

If we let God guide, He will provide.

KGB INCREASE EFFORTS AGAINST BAPTISTS IN U.S.S.R.

GEORGI VINS
South Bend, Indiana

We are continuously receiving new facts and details from the U.S.S.R. concerning the persecution against the Baptist Christians. 1980 is the year for the Moscow Olympic games. But for the Christians in the U.S.S.R. this is not a cause for celebration. For them it means new suffering for their faith, because the KGB is strengthening their forces for that particular time.

In Moscow, Leningrad, Estonia, some regions of the Ukraine and in Moldavia all of the Baptist Christians' houses and apartments are on the KGB'S records. Their houses and apartments are kept under observation continuously. The believer's cars are also kept under watch. And the KGB is constantly searching the Christian's houses

and confiscating Christian literature. At the latter end of January or in the beginning of February, nine houses were searched in the city of Moscow. During this time five houses were searched in the town of Valga, Estonia. Also in the city of Leningrad, several more of the believer's houses were searched.

Recent arrests of several Christian brethren in January 1980 in the city of Tchernovitsy:

1. Kushnir, Michael—age 42, 26 Teraspol St.
2. Kostenyuk, Vladimir—age 51, 3 Copernik, Apt. No. 12.
3. Kostenyuk, Victor—age 45, 1 Gaydar St., Apt. No. 44.

It is not known what the accusation was for the arrest of these brethren, neither is it known where they were taken. The KGB authorities also searched houses of the



GEORGI VINS

Baptist Christians in the city of Tchernovitsy (Ukraine) with the purpose of confiscating their relig-

ious literature. On January 5th, seven of the believer's houses were searched. And on January 8 again, seven of their houses were searched.

After the group of workers from the publishing house, "The Christian" were arrested on January 19, 1980, three houses were searched. This took place in the village of Kaducky in the Ukraine.

1. Belokon, Paul—30 Lenin St.
- The police confiscated Christian literature and also took seventy sheets of photograph paper, a paper-cutter, glycerine and other printing supplies.

2. Zoplava, Jacob—Side Street Chcalov, House No. 4.

Here the police confiscated Christian literature and took offset printing ink.

3. Zoplava, Anna—Side Street Chcalov, House No. 2.

The police searched this house without an order from the public prosecutor, and took a printing press.

According to the information from the U.S.S.R. the printing press of "The Christian" continues to operate in spite of the arrests of some of the workers, and the confiscation of a printing press in the same village. (Kaducky in the Ukraine).

Amidst the trials and strong persecutions which the Christians suffer for their faith, the Lord Himself strengthens and comforts the faithful and true.

"Be strong and of a good courage," the Lord calls us. "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. 31:7, 8).

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BEGINNING THIS WEEK — FOUR-PART SERIES ON

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Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 50, No. 13

ASHLAND, KENTUCKY, APRIL 5, 1980

WHOLE NUMBER 2268

Who Can Give A Young Person The Best Time

By ROY MASON
(1894-1978)

Most people think of the Devil as being able to give them a better time than does the Lord. They do not realize that "The wages of sin is death." They do not see the truth that David came to see (Note Ps. 73).

There are enjoyments to be derived from the Christian life and they are in excess of those offered



ROY MASON

by Satan. What are some of them?

I. SECURITY.

Out of Christ there is not security. Just one moment an accident or disease can destroy everything. The unsaved hang onto everything worthwhile for them by just the breath that comes and goes. The

THE RIGHT PRIEST FOR DEATH BED

One evening I was crossing on a ferry-boat from Oakland to San Francisco, California; and, among other passengers, I noticed a Roman Catholic priest. Going over to him, I introduced myself as one seeking to present the gospel of God to men. He was a pleasant, affable man, and we were soon engaged in a conversation on the momentous truth of justification by faith, based on the Scripture: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5).

The priest maintained that he firmly believed the Scriptural declaration, but seemed to have an idea the verse began, "To him that worketh and believeth." He was unable to see that Christ had finished. (Continued on page 8, column 1)

Christian can have a sense of security and response, and can feel that all is well, no matter what comes. "Who can separate us from the love of Christ?" To be out of Christ is like having money in a bank that may go broke any day.

II. PEACE WITH GOD. (Rom. 5:1).

To be at outs with one's very maker, that is to be uncomfortable. Above one and around one is the wrath of God. And this is something that cannot be run away from.

III. FELLOWSHIP WITH GOD.

This is something that is understood only by the Christian who has walked in line of God's will. But there is a joy that comes from the definite sense of the unseen presence of God, that no other companionship in all the world can give. Especially in times of trouble and distress and need when no human help is enough.

IV. THE KNOWLEDGE THAT ALL THINGS WORK FOR ONE'S GOOD.

"For we know that all things work together for good, etc." No one but a Christian can have this assurance, and it is something that is a veritable "life saver" in hours of deepest need.

V. FELLOWSHIP WITH CHRISTIAN PEOPLE.

With all their faults, the finest people in the world to have for friends, are Christians, and there is a bond of fellowship among Christians that does not exist any. (Continued on page 7, column 4)

WHOLE-HEARTED TRUST

By ARTHUR W. PINK
(1886-1952)

"Trust in the Lord with all thine heart" (Prov. 3:5).

One of the principle differences between the book of Psalms and the book of Proverbs is this: in the former we hear, for the most part, the saints addressing God, praising and petitioning Him; in the latter, it is God addressing His people,



ARTHUR W. PINK

giving counsels for their walk. Though there is not a little in the book of Proverbs which is, in its ultimate scope (veiled), prophecy, yet its first application is of a practical nature, containing Divine precepts for the regulation of every branch of our earthly lives. In Proverbs 3:5, 6 is found a word which is of great importance and (Continued on page 4, column 4)

GEORGE PURIFY

(PART I)

No man has a right to worship God other than He has prescribed; anything else may be appropriately called "strange fire," and subjects us to His displeasure. With regard to baptism, many strange and inconsistent views are entertained. Some say, "If we are good Christians, we shall get to Heaven, whether we are baptized or not." We do not believe that "good Christians" will allow themselves to use such language.

With as much propriety, we might call a disobedient child or servant, a good child or servant.

In the same rebellious spirit it is sometimes said, "If we are so fortunate as to get to Heaven (as in the case of a man with wheat in market,) we shall not be asked what road we came, but, is our wheat good." Such persons have surely forgotten the fate of fallen angels, Adam, Nadab, and Abihu, etc.

The road to market is not prescribed, and therefore, has no relation to the wheat. But the road to Heaven is plainly marked out, as a road of obedience, and he who is so presumptuously disobedient as to climb up any other way, will be denominated as a "thief and a robber," and as one "not having on a wedding garment."

The path of duty is the path of safety. "If a man say I love God and keep not His commandments, he is a liar, and the truth is not in him" (John).

To be incorrectly baptized, is no baptism at all. There are some who believe it to be their duty to be immersed, who at the same time do not believe in sprinkling of either adults or infants. Yet they unite by immersion with a Pedobaptist church.

When asked why they thus act, they excuse themselves by saying, "Our minister believes in immersion, and will immerse any who wish it."

Permit us to ask, do you believe in sprinkling, or that infants have a divine right to the ordinance?

You answer, no. Are you then consistent, or contending for the faith you believe was once delivered to the saints? Are you not giving countenance to, and encouraging a thing in others in which you do not believe. "Whatsoever is not of faith, is sin." If you cannot consent to anything but immersion yourself, is it right to countenance and fellowship in others as a gospel ordinance what you cannot in yourself? You are thereby giving your influence to sprinkling and infant baptism, in which you do not believe.

It is as criminal to encourage others in error as to commit it ourselves. By uniting with a Pedobaptist society you become accessory to that in others, in which you do not believe or will do yourself; thereby giving your influence to sustain and uphold in others what you believe to be destitute of Scripture authority. Upon any other subject, you would feel it your duty to act otherwise. It is a serious thing to trifle with the ordinances of God, or to teach others by word or example to go contrary to the commandments of God.

"Whosoever, therefore, shall break one of the least of these commandments, and shall teach (Continued on page 3, column 1)

FROZEN TO DEATH

After forty hours in a skiff in ice-choked Lake Michigan, while his two companions froze to death by degrees, Clayton Brown, 22, crawled on his hands and knees over eight miles of ice, and reached shore more dead than alive. Indians who found him on the shore applied primitive first aid, which doctors credited with having kept him alive. His privations were said to be almost beyond belief.

Brown and his father-in-law had set out fishing on the lake on Saturday morning. The ice beneath them broke away from the shore pack and they were carried out into the lake. Coast guardsman Cunningham volunteered to go after them and fought his way on through the ice field in a skiff. When he reached them darkness had already fallen, the snow storm had turned into a blizzard, and return was impossible.

Brown, in relating some of his experiences said, "We were not afraid at first. We thought sure we would reach shore all right. Then the wind grew stronger and we could make no headway, but we kept on rowing to keep warm. As night wore on, Cunningham and my father-in-law got sleepy and I had to shake them to keep them awake. I kept telling them that if they went to sleep they would freeze to death. I'd heard that was the first sign when you are freezing to death you get sleepy. They didn't seem to care. I began slapping them with my hands. We got through the night some way, but we were all worn out. They brightened up some when daylight came. We moved around as much as possible. (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE TWO WITNESSES

(Preached on the Independent Baptist Hour, March 2, 1980)

Last week I had just begun to give an exposition of Revelation 11:3-12 as time necessitated that I leave the air. I had commented only upon verses 3 and 4. Today I shall begin at verse 5 and continue down through verse 12.

VERSE 5

Verse 5 presents the miraculous power of the two witnesses: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in

this manner be killed." Anyone who interferes with the ministry of these men will be roasted by fire. This instant judgment upon those who would hurt them is a means of preventing anyone from laying hands upon them.

