

The Baptist Examiner

Baptist Is Our Middle Name

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

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SAVED FROM SUICIDE

"And brought them out, and said, Sirs, what must I do to be saved? and they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

Paul is on his second missionary journey. God has greatly blessed and used him in the work of The Lord. Souls have been saved and churches established. Paul is not a free-lance missionary. He is not out under a mission board. He is doing the work of a missionary under the authority of the church at Antioch. He is on the Eastern tip of Asia Minor. He has started to preach in two different areas and the Holy Spirit has forbidden this. He does not know just where the Lord would have him labor at this time. (Acts 16:6, 7). Then God intervenes with heavenly guidance. In the night and in a vision Paul sees a man of Macedonia saying, "come over into Macedonia, and help us." Paul understands that this is the leadership of the Spirit. He crosses the Aegean sea and stands upon the continent of Europe. He comes to Philippi and begins the preaching of the gospel in Europe.

The missionary party find a place by the riverside where prayer was wont to be made. A few women are gathered there, and Paul preaches the glorious saving gospel of Jesus Christ unto them. The Spirit opens the heart of Lydia and she attends to the things spoken to her. She is saved by God's grace, and by the Holy Spirit using the gospel. Paul continues his preaching in Philippi. A woman possessed



JOE WILSON

with a demon begins to follow the missionaries around, giving unwanted and unneeded, and hurtful testimony to them and their work. Paul is enabled by God to cast the demon out of this woman. When the owners of this poor woman see that their hope of gain in using her supernatural powers is gone, they bring Paul and Silas before the magistrates of the city. The multitude rises up against the preachers of the gospel, their clothes are torn from their backs, they are beaten with rods. Then they are thrown into the prison and the jailer takes them and throws them into the inner prison and makes their feet fast in the stocks. It is in this condition and under these circumstances that the glorious salvation experience of the Philippian jailer takes place. Let us study this great story. We

will do so by studying four great miracles which take place between midnight and dawn in the jail in Philippi.

The first miracle is that of God-given contentment in the midst of adverse circumstances. In verse 25, we read, "And at midnight Paul and Silas prayed, and sang praises to God; and the prisoners heard them." You will say that this is not a miracle. Just try it and see. It takes a work of God in the soul for one to be happy, satisfied, and content in the midst of adverse circumstances. What were those circumstances? They had done no wrong. They had come to this city with the good of man and

(Continued on Page 5 Column 1)

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The Baptist Examiner Pulpit

A Sermon by John R. Gilpin

"WHY DID JESUS DIE?"

"For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6).

The text which I have read to you should be sufficient answer to the question of my subject. Yet, beloved, it is an actual fact that the majority of people of this world have a very faulty and erroneous conception of the death of Jesus Christ. To be perfectly truthful, beloved, even the majority of God's children — those who have been saved by grace — have never fully conceived the wondrous plan of redemption that is ours in Christ Jesus. I say, beloved, that even the majority of professing Christians have confused views as to the death of the Son of God.

Let me remind you in the very outset that Jesus Christ did not die as a sinner. Those two who died on the cross the same day that Jesus died, did die as sinners, but not so with Jesus Christ. There was no sin within His life. There was no stain, no

blemish, no spot nor wrinkle in the character of our Lord Jesus. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as a lamb WITHOUT BLEMISH AND WITHOUT SPOT" (I Peter 1:18, 19).

Thank God, there was no spot, no blemish and no sin stain in the life of the Lord Jesus Christ.

"For he hath made him, WHO KNEW NO SIN, to be sin for us; that we might be made the righteousness of God in him" (II Cor. 5:21).

Notice these words: "HIM who knew no sin." Our Lord Jesus knew what sin was. He knew what sin's effect was. He knew what sin was in the lives of others, and the effect that it had in their lives; but in Himself,

Jesus Christ knew no sin.

"For such an high priest became us, who is HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and made HIGHER THAN THE HEAVENS" (Heb. 7:26).

Thus, beloved, from these Scriptures you can see that Jesus Christ did not die as a sinner. When you die physically, that death will be because that you and I are sinners. In fact, beloved, death, even physical death, comes merely because of the presence of sin in the human family; however, Jesus did not die as a sinner. In those 33 years that He lived here in this world, tabernacling among men and sojourning in His flesh, there was never one single sin that entered the life of the Son of God.

I would have you notice also that Jesus Christ did not die as a martyr. I mean by that, He did not have to die. He could have prevented it had He so used the

(Continued on Page 2 Column 1)

HALLIMAN REJOICING OVER JAMES HOBBS RECENT TRIP

Dear friends,

Greetings to each of you from Papua, New Guinea. We trust that this will find each of you rejoicing in the wonderful blessings of our Lord.



FRED HALLIMAN

The Lord continues to watch over us here and bless us in so many ways. Our blessings in the past month have been quite unusual for us and we are so

thankful for God's goodness to us.

Elder James E. Hobbs has come and gone and I am not going to elaborate on his visit here — I want him to do that. I do want to mention a few things though regarding his trip.

To say the least, we rejoiced greatly to have Bro. Hobbs visit us, fellowship with us and preach to us while here. God gave him great grace and he brought some tremendous messages while here. No subjects were assigned for him to speak on and he preached as God led him. Being a true and sound Baptist, naturally, he preached good sound Baptist messages, which were a tremendous boost and support to my ministry here in PNG for over 21 years.

While here, we were on the go almost constantly, in an attempt for him to personally see and in-

(Continued on Page 8 Column 1)

FURTHER HISTORY REVEALS BEGINNINGS OF MORMONS

by C. H. Shafer

During, and about the time of the pretended translation, Joe Smith told many tales regarding the plates, maintaining most of the time the real existence, but deviating from this at times, telling one "that the box contained nothing but lead," another, "sand," etc. At one time two wags, namely, W. I. Hussey and Azel Vandiver demanded of him to see the plates. Smith, with all the solemnity he possessed, flatly refused. But Hussey exclaimed, "Egad, I'll see the critter live or die." And upon snatching the canvas from it, uncovered a large tile brick.

The story was believed by all Mormons, and as set forth in Smith's history which was written by Sidney Rigdon, in 1838, at Nauvoo, Ill., is as follows:

Joseph Smith at about the age of sixteen attended a union meeting of the churches at Manchester, where the Smiths then lived. He was disturbed over which church he should join, so after reading James 1:5, "If any ask of God," he set out for a hillside to pray. While in prayer he was attacked by devils who nearly murdered him. He was beyond all power of speech, but just before giving up he managed to call upon God for help. Immediately the devils disappeared and in a moment two personages stood before him. Of

(Continued on Page 6 Column 1)

RAILROAD REWARDS 11 YEAR OLD LAD

Tears rolled down the cheeks of eleven-year old Jimmy Colclough of Canastota, N.Y., when the New York Central Railroad brought him rewards for reporting a rail defect near his home.

Jimmy stood silently, his arms folded in front of him, during most of the speech-making in the living room of the Colclough home. Suddenly, overwhelmed by the tributes paid him, Jimmy burst into tears. But he recovered quickly when he saw his new electric train.

Other gifts from the railroad included a \$100 check and presents for Jimmy's three sisters.

J.J. Frawley, general manager of the railroad's lines east of Buffalo, told the youngster that he "showed the traits of a good railroad man," when he reported discovery of a broken rail joint.

Mr. Frawley said the defect was on a freight track, but that it could have caused a serious smash-up. Several passenger trains, including the Empire State Express, whiz past the spot at an eighty-mile-an-hour clip.

In a letter to Jimmy, Gustav Metzger, New York Central president, offered the youngster a job when he reaches the

(Continued on Page 8 Column 3)

(USPS 042-340)

KEEP THY TONGUE FROM EVIL

by Roy W. Snell
Charleston, W. Va.

It is a fact of spiritual life, that when one whose conversation has been of this world and earthy does experience the quickening power of the Holy Spirit, then his (or her) language undergoes a supernatural change. For the majority of new believers, and to a large extent, all that "salty" speech and profanity becomes an anathema almost at once. Forgive a personal reference — I once was an inveterate user of the vilest kinds of vulgarisms and swear words, truly the chief of sinners in this regard. Immediately, when that work of Sovereign grace was done in my heart, something instilled within me would actually cringe in horror when anyone cursed in my presence. By His grace it has been several years now, and the precious Holy Spirit continues to keep me extremely sensitive

(Continued on Page 5 Column 4)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

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Acting Editor

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WHY

(Continued from Page 1)

power of God to do so.

"Then said Jesus unto him,
Put up again thy sword into
his place: for all they that take
the sword shall perish with
the sword. Thinkest thou that
I cannot now pray to my
Father, and he shall presently
give me more than twelve
legions of angels?" (Matthew
26:52, 53).

