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

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WHOLE NUMBER 2289

VAIN FLATTERIES OF THE SINNER

JONATHAN EDWARDS

Psalm 36:2—"For he flattereth himself in his own eyes, until his iniquity be found to be hateful."

In the foregoing verse, David says, that the transgression of the wicked said within his heart, "that there is no fear of God before his eyes;" that is, when he saw that the wicked went on in sin, in an allowed way of wickedness, it convinced him, that he was not afraid of those terrible judgments, and of that wrath which God hath threatened sinners. If he were afraid of these he could never go on so securely in sin, as he doth.

In out text he gives the reason why the wicked did not fear. It was a strange thing that men, who enjoyed such light as they did in the land of Israel, who read and heard those many awful threatenings which were written in the book of the law, should not be afraid to go on in sin. But saith the Psalmist, They flatter themselves in their own eyes; they have something or other which they make a foundation of encouragement, whereby they persuade themselves that they shall escape those judgments; and that makes them put far away the evil day.

In this manner he proceeds, until his iniquity be found to be hateful; that is, until he finds by experience that it is a more dreadful thing to sin against God, and break His holy commands, than he imagined. He thinks sin to be sweet, and hides it as a sweet morsel under his tongue: he loves it, and flatters himself in it, till at length he finds, by experience, that it is as bitter as gall and wormwood: though he thinks the commission of sin to be lovely, yet he will find the fruit of it to be hateful, and what he can-

NOBODY GUILTY

Here is a picture of the human race. Nobody is guilty. Everyone is innocent.

If a man commits murder, he faces the judge, saying, "I'm not guilty." The bank robber, when caught, plods into court, blurring, "I've done no wrong." Any lawbreaker, if forced to confront a judge, will declare, "I was framed, your honor. The police are brutal."

But the simple fact is that the whole world is guilty. The apostle Paul said so. The sins men commit are the spin-off of one basic sin—unbelief.

In Romans 3:19, Paul used one word which sinks the whole race in ruin. The word is "guilty." Paul says, "the law speaks that . . . all the world may become guilty before God."

The word "guilty" is like a shell in a machine gun: it has power. It literally means "to lose a lawsuit." (Thayer's lexicon). In short, the sinner has lost his lawsuit before God. He has already been to court; the judge has banged his gavel and declared the defendant guilty, and dismissed the court session.

In fact, the whole world has lost its lawsuit. Men build their churches, invent their plans of salvation, wade through their religious rituals, are even dipped to be saved; but the great Judge says that they have lost the lawsuit.

The man who has not lost in court is the man who has salvation. Christ has gone to court for him and pleaded his case. Trusting Christ as Saviour, the man walks out of court a free man; and the Judge can never hustle him back into court for a retrial.

—Selected

not endure. Prov. 23:32, "At last it will bite like a serpent, and sting like an adder."

Here observe,

1. The subject spoken of is the wicked man, of whom the Psalmist had been speaking in the foregoing verse.

2. His action in flattering himself in his own eyes; i.e., he makes himself and his case to appear to himself, or in his own eyes, better than it is.

3. How long he continues so to do, until his iniquity be found to be hateful. Which may be taken for his sin itself, as the wicked will see how odious sin is to God, when he shall feel the effects of his hatred, and how hateful to angels and saints; or rather the cause is here put for the effects, the tree for its fruits, and he will find his iniquity to be hateful, as he will find the hatefulness and feel the terrible-ness of the fruit of his iniquity.

Wicked men generally flatter themselves with hopes of escaping punishment, till it actually comes upon them.

There are but few sinners who despair, who give up the cause and conclude with themselves, that they shall go to hell; yet there are but few who do not go to hell. It is to be feared that men go to hell every day out of this country; yet very few of them suffer themselves to believe, that they are in any great danger of that punishment. They go on sinning and traveling in the direct road to the pit; yet by one means or other they persuade themselves that they shall never fall into it.

In my present discourse, I shall,

1. Mention some things in confirmation of the doctrine, that sinners flatter themselves with the hope of impunity.

2. Mention some of the various ways wherein sinners flatter themselves in that hope.

3. Show that sinners generally go on flattering themselves, till punishment actually overtakes them.

1. I am to mention some things in confirmation of the doctrine, that sinners flatter themselves with the hope of future impunity.

1. We are so taught in the word

of God. Besides our text, you may see, Deuteronomy 29:18,19, "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God. Lest there should be among you a root that beareth gall and wormwood, and it come to pass when he hearest these words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst."

Where it is supposed that they whose hearts turn away from God, and are roots that bear gall and wormwood, generally, bless themselves in their hearts, saying, We shall have peace.

See also Psalm 49:17,18: "When he dieth, he shall carry nothing away: his glory shall not descend after him, though while he lived, he blessed his soul." And Psalm 1:21, "These things thou hast done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thee."

2. It is very evident, that sinners flatter themselves that they shall escape punishment, by this, (Continued on page 2, Column 4)

NEW LIFE BRINGS A CHANGE

A poor crossing-sweeper in Dublin was standing with his broom at the crossways. As he waited there for the charity of passers-by, a lawyer placed his hand upon his shoulder and said:

"My good fellow, do you know that you are heir to a fortune?"

"Do you mean me?" asked the crossing-sweeper.

"I do," replied the lawyer, "I have just received the news, and I am quite sure you are the man."

The crossing-sweeper walked away in eagerness to know all about his new inheritance, and forgot his broom. No more road-sweeping now. He has a new position in life, and must live up to his dignity.

So, as an heir of God, you are called upon to live in "newness of life" as the son of a king. Leave the old "brooms" behind!

The Baptist Examiner Pulpit

A Sermon by Willard Willis

WOMAN'S PLACE IN THE CHURCH

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a SHAME for women to speak in the church" (1 Cor. 14:34, 35).

Most people accept John 3:16 as God's final word on the fact that He gave His only Begotten Son to die for those He loves. There are multitudes of other passages which people accept at face value. They, however, when coming face to face with our text, will not meet it head on. They stand at a distance from this passage, or begin immediately to try and explain its meaning away. They treat our text as if it was not inspired along with John 3:16. They dip the end

of their finger into this passage, but they have never waded out into its depths. Some have gone so far as to say that Paul was a woman hater. They, of course, by such thinking, are saying that Paul was not inspired to write the passages before us. They say, in essence, that our text is Paul's writing and that God had nothing to do with it. We know however that all Scripture is given by inspiration of God. Beloved, we are not to pick out certain passages we like and cast the one we dislike aside. All Scripture is God's word and who are we to question God?

There have been numerous arguments drawn up by men and women in an effort to explain our text away. One of these arguments is that Paul was speaking only to the church at Corinth. There are many who consider that the person who

The great Roman patriot and orator, Marcus Tullius Cicero, told his countrymen in a time of national peril: "A nation can survive its fools, and even the ambitious. But it cannot survive treason from within . . . A murderer is less to be feared."

Centuries later, Abraham Lincoln sensed the same kind of internal danger against the new American republic: "If it (the approach of danger) ever reaches us, it must spring up amongst us; it cannot come from abroad. If destruction be our lot we must ourselves be its author and finisher."

President Jimmy Carter told his countrymen on national television last June 10th (Cable News Network (CNN) interview with Daniel Schorr) not to worry about America's defenses: "It is the strongest it has been in eight years and has gotten even stronger under my administration." Further, "We won't stand still for Soviet aggression." Also, "Detente is not dead

UNANSWERED PRAYER

HOWARD NIELSEN

St. Paul, Minn.

The time is long overdue for some one to give a scriptural explanation to one of the reasons why so many Christians don't seem to see their prayers answered. The Bible has all the needed answers when properly studied and followed.

All Christians know the Bible is filled with God's many promises of help through our simple prayers—thousands of promises all through the Bible. In nearly every chapter from beginning to end, we are reminded to call upon Him in our times of every need. And Christians also know that most of their prayers don't seem to be answered—although sometimes we may not recognize the answer.

Some pray for many years for some urgent need—and study His Word regularly, claiming certain of His promises—and yet never seem to see any change in their problem, except its growing worse.

Of course, we know that something is surely very much wrong. We know the answer we seek is ready—and we know that God does-

and neither is SALT II." (Many observers disagree with these statements and offer convincing rebuttals.)

The Rev. Philip Potter, Jamaican citizen and long-time general secretary of the World Council of Churches (WCC), gave his ideas on U.S. national defense last year in Kansas City at the General Assemblies of the United Presbyterian Church U.S.A. (UPCUSA) and the Presbyterian Church U.S. Potter told the Presbyterians that national security "has been exacted (sic) into a dogma to excuse military buildup," and "We must challenge the distorted concept of national security . . . Only sharing of mutual trust and respect can result in security."

Dr. Howard L. Rice, moderator of the UPCUSA, calls the U.S. Defense Department a misnomer and a lie, saying: "It cannot defend us, it can only wage war. We must organize peace fellowships across the country to teach people to call a lie a lie." (Nashville Banner April 28, 1979).

The United Methodists (UM) bishops apparently believe in "peace fellowships" too, and have adopted a peace document, "The Bishops' Call for Peace and the Self-Development of Peoples."

(UMC General Conference 1972). It contains "9 Musts" for converting national self-interests into global peace and security. For example, Must Number 7: "This movement from narrow nationalism to global (Continued on page 6, Column 1)

n't lie—but what is the trouble, what is delaying the blessing we need so badly, that we know is waiting for us? Isaiah 65:24 says, "Before they call I will answer." But we don't seem to realize the trouble is in ourselves—we ourselves are delaying the answer to our prayer!

The main problem is we simply are not on praying ground; we have not met the proper conditions! God's promises are conditional. He says, "If ye do, I will do!" His answers are always ready, but we first must get ourselves ready to receive them!

It is given us so clearly in that precious 91st Psalm. Several great promises are given us in that short Psalm. This is one of the most precious of all the Psalms, and the key to it all—in fact, the heart of the Gospel—is given us in that first verse—which most Christians don't seem to see at all!

It says, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty"—and there we have it all! Volumes could be written on this one verse, but in this brief article we can touch on only the essential fact of our being right with God—without which we cannot expect to see our prayers answered, because without God we are simply talking to ourselves.

