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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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LUTHERANS IN NEW GUINEA BEING SAVED AND BAPTIZED

Dear friends,

Greetings to each of you in the name of our Lord Jesus Christ.

We trust that as each of you read this you will be rejoicing in the marvelous grace and blessings of our great God. Voltaire, the famous French satirist, philosopher and dramatist, of whom it is also said that he was an atheist, said not long before his death, "I abhor living and am afraid to die." Beloved, I can turn that statement right around and say that I truly enjoy living, but am not afraid to die.

Due to many problems thus
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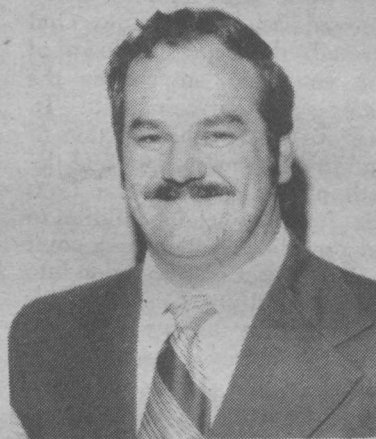
FRED T. HALLIMAN

WHY "ST. JOHN"

by Roy Snell
Charleston, W. Va.

I have been doing a little word study and research into a matter of the Scriptures which has aroused my curiosity — a matter of no great consequence, but yet one which has caused me to wonder just how it came about. I make reference to the use of the word "saint," either in the singular or the plural, as found in the King James Bible. Actually a rather common word, found frequently in both the Old and New Testaments. Without recourse to a complete concordance I can remember that this word "saint" is used at least twelve times in the Old Testament and at least fifteen times in the New Testament. If my memory serves me right, apart from Daniel 8:13, where it is written in the singular, all the rest of the usage is in the plural and has direct reference to a

(Continued on Page 3 Column 1)



MIKE KING

waiting to pounce upon me the moment I did something out of line. I have since found that this, as all other Arminian teachings, is contrary to the Word of God. Satan has designed by propagating such hateful insinuations to rob the true

children of God of their rightful heritage as set forth in Scripture. Let us then, as many as be the children of God by faith, determine not to be pilfered of those promises which will cause us to be rich in the things of Christ. Let us not for one moment be duped into a surrendering of those precious jewels which belong to us in the right understanding of Holy Writ.

Our text does speak of our God as continually beholding His creation from one extent to the other. But it is here that we must depart from "good works Willie" and his interpretation, or rather misinterpretation. The Arminian lives in fear of God beholding his failures, while true Bible students welcome the gaze of God in correction, strength and aid when necessary. The difference lies in the fact that Arminians fail to recognize the true nature of the flesh and its inability, while those who properly understand Scripture know the flesh's weakness and depend upon God's enabling grace. What then is the teaching of God's

(Continued on Page 6 Column 3)

THE FRUIT OF THE SPIRIT IS LOVE

by Don Mikitta
Red Wing, Minn.

"But the fruit of the Spirit is love..." (Gal. 5:22).

If we would depart on a study of these points, we would be amazed at the contrast of the previous Scriptures, which list the "works of the flesh." We have had hatred, strife, variance, and the such like in our mortal bodies. The blessed Holy Spirit starts to work in us, the eternal work and ends up with a new creature. The creature is born from the Holy God, thus is must be like the Holy "parent," because everything God creates reproduces after the kind of the life-giving force.

I would that we first notice a fruit of the Spirit is more easily known as personality or character traits. These traits are said to be "...in all goodness, and righteousness and truth." (Ephesians 5:9). In this, the first trait the saint needs is LOVE. Of course, we can not stop and only work on love, but much of what we do obtain in our sanctification is because we have love.

In our love we must remember that three words in the Greek language show us the varieties of "love." EROS, this is the sensual love, which is most readily considered by the main of humanity, since they know nothing about the other degrees of love. PHILEO, relates the fond consideration that a person

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A lady visiting in a minister's family was told of some bright, cultured family in the neighborhood, who, however, never attended any religious services.

"I will go and see them," the visitor volunteered.

"But what excuse will you have for going?" the hostess asked anxiously. "Oh, yes; take this book. I remember having heard one of the daughters express a desire to read it."

"But I don't want an excuse," was the reply. "I want them to know I am interested in them."

As a result of this visit, every member of the family became a regular attendant of the church services, and three of them became Christians. Speaking of it afterwards, the mother said, "I never realized the danger we were in till I saw that someone else - and that one almost a stranger - was concerned about me."

A word spoken in due season how good is it (Prov. 15:23).

—Unknown

The Baptist Examiner Pulpit

A Sermon by Hal Brunson.

CURSE OF CULTURAL CHRISTIANITY

"...in vain do they worship me..." (Matt. 15:9).

The context of Jesus' statement finds the Son of God at odds with the scribes and Pharisees. The occasion of this confrontation was the disciples' departure from the oral tradition of the Jews; specifically, a man-made commandment to wash one's hands before eating.

For millenia the Jews had possessed the oracles of God, yet, they had lost the very essence of the revelation given them. So vigorously had they enforced the letter of the law, that they lost its very spirit, stretching its meaning far beyond its original scope. The laity of Israel was in almost total ignorance of this violation of God's Word. The "learned elders" were so esteemed by the

people as to be considered the inerrant interpreters of the Divine mind.

The whole spectrum of Jewish life revolved around its religion. The synagogues were the center of community activity and the clergy were its leaders. The social and religious elements of Jewish life were inseparably connected. Religion was intrinsic to Jewish culture. So dominant was the influence of Judaism upon the social life of its people, that it resulted in the establishment of inviolable religious dogma, an authoritarian priesthood, and legislated moral behavior (as in the case of the washings of hands before eating). The combination of these factors produced the surface appearance of a very regulated and acceptable

social order. But, beneath the surface, this seemingly respectable order was found to be rotten as its very foundations.

It is this service righteousness and sub-service rottenness which the Lord Jesus justifiably criticized and condemned. The scalpel of the Great Physician probed deeply to the very core of Israel's religion, laying open its black heart. Their religion was like an ivory coffin, beautiful without; but "full of dead men's bones within." (Matt. 15:10-12, 16-20; 23:24-28).

The pattern of Israel's history has been repeated throughout the whole sphere of professing Christendom. Historically and presently, nations, yea, and even continents, have been blessed with seasons of

(Continued on Page 2 Column 1)

GOD BLESSING AND USING THE OBEDIENT

by Mike King
Toledo, Ohio

II Chronicles 16:9

I can remember when as a youth in holiness type churches, I was constantly prodded to be better because God was watching my every move, and

WORKS FOR SALVATION?

by Chuck Sandelin
Samuels, Idaho

"Not by works of righteousness which we have done, but according to His mercy, He saved us" (Titus 3:5).

Are you working your way to Heaven? The vast majority of people on this old world are trying to work their way to Heaven. Their thought is that if they do enough good (by their standard of good), then when death knocks at their door, God will take them to Heaven. Mankind in general is bent to think this way. This is the way Adam's degenerate son Cain thought, and this is the thinking of all unregenerate religious men. Man likes to praise himself, Big me! Big I! Look what I did! The purpose of man-made religion is to exalt man, and throw the name of

God or of Jesus Christ in there every now and then, so as to look pious to any suspecting bystanders or critics of their doings.

Man-made salvation (by his good works) stands on every corner and comes out as his religion. The Roman Catholic Church teaches its people that salvation is obtained by works of righteousness. Yet, our text says, "Not by works of righteousness." The Masonic Order teaches its people that "good works" will get him a place with the great grand

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OUR LOSS FOR GOD MEANS GAIN FOR US

A young girl was walking along the city streets with her grandmother. Presently they came to a beggar who asked for help. The woman listened to his story, and then reached into her purse and gave him a piece of silver. As she did this her granddaughter said, "Grandma you have lost a good deal since you have become a Christian, haven't you?" The grandmother replied, "Yes, I have, I lost a hasty temper, a habit of criticizing others, a tendency to spend all my spare time in social frivolities and pleasures that mean nothing. I have lost a spirit of avarice and selfishness. Yes, indeed, I have lost a great deal."

Every person who tries to follow Christ must expect to lose something. This loss will be similar to that of the good woman mentioned above. When Christ finds us and lays hold of us, we are bound to be "thrown for a loss." This is the case because all of us have wrong things in our natures and lives that He cannot use. We must suffer the loss of these things before we can be fitted for His service.

—The Presbyterian

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The day is coming when the man who gives little will feel little.

The Baptist Examiner

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THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
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CURSE

(Continued from Page 1)

refreshing from above. Pagan
peoples, cursed with the barren-
ness of spiritual famine, have
been made to rejoice and
blossom as the rose. The world's
wildernesses have been made to
break forth with streams in the
desert. Yet, through the process
of time, the people hew out for
themselves the broken cisterns
of institutionalized religion and
the fruitful fields of Zion
become a waste howling
wilderness.