Some cannot bring themselves to believe two prophets could literally burn people up who sought to do them harm. But the student of the Scriptures will recall that the Prophet Elijah literally did this when Jeroboam sent a captain and

fifty soldiers to apprehend him. Elijah sent fire upon the captain and his soldiers (II Kings 1:9-10). The same number of soldiers came again with their captain and the same thing happened again (II Kings 1:11-12). The third company was delivered from this judgment only because they besought Elijah for their lives (II Kings 1:13-15). Another time in the Old Testament, 250 enemies of Moses were consumed by "a fire from the LORD" (Continued on page 2, column 2)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41101.

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PUBLISHED WEEKLY, except last week of December, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES
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Five Years — \$14.00
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BRIEF NOTES

Calvary Baptist Church of Ashland, Ky., has a mission near Bronson, Texas. It is called Calvary Baptist Mission. Elder Tommy Best is the missionary-pastor. His phone is (713) 586-2844. If you know of anyone living in that area who might be interested in this new work, please be sure to have them contact Bro. Best. The address of the mission is P.O. Box 57, Bronson, Texas 75930.

The Sovereign Grace Baptist Church of Coal Grove, Ohio, and Pastor Marvin Fulton will have special services April 12-18. Elder Wilbur Johnson will speak nightly at 7:00 p.m. The church invites all within driving distance to attend these special services.

The Mt. Pleasant Baptist Church, Route 1, Chesapeake, Ohio, and Pastor Ronnie Wolfe will have special services March 24-30. Evangelist Bob Jones of Clarksville, Tenn., will be doing the preaching. Services will be at 7:30 p.m. The church invites you to attend these special services.

The Calvary Independent Baptist Church of Sumas, Washington, and Elder Jim Blair have granted authority to the Carnation Baptist Mission, P.O. Box 427, Carnation, Wash. 98014. The mission work is being done under the leadership of Elder Richard R. Crowley. His phone is (206) 333-4708.

The New Testament Baptist Church, 22111 CR 38, Goshen, Ind., will be having ordination and fellowship services with guest speaker Elder David West of Jesup, Ga. There will be special preaching Saturday morning with Elders Don Pennington and David West. Bro. Aaron West will be ordained Saturday evening at 2:30 p.m. Lunch will be served, and the church invites all within driving distance to attend.

THE HISTORY OF THE CHURCHES OF THE VALLEYS OF PIEDMONT, written by Samuel Moreland and published in 1968, soon will be published again.

The book will be photographically reproduced on 8 1/2 x 11 ivory paper with two pages per side.

THE BAPTIST EXAMINER
APRIL 5, 1980
PAGE TWO

printed both sides and bound at the top (11 inch side) with plastic binding. The volume of 800 pages will have 200 sheets with four pages per sheet, and will be bound to appear much like a secretarial notebook.

The book will be sold at cost, and the number printed will be limited to the number sold. The cost estimated to be \$10-\$15 per copy, plus postage, and will depend on the number sold. Those desiring a copy should send a \$5 deposit for each copy desired by June 1 to Neil R. Lewis, 4615 Dulin Creek Road, House Springs, Mo. 63051, (314) 677-4201 after 3 p.m.

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The Two Witnesses

(Continued from page one)
(Num. 16:35).

Verse 5 strongly indicates there has been a great dispensational change. At no time in the history of the true churches have ministers of the Word been told to roast those that oppose them. Both Christ (Matt. 6:44) and Paul (Rom. 12:20) taught Christians to love their enemies and do good to them. The early believers did not resist their enemies. They freely gave up their lives for their faith in Christ. But these two witnesses do just the opposite. If anyone seeks to hurt them "fire proceedeth out of their mouth and devoureth their enemies." These witnesses prophesy during an age of judgment, not an age of grace.

Verse 5 poses a serious problem to spiritualizers. It would strain even their imagination to teach the Lord's churches in this age are to roast their enemies in the fire. Hence they attempt to spiritualize their way out of an embarrassing position. They say the fire must represent the Bible, calling attention to fire being a figure of God's Word in the Book of Jeremiah (Chs. 23:29; 5:14). But this scarcely solves their problems. Many other things still remain for them to answer. In what sense does gospel preachers kill people by preaching the Word to them? How can preachers spiritually kill a man already spiritually dead? Do the hurt men seek to do to the two witnesses spiritual hurt? Let them give the answer.

VERSE 6

The miraculous power of these men is further seen in verse 6: "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." These witnesses have power to restrain the rain from descending and thus produce drought. Elijah literally did this in the days of his prophecy in Old Testament times (1 Kings 17:1). Like Moses of old, they can literally turn water into blood (Ex. 7:17). Such a description denotes that these men have unexcelled power to work special miracles. They can send plagues of disease, pestilence, famine and blood upon the earth at their will.

This 6th verse is a serious problem to spiritualizers. When did gospel preachers or true churches have such power for 1260 years? When did a Baptist preacher last restrain the rain or turn water into blood? If any of them can demonstrate they have such ability, I will gladly concede these witnesses are gospel preachers or gospel churches. Spiritualizers say the drought is brought about by the witnesses, we are forced to conclude gospel preachers are very dry preachers. I would hate to blame true churches and gospel ministers for a drought of doctrine in the world for 1260 years! I maintain that true churches and gospel ministers have witnessed for over 1900 years to the truths of God's Word.

Those who try to make these witnesses churches ignore that these witnesses "prophesy" 1260 days (Rev. 11:3) and are called "prophets" (Rev. 11:10). The prophetic office, like the apostolic office, has ceased in the churches (1 Cor. 13:8). The churches have no men who prophesy today any more than we have people who can speak in

THE RICH MAN AND LAZARUS

ELLA VALENCOURT
Ashland, Kentucky

Have you considered the life you now live
And when death calls, you have nothing to give?
You brought nothing into this world and you shall take nothing away;
When once you leave this earth, you have gone forever to stay.
Death is real and it passes upon all.
And none can escape death when it shall call.
One day death called Lazarus, a man very poor;
But there were riches in glory with God, in store.
He went home to be with the One whom his heart did adore;
His hunger was then satisfied, and he shall thirst no more.
There was another man, very rich; he had wealth upon earth.
His wealth, he counted dear, but considered not the new birth.
No food would he give to the poor beggar to eat;
Not even the crumbs which fell by his feet.
The rich man gloried in all he possessed;
But the heart of Lazarus yearned for the home of the blessed.
Lazarus had nothing when death called that day;
The rich man had everything, but took nothing away.
The rich man, in Hell, lifted up his eyes,
Being tormented in flames, to his surprise!
He had trusted in riches, and sought much more gain;
But now he is calling the poor man to bring water for his pain.
There's no rest for the wicked, no one the battle to fight,
No balm for his healing, no sleep for the night.
There the worm dieth not and there is no quenching for the fire;
The self-righteous man will suffer along with the murderer and the liar.

Wide is the gate and broad is the way
That leads to this awful place;
But strait is the gate and narrow is the way,
For the beggar who in the eyes of the Lord doth find grace.
Believe on the Son whom God the Father gave,
And thou shalt receive forgiveness and mercy; thy soul, He shall save.

tongues or work miracles. These things happened in the first century; they are not for this present church age.

VERSE 7

When these witnesses complete their Divinely assigned work, they are susceptible to death: "And when they have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The form of their death is not revealed. It may be beheading as that is the common mode of execution under the Antichrist (Rev. 20:4). They are killed by the Beast or the final Antichrist. The beast mentioned in this verse is a real man who rules the earth in the tribulation period. He is said to come "up out of the abyss" because his rise and

but outside the city wall of Jerusalem.

Mark carefully the words "which is called spiritually Sodom and Egypt." The use of the word "spiritually" proves literal Jerusalem is meant, for only the names "Sodom" and "Egypt" are to be taken spiritually. When the Bible is to be taken in other than in the literal sense, Christ indicates this is the case. Jerusalem in the tribulation period is going to be a veritable Sodom and Egypt. The old prophets called apostate Jerusalem, Sodom (Deut. 32:30-33; Isa. 1:9-10; 3:8-9; Jer. 23:14; Ezek. 23:3-4, 8, 19).

Some object to Jerusalem being the place where the witnesses lie in the street. They point out the term "the great city" is found eight other times in Revelation and in each instance it refers to Babylon (Rev. 14:8; 16:19; 17:18; 18:10, 16, 18, 19, 21). In addition to this spiritualizers claim Jerusalem is never called "the great city." They are wrong in saying Jerusalem is never called "the great city." In Nehemiah 7:4 Jerusalem is designated a city "large and great." Jeremiah called Jerusalem "this great city" (Jer. 22:8). John in the Book of Revelation speaks of "that great city, the holy Jerusalem" (Rev. 21:10).

For three and a half days their corpses lie in the street as a public spectacle. These are literal days, not years. Dead bodies could not endure in public streets for three and half years! Since it is said "the peoples, and tribes, and tongues, and nations" shall see "their bodies," there is probably a reference here to modern television.

Most of the time in our world, people weep at funerals. But such is not the case when two witnesses die. When their voice is hushed in the silence of death there is public rejoicing and the sending of presents. This sounds like a big Christmas party to me. These events

show the awful hatred the unsaved world will have for the prophesying of these men.

VERSES 11 and 12

These witnesses do not remain dead: "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them" (vv. 11-12). Enoch and Elijah left the world as no other mortals ever did. Here they are seen in a mid-tribulation resurrection by themselves. While men watch their corpses in the street, their lifeless frames stand up again. This strikes the unsaved with terror; they remember the powers and plagues of these men. Christ recalls Enoch and Elijah to Heaven as they have finished their testimony.

ELIJAH

I have contended throughout my discourse that these men are Enoch and Elijah. Thus far I have not taken a great deal of time to prove this. The strongest proof in my opinion is that the two "prophets" in Revelation 11:3-12 are prophets of judgment. Enoch and Elijah were both prophets of judgment. Both Enoch and Elijah went to Heaven without dying. Hence both are yet to come back to earth and die. I am not dogmatic on this point, but I am firmly convinced these are the two witnesses.

The Scripture seems to give strong proof that Elijah will surely be one of them. First, Malachi 4:5-6 teaches a second coming of Elijah before the Day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The Septuagint, Arabic and old Latin versions read: "Elijah the Tishbite" rather than "Elijah the prophet." It was the unanimous belief of the Jews that Elijah should first come and restore all things before the Messiah (Eccl. 48:1-11).