Now there may be several reasons for unanswered prayers, but (Continued on page 8, Column 1)

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The Baptist Examiner

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JOHN R. GILPIN, Jr.
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A Woman's Place

(Continued from page one)

authority over the man, but to be
in silence" (I Tim. 2:11,12).

You should keep in mind when
reading these passages that these
are not my words. I'm only quot-
ing the words of our God.

There is a large movement un-
der way today to place women in
the pulpit. The next few years will
bring with them a multitude of
women preachers.

My mother was a wonderful
home maker and home keeper.
She always had biscuits, eggs,
gravy, sausage for breakfast and
she performed just as well for
dinner and supper. My dad and we
five boys did not lack for care at
home. Mother would never have
given up her responsibility at home
and taken over the pulpit. She how-
ever was always in church serv-
ices and took a very active role by
playing the piano and singing. She
was also a great teacher at home.
Mother, however, knew that she
was not authorized to be a preach-
er. She knew that she could not
measure up to I Timothy 3:2 where
it is said that a preacher must be
the husband of one wife. She knew
that she could be the wife of one
husband, but never the husband of
one wife. Mother also refused to
pray audibly in public because of
I Timothy 2:8 where the scripture
states:

"I will therefore that men pray
every where, lifting up holy hands,
without wrath and doubting."

Mother was aware of the fact
that the Greek for "men" in this
passage is not the usual Greek
word for mankind, but a word
which denotes the male species in
particular. Mother also pointed to
the fact that all our Lord's apostles
were men. They were men be-
cause all of them were required to
perform the work of preaching.
Mother said that it was a shame
for women to speak in the Lord's
church. She, of course, was right,
because this is exactly what God
says in our text.

I realize that most people don't
agree with my mother. The fact of
the matter is, however, that God
agreed with her, or better, she
agreed with God. She is with God

BRIEF NOTES LETTERS TO THE EDITOR

Elder Wade H. Miles, formerly
of Winterhaven, Florida, has ac-
cepted the call as pastor of the
Sovereign Grace Baptist Church of
Raleigh, North Carolina. The
church is located at 9208 Falls of
the Neuse Road and they would
like to welcome any TBE readers
in the area to fellowship with them.
For further information you may
call (919) 847-1233 or (919) 876-
0070.

* * *

Elder Ray Hiatt of Fort Myers
Shores, Florida would like to an-
nounce that his daughter, Victoria,
has completely recovered from
her recent surgery and the family
and friends are rejoicing.

Brother Hiatt would also like to
express his appreciation to all
TBE readers who expressed a con-
cern or assisted in any way.

her Father now and I'm sure that
she has received His warm smile
of approval.

There are those who will strain
their imagination in order to try
and explain our text away. One
person, in fact, has come up with
the idea that the expression "let
your women keep silence in the
church" means for them to keep
the children quiet. The person,
however, who came up with this
idea obviously didn't know of I
Timothy 2:11, or deliberately ig-
nored it. This passage states that
women are to learn in silence with
all subjection.

There are those who contend that
for women to be silent in church
would also mean that they could
not sing. Singing, however, is not
usurping authority over the men
and neither is singing teaching in
the strict sense of the word. It
would be better however for wom-
en to be absolutely quiet rather
than to speak, if she speaks, just
because she does not fully com-
prehend our text.

Why has God placed a restric-
tion upon women speaking in the
church? Is it because He loves
men more than women, or is it be-
cause He believes women to have
less intelligence than men? We
know, of course, that some women
are more intelligent than some
men and we know that God's love
is not based upon one's sex. Why
then does our Lord forbid women
to speak in His assemblies? The
answer is found in I Timothy 2:11,
14 which states:

"Let the women learn in silence
with all subjection. But I suffer
not a woman to teach, nor to usurp
authority over the man, but to be
in silence. For Adam was first
formed, then Eve. And Adam was
not deceived, but the woman be-
ing deceived was in the transgres-
sion."

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We have in these passages, not
only the prohibition for women
speaking in the Lord's church, but
we also have the reason for their
not speaking. God, in fact, at the
fall of man in the Garden of Eden,
placed a curse upon the serpent,
man and the woman. The serpent
is still under the curse and shows
such to be true by crawling on his
belly. Man, by the sweat of his
brow, still shows that he is cursed.
On what basis, then, do women feel
that their curse of silence has been
removed?

There are many who, in an effort

Calvary Baptist Church
Ashland, Kentucky
Dear Brethren:

The church voted while in a
regular business meeting to write
a brief note stating that we have
the utmost confidence in the work
that Calvary Baptist Church is do-
ing through the person of Bro.
Fred Halliman, and in the editing
of The Baptist Examiner.

We truly endorse Bro. Fred. We
consider him to be a man of hon-
esty and integrity. We believe that
God has led Bro. Halliman to New
Guinea as a Missionary. We are
happy to have had a part in the
support of Bro. Halliman the past
twenty years, and to have sup-
ported T.B.E. for a longer period
than that. We here at Sumas plan
with God's help to continue the
support of both these most worthy
causes.

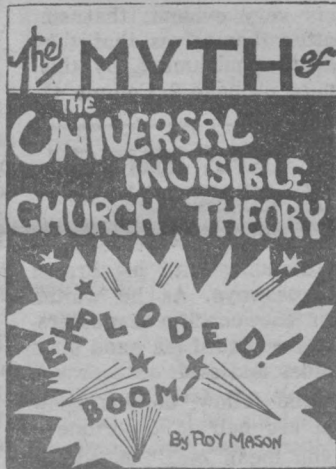
We would like you to know that
Calvary Baptist Church is constan-
tly in our prayers, that God would
guide you aright in both the New
Guinea Mission work and the pub-
lishing of The Baptist Examiner.

Your brethren in Christ,
Calvary Independent Baptist
Church, Sumas, Washington
Jim Blair, pastor

* * *

Really, I have enjoyed THE
BAPTIST EXAMINER for many
years as always. I would regret
the week that I did not receive the
paper. It has been a blessing to me
for so many years. Thank you again.

Johnson City, Tenn.



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to water down our text, have
searched the scripture in an ef-
fort to locate women who spoke in
the Lord's church. Some, in fact,
point to Exodus 15:20 where Mir-
iam led the people in song. First of
all, Miriam was not in church and
secondly, she led only the women
in song. Later on, Miriam did usurp
authority over the men and was
smitten with leprosy (Num. 12:1-
15). Others point to Deborah (Judg-
es 4:4). It will be found however
that Deborah did not do any public
speaking. She, in fact, did all of
her judging and speaking in her
own home. There are others who
point to John 20:17-18 where the
reference is to the women who ar-
rived first at our Lord's tomb. It
will be found, however, that not
one of them performed the work
of a preacher. Their informing the
Apostles of our Lord's resurrection
did not mean that they spoke in
church. There are others who point
to John 4:29 where the woman at
the well went and witnessed rel-
ative to the Lord Jesus Christ.
Here, again, there is no reference
to her speaking in the Lord's
church. There are others who point
to Luke 2:36-38 where Anna spoke
to those who came into the tem-
ple. She, however, as far as the
record goes, did not speak public-
ly. Others point to Acts 21:8-11 re-
lative to Philip's four daughters who
prophesied. You will note, however,
that no reference is made to their
prophesying in church or to men.
We must assume that they were

careful to keep their place as
found in our text.

One of the main arguments for
women speaking in church is found
in Galatians 3:28 which states:

"There is neither Jew nor Greek,
there is neither male nor female:
for ye are all one in Christ Jesus."

Those who make this passage to
teach that God places no differ-
ence between men and women,
make the Bible to contradict itself.
They, for example, make this pas-
sage to contradict I Timothy 3:2
where the bishop is to be the hus-
band of one wife, or I Timothy
2:8 where men are to pray every
where. One will find numerous
other passages which make a de-
finite distinction between men and

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women. What then does Galatians
3:28 mean when it states that
"there is neither male nor fe-
male"? The answer is that men as
well as women have access to God
through our Lord Jesus Christ.
Women share in the privileges of
justification, adoption and sanctifi-
cation. They have the same as-
surance of God's love. Women, in
fact, have their own ministry
which has been assigned to them.
They, among other things, are to
be a homemaker (not a housekeep-
er). The ministry of women, in
part, is spelled out in the follow-
ing scriptures: Titus 2:4; I Tim-
othy 2:15; Psalm 127:3-5; I Tim-
othy 5:14; Proverbs 31:27; II Tim-
othy 1:5.

It is very obvious that God has
given women plenty to do and if
they do their work well, they will
not have time to become involved
in man's work.

May our Lord bless you with the
message He has set before us.

Vain Self-Flatteries

(Continued from page 1)

that otherwise they would be in
dreadful and continual distress.
Otherwise, as long as they are in
sin, they could never live and go
about so cheerfully as they now
do: their lives would be filled with
sorrow and mourning, and they
would be in continual uneasiness
and distress; as much as those that
are exercised with some violent
pain of body. But it is evident that
it is not in fact so; it is apparent
that men are careless and secure;
that they are not much concerned
about future punishments, and that
they cheerfully pursue their busi-
ness and recreations. Therefore,
they undoubtedly flatter them-
selves, that they shall not be eternally
miserable in hell, as they are
threatened in the word of God.

3. It is evident that they flatter
themselves with hopes that they

shall escape punishment, as other-
wise they would certainly be re-
strained, at least from many of
those sins in which they now live:
they would not proceed in wilful
courses of sin. The transgression of
the wicked convinced the Psalmist,
and is enough to convince every
one, that there is no fear of God
before his eyes, and that he flat-
ters himself in his own eyes. It
would be impossible for men allow-
edly from day to day to do those
very things, which they know are
threatened with everlasting destruc-
tion, if they did not some way
encourage themselves, they should
nevertheless escape that destruc-
tion.