Simon Peter acting impulsively
as was characteristic of him,
had drawn his sword and hack-
ed at the first man who walked
up to arrest Jesus. The sword
evidently had fallen with a glanc-
ing blow so that it merely cut
off the ear of this man. Im-
mediately Jesus performed a
miracle by placing the ear back
upon the man's head, and then
with a rebuke, said to Simon
Peter, "They that use the
sword will perish with the
sword." He furthermore
declared that if it were His
desire, He could call better than
twelve legions of angels to His
defense. One legion is five thou-
sand. If Jesus could call better
than twelve legions of angels,
that meant he could call better
than sixty thousand angels to
His defense. If you will go back
in the Old Testament, you will
find that in one night's time one
angel slew better than 185,000
individuals. Listen:

"And it came to pass that
night, that the angel of the
Lord went out and smote in
the camp of the Assyrians an
hundred four-score and five
thousand: and when they
arose early in the morning,
behold, they were all dead
corpses" (II Kings 19:35).

Notice that one angel slew
better than 185,000 men in one
night's time, and Jesus declared
that He could call better than
60,000, angels to His defense. If
that be true, and it was true for
Jesus Himself declared it to be
so, then the Son of God was no
martyr, and He did not die as
such.

THE BAPTIST EXAMINER
SEPTEMBER 12, 1981
PAGE TWO

Take Christ for your humility. it cannot be cultivated as a mere human virtue.

I would like for you to notice
also that the Lord Jesus Christ
did not die in order to raise the
standard of living. I will grant
you, beloved, that everywhere
the life, death and resurrection
of Jesus is preached, the stan-
dard of living is raised. I'll grant
you that one of the outgrowths
of the death of Jesus is an eleva-
tion in the standard of living. I'll
grant you that one of the by-
products of the crucifixion of the
Son of God is that the standards
of men are raised.

However, He did not die for
that purpose. I don't think the
Lord Jesus Christ cares one par-
ticle whether you eat with your
fingers, with chopsticks or with
silverware. I'm satisfied it
doesn't make a bit of difference
to Him whether you use William
Rogers 1870 Silverware, or ten



JOHN R. GILPIN

cent store artillery. I'm satisfied
that it doesn't make any differ-
ence to Him whether you
wear an Indian loin's cloth
about your body, or whether
you are dressed in silks and
satins. I'm satisfied that our
Lord did raise the standard of
living by His death, but He did
not die for that purpose. That's
only a by-product of the death of
the Son of God.

I say then, beloved, Jesus did
not die as a sinner; He did not
die as a martyr; and He did not
die in order to raise the standard
of living. Why then did Jesus
Christ die?

I
IN THE FIRST PLACE,
JESUS DIED THAT HE
MIGHT RESTORE THIS
EARTHLY KINGDOM
BACK TO GOD. Listen:

"For to this end Christ both
died, and rose, and revived,
that he might be LORD both
of the dead and living"
(Romans 14:9).

Beloved, when God made this
world, He put Adam not only as
the federal head of creation, but
as the Lord over this universe.
The animals were all subject to
Him, and everything that lived,
moved and breathed in the
Garden of Eden was under sub-
jection to him. He was the Lord
over the creation. You recall
how that Adam, following his
wife's example, sinned. She was
deceived by the serpent, and
she, in turn, seduced Adam,
with the result that Adam and
Eve sinned. Following their sin,
they were expelled from the
Garden. From that time man
lost his dominion over the
physical universe. Man lost his
dominion over this kingdom of
the world.

However, beloved, Jesus
Christ came to this world, lived
33 years, died, and revived, as
this text says, that He might be
"Lord both of the dead and the
living." Someday Jesus is going
to be Lord over this world just
like Adam was Lord in the
Garden of Eden. Adam never
was more of an emperor in Eden
than Jesus Christ shall be some
day when He sets up His throne
and reigns in this world; and,

beloved, the only way that the
second Adam, Jesus, could gain
back what the first Adam lost in
Eden's Garden, was by the cross
of Calvary.

II
CHRIST DIED THAT HE
MIGHT DELIVER US
FROM WORLD CONFOR-
MATION.

"Who gave himself for our
sins, that he might DELIVER
US FROM THIS PRESENT
EVIL WORLD, according to
the will of God and our
Father" (Gal. 1:4).

Paul is not talking about what
the world once was nor what the
world will be in the future — he
is talking about what it is today,
and he refers to this world as a
"present evil world." He further
declares that Jesus Christ came
to Calvary and died that He
might deliver us from this pre-
sent evil world. The "us" refers
to you and to me — those of us
who are God's children, so that
Paul declared that Jesus Christ
died on the cross that He might
deliver God's children from this
present evil world.

That doesn't mean that He is
going to deliver us by the route
of death nor by some miraculous
manner of taking our sinful
nature out of our bodies. In-
stead, it means that by His
death, if we behold the death of
Jesus Christ, it transforms us
and lifts us above this present
evil world.

In the light of this verse,
beloved, why should God's peo-
ple spend their time grasping
after stocks and bonds, real
estate, and the material things
of this world? As surely as we
are here, within this life we need
to remember that our Lord said,
"Lay not up for yourselves
treasures on earth, where
moth and rust doth corrupt,
and where thieves break
through and steal; but lay up
for yourselves treasures in
heaven where neither moth
nor rust doth corrupt, and
where thieves do not break
through and steal" (Matthew
6:19, 20). Listen to me this mor-
ning, our Lord died for us that
He might redeem us and deliver
us from this present evil world.

Unsaved people grasp after
money and the things of this life.
They greedily run after the
things of this world, but our
Lord Jesus died that He might
keep us from world conformity—
that He might deliver us from
this present evil world, so that
God's children, instead of laying
up treasures in this world, ought
to be laying up "treasures in
heaven where moth and rust
do not corrupt, and where
thieves do not break through
and steal."

If it be true that Christ died to
deliver us from this present evil
world, then why should God's
people follow the world as to
ungodly fashions? I ask you this
morning, why should Christian
men and women live like the
world, dress like the world, and
act like the world when Jesus
died to deliver us from this pre-
sent evil world? There isn't one
statement in this Bible that I
know of that tells a Christian
woman to be careful that she
dress according to the latest
fashion, but, beloved, there is
within the Bible an exhortation
as to the adornment of the child
of God, when it says:

"Whose adorning let it not
be that outward adorning of
plaiting the hair, and of wear-
ing of gold, or of putting on
of apparel. But let it be the
hidden man of the heart, in
that which is not corruptible,
even the ornament of a meek
and quiet spirit, which is in
the sight of God a great price"

(I Peter 3:3, 4).

Notice that our Lord says that
a Christian woman's adorning is
not to be that which will
magnify her flesh, but she
should be adorned with the
Word of God—let that be the
thing that stands out so far as
her life is concerned. Why?
Because Christ died to deliver us
from this present evil world.

I think of that Scripture in the
book of Philippians which refers
to Christians as being the
enemies of the cross of Calvary.
I used to read that passage and I
thought Paul was talking about
unsaved people, but as I read it
over, I was convinced once and
for all that Paul meant that even
Christian people are sometimes
the enemies of the cross. Listen:

"Brethren, be followers
together of me, and mark
these which walk so as ye have
us for an ensample. (For
many walk, of whom I have
told you often, and now tell
you even weeping, that they
are the enemies of the cross of
Christ: whose end is destruc-
tion, whose God is their belly,
and whose glory is in their
shame, who mind earthly
things)" (Phil. 3:17-19).

Paul is talking to Christians.
He refers to them as "brethren"
and he says to those to whom he
refers as "brethren," "some of
you are enemies of the cross of
Christ." Why? Because you
mind earthly things.

Our text in Galatians says,
"Christ died to deliver us
from this present evil world."
Listen to me, I say He died to
deliver you and to deliver me
from this present evil world.
You and I as God's people, need
to see to it that we become not
an enemy of the cross of Christ,
by minding earthly things, but
rather, we need to see to it that
we constantly remember the
cross of Calvary, that we may be
delivered from this present evil
world.

III
JESUS CHRIST DIED
THAT HE MIGHT SANCTIFY
THE REDEEMED OF
GOD.

"Husbands, love your
wives, even as Christ also lov-
ed the church, and gave
himself for it; That he might
SANCTIFY and cleanse it
with the washing of water by
the word" (Eph. 5:25, 26).

It says that He gave Himself
for the redeemed that He might
sanctify them. Beloved, our
Lord Jesus Christ wants you
and me to be sanctified. I know
that a lot of folk have foolishly
misinterpreted the Word of God
and placed a false emphasis
upon the word "sanctify" with
the result that a lot of people shy
away from it, thinking it is
something to be feared. Not so,
beloved, Jesus Christ died for
you that you might be sanc-
tified.

What does this mean? In the
Old Testament we read that
when God gave the law, He
sanctified the mountain, mean-
ing that He set it apart to His
service. God gave the Sabbath
and sanctified it, meaning He
set it apart to His service.

Our Lord Jesus Christ died
for you that you might be sanc-
tified.

