

Daily prayers lessen daily cares.

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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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"ALL THINGS WORK FOR GOOD"

by Willard Willis
Monroe, Ohio

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28).

We, according to the above verse, have the blessed assurance that every thing that occurs in our lives is valuable to us. You will note that He does not say that some things work together for the good of those that love God, but it is that "all things" work together for the good of God's dear children.

We may say, first of all, that God's power is always working for the good of the children of God. This fact is illustrated in Deuteronomy 33:27 where we read "underneath are the everlasting arms." These were the arms that protected Daniel when he was in the lion's den, Jonah in the whale's belly and the three Hebrew children when they were in the fiery furnace.

God's arms are almighty arms and the fact that they are

underneath us declares why it is that a weak Christian is able to endure affliction and even to rejoice in the midst of affliction. This fact is illustrated by the

upon me" (II Cor. 12:9).

We have observed God's power displayed again and again in behalf of His children,

(Continued on Page 3 Column 2)



WILLARD WILLIS

following verse:

"And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest

HOW MUCH FAITH IS SAVING FAITH?

By Roy W. Snell
Charleston, W. Va.

"Lord, I believe; Help thou mine unbelief" (Mark 9:24).

The following is not intended to condone unbelief in any form, but is meant solely to hold up the hands of that sincere but fearful and faltering saint. Speaking from my own experience in this "so great salvation" and being entirely truthful, and yet, without rancor, I must say that some supposedly well-meaning ministers too often seem intent upon destroying whatever faith a "weaker" brother might have. Some of these super-endowed brethren have dogmatically declared that if anyone has ever become anxious and doubtful about their salvation, then that is evidence they are yet in their sins and have never really known the Lord. Quite often, particularly early in my Christian life, I have undergone some rather severe testing. Seemingly, at such a time and with my spiritual consciousness at a low ebb, I would find myself in a service of one who proclaimed that any doubt would "damn" one's soul. Hungry for an assuring touch of God and wanting with all my heart to please Him, I would come away from such a

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(Continued on Page 5 Column 3)

THE FOUNDATION OF GOD

By Hansford Holmes
Charleston, W. Va.

Having related how Hymenaeus and Philetus erred concerning the truth, when they said that the resurrection is past already, and overthrew the faith of some, Paul said: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim. 2:19).

But, adversely, the error con-

2:8, 9). This bestowal of grace gives blessed assurance to God's people, in that it carries the seal of God that "the Lord knoweth them that are His."

So, in response to this grace, Paul spoke of himself as "a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, in hope of eternal life, which

(Continued on Page 5 Column 2)

(Continued on Page 5 Column 3)

HALLIMAN ENJOYING GOD'S BLESSINGS ON WORK IN N.G.

Dear Friends,
Greetings to each of you from Papua New Guinea. As we pray



FRED HALLIMAN

for you daily, we trust that the Lord is richly blessing each of you and supplying your every need.

We continue to enjoy sweet fellowship with the Lord and our needs are met. We thank God that He sorts out our wants and then provides us with our needs. How many times have you ever gone back and sort of took inventory of your requests made to the Lord as you prayed

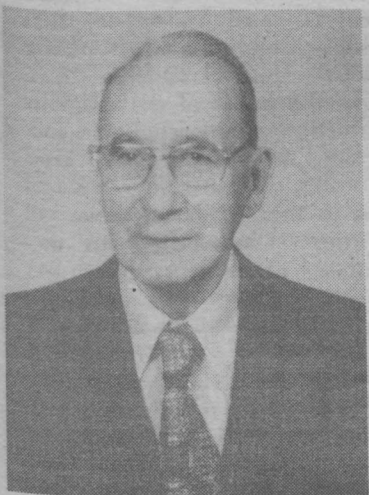
and noted, that if you had gotten every thing you asked for, some of the things, perhaps many, would not have been the best for you? Therefore, I am thankful that He provides us with our needs and not always our wants.

Well, after seven months of this year being so wet, we have now had several days of relatively dry weather. July wound up with 18½ inches of rain for the month. The road work is now making great progress and we are able once again to travel between the two Mission Stations. If nothing further hinders the road work, in about two months time they should be finished with the Koroba-Tari section, and then we will have a good road all the way from Koroba to Lae. It is a gravel road but will supply us with an all-weather road. This is great progress for a developing country such as New Guinea.

While we are far behind with our work, now we hope to get many things done that we had planned, or already started, and had to stop. Of course, we are only behind according to our plans; we are right on schedule according to God's.

Due to the inclement weather and the bad roads we have not purchased the tractor, etc., as yet (Aug. 17, 1981). However, tomorrow I will be going out to see about buying it and bringing it in. Had I bought it before I

(Continued on Page 6 Column 5)



HANSFORD HOLMES

cerning the truth, that the resurrection is past already, overthrows the faith of some. Such overthrowing, then, of the faith of some can only relate to the nominal professors of religion.

However, in respect to true believers, true faith, as God-given, can never be overthrown, in that it is the gift of the grace of God, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God--Not of works, lest any man should boast" (Eph.

The Baptist Examiner Pulpit

A Sermon By Raymond A. Waugh

SATAN'S SUBTLETIES

Part II
Carnal Cravings

Certainly, it was a great travesty that Israel moved to turn their gold into a molden calf before which Aaron built an altar, before which they worshipped, before which they cavorted in their nudity, and before which they indulged their fleshly cravings. Their sin was so grievous that Moses "Cast the tables out of his hands and brake them beneath the mount" (Ex. 32:19). Moses was so concerned and fearful that God would destroy them completely that we hear him pray, "Yet, now, if thou wilt forgive their sin — and if not, blot me, I pray thee, out of thy book thou hast written" (Ex. 32:32).

The greater tragedy,

however, was that Israel "Murmured," desired the "fish... the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Num. 11:5), "did not believe the Lord" (Deut. 1:32), and feared a "people greater and taller than we" (Deut. 1:28). These are the things that resulted in God's decree, "There shall not one of these men of this evil generation see that good land" (Deut. 1:35).

As we have noted in another context elsewhere, they forgot what they should have remembered and remembered what they should have forgotten. They could not "forget those things which are behind," and every opportunity of walking with God and serving

God was lost. Truly, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

They left Egypt with the wealth of the people as we read, "They borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment" (Ex. 12:35). God tells us that "they spoiled the Egyptians" (Ex. 12:36), but they gained absolutely nothing from that wealth. In a very real sense, it was as the prophet noted, "He that earneth wages earneth wages to put in a bag with holes" (Hag. 1:6), for such wealth was, in fact, the wages for which they had labored during almost 400 years of their enslavement.

Their gold could not give

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SUBTLETIES

(Continued from Page 1)

them the needed courage when
they stood outside the borders of
the land of Canaan. It could not
buy them Manna in the morning
or the meat of the quail in the
evening. Neither could that
wealth provide them water in
the desert or the sustaining
"water of life." Nevertheless,
these piteous hosts could not
receive the message. Instead, we
hear them cry, "Up, make us
gods, which shall go before
us..." (Ex. 32:1).

Sadly, this is the continuing
cry of the religious hosts to this
very hour. This is the unending
cry of most who are called
Christian today, and perhaps
the cry even of most Baptists
who are Christian. Though
Jesus said, "No man cometh to
the Father but by me" (John
14:6) and "He that believeth
on the Son has everlasting
life" (John 3:36), these hosts
who have been deluded by Satan
want "gods, which shall go
before" them.

Obviously, these despise the
truth, "Without faith it is im-
possible to please God" (Heb.
11:6). Their cry is for someone
or something to stand between
themselves and God. As that
other piteous hosts who
"derided him, saying, He saved
others; let him save
himself, if he be Christ, the
chosen of God" (Lk. 23:35),
these want nothing whatever to
do with One who hung in
degradation, bearing "our sins
in his own body on the tree"
(I Peter 2:24). These want
nothing to do with One
whose "visage was so marred"
that "he hath no form nor
comeliness; and when we
shall see him, there is no
beauty that we should desire
him" (Isa. 52:14, 53:2).

Such may provide themselves
with a never-ending array of
"handsome," delicately-
designed, and seemingly-
meaningful "Jesus pictures"!