Second, Elijah appeared with Christ on Mount Tabor at the transfiguration. Peter, James and John saw him and knew him. Coming down from the Mount they ask Christ: "Why then say the scribes that Elias must first come?" (Matt. 17:10). The Lord's decisive answer was: "Elias truly shall first come, and restore all things" (Matt. 17:11). In these words Jesus did not speak of John the Baptist who was already dead. Christ spoke in a future tense and said "Elias truly SHALL first come." This verse looks to the coming of Elijah and the second coming of Christ at the restoration of all things (Acts 3:19).

Some make much of the two verses following Matthew 17:11. They read: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:12-13). This verse proves there was a sense in which John the Baptist was Elijah, but not Elijah in the sense the Jews were expecting Elijah to come.

John came "in the spirit and power of Elias" (Luke 1:17). If the nation of Israel had received the kingdom (which they never did), he would have been "Elias which" (Continued on page 5, column 2)

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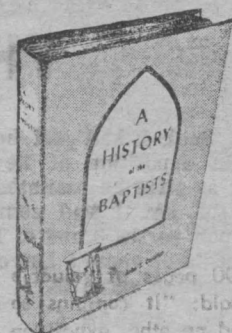
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power are Satanic (Rev. 13:2). This verse proves the two witnesses are to prophesy during the reign of the final Antichrist, not during the Dark Ages.

VERSES 8 to 10

In verses 8 to 10 we see the scornful treatment of the slain witnesses: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth."

The bodies of Enoch and Elijah lie out in the street of Jerusalem. This is contrary to all Jewish law (Deut. 21:22-23) and all human laws of sanitation and decency. This is done to show how much the world hated these two men. How low will be the morals of Jerusalem in that day. Jesus said in Luke 13:33: "For it cannot be that a prophet perish out of Jerusalem." That Jerusalem is the city where their bodies lie can be seen from the words "where our Lord was crucified." This clause positively forbids a mystical application. Jesus was not crucified in Rome or Babylon or the church,



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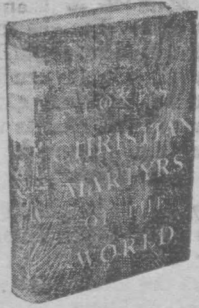
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Pedobaptist On . . .

(Continued from page one)

men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19).

In coming to a decision relative to joining the church, our inquiry should not be what will please my friends or relatives, what denomination is the most proper, or convenient, or that we like the best, or in which we feel like we could enjoy religion the best; but it should be, which do we believe comes the nearest keeping the ordinances and commandments of the Lord as they are taught in His Word.

We should be as careful and particular in deciding upon the manner of our baptism, as if we were on oath, or knew that our salvation depended upon our being correctly baptized.

The idea that the word is not defined by the Saviour, and that so water is applied, it matters not how, is calculated to foster error and delude the thoughtless.

Naaman was commanded to wash or dip himself seven times in Jordan, and he should be healed. Suppose he had said, "So water is applied, no matter how: I will send and get a pitcher full, and sprinkle a little of it on my face, and I shall be healed, for a 'drop is as good as a fountain.'" Would he have been healed of his leprosy? Would he have obeyed the commandment of the prophet?

Suppose a minister, as he administers the ordinance of baptism, should say, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost," and the candidate should drink the water, or wash his hands or his feet—would that be valid baptism? Yet it would be an application of water.

Again: Suppose we buy a piece of cloth and hand it to a tailor, with instructions to make us a coat. At the appointed time we

If Jesus bore the cross and died on it for me, ought I not be willing to take it up for him?

call; he hands us a pair of pantaloons and waistcoat made of the cloth. Would these loons and waistcoat be a coat, or answer the place of one, because made of our cloth? Are not sprinkling, pouring, and immersion as essentially different as a coat and a pair of pantaloons?

Again: We direct our washer to sprinkle the clothes before ironing them, and she immerses them—would it be sprinkling because water was used? Sprinkling, pouring, and immersion never have, and never can, mean or represent the same thing.

Recently, a Pedobaptist minister went to Haw River, to administer the ordinance of baptism. On the bank he sprinkled one; others went into the water; one stood and had the water poured upon the head; another kneeled down, and the water was poured upon the head, and another was immersed. Is it consistent with reason, common sense, or the teachings of the Bible, that an all-wise Being ever ordained all these modes of the application of water to be used in the sacred name of the Trinity? We never can believe that God is the author of such confusion of thought, ideas, and practice, as was witnessed at the baptismal scene above referred to. Can we for a moment believe that our Saviour, who prayed that His disciples "might be one," instituted three modes of baptism? Immersion to please A.; sprinkling to please B.; and pouring to suit C. Our Saviour never did any such thing.

That He instituted but one mode of baptism is the opinion of all Baptists, in which they are fully sustained by the Methodist Episcopal Society, in their Tract, No. 99, printed at the Conference Office. "It is plainly impossible that an ordinance of divine appointment can be administered correctly in two modes, so widely different;" that is, as sprinkling and immersion are. Here Methodists declare most emphatically that God is the author of but one mode of baptism.

Richard Watson, in a work upon baptism, published by the Methodists at their Conference Office, page 51, says of sprinkling and immersion: "Of these two modes, only one was primitive and apostolical." The only question then is, what mode did the Saviour institute? That it was immersion, is evident from the concessions of many learned Pedobaptist authors. Out of many we will select a few, and will begin with John Calvin, the Father of the Presbyterians, who says: "The word baptize signifies to immerse, and the right of immersion was observed by the ancient church" (Institutes).

On the baptism of the eunuch, he says: "Here we see how baptism was administered by the ancients, for they immersed the whole body in water" (Comment on Acts 8:38). By the ancients he means the apostles, for he refers to their time.

If any person wishes to know how Calvin could make these concessions and still practice sprinkling, we will inform them in his own words, to be found in his Commentaries on Acts 8:38: "The Church did grant liberty to herself since the beginning, to change the rites somewhat except the substance."

George Campbell, a distinguished Pedobaptist, in his Notes on the Four Gospels, Vol. II, page 20, says: "The word baptize, both in sacred and classical authors, sig-

For April 20, 1980

Ephesians 3:7-13.

Intro.: Paul's recognition and realization of who he was, what he was, and how this came about was a constant motivation in his ministry. Paul never gloried in his sinful past nor magnified his accomplishments as an apostle, but used these to exalt the grace of God.

VERSE 7

"Whereof." Because God had ordained the preaching of the gospel to save His elect, both Jew and Gentile; and since He had unveiled this purpose to me (I Cor. 1:21; Eph. 3:5; Gal. 1:15,16).

"I was made a minister." Paul did not become a minister by a mere profession. He was both "chosen to salvation" and was "a chosen vessel" by the will of God (II Thess. 2:13; John 15:16; Acts 9:15; Eph. 1:1). He had heavenly credentials. He was "God's workmanship created in Christ Jesus unto good works." He was made meet for the Master's use. Therefore he was made an able minister (II Cor. 3:6). So when God sends a man He qualifies him (John 1:6). In the building of the tabernacle God both ordained the tabernacle and the material to be used and also raised up qualified builders (Ex. 35:30-35). This is also true in the spiritual realm. This is why Paul says, "I can do all things through Christ which strengtheneth me."

"According to the gift of the grace of God given unto me." The gifts of God are all by grace and come down from the Father of

nifies to dip, to plunge, to immerse. It is always construed suitably to this meaning."

Charles Anthon, (an Episcopalian,) Professor of Languages in Columbia College, New York, in a letter to E. Parmely, says: "The primary meaning of the word BAPTIZO, is to dip or immerse; and its secondary meanings, if ever it had any, all refer, in some way or other, to the same thing" (Term Baptist).

Neander, in his History of the Church, (translated by Rose,) says of the three first centuries: "Baptism was originally administered by immersion—an exception was only in cases of sickness" (p. 197).

Here a distinguished Pedobaptist confesses that the only exception to immersion was in cases of sickness.

Lord Chancellor King, in his Primitive Church, (Methodist edition, 1841, pp. 218 and 219) says of the three first centuries: "As for the quantity of water employed in baptism, to me, it seems evident that their custom was to immerse or dip the whole body. The exception to immersion was in the case of sick persons."

"It is true, indeed, this was not generally esteemed as perfect as the more solemn baptism; for which reason it was customary in some churches not to ordain to clerical orders any who had been so baptized. The ordination of Novation was opposed by all the clergy and many of the laity as unlawful, because of clinic perfusion," (pouring). Can testimony be more conclusive?

Mr. Hagenbach, Professor of Theology in Bansk, who has recently published a work entitled "The Christian Character of the three first Centuries," says, in his Nineteenth Lecture: "That baptism in the beginning was administered by immersion, is known from the narrative of the New Testament. Sprinkling was in early times only administered to the sick."

Here it is clearly conceded that immersion was the apostolic practice, and that the only instance for the first three hundred years of sprinkling was in case of sickness. (Continued on page 6, column 3)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

lights (James 1:17).

Paul rejoiced in what he had received and was thankful God had given him as a gift to the church or churches to minister to their needs. Also especially as a missionary to the Gentiles.

"By the effectual working of His power." We have already seen in Ephesians 1:11, "God works all things after the counsel of His own will;" therefore He works effectually by His power (Dan. 4:35). So He which hath begun a good work in you will perform it (Phil. 1:6). Now "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Paul relates to God's effectual working in Galatians 2:8 and states it was perceived by James, Cephas, and John (Vs. 9). God's Word is said to be effectual (I Thess. 2:13; Heb. 4:12; II Tim. 2:9). God's call is effectual (Rom. 8:30; I Peter 2:9).

VERSE 8

"Unto me." It was as amazing to Paul as it was to them that knew him as the persecutor of the church (Acts 9:13,21,26).

"Who am less than the least of all saints." This is not false humility, but the heart cry of a repentant believer in Jesus Christ. As David said, "My sin is ever before me." Paul stated in I Timothy 1:15, "Christ Jesus came into the world to save sinners; of whom I am chief." Also read I Corinthians 15:9. Notice further the present time of this verse.