Our Lord Jesus Christ died
for one purpose — that we
might be sanctified — that we
might be set apart to the service
of the Son of God. Listen to me
today, beloved Christians, if you
are a child of God, then The
Lord Jesus Christ gave Himself
for you — He died for you that
you might be set apart to His
service. You are not to serve
yourself. You are not to think in
terms of self. You are not to

think and live in terms of what
you can get out of this world,
but rather, in terms of what you
can give in service to the Lord
Jesus Christ. We are sanctified
— set apart — for that purpose,
by the death of Jesus at Calvary.

IV
JESUS CHRIST DIED IN
ORDER TO MAKE US HIS
VERY OWN.

"Who gave himself for us,
that he might redeem us from
all iniquity, and purify unto
himself a PECULIAR PEOP-
LE, zealous of good works"
(Titus 2:14).

I used to wonder about that
word "peculiar," and I used to
have a great deal of difficulty
concerning it. I saw a fellow one
day in Ashland walking
barefooted, with his whiskers
having grown long and with a
staff in his hand, announcing
that he was John the Baptist.
You would say that he was
peculiar. No, he was not
peculiar, he was just plain
queer. I used to think peculiar
was an individual who was
definitely contrary to everything
and everybody else in the world.

One day, beloved, I saw the
Greek concerning that word and
came to realize that the word
"peculiar" did not in any wise at
all refer to quaint, queer
characteristics, but rather, when
it says that Jesus "gave himself
for us that he might purify unto
himself a peculiar people," it
means that He gave Himself
that He might purify unto
Himself a purchased people, for
the word "peculiar" is the word
for "purchase."

Listen, beloved, Jesus Christ
died for our sins in order that He
might make us His very own. He
purchased us. If you will go
back and read the seventeenth
chapter of John, you will find
that you and I and all the
redeemed of the Lord were given
to Jesus as a love gift by God the

(Continued on Page 3 Column 1)

SEVERAL BOOKS NOW AVAILABLE FROM BOOKSTORE

Several books for which we
have been unable to fill requests
have now been reprinted or we
have located a new source from
which to order them.

Elder E. G. Cook's "Let's
Study Revelation" has been
republished at the price of
\$6.95. This book is an excellent
study in the Book of Revelation
and should be in every library.

Another long out-of-print
book that has recently been
republished is Father Chini-
quy's "Fifty Years in the
Church of Rome." We are
more happy that this classic of
Christian literature has been
made available again by Chick
Publications. the price is
\$16.95.

Arthur Pink's "Gleanings in
Genesis" has been republish-
ed in paperback by Moody as
part of a new "Gleanings" set.
The price is \$6.95.

Two other books that we have
not had in stock for some time
are Fred John Meldau's "Why
We Believe in Creation, Not in
Evolution" (\$5.50) and a com-
plete version of "Fox's Book of
Martyrs," (\$8.95) edited by
William Forbush, and publish-
ed by Zondervan.

The nearer you live to the world, the less power you have over it.

WHY

(Continued from Page 2)

Father before the foundation of the world. Everyone of God's elect, but, beloved, we are more than a love gift of the Father, we are today His very own for He has paid the price and we have been purchased by Him. I say then, beloved, Jesus Christ died that He might make us His very own purchased possessions.

JESUS DIED IN ORDER TO BEAR THE GUILT OF OUR SINS.

You and I many times bear the consequences of our sins, but Jesus Christ bore the guilt. You sin and wreck your life physically as a result of sin, and you bear the consequences, but Jesus Christ at Calvary bore the guilt of our sins. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures" (I Cor. 15:3).

"But God commendeth his love toward us, in that, while we were yet sinners, CHRIST DIED FOR US" (Romans 5:8).

"Wherefore Jesus also, that he might sanctify the people with his own blood, SUFFERED WITHOUT THE GATE" (Heb. 13:12).

Beloved, isn't this a precious truth that Christ died to bear the guilt of our sins? Oh, how many times have I stood here and said to you that sin has to be paid for. How many times have I reminded you of the fact that either you must pay for your sin in Hell, or trust Jesus Christ to pay for it on the cross? I tell you this morning, beloved, one reason why Christ died was to pay the guilt of sin.

You could have paid for it in Hell. Every Christian man and woman here this morning could have gone to Hell and could have suffered throughout eternity and could have paid the guilt of that sin; but, beloved, Jesus Christ came to Calvary and paid the guilt thereby. Will you walk down to Calvary with me this morning and see Him who was mal-treated more than any individual that ever lived in this world, with his beard plucked from his face until his face was a gory mass, with his back lacerated from the whipping that He had received in Pilate's judgment hall, until that back was nothing but a mass of gore and quivering flesh. Will you see Him as the nails were driven into His hands and His feet, and as the spear went into His heart? Will you see Him as He hung upon the cross with a forehead that had been bruised and mangled by the crown of thorns that had been placed there? As you look upon Him who was thus mal-treated more than any individual who ever lived, you can say one thing — "He died to save me from the guilt of sin."

Why were those thorns pushed down into the brow of Jesus? To pay the guilt of your sins. Why were those nails driven into the palms of His hands and His feet? To pay the guilt of your sins. Why was that spear thrust into His heart? To pay the guilt of your sins. There is not one thing about Calvary but what could be said that it was for your guilt, to keep you out of Hell. Listen to me this morning, if you ever get to Heaven, if you ever walk down those streets that are paved with gold, it will be because Jesus Christ at the cross of Calvary paid the guilt of your sin.

VI

JESUS DIED THAT HE MIGHT GIVE US LIFE.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15).

The only reason you will ever live through eternity is because Jesus Christ died on Calvary. Beloved, does this thought grip your heart and soul as it does mine this morning? Ordinarily you think, "Christ died for my sins" and you let it go at that; but, beloved, Jesus died for more than your sins — He died to give us life, and the only reason that some day the graves will be opened and we will live forever, is because Jesus Christ Himself died on the cross. We live because Jesus had death.

VII

JESUS DIED THAT HE MIGHT RESTORE US TO FELLOWSHIP WITH GOD.

That's what is wrong with you, sinner friend, this morning — you are out of fellowship with God. That's what's wrong with every unsaved man in this town. Do you know how you can get back in fellowship with God? Listen:

"For Christ also hath once suffered for sins, the just for the unjust, that HE MIGHT BRING US TO GOD, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18).

Why did He die? That He might bring you back to God. Oh, listen to me, lost sinner, you will never get back to God in your own strength. You will never get back to God by church membership, nor baptism, nor reformation. The only reason you will ever be restored to fellowship with God is because Jesus Christ died for your sins on the cross.

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him" (II Cor. 5:21).

How do you get back to God? Through Jesus. How do you get the righteousness of God? Through Jesus. You will never get back to God nor receive the righteousness of God except through the Lord Jesus Christ.

I'm glad that every saved man has fellowship with God the Father, and I'm glad that every saved man is clothed in the righteousness of God's Own Son. When God sees you He doesn't see you as the miserable, filthy, worldly-minded, fleshly sinner that you are, but He sees you clothed in the righteousness of His Son. He sees you thus all because Jesus Christ died for your sins on the cross of Calvary.

VIII

JESUS DIED THAT WE OURSELVES MIGHT SERVE HIM.

You say, "I thought we were saved by grace and not by works." That's true. No man was ever saved by one bit of work that he ever did. There can never be as much human effort in salvation as would be required by the small amount of effort it would take to crook my little finger. We are saved by grace, but Jesus Christ died in order that we might serve Him. Listen:

"And that he died for all, that they which live should not henceforth live unto themselves, BUT UNTO HIM

Psalm 13:1-6

Intro.: Many times the child of God, because the battle is long, the enemy is great, the way is hard, and the temptations strong, enters into a long night of despondency, where there is sighing. How often one's problems seem greater, and there seems to be no solution when the sun of faith goes

WHICH DIED FOR THEM, and rose again" (II Cor. 5:15).

When I read that verse of Scripture in my private devotion, I tell you, beloved, I almost shouted. Do you get the full import of it? He died, not that we should live unto ourselves, but that henceforth we should live for Him who died for us.

I tell you, beloved, Jesus Christ died for us that we ourselves might serve Him. He doesn't want any of your "hell-scared" service. He doesn't want any service that is rendered because you hope to go to heaven after a while. God wants you to see that Jesus gave His all at Calvary, and, therefore, you ought to give yourself back to Him. No child of God can say that God asked too much of him, in view of Calvary.

When the Parrotts were visiting us, getting ready to go to Brazil, Mrs. Parrott told of one of her experiences. Originally, she objected to go to Brazil as a missionary, and someone had said to her, "Just think of the glory you will have after a while, in the reward that will be yours after this life is over." She said that didn't make any appeal to her. She wasn't caring what was going to happen after this life was over — she was thinking about this life right now. Then she said she saw this truth — Christ had died for her, and if Christ had given His all for her, she ought to give her life in turn to Him.