Though they, themselves, may
really be into pornography, as it
were, in one way or another,
when they hang "their Jesus" on
a cross, they always proclaim
rather graphically that they are
"liars," and that they are the
servants of him who "When he
speaketh a lie, he speaketh of
his own; for he is a liar, and
the father of it" (John 8:44).
These "drape" "their Jesus" so
that He will not "offend" or be
"offensive," though He hung
nakedly upon the cross.

Their device is blasphemy!

According to the Holy, In-
fallible Word of God, the ex-
periences of the Israelites are
"examples, and they are
written for our admonition"
(I Cor. 10:11). Tragically,
nonetheless, these are lessons
most Christians and few who are
called Baptists ever learn. These
are truths and lessons that most
so-called churches will not hear
or accept. These are lessons
from the Word of God for which
most religious leaders, scholars
— so-called — and theologians
have no time.

Consequently, there is the
spectacle in Christendom — so-
called — of individuals and
groups vying or competing, as
the world, for accomplishments
which they can hold before each
other for earthly and worldly
praise, profit, and glory. God
specifically counters all such
godless and demonic practices
with the words, "I thank God I
immersed none of you, but
Crispus and Gaius... and I im-
mersed also the household of
Stephanas; besides, I know
not whether I immersed any
other" (I Cor. 1:14, 16). It is
evident that the Apostle had no
interest whatever in "statistical
accountability," "boasted ac-
complishment," or
"professional ascendancy"!

"Infectious" Idolatries

In apparent defiance of the
truth that God lays before us in
the examples which the
Israelites provide and the
specifications in the Scriptures,
most Christians and most churches
in our day attempt to use
the wealth with which they "left
their Egypt" — if they have —
to build earthly and worldly
idols before which they can wor-
ship, cavort in semi-nudity, and
"sit down to eat and to drink
and rise up to play" (Ex.
32:6). As the Israelites of old,
these in the churches today in-
dulge their human, fleshly ap-
petites fully before their idols of
human design.

God is rather explicit in,
"When they knew God, they
glorified him not as God,
neither were thankful, but
became vain in their imagina-
tions, and their foolish hearts
were darkened. Professing
themselves to be wise, they
became fools, and changed
the glory of the uncorruptible
God into an image made like
to corruptible man, and to
birds, and fourfooted beasts
and creeping things" (Rom.
1:21-23). We see that same
desperate depravity around us
and among us in this very hour.
Without any exception, every
anti-God, anti-Christ, and anti-
Church parachurch or
suprachurch denominational
organization in this day exists
wholly to promote such
desperate idolatries.

There is no parachurch or
suprachurch denominational
organization in existence today
which is not abundantly guilty
of such godless and satanically-
inspired practices. Every so-
called church that is connected
in any way with such organiza-
tions has its members who are
doing obeissance before the

"Golden Calves" of Romanism,
Protestantism, Conventionism,
Associationism, Fundamen-
talism, Synodism, and other
parachurch and suprachurch
denominational organizations
ad infinitum!

Perhaps you have heard some
of their boastful words that they
are "the greatest," "the best,"
"the largest," "the wealthiest,"
"the one with the most
members," "the one with the
most faithful folk," or "the one
that is doing the greatest work."
In their competitive appeals,
some would have us suppose
that they have "the most far-
reaching program," "the
greatest number of con-
tributors," "the most faith
partners," "the most faith pro-
mises," and "the most
elaborate" or "the most
sophisticated literature." The
wealthiest of the wealthy,
needless to say, can boast of
"being on the most radio sta-
tions," "being on the most
television stations," "being
heard in the most countries,"
"being heard in the most na-
tions," "being first with the
most missionaries," and on and
on endlessly.

All such, of course, is design-
ed to ensure enlargement. All
such is used with the intention of
encouraging the multitudes of
Satan's deluded hosts to con-
tribute to their "successful" and
supposedly "God blessed"
religious venture or effort.
These may employ the name of
the Lord Jesus Christ as it seems
convenient or as it seems that
His name could help to make
their religious efforts a little
more lucrative financially. As
one in another day, they "have
the bag" (John 12:6), and they
suppose that they have the
power.

These "may speak great
swelling words of vanity, they
allure through the lusts of the
flesh, and through much wan-
tonness" (2 Peter 2:18), but
they have no actual interest in
the Lord Jesus Christ. It should
be obvious to all that they ac-
tually despise the Cause of the
Lord Jesus Christ, and that they
give themselves and their efforts
to undermining and destroying
the true churches of the Lord
Jesus Christ. Since their "allure
is through the lusts of the
flesh, and through much wan-
tonness," it is understandable
that they should have no interest
in faith.

Follow them into their pulpits
and discover that there is no
faith in the Lord Jesus Christ.
Follow them to their lecterns
and learn that they have no faith
in the Lord Jesus Christ. Follow
them into their office suites, and
you will find that they do not
know the meaning of faith.
Perhaps without exception, they
are oriented to this world. They
live for the things of the world.
And they give themselves and
their substance to promote
worldly things. This is true of
parachurch and suprachurch
denominational organization
pastors, professors, profes-
sionals, and people.

All such devise demonic
devices!

All such devise satanic
schemes!

Besides their idolatries before
the parachurch and
suprachurch denominational
"Golden Calves," there is a
peitous worshipping of people, a
worshipping of leaders, a wor-
shipping of organizations, a wor-
shipping of programs, and a wor-
shipping of the "dreams"
and the "plans" of men beyond
anything in history. Judas

Iscaiot doubtless was
something of a con artist, and
one of some expertise, as he
"sought funds for the poor."
Without any doubt, however,
the masterful, financial
manipulators in the parachurch
and suprachurch denomina-
tional organizations of our day
— Romanists, Conventionists,
Protestants, Synodists, Associa-
tionists, Fundamentalists, Con-
gregationalists, and
Pentecostals, ad infinitum —
are con artists par excellence.
Many of them might well put
Judas Iscaiot to shame, as it
were, with their godless greed
and their gross gall!

Idolatries in the contem-
porary religious scene have
reached such heights and with
such subtlety that so-called
Christians and multitudes of so-
called Baptists worship obe-
diently and obeissantly before
pagan idols and pagan shrines
and suppose they are serving the
Lord Jesus Christ. There is an
intensity of Mariolatry, An-
nieolatry, and Lottieolatry,
almost ad infinitum — every
parachurch and suprachurch
denominational organization
has its supposed saints or
respected personages who are
"memorialized" with required
"contributions" or blatantly and
blasphemously worshipped —
beyond anything the world has
ever seen. And the depravity of
these is so desperate that they
pretend that they do it all in the
name of the Lord Jesus Christ.

Many, doubtless, are "sons of
perdition"!

Most, obviously, walk in utter
darkness!

The Romans have their
"crucifixes" and their "sacred
hearts," along with an ever-
enlarging gallery of supposed
"saints" and their medallions.
The Protestants have their
"crosses" of a myriad and
variant sort and design, and a
multitude of other "trinkets"
to which they would have us sup-
pose they have given religious
and symbolic meaning. The
Fundamentalists have their
"Jesus First" pins and a almost
unending array of other similar
devices which are crass
mockeries of the Christ of the
Cross and the God who has pro-
claimed, "Without faith it is
impossible to please Him"
(Heb. 11:6). Needless to say,
these cruel shysters and religious
hucksters have no interest in the
Holy Word of God, except as
they can use it for their own
"kingdom building" and
"personal financial profit"!

The Associationists and
others often appeal with a sym-
bolic "fish" which they would
have us suppose has been a
source of spiritual inspiration
for many centuries. The Con-
ventionists, of course, have their
famed and infamous, if we may,

"Lord's Prayer Plaque" which
was to "be a blessing" if carried
or worn. More pervasively,
perhaps, they have their
"Golden Calf" which they call
their "Cooperative Program,"
and no man can succeed among
them without doing abject
obeissance before it!

Yet, there is nothing more
demonic!

And, it is Satan's effective
device!

Regardless, the Word of God,
however, is still intact, "Thou
shalt have no other gods
before me. Thou shalt not
make unto thee any graven
image, or any likeness of
anything that is in the heaven
above, or that is in the earth
beneath, or that is in the water
under the earth. Thou shalt
not bow down thyself to them,
nor serve them; for I the Lord
thy God am a jealous God..."
(Ex. 20:3-5).