The chief reason for this
repetitive cycle in the Judeo-
Christian theater is that, upon
the temporal advent of national
and/or continental regenera-
tion, the practice of religion
becomes incorporate to the
frame-work of its cultural en-
vironment. Such was the case
with Israel; and such is the case
with the so-called "Christian na-
tions" today.

Every person is influenced by
his cultural environment. One's
dress, political persuasion,
habits, customs, language,
education, mode of transporta-
tion, health, wealth, diet, etc. -
all of these factors, at least, in-
directly, are due to the influence
of culture. Unfortunately, the
great majority of religious per-
suasion is due to one's cultural
environment. Marxism, Bud-
dhism, Mohammedanism, pro-
fessed Christianity—each of these
is a religion which is corporate
to the basic culture of various
nations. In Russia it is the basic
dictate of that nation's culture
for one to be Communist; in
Arabia, Mohammedan; in
Israel, Jewish; in America and
Europe, "Christian."

In such nations religion
becomes culturally acceptable,
even culturally encouraged. To
be religious becomes the norm of
healthy, social behavior. Society
assimilates religion into its basic
structure. The avocation of
religious creed becomes

synonymous with good citizen-
ship. The testimony of history is
replete with evidence to this
fact. Consider the assimilation
of Catholicism into the Euro-
pean monarchies, or the
assimilation of Lutheranism and
Calvinism into the German and
Genevan states. And what of
our own nation, America? Such
cultural adoption of religion is
seen in every strata of our soci-
ety. The observance of tradi-
tional "Christian" holidays
(holy days) such as Christmas
and Easter; the traditional six-
day week with Sunday being
denoted as special unto God
through the semi-shutdown of
our economic enterprise; the
stamping of our coins with "In
God we trust;" the mention of
God in our constitution, and the
oath of allegiance sworn unto
Him from our school children to
our presidents: all of these point
to the adaptation of religion into
our basic culture. Certainly, it is
not unhealthy for true religion to
have an impact upon society,
but when true religion becomes
absorbed, even leavened, by its
cultural environment, the salt of
it has lost its savor and it is
"thenceforth good for nothing."

It is my opinion that the same
dilemma which beset first-
century Judaism now besets
twentieth-century Christendom.

The Christian should neither
be surprised nor alarmed by this
phenomenon, for this is the very
essence of Satanic strategy.
Lucifer is a subtil counterfeiter
who controls the forces of
cultural and ecclesiastical
Babylon. It is his design to
unionize religion with the basic
structure of society so that his
kingdom may be like unto a
great tree which provides lodg-
ing for every unclean and
hateful religious bird. But, alas,
the majority of the religious
masses is in blissful ignorance
of this fact. Even the mainstream
of fundamentalist Christianity is
but anticipating the advent of
an anti-Christian socio-religious
order, when the essence of it is
already upon us; and those who
yet expect it are, in reality, a
part of it!

There are many inherent
dangers to "cultural Christiani-
ty," not the least of which is the
church's loss of distinction
from its cultural environ-
ment. Professing themselves to
be God's chosen nation, the
Pharisees believed that their
Divine origin and elect privilege
gave them title claim to the
special blessings of Providence,
while insulating them from the
danger of apostasy. "We be
Abraham's seed," they cried.
But the stones were as worthy as
they to be raised up children un-
to Abraham. Their true father
was the devil (John 9:43-44),
and they could neither do the
works of Abraham nor recognize
the truth when they heard it!

The distinction between the
Jews' religion and that of Jesus
and His disciples was vivid.
Consider the appearance of
John the Baptist, clothed in
camel's hair and a leathern gir-
dle, eating locusts and wild
honey, as opposed to the long,
flowing robes and gnat-straining
dietary codes of the Pharisees;
or the disciples of Jesus plucking
ears of corn on the sabbath,
eating and drinking with
publicans and harlots, or failing
to wash their hands before
eating - each of these acts being
in exact contradiction to the
rigid conformities of Jewish
religious tradition. Certainly
there was no innate
righteousness in the Baptist's
clothing or diet, nor in the trans-
gression of tradition by Jesus
and His disciples. Yet, these ex-

amples serve to illustrate the
sharp distinction between the
true and traditional religion of
first-century Palestine. The true
religion contradicted the trend
of cultural religion. The real
distinction lay in the anti-
cultural impact of Jesus'
teaching and preaching. The
"Pharisees were offended"
because Jesus and His disciples
transgressed the tradition of
Jewish religious culture. There
was an unmistakable distinc-
tion between the two!

The parallel between historic
Judaism and present day
Christendom is obvious. The
church today has become a focal
point of social activity within
our culture. It serves as a forum
for political activism, an arena
of organized sports activities, a
sponsor of ladies' socials and pie
suppers, and a glorified babysit-
ting service. It is "good
business" for the labourer, pro-
fessiona, or merchant to
"belong" to the church in his
community. Even the
unbeliever views the church as a
positive moral and social force
within his community.

Where is the church today
which is despised by its cultural
environment? Where is the
church which so strongly resists
the flow of cultural current that
its critics refer to it as "these
that have turned the world up-
side down"? Where is the pro-
phet who is not a reed shaking in
the variable wind of social at-
mosphere, but is counted as
"the offscouring of the world"?
Such a church or prophet is
scarcely to be found in our
midst. Our society is quite com-
fortable with a church-house on
every corner and a preacher in
every crack. Could it be that the
mainstream of professed
Christendom is easily adaptable
to its cultural environment, and
that its cultural environment is
quite adaptable to it? Where are
the gallows, the stake, the stone,
and the sword? The church is
not threatened by our society
because it poses no threat to it!

The assimilation of the
religious into the secular order
has drained it of any spiritual
vitality or ecclesiastical
legitimacy. The world is in the
church and the church is in the
world. It has a name that it
lives, but is dead. It is a skeletal
army of dry bones from which
the breath of God is departed.
Ichabod is its epitaph. The
church either must be
distinguished from society or
extinguished by it.

Perhaps the greatest danger
to "cultural Christianity" is that
of tradition. To the scribes and
Pharisees Jesus said, "Ye also
transgress the commandment
of God by your tradition...
thus have ye made the com-
mandment of God of none ef-
fect by your tradition... in
vain do you worship me,
teaching for doctrine the
commandments of men."

The Pharisees claimed pro-
phetic heritage. They loved to
point to the glorious ministries
of the prophets of God as
evidence of their own or-
thodoxy. It was a favorite prac-
tice among them to "build the
tombs of the prophets and gar-
nish the sepulchres of the
righteous," and say, "If we had
been in the days of our fathers,
we would not have been par-
takers with them in the blood of
the prophets." But Jesus said
unto them, "Ye are the
children of them which killed
the prophets. Fill ye up then
the measure of your fathers.
Ye serpents, ye generation of
vipers, how can ye escape the
damnation of hell?"

One is reminded of contem-

porary Pharisees who claim
"perpetuity" through such
groups as the Waldenses, Pauli-
cians, English Baptists, etc. Yet,
if one dare echo the precious
doctrines of these departed
voices, he is branded as an
heretic. It is plainly evident that
traditional religionists of the
past and present have mistaken-
ly identified their supposed
"historical link" with true
religion. It is blatant hypocrisy
to point to a religious heritage,
yet reject the doctrines which
characterized it. Our tradition
has it that if one wears the name
"Baptist" that he speaks by
Urim and Thummin, because
present day Baptists have a sup-
posed "historical link" with
scriptural ancestry. But even a
casual glance at the honest facts
of history will reveal a gross
departure from historic doctrine
and practice. Like the
Pharisees, many teach for doc-
trine the commandments of men
and make the Word of God of
none effect by tradition.

Finally, "cultural Christiani-
ty" poses this danger - the con-
fusion of cultural movements
with the genuine movement of
the Spirit of God. If the pro-
fessing church has been absor-
bed into the basic structure of
society, it becomes increasingly
difficult to distinguish the ebb
and flow of the religious sphere
from that of the secular. Philo-
sophical trends are inter-
preted as theological truths;
social attitudes are considered
spiritual. A most graphic il-
lustration of this is the current
mood of moral and political con-
servatism in America. The
leading "fundamentalists" in
America point to the conser-
vative backlash as evidence of a
"moral reformation" in our
country. Social rejection of
abortion, homosexuality, crime,
political liberalism, etc., are
cited as proof of this
"reformation." All of these kin-

dred evils are grouped under the
heading of philosophical
"humanism," which is con-
sidered the poisonous fountain
from which all these deadly
social evils spring forth. It is
commonly affirmed that rejec-
tion of these evils will produce a
second "Great Awakening" in
our nation.

But the fact is that moral
reformation does not produce
spiritual revival. On the con-
trary, cultural movements are
not the cause, but the effect of
religious trends. The curse of
immorality in our society is not
the product of humanistic
educational institutions or skid-
row ethics. The root of the pro-
blem is in the pulpits and pews
of our nation's churches. It is
doctrinal perversion which
breeds moral perversion; and
only purity of doctrine will pro-
duce purity of practice. It is not
that our nation has not known
God, but that we have become
vain in our imaginations about
Him, and have not duly
glorified Him. Man-centered
religion has changed the truth of
God into a lie; the creature is
worshipped and served more
than the Creator. It is for these
causes that God has given
"cultural Christianity" over to
vile affections, reprobate minds,
and the lusts of their own evil
hearts! (Rom. 1:21-32) A
humanistic church has embrac-
ed a humanistic society and its
offspring is a humanistic
religious culture.