I was talking to a man about Brother Brandon's leprosy, and he made mention of the fact that it was a terrible end for a great Christian character; however, beloved, it is asking nothing more than any child of God ought to be willing to pay. You and I would shrink from the thought of a life in the tropical lands, ending in the disease of leprosy to bring one to an untimely grave — we would shrink from the thought of this, and yet, it is no more than any of us ought to be willing to give in service to the Lord. This text really gripped my soul, with the thought that henceforth we should not live for ourselves, but we should live for Him.

IX

JESUS DIED THAT WE MIGHT HAVE A GLORIOUS INHERITANCE AFTER A WHILE.

I am looking forward to the day when we are going to have an inheritance. I'll be perfectly frank with you when I say that this old world doesn't offer very much to a child of God, but God offers an inheritance after a while. Listen:

"And for this cause he is (Continued on Page 4 Column 5)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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behind a cloud; or beyond the horizon, and darkness spreads until there is no ray of light; and then as the day dawns, the fog of gloom begins to lift until at mid-day singing replaces sighing. This is the experience of the psalmist in this psalm.

VERSE 1

"How long." The desperate cry of a weary soldier who is bruised and battered by the long conflict; whose throat is parched with the dust of battle, and whose eyes are burning with the smoke of the enemies' gun.

"Wilt Thou forget me." To have family and friends not manifest any knowledge of your condition by failing to visit or speak a kind word is bad enough, but to feel for a moment that God could, or would forget, brings agony of soul. How precious then the repeated promises in God's Word assuring us of His remembrance. May we read again Isaiah 49:15 and Psalm 77:9. God remembered Noah, and He does and will remember us (Gen. 8:1).

"O Lord? for ever?" Times of affliction and suffering can seem like an eternity to us, but a thousand years is as but a day to the Lord. The psalmist is looking for a ray of light to signify the night is about over. Those blessed words of Paul in II Corinthians 4:17 are so wonderful: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"How long wilt Thou hide Thy face from me?" My mind goes to the experience and expression of Christ on the cross when He cried out, "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46). Our experience may be similar in degree, but never completely like it. The contrast to this is expressed by David in Acts 2:28: "Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance." (Read also Isaiah 54:7, 8).

VERSE 2

"How long shall I take counsel in my soul?" David was made to search his heart to see if there was some wicked way in him which would call forth God prolonging the night of affliction. It is true that God chastens His children (Heb. 12:5-7). However, not all affliction or suffering is chastening.

"Having sorrow in my heart daily." David longed for the joy of salvation to be restored and to again feel the Lord's nearness. What a blessed fellowship this is!

"How long shall mine enemy be exalted over me?" It grieved David to see the ungodly in power; those who denied the Word of God and refused to perform the works of God; those who took His Name in vain and polluted His house. The dark day and night of sin may seem long, but it won't be long until every knee shall bow and acknowledge, not merely David, but the Lord Jesus Christ (Philip. 2: 9-11).

VERSE 3

"Consider and hear me, O Lord my God." We now see a

gradual change in the faith of David as he moves his thoughts upward. He again acknowledges the Lord as his God. Despondency and little faith may deny the Lord outwardly, as in the case of Peter but never internally, for our Intercessor has prayed for us that our faith fail not (Lk. 22:31, 32).

"Lighten mine eyes." Remove the cataracts of doubt and fear, that I may see clearly and distinctly. In salvation, God hath shined in our hearts to give light (II Cor. 4:6). Paul prays, "the eyes of your understanding being enlightened; that ye may know" (Eph. 1:18). In physical life, the natural eye is indicative of the condition of the body and the spiritual eye is also indicative of the condition of the saved man.

"Lest I sleep the sleep of death." Contrast the statement of David in Psalm 23:4 concerning death.

VERSE 4

"Lest mine enemy say, I have prevailed against him." David is not so much concerned about his personal vindication as he is the glory of God. He manifested this in his attitude when he faced the giant (I Sam. 17:29).

"And those that trouble me rejoice when I am moved." The death of James, of Stephen, and of Christ were occasions of joy on the part of their enemies, and this has been true down through the ages; but thank God, they have been the means of accomplishing God's purpose.

VERSE 5

"But I have trusted in Thy mercy." The day has dawned, and David sees if God be for him, who can be against him (Rom. 8:31, 32). He knows that faith in God will not be disappointment. He knows that the grace of God is sufficient (II Cor. 12:9).

"My heart shall rejoice in Thy salvation." He could rejoice with joy unspeakable and full of glory (I Pet. 1:8). He views the victory as his, even though the enemy is still on the battlefield (I Cor. 15:57). He, like Abraham, is looking for a city whose Builder and Maker is God.

VERSE 6

"I will sing unto the Lord." From the doleful sound of sighing, to the joyful sound of singing, is the experience of David. From the harp hanging on the willows in Babylon, to the harp ringing with songs of victory in the temple in Jerusalem, is truly a revival (Ps. 85:6).

"Because He hath dealt bountifully with me." What has happened is for my good (Rom. 8:28), and has, and will rebound to His glory. Tribulation has worked patience.

Conclusion: Where are we in relation to this Psalm?

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

THE BAPTIST EXAMINER
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PAGE THREE

Whom God would greatly exalt He first humbles.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

We occasionally read about some preachers saying that there were other people here on earth before Adam, and I am wondering if there may be some scriptural truth in this. Please explain in detail.

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There are some Bible scholars who claim that there was a vast period of time between verse one and verse two of the first chapter of Genesis. They contend that after verse one tells of the creation of the heavens and the earth in ages past, verse two indicates that due to some awful judgment or catastrophe which came some time after creation, all signs of life were destroyed and the earth was laid waste and brought in utter darkness. Some of the scholars with a vivid imagination read such passages as Isaiah 14: 9-15; 24:1 and Jeremiah 4: 23-25, and can see a people living on the earth long before Adam. This position seems to have been taken in order to make room for the claim of long ages of the earth's existence prior to the creative work of God as described in Genesis.

A careful study of the account of creation will show that this theory is not true. In Genesis 1: 1, 2, we read, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." KGV. The New International Version gives verse two as, "Now the earth was formless and empty, —". "Without form, and void" is used to describe an unformed and unshapen mass. The sense here is that it was not yet put into shape, not in the sense of having been laid waste by some catastrophe. The remainder of chapter one goes on to tell us how God put the earth in shape and created the things of this universe, as we now know them. Last of all, He created man, "So God created man in His own image, in the image of God created He him; male and female created He them" (Gen. 1:27). The whole work of creation was done in six days, "And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day" (Gen. 1:31).

No, there is no scriptural truth in the belief that there were people on the earth long before Adam. While there are many Scriptures which imply that Adam was the first man upon this earth, there is at least one Scripture which definitely states that fact, "And so it is written, the FIRST man Adam was made a living soul —" (I Cor. 15:45). This verse referred back to Genesis 2:7 where we read, "And the

LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

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As to the origin and antiquity of the cosmos or universe there are many questions yet unanswered, and there are great and godly men on both sides of the question. Christian geologists claim that their particular science gives irrefutable proof that the age of the original earth is so extensive that its beginning cannot be ascertained with the remotest degree of certainty. On the other side of the question are those diligent saints who contend that the earth at its earliest beginning is not more than six thousand years old. I cast my lot with the Christian geologist, not because of his geology, for the greater part of geology, if not all has the shadow of speculation cast over it. I believe the Scripture teaches that there existed an uncipherable age between Genesis chapter one, verse one and Genesis chapter one verse two. However, I am convinced that this uncipherable age was prehuman, and that Adam is the first human being God ever created. True anthropology begins with Adam, for God "Hath made of one blood (Adam's) all nations of men for to dwell on all the face of the earth..." (Acts 17:26).

Anthropology which has for its origin of study or being, the imaginary humanoid, or the jungle anthropoid, is not only erroneous, but is humorously amusing. In the Genesis account of creation only two creations are mentioned by the author after the original one; namely, that of animal life, and then, of man. The Hebrew word for create in Genesis 1:1 is "bara", which means to bring into existence something out of nothing, or to form something or likeness of being. In both instances where animal and man are brought into existence, the Hebrew word "bara" is used. In Genesis 1:27, man comes for the first time into creation's picture, and it is said, "God created (bara) man in His own image..." Adam had no ancestors, and Paul designates him, "The first man..." (I Cor. 15:47).

There was nothing before Adam that had his likeness or being, and there is no reason whatsoever for putting man's appearance any further back than God's creative act in the Garden of Eden. Science in its

most illustrious state can never eclipse the truth of God's Word and true science can only subserve the saint by further convincing Him of the imperishable worth of the Bible. The first page of Holy Writ is in value infinitely above all that the evolutionary theorists have ever written.

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You are referring to the gap theory. Some people are convinced that there is a period of thousands of years between Genesis 1:1 and Genesis 1:2. The theory is that God created the earth and, then after many years, some great catastrophe occurred which caused the earth to be without "form and void." After this God made the earth as it is now. If this theory is true, we either have two creations of life or the inhabitants were angels. Ezekiel 28:12-18 and Isaiah 14:12-17 which deals with the fall of Satan supposedly could be the catastrophe that took place.