All who indulge or practice
such idolatries have forsaken the
Lord Jesus Christ and His
Word. They are brazenly,
flagrantly, and boastfully defy-
ing God's truth, "Forgetting
those things which are
behind... I press toward the
mark for the prize of the high
calling of God in Christ
Jesus" (Phil. 3:13-14).

When we consider and com-
prehend the realities of the
religious world, it is not surpris-
ing that the people of this hour
are looking for "pragmatic
men" — not men of faith! In
fact, men of faith are often sup-
posed to be fanatics and utterly
unfit for service in the so-called
churches of our day. Pragmatic
worldly success would seem to
be the only standard of evalua-
tion to which the people of this
day can appeal or to which the
people of this day have any in-
terest in appealing.

Surreptitious Successes

There may be a place in the
context or the confines of the
religious councils of men for a
Jesus who could heal the sick
and raise the dead, but there is
no place for a Jesus who "had
not where to lay his head"
(Mt. 8:20). Place may be made
in the religious councils of men
on occasion for a Gideon who is
having some measure of success
over what appear to be the ob-
vious enemies of God, but there
is no place for those who
"wander about in sheepskins
and goatskins, being
destitute, afflicted,
tormented... wandering in
deserts, and in mountains,
and in dens and caves of the
earth" (Heb. 11:37-38).

In the midst of the religious
affluence and religious suc-
cesses, men forget that "God
commendeth his love toward
us, in that while we were yet
sinners, Christ died for us"

(Continued on Page 3 Column 1)

LET'S STUDY REVELATION

This is a title of a 240 page book written by Elder E. G. Cook of
Birmingham, Alabama which has been recently reprinted. The
book was first published in 1970 but has been out of print for quite
some time and now we are happy to announce that it is again
available.

There are many and varied commentaries on the book of Revela-
tion but this is the only Baptist commentary that has ever been writ-
ten.

We are sincerely praying that God will abundantly bless in the
sale of this book as it is one which is long overdue from the stand-
point of Baptists. The price is \$6.95 and may be ordered from
Calvary Baptist Bookstore or directly from E. G. Cook, 701 Cam-
bridge Street, Birmingham, Alabama 35224.

Regardless of where you order, do not put it off. Place your order
today.

SUBTLETIES

(Continued from Page 2)

(Rom. 5:8). The religious cannot comprehend, that though we did "not love God, he loved us and sent His Son to be the propitiation for our sins" (I John 4:10). In an ever-increasing concern for pragmatic, worldly accomplishment, either personal or vicariously in the person of someone else, men lose sight of the fact that "We are of God" and that "The whole world lies in wickedness" (I John 5:19).

Despite man's concern for worldly success, yesterday, today, and forever the message of God is the same, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Certainly, then, it is a tragic commentary that So-called Christians and Baptists should have a concern for worldly success rather than a concern for faith in the Lord Jesus Christ and faith in the Word of God.

As God set before the Israelites of old the blessings of the Land of Canaan, so He has set before us the promised blessings of spiritual abundance in Christ. Yet, as they, religious men today spurn the testimonies of the faithful servants of God and turn instead to "The doctrines and commandments of men" (Mk. 7:7). As the Israelites of another day, religious men today choose "The fish.. the cucumbers, and the melon, and the leeks, and the onions, and the garlick" (Num. 11:5) of their former lives, when they might have joined the Apostle in "forgetting those things which are behind" (Phil. 3:13) and have gone on to serve the Lord in faith.

Instead of such religious efforts being in the context of "gold, silver, and precious stones" (I Cor. 3:12), they are, instead, in the context of "wood, hay, and stubble" (I Cor. 3:12) which shall be "burned up." We should not be surprised, then, that the so-called churches of this day are involved in just about everything except the preaching of the Gospel of the Lord Jesus Christ.

There are "dinners," "games," and "dancing," and perhaps a "retreat" now and then to ensure that the minds and bodies of the members continue to be active. There are "slimnastice," "jogging," "bowling," "basketball," "baseball," and sometimes "skiing" for those whose primary interest in life is "weight and shape." Also, there are "identity" and "know yourself" programs along with "hot dog," "hamburger," "watermelon," or "barbecue" feeds, but the Gospel, in all of its glory and grace, is seldom heard.

Some have so completely departed from the faith — if they ever knew it or had it — that they promise to let the deluded religious hosts walk with them supposedly "in the footsteps of Jesus" for a price. All who can or who will drop \$1,500.00 to \$5,000.00 into their coffers — providing the sponsor and his family a free trip, of course — is assured that they will "walk in the footsteps of Jesus." Such "pilgrimages," needless to say, are as desperately anti-Christ as those indulged by Moslems, Mormons, Moonies, and anyone of a thousand or even ten thousand satanically deluded hosts.

Obviously, these despise, "He

that believeth not is condemned already" (John 3:18). These conscientiously give themselves to serving the flesh, and they apparently accept as truth, the words of Satan, "Yea, hath God said?" (Gen. 3:1). As the religious in every era of time, these give an abundance of attention to the flesh and the things of the flesh, but they have no interest in the wonder of faith or the truth of the Word of God. These have no place in their religious scheming or their religious schemes for, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Sadly, multitudes succumb to Satan's subtleties!

When they might have walked by faith in Christ!

WORK

(Continued from Page 1)

yea, we have observed His power working for the good of those who love Him. God, by His power, healed the leper, raised Lazarus from the dead, calmed the angry wind, plus a host of other things. One writer when speaking of God's power said, "no prayer is too hard for Him to answer. There is no need too great for Him to supply. There is no passion too strong for Him to subdue. There is no temptation too powerful for Him to deliver us from, and no misery too deep for Him to relieve." We may say then, with all assurance, that God's power does work for the good of all those who truly love Him. The following verses declare plainly that God's power is working for us:

"The Lord is the strength of my life; of whom shall I be afraid" (Psa. 27:1).

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen" (Ephesians 3:20, 21).

It is also true that the wisdom of God works for the good of those who love Him. We are often frustrated and perplexed to the extent that we know not which way to go. It is at this point that God's wisdom works for our good in that He becomes our counselor or wisdom to us. It is as it is recorded in Psalm 32:8:

"I will instruct thee and teach thee in the way that thou shalt go: I will guide thee with Mine eye."

The "eye" is simply God's wisdom. He will guide us because He is all wise and knows the way that we are to walk in.

It is also true that the goodness of God works for the good of those who love Him. This fact is brought out very clearly in Psalm 116:12-14:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."

How can we wrong the one who is so very good to us? Only a fool will bite the hand that feeds him. Thus we find that the goodness of God does work for our good.

We may go a step further and



The Baptist Examiner

BIBLE STUDY LESSON

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Psalm 15:1-5

Intro.: The Psalms, as has been seen, are prophetic, pictorial, and practical. They have to do with the past, present, and future. They deal with the saint's standing and state, his condition, and conduct. Therefore they deal with salvation in all of its aspects. As the Psalmist meditates on the "salvation of Israel" (14:7), and the victorious reign of Christ, he is made to ponder those who will enjoy and participate in it. Of course, there can be an application to the new Heaven and the new earth and the new Jerusalem (Rev. 21 and 22).

VERSE 1

"Lord." The proper source of all wisdom is God. Therefore we should heed the admonition of James: "If any of you lack wisdom, let him ask of God" (James 1:5). We should be like Peter when he said, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68). In order for us to know "the way" the Lord has given us a Guide (John 16:13), a Light, and a Lamp (Psa. 119:105). He has given us that which makes wise unto salvation (II Tim. 3:15). Therefore, we should search the Scriptures daily (Acts 17:11); we should find out "What saith the scrip-

say that all that comes from God is very good. This is true of His decrees, His creation, His laws and all the rest of His works. It is as it is recorded in Genesis 1:31:

"And God saw every thing He had made, and, behold, it was very good."

The promises of God also work for the good of those who love Him. We, when we are in trouble, may flee to His promise and find instant relief. One of these blessed promises is found in Psalm 91:15.

"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."

God does not leave those who love Him in the deep valley of trouble, but He will deliver them or remain by their side and give them strength to bear their heavy load.