II. I shall mention some of the
various ways wherein sinners flat-
ter themselves in their own eyes.

1. Some flatter themselves with
a secret hope, that there is no such
thing as another world. They hear
a great deal of preaching, and a
great deal of talk about hell, and
about the eternal judgment; but
those things do not seem to them
to be real. They never saw any
thing of them; they never saw hell,
never saw the devils and damned
spirits; and therefore are ready to
say with themselves, How do I
know that there is any such thing
as another world? When the beasts
die, there is an end of them, and
how do I know but that it will be
so with me? Perhaps all these
things are nothing but the inven-
tions of men, nothing but cunningly
devised fables.

Such thoughts are apt to rise in
the minds of sinners, and the devil
sets in to enforce them. Such
thoughts are an ease to them;
therefore they wish they were true,
and that makes them the more
ready to think that they are indeed
true. So that they are hardened in
the way of sin, by infidelity and
atheistical thoughts. Psalm 14:1,
"The fool hath said in his heart,
There is no God." Psalm 94:6,7,
"They slay the widow and the
stranger, and murder the father-
less. Yet they say, The Lord shall
not see; neither shall the God of
Jacob regard it."

2. Some flatter themselves that
death is a great way off, and that
they shall hereafter have much op-
portunity to seek salvation; and
they think if they earnestly seek
it, though it be a great while hence,
they shall obtain. Although they
see no reason to conclude that
they shall live long, and perhaps
they do not positively conclude
that they shall; yet it doth not
come into their minds that their
lives are really uncertain, and that
it is doubtful whether they will live
another year. Such a thought as
(Continued on page 3, column 1)

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Vain Self-Flatteries

Continued from page 2)

this doth not take any hold of them. And although they do not absolutely determine that they shall live to old age or to middle age, yet they secretly flatter themselves with such an imagination. They are disposed to believe so, and do so far believe it, that they act upon it, and run the venture of it.

Men will believe that things will be as they choose to have them, without reason, and sometimes without the appearance of reason, as it is most apparent in this case. Psalm 49:11, "Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names."

The prepossession and desire of men to have it so, is the principal thing that makes them believe so. However, there are several other things which they use as arguments to flatter themselves. Perhaps they think with themselves, that since they are at present in health, or in youth, or that since they are useful men, do a great deal of good, and both themselves and others pray for the continuance of their lives; they are not likely to be removed by death very soon.

If they shall live many years in the world, they think that it is very probable they shall be converted before they die; as they expect hereafter to have much more convenient opportunities to become converted, than they have now. And by some means or other, they think they shall get through their work before they arrive at old age.

3. Some flatter themselves that they lead moral and orderly lives, and therefore think that they shall not be damned. They think with themselves that they live not in any vice, that they take care to wrong no man, are just and honest dealers; that they are not addicted to hard drinking, or to uncleanness, or to bad language; that they keep the Sabbath strictly, are constant attendants on the public worship, and maintain the worship of God in their families. Therefore they hope that God will not cast them into hell. They see not why God should be so angry with them as that would imply, seeing they are so orderly and regular in their walk; they see not that they have done enough to anger Him to that degree. And if they have angered Him, they imagine they have also done a great deal to pacify Him.

If they be not as yet converted, and it be necessary that they should experience any other conversion in order to their salvation, they hope that their orderly and strict lives will move God to give them converting grace. They hope that surely God will not see those that live as they do go to hell. Thus they flatter themselves, as those we read of, Luke 18:9, "that trusted in themselves that they were righteous."

4. Some make the advantages under which they live an occasion of self-flattery. They flatter themselves, because they live in a place where the gospel is powerfully

preached, and among a religious people, where many have been converted; and they think it will be much easier for them to be saved on that account. Thus they abuse the grace of God to their destruction; they do that which the Scriptures call despising the riches of God's goodness; (Rom. 2:4). Or despise thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"

Some flatter themselves, because they are born of godly parents, who are dear to God, who have often and earnestly prayed for them, they hope that their prayers will be heard; and that encourages them to go on in the way of neglecting their souls. The Jews had great dependence upon this, that they were the children of Abraham; in John 8:33, they make their boast, "We be Abraham's seed," and in verse 39, "Abraham is our father."

5. Some flatter themselves with their own intentions. They intend to neglect themselves and give themselves liberty for a while longer, and then to reform. Though now they neglect their souls, and are going on in sin; yet they intend ere long to bestir themselves, to leave off their sins, and to set themselves to seek God. They hear that there is a great encouragement for those who earnestly seek God, that they shall find Him. So they intend to do; they purpose to seek with a great deal of earnestness. They are told, that there are many who seek to enter the kingdom of heaven, who shall not be able; but they intend, not only to seek, but to strive. However, for the present they allow themselves in their ease, sloth, and pleasure, minding only earthly things.

Or, if they should be seized with some mortal distemper, and should draw near to the grave, before the time which they lay out in their minds for reformation, they think how earnestly they would pray and cry to God for mercy; and as they hear God is a merciful God, who taketh no delight in the death of sinners, they hence flatter themselves that they shall move God to have pity on them.

There are but few who are sinners, and know themselves to be such, who do not encourage themselves with intentions of future repentance and reformation; but few who do not flatter themselves, that they shall in good earnest set themselves to seek God some time or other. Hell is full of good intend-ers, who never proved to be true performers: Acts 24:25, "Go thy way for this time; when I have a convenient season, I will call for thee."

6. There are some who flatter themselves, that they do, and have done, a great deal for their salvation, and therefore hope they shall obtain, when indeed they neither do what they ought to do, nor what they might do in their present state of unregeneracy; nor are they in any likely way to be converted. They think they are striving, when they neglect many moral and some instituted duties; nor do they exert themselves as if it were for their lives; they are not violent for the kingdom of heaven.



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VERSE 16

"Not now as a servant." Although physical and human relationships are important in their place, they fade into insignificance when placed along side of the spiritual. Philemon is called upon to see Onesimus as he has been made a new creature in Christ Jesus, for this would surely be evidenced in his new attitudes and actions. Paul states this principle well in Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

"But above a servant." The Lord can take the lowest and raise him to an exalted position in Christ (Eph. 2:6). Naturally this is what He did when he saved the "chief of sinners;" which would describe all of us.

"A brother beloved." This would move Paul to remember when Ananias spoke those amazing words, "Brother Saul" (Acts 9:17). Yes, we are all brethren (Matt. 23:8). We have obtained like precious faith. (II Pet. 1:1).

"Specially to me." Again, when the saints at Jerusalem hesitated to believe Paul had been converted, Barnabas had readily come to his defense; now Paul assures Philemon that he saw in Onesimus the fruits of repentance (Acts 9:26, 27; John 3:7-8).

"But how much more unto thee, both in the flesh, and in the Lord." In the flesh there were natural ties

There are doubtless many such; many are concerned, and are seeking, and do many things, and think that they are in a very fair way to obtain the kingdom of God; yet there is great danger that they will prove at last to be some of the foolish virgins, and be found without oil in their vessels.

7. Some hope by their strivings to obtain salvation of themselves. They have a secret imagination, that they shall, by degrees, work in themselves sorrow and repentance of sin, and love towards God and Jesus Christ. Their striving is not so much an earnest seeking to God, as a striving to do themselves that which is the work of God. Many who are now seeking have this imagination, and labor, read, pray, hear sermons, and go to private meetings, with the view of making themselves holy and of working in themselves holy affections.

Many, who only project and design to turn to God hereafter, are apt to think that it is an easy thing to be converted, that it is a thing which will be in their own power at any time, when they shall earnestly set themselves to it.

8. Some sinners flatter themselves, that they are already converted. They sit down and rest in a false hope, persuading themselves that all their sins are pardoned; that God loves them; that they shall go to heaven when they die; and that they need trouble themselves no more: Rev. 3:17, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

III. Sinners very generally go on flattering themselves in some or other of these ways, till their punishment actually overtakes them. These are the baits by which Satan (Continued on page 5, Column 2)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

between Philemon and Onesimus and now there was a spiritual tie which would enhance all other relationships. Therefore Philemon should be drawn closer to Onesimus. Their friendship and fellowship would be the sweeter, so Paul sees this in prospect.

VERSE 17

"If thou count me therefore as a partner." Not "if" as an expression of doubt or uncertainty but "since", as Philemon had already expressed a ready recognition of Paul as an apostle of the Lord, and as a co-worker in Christ; as a spiritual father in the faith. How many do we regard as partners in the ministry? We should be careful as to what we let break this companionship.

"Receive him as myself." This is the third time Paul has mentioned receiving him. Here he specifies if you would receive me freely and "without doubtful disputations" as a brother in Christ, so likewise receive Onesimus. This so beautifully brings out the truth as to how the Lord receives us for Christ's sake. Yes, we are joint heirs with Christ (Rom. 8:17). Just as Mephibosheth was blessed for Jonathan's sake, we are blessed for Christ's sake (II Sam. 9:1; Eph. 1:3). Therefore Paul states whatever you would do for me, show the same consideration for Onesimus.

VERSE 18

"If he hath wronged thee, or oweth thee ought." Onesimus had incurred a debt, either by stealing from his master, or in borrowing from him and not paying him back.

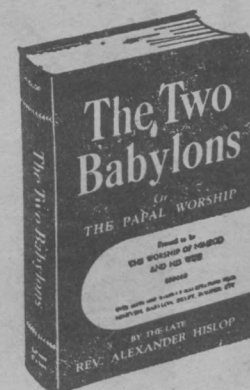
"Put that on mine account." Paul graciously assumes the responsibility for this debt. The magnitude of this thought as we view the indebtedness of the sinner is

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beyond calculation, and then think Jesus said in principle, "Put that on Mine account." He, as the Samaritan, assumed the responsibility for all of our needs (Luk 10:34,35). In doing this, Christ was "made to be sin for us" (II Cor. 5:21). He became a "curse for us" (Gal. 3:13) God "laid on Him the iniquity of us all" (Isa. 53:6).

VERSE 19

"I Paul have written it with mine own hand, I will repay it." The contract or covenant is made and Paul signs the promissory note. However, we should thank God for the eternal covenant which has been ratified with the blood of the Lord Jesus Christ (Heb. 13:20). Our spiritual Boaz has fulfilled all the requirements necessary for our redemption (Ruth 3:18; 4:7-10,14).