"Is this grace given." How this magnifies grace as the unmerited favor!

"That I should preach." May every preacher ponder this statement. There is no higher privilege, as well as responsibility. How Paul magnifies his office (Rom. 11:13).

"Among the Gentiles." To whom ever God places His servants to preach it is to be a special field of service.

"The unsearchable riches of Christ." If the Queen of Sheba as she beheld Solomon could say, "Behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (I Kings 10:7), how much more can be said of the King of kings, the Lord Jesus Christ? Truly He is a spiritual mine of wealth inexhaust-

ible, whose wealth is beyond calculation or even estimation. May we stand in awe as we remember we are joint heirs with Christ (Rom. 8:17). Yes, we are rich (Rev. 2:9).

VERSE 9

"And to make all men see." As Paul preached the unsearchable riches of Christ, God shined in their hearts to give them light (Acts 26:18; II Cor. 4:6). Paul further had prayed for the saints to be enlightened to know the hope of God's calling and the riches of the glory of His inheritance in the saints (Eph. 1:18,19).

"What is the fellowship of the mystery." Both Jew and Gentile being fellowsaints and fellow citizens were to experience fellowship by being united in church capacity (Acts 2:1; I Cor. 1:9,10).

"Which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

"Known unto God are all His works from the beginning of the world" (Acts 15:18). The manifestation of these works are at His disposal. The secret things belong to God; that which is revealed belong unto us (Deut. 29:29; Matt. 16:17).

VERSE 10

"To the intent that now." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son" (Heb. 1:1,2). God is now manifesting Himself and His truths in another way.

"Unto the principalities and powers in heavenly places." Created beings, both men and angels, learned as they viewed the heavens and the earth, which revealed to an extent the wisdom of God (Ps. 19:1-6).

"Might be known by the church."

Now angels are learning through the "pillar and ground of the truth" and "the habitation of God through the Spirit" which is the church. Paul, writing to the church of God at Corinth, reminded them of the presence of angels (I Cor. 11:10). The importance of the church is seen in this truth.

"The manifold wisdom of God." Like Joseph's coat of many colors, God's manifold wisdom is seen in His works He has created, especially in relation to the church.

VERSE 11

"According to the eternal purpose which He purposed in Christ Jesus our Lord." We see prophecy, which is the result of God's purpose, being fulfilled in the works God accomplishes in time. When Jesus cried out on the cross, "It is finished," He had accomplished the eternal purpose God had ordained from before the foundation of the world and thereby we have eternal redemption (Acts 2:23; 4:27,28; Heb. 9:12). God is thereby the God of election and predestination (Eph. 1:4,5). This purpose was in Christ and therefore "according to His good pleasure which He hath purposed in Himself" (Eph. 1:9).

VERSE 12

"In whom we have boldness and access with confidence by the faith of Him." This is the foundation of our assurance (Heb. 6:17-20; Rom. 5:1,2).

VERSE 13

"Wherefore I desire that ye faint not at my tribulations for you, which is your glory." God's purpose is being fulfilled through all events (Philip. 1:12).

Conclusion: These truths should stabilize us in this storm-tossed world.

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

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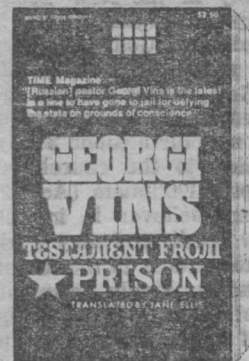
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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is the church in any sense the kingdom of God in the age?
—Ashland, KY

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No, there is a very definite difference between the kingdom and the church.

When we are saved we are translated into the kingdom. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. 1:13). We must be baptized into the church after we are saved. "For by one spirit are we all baptized into one body..." (I Cor. 12:13).

There are other ways to tell the difference between the church and the kingdom. For instance, the church is a local assembly of citizens while the kingdom is a universal home of those citizens. The church conducts its business in a form of democracy, (see Acts 1:21-26), while any kingdom is a monarchy, or in this case a Theocracy.

There is a passage of scripture that separates the Kingdom, Family and Church in a very clear way. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, (Kingdom), and of the household of God; (Family), and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. (Church)" (Eph. 2:19-22).

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The church and kingdom are not identical, but many try to make them synonymous. I have read several articles on the subject of the kingdom and I have never been completely satisfied with their description of the kingdom. The first article that I remember reading was by Boyce Taylor, "Differentiating Between the Family, Church and Kingdom."

We know that the family of God is the saved of all ages (Eph. 3:15). We know that Jesus began His kind of church during His personal ministry and it will be in existence when He comes (Matt. 16:18). The kingdom is mentioned several times in the New Testament and it is not to be confused with the church. I think of these three terms in this respect: Family of God—His children, church—His Word and work, kingdom—His rule. The Greek words ECCLESIA (church) and BASILEIA (kingdom) are not identical and the New Testament never confuses these two terms.

John the Baptist, Christ and His disciples preached to the Jews concerning the kingdom: "Go not into the way of the Samaritans, and into any city of the Samaritans, enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preaching saying, the kingdom of heaven is at hand"

(Matt. 10:5-7). When they talked about the kingdom the Jews understood that they were talking about a literal kingdom on earth with a king. The Jews looked for the Messiah to rule them and to sit on the throne of David. It is hard or completely impossible for Gentiles to know about this kingdom without God's Word and the guidance of the Holy Spirit.

The kingdom was announced by John the Baptist saying: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). He preached to them about being fit subjects for the kingdom by repenting of their sins and turning to Jesus Christ. They did not see their need and they claimed righteousness because of their relation to Abraham. The Jews rejected the king and kingdom and God is using the church as His agency for this age. The church never becomes the kingdom. We must remember that we are born into a family, we enter or inherit a kingdom, and we are added to a church.

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If you believe in this abominable monster called the universal, invisible church, then the kingdom of God is one and the same thing with your church. But if you believe in the Lord's true church as it is set forth in the Bible, there is absolutely no connection between them. The kingdom of God as it is set forth in John 3 is made up of all born-again Christians in the world, whereas the church is made up of all the born-again Christians who have been baptized into that particular church, or assembly.

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The word "church" (ECCLESIA), and the word "kingdom" (BASILEIA), are never used interchangeably in the New Testament. Every born-again person is in the Kingdom of God, but every born-again person is not in the church of God. In this present age a person enters the Kingdom of God by the new birth (John 3:3-5), but admission to the church requires scriptural baptism (Acts 2:41-47). Every believer is indwelt by the Holy Spirit, and may avail himself of the access to the throne of grace and its kingly occupant, Jesus Christ (Heb. 4:16). But the Headship of Jesus Christ is peculiar to His church (Eph. 1:22; Col. 1:18), and it is to the church He gave the unique promise of His presence (Mt. 18:20).

The phrase "Kingdom of God" is used exclusively in the singular, while the term "church" is used many times in the plural. There is in the actual sense many churches of God, although one in kind, many in number. There is now, always has been, and shall only be one Kingdom of God. "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations" (Ps. 145:13).

The doctrine of the Kingdom of God is one of the prominent teachings of the O.T. Yet, in the O.T. the doctrine of the church is not

mentioned in any direct sense. The gospel of the kingdom, and its coming Messiah was the major theme of the O.T. prophets, and this gospel was preached by John the Baptist, by Christ, and by the twelve for a while (Mt. 3:2, 4:23, 10:5-7). The gospel of the kingdom, and its King was rejected by the Jews. They said, "We will not have this man to reign over us" (Lk. 19:14).

Christ and His Kingdom being rejected, and His death being imminent, He said to Israel, "Behold your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Mt. 23:38-39). From the time this word of Christ was spoken, until the sealing of the hundred and forty-four thousand Jewish evangelists at the beginning of the seven year tribulation period is the gospel of the Kingdom preached as if at hand. After the church is raptured, then shall "this gospel of the kingdom be preached in all the world for a witness unto all nations; and then shall the end come" (Mt. 24:14). The "end" spoken of in this text by Christ is, the end of Gentile domination of His people Israel, and this is realized by His coming in glory.

Many in this day take Matthew twenty-four out of its Jewish setting, and erroneously preach the gospel of the Kingdom. However, the essential nature of this chapter is Jewish, and interpreted in that light it is seen to apply to Daniel's seventieth week, that is, the seven year tribulation period. The gospel which the church has been commissioned to preach is not that God is going to save a particular kingdom, but that God saves His people out of every kindred, tongue, nation and people, and that He sets up His throne within their heart. "... the Kingdom of God is within you" (Lk. 17:21). Christ said to Pilate, "My kingdom is not of this world..." (John 18:36). Jesus Christ is the "Nobleman" Who is now away receiving His Kingdom, and Who is soon to return (Lk. 19:11-27). Christ, while on earth, received His church.

In Matthew 16:18 Christ spoke of His church in the present and possessive sense. The Kingdom of God is spoken of in the futuristic sense, ("Thy kingdom come") as not having full expression in the earth at the time. Every local N.T. church is an entity, complete, has Christ as its present Head, and fully expresses what the church shall be in glory.

The Kingdom of God for this age is in a state of governmental abeyance, the Church of God will not have more responsibility, not be more active in glory than what it is today. The devil first sowed his tares in the garden of Eden, and the Kingdom was wrested from Adam. God later committed His Kingdom to Israel, and again the devil sowed his tares ("wild grapes" Isa. 5:1-6), and the Kingdom was wrested from Israel. The devil is yet sowing his tares among the "children of the Kingdom" (Mt. 13:38-39). The Kingdom at present with its King in heavenly exile has not the ability to discern between the wheat and the tares, so they both grow together in the field, i.e., world. But with the coming of the King the workers of iniquity will be gathered out of the Kingdom and cast into everlasting burning (Mt. 13:40-42).

The devil is endeavoring to sow his tares within the Lord's churches, but bless God while the devil in measure succeeds in getting his dupes on the membership roll of true churches, the true church having been given spiritual discernment, and vested with the power to expel them from their membership will one day soon be presented to Christ without a blemish or spot, or any such thing.