"But the salvation of the righteous is of the Lord: He is their strength in time of trouble" (Psalm 37:39).

Are you afraid of what tomorrow will bring? Are you afraid that tomorrow may bring hunger to your door step? Beloved, there is a promise to the contrary to those who love God. Listen to Psalm 34:10:

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."

Are you afraid that you may one day be forsaken by your family and friends? There is a promise in Hebrews 13:5 which declares that God will never forsake you:

"Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee."

(Continued on Page 4 Column 5)

tures?" (Rom. 4:3) in order to have assurance (I John 5:13), and we should shew by the Scriptures when dealing with others (Acts 18:28).

"Who?" There are several important questions which deal with salvation. "Sirs, what must I do to be saved?" (Acts 16:30). "Men and brethren, what shall we do? (Acts 2:37). "How can we know the way?" (John 14:5). Who then can be saved? (Luke 18:26). Thank God, the answers are given and can be summarized in Ephesians 2:8-10, and in Titus 3:5, as well as in many other portions of the Word of God. It should thrill our hearts to know that Jesus came to save the lost (Luke 19:10), to save sinners (I Tim. 1:15), the unjust (I Pet. 3:18), those without strength, and the ungodly (Rom. 5:6).

"Shall abide... dwell." We will look at these two expressions together. The children of God are so-journers or "strangers and pilgrims on the earth" (Heb. 11:13), but one day they shall abide or so-journ and dwell or become permanent citizens literally in the kingdom of the Lord. The fulfillment of this is found in John 14:1-6 and in Revelation 21:1-4. David, in Psalm 23 said, "I will dwell in the house of the Lord forever." The earthly tabernacle in which God dwelt was only temporary and prophetic. The priests came and went. Even the temple in Jerusalem with all of its splendor was for a brief time, and in a sense, the millennial tabernacle or temple will be temporary. All of these look forward to the Holy City coming down from God out of Heaven (Rev. 21:2). The churches in which we enjoy the Lord's presence, and through which He gets glory, point to that glorious time of our gathering together with the Lord to "abide" and dwell." Keep in mind, any who would set aside the importance of the tabernacle or temple in the Old Testament, or who would set aside the importance of the churches of the New Testament, if saved at all, will be called the least in the Kingdom of Heaven (Matt. 5:19).

"In Thy tabernacle.. in Thy Holy hill." May we again emphasize those who were associated scripturally with the Lord's tabernacle on earth and with the Lord's churches will be honored in that place Jesus has gone to prepare. The saints thus honored shall cast their crowns at the feet of Jesus and give Him the glory (Matt. 25:21; Rev. 4:10, 11). We do not have the time or the talent to explain the difference completely, but there will be a difference.

VERSE 2

"He that walketh uprightly." The Psalmist, like James, deals with the outward manifestations of salvation; for no man by nature apart from the Lord Jesus Christ could qualify in meeting this description. The saved can work out their salvation with fear and trembling, for it is God which worketh in them both to will and to do of His good pleasure (Phil. 2:12, 13). The saints are created unto good

works (Eph. 2:10). One who walks uprightly is one who has been quickened (Eph. 2:1), or born again (John 3:8); he is one who walks by faith (II Cor. 5:7); one who walks in the Spirit (Gal. 5:16); one who walks in the light (I John 1:7); one who walks in love (Eph. 5:2). This is the reason Paul said, "Mark them which walk so as ye have us for an example" (Philip. 3:17).

"And worketh righteousness." Positional righteousness is defined in Romans 4:4-8. Here, we have practical righteousness which is obedience to God's Word, or a following in His steps (I Pet. 2:21) and the fruit of the Spirit (Gal. 5:22).

"And speaketh the truth in his heart." A right conversation in the heart will be manifested in a right conversation in our walk and work.

VERSE 3

"He that backbiteth not with his tongue, nor doeth evil to his neighbor." Negatives go together. If we love God and our neighbor as we should, it will be manifested in our words and deeds.

"Nor taketh up a reproach against his neighbor." Gossip would soon end if not listened to by anyone! When one will listen to gossip or an evil report unfounded, he soon becomes a gossip himself.

VERSE 4

"In whose eyes a vile person is condemned." The saint will not magnify himself in the flesh, but will feel like Peter when he said, "Depart from me for I am a sinful man, O Lord" (Luke 5:8), and like Paul, when he talked about his vile body (Philip. 3:21). Neither will he exalt the wicked.

"But he honoureth them that fear the Lord." He speaks well of those like Lazarus, and condemns the rich man. He gives honor to whom honor is due.

"He that sweareth to his own hurt, and changeth not." He makes every attempt to keep his word, even at the expense of physical and material loss.

VERSE 5

"He that putteth not out his money to usury." He does not take unfair advantage of the poor. The saints in Acts 2 are good examples of the relationship that should exist between the Lord's people (Acts 4:45). Even though this was a special situation, the principle of sharing or helping remains the same. God's Word doesn't condemn all usury, but it does condemn unlawful usury.

"Nor taketh reward against the innocent." He refuses to submit to bribery.

Conclusion: "He that doeth these things shall not be moved." Practical righteousness assures of inward righteousness, for inward righteousness assures of outward righteousness.

(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).

Could any dancer say, "For me to live is Christ, and to die is gain?"

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What is your position concerning war and the Christian? We know that Jesus said that we should pray for our enemies and help them, etc. and we know that in the Old Testament, God's people made war and slew their enemies, etc. Should we just sit down and let communism enslave the world, or get busy and defend ourselves against communism and try to keep it out of the free world?

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To answer the last part of the question, we should NOT just sit down and let communism take over. God, through His marvelous grace, has given us the freedom which we have here in the U.S.A. We should do all we can to keep that freedom. Those who believe the motto, "Better Red than Dead" should learn of the conditions of Christians in Russia. I recently heard a Baptist minister from Russia speak. He had spent ten years in a Siberian prison for preaching the gospel. To us, who have the freedom to worship God, it is impossible for us to realize what the conditions would be under communism. Yes, by all means we should try to keep communism out of the free world.

As wars are between governments, I take the first part of the question to ask, "What position should a Christian take if his government called for his services in a war?" To answer this question we need to see what the Scripture tells us concerning our obedience to the civil government. Christ taught that we not only had an obligation to God but also to our government, "Render to Caesar the things that are Caesar's and to God the things that are God's" (Mk. 12:17). In Romans 13:1-7 we read, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. — Render therefore to all their dues; —" The Apostle Paul wrote to Titus, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3:1). The Apostle Peter tells us, "Submit yourselves to every ordinance of man for the Lord's sake: Whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: —" (I Pet. 2:13-16).

From these Scriptures we see that God's Word teaches us that we are to obey all laws of the land. This includes those concerning war. If our country is at war and our government calls upon us for our service, we have no Bible grounds for refusing to help in any way we can. As

Christians, doing God's will, "For so is the will of God —" (I Pet. 2:15), we will not run and hide or flee to some other country in order to escape what is our obligation and duty both to our country and to God.

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The Lord's churches and the state are distinct, each sovereign in its own realm. When this sovereignty is reciprocally honored, there will be no conflict between the spiritual jurisdiction of the Lord's churches and the government jurisdiction of the state. As long as civil authority is not characterized by injustice and tyranny and does not interfere in the orderly process of religion, it is incumbent on every Christian to obey it and accept as being ordained of God (John 19:11; Rom. 13:1-7; I Pet. 2:13-17).

It is the responsibility of civil government to preserve its national honor and to protect the rights and liberties of its citizens. Therefore, the state has the right and it is its duty to order conscription when its freedoms, bought by the precious blood of our forebearers, are endangered by external forces. A moral government will never be the aggressor in a military conflict; on the other hand, the government is not to sit idly and let satanically inspired communism invade its shores unopposed.

If any conflict arises between the authority of God's Word and the power of the state, the Christian is without hesitation or reservation to "Obey God rather than man" (Acts 5:29). But when the state exercises its God-endowed authority, and declares war on a nation that threatens its peace and liberty, every Christian should do all in their power to aid their government and every able-bodied man among them should volunteer for the military.