I personally do not believe in the gap theory. I do not believe that there was a period of years between verses 1 and 2. Therefore, I do not believe that life existed on earth before the 3rd day of creation. I believe that when God created the earth it was all recorded in the first chapter of Genesis.

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"The first man Adam..." (I Cor. 15:45).

This Scripture should surely clarify this matter once and for all. Adam was the first man. Therefore, there were no men on earth before Adam. Now, some will admit there were no men before Adam, but will say there were humanoids here before Adam (whatever a "humanoid" might be).

"For in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11). So far as I am concerned, this settles the whole matter. God made the heavens and earth: the raw material on the first day of creation. There was absolutely nothing in existence and none but God in existence until that first day of the six days of creation. The creation of heaven and earth was on the first day. Man was created on the sixth day. Thus, the earth

is five days older than Adam. There is nothing in existence or that ever has been in existence that is over five days (and maybe a few hours) older than Adam.

God created plant life on the third day. Thus these are two days older than Adam. God created sea and air life on the fifth day. Thus they were one day older than Adam. God created land-animal life on the sixth day, probably a few hours before He created man. So there has never been an animal that was over a few hours older than Adam. That goes for all the monsters of all time.

There is no time gap between Genesis 1:1 and 1:2. Verse 2 simply describes the condition of the earth as God created it and tells of the spirit moving upon it. Then we have in succeeding days, God's preparing of the earth for man's creation and sustenance thereupon. There is absolutely no truth in the "gap theory" relative to the Genesis account of creation. This earth is about six thousand years old, and that is all the old it is. Bible teachers should never worry about trying to make the Bible fit the geologic guesses of Science. Let us just preach the Bible as it is and wait for the scientists to catch up with Bible truth. When the scientists quit guessing and learn the truth about creation and the age of the earth, they will be in harmony with the Word of God. No, there is no Scriptural proof for men on earth before Adam. And no Scriptural proof for any other kind of animal on earth except just a few hours before Adam.

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Yes, I am very familiar with such teaching, as based solely on speculative supposition apart from what the Word of God actually teaches.

However, in this, I must admit that certain contexts, if taken alone, may seem to imply that certain things are true; but, upon close scrutiny of other related Scriptures, are not found to be true.

So, under the premise that other people lived on this earth before Adam, we have the one statement of fact that "...God said, Let us make man in our image, after our likeness..." (Gen. 1:26). Then, on this Scripture, alone, it is assumed that, in this one statement concerning the creation of man in the image of God, there is the premise that God must have created man (before this) not in His image.

Further, then, upon this assumption, it is presumed as fact that God judged this "before-Adam-people" in making the earth "without form and void," as related in Genesis 1:2.

But, as applying to such "make-believe-people" before Adam, this premise can not be true, because it is written that "The first man (Adam) is of the earth, earthy; the second man is the Lord from heaven" (I Cor. 15:47).

However, regarding Genesis 1:2, two main interpretations have been advanced to explain the expression, "without form and void" (Heb. "tohu" and "bohu").

The first expression (called the Original Chaos interpretation) regards the condition, "without form and void," as the first stage of the creation of the universe. But I do find that the Scriptures set forth such a "stage-by-stage" process in God's creation. Rather, then, I find that it is simply stated, in Genesis 1:1, that "In the beginning God created the heavens and the earth." Further, then, by way of explanation, it is affirmed that "These are the generations of the heavens and of the earth when they were created, in the day that the Lord created the earth and the heavens..." (Gen. 2:4).

However, the second and more credible explanation, known as the "Divine Interpretation," sees in these words of Genesis 1:2 a description of the earth only a condition of being made "without form and void" (Heb. "tohu" and "bohu"); yes, a condition of judgment subsequent to creation, which was not as it was when the earth was created, as related in Isaiah 45:18, where we read that "He created it not in vain" (Heb. "tohu"). This Scripture views the earth as having been created perfect. Then, after an indefinite period of time, possibly in conjunction with Satan's sin of rebellion against the Most High, as related in Isaiah 14:12, where the interjection is: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, who didst weaken the nations!" Also, read Ezekiel 28:12, as further relating how Satan is found to be the unseen ruler of evil men at heads of governments, as arrogating to themselves Divine honors. In fact, it was this same Satan who offered Jesus "all the kingdoms of the world..." (Mt. 4:8).

WHY

(Continued from Page 3)

the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

What a blessed truth that is! We have an eternal inheritance awaiting us after a while. Why? It is His death that makes possible that inheritance. As you go down the streets of the New Jerusalem and look down and see those golden cobblestones for your feet to step upon, you will go back in your mind and say, "Calvary is responsible for this." When you look into the face of God the Father, when you worship God the Son, you will say, "It was Calvary that made this possible." When you associate with the redeemed of all ages — those martyred dead who have given their lives in confirmation of their faith through the years — when you associate with them and with the angels of God, you can say, "Calvary made all this possible for me." Oh, beloved, that inheritance is in store for us this day because Jesus Christ died for us.

X

JESUS DIED FOR US THAT WE MIGHT EVER BE IN HIS PRESENCE.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord

(Continued on Page 5)

SUICIDE

(Continued from Page 1)

the glory of God as their purpose. They had wronged no man. They had broken no law. They had preached the gospel of Jesus Christ. Yet they are arrested. Their clothes are torn from them. They are violently cast into the prison, even into the inner prison. There is no light here. They are put into the stocks which were instruments of torture. They did not know what the morrow held for them. They might be falsely tried and hurried to the place of execution.

What did they do under such circumstances? Brothers and sisters, the important thing is not the circumstances we are in. The important thing is, how do we react in those circumstances? Behold and wonder and adore the grace of our God in the lives of men. They prayed and sang praises to God. They did not murmur and complain. They did not lead in a prison riot. They did not even seek to be released from the prison. Is not this a miracle? Let us travel across this land, and visit the jails and prisons. How many would we have to visit before we heard some prisoners singing praises to God and praying to God? How often would we observe such actions? Brother, it takes a miracle of God's grace and power for one to be contented in the midst of adverse circumstances. But, thank God.

WHY

(Continued from Page 4)

Jesus Christ. Who died for us, that, whether we wake or sleep, we should LIVE TOGETHER WITH HIM" (1 Thess. 5:9, 10).

Beloved, He died for us that we might ever be in His presence. I ask you, "Wouldn't you like to be continually and forever in the presence of Jesus Christ?" Wouldn't you like for that to be a reality? He died for us, whether awake or whether asleep, whether we live long or whether we die early, that we might be ever in His presence. He doesn't want you, as a child of God, in the presence of the world. If He has redeemed you, He doesn't want you living in the world, and He doesn't want you living for the world. I' He has redeemed you, He wants you ever in His presence.

Sometime ago I heard a preacher over the radio tell why Christ died. He summed it up by saying, "The Supreme value of the death of Jesus is that it gives us an example that we ought to be true to our convictions even if we have to die for them." I thought, how pitiable to tell people that the supreme value of the death of Jesus is that it is an example to us. No, no, beloved, Christ died for our sins, and the supreme value to you and to me—to sum up all of these ten reasons for His death—the supreme value of it all is that a soul might be saved from a Devil's Hell and rescued unto an angel's Paradise, and that eternally you and I might be in the presence of the Lord Jesus Christ.

Oh, may the death of Jesus mean more to you from this hour on than it has ever meant before! May you go out saying, "Thank God for Calvary and for what it has meant to me in this study today."

May God bless you!

The higher a man gets in divine grace the lower he will be in his own esteem.

He is able to do this for us, and such peace, joy, and contentment is possible to every child of God.

"And the prisoners heard them." Brothers and sisters, there are those who see and hear what we say and do. If we grumble and complain, if our lives are unworthy of our profession of Jesus Christ, there are those who hear us, and our influence is lost and our testimony before them is gone. If we adorn our profession with a godly life and with proper conduct, there are those who hear us and we have influence and testimony with them, and God may use this to attract their attention to the message we bring.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (verse 26). I do not know that Paul and Silas had prayed for such an event. I think likely they had not. I think they had praised God for salvation and for the blessings He had given them. I think they had asked God to give them a proper attitude and a good testimony in the circumstances they were now in. I think they had asked God to use them here to His glory and to the good of others. This should be our prayer. We should pray, that God, who has placed us where we are and in whatever situation we are in, we should pray that we might glorify God in our present circumstances and that God would use us to bless others. But anyway, I believe that this earthquake was a part of God's answers to their prayers.