The church is a part of the eternal Kingdom of God, but is not in

any sense "the Kingdom of God." There is no hint in the N.T. that the Kingdom of God and the Church of God are one and the same. The weapons of the church are not carnal but spiritual, and the enemies of the church are those let loose by the gates of Hell (II Cor. 10:4; Eph. 6:10-17; Mt. 16:18). The mission of the church is not to conquer the world for Christ, and hereby bring in the Kingdom of God. The Kingdom of God does not come with observation (Lk. 17:20), but by supernatural intervention (Rev. 19:11-16). The church is observable and visible, and leaves this world by supernatural uplifting (I Thes. 4:17; Rev. 4:1). The church returns to this earth with the King of glory (John 14:3), and shall reign with Him as His eternal Bride in the everlasting Kingdom (II Pet. 1:11).

Wholehearted Trust

(Continued from page one)

value for our souls. Its weighty language impresses us at once, and the more it is prayerfully pondered, the more will the anointed eye discern the Divine wisdom which dictated it. It falls into four parts, to each of which we purpose devoting a separate article.

"Trust in the Lord with all thine heart." As the opening words of Proverbs 3 plainly intimate, the contents of this chapter are addressed directly to the children of

God. What, then, is the first implication of our present text? Surely a very humbling one—that we NEED such an admonition, that we have to be TOLD TO "Trust in the Lord." One had thought it were as natural for a Christian to trust in the Lord as it is to breathe. Alas, our experience has shown us otherwise. The sad and awful fact is that we are readier to trust in any one, yea, in anything, rather than in the living God. That is why we need exhorting, "Trust in the Lord with all thine heart."

But exactly what is meant by "Trust in the Lord?" The Hebrew verb literally means to "lean upon." It conveys the idea of one who is conscious of feebleness and so turns and rests upon a stronger one for support. It presupposes confidence in and reliance upon the Lord. To "Trust in the Lord" means to count upon Him in every emergency, to look to Him for the supply of every need, to say with the Psalmist, "The Lord is my shepherd, I shall not want." To "Trust in the Lord" means to confidently expect the fulfillment of His every promise, in His own good time and way. It means that we cast all our care upon Him, drawing from Him strength day by day and hour by hour, and thus proving the sufficiency of His grace. Thus, to "trust in the Lord" means for the Christian TO CONTINUE even as he commenced. When we first really turned to the Lord, con-

(Continued on page 5, column 4)

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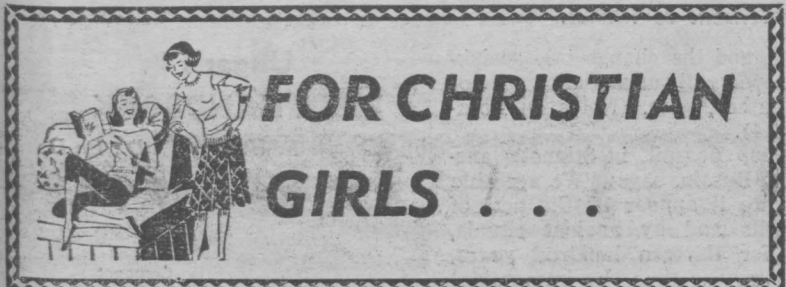
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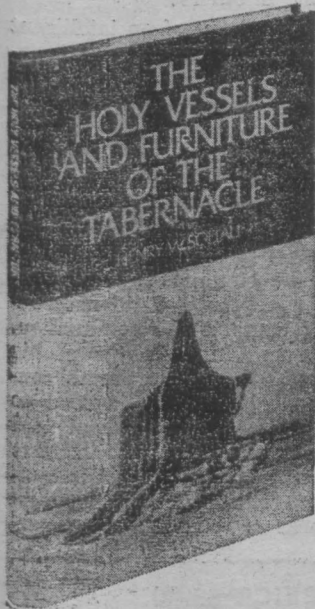
In the Book of Deuteronomy we have the Lord giving Moses instructions as to how parents are to teach their children which reads like this: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes" (Deut. 6:7-8).

Listen girls, when parents obey the Lord God in this, we can see the results. In II Kings chapter 5, we have a story of where the Syrian army had gone out to battle and had carried away from Israel some captives of which there was a little maid. The little girl waited on the wife of the captain of the host. She had been taught by her parents as the Lord God had instructed. Her master the captain of the host had leprosy, and this little maid learned about it. She was sorry for him, and she told her master's wife, if he was in her land, that the man which was a prophet of God would heal him of his leprosy.

What we see here is if we live for the Lord, we will see things different from those who do not live for the Lord. You see, girls, when we love the Lord with all our heart, soul, and mind, it will cause us to see things as the Lord does. This little girl had been tak-

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Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

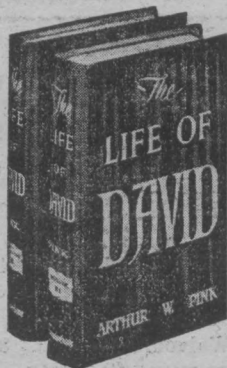
MOSES

Some good and godly men firmly hold that Moses is the second witness. A number of things seem to support this idea. First, they point out it was Moses who appeared with Elijah on Mount Tabor and talked with Christ (Matt. 17:3), not Enoch. They further say the two men at Christ's tomb (John 20:12; Luke 24:4) and His ascension (Acts 1:10) were probably Moses and Elijah, not Enoch and Elijah.

Second, the witnesses turn water into blood (Rev. 11:6). Moses exercised this power when he lived on earth (Ex. 7:19). The witnesses bring fire down from Heaven on their enemies (Rev. 11:5). Moses exercised such power during his ministry on earth in the Old Testament time (Num. 16:35).

Third, there was something remarkable about the death of Moses. Even at 120 years of age "his eye was not dim, nor his natural face abated" (Deut. 34:8). He was

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buried by God in an unknown valley in Moab (Deut. 34:6). Jude mentioned a dispute between Michael the Archangel and the Devil about the body of Moses, and then goes on to mention the second coming of Christ. Why is all of this?

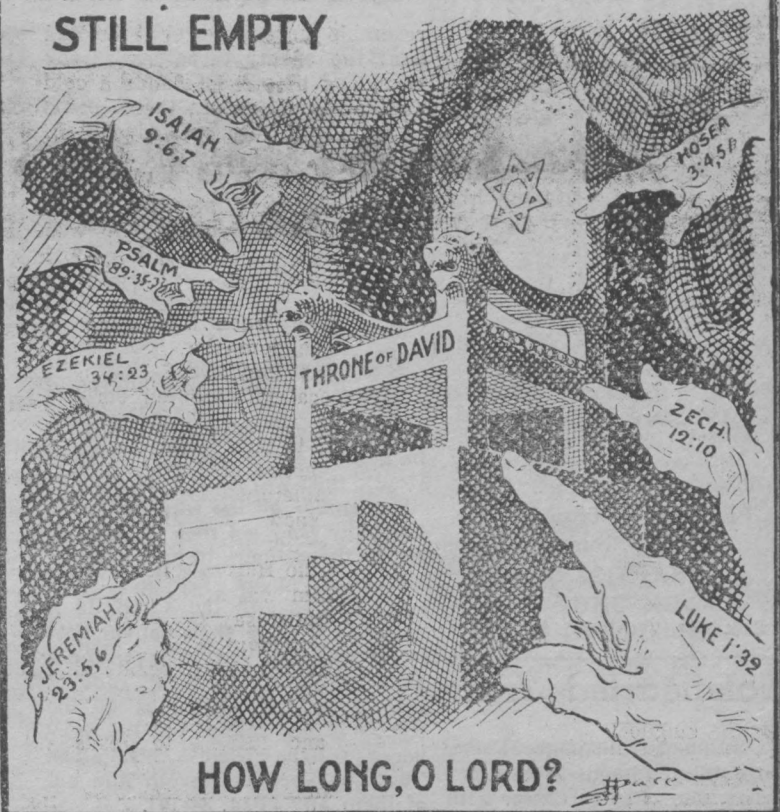
I freely grant Moses did appear on the earth in a literal body on Mount Tabor with Elijah and Christ, but this does not within itself prove he is one of the two witnesses. Moses did turn water into blood, but it is certainly possible that God could give such power to Enoch. The mighty Angel said: "I will GIVE POWER unto my two witnesses." The death of Moses was remarkable but he did actually die (Deut. 34:5) and Jude 9 speaks of his body, implying his spirit was absent from the body.

THE APOSTLE JOHN

Because John was told by Christ in Revelation 10:11: "Thou must prophesy again before many peoples, and nations, and tongues, and kings," some take this to mean John is the second witness as the two witnesses are said to "prophesy" (Rev. 11:3). They also stress the words of Christ to Peter concerning John: "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" (John 21:22, 23). I believe Revelation 10:11 should

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PAGE FIVE

STILL EMPTY



HOW LONG, O LORD?

be properly translated: "Thou must prophesy against (or concerning) many peoples, and nations, and tongues, and kings." John did this in the following chapters of Revelation. As to John 21:22-23 one should note Christ said "not unto him, he should not die," implying that John did actually die. Hence I cannot believe John is one of the witnesses.

CONCLUSION

Some people complain that an earthly man cannot be caught up into Heaven and then return and die on earth. I would silence the objector by pointing out that Paul was "caught up to the third heaven" and was uncertain as to "whether in the body, or out of the body" (II Cor. 12:2-3). Paul returned to earth and died. The Apostle John was caught up to Heaven and saw the events he recorded in Revelation, and then he returned to earth and died (Rev. 4:1-2).

Any moment the Lord Jesus Christ may come in the air to rapture the saints away to the Father's house. Then Enoch and Elijah are to appear on earth and prophesy 1260 days. Their coming to earth is an act of mercy in the midst of Divine wrath. Multitudes of Jews and Gentiles will be turned to righteousness (Dan. 12:3). An elect remnant will be gathered out by the ministry of these two witnesses during the first three and half years of the tribulation.