But there is a beam of hope
upon the horizon, a "cloud
about the size of a man's hand."
Historically, when the sphere of
Christendom has been plagued
with the curse flourishing
"free-will" doctrine within the
order of society, the curse has
proven to be a blessing, for it
has often served as a harbinger
of true spiritual renewal. The
cultural religion of Israel served

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CURSE

(Continued from Page 2)

to pave the way and provide the contrast for the genuine religion of the Lord Jesus Christ. This has been the case throughout history. Past examples would be the simultaneous appearances of Augustine and Pelagius, Luther and Erasmus, Calvin and Arminius and the Patricular and General Baptists of Europe and America. The "true light" of the Lord Jesus is ever assaulted by the "transformed" light of Lucifer, who seeks to eclipse the true and counterfeit its glory. It seems that the sovereign grace believer should take great comfort in the fact that there is indeed the "sound of abundance of rain" in our nation. Beginning in the very late 1970's there seemed to be simultaneous doctrinal upheavals among Missionary Baptists, which upheavals still rage to the present. There is the strong possibility that both the ABA and BMA will "blow wide open" over the issue of free and sovereign grace. Beyond this there is an exceedingly strong and scholarly movement within the camp of the Reformed Baptist group.

It could well be that the curse of "cultural Christianity" shall prove a blessing to implement a separation of the true from the traditional and perhaps, even a genuine revival.

WHY

(Continued from Page 1)

group, collectively, it is so used at least seven times in the Psalms alone.

The oddity which caught my attention is that apart from the heading of the four gospels and the Revelation, there is no place in all the K.J.V. where the word saint or saints is coupled with a named individual as a title or to indicate any degree of piety in such an individual. Once more, in Daniel where the usage is singular, it definitely refers to an otherwise unnamed person. Here the passage simply mentions "one" saint, "another" saint and a "certain" saint.

A thoughtful and discerning reader might wonder however briefly, whether or not the Holy Spirit actually wished that such a descriptive classification be used as a title and attached to the name of even God's choice servants. Or is it possible that those 17th. century Episcopalians simply took the liberty of heading up the titles of the first four books of the New Testament and the Revelation with the use of Saint Matthew, Saint Mark, Saint Luke and Saint John. Take note of the Revelation of Saint John The Divine. This could stand for some editing (the Revelation is of Jesus Christ and not of John).

"Saint" and "Saints" carries the same connotation in the Old Testament as it does in the New, so why not Saint Moses, Saint Abraham, Saint Daniel or Saint Elijah? Were all the translators correct and justified in elevating the names of only four of God's elect above other equally choice servants, even if only in the book headings? Were those so "honored" any whit more saintly than those other pillars of the early church? Why not Saint Paul or Saint Barnabas, Saint Peter or Saint Stephen?

Will some of you who so strongly contend that our K.J.V. is letter perfect in all of

its aspects, please tell me why those translators referred to John as St. John The Divine? Or do you have evidence of someone else supplying the title and heading of the book of the Revelation? If I can trust the veracity and also the astuteness of W. E. Vine then I must hold that "divinity" can only be accredited to a thrice holy and sovereign Diety, our precious Lord. Who then elevated John to such a level? Should I credit the Reverend C. I. Scofield with being an accessory in the usurping of my Lord's unalterable and non-transferable characteristic?

Any knowledgeable elect child of God knows, both from the written Word and from experience, that the word saint often has reference to the standing of a person in the Lord, rather than his state at any particular time. Some, called saints, have exhibited traits on some occasions which were far removed from "saintliness." Could it be that the idea of a priesthood in the local assembly, superior to the ordinary lay person, receives some imagined support here? I have mentioned that this matter is of no great importance but it does bring up some interesting conjectures.

There is one visible aspect in this matter which could conceivably result in a "guilt by association" charge. When we accept without question the calling of those four saints we have joined Rome in something dear to their hearts. For ages those of the Catholic church have revered certain of their number and have elevated them to patron saints and to sainthood. They construct and carve idols of these "saints" which are supposed to render protection to them in certain situations — the patron saint of travel, etc. Of course we don't do this but it doesn't take much leaven to leaven the whole.

Now I am going to get into trouble with the biblicist because I wonder if the early seventeenth century Episcopalians were any farther removed and separated from their "mother" than those of today. If not, my friend, you just might have an insight into this matter of saints as well as the careless and intemperate use of the word "divine."

WORKS

(Continued from Page 1)

master in Heaven. The Masonic Order is nothing but a man-made society based solely and completely upon the good works of man. Their chaplains verify this again and again while performing the funeral services of one of their deceased Masonic brothers.

The Mormon Church, of which much of her work was derived from Masonry (please read our tract, "Which Was First, Mormonism or Masonry?"), is nothing but a system of man-made religion, trying to exalt man for his works (or good deeds as they judge good deeds), and then make him to be God and make God like unto the creature. Regardless of what man's name is upon the religious societies' sign board, as her founder; they all, rather to a greater or a lesser degree, exalt man and his deeds, as a factor in the soul's salvation. Rather it be those so very obvious of this, or the Arminian with his belief to a lesser degree, it remains, none the less, works for salvation. The Arminian,



Psalm 5:1-12

David's outlook on the present was based on his knowledge of the past and on his contemplation of the future. He therefore continually tarried at the throne of grace as he sought the leadership of God in every situation of this life. His songs of praise and prayer express the feelings and desires of his heart.

VERSE 1

"Give ear to my words." David's words were not idle words or words spoken without purpose. It is well to remember, we must give account for every word we speak.

"O Lord." David's words went up to his Master before they went out to his followers or his enemies. If they are acceptable before God, then he will know what he is to say and do before men.

"Consider my meditations." Meditation is the best preparation for supplication. It also contains what we do not know how to put in words. Meditation, many times, kindles the fire of prayer. Meditation is the alarm which awakens us to the business of prayer. If our heart is not aroused, our tongues will be sluggish. The heart, many times, can see

whether his tag be Baptist (in name) or Rome, the great whore of religion (Rev. 17:1), make man and his deeds, or acts, or works, a part of his soul's salvation.

Sovereign Grace Baptists advocate that "salvation is of the Lord"; that salvation is wholly and solely of God; that salvation is complete and completely of Grace. So there, my friends, stands the line — that line has been drawn, and that line separates as far as north is from south or as God says, "the east is from the west," or you might say, as far as Heaven is from hell. The Apostle Paul said, "If it is of grace, then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work" (Rom. 11:6). You do the tiniest bit of work FOR SALVATION, and mingle it with God's elective grace, and it is no longer grace but works; and that is not salvation. Works have not the tiniest speck in the salvation that Jesus Christ gives to His; for all work was done and accomplished "by Him, for Him and unto Him."

Confusing the Two... (For and Because) "What then? should we sin that grace might abound? God forbid" are the words of scripture! We have never and do not advocate that good is wrong. Good deeds or good works are always in the right place. Rather a man is saved or lost, his eternity is going to be judged on what he did here. "Let him that is holy be holy still... and he that is filthy, let him be filthy still" (Rev. 22:11). It will pay every last person there is to live a righteous life and do as honestly as they can; their degree in eternity is going to be based upon their works. "Every idle word that

(Continued on Page 5 Column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

what the eye can't.

VERSE 2

"Hearken unto the voice of my cry." Even when we can only groan, God can translate the meaning. We are not heard because of the abundance of words that we speak. The effectual fervent prayer of a righteous man may only be a cry! David's meditation brought forth a cry of realization. When we aren't sure as to our need or the needs of others, or when we don't know the remedy needed, we can only cry and know God will do the right thing.

"My King and my God." King David was also a man under authority, for there was one higher than he. It doesn't matter what our position is in the world or in the church, we need to always remember, Christ is the Head of the church and King of kings. Peter reminded the elders of the church, they had to give account to the Chief Shepherd (I Pet. 5:1-4).

"For unto thee will I pray." Our prayers are not to be unto Mary or any saints, but unto God. May we remember the words of Peter when he exhorted Cornelius, "Stand up; I myself also am a man." (Acts 10:26). We are to pray unto One Who is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

VERSE 3

"My voice shalt Thou hear in the morning, O Lord." The Lord is to have our best first! We need His best all day! Usually, if we don't come to the throne in the morning, we neglect it all day. A day which doesn't begin with God is a poor day indeed. He is to have the pre-eminence in all things.

"In the morning will I direct my prayer unto Thee." David arranged his prayer much as the priest in the O.T. arranged the wood and the sacrifice on the altar. David directed his prayer to God in an acceptable manner and he did it before he did anything else.

"And will look up." David prayed in faith, therefore he watched at Heaven's gate for God's messenger to deliver an answer. We are to ask in faith nothing wavering (James 1:6). David, like Paul, knew God would supply (Philip. 4:19).