We see here the power of God over all things. Our God is sovereign over all things in Heaven and earth and in all places. We need to know and believe this. Our God is on the throne, He is in control, and He worketh all things after the counsel of His own will. We need to know this and believe it for our own comfort and blessing. We need to realize, that whatever our situation and condition might be, that it is God's sovereign will for our lives. That man has not defeated God and brought things into our lives contrary to God's purpose. We need to believe in God's sovereign power over all things to encourage us in prayer. What is the earthly use of praying to God to do things that He cannot do. If God cannot save men by irresistible power no matter what opposition they might offer, why ask God to save souls? If God is not Almighty, why pray to Him to do what we do not believe He can do. Brothers, believe in the sovereignty of God is a mighty encouragement to prayer. So, as a part of God's answer to their prayer, God sent this mighty earthquake. Yes, it was a miracle, it was wrought at a special time for a special purpose by the mighty power of a sovereign God. The earth shook. The prison doors were opened. The prisoners' bands were loosed. Praise God for His mighty power!

The third miracle wrought that glorious night by the mighty power of God was the salvation experience of the Philippian jailor. He was made to "believe in God" (v. 34). Yes, salvation is a miracle. It cannot be by the power of man. It takes the miraculous, almighty power of God to produce this miracle. This Jailor was one of the elect of God. Who would have thought that this cruel monster was one of

God's elect. But as he went about his daily life, there was upon him — unseen by man, unknown to himself — the secret mark of God's electing grace. He had been chosen in Christ before the foundation of the world. God had from the beginning chosen this one to salvation through the sanctification of the Spirit and the belief of the truth. He had not chosen Jesus Christ, but, oh! the wonder of it all, Jesus Christ had chosen him. I do not know, even yet, what this man's name was. But God knew what it was and wrote it down in the Lamb's Book of Life before the world began.

This man had likely lived a wicked life of sin until this very hour. We see his brutal and heartless treatment of these prisoners in verse 24. He cared not that they were innocent preachers of Christ's precious gospel. He cared not that they were bruised and bleeding. He violently cast them into the inner prison. He made their feet fast in the cruel stocks. Then without any concern for them, he went in and went to sleep. Oh, the careless, cruel life of the unsaved!

But this man was one of God's elect. All of God's elect will be brought to the salvation experience. God will use His Word and the preacher of His Word in bringing the elect to the salvation experience. The time of the jailor's salvation had arrived. Not only does God have an elect people who will be saved, but He has a predestinated time when each one of them will have the salvation experience. See this man. He is on the verge of suicide — "he drew out his sword, and would have killed himself" (v. 27). Humanly speaking, he was on the verge of an eternal hell. Just before killing himself and plunging into hell, God's grace and power intervened and wrought the miracle of salvation. It was not the power of the earthquake that saved him.

There came the mighty effectual power of God upon this man. There were two earthquakes that night. There was one upon the earth which shook the jail. There was another in the soul of the jailor that got hold of him and shook him into the saving experience of the grace of God. Oh, the power of God got hold of the jailor and shook him, and shook him till it left him trembling and convicted and desiring the salvation of the Lord.

Men are not brought to salvation by the power of their own wills. They are not saved by the power of the preacher. There must be the effectual and irresistible power of the Spirit of God before one will be saved. There came upon this man a trembling, a conviction, a desire to be saved. He asked that question — that most important of all questions — "What must I do to be saved?" He was given that wonderful answer, that only answer, that all-sufficient answer, "Believe on the Lord Jesus Christ and thou shalt be saved" (v. 31). The words "and thou shalt" do not mean that if one believes on the Lord, his house will be saved. They mean that any in his house who believe in Jesus Christ will also be saved. In other words, this is the only way of salvation, but it is a sufficient way. And anyone, anywhere, and at any time who believes in Jesus Christ will be saved. And we can not and dare not add anything to this as essential to salvation. We cannot add, "and be baptized," or

"GLORY TO HIS HOLY NAME"

May be sung to the tune: "Rock Of Ages"

Like the bright and morning star
Blessed hope shines from afar;
Brighter still it seems to glow,
In this dark world here below;
Praise the Lord, we'll soon arise,
Meet our Saviour in the sky!

Face to face we'll see our King,
Shout and make the heavens ring;
Filled with joyful ecstasy,
Praise Him for the victory;
Every sheep for whom He died
Shall be there, and glorified!

When we reach our home above,
Rest in His amazing love,
Never cease to be amazed,
Joyfully we'll sing His praise,
While with angels we proclaim,
Glory to His Holy Name!

Mrs. Frank Parrish
Courtland, Virginia

"and believe sovereign grace," or "and join a Baptist church," or anything at all. I yield to no man in seeking to honor a Baptist church. I say uncompromisingly that all who are saved should join a true Baptist church. But it has nothing at all to do with being saved. This one Spirit-inspired answer to the question of how to be saved is the only and all-sufficient answer. So, at this glad and gladsome hour, the Philippian jailor experienced the miracle of salvation.

The fourth miracle of this night of miracles is the miracle of the changed life of the saved jailor. He was not the same man he was when this night began. Salvation made a difference in his attitude and in his life. Had you beheld him in the early hours of this night and in the later hours as it moved towards daylight, you would have thought there were two different men. And there was. For salvation makes a new creature out of man. See this man in verse 24. He casts the prisoners violently into the inner jail, making their feet fast in cruel stocks. But now see him in verses 33 & 34. He "washed their stripes... and set meat before him." Oh, he was a changed man. He had the love of God shed abroad in his heart by the Holy Spirit which

(Continued on Page 6 Column 4)

KEEP

(Continued from Page 1)

to even that which the world may consider a mild "cuss" word. May He intensify this sensitivity and ever keep me so.

Without any intention of a holier-than-thou or a self-righteous comparison of my "goodness" to that of others, I must say that some of my brethren seem to have grown lax and careless in their oral manners and speech. Admittedly, some of the contemporary idioms are colorful and expressive but they are not conducive to the holy conduct and credible witness which is required of God's elect family.

Something which I feel is just as questionable, and undesirable in the language of the professed believer is the tendency of some to use our precious Lord's name in an indiscriminate context. Some, upon hearing of some shocking news, will blurt out an expression such as; "Oh My God" or

some like utterance. If this were either a supplication or word of praise it would surely be admissible but as such it appears to be neither — simply a strong expression of dismay that cannot honor our Lord.

It is certainly my hope that anything of this nature is committed inadvertently in the stress of the moment, and is not a way of life for anyone to vent feelings and emotions by using our Lord's name in vain. It is my personal opinion that the honest servant of God can do much to instruct his hearers along these lines with a liberal infusing of his ministry with sermons on the attributes of God — with emphasis on His holiness. Too many professed believers simply do not know Who and What God really is.

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THE BAPTIST EXAMINER
SEPTEMBER 12, 1981
PAGE FIVE

Get in the place of humility and you will be in the place of power.

MORMONS

(Continued from Page 1)

them he has this to say, "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other, 'This is my beloved son. Hear him.'"

Next came the meeting with the angel Moroni, three years later, and the subsequent obtaining of the plates along with the Urim and Thummin, a pair of magic glasses which enabled him to translate the plates into English. This was done by placing his face into a hat into which the Urim and Thummin had been placed, (many witnesses say that the peekstone above referred to was the article used), and then calling out what he had seen, his scribe would write it down. He was supposed to be in a room all by himself, as it was too sacred for anyone to be with him, the scribe being in the adjoining room.

Nevertheless, when the Book of Mormon appeared, with it was found two statements, one signed by Martin Harris, David Whitman and Oliver Cowdery, to the effect that they saw the plates, etc. To say nothing about the character of these three men before they took up with Mormonism, it is sufficient to say that after Smith had repeated "revelations" regarding the work the Lord had appointed them to do as recorded in the "Doctrines and Covenants," each of them apostatized, and the same God which called them for such a great work cursed them and cast them out of the kingdom of God because of their evil deeds, which caused more than eighty of the "saints" to write and sign a long letter which gave said defendants three days to depart out of their midst, accusing them as "united with a gang of counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat and defraud the saints out of their property by every art and stratagem which wickedness could invent."

If this is the best that their own brother saints could say of the pillars of the church, who had been appointed by divine revelation, something must be wrong with the revelation. Of the eight signers to the other statement little better can be said.

My wife was a devout Mormon. Her grandmother came from Denmark to Utah in the fifties, and crossed from Missouri to Utah with the handcart expeditions in which men, women, and children pulled carts with their belongings those many miles to the capitol of Zion, in order to escape great persecutions and tribulations that were to come on all the outside world. Her people have been leaders in this work three generations. I, at the time of our marriage, was not a member of any church, although a firm believer in the Bible.

After our marriage, I set out to convert myself into Mormonism, but I failed and along with it my wife has been won from one of the strongest lures of Satan to be one of the most earnest and conscientious Bible

Christians I have ever known.