"Albeit I do not say to thee how thou owest unto me even thine own self besides." Paul, in seeking the voluntary response of Philemon, signed a promissory note when in reality he could have said, "since you owe me, consider that the debt of Onesimus paid or cancelled." Notice, Paul indicates that the debt of Philemon was greater than the debt of Onesimus. We can rejoice spiritually because the debt we owed to God is cancelled because of the worthiness and work of Christ.

VERSE 20

"Yea brother, let me have joy of thee in the Lord." How many times can the members of the church bring joy to the heart of the pastor when they deal spiritually with a difficult situation.

"Refresh my bowels in the Lord." Cause me to have joy unspeakable in the inward man.

VERSE 21

"Having confidence in thy obedience I wrote unto thee." Paul has seen salvation worked out previously in the life of Philemon and he fully expected to see it again (Phil 2:12,13).

"Knowing that thou wilt also do more than I say." Because the love of Christ constraineth thee, know you will go the second mile. This is the way it should be in the life of a Christian.

VERSE 22

"But withal prepare me also lodging." In your responding to Onesimus, find time for me also as I plan to come.

"For I trust through your prayers I shall be given unto you." "The effectual fervent prayer of a righteous man availeth much." What a spiritual man Philemon must have been.

VERSE 23

"There salute thee Epaphroditus, my fellowprisoners in Christ Jesus." Epaphroditus had either been put in prison with Paul because he had ministered unto him or he was in such close association with Paul he was considered to be a prisoner. Either way, he will be honored for his services to Paul and for his faithfulness as a minister of Christ.

VERSE 24

"Marcus, Aristarchus, Demas, Lucas, my fellowlabourers." Thank God for our brethren in Christ who share the load and help bear the burdens.

VERSE 25

"The grace of our Lord Jesus Christ be with your spirit. Amen." A beautiful benediction to a blessed letter.

Conclusion: A small letter, but with volumes of meaning.

(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 Scriptures his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

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AUGUST 30, 1980
PAGE THREE



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"Did those with Saul (Paul) at his conversion hear a voice or did Paul hear the voice only?"

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stood by, and heard it, said that it thundered; others said, an angel spoke to him."

HANSFORD HOLMES

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LAYMAN,
TEACHER
and
WRITER



With reference to this particular verse, we read that "the men who journeyed with him (Saul) stood speechless, hearing a voice, but seeing no man" (Acts 9:7).

It is significant that Saul, though a zealous persecutor of "the called in Christ Jesus," is now himself called by Christ Jesus. This is only one of many prime examples of the absolute sovereignty of God, as regarding particular redemption.

Those men who journeyed with Saul were, perhaps, sent to assist and protect him in his designs against the Christians.

But, suddenly, they were repulsed, in being encountered and silenced. In this, they "stood speechless, hearing a voice, but seeing no man" (Acts 9:7).

Yes, as silenced sinners before Christ Jesus, in this instance, they stood only in silence without any power to speak a word, or to move forward or backward. In other words, they were "thunder-struck" with awe, "in hearing a voice, but seeing no man;" that is, they heard the voice of Saul, "saying Who art thou? and what wilt Thou have me to do?" Yet they saw nobody to whom Saul spoke, which amazed them.

Also there is no doubt that they did hear the voice of Christ Jesus, as Lord, Who spoke to Saul (Acts 22:9). But, in this, it seems clear

that they heard only the "voice" as sound (Gr. "phone"), but did not understandingly hear it as it was articulated in the words, "Saul, Saul," etc.

However, in comparing Acts 9:7 with Acts 22:9 and Acts 26:14, a contradiction has been supposed. But, in this, after careful study, I find no contradiction, in that these Scriptures are only supplementary to each other. So, in Acts 22:9, take notice that they "saw indeed the light, and, consequently, were afraid; but they heard not the voice of Him (Christ) that spoke to me." In other words, they heard the voice of Saul, as clearly articulated; but not the voice of Christ, as articulated to their understanding, since the message was addressed only to the understanding of Saul, as called in Christ Jesus, according to the assurance that "Nevertheless . . . The Lord knoweth them that are His" (II Tim. 2:19). In this, we can definitely be assured that Christ Jesus never makes a mistaken identity.

Then, finally, in Acts 26:14, under the name of Paul, he testified before Agrippa that "when we heard a voice speaking unto me, and saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the goads.'"

First, then, in Acts 9:7, we find that they were "standing;" but now, in Acts 26:14, we find that this "standing position" had changed, when all "were fallen to the earth," including Saul; yet the intelligence of the message took residence only in Saul, as the effectual calling to salvation, according to God's eternal purpose in Christ Jesus before the world began (II Tim. 1:9).

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Acts 9:7: "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."

Acts 22:9: "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me."

Acts 26:14: "And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks." It would appear from a superficial reading or study of the above Scriptures that they who journeyed with Paul stood, Acts 26:14 says they all fell to the earth. The other seeming contradiction, Acts 9:7 says, "then they which journeyed with Paul heard the voice," and Acts 22:9 says, "They heard not the voice." Like all other supposed contradictions of Scripture, even those of higher criticism, these two may be erased with brief, but diligent investigation. Acts 9:7 in connection with Acts 26:14 says, they which traveled with Paul stood and fell to the ground, and that is exactly what happened. The idea conveyed is, that when they first saw the light they stood speechless, and with quick subsequence fell to the ground prostrate. They stood as opposed to going forward, or ceased in going forward, and their falling to the ground was a normal reaction under such awesome circumstances. So, as the Scripture

says, they which journeyed with Paul "stood speechless . . . (and then . . . were all fallen to the earth." The same is much the case with hearing and not hearing at the same time. Many people hear the Word of God, but few hear it with understanding (Lk. 8:10; John 8:47). Acts 9:8 says, they which journeyed with Paul heard the voice, Acts 22:9 says, they heard not the voice. Did you ever have some person say to you, "I heard you, but what did you say?" You were heard in the sense, but in another sense you were not heard. Thus was the case with Paul's traveling companions, they heard the audible voice, but not the articulation. We have a perfect example of this in I Corinthians 14:2, where Paul speaks about the use of unknown tongues. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him . . ." Had the translators rendered the word "heard" in Acts 22:9 "understand" as they did in I Corinthians 14:1 it would have greatly facilitated understanding of what Paul said. The men with Paul heard the voice, but they heard it not with understanding. In John 12:28-30 there is an analogy which should greatly enhance our ability to understand what Paul expresses regarding the hearing and not hearing of those with him when he was converted. Christ prayed, saying, "Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered, others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes." Note: Jesus heard and understood that the voice from heaven spoke, but they that stood by only heard the sound of the voice.

Some went as far as to admit that the sound which they heard was a language, for they said, "an angel spake to him." So they heard the voice in one sense, but not in the sense of understanding what the voice said.

Acts 26:14 says the voice which spoke to Paul was spoken "in the Hebrew tongue." It is highly probable that the men which journeyed

with Paul were Roman authorities and soldiers who understood not the Hebrew language. If this was the case, then it is easy to see how they could have heard the voice, but the meaning or understanding they heard not. I John 4:5,6 "They are of the world: Therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." The world hears the voice of the faithful Children, but he does not speak the language of the world, so the world hears not what he says. There are NO contradictions in God's word.

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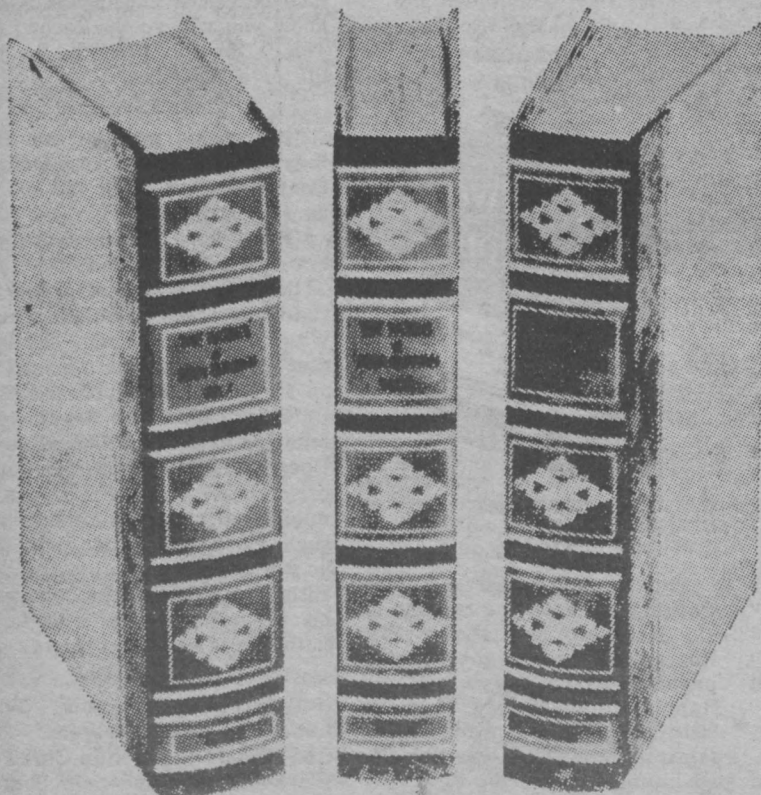
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They heard the voice but they did not understand the words. "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 8:7). This verse tells us that they heard the voice while Acts 22:9 tells us that they heard not the voice. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me."

This is easily understood when we look at how God explains things to us. These people knew that there was a voice but they could not understand the words, thus they "heard not the voice." You see none of these people could hear (understand) the voice. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14). Natural man couldn't understand if God spoke in his presence because he cannot understand spiritual things. The Spirit quickens us so that we can understand, thus Saul was able to "hear" while the others could not.

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PAGE FOUR

DANIEL E. PARKS MISSION NEWSLETTER

Dear Friends:

Greetings in the name of Jesus Christ, our omnipotent Jehovah. "He moves and none can hinder, He hinders and none can move. He opens and none can shut, He shuts and none can open" (Job 9:12; Revelation 3:8).

