished from those who have never rebelled against God. Such a one still strives to keep the whole law, having respect unto all the commandments; but as he is a transgressor, he gives up all pretension to justification by the deeds of the law. Through the law, that is, through the knowledge and love of this perfect rule, he becomes obedient to the law. He relinquishes all hope (and as far as he is sanctified, all desire) of obtaining favor by the righteousness of obedience, and henceforth depends alone on the righteousness of faith.

Believe and live, is the language of the gospel. The first of these two systems of justification obtains among innocent creatures; but among apostates it has no place. In such a world as ours, justification by works is forever at an end. God has declared that by the deeds of the law no flesh, that is, no human being, shall be justified in his sight. As among innocent creatures the law admits of no condemnation, so among the guilty it admits of no justification—none by the deeds of the law, or the merit of works.

But even in our apostate world there is a justification unto life. There is a righteousness, not personally our own—not wrought out by ourselves—through which grace reigns unto eternal life. The righteousness of God without the law is manifested, even the righteousness of God, which is by faith of Jesus Christ. This justification, in distinction from the other, is declared to be by grace; as in these passages: "Being justified freely by his grace, through the redemption that is in Jesus Christ." Again: "Therefore it is by faith, that it might be by grace." Faith is not that righteousness which lays the foundation of our acceptance, nor is it in the power of faith to work out such a righteousness. It is the very nature of faith to renounce

the merit of the exercise itself, and to rely for acceptance with God on the righteousness of another, a righteousness which is freely offered us without money and without price.

The believer, renouncing the merit of his own doings, (those subsequent, as well as those antecedent to his conversion), repairs to Christ wholly in the character of ill desert, and in that character he remains. He feels himself to be a moral bankrupt, forever unable to pay a farthing of his whole debt. He has just begun to do those things which please God, and he hopes at length to be perfectly conformed to His holy will; yet he makes no dependence on his present or future obedience, even when he shall have reached Heaven itself, as the foundation of his justification before God. Convinced that he has deserved an eternal banishment from his blissful presence, he knows it is utterly impossible that he should ever deserve eternal life. But while the wages of sin is death, he fully believes that the gift of God is eternal life through Jesus Christ our Lord. Since eternal death is what his sins have deserved, eternal life must be an infinite and unmerited gift. To reverse the sentence of condemnation, and substitute in its room a promise of eternal life he sees, must be an act of the purest grace. And in proportion to the love he bears to the law, is he pleased to have his salvation not by the works of the law, but by faith in a crucified Redeemer.

Having briefly described the gracious character of our justification, I proceed:

2. To show how the grace of God is displayed in the other branch of our salvation; I refer to our deliverance from the power of sin. We have seen that we are brought into a state of justification by faith in Christ. But how, it may be asked, do we become possessed of that faith which unites us to Christ? This branch of salvation is also of grace. To decide on the gracious nature of the believer's justification, it is not necessary to know by what means he becomes possessed of his new character, or how he acquires his faith. If a creature who has transgressed the law were to effect a change in his own character, independently of any gracious assistance, still his justification would not be an act of justice, but of grace. But the Scripture is as full and explicit in attributing to pure grace the sinner's change of character, as in attributing to this cause his change of condition, that is, his justification before God. It was in view of a transformation of character, that Paul exclaimed, "By the grace of God I am what I am." It is of no little importance that we form a clear and scriptural idea of what is intended by grace, in application to that change of character which is experienced when a sinner becomes a saint. A careful attention to the subject will lead us to see that the following things are implied:

(a). That the change, in its nature and tendency, is desirable. Were it not a favor, it would not be termed grace. But who can doubt concerning its being a favor to be turned from darkness to light, and from the power of Satan unto God? Who can doubt its being a favor to exchange the worst kind of character in the universe



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For April 13, 1980

Ephesians 4:1-6.

Intro: Paul never lost sight of his high and holy calling and therefore his supreme goal is described in these words, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). He also never lost sight of the purpose of the churches of the Lord Jesus Christ and constantly sought their being and well being (Acts 15:36; 16:5).

VERSE 1

"For this cause." Since the church at Ephesus was "the habitation of God through the Spirit" and was raised up to be "the pillar and ground of the truth," and since both Jew and Gentile were equal in salvation and were to be equal in church membership, Paul continues his exhortation and teaching. Would God the preachers of our day could see the importance of the churches and were as intense in their desire to see them flourish (Acts 20:28).

"I Paul, the prisoner of Jesus Christ for you Gentiles." Paul took very seriously his personal responsibility and wanted the Gentile saints to understand his deep convictions, and these convictions were evidenced in his willingness to suffer on their behalf. He was

for the best? Is it a favor to have a sickly body made sound? and is it not a much greater favor to have health restored to a sickly soul? So it must appear to every one who has known the plague of his own heart.

(b). It is implied that this great favor is not self-originated, but is conferred upon us. Grace means gift, and a gift supposes a giver. The righteousness through which we receive our justification, is something which has been wrought out for us, but is not in us. The Saviour provided it for us without any agency of our own. But the faith by which we receive Him as the Lord our righteousness, is an exercise of our own heart. It is we ourselves who believe to the saving of the soul. Yet even this is the gift of God. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Concerning those who become interested in Christ it is said, they had believed through grace; and that it was given them to believe on him (Eph. 2:8; Acts 18:27; Phil. 1:29). Repentance, which is a kindred grace, is also said to be given and granted to those who exercise it. Christ is exalted as a Prince and Saviour to give repentance, as well as forgiveness of sins (Acts 5:31; 11:18).

The whole change of character, as well as those particular fruits of it, is ascribed to the efficient agency of God. It is such a change as never takes place in a single instance, except by His special interposition. "It is not of him that will, nor of him that runneth, but of God that sheweth mercy." The subject of grace would neither have willed nor run, had not God worked in him both to will and to do. The reason which the Scripture assigns why some men believe in Christ and receive him as their Saviour, while others reject him, is that they are "born of God"—that they are "drawn to the Son by the Father"—and made "willing in the day of his power."

When this greatest and most desirable of all changes is ascribed to the Word, it cannot mean that the Word designs to effect it, or that it possesses any innate power adequate to accomplish the object. When it is attributed to the ministers of the Word, they are considered merely as instruments by

a marked man, both because he preached Jesus Christ, and because he preached Him to Jews and Gentiles equally. Paul spent more time in jail than anywhere else because of his faithfulness to Christ, and yet, he could praise the Lord (Acts 16:24). Note Paul digresses here for several verses and picks up the thread in verse 14.

VERSE 2

"If ye have heard." There is every reason to believe you have heard of my ministry both because of my personal ministry or from those who have, is Paul's contention. All of Paul's ministry was open and above board.

"Of the dispensation of the grace of God which is given me to youward." When Paul was converted God said, "he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). He was entrusted with the heavenly jewels of the king's house and was to keep them as well as administer them. He was a steward of God (I Cor. 4:12; Titus 1:7). He was to give as it was given to him (Jer. 26:2). Notice particularly the expression, "which is given me to youward." Consider the commandment given to John on the Isle of Patmos (Rev. 1:11).