VERSE 4

"For Thou art not a God that hath pleasure in wickedness." David's knowledge of God was based not on sentiment, but on revelation. David knew that sin is a reproach to any nation. God's wrath is revealed from Heaven against all ungodliness (Rom. 1:18). God's judgment of sin may be a matter of time, but never a matter of principle.

"Neither shall evil dwell with Thee." God does not approve of, nor will He ever fellowship sin.

VERSE 5

"The foolish shall not stand in Thy sight." The fool has said in his heart there is no God (Psa 14:1); so in judgment, God cast him into outer darkness. The fool makes preparations for the things of this world and at-

tempts to fare sumptuously every day, but in death, he wakes up in Hell desiring a drop of water (Luke 12:20; 16:22-24).

"Thou hatest all workers of iniquity." This truth is offensive to the natural man, but is equally true as John 3:16. The child of God should "behold what manner of love the Father hath bestowed on us that we should be called the sons of God" (I John 3:1) and remember that nothing "shall be able to separate us from the love of God which is in Christ Jesus" (Rom. 8:39). The distinction between the saved and the lost is that the child of God is created in Christ Jesus unto good works (Eph. 2:10), while the lost man is a worker of iniquity. He is laying up treasures against the day of wrath (Rom. 2:5).

VERSE 6

"Thou shalt destroy them that speak leasing." The truth that evil men wax worse and worse, deceiving and being deceived, is evident. However, judgment is certain.

"The Lord will abhor the bloody and deceitful man." How much suffering has been inflicted on people by men advancing their own cause and using any means to do it? However, vengeance will be executed by the Holy and Righteous God.

VERSE 7

"But as for me, I will come into thy house in the multitude of Thy mercy." David sees the ungodly running to the houses of pleasure in this world, seeking fame, fortune, and folly, and avows in God's mercy he will seek first the Kingdom of God and His righteousness. He found joy in going to the Lord's house (Ps. 122:1) and looked forward to dwelling in the Lord's house forever (Ps. 23:6).

"And in Thy fear will I worship toward Thy holy temple." The fear of the Lord is the beginning of wisdom, and leads a person to give proper respect to God. Let the wicked mock in unbelief; David will worship in faith.

VERSE 8

"Teach me, O Lord, in Thy righteousness because of mine enemies." The enemy sought continually to hinder David or to trap him, so David prayed for Divine guidance.

"Make Thy way straight before my face." David sought to follow the paths of righteousness and prayed for light to see clearly God's way.

Conclusion: In verses 9, 10, David again beseeches God to defeat and to judge the wicked in justice, and in contrast in verses 11, 12, he asks God's blessing to ever be on the righteous who have put their trust in God. In view of this, where do you stand?

EDITOR'S NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

No man can be a leader who has not the courage to sometimes stand alone.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Acts 5:42 "In every house." Acts 20:20 "From house to house." Please explain these parts of Scripture. Do they mean just in the houses of believers, or house to house visitation and preaching the gospel. Should a pastor and church practice house to house visitation?

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



The apostles preached Jesus as Lord and Saviour whenever and wherever opportunity presented itself, and when opportunity needed help in presenting itself, they made sure it did not go wanting. They preached Christ promiscuously and particularly, to the general public in the Temple, to their charges in their private houses, and to special assemblies for the observance of the ordinances. Their constancy or daily preaching of Jesus is all the more amazing when it is considered they were doing it contrary to the charge of the ruling council of the Jews, and that Peter and John had just received a cruel beating for their faithfulness in declaring Jesus of Nazareth, Lord. They were fully aware of the risk involved, they knew that the preaching of Jesus placed their lives in peril, but they also knew it was far better to obey God rather than man. So with them, the main business of each new day was that of preaching their crucified and glorified Lord.

Contemporary Christians should seize upon every opportunity to preach the gospel. They should do house to house visitation, but they should not impose upon any house, or use a verbal pry bar to force their way into any person's home. Paul prayed that God would open doors of utterance for him, so as he could speak the mystery of Christ (Col. 4:3). This does not mean that Paul took the fatalistic approach toward evangelism, but that he sought the leadership of the Holy Spirit in his witnessing ministry. I have some reservations about a church-scheduled visitation program. If the program is not undergirded with consistent and fervent prayer, and much pre-planning put into it, it can become mechanical, and subserve the church, rather than promote it. The church-scheduled visitation program may, if not carefully guarded against, become the only time church members feel obligated to visit in behalf of the church. N.T. churches did not have any set day in the week when they visited the community en masse, but exhorted one another daily (Heb. 3:13), and witnessed daily by bearing their cross (Lk. 9:23).

The most powerful witness for divine truth is a life dedicated to Christ. Such a life will seek the

welfare of his fellow creatures, and their spiritual welfare will be of paramount interest to him. The disciple of Christ need not be goaded or coerced into visiting for His Lord. He knows it is his duty, he has a burden for lost souls, and this is all the incentive he needs. He prepares himself by prayer and study of God's Word. He knows his witness may not be pleasing to some, but he knows it will be profitable to those who receive it, and hurtful to those who reject it. If any person goes visiting motivated by duty only, or having not the interest of Jesus as his chief aim, it would be better for all if that person stayed home.

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



In the 5th chapter of Acts we see that after the apostles had been arrested, beaten, and then released that, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name and daily in the temple and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41, 42). In Acts 20, Paul reminds the elders of the church at Ephesus how he had come to them serving the Lord in spite of the trials which had confronted him, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20).

Both of these Scriptures show that the Word of God was preached publicly and privately by the early churches. This means that where ever they were, in public or in a private home, they never failed to teach and preach Jesus Christ. The lesson for us to learn from these Scriptures is that no matter where we are, at home, at work, or where ever, we are to be witnesses for Christ. We do not need to wear a tag stating this fact, but our actions, our deeds, our conversation, show more about us than what we say about ourselves. "Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ" (Phil. 1:27, N.I.). The apostle Paul tells young Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation (behaviour), in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Yes, visitation should be a function of a church. Remember, the commission given to the church was to "go." This does not mean to just go out and ring door bells, but to go

where the Lord leads, "And the angel of the Lord spake unto Phillip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26). Phillip obeyed the angel and in the desert he found the Ethiopian eunuch who was waiting for someone to preach Jesus unto him.

JOSEPH M. WILSON
Route 3
1450 Old Hollow Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist Church
Stanleyville, N.C.



"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

We are Missionary Baptists, we are not hardshells. But sometimes, by their actions it is hard to tell the two apart. We believe that the Holy Spirit uses the gospel in giving life to dead sinners. This is not the line which separates the Campbellite from the Missionary Baptist. It is the line which separates the Missionary Baptist from the hardshell.

But are we really Missionary Baptists? Are we carrying out in our lives and our practices the necessary consequences of what we say we believe? This is involved in the answer to this question. These verses in this question do not refer to just the homes of believers.

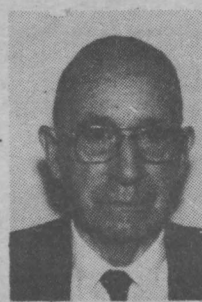
The pastor, the church, and every member in the church should practice house to house visitation. Some will endeavor to get around this missionary obligation by saying we should only witness to those to whom we are definitely led to witness. But, be honest now, how often are we definitely led to witness to a certain individual? Some will say that we are to witness by our lives, and then give a personal witness only to those who are impressed by our lives. But answer me this question. If we believers only witness to those to whom we are definitely led to witness or who are so impressed by our lives that they "almost" ask for a witness - answer me this - how many people will that leave on the face of the earth who will never hear a gospel witness?

We do not need to wait for a definite leading. We do not need to wait till one is so impressed by our lives that they "ask" for a witness. We have a command from God that should answer this once for all. I refer to Mark 16:15 and Acts 1:8, and could give others.

The believer should give a gospel witness to those with whom he comes in contact as best he can. But in addition, I say again that the pastor, the church, and every member of the church should practice house to house visitation. This should not just involve an invitation to church, but should include a giving of the gospel to them. We may be guilty of failure in this matter, but I do not see how we can justify or excuse our failure in any way.

HANSFORD HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



Irrespective of the beatings and the threats of the Sanhedrin, the apostles were reinforced with an abundance of the presence of God, by which they were reinforced. Consequently, they cheerfully bore the indignity and reproach of the Sanhedrin, "rejoicing that they were counted worthy to suffer shame for His (Christ's) name" (Acts 5:41).

Then, too, later, when Apostle Paul was bidding farewell to the Ephesian elders of the church, he said: "I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20, 21).

Please notice here that the expression "from house to house" had respect only to those addressed of the church, not to every house irrespective to their status. In other words, their visitation was restrictive.

Yes, in being full of doctrine and godly zeal, Paul communicated with profusion, and yet with discretion, without jealousy and without fear, what God had put in his heart, just exactly what Divine love inspired.