When Jesus said, "Pray for them which despitefully use you" (Mt. 5:44), He certainly did not mean we were to pray they might succeed in their evil ambition, but that they might see the evil of their way and repent of it. Prayer is our greatest weapon against evil, but prayer emanating from a cowardly heart is but adding evil to evil, and such a prayer is an abomination to God.

To refuse to fight in defense of one's nation in a just war is traitorous, and all the moreso of a Christian whose duty is plainly spelled out in the Word of God. It is sheer vanity to sing "God Bless America," or to pray "Deliver us from evil," unless

we are willing to be used of the Lord in whatever service He calls us to in granting us the blessing of deliverance. Let us suffer as Christians, but let us not in no case be the sponsors and promoters of evil.

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In speaking of the origin of wars and contentions among the brethren, James poses two questions to those of the twelve tribes who were scattered abroad in the dispersion (Jas. 1:1). He asks "from where come wars and fightings among you? Come they not here, even of your lusts that war in your members" (Jas. 4:1).

Yes, come they not hence — of yourselves, which identifies the principle from whence their contentions and predatory wars proceeded.

Also, because of man's depraved condition, this is the very principle from which all wars that have afflicted and desolated the world have proceeded.

Alas, then, in the predicament of their dispersion (as a true spiritual diagnostician, James revealed to them how that, out of their mouths, proceed both blessing and cursing, as a pertinent cause of their unrest, which, indeed, is very paradoxical, but true.

But, on the other hand, they, evidently, had supposed that the monstrosity of this evil disposition to war had come from some external source rather than themselves.

Too, in addition to knowing the cause of their predicament, James also knew (in his God-given wisdom) the necessary pre-requisite to the cure. Yes, then, since the source of their malady was from within, the extirpation of this malady must come "from above" through the purifying wisdom of God, as James explained when he inveighed against strife and contention which issued from their lustful hearts.

Yet those wars (at that particular time) were not national; too, neither did they originate as theological debates and disputes with contentions about religious principles, but, rather, in law suits before Gentile magistrates, in which the rich exploited and oppressed the poor at the expense of their peace of mind.

So, at the same time, lust (as a base), with its army of pride, envy, covetousness, ambition, etc., like soldiers, was still quartered in the members of the body to war against the soul.

This, most assuredly, is our subtle condition by nature; but, even in the true believer, there is, as it were, two armies operating under two diverse laws. Yes, there is a law in the members warring against the law of the mind, which answers to the flesh warring against the law of the Spirit, and the Spirit against the flesh. Thus, we have

external wars.

Hence, we find that it is our corrupt nature that militates against all that is good. Consequently, in a greater or lesser degree, all quarrels and contentions, whether public or private, spring forth.

Further, in relating to this situation, the apostle Paul urged "That ye put off concerning the former (manner of life) the old man, which is corrupt according to deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). Read also Romans 7:21-23.

Too, we also learn that, in our innate nature, even Jesus recognized man's "built-in tendency" for self-defense, when He asked the question: "...how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man" (Mt. 12:29).

So, even in this question of Jesus, I presume that all true believers also have a God-given right to resist all forms of unwarranted aggression, personal, or national; yes, even national; as a matter of patriotism, which includes atheistic communism. But, in the mean time, we are to pray for them who despitefully use and abuse us.

But Israel, as a theocracy under God within covenant conditions, in being true and faithful to God, were accorded victories in war against their enemies. However, when they violated their covenant, God permitted their enemies to win, even to their being taken into captivity.

Yet, under "covenant of grace" conditions, as also in the times of James, national wars and fightings could not be attributed to Christians as the instigators by means of the sword in order to gain political advantage, as is present, currently, between aggressive nations. It is "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6). This is presently the strategy of believers, and should be their common attitude, as to non-violence.

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"The powers that be are ordained of God" (Rom. 13:1). "He beareth not the sword in vain" (Rom. 13:4). "Wars and rumours of war" (Matt. 24:6).

We know that there will be wars upon the earth until Jesus establishes His glorious thousand year reign of peace on earth. So this is a question we must all face from now until the Rapture.

The Bible teaches that the individual has the right to kill in defense of life, property and loved ones. Any government which takes this away from man is robbing man of God-given rights and rebelling against the Bible. Other than this, the individual does not have the right to kill as an individual.

The Bible teaches that government is ordained of God and that government has the right and obligation to execute capital punishment for certain crimes, and the right and obligation to wage proper war. Na-

tions should be careful. Their leaders should be careful as to beginning and prosecuting unjustified and unjustifiable war. Wars of aggression without proper cause, and wars of seeking to dominate others are wrong. But there come times when it would be wrong not to war. Nations have the obligation to defend themselves against aggression by other countries. There may be times even when a nation should war in defense of other nations.

What should we have done in the Iran crisis? We should have given Iran twenty-four hours to release the hostages, and if they did not do it, we should have declared war upon them and attacked them. America did not show up well in this matter.

When the country is at war, the individual Christian should be willing to go and fight in that war for his country. Those who dodged the draft, burnt their draft cards, fled the country, refused to take part in their country's war, should have been severely punished for their sin against the Bible and their crime against their country.

The Christian should deplore war and hate to see wars come, but he should do his duty in the defense of his country when that war does come. We should all praise God that there is coming a time of peace upon the earth.

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As long as I live in a country I am obligated to obey the rules of that country, unless they would be such as to deny my worship of God. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3:1).

God has always shown that His people are to defend their land. Israel went out not only with God's blessing but also with His leadership. Saul was told to destroy all of Amalek, people and animals, and when he did not was rebuked for it. "...Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as witchcraft, and stubbornness is as iniquity and idolatry..." (I Sam. 15:22, 23).

We certainly should not sit down and allow communism and atheism take over. We should fight as long as we can.

WORK

(Continued from Page 3)

The "all things" in our text also has reference to the worst things in life that happen to us. This fact can be illustrated by the wheels in a watch. Some of the wheels in a watch appear to be going the wrong way. It appears that they are running backward; yet they all work together for the common purpose of keeping time. The same is also true as far as the believer is concerned.

Afflictions are one of the things in our lives that appear to be running contrary to our well being. However, this is only an appearance, for the passage before us includes afflictions when it declares that "all things work together for good to them that love God." This fact is confirmed by Psalm 119:71: (Continued on Page 5 Column 1)

WORK

(Continued from Page 4)

"It is good for me that I have been afflicted, that I might learn Thy statutes."

We have numerous examples in the Scriptures where afflictions worked for the good of those who were exercised thereby. You will recall how Joseph's brethren threw him into a pit. They even sold him as a slave. He was even cast into prison. All of these things appeared to be going contrary to the well being of Joseph, yet we know from the Word of God that all of these things worked as a team for the good of Joseph and his family. You will also recall how that Paul was smitten with a thorn in the flesh. This thorn was very uncomfortable, yet the record shows that it was very valuable to Paul.

"And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (II Cor. 12:7).

Chastisement is another one of the "all things" which is working together for the good of those who love God. This fact is brought out very clearly in Hebrews 12:9, 10:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but He for our own profit, that we might be partakers of His holiness."

One writer said, "Chastening is God's sin-purging medicine sent to wither our fleshly lusts, to detach our hearts from carnal objects, to deliver us from our idols, to deliver us from the world."

We, as we proceed, must not forget that the blessings we have referred to are only for those who "love God."

Temptations are another of the "all things" which our text has reference to. The Devil tempts that he may deceive us, but God suffers us to be tempted so that He may try us. God, in doing so, brings water out of the rock, meat out of the eater and honey out of the carcass. You will recall that Peter was tempted to self-confidence and was overcome, but God channeled the temptation so that it became a blessing to Peter. The word "remembered" in Matthew 26:75 will show you what I have referred to:

"And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out and wept bitterly."

Peter, after being overcome by temptation, learned to walk more cautiously. He learned to look away from himself, yea, he learned that his strength was in God and not in himself. He learned that he was in constant need of the "whole armour of God."

"Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil" (Ephesians 6:11).

It is important that we emphasize again that the blessings that proceed from our text are only for those that "love God." What does it mean to love God? Let us note, first of all, that one must know God before He can be loved. We learn from John 14:10 that to know God is to know Him through His Son,

Jesus Christ the Lord:

"Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me. He doeth the works."