VERSE 3

"How that by revelation He made known unto me the mystery." "Holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:21). Therefore "all scripture is given by inspiration of God" (II Tim. 3:16). At his conversion Paul was given the capacity to understand spiritual things and thereby the Bible became a living Book to him, and now he is given inspiration and is privileged to pen down a portion of God's Book. He knew the value of enlightenment as is noted in his prayer for the saints in chapter 1:18. The mystery is defined in the next few verses.

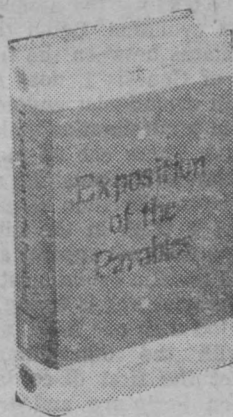
"As I wrote afore in few words." Paul earlier had set forth this truth and now he further explains it. This is true of the whole Bible. Paul never changed his teaching or beliefs but explained them. It is a relief to find a preacher who basically can say this is what I preached before and will again emphasize the same thing.

VERSE 4

"Whereby, when ye read." Actually, as you read. It should be a normal thing for a child of God

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to read the Word of God (Ps. 119:97). How we need a revival among the saints along this line. People would not be so easily led astray if they were daily readers of the Bible (Rev. 3:1; Acts 17:11; Psal. 119:11).

"Ye may understand my knowledge." Paul attributes his spiritual ability and understanding to the revelation God gave him in regeneration and in inspiration (Matt. 10:17). Apart from this, men are in spiritual darkness and ignorance regardless of how educated they might be (I Cor. 2:14; 1:24). Fallen man is like Nebuchadnezzar who attributed his success and prosperity to his own ingenuity and strength (Dan. 4:30).

"In the mystery of Christ." The mystery concerning who Christ is and what He came to accomplish (Matt. 16:13; 1:21). Even to this day men who try to depend on human logic and human reasoning are baffled.

VERSE 5

"Which in other ages." The Bible has much to say about past ages, the present age, and the ages to come (Matt. 28:20, the world here is age; Eph. 2:7).

"Was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." There is no question to any honest Bible student that the main theme of the Bible is Jesus Christ. He is seen in prophecy, picture and illustrations throughout the entirety of the Word of God (Luke 24:27; Heb. 10:7; John 5:39,46). However, the fulness of His redemptive work was not viewed except in relation to the nation of Israel. The fact of His visiting the Gentiles "to take out of them a people for His Name" (Acts 15:14), was veiled from their eyes even though it was prophesied in the Old Testament. So "ye do err not knowing the scriptures nor the power of God." But the impact of this was not brought out until the ministry of Christ and the apostles. When it was fully manifested, Peter carried the gospel to the household of Cornelius and Paul was raised up as the first missionary to go into all the world. The middle wall is truly broken down.

VERSE 6

"That the Gentiles should be fellowheirs, and of the same body." The question isn't therefore whether a person is a Jew or Gentile, but are they regenerated and justified? If so, they have the same standing before God and are candidates for baptism and reception into the church (Gal. 3:28,29; Acts 2:41; 8:36,37; 10:47-48).

"And partakers of His promise in Christ by the gospel." Here is the heart of "the exceeding great and precious promises" of God. This is the basis of full assurance (Rom. 4:20,21; Heb. 6:11; 11:13). His promise is in Christ and therefore we have been blessed with all spiritual blessings in heavenly places in Christ (Eph. 1:3). These promises or this promise is confirmed (Rom. 15:8,9). So "all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (II Cor. 1:20). Therefore may we be "followers of them who through faith and patience inherit the promises" (Heb. 6:12). This is the reason Paul said "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to the Jew first and also to the Greek" (Rom. 1:16).

Conclusion: May we also be desirous to preach these truths to others.

(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.)

THE BAPTIST EXAMINER

MARCH 29, 1980

PAGE THREE

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SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Does putting a time period between Genesis 1:1 and Genesis 1:2 give room for teaching the theory of evolution?—Fulton, MS

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I can see no connection between a time period between Genesis 1:1 and Genesis 1:2 and evolution. Nothing the Bible has to say has any connection between it and evolution. The only reason anyone believes in evolution is that he hates God's Word. There are no real facts that substantiate the teaching of evolution. But it is either hold to evolution or believe the Bible, and they are just too smart in their own thinking to believe that old foggy Bible. Romans 1:22 gives us a clear picture of an evolutionist. There we read, "Professing to be wise, they became fools."

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No. I refute the theory of evolution and believe creation according to the Biblical view of the world and man. Evolution is the basis of atheistic communism and humanism, but Genesis 1:1 refutes atheism, evolutionism, and humanism because God created the universe and all things therein, and God, not man, is the creator.

Some use the Gap theory to try to harmonize the Biblical chronology with the accepted system of geological ages. They do not realize the geological age system is essentially synonymous with the evolutionary system, therefore, those that accept this view have done much to promote the evolutionary system in the school systems, news media, and other institutions.

Two ways run through history and the Bible, the way of Abel and Cain. The first depends completely upon God, and the second elevates man. The Holy Spirit guides us to the truth. The Bible declares that God created all things, therefore, He controls all things and can do all things (John 1:4; Heb. 1:2,3; Eph. 3:9). Human reason rejects the Word of God and yet man tries to find proof for his scientific thinking in the Bible. Man is a creature of God and dependent upon and responsible to Him. Sin brought death and destruction and the necessity of salvation for fallen man. God by His grace has provided salvation.

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vation for fallen creatures.

We hear men talking about their ability and achievements, how that man is inherently capable of acquiring by his own efforts all he needs in this present life and in any possible life to come. They are very religious, and all emphasis is on man's own works for improvement and salvation. They talk about God, but as a Being more or less limited in His activities or decisions. Evolution appeals to the natural man; he likes the idea of development, growth and progress. He is lifted up in pride and becomes very ambitious. We see much of this type of religion today, especially with atheistic communism. Many credit evolution to Charles Darwin, but his philosophy started with Cain, and the world religion of man and his works is very prominent today. The Bible does not provide grounds for the theory of evolution.

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I think that it does, however, in fairness to those who hold to the gap theory, they do not believe so. I know several brethren who hold to the gap theory and they do not believe in evolution any more than I do. We cannot say that it definitely does, in view of the fact that our brethren do not believe it.

If we have a time period then we must believe in a creation and a re-creation. "These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made the earth and the heavens" (Gen. 2:4). No indication is given of a destruction of the first creation in these first few chapters of Genesis.