Thus qualified, Paul went from "house to house," as he visited the saints at their own houses, in order to know their personal cases and the state of their souls, he instructed them privately and personally one by one. Hence, he taught some publicly as well as privately, in taking every opportunity for instilling the gospel-truths into them, and enriching them with a greater knowledge of such truths. It was thus that Paul exemplified his affection and zeal in the ministry.

Any pastor and church can profit in their visitation work by

The term "from house to

patterning after the example of the apostles with the same kind of love and discretion.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



house" is also used in Acts 2:46. Personally, I think that the context of all three passages would imply that they went to the homes of the members and taught the people who met with them the many doctrines. Notice for example, Acts 20:20: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." Remember he was talking to the preachers from Ephesus (see vs. 17), and he told them that he had showed them these doctrines by example, public preaching, and personally in their homes. Obviously, Acts 5:42 shows that wherever they had an opportunity, whether in the temple or in someone's home, they preached Jesus Christ. (If they went to the home of all the members, they would be kept busy for there were several thousand at that time.)

I do not think that we could derive a commandment of house to house visitation from these passages. That does not mean that I do not believe in visitation. I do not believe that an organized house to house visitation is very effective. I believe that visiting someone that you are concerned about and have prayed for is far more important than "covering a block or two" each week. On the other hand, going from house to house to announce some special meeting is well and good.

CALVARY BAPTIST NEEDS PASTOR

As many of our readers doubtless know, we are in need of a pastor.

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No man is good who has come to the conclusion that he is good enough.

WORKS

(Continued from Page 3)

men shall speak they shall give an account thereof in the day of judgment." It very plainly declares that men will stand before God at the White Throne Judgment, (that is the end time) and shall be judged according to their works. Judged by what they did so as to determine a rightful sentence. (Read Rev. 20: 11-15).

But don't be confused! All the good deeds, or good works that one or all could do have absolutely no bearing on one's salvation of his soul. Concerning the soul's salvation, The Book says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). There is a vast difference between works "FOR" salvation and works "BECAUSE" of salvation. God's people have a new nature because of the new birth or you might say because the Holy Spirit has come to take His abode in the believer's body. As such, his new desire is to please Jesus Christ. That is what the Apostle Paul is talking about in Titus 2:14 where he says, that Jesus Christ "gave himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." The zeal to do God's good works is a mark that He has wrought salvation in that person's soul and the resulting evidence that is coming forth is God's work, not ours. Works coming forth because of salvation having already taken place and not in order to be saved. The man who says he's saved or been saved and believes not in good works, needs to read Titus 3:8, "I will that thou affirm constantly that they which have believed in God might be careful to maintain good works."

Losing Your Salvation.

There are those who say you have to keep doing good works to keep saved. That is a bunch of hog-wash! What would be the drawing line of works to either lose you or keep you. We had a college professor who was an ex-Roman and he would always tell the class, "If you believe in eternal security of the believer, fine; and if you think you can lose your salvation — just live so you won't." Blasphemy! How could any live so as to keep from losing their salvation? Good works do not save and good works do not keep one saved. God's true saints "endure to the end," this is that open mark of their salvation. Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jn. 10:28).

Conclusion

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). We believe in salvation by grace. We preach, "Now to him that worketh is the reward NOT reckoned of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4). "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" (Eph. 2:4). No, we do not teach or preach that one is justified by works, but rather, "That being justified by His grace, we should be made heirs accor-

ding to the hope of eternal life" (Titus 3:7). In the early church there was a grand dispute recorded in Acts chapter 15, that said men had to keep the law and be circumcised FOR salvation and Paul and Barnabas said, no not so! This matter was carried to the authority of the Church at Jerusalem and their decision on this matter confirmed forever the answer. They said — as we say, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11).

FRUIT

(Continued from Page 1)

has for another. And lastly, but the greater, is AGAPE. The word that speaks of a sacrificial love like God's love for the Elect in Christ Jesus. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

The Spirit teaches through Paul, to the Corinthian Assembly, of a more excellent way (1 Cor. 12:31). God-like sacrificial love in us will be observed in the saints as such. "Charity (AGAPE) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13:4-8). Herein Paul places love as the superior gift, far exceeding tongues, prophecy, gift giving, knowledge and understanding, and a physical giving of your body to be sacrificed for God's service. (1 Cor. 13:1-3). Of such, must our love be, and so a committal to memory of the verses 4-8 would be a noble action by the saint.

Love today can be evaluated by three phrases, which I recall studying while in college under Bro. Berlin Hesel. We love "if" we are going to obtain something from the relationship. Or we love "because of" the physical or temporal blessing that are derived in their relationship, or possibly "because of" a physical characteristic in a mortal or temporal object. But it is not so with God's love. He loves us "IN SPITE OF" everything we are, or do under our power. Romans 5:7-8 is an example of this love, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." How we thank God that He would love us, and redeem us from the existence we are rightly due, bringing us to the knowledge of His marvelous grace. Thus I believe that we owe our lives as expressions of thankfulness to God by treating our enemies as our best friends. Of course we can preach this, yet it is a much more difficult thing to practice such love.

Our love must be tough, "For the love of Christ constraineth us;..." (2 Cor. 5:14). We must be so controlled by the Spiritual fruit of love that we do all to God's glory. Even when we are hurt by our best friend, the love of God should control us to help the friend. Romans 12:20: "Therefore if thine enemy hunger, feed him; if he thirst,

give him drink: for in doing so thou shalt heap coals of fire on his head" encourages us of our proper attitude. Few brethren will notice this truth, or will tell us to love our enemy to get revenge. But the practice of heaping coals on an enemy was a help, since they lacked the conveniences we have today. They had to go to a burning fire and take coals home to stoke their fires. If a saint met an enemy on his way home, and the enemy was on his way to get coals, the saint is obligated to give him some coals to help him. Too often we preach that we are to love just to enrich the judgment of God, but these things are not of God. Revenge is of the Lord, it is a righteous judgment and we are not to spend our sojourn making eternity difficult for people we can not live with in this life. Might we ever realize that if our "enemy" is saved by our Messiah we will have to be with this one for eternity.

Never should our love be false, like Ammon's love for Tamar. Forced attempts to satisfy our needs is a most despicable love. The person that claims "Oh, how I love Jesus" while he counts the ribs of his neighbor well illustrates this point. Paul instructed the Romans, "Let your love be WITHOUT DISSIMULATION," (12:9). Brethren we have a great goal that only the saved can hope to dent, but a personal evaluation shows myself distant and this is an area that demands self-evaluation; is your evaluation common to mine?

With such failure in our attempt to cultivate love in the new man, we must set Biblical guidelines. First, Jesus Christ expects us to love God. Matt. 22:37-38. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If the saved did this they would automatically have unity amongst themselves and the Devil's bunch would not be running around pointing their fingers at us failures. (Yet our failure proves the merciful grace of God Almighty). Next we hear Jesus say that "...Thou shalt love thy neighbor as thyself" (Matt. 22:39). So proper love must be directed at others. Our love is shown by us evangelizing the lost, telling them of God's rich love which secured salvation. And this love is also seen in our close relationship with our spiritual brothers and sisters. Might we be so moved to express and manifest love through our bodies.

Beloved, I hope these words will be a challenge to you as the Lord has so challenged my heart. In 1970 my new heart was touched by the necessity to have a tender heart of love, now in 1981 I recognize the need to return to my starting point. And my friend, I believe you will see the need to join me at that place. In this the Baptists of America would put our critics out to pasture.

LUTHERANS

(Continued from Page 1)

far this year our work has not made the progress that we have seen in some other years. For one thing, we have had an unusually wet monsoon season

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JUNE 27, 1981
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"BECAUSE MY SAVIOUR LOVED ME SO"

It matters not what man may say,
This truth is here and here to stay;
T'was by grace, sin was atoned,
Salvation came by grace alone.

Christ did not beg me, so lost, and dead in sin,
To open my heart's door and let Him come in;
What foolish thinking could this be?
The God of the universe! Begging me?

Now the truth of the matter is this:
The Spirit of God I could not resist!
He entered in, so loving and bold,
And brought salvation into my soul!

For salvation is a gift, you see,
A gift of God, so full and free!
Repentance and faith He gave me too,
That I might trust in Christ, so true.

God's Spirit made it very plain,
Just why the Son of God was slain;
Unable to save myself was I,
That's why Jesus had to die!

Hopelessly lost, spiritually destitute,
But Jesus was my sinless substitute!
T'was for my sins His blood did flow,
Because my Saviour loved me so!

Mrs. Frank Parrish
Courtland, Virginia

this year, and it is still in progress, and that coupled with the fact that much of the road system is in very bad shape, much of the time we have been completely immobilized.

Since Paupa, New Guinea became an independent country in 1975, I am not aware of any new roads being built, such as feeder roads. Almost all of the feeder roads have gone from bad to worse during that time and some to the extent that during heavy rainy seasons, such as we have had for the past four months, it is impossible at times to get from A to Z, even with a four-wheel drive vehicle. I have been stuck in mud holes more times in the past year than in all

the other years put together that I have been in P.N.G. Just last week as I was coming from Tari with four 50 gallon drums of fuel I got bogged so bad that two other four-wheel drive vehicles, such as I have hooked on to my vehicle at the same time, could not pull me out. It was not until after two hours of digging with spades and unloading three of the drums in the mud hole, that I finally got out and then a few miles farther on, was stuck again and this time I had to get a bulldozer to pull me out.