Wholehearted Trust

(Continued from page four)

scious of our deep and desperate need, how did we act? We repudiated all confidence in self, abandoned all our doings, and cast ourselves upon Him as our only hope and confidence. Now just as we acted when we first came to Him for salvation, so should we daily rely on Him for all needed wisdom, strength, and grace.

But what is meant by Trust in the Lord "with all thine heart?" I think three things are chiefly intended. First, it means giving unto God our UNDIVIDED confidence, not looking to any other for help and relief. It was at this point

Judah failed of old. Hear Jehovah's complaint against her, "And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but feignedly, saith the Lord" (Jer. 3:10). A parallel to our text is found in that word, "Wait thou ONLY upon God" (Psa. 62:5).

Second, it means WITH CHILD-LIKE SIMPLICITY. You know how a little child trusts: there is no reasoning, he simply takes his parent's words at their face value, he has implicit confidence that his father will make good what he has said; he dwells not on the difficulties in the way, but expects a fulfillment of what is promised. So it should be with us and our heavenly Father's words.

Third, it means with our AFFECTIONS going out to Him. As we read in I Corinthians 13:7, "Love believeth all things, hopeth all things." Thus, to trust in the Lord with all our heart is LOVE'S reliance: it is the affections going out to Him in believing dependency and expectation.

It is blessed to ponder a number of examples, recorded in Scripture for our encouragement, of men who did trust in the Lord with all their heart. Abraham upon Mount Moriah is a case in point. He had received commandment to take his well-beloved son and present him to Jehovah as a burnt offering. His response not only evidenced his obedience, but his wholehearted trust or confidence in God. The Lord had said, "In Isaac shall thy seed be called." But how could that be, if he were slain? Instead of leaning unto his own understanding, he fully trusted in the Lord, and left Him to harmonize His promise with His precept.

Another illustration equally striking, though perhaps less known, is found in the response made by Hezekiah to the threatening letter which he had received from the king of Assyria. A most critical situation confronted him. That heathen monarch aspired to world conquest. One kingdom after another had fallen before him; now he blatantly threatened Israel. What was Hezekiah's response? (Continued on page 6, column 1)

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Wholehearted Trust

(Continued from page 5)

Did he wring his hands in despair? No; what then? Did he confer with his generals, or set about strengthening his army? No; instead, "Hezekiah went up into the house of the Lord, and spread it before the Lord" (II Kings 19:14, and read his prayer in verses 15-19).

An urgent crisis, similar to the last, confronted Asa. "There came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah" (II Chron. 14:9). It is easy to read this, but endeavor to visualize that vast hostile force. What was the king's response? This, "And Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we REST ON THEE, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee" (v. 11). THAT illustrates and exemplifies the meaning of our text.

Let us seek now to apply this Divine admonition to the details of our daily lives, particularly to the mysteries of providence therein. "Many are the afflictions of the righteous," and some of them are very trying and painful to the flesh. Oftentimes they bring us to wits-end corner. Perhaps our experience is like that of the disciples on the storm-tossed sea: it is dark, and the wind is contrary to us. Even so, the call comes, "Trust in the Lord with all thine heart." Remember that the winds and the waves obey HIS WILL.

Or, possibly our circumstances

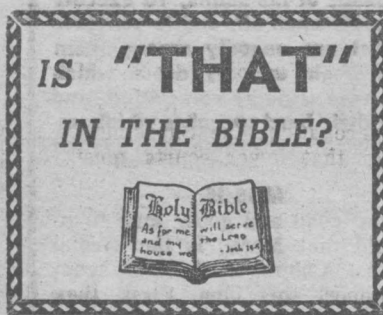
resemble those of Israel at the Red Sea: the enemy threatens at our rear, and before us stands a cold and unfriendly ocean; there seems no way of escape. Even so, "Trust in the Lord with all thine heart." Or, the lot of some Christian reader may be that of the widow to whom God's prophet was sent—the barrel of meal is almost empty; your circumstances are critical to the last degree, and your heart faints within.

What is such an one to do? Why, turn to the sure promises of God, or, better still, look up to the Promiser Himself. "Hitherto hath the Lord helped us" (I Sam. 17:12): then will He fail them now? "Remember all the way which the Lord thy God led thee" (Deut. 8:2): let the memory of past mercies and deliverances reassure thee now. God is still the same. Is it not written, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee" (Job 5:19)? True, the afflictions of the righteous are many, yet the very verse which affirms this, adds, "But the Lord delivereth him out of them all" (Psa. 34:19).

Possibly some reader is saying, "But I am growing old and feeble; soon I shall no longer be able to work; then what will become of me?" To you also the word is, "Trust in the Lord with all thine heart." God hath placed on record a special promise for your comfort: "And even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. 46:4). Then can you not fully trust Him!

Perhaps another is thinking, "It is the prospects of TOMORROW which renders me so uneasy and fearful. I know that God says 'sufficient unto the day is the evil thereof,' but I cannot help looking forward and anticipating the pressing emergency ahead of me." Very well, if you must look forward, look upward, too. GOD is on the throne, and He will not vacate it when the morrow arrives! Is it not written, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19)—that covers the future! Then "Trust in the Lord with all thine heart." A very large part of this consists in calmly and confidently counting upon God TO CONTINUE supplying our every need.

A blessed illustration of wholehearted trust, fully authenticated, came before us in a book which we recently read. Some years ago, in Germany, there was a daughter of God who was very poor in this world's goods; so poor that she literally lived from hand to mouth;



Question:
"HOW MANY HERODS IN THE BIBLE?"

Answer: Three:

1. Herod the Great, Matthew 2.
2. Herod Antipas, Matthew 14, Mark 6, Luke 3.
3. Herod Agrippa the First, Acts 12.

yet uncomplainingly, and with confidence in the Lord. One afternoon several Christian friends called to see her; they, too, were very poor, and much fatigued from the journey, and looked sore in need of some refreshment. But in this sister's cupboard was neither bread nor coffee; it was empty. She lifted up her heart unto Him from whom every good and every perfect gift cometh, and felt sure her fervent desire to entertain, not angels, but some of His children, was granted. She filled the kettle with water and put it on the fire,

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and presently it began to boil. The sister silently thanked the Lord for granting her request, and laid the table, though nothing was in sight. But still the hand of God was withheld, for "patience must have her perfect work." Again, she lifted up her heart to God, and said, "Lord, the kettle is boiling!" Just then came a knock at the door, and other friends, who knew nothing of the urgency of her case, appeared with baskets in their arm. Soon the table was filled with good things. God never disappoints real faith in Him! Then "Trust the Lord with all your heart." (STUDIES IN THE SCRIPTURES, Aug. 1928).

Pedobaptist On . . .

(Continued from page three)
Nothing but the overwhelming testimony in favor of immersion could have induced these distinguished Pedobaptists to make these admissions in favor of Baptist views.

Mr. MacKnight, in his notes on Romans 4:4, says: "Christ submitted to be baptized; that is, buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial, and resurrection." Perhaps, also, it is a commemoration of Christ's baptism.

Mr. Whitby, a Pedobaptist, and the author of a Commentary on the New Testament, and more than forty learned works, says: "Immersion being religiously observed by all Christian for thirteen cen-

turies, and the change into sprinkling, even without any allowance of the author," etc. (Notes on Romans 4:4).

Bishop Bossuet, in Stinnet's answer to Russin, says: "We are able to make it appear by the acts of Councils and by ancient rituals, that for thirteen hundred years, baptism was thus (by immersion) administered throughout the whole church."

Stackhouse, a Pedobaptist, in his History of the Bible, says: "Several authors have shown and proved that this immersion continued as much as possible to be used for thirteen hundred years." Can evidence be more conclusive?

Mr. Mosheim, in his celebrated History of the Church, (Methodist edition, Vol. I, p. 126), says: "The sacrament of baptism was administered in the first century by immersion of the whole body." "In the second century," he says, "the persons baptized were immersed under water" (Vol. II, p. 206).

Mr. Adam Clark, a distinguished commentator on Romans 4:4, says: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water."

John Wesley, the Father of the Methodists, in his notes on Romans 4:4, says: "Alluding to the ancient manner of baptizing by immersion."

If immersion was the ancient manner, it could not at that time have been anything else.

If any wish to know how Mr. Clark and John Wesley could admit that the ancient mode was immersion, and still practice sprinkling, which we admit they did, we will answer them in the words of Mr. Clark and the Discipline. Mr. Clark says "Dipping or sprinkling may be used as the consciences or religious prejudices may direct." (End of Notes on Mark).

The Discipline says, "It is not necessary that rites and ceremonies should in all places be the same, or exactly alike. Every particular church may ordain, change, or abolish rites and ceremonies," etc.

We might add the names of many more who have made similar concessions; but as this is not a work on the mode of baptism, we will let these suffice.

If the mode was not immersion, why did John baptize "in Jordan," "in Enon?" Why is it said, the Saviour "came straightway up out of the water?" That Philip and the Eunuch came straightway up out of the water.

Why did Paul say, "we are buried with him in baptism," etc?

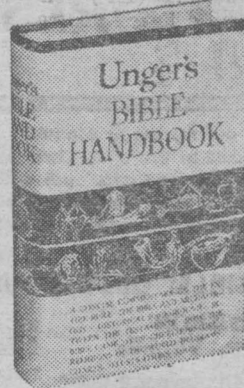
The Greek Church has never in a single case deviated from immersion.

Some years ago, it was quite common for Methodist ministers to refuse to immerse those who had been previously sprinkled, whether in infancy or afterwards. But recently, many of them have lost their scruples of conscience upon that subject, and will now immerse persons knowing that they have been previously sprinkled, rather than lose them.

A lady on Flat River, a few years ago, after suffering much uneasiness about the validity of her infant sprinkling, finally resolved to join the Baptists, and be im-

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mersed. To prevent this, the minister in charge of the circuit immersed her. His successor, the next year, censured his conduct, and said he would not have done it for his right arm.

Several years ago, on the Haw River circuit, two young ladies insisted on being immersed. The minister in charge of the circuit refused to do it, because they had been previously sprinkled. A local minister who happened to be present, said he would take the responsibility, and immerse them; which he did in the presence of the minister whose conscience would not let him do it himself. It is strange to us, that men can countenance and fellowship in others a thing they cannot do themselves.