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God-fearing Christians hold variant views as to whether or not there is an elapse of time between Genesis 1:1 and Genesis 1:2, but there is absolute unanimity among them in opposing the atheistic theory of evolution. Belief that there is a hiatus between the first two verses of Genesis 1, does not make one an evolutionist anymore than belief in predestination makes one a fatalist. There can no more be a Christian evolutionist than there can be a Christian pagan. There is not a truth in the Bible that evolution does not oppose, and the so-called theistic evolutionist is at best a humanist who is trying to hold on to God with one hand, and atheism with the other hand. There is not the first discordant note between Scripture and true science, and there is not the first degree of harmony between Scripture and evolution.

"In the beginning God created the heaven and the earth" (Gen. 1:1). When that "beginning" was we do not know, but we do know that the "heaven and the earth" were brought into existence by the sovereign fiat of God. While the

antiquity of the earth cannot be ascertained with any great degree of certainty from Scripture or natural science, yet there is much in Scripture and science that lends credence to the contention that the earth in its original state antedates the creation of Adam by thousands of years.

Genesis 1:2 says: "And the earth was without form, and void; and darkness was upon the face of the deep . . ." This is not a description of the earth as originally created (Gen. 1:1), but its altered state prior to God's reclamation or reconstitution of the earth. This view in no wise savours the doctrine of evolution, but honors the incomparable Majesty in bringing out of that which was void and waste an earth free of corruption. God commanded the light to shine out of darkness (II Cor. 4:6), and in six days brought an earth out of chaos, making it a fit place for the man whom He would form from the dust of that earth (Gen. 2:7). The word "created" in Genesis 1:1 implies that the universe was brought forth perfect from the womb of God's word, and the words "without form and void" of Genesis 1:2 speak with certainty of radical change in the original earth.

They which hold to what is called the "gap theory" are often accused of letting their imagination run wild, or of making undue concessions to science. On the other hand, there seem to be some who would reject any proposition of science regarding creation without giving it a second thought. However, the Christian is not dependent on geology to fix the age of the earth, nor is he dependent on anthropology to find his roots and origin. While the age of the earth will remain a mystery, and man shall ever be discovering new things about his physiological being, the Spiritually tutored mind knows that the God of the Bible is his Creator, and the Creator of the earth, which is his temporary residence. Isaiah 45:18 says: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Evolution is antagonistic to the Bible, and is destructive to man, morals, and every Christian mission, and they which subscribe thereto are in for a rude awakening.

The Two Witnesses

(Continued from Page Two)

What two men ever prophesied on earth for 1260 years? Yet they accuse us of holding to wild doctrines which are impossible to believe! I shall leave to the intelligence of the hearer which idea is wild and weird.

Verse 4 reads: "These are the two olive trees, and the two candlesticks standing before the God of the earth." This is the only verse in the whole passage which seems to favor these witnesses being churches or symbolical. These words look back to Zechariah 4:1-14. When Zechariah asked the angel who the two olive trees were he had seen, the angel replied: "These are the two anointed ones, that stand by the Lord of the whole earth" (Zech. 4:14). The anointed ones were Joshua and Zerubbabel (Zech. 3:1:1-7). They were both anointed by the Holy Spirit to rebuild and restore Jerusalem and the Temple after the Babylonian Captivity against Satanic opposition.

Why does the Angel in Revelation call the two witnesses "the two olive trees"? Does He mean they will be Joshua and Zerubbabel? I think not. Rather, I believe He shows that Joshua and Zerubbabel were types of the two witnesses in Revelation 11. This would mean that just as Joshua and Zerubbabel were two real persons so are the

two witnesses to be. Just as Joshua and Zerubbabel were involved with the restored nation of Israel and the rebuilding of the temple, even so the two witnesses in Revelation 11 are the ministers of God in the final restitution of Israel and are to preach in Jerusalem which has a rebuilt temple. "Stars" represent New Testament preachers (Rev. 1:20), but "olive trees" Old Testament ministers.

What is then meant by their being "the two candlesticks"? Does not the word candlestick always mean a church (Matt. 5:15; Rev. 2:5) or churches (Rev. 1:20)? It is true that the word candlestick does represent churches in the Bible: "The seven candlesticks which thou sawest are the seven churches" (Rev. 1:20). But it is not true there is no exception to this rule in the New Testament. Hebrews 9:2 speaks of the candlestick in the tabernacle which was a type of Christ, not the churches.

It is always best to limit the meaning of a word to its context. The churches are God's candlesticks or light bearers in this present age. The sum total of witnessing churches of Christ on earth in this age are represented by "seven" candlesticks, not two. Revelation 11:4 speaks of two candlesticks, not seven. After the true churches are removed from earth by a pre-tribulation Rapture, there will be no Divine-commissioned witnesses for Christ in the world. Hence Christ sends two special

witnesses from Heaven—Enoch and Elijah.

Please ponder the words "which stand before the Lord of the earth." This is an Old Testament title of God. When Israel was about to cross the Jordan and to possess Canaan, God was called "the Lord of all the earth" (Josh. 3:11,13). When Jerusalem was conquered and its people carried away captive to Babylon, Jehovah took the name "the God of Heaven" (Dan. 2:18, 28, 37, 44). When the Jews repossessed the land and rebuilt the Temple, God was again called "The Lord of the whole earth" (Zech. 4:14). This title refers to a Divine nationality and government upon the earth. Its occurrence in Revelation 11:4 points to the Jews in Jerusalem with a rebuilt Temple. This is in harmony with Revelation 11:1-2. Hence the time of the ministry of the two witnesses is the time when Christ is beginning to deal with Israel in Jerusalem and when He is getting ready to set up His kingdom on earth.

These witnesses "stand before the Lord of the earth." Such standing before the Lord suggests the enjoyment of near relation and great authority to act for the Lord. Angels are said to "stand in the presence of God" (Luke 1:19). Saints in Heaven after the Rapture are said "to stand before the Son of man" (Luke 21:36).

At the time the Mighty Angel spoke to John, these two witnesses (Continued on page 5, column 5)

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(SEE PAGE 8)

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New Guinea Missions

(Continued from page one)
have so much to do I decided to take the tractor to a workshop and have this job done, rather than doing it myself. It has been in the shop now for over a month. Tomorrow I will make the trip over to Tari to see about the tractor.

We have witnessed numerous baptizings by the various churches this year but as to the overall number that have been baptized, we do not have the figures readily available. We have made many mission patrols this year but since we now have to use the vehicle, whenever possible, in making these patrols and consequently they are shorter in duration, most of them fail to get reported at the time, like we used to do.

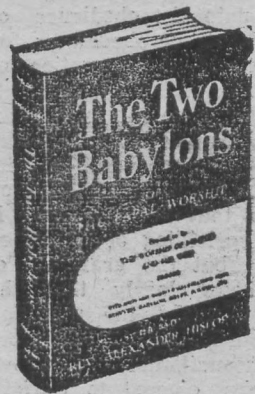
There has been one new church organized thus far this year. This is being written on Wednesday, and on Friday of this week we will be leaving for an area where some five churches will be conducting baptismal services. Then on Saturday we will come back by another area and organize a group into a church. We will report of this trip in a later article. So before the year is over, there will have been two new churches organized this year, D.V.