Thus to love God is to embrace Jesus Christ, the Son of God.

Our love to God is to be like a flame that is always burning. This kind of love is active and it is the only kind of love which God will accept. Paul, in I Thessalonians 1:3 speaks of an active love when he refers to the "labour of love." The "labour of love" is the kind of labour that is gladly and freely given. We may say that those who "labour in love" do not skoot their feet, but run and are glad to do what they can for the Master.

We may also say that our love to God is to be a liberal love. David possessed a liberal love, for we learn from II Samuel 24:24 that he would not offer to God that which cost him nothing:

"And the King said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver."

The "love" which is referred to in our text is the kind of love that places God above every thing else. "It is the kind of love we find in Deuteronomy 6:5:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

There is a beautiful verse of Scripture in I Corinthians 2:9. This verse carries with it a glorious promise to them that love God.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

One cannot love God too much. We may love gold too much, but we cannot love God too much. Our sin is that we do not love Him enough.

FOUNDATION

(Continued from Page 1)

God, Who cannot lie, promised before the world began, but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God, our Savior" (Tit. 1:1-3).

Please note that the conjunctive adverb, "nevertheless," in 2 Tim. 2:19, points to the fact that "the foundation of God standeth sure:" also, note that it is the answer, in relating back to the erroneous doctrine, which overthrows the nominal faith of some, who are not grounded in "the faith of God's elect." Yet, under God's seal, such erroneous teaching is of no effect in the hindrance of God's eternal purpose for His elect-people.

Thus we have assurance that, irrespective of the consequences of the teaching of error, "the foundation of God standeth sure," in being the fundamental principle upon which God knowingly establishes His eternal redemptive purposes, as related only to His pre-chosen people, who were "chosen in Him before the foundation of the world, that we should be holy and without blame before Him, in Love: having predestinated us unto the

adoption of (sons) by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:4, 5).

Consequently, then, we have "this seal, The Lord knoweth them that are His" (2 Tim. 2:19). This affirmation is, most assuredly, in contra-distinction from others who are not His people. Hence we find that, in this, He loves His own pre-chosen people in a special, peculiar, and everlasting love, which is firm, immutable, and unalterable in His saving grace.

Therefore we find that, in no wise does this eternal security, under the seal of God, and in His matchless grace, give us license to sin with impunity, because Paul admonishes thus: "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

Hence, in knowing them that are His, Jesus said to the apostate Judaeans: "But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand" (Jn. 10:26-28).

Yes, in knowing them that are His, He, most certainly, knows them that are not His. So, with this seal that "The Lord knoweth them that are His" (2 Tim. 2:9), Jesus affirmed: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (Jn. 6:37).

Further, Jesus said: "And this is the Father's will Who sent Me, that of all that He hath given Me I should lose nothing, but should raise it up again at the last day" (Jn. 6:39).

Concerning these, in His intercessory prayer, Jesus said: "I pray for them; I pray not for the world, but for them thou hast given Me; for they are Thine" (Jn. 17:9).

Also, when Paul and Barnabas (in ministering the Word of God) turned from the apostate Judaeans, as "unworthy of everlasting life," to minister to the Gentiles, we are told that "as many as were ordained to eternal life believed" (Acts 13:44-48) on that particular occasion.

Always in respect to Jesus, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn. 1:12, 13). In this, it is clear that God is not dependent on the wills or decisions of fallible men, in determining and bringing to pass His will among men.

Consequently, we find that nothing occurs in time that was not foreordained in eternity. In this, He predestinated, not because of some excellency, which He foresaw in fallen man, but according to His own will, He sent His Son and said: "Thou shalt call His name JESUS: for He shall save His people from their sins" (Mt. 1:21).

This fact was confirmed by Paul, in his God-ordained ministry, when he said: "Therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10).

Then, notwithstanding the subversions and perversions of fallible men, "Nevertheless,

"IF YOU ASK WHAT I GET OUT OF LIFE"

My life I'll live for Jesus Christ,
Caring not for this world's vain-glory;
And if you ask what I get out of life,
I'll tell you a wonderful story!

Now I once loved the world's sin and pride,
And all of its pleasures and lust;
Eternal things I just brushed aside,
Knowing not that this world is an empty crust.

Neither did I know that I stood condemned,
By the word of Him who gives life and breath;
Nor that I was lost in transgression and sin,
And the wages of sin is death!

For salvation comes not by man's righteous works,
Or the good deeds which he has done;
It comes not thro' baptism, or thro' the church,
But only thro' God's Holy Son!

I know now that Jesus died for me,
That I might have eternal life;
And died for me personally,
As for MY SINS He paid the price!

I now have passed from death unto life,
A new nature have I within,
A nature which loves the Lord Jesus Christ,
And hates this world of sin.

Yes, I hate the things I once loved,
And love the things I once hated;
I'll live my life for the Saviour above,
For whom my soul was created.

Mrs. Frank Parrish
Courtland, Virginia

the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim. 2:19).

FAITH

(Continued from Page 1)

service even more crushed and despondent, and wondering if my faith had ever been sufficient to gain the approval of a Holy God.

Providentially, I had acquired some knowledge of the Word and I knew that portion which says that "faith cometh by hearing and hearing by the Word of God" — So back to the Book I would go, time and again, to begin to read anew through the New Testament, seeking words of hope and of comfort. On one of these subsequent readings I began to notice and to be aware of something which had heretofore escaped my attention. In the book of Matthew alone there is mentioned frequently the times that our Lord had need to rebuke His own disciples for their hardness of heart, unbelief and for their lack of faith. Rebuke them He certainly did, but deny them? Never! Take note of Nathaniel who doubted if any good at all could come out of Nazareth (John 1:46). Yet, he was accepted in the Beloved. Remember doubting Thomas? (John 20:25). Our Lord did not cast him away, but rather He reveals Himself to Thomas.

Then that precious and lovely old saint, the brash and hasty Peter who was impetuous enough to attempt to walk on the water. He took his eyes off of Jesus and began to sink when he doubted (Matt. 14:30). The outstretched hand of our sovereign Lord caught him and bore him safely up. Even John the Baptist, filled with the Holy Spirit from his birth, and who actually had baptized his Saviour and publicly recognized and proclaimed Him as the lamb of God — was later thrown into prison and was caused to wonder if his own experience had actually been with the Son of God (Matt. 11:3). Did Jesus

reject our namesake and cast him aside? No, not for a moment, but rather He sent comforting assurance to our Baptist that he had indeed baptized the Messiah.

Study the Scriptures for yourself and you will discover that saving faith can be small indeed, but when even that feeble faith is exercised, then God hears and answers. After all, He gave you that faith Himself. Both faith and repentance are gifts of grace from our sovereign Lord, bestowed upon those whom He so chooses to bless. So don't spend an inordinate amount of time in introspection, looking inward for some subjective evidence, but rather look upward to an Objective Personage. It is always that Object of your faith, even though faint, who does the saving.

But then, concerned one, you may ask just how much faith do we need to be accepted unto life eternal and to lay hold upon the "Pearl of great price." We are reminded of the words of Jesus, "If ye had the faith the size of a grain of mustard seed..." (Luke 17:6). A mustard seed is not very large. It doesn't represent very much faith. So what kind of faith must we have in order to be justified—weak faith or strong faith? Either one! Your weak faith will bring justification just as fully and as surely as strong faith. If you have been mourning over the fact that your faith is weak, then look up now and thank your Lord for even this faith which seems so tiny to you. It doesn't depend upon what you can see or feel, it is as the Reformers said, sola fide (faith alone) justifies.

The thought projected here is beautifully illustrated in John Bunyan's famous book, the Pilgrim's Progress, as he wrote of one character called "Little Faith."

He is the one who was robbed

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When it isn't possible to say a kind word, your silence will be appreciated.

FAITH

(Continued from Page 5)

of his jewels (assurance). There was another character too—really a lovely saint—called "Ready-to-halt." He was forever halting and had a terrible journey to that Celestial City. Of course, there were those strong soldiers of the cross, pilgrims like "Christian" and "Faithful" and "Hopeful" on this journey. But the encouraging thing about these pilgrims is that Little Faith made it to that Celestial City just as surely as did Faithful. And in Bunyan's dream he saw that even Ready-to-Halt reached the safety of that city, also.