There is one thing that will eventually be in our favor, although it is causing us some real problems now insofar as
(Continued on Page 6 Column 1)

NEW BOOKS AVAILABLE NOW

REVELL'S DICTIONARY OF BIBLE TIMES by Herbert Sundemo \$7.95

This is a companion volume to Revell's Dictionary of Bible People by J. Stafford Wright. It gives definitions and short descriptions of places, customs, and items in use during Bible times. There are over 700 entries, along with 200 maps, charts and tables which explain all aspects of Bible history, geography, climate, and religious traditions. The Dictionary of Bible Times is easy to read and would add greatly to one's understanding of the Scriptures.

THE CUSTODIAN OF THE KEYS by Mark W. Fenison \$7.75

"It is the purpose of the author to positively identify the nature of the 'Keys' as areas of delegated authority given by God to an earthly organized administrative body for the sole purpose to further His kingdom until He returns." ...from the Preface. The eighteen page pamphlet clearly shows the church of Christ to be that administrative body.

FOXES' BOOK OF MARTYRS edited by W. Grinton Berry (paper) \$5.59

This is a new edition of an old classic. It has been rewritten for ease in reading by omitting repetitions and making the story-line easier to follow. Thus this edition has streamlined and reorganized Foxe's original writings to present them more crisply. Although a scholar would want the original Book of Martyrs, the layman will find this edition much easier to read.

EMBLEMS OF THE HOLY SPIRIT by F. E. Marsh \$7.95

F. E. Marsh, in this book, discusses the following figurative representations of the Holy Spirit: the Dove, the Oil, the Anointing, The Seal, the Fire, the Water, the Rain, the Dew, the Clothing, the Wind, the Atmosphere, the Earnest, the Rivers, and the Holy Anointing Oil. Each symbol is discussed in a chapter bringing out a characteristic of the Holy Spirit as the Dove speaks of the Spirit's beauty and character and the Rain designates the abundance and grace of the Spirit's supply. An excellent book.

THE BEATITUDES AND THE LORD'S PRAYER by Arthur W. Pink \$5.95

The two passages of the Beatitudes and the Lord's Prayer are dealt with in Pink's typical fashion. These materials are gathered in book form for the first time.

LUTHERANS

(Continued from Page 5)

getting out is concerned. And that is, they are upgrading the road between Koroba and Tari, a stretch of about 40 miles. They are not expected to complete that until some time next year so, for the rest of this year and part of next we will be isolated much of the time.

I mention the road problems that you may better understand why we have had little to nothing to report on the Mission Station over in the Huli area for the past few months. Actually, it has been over three months now since I have been in that area, although I have attempted several times. Tomorrow I will make another attempt to reach the other Mission Station. This does not mean that the work has ceased, for all this time we have two preachers that are in full time work over in that area. However, there are many problems in that area that need constant supervision, and we feel that the work has slowed down some.

The work in this area continues to make some progress for which we are thankful. There are some folk being saved and baptized into the churches. All of the churches seem to be growing in grace and the knowledge of our Lord. We have literacy classes going in several different areas and this helps our work considerably. Many of the people now, especially young people, are learning to read and lots of them have Bibles and song books in the Pidgon language.

The one area where our work has seemingly taken on a fresh start and new growth, is the area where we have had so much trouble with the Lutherans. During our Bible Conference about the middle of April, the preachers from that area reported that there was an unusual interest being shown toward the Baptists. Many people who were Lutherans had started attending the services, if for no other reason than to see if the Baptists were really as bad as the Bishop and some of the pastors were claiming — even one of the Lutheran pastors and his wife were attending the Baptist services.

Last week I had a letter from one of the Baptist pastors in that area, and he stated that he had just finished preaching a week's revival meeting for one of the churches and several people, formerly Lutherans, were saved and baptized. We have always noted that in any area where we have had purgings and persecutions from other groups that God's elect have been called out from among them and added to His Churches.

We would like to state definitely that we are in no competitive race with either the Catholics or Protestants, whatever brand name they may go under. But we emphatically state, that we preach the truth without fear or favor in any area where the Lord opens a door for us, and then leave the rest with the Lord. We have a definite feeling that the truth of God's Word is to be preached at all times, regardless of where, even if there is not a single soul saved the Lord will get glory and His Word honored. Therefore we

seek to know the truth and then ask God for grace to preach it regardless of the cost.

The Baptist preacher that got hurt during the attack by the Lutherans, has been dismissed from the hospital after nearly four months. His condition is as follows: His left hand is crippled for life. The doctors said there was nothing further that they could do to help him with his head injury. The incision was healed as would be expected. However, not unlike his left hand, apparently he has brain damage for life. The exact spot that he got hit on the head is the part of the brain that scientists say contains the memory for speech. To look at the man you would never think that anything was wrong with him, and, unless you knew the man, you might not think too much was wrong with him if you talked to him. Some days he seems perfectly normal, and then at other times he cannot tell you his name. He has such a desire to continue his ministry that he preaches some, but he labors hard at this, as he stutters quite a bit, and is much slower of speech. He labors so hard to try to retain his thoughts and keep them in sequence, that at the end of a message he is almost completely exhausted. He seems to know when he is about to blank out and if this happens while he is preaching, he just simply closes his message.

Looking at it from the human point of view we can only say, what a pity for a man that has such a desire to serve the Lord in full capacity to not be able to do so. But on the other hand, his condition and determined efforts to serve the Lord, even under this handicapped condition, has had wonderful side benefits. It has caused the rest of us Baptist preachers here to be renewed in our efforts in trying to serve the Lord. I think every Baptist preacher here from myself on down, after seeing one of our preacher brethren almost completely silenced at the hands of the Protestant mob, have determined that we shall double our efforts if necessary in order to get the truth out, regardless of the cost to us physically or otherwise. I repeat, I truly love living but I am not afraid to die and should I not die of natural causes, what a privilege it would be to die in the service of the Lord. Pray for us, beloved, but especially for



QUESTION:—What author gave a copy of his book to an officer and told him to tie a stone to it and throw it into a river?

ANSWER:—Jeremiah, Jeremiah 51:59-64 RV. — "...Now Seraiah was chief chamberlain. And Jeremiah wrote in a book all the evil that should come upon Babylon... And Jeremiah said to Seraiah, When thou comest to Babylon, then see that thou read all these words, ...And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise again...."

our Baptist preacher brother that is trying to serve the Lord under such a heavy load. May the Lord bless you all.

BLESSING

(Continued from Page 1)

watchful eyes and our relation to what He beholds?

God is at all times watching His people to bless every act of obedience and faithfulness. The well of God's blessing is without bottom and ever available to those who by simple faith draw from its depths. The key to open God's storehouse and avail oneself of all its contains is the Word of God. The obedience God honors is always in accordance with the truth as revealed in Scripture. Men's philosophies; regardless of their appeal, or their harmony with the teaching of the religious realm, are leaky vessels and of no value in drawing from this fountain of God's riches.

Our text informs us that in this blessing of His people God makes Himself known. I have encountered in my ministry "preachers" who rebuked me

for "making too much of God." I was charged with setting forth a God with an "ego problem" when I insisted upon His sovereignty. But in spite of all the ministers of Satan, such as these are, God has purposed to make Himself known in the behalf of His people. Therefore in seeking the blessing of God in our lives, we are propagating His honor and glory and not being selfish or niggardly. In like manner, to attempt a life in the energy of the flesh is to rob God of the glory rightfully His. Duly considered, brethren, we need to so order our lives as to always point to our dependence upon our God.

It goes without saying then, that if we are concerned about our lives pointing to our dependence on God, then the testimony of our lips ought to conform to the same mold. We cannot therefore imbibe the ungodly teaching which we hear so often quoted, "the Lord helps those who help themselves." It stands to reason that if a man has the ability or strength to help himself, he is not dependent upon any other source. Brethren, if a dead man can of his own strength and will "take the first step," as many call upon him to do, he has resurrected himself and has no need of God. May such a statement never pass our lips!! While some say it doesn't really make much difference as to our terminology, "it all means the same thing." I say it is high time to put off such foolishness and make every effort to use as strong a terminology as our

vocabulary permits to the glorifying of God. If your mastery of words is limited, I suggest you apply yourself to study that you might better express the great nature of our God! Our text brings blessing and God exalting into one accord. Do you suppose that is why II Timothy 2:15 admonishes us to "study to show thyself approved unto God"? I trust we are in one frame of mind concerning God's glory having first place in the matter of blessing His people.