There have been two preachers that have completed and graduated from a three-year Bible course this year, and they have been ordained. These two preachers have come back to their home area since graduating from the Bible School and have, in turn, started a Bible School here on the Mission Station. The class started off with 11 pupils, but one has since dropped out to continue his studies in the public school and is attending night classes in the Bible School. We are making preparations for a new class to start in January 1980, all of which have finished primary school except one, and another has had two years in high school. We are looking forward to, and trusting in the Lord, to use this Bible School to prepare some staunch Christians and sound preachers for the Baptist work here for the years that lie ahead. At present we are anticipating this to be a perm-

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anent part of the mission work here, and planning for a new enrollment at the beginning of each new year. Each class will be required to complete a three-year course in order to graduate.

Last week we held our third and last Bible Conference for the year. The conference went for two and a half days. Each morning we would start off at 7:30 and go until 9:30 with a business conference regarding the mission work. At 10:00 a.m. we would start the preaching service and have four speakers. By 12:15 p.m. we would be dismissed for the one hour break, before the afternoon session would start, when four more preachers would preach. At 3:15 we would dismiss for a twenty-minute break, and all the preachers would return for conference on matters pertaining to the mission work. At 4:30 p.m. we would dismiss for the evening meal, and some rest before we reconvened at 7:00 p.m., when we would have three more speakers and wind up for the day. For us preachers this made an extremely full day, but in doing this, we got in a lot of preaching and had sufficient time for our business conference. In all, we had 26 messages preached.

There was not a mediocre message preached; all were above average, and some were outstanding. Each preacher was limited to 30 minutes, and only two had to be called down for going over that time. In view of the fact, though, that only two of the native preachers had time pieces, I thought this was quite unusual. Some stopped exactly at 30 minutes, as if they were going by a time piece, while others could have used a little more time.

The outstanding service was on the second night of the Conference. I had three old men assigned for this session, and neither of the three could read a word in any language. When they had delivered their messages however, it was felt by the entire congregation that they had been to school somewhere — evidently they had been sitting at the feet of Jesus, and had been taught by the Master Himself. Beloved, had these three preachers been living in the days when Peter and John were preaching, and had they delivered their messages before the Sanhedrin, it would have been said of them as it was Peter and John in Acts 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men (insofar as the world is concerned F.T.H.), they marveled and they took knowledge of them, that they had been with Jesus."

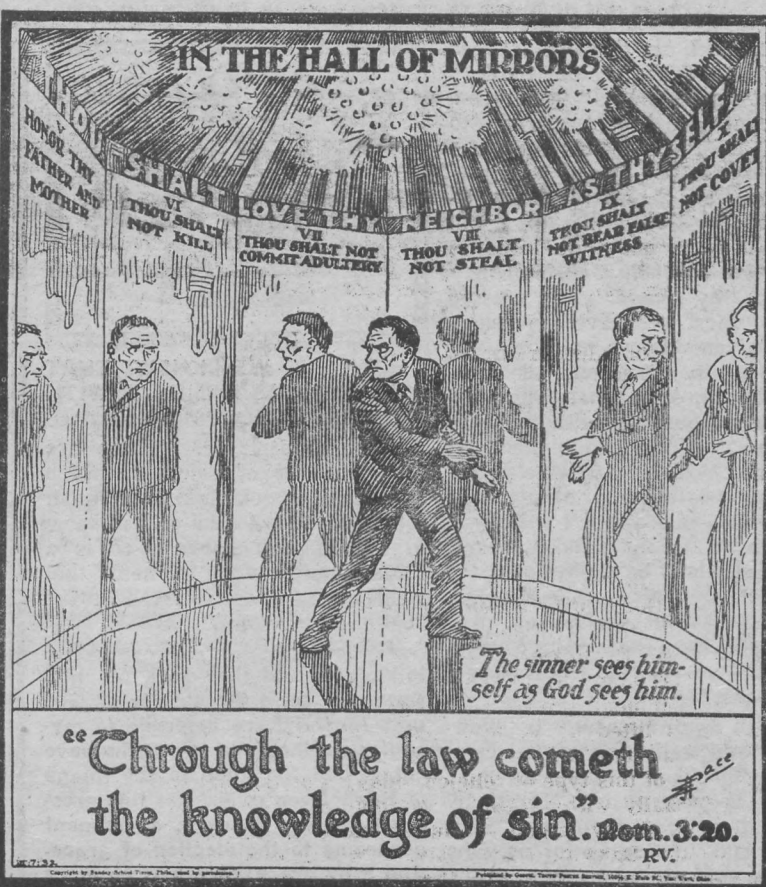
Beloved, as we wind up the old year and face the new, we are made to rejoice that while we have faced many problems, and see some that are before us in 1980, that we have no human solution; we can rest assured as we sail on through time, bound for eternity, that the Captain of our salvation is at the helm. While we may have many hours, days, weeks and months of anxiety, and while we may be tossed about by the wind and waves of this old world and driven towards what might seem sure and sudden destruction on the hidden rocks of despair, we can be certain that the old ship Zion will brave every storm, cross every ocean, and finally deposit us safely on that eternal shore, where all will be calm and peace. Surely our anchor holds in the Lord Jesus Christ.

May God's richest blessings abide and be with you all through the new year.

A Call To Separation

(Continued from page one)
"Save yourselves from this untoward generation" (Acts 2:40). Later, to the Christian Hebrews Paul wrote, "Let us go forth therefore unto Him without the camp" (Heb. 13:13). In the tribulation period, God's call to His people in Babylon will be: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

"Be ye not unequally yoked together." This is God's word unto His people TODAY. Nor does it stand alone. In Romans 16:17 it is



said, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." In II Timothy 2:20 we read, "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself FROM these, he shall be a vessel unto honor, sanctified, and meet for the Master's use." II Timothy 3:5 speaks of those "having a form of godli-

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ness, but denying the power thereof," then it added, "from such turn away." What a word is that in II Thessalonians 3:14, "If any man obey not our word by this epistle, note that man, and have no company with him!" How radical is the admonition of I Corinthians 5:11, "Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner: with such an one no not to eat."

"Be ye not unequally yoked together." We are fully persuaded that it is disregarded of THIS commandment, for command it is, which is largely responsible for the lowstate which now obtains so generally among Christians, both individually and corporately. No wonder the spiritual pulse of many churches beats so feebly. No wonder their prayer meetings are so thinly attended. Christians who are unequally yoked have no heart for prayer! Disobedience at this point is a certain preventative to real and whole-hearted devotion to Christ. No one can be an unshackled follower of the Lord Jesus who is, in any way, "yoked" to His enemies. He may be a truly saved person, but the testimony of his life, the witness of his walk, will not honor and glorify Christ.