Please pray for the continuing health and prosperity of my family. DeeBoy celebrated his second birthday 3 August. He is now beginning that stage of life called by some "the terrible two's." As a Christian, I shall simply admit that he is simply showing his Adamic nature more than before. Christina, now three months old, continues to grow prettier daily. Both children are sources of great joy to Sandy and myself. Sandy remains rather busy with the children and the house, yet she has taken an interest in raising vegetables and fruits in an effort to relieve the growing pains inflation is inflicting on the budget.

Please pray for us during this hurricane season. The weather bureau's declared season is from 1 June to 30 November. This hurricane season is predicted to be unusually severe due to the unusually hot weather being experienced in the Atlantic hurricane spawning grounds. Hurricane Allen, rated as one of the three most intensive hurricanes of the century to date and the most intensive in the Caribbean, passed about 250 miles to the south of us. We received only the side effects of relatively high winds and driving rains.

Please pray for the continuing ministry of the St. John Baptist Fellowship. We met by the Atlantic Ocean for our 3 August Lord's Day service. Three believers followed Jesus Christ in baptism; two youths of eight and twelve years of age and an adult man. Our attendance that day was our highest to date—18. We also had a few spectators due to the service being conducted on a public beach.

Please pray for the Gospel seed we strive to sow here. The Papists, Protestants, cultists and others have prospered for a long time on these islands. Thus, most of the people here profess to be Christians, but their hopes of salvation include pseudo-baptisms when they were infants, religious highs they have experienced, obedience to humanistic systems of works called plan of salvation, and other deceptions of Satan. Few here profess a trust in Jesus Christ alone. I have striven to address this situation via the "Christian Preacher."

Some of the CP's readers have asked questions which were prompted by something they read in it. Others have asked as to the

identity of the Baptists. It appears that most of these questions are asked out of curiosity and not soul-concern. Yet, I strive to be patient with even the least inquirer—pointing him to Jesus Christ, and trusting my Heavenly Father to bless the sown seed. We are distributing this month a message in the CP entitled "The Message Of Christianity." This message was in the first edition of the CP, but that first edition did not receive the circulation the present editions receive.

Your questions and comments concerning this ministry are welcomed. In "the ancient land marks," I am your servant for Jesus sake.

Daniel E. Parks

Vain Self-Flatteries

(Continued from page 3)

catches souls, and draws them into his snare. They are such self-flatteries as these that keep men from seeing what danger they are in, and that make them go securely on in the way they are in, "as the bird hasteth to the snare, and knoweth not that it is for his life."

Those that flatter themselves with hopes of living a great while longer in the world very commonly continue so to do till death comes. Death comes upon them when they expect it not; they look upon it as a great way off, when there is but a step between them and death. They thought not of dying at that time, not at any time near it. When they were younger, they proposed to live a good while longer; and if they happen to live till middle age, they still maintain the same thought, that they are not yet near death; and so that thought goes along with them as long as they live, or till they are just about to die.

Men often have a dependence on their own righteousness, and as long as they live are never brought off from it. Multitudes uphold themselves with their own intentions, till all their prospects are dashed in pieces by death. They put off the work which they have to do till such a time; and when that comes, they put it off to another time, until death, which cannot be put off, overtakes them. There are many also that hold a false hope, a persuasion that they belong to God; and as long as they live, by all the marks and signs which are given of a true convert, they never will be persuaded to let go their hope, till it is rent from them by death.

Thus men commonly uphold themselves, and make themselves

easy, till hellfire makes them uneasy. Everlasting ruin comes upon them as a snare, and all their hopes are at once cut off, and turned into everlasting despair. I. Thess. 5:3, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon woman with child; and they shall not escape."

APPLICATION

1. Hence we learn one reason why there are but few saved, and why so many perish from under the gospel. All men know that they must die, and all that sit under the light of the gospel have been told many a time, that after this there is another world; that there are but two states in that other world, a state of eternal happiness, and a state of eternal misery; that there is but one way of escaping the misery and obtaining the blessedness of eternity, which is by obtaining an interest in Christ. Yet men are so much given to flatter themselves in those ways which we have mentioned, that there are but few that seasonably take care of their salvation. Indeed they cannot but be in some measure concerned about their souls; yet they flatter themselves with one thing or other, so that they are kept steadily and uninterruptedly going on in the broad way to destruction.

2. Hence we learn the reason why awakening truths of Scripture, and awakening sermons, make no more impression upon men. It is in itself a wonderful and surprising thing, that God's denunciation of eternal misery, and threatenings of casting sinners into the lake that burneth with fire and brimstone forever and ever, do not affect them, do not startle them. But the truth is, they flatter themselves, by such means as we have mentioned, that this dreadful misery is not for them; that they shall escape it, though multitudes of others are involved in it. They take not these threatenings to themselves, they seem to think that they do not belong to them.

How many are there in this congregation, who, for all the awakening sermons they have heard, are yet secure in sin! And who, although they are sensible that they are in a Christless condition, and are still going on in sin, yet intend to go to heaven, and expect that by some means or other they shall arrive there. They are often told, that God is very angry with them; yet they think God is a very merciful God, and they shall be able to pacify Him. If they be told how uncertain life is, that doth not awaken them, because they flatter themselves with long life. If they be told how dangerous it is to delay the business of religion, they promise themselves, that they will hereafter engage in it with more earnestness than others, and so obtain the end, the salvation of their souls. Others, when they are told that many shall seek who shall not be able to obtain, think surely, that they, having done so much for salvation, shall not be denied.

3. Let every sinner examine himself, whether he does not flatter himself in some of those ways which have been mentioned. What is it in your own minds which makes you think it is safe for you to delay turning to God? What is it that encourages you to run such a venture as you do by delaying this necessary work? Is it that you hope there is no such state as heaven or hell, and have a suspicion that there is no God? Is it that makes you secure? Or is it that you have opportunity enough a great while hence to mind such things? Is it an intention of a future seeking a more convenient season? And are you persuaded that God will hearken to you then, after you shall have so long turned a deaf ear to His commands and gracious invitations? Are you encouraged to commit sin, because you hope to repent of it? Are you encouraged by the mercy of God to be His enemies? And do you resolve still to provoke Him to anger, because you think He is easily pacified?

Or do you think that your conversion is in your own power, and that you can turn to God when you please? Is it because you have been born of godly parents that you are so secure? Or do you imagine that you are in a fair way to be converted? Do you think that what you have done in religion will engage God to pity you, and that He never can have the heart to condemn one who has lived in so orderly a manner? Or do you think that you are indeed converted already? And doth that encourage you to take liberty in sinning? Or are you secure, because you are so stupid as to think nothing about these things? Do you let these concerns wholly alone, and scarcely ever think at all how it will be with you after you are dead?

Certainly it must be one or more of these things which keeps you in your security, and encourages you to go on in sin. Examine, therefore, and see which of them it is.

4. By the text and doctrine be persuaded to leave off thus flattering yourselves in your own eyes. You are therein informed, that those who do as you do commonly continue so doing till their punishment actually comes upon them. Thereby you may be convinced of the vanity of all such flatteries. Be afraid of that which you are sure is the devil's bait. "Surely in vain is the net spread in the sight of any bird" (Prov. 1:17).

You are not only told in the Scriptures, that sinners are generally thus allured to hell, but your own reason may convince you that it is so. For doubtless other sinners have as much ground to hope to escape punishment as you; and it is evident, that they generally do hope to escape. Men under the gospel almost universally think they shall not go to hell; if it were otherwise, they could have no peace or comfort in the world. Yet what multitudes have we reason to conclude go down from under the preaching of the gospel to the pit of destruction! Now, this is surely enough to convince any sober, prudent person of the folly of such flattery, and of the folly of every one that doth not immediately set about his great work with his might. If you could have access to the damned, you would hear many of them curse themselves, for thus flattering themselves while they lived in this world; and you would have the same doctrine preached to you by their wailings and yellings which is now preached to you from the pulpit.

If your temptation to security be unbelief of the fundamental doctrines of religion, such as the being of God, of another world, and an eternal judgment, you may consider, that though that makes you secure at present, yet it will not do always, it will not stand by when you come to die. The fool often in health saith, There is no God; but when he comes to die, he cannot rest in any such supposition. Then he is generally so much convinced in his own conscience, that there is a God, that he is in dreadful amazement for fear of his eternal wrath. It is folly, therefore, to flatter yourselves with any supposition now which you will not then be able to hold.

If you depend on long life, consider how many who have depended on the same thing, and had as much reason to depend on as you, have died within your remembrance.

Is it because you are outwardly of an orderly life and conversation, that you think you shall be saved? How unreasonable is it to suppose, that God should be so obliged by those actions, which He knows are not done from the least respect or regard to Him, but wholly with a private view! Is it because you are under great advantages that you are not much afraid but that you shall some time or other be converted, and therefore neglect yourselves and your spiritual interests? And were not the people of Bethsaida, Chorazin and Capernaum, under as great advantages as you, when Christ himself preached the gospel to them, almost continually, and wrought such a multitude of miracles among them? Yet He says, that it shall be more tolerable in the day of judgment for Sodom and Gomorrah, than for those cities.

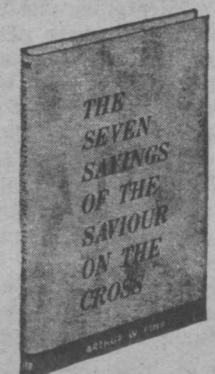
Do you expect you shall be saved, however you neglect yourselves, because you were born of godly parents? Hear what Christ saith, Matthew 3:9: "Think not to say within yourselves, We have Abraham to our father." Do you flatter yourselves that you shall obtain mercy, though others do not, because you intend hereafter to seek it more earnestly than others? Yet you deceive yourselves, if you think that you intend better than many of those others, or better than many who are now in hell once intended.

If you think you are in a way of earnest seeking, consider, whether or not you do not mind other things yet more. If you imagine that you have it in your own power to work yourselves up to repentance, consider, that you must assuredly give up that imagination before you can have repentance wrought in you. If you think yourselves already converted, and that encourages you to give yourselves the greater liberty in sinning, this is a certain sign that you are not converted.