These ladies could not fellowship sprinkling in their own case, but by being immersed by a Pedobaptist minister, and remaining in fellowship with them, they countenance and fellowship in their ministers, and members what they could not reconcile to themselves.

If they could not fellowship themselves without being immersed, how could they fellowship sprinkling in others?

This reminds us of an intelligent gentleman who belonged to a Pedobaptist society.

"Several years ago, a man by the name of J. Grant, who had been sprinkled in infancy, became convinced that believers are the only proper subjects, and immersion the only scriptural mode, and regarding baptism as a pre-requisite to the communion, and himself as unbaptized, could not consistently come to the communion. He informed his minister of his change of views. After some conversation, his minister agreed to immerse him, and accordingly did it. As he was on his way to the next communion season, he said to himself, 'J. Grant could not commune (continued on page 7, column 3)

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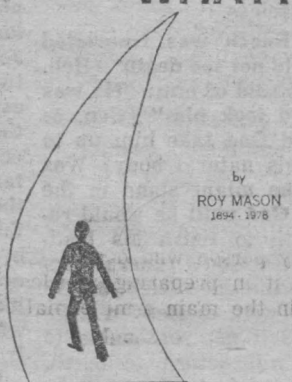
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PAGE SIX

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

BARROW, Alaska (EP)—The Eskimo community here has reacted with outrage and accusations of cultural bias to reports of a scientific study that portrays local Eskimo society as "practically committing suicide" by mass alcoholism. Barrow residents mostly Inupiat Eskimos, vented their anger during a recent series of public meetings where they challenged the conclusions and assumptions underlying the work of a University of Pennsylvania research group.

"We definitely have a problem here with alcohol," said acting Mayor Lloyd Ahvakana. "But our people were shocked with the report and the picture it painted. It's definitely out of line and doesn't reflect the way it is." Researchers from the University of Pennsylvania said they had found alcoholism among up to 72 percent of the 2,000 residents in this North Slope village, with the result that violence had become the most frequent cause of death.

ALBANY, N.Y. (EP)—Under pressure from school administrators, the New York State Board of Regents voted 7-6 against urging the State Legislature to repeal a 19th Century law permitting teachers to spank unruly pupils. Last October, the board had voted to support a change in the law. And in December a board subcommittee recommended a ban on corporal punishment in the state's private schools as well. The action is non-binding on the Legislature, which is considering a bill to outlaw the use of physical force against pupils.

Several regents said they had been persuaded by arguments that the law already protects children against abuse and that most school districts wanted to preserve the local option. Fundamentalist Protestant and Roman Catholic parochial educators also went on record against a flat prohibition of corporal punishment.

MUNICH, West Germany (EP)—The West German state of Bavaria has denied a request of the Baptist Church there to be recognized as a legal, incorporated church body, entitled to tax exemption and other privileges accorded legally recognized denominations.

The Bavarian association of the Union of Evangelical Free Churches (Baptist), which was organized as a separate Baptist community in 1977, had applied for state recognition as a necessary first step toward its federal recognition. Bavarian Baptists, who number some 3,400, have 18 churches and 31 mission stations in the heavily Roman Catholic state, which has a total population of 10,819,300. Bavarian authorities demanded that Bavarian Baptists have a membership quota of "one in a thousand" of the state's population, before they are entitled to formal recognition.

GENEVA (EP)—By a 3-to-1 margin voters in Switzerland have rejected a referendum that would have separated church and state within two years. With only slightly more than a third of the registered voters casting ballots, 1,052,294 (9 percent) voted "no" and 281,760 (21 percent) voted "yes" to a proposed amendment to the Swiss Federal Constitution that would have completely separated church and state in all 26 cantons.

CAROL STREAM, Ill. (EP)—Nineteen percent of all adult Americans consider themselves to be Pentecostal or charismatic Christians, according to a Gallup Poll taken for Christianity Today magazine. The survey found that of these 29 million persons, about one-fourth are Roman Catholics and two-thirds Protestants, with the remainder scattered among small denominations or independent of a church affiliation.

Of the total number of charismatics, about one sixth — 5 million — say they have spoken in tongues. Denominations varied sharply in this category, with one-tenth of Catholic charismatics registering as tongue-speakers and one-fifth of the Protestants. Protestant charismatics who speak in tongues include one-seventh of charismatic Lutherans, one-tenth of charismatic Methodists, one-sixteenth of the charismatic Baptists, and a tiny proportion of charismatic Presbyterians.

WASHINGTON, D.C. (EP)—Two church property cases closely watched by some of America's largest denominations have ended with the U.S. Supreme Court refusing to take buildings away from congregations which left the Presbyterian Church in the United States (Southern).

PCUS has been trying to claim the assets of Vineville Presbyterian Church of Macon, Georgia, and Trinity Presbyterian Church of Montgomery, Alabama, since majorities of their memberships withdrew in 1973 and joined the Presbyterian Church in America (PCA).

PCA took the appeals, on behalf of "loyal minorities," to the nation's top tribunal twice. In February both appeals were turned down again, in effect affirming the "neutral principles of law" doctrine of church property. In its decisions for the two prominent PCA congregations the Supreme Court held that lower courts must determine such disputes on the basis of what property law says in the state, not what ecclesiastical law says.

TOKYO (EP) — "Reconstruction" of the biblical Tower of Babel is under consideration by a team of academics from Japan's Kyoto University. A spokesman for the team said that the Iraqi government had requested help from Japan to create a "museum city" out of the ancient city of Babylon as a tourist center on the Euphrates River about 55 miles south of Baghdad.

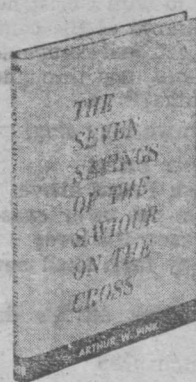
The long-considered project, the spokesman said, calls for partial restoration of Babylon with rebuilding of the Tower of Babel.

According to Genesis 11:1-9, a great tower was erected in the land of Shinar and left unfinished because Yahweh confounded the speech of the builders. The city was called Babel or "confusion" (from the Hebrew balal, "to mix, confuse").

(Continued on page 8, column 4)

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Pedobaptist On . . .

(Continued from page six)
with J. Grant, (i.e., with himself,) before J. Grant was baptized. Now, if J. Grant before J. Grant was baptized could not commune with himself, how can he commune with all the other members of his church that are in the same condition that J. Grant was before he was baptized; or, in other words, how can J. Grant fellowship others, who are only sprinkled, when he could not fellowship himself until he was immersed? The result was, he withdrew from the Pedobaptists, and joined the Baptists.

"There are many like J. Grant, who are in sentiment Baptists, yet are so inconsistent as to unite with Pedobaptist Churches by immersion; and in this way throw the whole of their influence in favour of what they deem error, and against their own peculiar views" (Pendleton on Communion).

Sometimes it is said, although we do not believe in sprinkling, yet if the other members do, it makes it right to them, therefore, we fellowship them.

Their believing it to be right, does not make it right. The Saviour said that "The time cometh, that whosoever killeth you, will think that he doeth God's service." Is murder no sin, because he who commits it, thinks he is "doing God's service?"

Paul tells us that he "verily thought he ought to do many things contrary to the name of Jesus of Nazareth." Did not Paul sin in per-

secuting the church? Yet he verily thought he ought to do it!

"There is a way that seemeth right to a man, but the end thereof are the ways of death."

Saul was commanded to go and smite Amalek, and utterly destroy all that they had, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul smote the Amalekites, and he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and the fatlings, and the lambs, and all that was good, and would not utterly destroy them. And the Lord said unto Samuel, the Prophet, It repenteth me that I have set up Saul to be king, for he is turned back from following me, and hath not performed my commandments. And Samuel came to Saul, and Saul said, Blessed be thou of the Lord. I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of sheep in mine ears, and lowing of oxen, which I hear? And Saul said, The people have spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God. And Samuel said unto Saul, Wherefore didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord. And Saul said unto Samuel, Yea I have obeyed the voice of the Lord. . . . But the people took of the sheep and the oxen to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold! to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king (1 Sam. 15).

Saul and the people had a pious purpose in view—"even to sacrifice unto the Lord thy God;" but we find that their believing it right so to do, did not make it right. Uzza put forth his hand to hold the ark, for the oxen stumbled, and the angel of the Lord was kindled against Uzza, and he smote him because he put his hand to the ark, and there he died before the Lord. Uzza conscientiously believed that it was right for him to hold the ark, but we perceive the Lord would sooner His ark should fall to the ground, than His commandment should be violated to keep it up. Uzza's pious intention did not save him (1 Chron. 13).

If a man is sick, and intends to take calomel, but makes an honest mistake and swallows ten grains of arsenic, will his being sincere in his belief that it was calomel prevent the arsenic from killing him? If a man has a counterfeit bill of money, does his sincerity in believing it to be genuine, make it good to him?

Who Can Give . . .
(Continued from page one)
where else. The people of the world are in large measure, "fair weather" friends. They throw one down in times of need. Christian friends stick all the closer in such times. And the friendships we have with the people of God are those that shall last forever, for we shall

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spend eternity with them.

VI. ETERNAL LIFE.

Christians have a life that is entirely apart from that of those who are not believers in Christ. They can only plan on a few brief, uncertain years here, but we can plan on forever and ever. The difference is comparable to a tenant who may be thrown out of a house any day, and another person who owns his home and can plan on living in a certain house indefinitely. Also we can plan on being rid of the imperfections that we have now, as well as all of the annoyances that we now know.

VII. A SENSE OF INWARD SATISFACTION AND CALM.

The people of the world are snatching and grabbing after a thrill — running to and fro after the will-o-wisp of pleasure, and the things that they experience are things that do not satisfy. The Christian who lives right and keeps in line of the will of God, has a peace of mind and heart — a sense of calmness and rest that the world is a stranger to. The difference is that of a ship that is tossed about, and one that is safely anchored.