"Be ye not unequally yoked to-

THE BAPTIST EXAMINER
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PAGE FIVE

one belonging to His arch-enemy. "Strong language!" Yes, but not too strong. And O the bitter reaping from such a sowing. In every case it is the poor Christian who suffers. Read the inspired histories of Samson, Solomon, and Ahab, and see what followed THEIR unholy alliances in wedlock. As well might an athlete, who attached to himself a heavy weight, expect to win a race, as a Christian to progress spiritually by marrying a worldlyling. O what watchfulness in prayer is needed in the regulation of our affections!

"Be ye not unequally yoked together." This applies to BUSINESS partnerships. Disobedience at this point has wrecked many a Christian's testimony and pierced him through with many sorrows. What-ever may be gained of this world by seeking its avenues to wealth and social prestige, will but poorly compensate for the loss of fellowship with the Father and with His Son Jesus Christ. Read Proverbs 1:10-14. The path which the disciples of Christ is called to tread is a narrow one, and if he leaves it for wider road, it will mean severe chastenings, heart breaking losses and perhaps the forfeiting of the Saviour's "Well done" at the end of the journey.

We are to HATE even the "garment"—figure of our habits and ways—spotted by the flesh (Jude 23), and are to keep ourselves "unspotted from the world" (James 1:27). What a searching and sweeping word is that in II Cor. 7:1, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If any occupation or association is found to hinder our communion with God or our enjoyment of spiritual things, then it must be abandoned. Beware of "leprosy" in the GARMENT (Lev. 13:47). Anything in my habits or ways which (Continued on page 6, column 1)

The Two Witnesses

(Continued from page four)
were standing before the Lord of the earth. This is good reason to dispute these witnesses represent bodies of men or churches born centuries after John lived. These two witnesses were standing in Heaven in bodies capable of death, as shown from the killing of them by the Beast. They had been taken there without having ever fallen down in death. Only two men were ever taken to stand in Heaven without dying—Enoch and Elijah.

I believe Enoch and Elijah are standing before the Lord in Heaven this very day in uninterrupted bodily life, waiting in readiness to return to Jerusalem, to prophecy 1260 days, and to thus finish their testimony on earth. Christ will send them back to earth to preach for Him and to be the means of the conversion of the 144,000 Israelites (Rev. 7:1-8) and a great multitude of Gentiles (Rev. 7:10-17). This shows who will preach the gospel when the churches are removed so many can be turned to righteousness (Dan. 12:3) in the tribulation (Dan. 12:1). This also proves the churches, commissioned by Christ to preach the gospel in this age, are removed from the earth before the tribulation period begins. Otherwise, God would not need to send Enoch and Elijah to earth to witness for Him.

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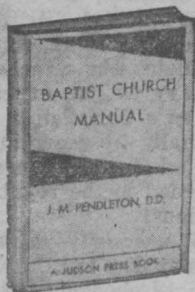
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A Call To Separation

(Continued from page 5)

mars happy fellowship with the brethren or robs me of power in service, is to be unsparingly judged and made an end of—"burned," (Lev. 13:25). Whatever I cannot do for God's glory must be avoided.

"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" How explicit and emphatic are the terms used here! No excuse whatever is there for failing to understand the terms of this exhortation, and the reason with which it is supported. "Fellowship, communion, concord, part, argument" are so plain they need no interpretation. ALL unions, alliances, partnerships, entanglements with unbelievers are expressly forbidden to the Christian. It is impossible to find within the whole range of Holy Scripture plainer language on any subject than we have here. "Righteousness, unrighteousness, light, darkness; Christ, Belial"—what have they in common? What bond is there between them?

The contrasts presented are very pointed and searching. "Righteousness" is right doing; "unrighteousness" is wrong doing. The unerring and only standard of right doing is "The Word of Righteousness" (Heb. 5:13). By this alone is the Christian's life and walk to be regulated. But the worldling disregards and defies it. Then what "fellowship" can there be between one who is in subjection to God's Word with one who is not? "Light" and "darkness." God is light (1 John 1:5), and His saints are "the children of light" (Luke 16:8). But the children of the Wicked one are "darkness" (Eph. 5:8). What com-

munion, then, can there be between members of families so dissimilar? "Christ" and "Belial"—what concord can there be between one to whom Christ is everything, and one who despises and rejects Him?

"For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people." How blessed is this! First, we have the exhortation given, "Be ye not unequally yoked together;" second, the reason adduced, "for what fellowship hath righteousness with unrighteousness?" third, the inducement proffered: This is a Divine promise, and it is striking to note it is a sevenfold one:—(1) "I will dwell in them," (2) "and walk in them," (3) "And I will be their God," (4) "And they shall be My people," (5) "And I will receive you," (6) "And will be a Father unto you," (7) "And ye shall be My sons and daughters."

"I will dwell in them," is fellowship; "and walk in them," is companionship; "and I will be their God," is relationship. First, IN them, then WITH them, now FOR them; and "if God be for us, who can be against us?" (Rom. 8:31). "And they shall be My people," is ownership, acknowledged as His. "And I will receive you," means being brought to the place of experimental and conscious nearness to God. "And will be a Father unto you" means I will manifest Myself to you in this character, and impart to your hearts all the joys of such. "And ye shall be My sons and daughters" means, that such godly separation from the world will afford demonstration that we are His "sons and daughters." Compare Matthew 5:44.

"Saith the Lord Almighty." This is the only time the Divine title "Almighty" is found in all the 21 Epistles of the New Testament! It seems to be brought in here for the purpose of emphasizing the SUFFICIENCY of our Resource. As another has said, "Let any Christian act on the command of separation given in II Corinthians 6:14-17, and he will find his path beset with difficulties and so tending to arouse the hostility of all, that if his eyes are not kept fixed on the ALMIGHTY God who has thus called him out, he will surely have a breakdown." But let it be noted that these promises are CONDITIONAL, conditional on obeying the preceding exhortation. Yet if the heart lays hold of this blessed inducement, then obedience to the command will be easy and pleasant.

(STUDIES IN THE SCRIPTURES, March 1928).

Unconditional . . .

(Continued from page one)
11:17: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am

IS "THAT" IN THE BIBLE?



HOW DO WE KNOW THAT SOLOMON WAS FAMILIAR WITH REFRIGERATION?

Proverbs 25:1, 13.—"These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out . . . As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters."

left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

Now, my friends, I call you to witness this day that Paul here positively affirms that this election is of grace, and not of works; therefore it must of necessity be unconditional, and this must forever settle this question. But Brother Burnett will try to make it appear that Paul had reference to works under the legal dispensation, but I call upon you to witness that Paul referred back to those ancient worthies, and then leaves them and comes up to the date in which he lived, and said

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there was yet a remnant according to grace and not of works. Therefore the question is settled that God's people are elected without the performance of conditions on their part.

And again, Romans 9:11-13: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Now Brother Burnett may try to make the impression on your minds that God never hated Esau until he laid his mountains and his heritage waste, but this has no bearing on the point at issue. The text says that the election was not of works, but of Him that calleth; therefore must have been unconditional.