Our text also speaks of the fact that God manifests Himself in behalf of those "whose heart is perfect toward Him." Here again we find that the "good works Willies" have drawn all manner of heretical conclusions. Some suppose sinless perfection to be the object of the Spirit's teaching, while others see such a condition as unattainable in this life, and therefore charge all blessings to be waiting for those who "finally make it through." Here again, it is a gross misunderstanding of the ability and nature of the flesh which is to blame. If the admonition of I Peter 4:11 was heeded, then these errors would vanish as fog in the heat of the noonday sun.

What is alluded to as a perfect heart in our text? Scripture pictures the heart as the seat of the affections and desires. If this be a proper rendering, then what is required here is not a perfect work but a perfect desire. Paul declared in Romans 7:18 that the flesh could not do a perfect work because of its inability to subject itself to the laws of God

(Continued on Page 8 Column 1)

CURRENT BOOK REVIEWS

M. L. Moser, Jr., A STUDY GUIDE TO THE BOOK OF REVELATION, VOL. 1. \$5.95

This spiral bound book is published by Challenge Press of Little Rock, Ark., and is the first of an anticipated three volumes. It is an outline of messages which Pastor Moser has preached in a verse-by-verse study of the Book of Revelation. The messages themselves are available on cassette from Challenge Press.

The first three chapters of Revelation are considered in this first volume. Each of the seven churches are dealt with in a separate chapter and in the case of Thyatira, women are given an additional chapter. "The vision of the Lord in Glory" and "the Book as a whole, with definitions of the basic viewpoints toward study of it are given, also.

This volume would be of benefit to anyone making a study of the Book of Revelation. Ministers could easily borrow from the outlines in preparing sermons dealing with Revelation or eschatology. We shall look forward to the other two volumes in the set.

Martin Paul, THE UNEQUAL YOKE Challenge Press, 1981 \$2.25.

The Unequal Yoke spoken of in the title concerns the linking of fundamentalism and liberalism. It deals with the subtle way that liberalism has of inserting just a bit of doubt to the teachings of the Bible.

The story is presented as if the author were the soul of a dollar. He comes into possession of a widow who donates him to the church and he eventually is owned by a young ministerial student planning to be a missionary. He gives up his identity with the dollar when the student buys a liberal book and transmigrates to the book.

Subjects such as liberal views on the Bible, the person and work of Christ, separatism and evolution are all discussed and refuted. It presents the liberal view of unionism for what it really is and liberal religious universities for what they are and what harm they can do.

Parents and students alike should read this powerhouse of information on "come out and be ye separate."

Koch, Kurt - OCCULT ABE distributed by Kregel \$7.95

This book was published in 1978, as Satan's Devices. It discusses in layman's language various occult movements, ideologies, and practices of today. The book is, in the main section, arranged in alphabetical order from acupuncture to yoga. It discusses rock music, the queen of black witches, parapsychology, divining rods, spiritism, Kathryn Kuhlman, etc.

Effects of occult movements and devices are discussed under such headings as emotional disorders, frequent suicides, ghosts and poltergeists, results from sins of sorcery, etc.

Deliverance from occult practices and power is discussed. Case histories are recounted and the author's experiences with various kinds of possession and demonology are set forth. The means of avoiding contamination with the occult are explained.

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Calvary Baptist Church Book Store has republished "BAPTIST CHURCH PERPETUITY" by W. A. Jarrel. Elder Jarrel's book sets forth the continuous existence of Baptist churches from the apostolic age to 1894. It was written to answer the more liberal "HISTORY OF THE BAPTISTS" by Thomas Armitage in 1887. The liberals will never answer this book.

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The Devil has hold of the boy whose father is a moderate drinker.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

FORT WORTH (EP)—Mr. Michael Evans, an Assembly of God evangelist and founder of Messianic Life ministries, was invited to serve as chairman and a keynote speaker for a special celebration in honor of Israel's 33rd birthday celebrated on May 14. The event was hosted by Governor and Mrs. Fob James at the executive mansion in Alabama.

In his address Mr. Evans said the real issue involving the Israeli/Syrian crisis is not being addressed. Mr. Evans, author of a new book entitled, "Israel-America's Key to Survival" said when he asked Major Haddad from Lebanon about his battles with the P.L.O., he said, "The P.L.O. are working with the Soviet Union and terrorists from throughout the world. This is where they get their on-the-job training. I very seldom see P.L.O. members. I am fighting Cubans, North Koreans, South Americans and recently two Czechs were killed here." Mr. Evans said that Benjamin Netanyahu, President of the Jonathan Institute of World Terrorism and Mr. Isser Harel, former head of Israeli Intelligence, experts on this subject, confirmed these reports — that terrorists are taking a six-month course at the Lenin Institute in Moscow and 20 other schools throughout the Soviet Union — Patrice Lumumba, Peoples Friendship University in Moscow, etc. They study agitation, propaganda, bomb making, sabotage, street fighting, assassinating, assaulting buildings, etc.

Mr. Evans said that President Sadat told a press conference in Cairo on February 17 that the P.L.O. was entirely controlled by the USSR. Sadat went on to say that Radio Monte Carlo aired a report on PLO/Soviet ties by sighting a lecture given by the P.L.O. representative in Moscow, Muhammad El-Shair, in which the following statement was made by Mr. El-Shair: "Many hundreds of P.L.O. officers have been trained in Soviet military academies. More than 2,000 P.L.O. members are presently studying in the Soviet Union." It is not an accident, Mr. Evans said, that there are over 6,000 Soviet technicians in Syria, and the Soviet Union has no intention of allowing Israel or anyone to clean out their terrorists training camps.

MIAMI (EP)—Twelve members of a religious group that smokes marijuana as a sacrament were back in court for more testimony in their drug-smuggling trial last week — but they have changed their bizarre costumes. The defendants, members of the Ethiopian Zion Coptic Church, marked their return to court by shedding their floor-length orange and green robes emblazoned with religious symbols.

In a multicount indictment, the government has charged the defendants with conspiracy to distribute marijuana, importing tons of marijuana and possession with intent to distribute. Thomas Francis Reilly, also known as Brother Louv, and Clifton Ray Middleton also are charged with participating in a

continuing criminal enterprise, a count that carries a possible life sentence upon conviction.

A total of 18 Coptics were indicted, but six who failed to show up for the trial have been declared fugitives. In 1980, the U.S. Supreme Court let stand a Florida Supreme Court ruling that the state could prosecute Coptics for smoking marijuana during services at the plush Miami Beach house that served as their church. The Coptics claimed their right to freedom of religion was being violated.

The church, which is a longstanding religion in Ethiopia and Jamaica, believes marijuana is the mystical body and blood of Jesus.

CINCINNATI (EP)—In a press conference that sent shock waves throughout the Ohio race track gambling community, Church of God (General Offices: Cleveland, Tennessee), Southern Ohio State Overseer, Mr. Larry J. Timmerman, announced his adamant opposition to race track game rooms or "kiddie nurseries," where children can be amused while their parents are "gambling and playing the ponies." The statement immediately followed a meeting with the Hamilton County Prosecutor Simon L. Leis. At that time, the State Overseer registered a formal complaint against the construction of a \$75,000.00 amusement room being constructed near the grandstand entrance of River Downs Race Track near Cincinnati.

Mr. Timmerman said he had been aware of the scheme for several months. The race track's General Manager & Public Relations Director was quoted in The Cincinnati Post as replying to the State Overseer's complaint by saying: "We encourage the parents to bring the kids here because we feel horse racing is a family sport. There will also be adult supervision at the game room." The following day, The Cincinnati Enquirer quoted the track official as denying the game room as "...being put in to induce children to come to the track. Setting up that kind of program never entered our minds until the church leader brought it up."

State Overseer Timmerman countered with: "It doesn't matter what the track is going to call the game room. A kiddie room is a kiddie room. A child brought into that atmosphere where gambling is taking place is not the proper place for him," the paper reported.

WASHINGTON (EP)—Nonprofit mailers, appear headed for severe postage increases in October. It is apparently now a question of how severe the hikes will be.

A spokesman for the House Committee on Post Office and Civil Service said some cuts are "likely" in the subsidy which allows nonprofit organizations to move gradually from partial to full postage rates.

The proposed cut, already recommended by the Senate Governmental Affairs Committee, would eliminate the final six years of a 16-year plan implemented by Congress to

cushion the impact of requiring nonprofit mailers to pay full rates for mailing their publications.

The House Committee recently held two days of hearings to examine what Chairman William B. Ford, D-Mich., described as "the implications of President Reagan's proposal to make major spending reductions in postal appropriations." Both the House and the Senate already have approved the president's overall budget spending limits for fiscal year 1982, but individual committees are now in the process of recommending ways in which the specific cuts will be made. Ford's committee is required by the House Budget Resolution to cut \$5.5 billion in 1982 spending and could choose to accept to reject the administration recommendation to cut the nonprofit mailing subsidy.

In the hearings, Edgar R. Trexler, representing Associated Church Press, American Jewish Press, Catholic Press Association and Evangelical Press Association, told the House Committee on Post Office and Civil Service that elimination of the phasing process "may well be a disaster." Trexler, speaking for more than 750 publications with total circulation of approximately 70 million, said eliminating the phasing process would more than double postage costs of these nonprofit organizations. "The religious press is willing to pay fair postal rates," Trexler asserted. But he feels "Congress is on the verge of breaking faith with the religious press by suddenly forcing religious publishers to assume an exorbitantly heavy postal increase."