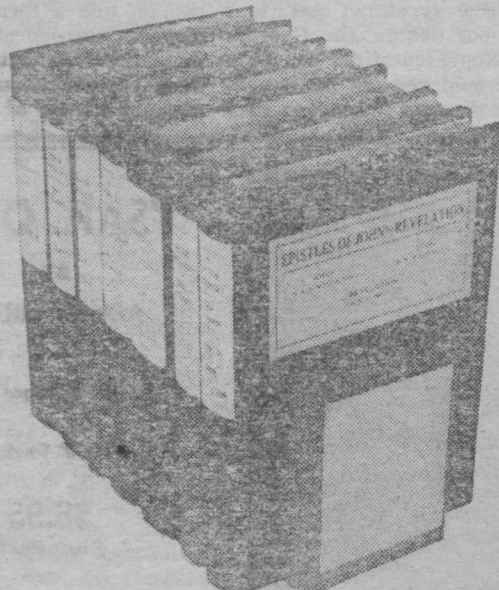
VIII. THE CHRISTIAN LIFE HAS A PROGRAM AND A GOAL.

We have something to live for — a future — a goal of life. The person who is not is lacking in real purpose. No matter what he starts, there is no permanency to it. Just a hand-breadth of existence and it all goes for naught. The "path of the just, is as a shining light, that shineth more and more unto the perfect day."

Apart from Christianity there is no ultimate meaning to human existence. Think that over. If it is not so, why not?

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The Right Priest

(Continued from page one)
ished the work that saves.

Finding that we could not come to a common conclusion on the subject, he veered around to other matters, though in a gentlemanly manner, and finally said, "I am just on my way from the home of a dying girl in Oakland. She has been a good Christian for five years. I am her confessor, and she sent for me to come to see her; for you know Catholics always want a priest when they are about to die."

"In that, I am one with them," I answered, "I, too, want a priest with me when I die. I would feel the need of one at such a time. But I do not only want a priest with me when I die, I want Him every moment that I live, and such a Priest I have—a Priest who is always occupied on my behalf, and whose absolution gives me perfect peace."

"Ah, you mean Jesus, I suppose," he answered. "We believe in Him, too, but we want the human priest as well."

"But what can the human priest do for me that my great High Priest has not already done? He has died for me, borne all my many sins in His own body on the tree, and now He sits on the throne of God to maintain my cause and sustain me, while He succors me all along my pilgrim way." "He ever liveth to make intercession for me. Surely He is enough!"

But this, the man-made priest could not see, and so the conversation turned to the "Sacrament of Order." But of the first—the all important question—I wish to speak with the reader.

Would you not like to have a Priest with you if you should have to die? At such a time would you not feel the need of one who could really help? One who could truly say to you, "Thy sins are forgiven thee," and carry you through death, and receive you in Paradise as He did with the repentant thief upon the cross? (See Luke 23:39-43). The presence of a Romish or Anglican priest, or a clergyman or any other preacher, cannot give you perfect rest in view of eternity. Jesus alone is the one. Ah, dear reader, you need such a Priest! No human priest can fit you for the presence of a holy God. True a man whose soul has been saved through faith in Jesus might do much, in pointing you to "the Lamb of God that taketh away the sin of the world" (John 1:29), but no one, however earnest and godly, can accompany you beyond the portals of the grave.

But oh, if you know Jesus, if He is with you, a Priest to cheer you by His blessed "Absolvo at," to give you to know the virtue of His own precious blood shed on Calvary and the abiding union of the Holy Spirit, then death need have no terror, for He who "hath abolished death" will bring you uncondemned into the presence of the Father as a trophy of His

one offering upon the cross.

Such a Priest you may have; and not only in death, but in life. Trust in Him, then. Rely on the work He accomplished upon the cross, confide your soul to His care—He is worthy of your utmost confidence. "Through Him all that believe are justified from all things." (Acts 13:38).

Jesus has borne the judgment due to sin, made propitiation for the whole world, and His priestly service as for all who will believe Him—all who sincerely accept Him. In wondrous grace He waits upon you and longs to save you. Receiving Him now by simple faith, you will have a Priest with you if you come to die; and He will care for you all through your life on earth.

I have said purposely if you die, because while it is quite true that "It is appointed unto men once to die" (Heb. 9:27), for the believer in Christ there is the glorious hope of our Lord's return in person to change us into His likeness and take us up with Himself instead of dying. Clear and decided is the Scripture statement, "We shall not all sleep, but we shall all be changed." (See I Cor. 15:51, 54; I Thess. 4:15-18). This, of course, refers only to those who are born again—to the children of God. But, for the unsaved, there is not only the natural death, but the second death, which is the lake of fire (Rev. 20:15). Ah, reader, no mere human priest can save you from that; it is only JESUS.

Why go on without Him, then? Why not close in with Christ now, and thus be assured of His continued care, interest, and companionship in life, death, and throughout the "ages to come?"

Trusting Him we may sing:

"I need no other priest
Than my High Priest above,
His intercession has ne'er ceased,
Since first I knew His love;
Though that, my faith shall never fail,
Even when passing death's dark vale,
I need no human prop
In that last awful strife—
Christ is my refuge—Christ my hope,
My way, my truth, my life!
On His own promise I rely:
He that believeth ne'er shall die."
—The Moody Church News

Frozen To Death . . .

(Continued from page one)
sible, and we stayed close together so that the heat of our bodies would keep us all warm.

"The day dragged by. Darkness came again. Cunningham and my father-in-law sat in the skiff and they seemed to give up hope. It was dark. I couldn't see them. I talked to them, but they didn't answer. I found a stick in the boat and I began beating them with it. I'd beat one, then the other. At first they said not to do it, but I kept right on. Finally, Cunningham didn't move. He was frozen dead. I felt awful bad because he was a man who had risked his life to save mine. He died some time during the night. My father-in-law was just about dead then. He was saying prayer, and I would join in. Finally, he turned to me and said, 'My time has come to meet my Maker. I wish I could see my family before I die.' Then he died. I thought about my wife and two little girls. That was all that kept me going. I was so weak I could not walk, so I crawled. I kept right on crawling for what seemed days. Finally I got ashore and the Indians found me."

One can feebly enter into what took place out there on the ice. Clayton Brown, who lay in the Charlevoix hospital alive after having crawled for eight miles on hands and knees owes his life to the mercy of God.

Let us not forget the greatest of all storms is coming! A storm that will burst in all its fury upon the heads of all who know not the Lord Jesus as their refuge. Dear unsaved one, you are this very moment exposed to the danger of

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being swept out into the cold, icy grip of death and judgment. Oh, the thought of it—to PERISH! This should make every reader of these lines stop and think and act.

What we need above all else in a time of storm is a place of shelter. David knew this blessed place and in Psalm 61 he cries, "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the Rock that is higher than I. For Thou hast been a shelter for me."

In the incident above we saw how Earl Cunningham was willing to risk his own life to save others. Surely this was remarkable, and an act of bravery that will never be forgotten, especially by Clayton Brown. We only feel sorry that Cunningham failed in the kind act he attempted to perform. This fully illustrates the love and kindness of another—that of the person of our Lord Jesus Christ. He was willing to give His life that we might be saved. He bore the storm of God's wrath upon our sins at the Cross of Calvary. Is it any wonder that we cry as Paul did in Galatians 2:20: "I live by the faith of the Son of God Who loved me and gave Himself for me."—A.H.H.

"What's Happening"

(Continued from page 7)
PUSCHENDORF, Germany (EP) — "We have become a people of Christian illiterates. A basic knowledge of the Bible is hardly to be found anymore, as Christian education at home and in church leaves much to be desired and this is already having some devastating effects", declared Pastor Kurt Heimbucher.

LONDON (EP) — Britain's 13 Free Churches, following a declining trend of recent years, have registered another big drop in membership—13,332. According to the Free Church Federal Council's Annual Report for 1979 and Directory for 1980, the total membership for the 13 denominations in 1979 was 1,116,194, as compared with 1,129,526 in 1978.

The Baptist Union of Great Britain and Ireland showed a decline in membership from 178,461 in 1978 to 174,578 in 1979. Membership in the United Reform Church went down from 161,781 in 1978 to 157,380 in 1979. These represented the largest declines.

ATLANTA (EP)—After months of committee scrutiny and four hours of floor debate, the Georgia House of Representatives passed a bill that would require the teaching of creationism whenever evolution is taught in the state schools.

lution is taught in the state schools.

Before final passage, the House tacked on amendments that some supporters believed would negate the original bill's intent. As introduced by Rep. Tommy Smith, of the south Georgia community of Alma, the bill provided for the teaching of "scientific creationism." It applied to all the state public, elementary and secondary schools. However, a subcommittee headed by Rep. Cas Robinson of Stone Mountain (an Atlanta suburb) objected to that term and amended it to "divine creationism." Mr. Robinson, a minister of the Presbyterian Church in the U.S., and a former executive in headquarters here, also got a committee to add a local-option feature.

During House debate, the word "divine" was dropped, but at another point the definition of creation was amended to state that means creation "by God." The vote on the final House version was 139-30.

SINGAPORE (EP) — Christianity has made phenomenal strides in South Korea during the past two decades. Muslims now are attempting to parallel that growth with a huge outpouring of missionary and educational enterprises in the country. A report on the growth of Islam in South Korea recently appeared in a periodical called Asiaweek. It has been summarized in CCA News, published here by the Christian Conference of Asia.

When the Korea Muslim Federation was formed in 1967, it had fewer than 3,000 members. Now ranks have grown to more than 10,000, and it has established branch offices in Saudi Arabia, Qatar, and Kuwait, to meet the religious needs of Muslim converts among the Koreans who are working on major construction projects in those countries.

LYNCHBURG, Va. (EP) — The Virginia Seminary and College has shut down temporarily following search by federal agents for documents in a probe into alleged misappropriation of student loans.

In a surprise raid, FBI agents and inspectors from the Department of Health, Education and Welfare seized cartons of school documents from both the seminary and the college. Only the college, however, has received federal money. The search warrant was based on an affidavit by two local people, one a former college employee, corroborating allegations that school officials had submitted false reports about the eligibility and attendance of students.

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