Our next proof-text is 2 Timothy 1:9: "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus

"MY DEBT IS PAID"

ELLA VALENCOURT
Ashland, Kentucky

My debt is paid!
My Lord set me free,
When He laid down His life
For His sheep, at Calvary.

He left His home
And His heavenly throne,
To suffer and bleed
And die, all alone.

He was despised and rejected
And hated of men;
He was in all points, tempted as we,
Yet without sin!

Men scourged Him and beat Him
And plucked the beard from His face.
He cried "Father, forgive them;"
Oh, what love and grace.

He cried "Father, forgive them;"
Oh, what love and grace!
The Lamb of God was slain;
By His death, I am free.

As blood trickled down
From His hands and His feet
He suffered till all was finished,
Perfect and complete.

My sins were like scarlet;
They are now white as snow,
Washed in the blood
Of Calvary's flow.

They were red like crimson;
They are now as wool.
My Lord paid my debt,
And He paid it, in full.

I am saved by His mercy
And kept by His grace.
My debt is paid;
My Lord took my place.

before the world began."

This text shows us that the heirs of salvation and eternal life were embraced in God's purpose before the world began, and also that there was grace given them in Christ Jesus before they had being actually; and the other texts we have quoted show that God's people, or the heirs, were chosen in Christ in consequence of that grace, and not on account of their acts either good or bad; and in Ephesians 1:3-4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Here we have the plain statement that this election or choice took place before the foundation of the world; and Paul says it is of grace, and not of works. Well may he say it, for none of us had being before the world to do these works; therefore of necessity it must be unconditional. Now Brother Burnett has one of three things to do—that is to prove that Paul has not told the truth, or that these passages are wrongly translated, or else that he and his brethren existed before the foundation of the world to perform conditions in order to their election; otherwise my proposition stands sustained. Now I want you

to watch him closely, ladies and gentlemen; see how he will quirk and twist, to try to do away with the force of these plain declarations of God's word.

My second argument is: "It is unconditional because faith is the result of election, and not the cause." In proof of this we call your attention to I Peter 1:1,2: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." From this I show that God's people were elected, agreeable with the foreknowledge of God, and unto the obedience of Christ, and not our obedience; for the grammatical construction of this text shows that we were elected to the obedience and the sprinkling of Christ's blood. Now Brother Burnett, I have no doubt, will endeavor to make the impression on your minds that this obedience is ours, and sprinkling of the blood is Christ's; but the grammar of the text shows clearly that the obedience, as well as the sprinkling of the blood, is Christ's; therefore must be unconditional on our part, for we are elected to Christ's obedience.

Our next proof-text is Acts 13: (Continued on page 7, Column 4)

AFTER
CONVERSION -

WHAT?



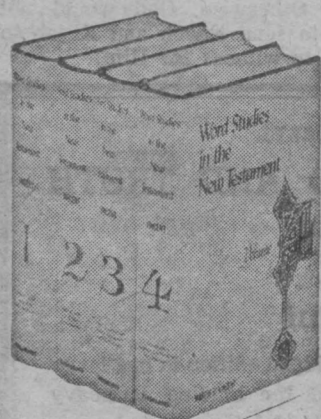
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

CONWAY, S. C. (EP) — The South Carolina State Supreme Court has reversed the order of a lower court that 16 persons voted out of the membership of Hickory Grove Baptist Church in Conway, S.C., be restored to full fellowship. But it was not the clear-cut victory for the principle of separation of church and state which the pastor of the church, B. C. Pigg, and other defendants wanted.

The state's highest court dismissed the case, with the consent of the plaintiffs, who originally had filed suit against the church. On June 22, 1979, Judge O. A. Rankin, presiding over the Horry County Civil and Criminal Court had ruled the church's vote to oust the members "null and void and of no effect." His order had stated that the dismissed members were "dedicated" and "their actions in no way should be construed as in violation of the Constitution of Hickory Grove Baptist Church." Rankin is a member of First Baptist Church, Conway. The church, which had dismissed the members over a conflict concerning church policy, maintained, however, that the county court's ruling violated the principle of separation of church and state.

Pigg, who has been pastor at Hickory Grove for approximately six years, said he would have preferred that the case be decided on its merits. "We would have preferred a ruling," he said. "Our whole case was based on the belief that the separation of church and state principle had been violated."

Contacted by telephone, Pigg said he does not know why the plaintiffs consented to dismissing the case. And he said they have not asked to be reinstated as members at Hickory Grove.

DALLAS (EP) — An agency of the Southern Baptist Convention is challenging the authority of the Internal Revenue Service to determine whether church-related agencies have an "exclusively religious" purpose. The controversy involves the SBC Annuity Board, and is similar to the dispute between the federal agency and the Lutheran Council in the USA. At issue is the IRS definition of what constitutes an "integrated auxiliary" of a church body.

Last year, the Southern Baptist agency was told that it does not qualify for such classification, and that it must file a form giving details about its income and expenses.

Through an application under the Freedom of Information Act, the annuity board obtained a copy of an IRS memorandum which stated that the board was not considered to have an "exclusively religious" purpose. The IRS document stated that to qualify for that classification, an organization must "provide spiritually oriented or morally oriented instruction directly to the people it is set up to serve."

VATICAN CITY (EP) — There are 4,669 Roman Catholic publications around the world, which issue nearly two billion copies during the year.

This information is contained in a recently released, first survey of the Catholic press. The study was made by the Central Office for Church Statistics in the Vatican Secretariat and is included in the just published Church Statistical Yearbook for 1977.

The study counted 4,660 publications with 1,858,197,000 numbers issued each year—figures calculated by multiplying aggregate circulation by frequency of publication.

SALT LAKE CITY (EP)—It has been described as "akin to religious pornography," and a work of exploitation. No, it's not "Life of Brian," but "In Search of Historic Jesus," the latest film production of Sunn Classic Pictures, which has been making millions of dollars in its run in theaters in major urban centers.

Surprisingly, its best grosses have not been in the so-called "Bible Belt" in the Southeast, but in such cities as New York and Los Angeles. Variety, the show business publication, reported that the film grossed nearly \$2 million in two weeks in New York. Sunn Classic Pictures, a subsidiary of the Schick corporation, spent \$1.5 million making the film and an additional \$4.5 million in television advertising alone. And like other Sunn films, such as "In Search of Noah's Ark," it is expected to do well financially.

Bad reviews do not seem to have hurt the success of the Jesus film. Tom Harpur, religion writer of the Toronto Star, declared that he had "never seen a more misleading, botched-up, amateur treatment of Jesus," and John Dart of the Los Angeles Times said that it "is not sexually explicit, but it does titillate piety and lust for righteousness by presenting a Jehovah who strikes all transgressors with lightning bolts and a constantly

miracle-performing Jesus whose hands glow with a white border when He heals."