My studies of Mormonism have brought me to the absolute belief that the Book of Mormon was actually compiled by a rewriting of a manuscript written by Solomon Spaulding, who was born in 1761, was a graduate of Dartmouth College, studied divinity and spent some years in the ministry. After leaving the ministry we find him in 1812 interested in an iron foundry in Conneaut, Ohio. Here some of his men unearthed some skeletons. "I vividly remember," says his daughter, "how excited he became, when he heard that they had exhumed some human bones, portions of gigantic skeletons, and various relics." It was from this incident that he conceived the idea of writing a fanciful history of this continent. This he did, and held very high hopes for what he considered a masterpiece. He read portions of this manuscript to many of his friends around Conneaut, and then in order to try to find a publisher moved to Pittsburgh, Pa. Before making arrangements with a printer he died in 1816. His daughter testifies that she had the manuscript in an old trunk along with other papers that belonged to her father. After the Book of Mormon came out and the Mormon missionaries began to preach around Conneaut Ohio, the people recognized the theme as being the same as Spaulding's daughter had found, then married to a man by the name of McKinstry, and living at Monson, Mass., and a



QUESTION:—Who dedicated horses to the sun?
ANSWER:—The Kings of Judah, Second Kings 23:11 — "And he (Josiah) took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire." Moffatt translates: "He removed the figures of horses set up for the sun..."

search for the manuscript began. It was found to be gone and has never since been found.

The belief is that Sidney Rigdon somehow got possession of this manuscript and transferred it to Joseph Smith and otherwise assisted him in the work that followed. Although this is not an absolute proved fact, a study of the evidence on both sides will reveal it much nearer a proved fact than the theory claimed by the Mormons.

SUICIDE

was given to him, and he loved these men who had brought to him good news from a far country, even the precious saving gospel of Jesus Christ.

The jailor was now baptized. Not in order to be saved, but because he was already saved, and he loved the Lord who had saved him and he desired to obey Him in baptism. So, this saved jailor was baptized, he brought the prisoners to his own house, he washed their stripes and he fed them. Yes, there was a changed life. Hear me, friend, the miracle of a salvation experience produced the miracle of a changed life, and this new and different life is the proper evidence and proof that one has had the salvation experience. And if you profess to be saved, and you have not had your life changed by the power of God, you have not yet been saved.

"He rejoiced" (verse 34). The salvation experience produces the greatest joy one can ever know in this life. Oh, I remember the joy that flooded my soul that hour — that glad

and gladsome hour — when Jesus saved my soul. The wonder of it is still with me, now thirty-eight years afterward, and I expect that ten thousand years into eternity, it shall still be with me, only that it will be richer and deeper then, than it is now. Salvation is the only real, and true joy there is. Without salvation, there is never any true cause for rejoicing. There may be fun — the devil's counterfeit of joy — but there is not true joy without Jesus Christ. Without salvation there will be no joy of any kind throughout all of eternity.

See the jailor in verse 27, on the verge of suicide and of eternity in hell. Oh, his misery! See the jailor in verse 34 rejoicing in the Lord. What different pictures are these! What made this great difference! Jesus Christ is the difference. To know Jesus Christ in the saving experience of God's grace makes all the difference in time and in eternity. Do you know Jesus Christ as your Lord and Saviour? I say to you what Paul and Silas said to the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved."

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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.

Get in the place of humility and you will be in the place of power.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

WASHINGTON (EP)—President Ronald Reagan and Roman Catholic Cardinal John Krol were posing for pictures July 28 in the Oval Office, seemingly at a loss for words, when a television reporter dropped an icebreaker. "Your eminence," asked ABC's Sam Donaldson "how does the Lord feel about three years versus two years and a trigger?" — referring to the details of Reagan's tax-cut plan and a rival Democratic proposal. The result was a spate of biblical quotations and a joking suggestion from Reagan that the Lord had a better tax plan than his own.

The Philadelphia church leader seemed stunned by Donaldson's question. After a long pause and without a smile, he asked that it be repeated. Finally he replied, "I leave that to the experts." The president volunteered, "You know, the Lord, really, we could copy him a little bit. The Lord had a pretty simple tax plan: tithing" — a levy of 10 percent of a person's income.

To that, Donaldson, quoting from the New Testament, said, "The Lord said render unto Caesar what is Caesar's and to God what is God's." Replied the president: "well, when we start computing Caesar's share it gets a little bit out of line. The Lord said if I prosper you 10 times as much, you will give 10 times as much. He didn't say you will give 70 times as much."

WASHINGTON (EP)—The White House has been asked to arrange a meeting between President Reagan and national bishops and church and synagogue leaders. This was reported by Dr. Charles V. Bergstrom, executive director of the Office for Governmental Affairs of the Lutheran Council in the USA, following a session at the White House with Mrs. Elizabeth Dole, Assistant to the President for Public Liaison. Bergstrom said that President Reagan "has the ear of the Moral Majority and other right-wing fundamentalist groups and needs to get the input of leaders of the mainline Protestant, Catholic and Jewish groups as well."

"We pointed out," Bergstrom, said, "that the Moral Majority is a lobbying office, not a church, and that our organization, Washington Inter-religious Staff Council, represented a point of view based on actions of church conventions." WISC is composed of 38 churches and Jewish organizations. The group told Mrs. Dole and her deputy, Diane Losano, that their religious bodies differ with "right-wing fundamentalists" on a number of issues, such as prayer in the public schools, jurisdiction of the U.S. Supreme Court and the voting rights bill.

LOUISVILLE, Ky. (EP)—A Missouri minister, along with the son of atheist Madalyn Murray O'Hair, claims to have the answer on how to return prayer and Bible reading to the classroom. Bill Murray, son of Mrs. O'Hair, and Cecil Todd of Joplin, Mo., said in Louisville July 27 that they will distribute

to students notebooks that have the Ten Commandments printed on the front cover and the Lord's Prayer on the back.

Todd said his organization, Revival Fires Ministries, has spent \$20,000 for 40,000 notebooks. "Because this notebook will be the personal property of each student, there will be no problem of violation of the high court's ruling or infractions upon the issue of separation of church and state," Mr. Todd said.

The Supreme Court ruled last year that a 1978 Kentucky law permitting the Ten Commandments to be posted in public school classrooms was unconstitutional. Todd said church groups will be given the notebooks for distribution to students. He said 10,000 of the notebooks would be mailed to Kentucky groups this week with the remainder going to other states.

KANSAS CITY, Mo. (EP)—With the federal budget cutbacks, "this is the perfect moment for the church to step forward" and regain its heritage of social involvement, prison reform advocate Charles W. Colson said here July 28.

The best hope for prison reform, he maintained, is for church members to visit Christian inmates and observe prison conditions. When that happens, he said, change will come.

Colson spoke at a press conference here in connection with the American Festival of Evangelism, at which he led seminars on prison ministry later in the day. The former White House lawyer (Born Again) is founder and president of the Prison Fellowship ministry. Introducing himself to the crowded press conference as "an unemployed ex-convict," Colson labeled America's prison system a failure, spoke out against the death penalty, and laid a major share of the blame for the dramatic hikes in crime rates at the door of the public itself.

Debunking poverty as a major cause of crime, he faulted society's increasing moral laxity. Kids who grow up without moral yardsticks, he suggested, become high crime risks. Television, he alleged, contributes to the moral mess through some of the emphasis it gives in its programming. "We glorify crime on TV," he said.

Simply getting tough with criminals does not bring down the crime rate, he asserted. The average length of prison sentences nearly tripled between 1945 and 1975 (from 16 months to 45 months), he pointed out, and the number of people placed behind bars almost doubled (to 320,000) in the past decade. Among other things, Colson suggested that non-violent criminals ought to be removed from prison and placed in effective and adequately-funded rehabilitative programs. Seriously overcrowded prisons and mixing non-violent criminals with violent ones breed more crime, he insisted.

As for the death penalty, Colson — a self-described staunch political conservative — said he has never favored it. Studies show it is not a deterrent to

crime, he said, and the heavily minority-weighted death row population, he maintained, is proof of the death penalty's unfairness: "the legal profession has not done its job." The risk of sending an innocent person to death is too high, he implied. He also said that there is insufficient biblical backing to justify modern death penalty practices.

JEFFERSON CITY, Mo. (EP)—Though he spent time in prison for Watergate crimes, former White House aide Charles Colson said July 29 that he was glad his former boss never went to jail. To have sent former President Richard M. Nixon to prison for his role in the Watergate scandal would have been "ludicrous. It would have been terrible," Colson said at a news conference. "I don't wish prison on anybody," said Colson, who served seven months of a one-to-three-year term on his conviction for obstruction of justice.

Colson, who was in the capital city to promote his Prison Fellowship, a ministry for inmates, said former President Gerald R. Ford's pardon of Nixon was well-timed because Watergate had caused extreme division within the country. Nixon is "a man relegated to virtual exile and scorn for the rest of his life," Colson said. "Why do you want to add a year or two in prison just to humiliate him and his family?"

In response to reporters' questions, Colson said he thought that groups such as Moral Majority Inc. had no business injecting themselves into the American political scene. "That doesn't mean Christians shouldn't be politicians," he said. "But there is grave danger in trying to tie the gospel to the fate of a political career." Such a merger posed the danger of a backlash against Christianity, Colson said.