Wherefore abandon all these ways of flattering yourselves; no longer follow the devil's bait; and let nothing encourage you to go on in sin; but immediately and henceforth seek God with all your heart, and soul, and strength.

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Shall U.S. Be . . .

(Continued from page 1)

loyalties requires both international law and international organization." Must Number 9: "There must be eventual disarmament."

The National Council of Churches (NCC) and its predecessors, the Federal Council of Churches, have agitated for U.S. unilateral disarmament for generations—all supported by member denominations which are the mainline Protestant churches of America, including the United Methodist Church, United Presbyterian Church in the U.S.A., United Church of Christ, Christian Church (Disciples of Christ), Episcopal Church, Presbyterian Church in the U.S., Lutheran Church in America, and 21 other denominations, but not the Southern Baptists.

This is to say, church members of these denominations put money into the collection plates for the support of an organization (the NCC) which has been advocating and promoting the disarmament of America since before most church members were even born! Please note that there is no way that part of the collection plate money will not go for the support of NCC and the WCC if your denomination belongs, all preachers' contrariwise shush-shushing notwithstanding.

Is America going to be defended? We have just finished recording observations about national security and peace from seven different sources. Only two of them have stood the test of history. The other five are suspect, and suggest a degree of naivete and surrender that is both unreal and catastrophic. St. Paul understood deception and complacency when he told the early Christians: "For when they shall say 'Peace and safety'; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (1 Thess. 5:3).

Christians and other Americans need to know and believe the state of our defenses. Would the unanimous report of the Senate Armed Services Committee of December 20, 1979 be acceptable as a summation of U.S. preparedness? (Keep in mind Mr. Carter's report of readiness in the CNN interview.) This Senate report begins: "For the first time in the history of the nuclear age, and as a decade of arms control comes to an end the United States now faces the near-certainty that a significant element of its strategic deterrent will be vulnerable to preemptive attack by the Soviet Union." This is because the Senate voted a few years ago to scrap our \$6 billion anti-ballistic missile (ABM) system so that today the U.S. has absolutely no defense against a Soviet missile or bomber attack—only a 24 minute warning that they're coming. (Philip C. Clarke in The Officer Review, April 1980).

In like manner, the U.S. has no civil defense, having subscribed to former Secretary of Defense Robert McNamara's policy of Mutual Assured Destruction (MAD), wherein the entire U.S. population is undefended under the assumption that the Soviets would not defend their people. But the communists have ignored MAD, and have set up an elaborate civil defense and ABM system in a program to fight and win a nuclear war.

The Senate report goes on with incontrovertible evidence that the USSR can virtually destroy the entire U.S. land-based missile force by using only a fraction of its own ICBM's. The proposed SALT II treaty is now in political limbo because the Soviets made Washington mad by invading Afghanistan; but nevertheless, judging from the President's actions and the speeches of SALT negotiator and pacifist Paul Warnke, the U.S. is going for a policy of "compliance-without-ratification."

Mr. Warnke could be an excellent role-model for the church councils and other religious peacemakers in their trusting of the communists. He observed that the United States is the Soviet Union's only superpower model, and that the USSR would emulate us in arms restraint. But it just didn't work that way because, in the words of Defense Secretary Harold Brown, "When we build, they build. When we cut, they build."

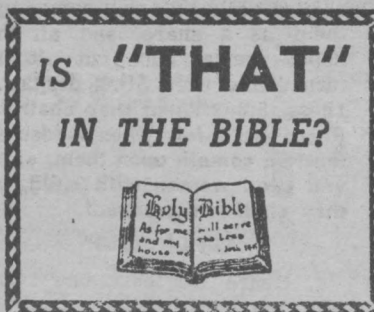
But back to the Senate report. As a result of not having a comparable defense capability, the President of the United States must now deal with the Soviet Union at a strategic disadvantage around the world. For example, our 25 year old B-52 aircraft, even with cruise missiles, and our nuclear submarines, lacking the missile needed for accuracy and yield, have been judged largely ineffective in timely retaliation against hardened-defended Soviet targets.

This imbalance resulted from a sustained Soviet buildup accompanied by a decline in U.S. building and a foolish reliance on Soviet restraint. The Soviets, determined and happy, just kept building. Current U.S. defense plans won't close the gap either; and any ideas that a SALT agreement reflects Soviet restraint and cooperation are not consistent with the facts. Furthermore, the report concludes, SALT II fails to meet the criteria of Public Law 92-448 which requires equality for the U.S. in any future SALT AGREEMENTS.

This is an alarming report, but the foolishness continues. In early July 1980, Senator John Glenn (D-Ohio), the former astronaut-hero, apparently at the bidding of the White House, succeeded in again delaying until 1987 a new critically needed bomber capable of penetrating Soviet defenses. This, despite the known Soviet strategic superiority and the pleadings of the U.S. Strategic Air Command for the B-1 or any new bomber to replace the antiquated B-52. Surprisingly, Glenn was supported 52-37 in the Senate.

Polls show that most Americans now believe that the U.S. is indeed number two and that the communist threat is perilous. And many studies by acknowledged experts are in total agreement. But our political leaders, preachers, and peaceniks are advocating peace through appeasement and sharing—and let's give priority to welfare matters!

A feeble first step toward some national preparedness is the new law requiring the 19 and 20 year old men to register by reporting their names, addresses, telephone numbers, and Social Security numbers. The Selective Service Director believes that registration will save three weeks in time of national emergency. However, the National Committee Against Registration and the Draft (CARD), together with the United Method-



Question:

"WHEN WAS A ROOSTER'S CROW HEARD BY EVERY LIVING CREATURE ON EARTH?"

Answer: In Noah's ark, Genesis 7:13-23.

ist Church and the United Church of Christ, will vehemently oppose such registration. Why? CARD says it's a first step to the draft, is "unequal involuntary servitude," and violates the Privacy Act. (Probably would at a 4:00 a.m. reveille for a 20-mile forced march.) Besides, says CARD, it's not needed, 62% of the youngsters oppose it, and a hundred thousand wouldn't register anyway, thereby costing incalculable dollars for prosecution.

The young Rev. Mr. Barry Lynn, a CARD organizer and United Church of Christ preacher, was on CNN-TV on July 11th, trying to rationalize the CARD program and announcing plans for 400 local anti-draft groups to cover all the large cities for the purpose of resisting registration. When asked if he personally would volunteer if America were in grave danger, Mr. Lynn replied, "There's a strong suggestion that I'd register if I agreed with the purpose of the war." Also one could conclude, a strong hint that he'd be a "selective conscientious objector," one who'd wait for a "just war" and let others fight what he judged to be "unjust wars."

This writer made inquiries about the CARD program, involving comparative military forces of the US and the USSR and other details of Methodist participation, to the Rev. Dr. Emmett C. Cocke, President of the Virginia UMC Board of Church and Society. In fact, several inquiries were made, but no answers were received.

Another leader of the UMC's Church and Society Board is Dr. Herman Will who is encouraging youths to register as conscientious objectors (CO's). About one hundred have already registered as CO's with this Board; and six UMC Conferences have already distributed forms to local churches for this purpose.

Even Billy Graham now comes out against the "insanity and madness" of the global military race, and suggests that fellow Christians "have a responsibility to speak out." But what does Dr. Graham suggest? He said not a word against the Soviet initiatives in arming to the teeth. What is his solution, other than deploring the "arms race madness"? Is he agreeable to having Satan himself allied with the USSR to dominate the Christian nations of the world?

Here is Lenin's solution for using church leaders and youngsters: "When a country is selected for attack, we must first set before the youth a mental barrage which will forever prohibit that youth being moulded into an armed force to oppose our invading armies. This can most successfully be done by creating 'war horror' thought and by the teaching of pacifism and non-resistance. It will be found that powerful organizations of non-Communists can be created for this purpose, particularly liberal-minded ministers, professors, and lecturers. (Lenin could have added: liberal politicians willing to substitute welfare dollars for national defense in the interests of getting themselves re-elected). Communist leader Nikolai Bukharin agreed: 'The friendship of liberal-minded ministers shall be sought, as these men are at the present time the leaders of the masses.'"

If it is peace and security that American churches are after, their leaders have ignored the Guidebook—the Holy Bible. The prophet Isaiah tells of the "peace" of the wicked: "Their feet run to evil, and they make haste to shed innocent blood . . . The way of peace they know not; and there is no judgment in their goings: they have made a crooked path; whosoever goeth therein shall not know peace." (Isaiah 59:7-9). In like manner Daniel cautions against the "peace" of the Anti-Christ: "and he shall magnify himself in his heart, and by peace shall destroy many." (Daniel 8:25).

The "peace" to be sought is offered by Jesus Christ: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

The Bible also teaches that there is a time for "every purpose under the heaven" (Ecc. 3:1), even a time to "beat your plowshares into swords, and your pruning hooks into spears." (Joel 3:10).

Therefore, it seems prudent to conclude that our church and political leaders are fooling us about the defense and security of America. Lincoln and Cicero warned about betrayal from within—for whatever reason! We need honest national leaders and certainly a new breed of church leaders. But will this happen? The present Washington politicians are imperiled by the 1980 election; but the church group goes on forever, secure in the piety and apathy of dozing congregations unwilling to hear the alarm.

We can use the ballot box to elect leaders who understand national defense and the urgency for parity with our enemies, including civil defense and an ABM system to protect the population. This should be the minimum requirement. However, there is something else that is very important: the news media!!

National attitudes are molded by the news media which wields tremendous influence over public opinion and American policy. Two powerful forces combine to slant the news: one, amazingly, is the Soviet KGB's propaganda apparatus (the Department of Dezinformatsiya) which plants phony stories and rumors, all harmful to America; and the other force is the U.S. liberal Trilateralist-oriented Establishment which owns the media. For example, Establishment commentator Bill Moyers on the CBS "Monday Morning" for July 14, 1980 spoke disparagingly of the "so-called Moral Majority" as a religious group trying to influence abortion, the ERA, and other secular matters—but, of course, not a word against the Establishment churches and their NCC and WCC being deeply and continuously absorbed in political issues. "The Moral Majority," said Mr. Moyers, "was founded by some Baptist preacher in Virginia." That's right, it was founded by world famous evangelist Dr. Jerry Falwell (and most of Moyers' listeners certainly knew this)—and not by "some jerk from Virginia," as might be surmised from Mr. Moyers' comment.