Well then, you may ask what is the difference between having strong faith or little faith? Much every way. You see little faith does not bring the peace and comfort as does strong faith. And your journey will seem far more difficult. True the justification which little faith brings is precisely that which strong faith brings because our sovereign Lord does not dispense justification in a piecemeal manner. Remember, too, that while strong faith engenders a more comforting assurance and produces a deeper sanctification, in the matter of one's salvation, even a little faith is enough to save to the uttermost (John 6:37).

WORD

(Continued from Page 1)

16:16), and since that time, the kingdom of God is preached (in Acts 1:3; Acts 28: 23, 31; 1 Thess. 2:12; and Col. 4:11, etc.). It was on this dispensational basis that an apostle was selected (Acts 1:21, 22) and was set in a New Testament Church (1 Cor. 12:28). As dispensationalists, we are not prepared to chuck whole Bible Books because there is some passage in them that does not fit our own preconceived notions concerning grace. Whatever need there may be to rightly divide the Word of Truth; to arbitrarily divide it, without the bounds of Scriptures, is to wrongly divide it. Both the Covenant theology position, which appropriates Israel's blessings and promises to the church; and the Ultradispensational position which leaves us only the Pauline Epistles for faith and practice, should be shunned by Bible believers.

The Authority of the Gospels and Acts

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ... he is proud knowing nothing" (1 Tim. 6:3).

(1 Tim. 6:3). "... ye (Gentiles) are no more strangers are built upon the foundation of the apostles and the prophets, Jesus Christ... the chief cornerstone" (Eph. 2:19, 20).

The Book of Acts is indeed a transitional Book; but in reality, so are the Four Gospels. Capitalizing on the progressive unfolding of the Gospel Message in the Four Gospels, in order to water down church and Gospel responsibility, is an old interdenominational trick. It probably never occurred to ultradispensationalists that you can give to the Jew what is the Jew's; to the Greek what is the Greek's; and to the church what is the church's without discarding the whole Book! Where

else can we find the wholesome words of the Lord Jesus Christ but in the Gospels and in the beginning of the Book of Acts? Imagine the spiritual building of Ephesians 2:19, 20 without a foundation. Ultradispensationalism offers us such a floating building and we reject it! The law of commandments contained in ordinances (Eph. 2:15, 16) was permitted, for awhile, along side the preaching of the Lamb of God which taketh away the sin of the world (John 1:29); however, it was abolished at the time of the cross, during which time the Jew and Gentile came together as far as God was concerned. The Book of Acts records historically the phasing out of the old economy and the phasing in of the new. In God's mind, however, the old economy was finished at the cross (Eph. 2:15, 16). The veil was rent in the Gospels not in the Epistles!

Do the Jews Ever Get Saved By Water Baptism?

"Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins..." (Acts 2:38).

"...offer for thy cleansing those things which Moses commanded..." (Mk. 1:44).

Acts 2:38 is not part of some intermediate Jewish church dispensation (Gal. 1:13; 1 Cor. 15:9; Acts 20:27, 28; 1 Tim. 3:15); Jews never have and never will get saved through water baptism. It is not a matter of running to the Greek to correct the word "for" in Acts 2:38; it is a matter of understanding the English word "for" in Acts 2:38 the same way that it is understood in Mark 1:44. The leper was already cleansed in Mark 1:42 before he was told to "offer for thy cleansing" in Mark 1:44!

Is Hebrews A Tribulation Book?

"How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witnesses, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost..." (Heb. 2:3, 4).

Here we have a dispensational unity and continuity, concerning the plan of salvation, from the Gospels to the Book of Acts to the Book of Hebrews. Moreover, in Hebrews we also find eternal security (Heb. 7:25); a new covenant (Heb. 10:9); the One sacrifice as opposed to animal sacrifices (Heb. 10:8-12); Jesus, the Author and Finisher of our faith (Heb. 12:2); Jesus, Mediator of the new covenant (Heb. 12:24); grace (Heb. 13:9); the new covenant sacrifice of praise (Heb. 13:15). Do you think Paul really expected to be with the tribulation saints shortly, or do you really believe that Paul asked the tribulation saints to pray for him (Heb. 13:23-25)?

Is James A Tribulation Book?

The twelve tribes scattered abroad to whom this Epistle was written, were begotten with the Word (James 1:18); were beloved brethren who were the firstfruits of his creatures (James 1:18, 19); were told that the Word saves the soul—not works (James 1:21); were shown the futility of keeping the law for salvation (James 2:10); were able to cause the devil to flee



QUESTION:—What woman ninety years old gave birth to a child?

ANSWER:—Sarah, Genesis 17:17; 21:1-2 — "Then Abraham fell upon his face, and laughed, and said in his heart,... shall Sarah, that is ninety years old, bear?... And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken... For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him."

(James 4:7 - let the tribulation saints try this one); were benefactors of grace (James 4:6).

In James 5:14, they were not told to start anointing with oil, for this practice was already commonly in existence among Jews (much like the lifting of hands to pray in 1 Tim. 2:8). However, to this practice, they were to add the Name of the Lord (Jesus Christ)! It was not the oil that healed the sick; it was the prayer of faith (James 5:14). Difficult Scriptures are no reason for discarding whole Bible Books!

Is First Peter A Tribulation Book?

Note the greeting of grace and multiplied peace to those scattered strangers. Notice also that these strangers were begotten by the resurrection of Jesus Christ (1 Pet. 1:3) and redeemed by only the precious blood of Christ (1 Pet. 1:18, 19) and born again (1 Pet. 1:23); trusting in the events of the cross (1 Pet. 2:24); and standing in the true grace of God (1 Pet. 5:12). They were capable of suffering as Christians (1 Pet. 4:16) and were in Christ Jesus (1 Pet. 5:14) and were eternally secure in anticipation of the last time (1 Pet. 1:5).

Is Second Peter A Tribulation Book?

This Epistle is addressed to those who have Peter's like precious faith (2 Pet. 1:1). Notice the grace, even the multiplied grace, of 1 Peter 1:2 and that these saints were partakers of the divine nature (1 Pet. 1:4). Note that Peter connects the salvation of his Epistles with that of Paul's Epistles (2 Pet. 3:15).

Is First John A Tribulation Book?

Note that it is the blood of Jesus Christ that cleanseth from all sin (1 John 7) and that simple confession of sin was sufficient for forgiveness (1 John 9). John taught the new birth (1 Jn. 2:29; 1 Jn. 3:9) and passing from death to life the same way in First John as he did in his Gospel. John encouraged his readers to look forward to rapture and resurrection (1 John 3:1-3). Christ, in this Epistle, was the Saviour of the World (1 Jn. 5:14). Simply confessing the Son of God was sufficient for a right relationship to God; and believing that Jesus is the Christ, brought about the new birth (1 Jn. 4:15) 5:1). Eternal

life was received only through the Son (1 John 5:10-13).

Is Second John A Tribulation Book?

John found (past tense) the elect lady's children walking in the truth (2 John 4). He was speaking about folk that existed then, rather than about future tribulation saints that did not yet exist. Do you think such a tribulation lady could have a sister, in John's time, that could send her a greeting by John (2 John 13). Note the doctrine of Christ and grace (2 Jn. 3, 9).

Is Third John A Tribulation Book?

John speaks of the brethren and the children of Gaius in the past tense (3 John 3, 4). Could they be tribulation saints? How could John expect to deal with Diotrephes, when he came, if Diotrephes was a tribulation saint (3 John 9, 10)? How could John expect to see Gaius shortly and how could Gaius greet mutual friends, by name, for John - if they were tribulation saints (3 John 1, 14)?

Jude preached preservation in Christ Jesus, eternity security (Jude 1, 24); multiplied mercy (Jude 2); and the common salvation (Jude 3)!

Is Revelation A Tribulation Book?

Well, at least part of it is! However, the church of Revelation 3:10 was to be kept from the tribulation. Notice "him that loved us and washed us from our sins in his own blood" (Rev. 1:5). The Book is not only a Book of things seen (past) by John; but things which are (present); and things which shall be hereafter (future) - (Revelation 1:19)!!!