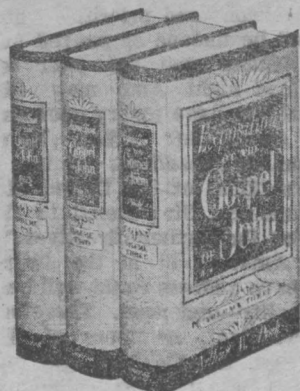
What is the goal of films made by Sunn Classic — evangelism or entertainment? John Colloca, northeastern regional representative of the firm, said, "We're a money-making organization, not a missionary group."

FLORENCE, S.C. (EP)—Three leaders of the Church of God and True Holiness have pleaded guilty to charges of holding their members in involuntary servitude. Bishop Robert A. Carr, his daughter, Gloria Cain, and her husband, Larry Cain, submitted the guilty pleas with federal authorities. They are all black, as were members of their former congregations here and in other locations. Charges involved allegedly forcing members of the group to work in a poultry processing plant, taking all the money earned by members, and making several forced marriages.

CAROL STREAM, ILL. (EP) — A consortium of evangelical relief

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agencies is planning a \$10 million project to resettle some 55,000 "hard to place" Hmong Laotian refugees into permanent sites in Guyana.

Survey teams for the agencies have found several fertile sites in the Guyana jungles which they said would be suitable for the building of farming villages to resettle the rural tribespeople from the Laotian mountains. Jonestown, site of the mass murder, might be used as a processing center for the Laotian refugees, but isn't considered as one of the resettlement sites, unless the tribespeople themselves later choose it, refugee officials said.

The proposed project will be undertaken by the World Relief Corporation of the National Association of Evangelicals based here, and World Missions and Samaritan's Purse, of Boone, N.C. Other groups will assist with funding. William Hewlett, executive vice-president of World Relief, stressed that the plans are not yet final. He said the Guyana government and others involved haven't given their approval yet. But he was hopeful. If the plans are approved, the first group of 1,500 tribespeople will be taken to Guyana for a pilot program.

Mr. Hewlett said the Hmong refugees have been in Thai camps near the Laotian border for some

four years, and have been very difficult to place because they are rural people unprepared to live in an industrialized society. "We might use Jonestown as a processing terminal for the refugees, since buildings are already there," Mr. Hewlett said. "But the other sites we've looked at are more fertile than Jonestown."

WASHINGTON (EP)—A divided U.S. Supreme Court ruled here that New York State's latest attempt to reimburse parochial schools for administering state-required pupil tests and monitoring school attendance does not violate the Constitution's ban on an establishment of religion.

The 5-4 ruling upholding a 1974 New York law brings to an end a legal battle which began to take shape 10 years ago when the state legislature first attempted to reimburse both church-sponsored and secular non-public schools for a variety of state-mandated services. Although the high Court struck down the 1970 law, the narrow majority in the new case held that a revised law passed in 1974 and estimated to cost the state \$8-10 million annually, is sufficiently different to uphold it.

NEW YORK (EP)—A survey of recent data about the charismatic movement among Lutherans. A Gallup Poll commissioned by the magazine Christianity Today says 20 per cent of U.S. Lutheran adults consider themselves charismatics, though only 15 per cent of the Lutheran charismatics say they speak in tongues. Of the 29 million Americans over 18 who reckon themselves charismatic, about six per cent (1.2 million) say they are Lutheran.

Unconditional . . .

(Continued from page six)

48: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." From this we have a clear statement that ordination came first, and belief comes in as the result, or follows after; therefore belief cannot be the condition or cause of ordination, but must of necessity be the result of it. Therefore ordination or election is unconditional. Brother Barnett, I have no doubt, will try to make you believe that this is a wrong translation, and he will tell you that it should read, "as many as were disposed to have eternal life believed." I will therefore forestall you that this word "ordained" is translated from the word TET-AGMENOI, which is defined by Liddell and Scott, "To set in order regularly;" hence to change the verbiage of the text to read, "As many as God set in order regularly to eternal life believed," would not change the meaning that we give it one whit, but if possible, would make it stronger. Therefore our proposition is sustained until Brother Burnett shows that these texts do not mean what we say they do; and we know full well that he can never do that.

Our next proof-text is John 15: 16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." From this text we show that their bring-

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ing forth fruit was not the condition of the choice, but the result of it. Jesus chose them that they should bring forth fruit, and not because they did do it. Therefore the choice was unconditional on their part.

Our next proof-text is Isaiah 43: 19-21: "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert. The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise." From this text I show that they showed forth God's praise because he had formed them to that end, and not in order to get God to form them. They were his chosen before they showed forth his praise; therefore their choice was not conditioned on their actions, but alone upon the mercy and grace of God. Unconditional upon the part of man is just what my proposition says, and I am willing to risk the matter just here, and give Brother Burnett the balance of the day, if he wants it, provided he will show us that these texts do not mean what they say. If they mean what they say, my proposition is sustained. I hope he will do his best on these, and we will give him more.

We call your attention next to Psalms 65:4: "Blessed is the man whom thou chooseth, and causeth to approach unto thee," etc. Here David shows conclusively that coming to the Lord is not the condition of the choice; for God chooses first, and then causes them

(Continued on page 8, column 3)

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THE BAPTIST EXAMINER

MARCH 29, 1980

PAGE SEVEN

If you go to Hell it will not be simply because you had a bad start; but because you made a bad finish.

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Station	Time	Dial:	Watts:
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM
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WFTA, Fulton, Miss.	Sun.—1:00-1:30 p.m.	101.7	3000 FM
KAWS, Hemphill, Tex.	Sun.—7:30-8:00 a.m.	1530	1000 AM
*KHYM, Gilmer, Tex.	Sun.—1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.—8:00-8:30 a.m.	1060	2500 AM
Radio Caroline (Near London, Eng.)	Mon.—6:30-7:00 p.m.	962	50000 AM
(English time)			
*Clear Channel 1319 metres			

When Will It Happen

(Continued from page one)

3. Our severance of relations with Taiwan, South Korea, Greece, South Africa, Rhodesia, Nicaragua and numerous other formerly free, pro-American nations now precludes these and other former allies from coming to our assistance.

4. The secretary general of the U.N. informs me that his organization is both unwilling and unable to change or thwart the designs of the alliance.

5. Continuing congressional and presidential military cutbacks have seriously weakened our defense and retaliatory capabilities. Since initiation of SALT and détente, we have developed no new weapons.

6. The USSR has deployed strong and effective anti-missile systems which would neutralize any offensive thrust and prevent any effective retaliation on our part. Unfortunately, the United States has no anti-missile defense to protect our own offensive missiles, our military installations or our civilian population.

7. The U.S.S.R. possesses far superior civil defense. In full-scale nuclear warfare, only 5 to 10 percent of the Russian populace would be endangered; fully 60 percent of the U.S. populace is vulnerable to nuclear attack.