ABC reported Heraldo Rivera admitted recently that he had slanted the reactions of Panamanians to the Canal Treaties in trying to influence favorable American public opinion to the Canal giveaway. Now, it's Walter Cronkite's turn: "There are always groups in Washington expressing views of alarm over the state of our defenses. We don't carry those stories. The story is that there are those who want to cut defense spending."

We've had a heavy diet of misinformation and manipulation. But there are signs that America is resisting. One is the proposed F.B.I. investigation of the KGB's influence on the U.S. press. Others are the public information programs of the American Security Council and the Moral Majority. For the rest of us, we should keep demanding that editors, network producers, and the advertisers quit slanting the news, particularly the one-sided reporting. The advice of Vermont Royster of The Wall Street Journal is very appropriate: "Freedom of

the press is not some immutable right handed down to Moses from Mt. Sinai. It is a political document and what the people grant they can, if they ever choose, take away."

Our country today is just as imperiled as it was in the times of the Civil War when Lincoln said, "We shall meanly lose or nobly save the last hope of earth."

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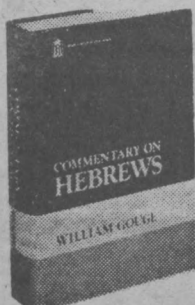
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THE BAPTIST EXAMINER
AUGUST 30, 1980

PAGE SIX

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

HAMILTON, Ontario (EP)—The Canadian evangelist who directed the "Christian Liberation Crusade" featuring Anita Bryant in concert, has suggested that Oklahoma Governor George Nigh might see his prayers for rain in that drought-stricken State answered quickly if he could persuade Miss Bryant to leave her mother's home near Tulsa, where she took her children after filing for divorce from her husband, Bob Green, and return to her home in Florida and "to her place of service in the will of God."

Evangelist Ken Campbell told a church congregation here recently that Governor Nigh was right in designating this day as "a special day of prayer for rain in Oklahoma," but the Lord requires more of us in such a crisis as this, than just prayer. The other essential condition which we must meet to experience God's blessing instead of His judgment upon us is that we must "turn from our wicked ways."

According to Rev. Campbell, Miss Bryant, like the prophet Jonah, has run away from God's will for her life. "Whenever a professing Christian runs away from God and pursues selfish interests, they create trouble for everyone around them. There are few persons in our society who have had greater influences for God and for good than has Miss Bryant, which makes her defiance of the Lord and her disobedience to His will in filing for divorce from her husband, all the more of a devastating blow to the good of our society."

LONGBEACH, Calif. (EP) — A group of 48 born-again Christians demonstrated that turnabout is fair play when they showed up at the door of the 1980 Divine Love Convention of Jehovah's Witnesses' held at the Long Beach Convention Center and Arena, July 20. When many of the more than 16,000 Jehovah's Witnesses in attendance came outside during the two hour lunch break, and again while leaving in the afternoon at the close of the Convention, they were met by the Christians who offered them literature and a series of short pre-recorded messages which were broadcast over a portable public

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Both the literature and the messages were designed to reach the Witnesses with the Gospel by using their own terminology, and also to prompt the Witnesses to an examination of the Watchtower Bible and Tract Society's record of prophetic failures, doctrinal changes, inconsistencies, and reversals, as well as some of the Society's current doctrine which is in direct contradiction with the teachings of the Bible, said a group spokesman.

HOUSTON (EP)—The Church of God of Anderson, Ind., a 100-year old national body, is in the midst of a major controversy that could either divide or seriously weaken the denomination.

It involves teaching at the church's Anderson (Ind.) College. Conservatives in the denomination contend that some professors at the school are not teaching the infallibility of the Bible and are implying in their classes that homosexuality, abortion, divorce and premarital sex are acceptable. The school's administration contends the opposite, saying that quotations from texts used at the college are being distorted and classroom materials that have been banned are cited as evidence. It would be better if they follow the Bible.

WACO, Texas (EP)—There will be no book burning at Baylor University, but a controversial textbook was slightly scorched in a report here approved by the school's trustees in a recent closed meeting here. Trustees decided the book, People of the Covenant, may continue to be used, but as a reference resource, not a primary textbook.

The book came under fire last October when Dr. Jimmy Draper, pastor of First Baptist Church of Euless and a Baylor trustee, claimed it was a departure from historic Baptist beliefs. Co-authored 17 years ago by Dr. H. J. Flanders, chairman of Baylor's religious department, the book presents Adam and Eve as symbols instead of historical persons and relates the story of Jonah as allegory rather than fact.

Dr. Draper's critique fueled a standoff between those who believe Baptists are free to interpret the Bible as they choose and those who insist the Scriptures are inerrant — that every word of the Bible is the literal word of God and not subject to interpretation.

MONTREAT, N.C. (EP)—Evangelist Billy Graham, who delivered the opening prayer at the recent Republican National Convention, says he will refuse an invitation to do the same at the Democratic National Convention in August because of previous commitments.

He said Robert Strauss, chairman of President Carter's re-election campaign, asked him to deliver a prayer at the Democratic Convention, which opens on the second night of a crusade planned at Edmonton, Alberta.

"It's a five-hour trip by jet," Mr. Graham said, "and it would mean that I would miss one night, maybe two, in an eight-day crusade and that wouldn't be fair to those who have worked 18 months to organize the crusade." He said he will lead a prayer at any political convention "as long as my appearance is not interpreted politically."

MINNEAPOLIS (EP)—A gaunt, weak 138-pound University of Minnesota student has ended a 36-day fast that he began as a protest when the University's board of regents voted against an institutional boycott of Nestle products. Rick Hoyer appeared at a press conference and spoke to a committee of the regents and reiterated his plea for reconsideration, but the regents did not take any action

and have no plans now to take up the issue again.

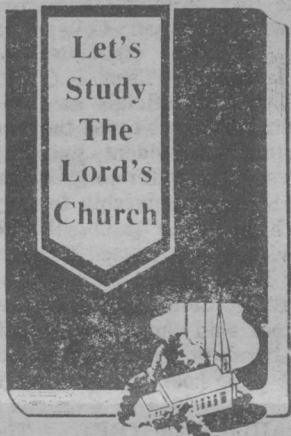
The 28-year-old junior also described the agony of his fast, saying he felt "very, very sick and constantly was nauseated. Some days he vomited 12 times, he said. The morning he announced the end to his fast he was so feeble that it took him 30 minutes to shower because he had trouble standing. Mr. Hoyer lost more than 40 pounds during the fast and his doctor said he could do permanent damage to his muscle tissue if he did not stop immediately.

NEW YORK (EP) — A growing faction within both church and secular anti-draft groups is counseling draft-age men to violate the new registration law at the risk of felony charges carrying a maximum penalty of five years in prison and a \$10,000 fine.

As the two-week draft registration period commenced July 21, members of the War Resisters League urged "all men 19 and 20 to consider total non-cooperation with the registration process." The league and other anti-draft organizations pressed this point at post offices across the country where the young men were required by law to sign up. The New York-based secular pacifist group reas-

Let's Study The Lord's Church

By E. G. Cook



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(See page 8 for postage)

The material in this book was carried serially in TBE. We are very happy to offer it now in book form to our readers. Bro. Cook lays stress upon the local church, to the exclusion of the universal, invisible church of Protestantism. This book contains the knowledge which a man has acquired through many years of study. It is a book which all lovers of church truth will want to purchase and read. This book is a paperback and contains 85 pages.

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oned that "massive non-cooperation would destroy the effort to mobilize the youth of this nation for war." They offered "full moral support to all those who refuse to register."

PALO ALTO, Calif. (EP) — The future of the United Methodist Church will be determined by how well it succeeds in incorporating recent U.S. immigrants into its membership, the retiring bishop of Los Angeles said here.

Bishop Charles F. Golden made the comment in the episcopal address to the church's Western Jurisdictional Conference. He said the recent immigrants "are watching us to see if we are genuinely open, if we are genuinely representative in the power positions of the church, if we genuinely appreciate the ethnic contributions, and if we practice genuine equality in the church."

SAGINAW, Mich. (EP) — Two Baptist schools are battling the state over constitutional rights by refusing to comply with the state requirements that teachers be certified and that all schools file en-

rollment reports.

Officials of Sheridan Road Christian School and the First Baptist Church School of Bridgeport near here argue that education is part of their religion and should be exempt from state regulation. They cite the constitutional guarantee of separation of church and state. They are among some 64 parochial schools — the state has 951 private schools — which have not reported enrollments or the official certification of teachers.

State officials say the certification establishes a minimum standard for education which all schools in the state must meet. The pastors argue they assess the qualifications of their staffs. They want teachers who don't drink, smoke, curse, dress improperly or have long hair. And they don't want teachers who attend movies or listen to rock and roll music. They argue they operate under a mandate from the Scripture and that the state has no right to tell them what to do.

FOUNTAIN VALLEY, Calif. (EP) — Athletes in Action Director, Dave Hannah, announced today the return of six players to the AIA-USA basketball team for the 1980-81 season. Returning to play are 6-4 Forward Marvin Deuph, 6-7 Forward Dan Frost, 6-8 Forward Tim Hall, 6-1 Guard Derrick Jackson, 7-0 Center Steve Schall, and 6-5 Guard L. A. Smith. "I'm very optimistic," said Head Coach Jeffries. "We have the nucleus for a very fine team—both spiritually and athletically."

BRIDGEPORT, Conn. (EP) — Marty Mann, one of the early members of Alcoholics Anonymous (AA) and founder of the National Council on Alcoholism, died of a stroke July 22 at St. Vincent's Hospital here. She was 75 years old and lived in Easton, Conn.

"I am an alcoholic," she wrote in an article in 1946. "I no longer mind that application, for I have learned that I have a disease like several million other Americans who are victims of alcoholism. I am no more ashamed of it than if I had diabetes. I know I cannot safely touch alcohol in any form."