NASHVILLE (EP)—"It will take a court order" to get R. L. Hymers to stop distributing copies of a thesis he says documents liberalism at Southern Baptist Theological Seminary. Hymers, a Hollywood, Calif., evangelist, and William A. Powell Sr., editor of the Southern Baptist Journal, plan to distribute hundreds of copies of the thesis in exchange for donations to the financially plagued publication, despite the author's request they stop.

Noel Hollyfield Jr. wrote the thesis in 1976 as part of requirements toward a master of theology degree. It was written from surveys conducted from 190 students, including 39 graduate students, to see if he could determine degrees of "Christian orthodoxy" among them. Southern's enrollment at the time was 2,113. According to the thesis, the results were so skewed toward the "orthodox" they could not be analyzed with normal distribution tests. It did, however, conclude that "as higher education increased, 'orthodoxy' decreased." That conclusion loaded the guns of the most conservative element in the SBC which has long targeted the six seminaries in general and Southern in particular for charges of liberalism.

But Hollyfield says his findings are similar to findings all over the world, among all faiths, that higher education decreases orthodoxy in religious beliefs. Similar studies show that age and the number of years in a pastorate increase orthodoxy. Hymers, on the board of direc-

tors of the Journal, maintains Hollyfield's study proves "the more a student studies at Southern, the less he believes in the Bible." Now, armed with their interpretation of the thesis, they feel they at last can document their charges of liberalism.

Hollyfield, however, feels the interpretation Powell and Hymers have attached to the thesis is "Not at all what it said."

After giving early permission to Powell to distribute the thesis to "a few of his friends," Hollyfield learned Powell planned mass distribution and was using the thesis to raise money. He telegraphed Powell during the SBC in Los Angeles and asked him to stop. Powell did not and will not stop. Hollyfield has since applied for a copyright on the thesis but it will have little legal effect because the thesis has been so long in the public domain, according to two Nashville lawyers.

BOSTON (EP)—A self-made millionaire announced plans here to leave a \$6 million estate to Harvard Divinity School and three other colleges "to encourage a liberal theology."

William E. Nickerson, the 73-year-old author of *How I Turned \$1,000 Into \$5 Million in Real Estate in My Spare Time*, said he and his wife, Lucille, would donate \$3 million of their joint trust fund to Harvard Divinity School for scholarships and the establishment of a professorial chair in business ethics. Piedmont College, a small liberal arts school in Demorest, Georgia, will receive another \$1 million from the trust. Mr. Nickerson said that two other schools, which have yet to be named, will also receive \$1 million each.

"We have been Congregationalists for over 20 years and wanted to give money to encourage a liberal theology," he said during a visit to Boston. "Essentially, we want to promote a theology that respects all religions."

DALLAS (EP)—The editor of two nationally distributed weekly religious newspapers headquartered here sent a letter last week challenging Jerry Falwell, leader of the "Moral Majority," to a public debate. Mr. Spurgeon M. Dunnam III, editor of *The Texas Methodist/United Methodist Reporter* and the *National Christian Reporter*, said his immediate reason for issuing the challenge to Mr. Falwell came as he "pondered and prayed" about the responses he had received to his editorial objection to the "grossly unfair and inappropriate public reaction on your part to President Reagan's nomination of Judge O'Connor to the U.S. Supreme Court."

"I am hereby responding to what I understand to be a call from God and challenging you to a public debate" focused on the issues of abortion and the appropriate role of Christian religious leaders in the appointment of governmental officials.

However, Mr. Dunnam continued, "A deeper motive" for the challenge stems from a "conviction that the 'Moral Majority' has come to epitomize a type of political activity draped in religious terminology which I consider fundamentally at odds in many respects with the gospel of our Lord, Jesus Christ."

Mr. Dunnam wrote that in his view it is "sinfully arrogant" for Mr. Falwell to create and lead an organization which implies by its banner that those

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Christians who hold differing views are part of an "immoral minority." "I am but one of what I believe are millions of God-fearing, Bible-believing Christians who share your concern" about the increase of moral decadence in our society, but who do not concur with "your simplistic definitions of either its causes or remedies." Further, Mr. Dunnam believes such a debate might help the general public to recognize that "not all Christians are narrow-minded, unthinking, Bible-thumpers who spout anti-ERA, anti-abortion, and anti-'humanism' slogans, while ignoring those aspects of the biblical messages which do not support 'New Right' political ideology."

Mr. Dunnam suggested that the debate occur within the next four to six weeks "while these issues are especially timely." He added that decisions regarding format, time and location would be made by "mutual agreement" if Mr. Falwell accepts the challenge.

ATLANTA (EP)—The widow of Martin Luther King Jr. told civic leaders and educators in Atlanta on July 27 they must organize to resist a "New Right" that has adopted the tactics of the civil rights movement. "We should organize opposition to policies that are misguided and destructive" to the poor, said CORETTA SCOTT KING, president of the Martin Luther King Jr. Center for Social Change. In the opening session of the Summer Institute on Non-violence, sponsored by the King Center and the National Education Association, Mrs. King told the group of 150 blacks and whites that it "should not accept the policies of a popular president." She said policies that are harmful to the poor are harmful to the nation as a whole.

The branches that bear the most fruit hang the lowest.

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

HALLIMAN

(Continued from Page 1)

spect as much of the work as was possible in the time allotted. However, he only saw a small portion of it at that. He, perhaps, thought he saw the most of it, but far from it. For one to be able to see all the work, one needs to spend at least two months here. Brother Hobbs was actually in the area where the mission work is located a total of nine days, hardly enough to get a bird's eye view of the work.

Actually, a great portion of the work can only be seen either by walking or helicopter, and since we have no helicopter, that was ruled out. Then due to both the lack of time and his physical condition, we could not reach the areas out in the bush, therefore our travels were confined to what we could do by vehicle. He did get to see a good portion of it though by that method, and some of the churches I was able to show him from the road; others I could only point in the direction and say, from one to a couple of days walk there are one or more Baptist Churches in that direction.

I have learned in the past few months there are several folk back there, especially preachers, that are in grave doubts that there has been 45 churches

established over here (there are 44 now, as one church had to disband due to tribal ground trouble—the members joined two other churches). I would like to make a proposition to any church or individual that still has doubts about these churches existing. Why don't you come and see for yourself? Should you like to come, here is what you should do. Come prepared to stay no less than two months, or else be prepared to rent a helicopter at \$475.00 per hour and then you could perhaps get to all the places much faster. Pay your own way here and back, and your expenses while here, and I will furnish you a guide that will take you to each place that we have a church. The guide will be free of charge on your part. Should you not be willing to investigate and see for yourself, at least, you ought to be willing to stop saying that I have misrepresented the facts.

While here, Brother Hobbs made quite a few pictures and took lots of notes, and if the pictures turn out and he makes use of his notes, he can furnish you with enough information to keep you sitting on the edges of your seats for hours at a time.

Upon Brother Hobbs' arrival he presented me with a check with which to buy the tractor and trailer for the work here. I do not know all that had a financial part in this, but would like

to take this opportunity to personally thank each church and/or individual that had either a part in this financially or prayerfully, or both. I suppose most people could not understand how a tractor and trailer could ever figure in mission work. I could write pages trying to explain to you and you probably would not understand then, but suffice it to say that if one was doing mission work in some large city this sort of equipment would be completely out of place, but we do not live in a city, nor is our work there. Apart from using the tractor to power the saw mill to cut timber, we often have other uses for it. For the past few years we have had to rent a tractor, when we could get it, for the things we needed it for. The government-owned tractors used to be equipped with a power take-off pulley, but now they are not, so it does me no good to try to rent them anymore. Again, I thank each of you from the depths of my heart and will trust God to bless each of you according to His riches in glory.

We are still having lots of rain, and the roads between here and the other Mission Station continue to be impassable at times. The work there is moving slowly. Tomorrow we will make another attempt to reach the area and spend some time there. Get Brother Hobbs to tell you about that road. On his first trip over it, we spent nine hours on a stretch of 50 miles that normally takes us three hours to drive. With this I'll close and let Brother Hobbs do a lot of reporting.

RAILROAD

(Continued from Page 1)

"proper age."

Jimmy's overwhelmed feelings and joyful tears are easily understood and appreciated. Praise and rewards for a worthy deed are bound to affect one. The subject of rewards invariably causes us to think of the Judgment Seat of Christ, where believers shall receive their rewards for deeds well pleasing to the Lord.

In addition to salvation, the Lord has promised believers a series of rewards. Salvation is by grace, through faith, entirely apart from our works (Ephesians 2:8-9). But rewards must be earned by good works.

The Apostle Paul writing to believers at Corinth said: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10). Again he wrote "every man shall receive his own reward according to his own labor."

Rewards are promised for good deeds (Ephesians 6:8), for suffering for Christ's sake (Luke 6:22-23), for sacrifices (Matt. 19:29), for labors of love (Hebrews 6:10); and even for apparently insignificant things (Mark 9:41). Hence, now is the time for believers to be doing all things to the glory of their Lord. How joyful shall believers be at receiving praise of God (I Corinthians 4:5) and rich rewards!

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PAGE EIGHT