8. The Soviets now possess overwhelming military superiority

—on land, on the sea, in the air, under the sea, and in space. Our Department of Defense, the State Department, and the CIA now admit that the USSR has clear superiority in all nuclear weapons—in number, size, and destructive capability, as well as the ability to wage effective chemical and biological warfare.

Based upon these realities, we had no alternative. Therefore, effective immediately, all governmental authority is hereby transferred to the interim government appointed by the democratic alliance. Alliance troops will begin to arrive shortly at all major U.S. air and sea ports.

I repeat, there is no cause for panic or alarm. Within one week all places of business, offices, and factories will resume operation as usual. Until then, to ensure the public safety, a dawn to dusk curfew will be rigidly enforced. No one will travel more than 1/4 mile from his present location, and will return to his present location by dusk. Use of all vehicles and telephones by the general public is strictly prohibited. All physicians are hereby ordered to be on 24-hour emergency call.

As soon as possible, all men 16 years of age and over will register at their nearest police station. All firearms will be delivered to the authorities as soon as receiving centers are operable.

Throughout our negotiations, the alliance displayed a spirit of charity, understanding, and sympathy,

but I am compelled to announce the following:

All congregations affiliated with the National Council of Churches and liberal Jewish councils, will continue to function. These groups are not incompatible with the aims and designs of the alliance.

However, all fundamental, independent, Bible-centered congregations; all conservative Greek and Russian Orthodox churches; Orthodox Hebrew synagogues and Roman Catholic parishes with large Eastern Europe ethnic constituencies, will cease operation at once. All clergymen of these parishes will report immediately to their nearest police station. These measures do not comprise persecution of any form; they have been initiated to ensure public order and safety.

All publication and distribution of conservative Christian literature will cease immediately. Public use and conveyance of the Bible is especially forbidden.

This is my last appearance as your President. Neither apologies nor excuses will ease the pain of this moment. History is not amenable to alteration. What has occurred today is the inevitable consequence of a long chain of unwise decisions and priorities which cannot be undone or prayed away.

Thank you for your support. Good night. And may God Almighty have mercy upon us."

Announcer: "You have just heard an address by the former President of the United States of America. Stay tuned to this station for further directives."

America is at the brink. The above address could well become a reality—and soon. Therefore, the President, members of the Congress, the Cabinet, and top military brass; in fact, all public officials, plus members of the news media, must be made to understand that each will be held personally responsible and called to account for every past and future act of betrayal against the United States and our national interests!

WESTERN FRONT PRODUCED THIS THOUGHT PROVOKING ARTICLE. A PROPHECY?

Unconditional . . .

(Continued from page 7)

to approach to him. Again, John 10:16: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice," etc. This shows that Jesus is going to bring them; therefore their coming is not the cause of their being his sheep, neither the condition by which they become his, but he brings them because they are his elect or chosen sheep. Again, Isaiah 48:10,11: "Behold, I have refined thee, but not with silver; I have chosen thee, in the furnace of affliction. For mine own sake even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another." Here the Lord says He chose them for his own sake, and not because they were so good and obedient, and he declares that he will not give his glory to another, but he takes it all to himself. Therefore what God did for us he did it because it was his will and pleasure to do it, and not because of any good foreseen or otherwise in us. Again, Jeremiah 1:5: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Here God said he sanctified Jeremiah, or elected him, before he was born; therefore the prophet did not exist to perform conditions, and his election must have been unconditional. We trust that Bro. Burnett will make some disposition of these things: a mere shuffling put-off will not do.

(This article is the first speech of Elder Dalton in a debate with Mr. T. R. Burnett, a Campbellite preacher. The debate was held January 18, 1886, and continued four days and nights. The place was Alexander, Erath County, Texas).

THE BAPTIST EXAMINER
MARCH 29, 1980
PAGE EIGHT

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Holy Spirit Honors . .

(Continued from page three)

which God operates; and such instruments as would prove utterly ineffectual, were their ministry not accompanied by an immediate divine energy. Without this, these fishers of men would toil not only all night but forever, and take nothing; these laborers in God's husbandry would plant and water utterly in vain. Not a single seed vegetates till his power is exerted (I Cor. 3:6; 2 Cor. 4:7).

(c). Another reason why that part of our salvation which consists in the renovation of the mind, is represented to be wholly of grace, is this; we do nothing to lay God under obligation to renew us. Previous to our becoming subjects of

grace, in opposition to works, he has directly in view their salvation from sin—from its dominion rather than from its effects: and I think he manifestly designed to convince them, that they neither effected the change of their wicked hearts themselves, nor did any thing to lay God under obligation to do it for them. He told them that they were by nature children of wrath, even as others; and that it was wholly owing to the riches of God's mercy that they were now made to differ from their fellow-sinners.

It was this view of the subject which led him to repeat the declaration, "By grace are ye saved." And when he adds, "Not by works, lest any man should boast," he evidently intends to remind them, that no good works of theirs deserved or procured this immense favor: "for," said he, "we are his workmanship, created in Christ Jesus unto good works." The apostle's argument is very plain, and very conclusive. The force of it is this; that since all the good works which are found in those who are saved, are the fruit of the new birth, and therefore subsequent to it, they cannot be considered as having done the least thing to procure it. The same sentiment the apostle exhibits in his second epistle to Timothy, where he speaks of God as having saved and called us with a holy calling, not according to our works, but according to his own purpose and grace.

(d). The preservation and perfection of the renovated character is also a matter of grace. It is true that the believer exerts an agency in promoting the sanctification of his heart, which he did not in procuring its renovation; for now, when he asks for holiness, he really desires it; and yet it is proper for him to say of himself, in every stage of his moral improvement, "By the grace of God I am what I am—yet not I, but the grace of God which is with me" (I Cor. 15:10). Without the special agency of the Divine Spirit, he would no more preserve his renovated character than he would have originated it. With this thing immediately in view, Christ tells his disciples, "Without me ye can do nothing." And since the good works of believers fall vastly short of their bounden duty, and can therefore do nothing to merit the gift of the Spirit, both the preservation and improvement of that amiable character which they have obtained, are altogether a matter of free grace. Therefore while they seek to progress in piety, it behooves them to pray that grace may not only be continued, but multiplied to them (2 Pet. 1:2).

(CHRIST'S MILLENNIAL REIGN, pp. 407-423, 1849 edition).

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this change, we do nothing which either deserves it, or secures a promise from God that he will take away the stony heart out of our flesh; for we render no true obedience to one of his requirements. Some may imagine that though the sinner renews his own mind, he performs such acceptable duties as serve to incline the heart of God to do it for him. But Paul informs us, in the eighth chapter of his epistle to the Romans, that the mind of the unrenewed man is enmity against God; and he thence infers that they who have such a mind cannot please him: "So then they that are in the flesh cannot please God."

It was this view of men in their unregeneracy, as being wholly depraved and therefore altogether odious in the sight of a holy God, which led him, when writing to the Ephesians, to speak in such emphatic language of the grace displayed in their salvation. And let it be remembered that when the apostle here speaks of salvation by



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