Following her recovery from alcoholism in 1939, Mrs. Mann, then an advertising and public-relations executive, worked with the late William G. Wilson, co-founder of AA, and other early members of the group, to expand the knowledge about alcoholism and publicize the AA approach to recovery.

JULIAN, N.C. (EP)—After listening to a tape recording of a fight that occurred at a Baptist church here on April 20, a Superior Court judge has ruled that the church's assets should continue to be held in receivership. "I've never heard anything like this in the house of the Lord, and I'm very concerned about it," Judge Douglas Albright said.

The tape was made when two factions of the Julian Baptist Church attempted to hold services in the church at the same time.

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The church's board of trustees tried to fire the minister, Utah Brown, last March. Since then, the church has been embroiled in a controversy. The tape played in Judge Albright's courtroom was provided by a member of the church and Mr. Brown's attorney.

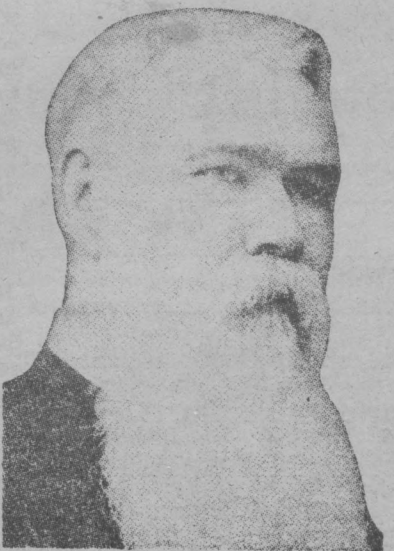
On the tapes, taunting can be heard and then there is a fight. Members can be heard calling law enforcement officers and an ambulance. An 18-year-old girl was taken to the hospital for treatment of minor injuries after the incident. There are 50 members in the church. Both factions have been holding separate church services outside the church, pending settlement of the controversy.

SAN FRANCISCO (EP)—Marlene "Brady" Baldwin, a well-known San Francisco madame has been sentenced to 90 days in a Catholic nunnery here. Superior Court Judge Daniel Hanlon said he took into consideration reports that Ms. Baldwin needed medical attention when he altered a sentence of 90 days in jail to 90 days at the Convent of the Good Shepherd. She was also placed on three years' probation. The 39-year-old madame pleaded no contest to charges of pandering following a police raid at a popular bordello in a fashionable San Francisco neighborhood.

(Continued on page 8, Column 2)

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely

known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
Radio Caroline (Near London, Eng.)	Mon.— 6:30-7:00 p.m. (English time)	962†	50000 AM
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Unanswered Prayer

(Continued from page 1)

we are only dealing with the main one here—which is the reason for most of our unanswered prayers. Our main problem is that we just aren't right with God—we don't know Him as we should; we are trying to put the cart before the horse, which simply won't work!

Now the main verse of Scripture for the Christian is found in Psalm 46:10, which tells us to "Be still and know that I am God!" We first of all must find God—which very few Christians nowadays ever have time to do! This is both the easiest and also the most difficult thing to do. The journey within ourselves is usually the most difficult of all to take, and very few of us even complete it—many start out fine, but the noisy world soon crowds in and keeps distracting us and we soon give up. We don't take the necessary time to get really acquainted with God, and thus we cannot make the proper prayer.

He is always near, awaiting our call. He is a part of our very being, and He tells us in Genesis 29:13—"Ye shall seek me and find me when ye search for me with all your heart" but most seek Him only half-heartedly because we have too many other things on our minds—worldly things that distract us from His spiritual truth. Thus we make a hasty, human prayer

and then hurry on our busy way and wonder why He doesn't fill our desires at once!

It doesn't work that way at all! Study carefully Romans 8:26,27. He tells us here that we don't even know how to pray right; what we are seeing humanwise isn't always the thing to pray for. It isn't always best that an ill, loved one be cured—and we cannot know the right prayer to make unless we know Him as we should. Most promises in the Bible are given to Christians, to those who are right with Him; otherwise, we are asking amiss and won't be answered.

Thus, if Christians expect their prayers to be answered, they must first get right with God and then use the proper faith to see their prayers answered! Then our little individual world will always be right for us because we will be following His right way for us, and whether our way be easy or not, we will be happy in it because we will know it is best for us!

"What's Happening"

Continued from page 7)

SAN FRANCISCO (EP) — Now there's a telephone hotline for the goddess in San Francisco.

This week Dial - An - Atheist, whose messages change every 14 days, tells the caller about "famous American atheists and their contributions to the development

of our country." Among those listed on the tape are Abraham Lincoln, Thomas Jefferson, George Washington, Benjamin Franklin, Florence Nightingale, Thomas Edison and Samuel Clemens (Mark Twain).

"Dial-An-Atheist" is a creation of American Atheists, a Texas-based national organization, which has an active San Francisco chapter under the direction of German-born Heinz Weber, 51. The national group was started by Madalyn Murray O'Hair after she won a landmark ruling from the U.S. Supreme Court in 1963 banning prayer in public schools.

At the sound of a tone at the end of the taped message, callers to "Dial-An-Atheist" are invited to leave their own messages. "I expected some crank calls, but most messages have been positive," said Weber. "One caller left a medley playing, 'We're going to sock it to you in the name of the Lord.' But most say they like the idea of 'Dial-An-Atheist.'"

MOUNT OLIVE, N.C. (EP) — Mount Olive College, a Free Will Baptist school, has announced it will accept no more Iranian students until the American hostages in Iran are freed. It took the action in the wake of a controversy over an Iranian student's comments in a newspaper interview. The student, 19-year-old Masoud Bonyanian, had said he supported the holding of the hostages and that he believed they should be tried as spies.

Mount Olive officials did not attempt to expel Mr. Bonyanian because he had already transferred to Atlantic Christian College, a Christian Church (Disciples of Christ) school in Wilson, N.C. Atlantic Christian officials said his comments would not cause them to reject him as a student, but they might rescind an offer to give him a \$900 athletic scholarship to play soccer there in the fall. Although the individual who caused the controversy is no longer a student at Mount Olive College, officials of that school said they will not admit or re-admit Iranian students until the U.S. hostages are freed.

ST. PAUL, Minn. (EP) — The Equal Rights Amendment was called "another example of the assault on the family" by a speaker at the National Wanderer Forum here. "When men and women are viewed as equal—the same—the woman is violated," said Jo Ann Gasper, McLean, Va., editor of The Right Woman and a chief organizer of the election of a pro-family delegation from Virginia to the Baltimore White House Conference on Families.

"It is when women ignore the importance of the role within the family and demand equality of treatment with men that the family is threatened," she said. "Although the ERA has not been ratified, this country is rushing hell bent toward implementation of the ACLU (American Civil Liberties Union) has recently filed suit since women do not have to register for the military, but men do. How can a woman function effectively in combat on the same basis as men and still be a wife and mother? . . ."

LOS ANGELES (EP) — GOP presidential nominee Ronald Reagan, his pastors say, is a Bible-believing, evangelical Christian. But whether he has had a "born-again" conversion experience like his main presidential rivals, Jimmy Carter and John Anderson, is not so clear and depends a bit on the definition.

A prominent black Baptist, James E. (Johnny) Johnson, who was in the Reagan cabinet when he was governor of California, says that Mr. Reagan had "accepted Jesus Christ as Lord and Saviour" at a California prayer breakfast in 1967 that he (Johnson) had arranged. Mr. Johnson, former undersecretary of the U.S. Navy, regards Mr. Reagan as a born-again Christian.

Mr. Reagan when asked last May at a gospel song event in Vic-

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torville, Calif., whether he considered himself "born again," gave this response: "I know what many of those who use that term mean by it. But in my situation, in the church I was raised in, the Christian Church, there you were baptized and you, yourself, decided that you were, as the Bible says, 'born again.' In the context of the Bible, by being baptized you were born again." Sources indicate he was baptized as a boy, probably at about age 12.

Since Mr. Reagan became a presidential prospect, many people have been calling two Los Angeles churches to inquire about the candidate's faith and church membership. The two churches are Bel Air Presbyterian Church, which Mr. Reagan often attends, and Hollywood - Beverly Christian Church (Disciples of Christ), where he belongs but which he no longer attends.

SAN DIEGO, Calif. (EP) — The 49th Annual Conference of the General Association of Regular Baptist Churches convened in San Diego, Calif., in June.

Nearly 1,000 voting messengers representing the fundamentalist church group registered for the business sessions. Twenty-seven churches were received into the Association at the business session on Tuesday. The General Association of Regular Baptist Churches now number 1,557 churches.

TORONTO (EP)—Dr. Duke K. McCall of Louisville, Ky., newly elected president of the Baptist World Alliance (BWA), apologized to members of the Soviet delegation to the Baptist World Congress here for those "who have taken advantage of the freedom of this

great land to embarrass" them. The apology apparently referred to a rally held by Dr. Carl McIntire, president of the International Congress of Christian Churches. The fundamentalist leader from Collingswood, N.J., had charged that the Soviet delegates were KGB (Secret Police) agents.

Dr. McCall, who is president of the Southern Baptist Theological Seminary in Louisville, told reporters that the Baptist World Congress would not condemn the Soviet Union for persecution of religious dissidents because "we're not going to condemn anyone. We have taken a positive stand on religious freedom and human rights which applies to every nation." He added that "we're not going to single out the Soviet Union because there is hardly a country in the world today where some group or another is not persecuted or claims to be."

RICHMOND, Va. (EP) — VICTORIA A. TOLBERT, wife of the late William R. Tolbert, former president of Liberia, has been set free after being held by authorities since her husband's assassination April 12. Mrs. Tolbert, president of Woman's Missionary Union for the Liberia Baptist Convention, was released July 12, according to John E. Mills, the Southern Baptist Foreign Mission Board's director for West Africa, who just returned from Liberia. She was given a house, a car, a driver, and two security officers and was told she was free to go anywhere, according to a government radio report. Several family members are still being questioned by a government tribunal and one of Tolbert's sons, A. B. Tolbert, is still in custody.

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