ELKHART, Ind. (EP)—In the Soviet Union the KGB is hurrying to conclude preparations for the trial of independent Baptist pastor Dmitri V. Minyakov. The trial was scheduled for May 15, despite Minyakov's failing health.

In the face of this and other persecutions, Gennady K. Kryuchkov, president of the Council of Evangelical Baptist Churches in the Soviet Union, recently relayed a message to the CEBC representative office in Elkhart, Indiana: "We have many difficulties, but God's promises are greater!" Kryuchkov continued, quoting from the Bible, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God."

"In spite of all the complications of our life, path and ministry, if we closely examine our weapons we will find that they are invisible and intangible, and therefore cannot be snatched from us by the KGB or persecutors in any country."

"These spiritual weapons are accessible and active everywhere; they are not subject to territorial limitations. They cross all borders freely because they are passed vertically, from above," Kryuchkov continues. "These weapons can not be destroyed by listening devices, by electronics, nor by prisons! Our weapons are powerful, because the Lord God is acting on our behalf! Even though there are so many arrests now, neither prayer nor faith, neither trust nor righteousness have been taken from us. Nothing at all has been taken, because these weapons are made powerful by God!"

SIEGEN, Germany (EP)—Following its recent spring meeting in Siegen the executive board of the German Evangelical Alliance expressed great concern at the new wave of arrests of Christians in Eastern Europe. The board pointed out that particularly in the Soviet Union the number of Protestant Christians under arrest had risen constantly. The Evangelical Alliance therefore "calls on Christians to pray regularly for those Christians who are persecuted for their faith."

The Alliance also called for intercession on behalf of the 55,000 Protestant missionaries throughout the world. Since about twenty missionaries had been murdered in the first few months of 1981 in various countries of Asia, Africa and South America, they particularly needed the prayers of all Christians. Missionaries have also been murdered in Afghanistan, El Salvador, Kenya, Columbia, the Lebanon and Zimbabwe. The board described the murdered missionaries as having become "the victims of religious fanaticism and politically revolutionary acts of violence in their service to mankind in the name of Jesus Christ."

NASHVILLE, Tenn. (EP)—A Southern Baptist family specialist is challenging NBC's plans to air a prime-time situation comedy this fall featuring actor Tony Randall as a homosexual. According to reports in the New York Times and United Press International, the program "Love, Sidney" will air on Wednesday evenings and will feature Randall as an aging homosexual who befriends a young girl and helps her raise her son born out of wedlock. The series is based on the pilot film "Sidney Shorr."

Harry Hollis Jr., director of family and special moral concerns for the Southern Baptist Christian Life Commission, takes issue with NBC's plans to focus on "such an immoral model of family life" and is calling on Southern Baptists and others to express their opinions on the proposed show to NBC. "The decision by NBC to air this show will no doubt contribute to the 'battered family syndrome' already prevalent in this country," Hollis said. "Who needs such a TV show? Families don't need any more unhealthy models of family life and creative artists don't need such exploitive gimmicks to express true creativity. The way to help homosexuals or unwed mothers isn't to laugh at their situation but to be realistic about their problems and to exercise compassion in helping them."

WASHINGTON (EP)—Over the objections of four of its nine members, the U.S. Supreme Court ruled that Hustler magazine publisher Larry Flynt must stand trial in Ohio on charges of violating a state obscenity law. The high court action brought to an end nearly five years of preliminary legal wrangling over whether officials in Cleveland went too far in singling out Flynt for prosecution under an Ohio law forbidding pandering of obscene materials.

In an unsigned decision, the five-man majority ruled that because an earlier decision of the Ohio Supreme Court to allow the trial to proceed did not amount to a final decision on the merits of the case, Cleveland

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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should be allowed to take Flynt to trial. Three of the dissenting justices, Potter Stewart, William J. Brennan Jr. and Thurgood Marshall, said they agreed with a Cleveland municipal court that earlier had dismissed the charges against Flynt on grounds that the prosecution was selective and discriminatory.

BIRMINGHAM, Ala. (EP)—The world has come as a bit of a shock to 67-year-old Mary Raphael Stano. Forty-seven years ago, after 10 years in the United States, she chose the cloistered life in the Visitation Monastery in Mobile and vowed poverty, chastity and obedience. Sister Mary emerged last week, for the first time, to visit her brother, who is hospitalized in Birmingham with heart trouble.

In an interview with the Birmingham News, she described her quiet life and her reactions to the world she had not seen since 1934. Her first shock, she said, was the airplane that brought her to Birmingham: "I was scared out of my wits." Then she was disturbed at reports of violence and crime. When Sister Mary heard about an 83-year-old woman shot on the street, she asked, "Now what did they do that for?"

Sister Mary said the monastery shielded her from most concerns. Only a few of the sisters are allowed to read the newspaper — if there is anything in it the others need to see, they may put it on a bulletin board or the Mother Superior may read it to them. Asked why all can't read the newspapers, Sister Mary paused and said, "I think they said it was so it wouldn't interfere with the prayer life of the sisters. I don't ask questions. I do what I'm told and that's all."

The only thing about some churches that points to heaven is the steeple.

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

BLESSING

(Continued from Page 6)

(Romans 8:7). This perfect heart then must be of a different nature than man possesses by the physical birth. Paul declares in II Corinthians 5:17 that those in Christ are the result of a new creation.

Philippians 2:13 bears out that it is to this new nature that God directs any and all spiritual instruction. I Corinthians 2:14 emphatically declares that the natural man cannot receive spiritual edification. How does this new creation come to a place of blessing and obedience? How can one avail himself of this privilege of such great favor? The blessings and honor of being used of God come in proportion to the growth of the new nature, or inner man as Paul so states. The new nature, as the old nature, depends upon

food for good health. While the old nature feeds upon all the filth and garbage of the world, the new nature feeds only upon the Word of God. With the Word of God removed the growth of the new man is stunted and many times overshadowed by the old man. Fleshly doctrine, no matter how much religious finery may be draped upon it, has no nourishment for the soul, and will never enable one to achieve a perfect heart as required by our text.

I have but a recommendation to make and I will close this article. Study the Word that the inner man will grow, study the Word that you may help those about you, study the Word that you fall not into error, but most of all study the Word that you may exalt God's every attribute. In study of the Word of God proper desires are wrought and hence a perfect heart as required by II Chronicles 16:9.

IF THERE WERE ANY CONDITIONS TO GRACE, THEN IT WOULD NO LONGER BE GRACE

Doubtless a sinner must own his lost state and his felt need of salvation ere the grace of God can save him. But, when that grace has wrought a sense of need in his soul, and when he stands convicted before God, as

Marguerite Lebrun stood convicted before the queen, and when, like her, he honestly confesses his guilt, and owns that nothing but grace can meet his case, then grace saves him without making any stipulations

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what ever. Grace deserves everything, but demands nothing!

When a man receives the forgiveness of sin, and the gift of the Holy Ghost, his entire moral being and life are transformed. But the wonderful changes made in him are not the conditions but the consequences of his receiving grace (Titus 2:12).

Grace makes no conditions. It never exacts! It does not say, "If you do, then I will do." No such word as "if" is in the lips of grace when answering the sinner's deep need. How could grace be grace and demand him to do aught to merit it? Impossible. What saith the Scriptures? "To him that worketh is the reward not reckoned of grace, but of debt."

If I give half-a-crown absolutely to a beggar, that is grace; but if I get it conditionally — be the condition ever so small it ceases to be grace. Suppose I say to him, "If you blacken my boots, then the money is yours." Well, he does what I tell him and with what result? Simply this: I am under an obligation to him. I owe him half-a-crown which he claims accordingly. Hence, plainly on the face of it the reward cannot be reckoned of grace, but of debt (Rom. 4:4, 5).

Listen to that whisper Satan gives in the ear of yonder anxious soul:

"You can be saved only on the condition that you are truly penitent." (Thus occupying the soul with its sins).

Or the whisper is—
"You can be saved only on the condition that you live a holy life." (Thus occupying the soul with its life).

Or the whisper is—
"You can be saved only on the condition that you have the right kind of faith." (Thus occupying the soul with its faith).

Or the whisper is—
"You can be saved only on the condition that you feel happy." (Thus occupying the soul with its feelings).

Or the old serpent speaks his final lie as he hisses his final and most deceitful condition of all—

"You can be saved only on the condition that you hold on to Christ." (Thus occupying the soul with its fears).

Thank God, His blessed Gospel does not occupy us thus, but fills the eye with Christ! Yes, anxious reader, "the Gospel of the grace of God" is preached to you, and He who is well called "the Spirit of grace" still strives with you, and "the God of all grace" still waits for you, to receive as a free gift from His bountiful hands His unconditional grace.

—Scattered Seed

MAY, 1981

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