What Then?

Revived Bullingerism, with the new slant, has more holes in it than the old form of Ultradispensationalism. Both of these heresies make the Word of God of none effect. We do not wish to be identified with either of them regardless of what Bible they use.

HALLIMAN

(Continued from Page 1)

could not have gotten through with it, but now there should be no problems and just as soon as all things are finalized regarding the purchase of it, I will be br-

NOTES FROM THE BOOKSTORE

C. H. Spurgeon, "Morning by Morning," Baker Book House, paper \$4.95

C. H. Spurgeon, "Evening by Evening," Baker Book House, paper \$4.95.

Both of these are devotional readings for each day of the year (including February 29). Each reading is one page in length and has one verse or a portion of a verse for each morning or evening. A good way to both start and end each day.

James M. Pendleton, "Christian Doctrines; a Compendium of Theology," Judson Press \$12.95.

We again have this basic work in stock. The price has increased considerably since the last shipment when the same book cost \$7.95. It is considered a classic work and was first published in 1878.

William Gouge, "Commentary on Hebrews," Kregel Publications, \$24.95.

A large commentary (1128 pages) that considers each verse of Hebrews in great detail. He goes into the meaning of each word in its own section. He gives his interpretation of a passage and if there are objections to his view, he also tells what the objections are and then answers each of them.

For anyone making a complete study of Hebrews, this book would be invaluable.

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ing it to the Mission Station.

Here is the latest news regarding the brother that got hurt when attacked by the Lutherans. He does not report to the hospital regularly now, but does have to go back at times for a few days. His condition is that he is permanently disabled for life to carry on his full duties as a preacher, however, he does preach some. He is permanently disabled insofar as work is concerned, i.e., to maintain a food garden and care for his family. To offset this, his church has raised his monthly salary to where he can buy his food and care for his family.

Regarding the Lutheran Bishop that threw the stone that caused these injuries, he and his clan finally paid compensation to the Baptist preacher. He and his clan had met with the folk from this area several times to discuss the compensation payment, but at all previous meetings he refused to pay any compensation. However, at this time he fully admitted his wrong and agreed to pay. I do not know the amount they collected, but it was something over two thousand dollars. They had originally set five thousand, but since they found out that the New Guinea Bishop was actually the 'trigger man' for the white missionary, and not the first cause of the trouble, the folk decided to let him off with less payment. The payment was

(Continued on Page 8 Column 1)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

ASHEVILLE, N.C.
(EP)—The first of 25 presbyteries (regional governing bodies) to vote on bringing two other denominations into the Presbyterian Church in America has given unanimous approval to the plan.

Western Carolinas Presbytery endorsed the unprecedented proposal to invite the Orthodox Presbyterian Church and the Reformed Presbyterian Church—Evangelical Synod to join the PCA. At least three-fourths (19) of the PCA districts must vote for the plan before it can be put into effect. If the merger goes through, a conservative denomination of about 700 congregations and 115,000 communicant members will result.

The proposal is unusual in that the youngest but largest of the three groups, the PCA, has invited the other two simply to join it. If they do so, they will accept the PCA name, doctrine, organization and program as they currently exist. Ordinarily, church unions are effected only after long negotiations in which new theological statements and constitutions are drafted for a merged church.

Presbyteries of the Orthodox Presbyterians and Reformed Presbyterians will also be voting on the plan during coming months. In each case, two-thirds of their district governing bodies must approve, as well as the next national meeting of those two denominations.

ELKHART, Ind.
(EP)—According to information received from the USSR, the trial of Pastor Dmitri Vasilievich Minyakov has been set for August 19 in Tallin, Estonia. Pastor Minyakov has been a member of the Council of Evangelical Christian Baptist Churches in the USSR since 1965. He has been repeatedly arrested by Soviet authorities for his active ministry.

Yelena Petrova, daughter of Pastor Minyakov, has appealed to the International Representation of the ECB Church here with a request to engage a Christian lawyer for the defense of her father. As a result a group of Christians, headed by Attorney John McLario, of Menomonee Falls, Wisc., is prepared to go to the Soviet Union to defend Pastor Minyakov. Mr. McLario serves as General Council for Christian Legal Defense and Educational Foundation Inc. and has been involved in the defense of American Prisoners in Cuba.

He is joined by Dr. Basil Jackson of Milwaukee a psychiatrist and expert in psychological and theological aspects of human rights, Dr. Robert Jones III, President of Bob Jones University, Greenville, South Carolina and Mr. Bill Gothard founder and director of the Institute in Basic Youth Conflicts.

These four have sent a telegram to L.I. Brezhnev, President of the presidium of the Supreme Soviet of the USSR, requesting permission to enter the Soviet Union to render legal assistance to Pastor Minyakov during his impending trial in Tallin.

BERLIN, West Germany

(EP)—A wall separates this German city, east from west. Passage is strictly controlled and those who attempt to cross illegally from the eastern side to the western side, are sometimes gunned down by East German border guards. August 13, 1981, marked the twentieth year which this wall has served as a barrier keeping those from the East in; and, furthermore, attracting worldwide curiosity and outspoken criticism.

Then Soviet president Nikita Khrushchev and his East German counterpart Walter Ulbricht combined efforts to erect what is now called the Berlin Wall. Their action was in direct response to a massive movement of East Germans across the border into the West. These were East Germans who said they were fleeing the communist reign in their homeland.

In accordance with the Khrushchev-Ulbricht initiative, a long divider of wire and stone appeared, almost overnight. Guards soon peered down from towers, closely monitoring the wall and all activity in the immediate proximity. Twenty years and several renovations later, guards still stand in towers watching the wall, and the people who pass by daily.

CEDAR GROVE, N.J.
(EP)—Sudan Interior Mission, which has served in Africa since 1893, and Andes Evangelical Mission, which has served in South America since 1907, have announced their decision to merge. The announcement was made jointly by SIM General Director Dr. Ian Hay and AEM General Director Rev. Ronald Wiebe on August 5 at Cochabamba, Bolivia, at an assembly of the AEM International Council.

"This is truly an historic event," said Dr. Hay. "After 88 years in Africa, SIM is now crossing the Atlantic to include South America in its sphere of service." Mr. Wiebe explained that the decision to merge is the culmination of more than 18 months of prayerful study and discussion between the two organizations.

Both missions are members of the Interdenominational Foreign Mission Association, and are "remarkably compatible" in their church-planting goals, administrative structures, and financial policies, as well as in doctrinal beliefs, Hay stated.

AEM was founded in 1907 by Mr. George Allen of New Zealand, under the name Bolivian Indian Mission. The name was changed in 1965, in keeping with the expansion into Peru, and work among non-Indians. Currently AEM has 74 members, including 14 retired and five short termers. Formal integration of the two missions is scheduled for January 1, 1982, Hay said.

SPRINGFIELD, Ill.
(EP)—"If ever I printed something that has the possibility of changing a few lives—that essay is it."

With that introduction, Ann Landers reprinted "The Station" in a recent syndicated column. It originally appeared in The Illinois Baptist, weekly publication of the Illinois Baptist

State Association. "Robert J. Hastings' little masterpiece will move you to savor the moment," Miss Landers continued.

"I sent her 'The Station' several weeks ago," Hastings said, "thinking that since it is non-sectarian, she might use it. But I had given up hope until one of my daughters called from Vancouver, Washington, who saw it in a paper there before I did here in the Midwest." Hastings said he was "pleased she reprinted it exactly the way I wrote it, including a Bible verse from Psalm 118:24. 'This is the day which the Lord hath made; we will rejoice and be glad in it.'"

Among other things, the copy, which urges readers to enjoy life now instead of waiting for one imaginary train to finally arrive at some supposedly idyllic station, pointed out that "It isn't the burdens of today that drive men mad. Rather, it is regret over yesterday or fear of tomorrow." Ann Landers' column, which usually consists of answers to readers' question, appears in over 1,000 newspapers.

RIDGECREST, N.C.
(EP)—The great spiritual movements among Baptists of this decade are taking place in the Soviet Union, Central Asia and West Africa, according to two Southern Baptist leaders who spoke during a leadership conference here.

"There's a great explosion of spiritual power in these areas," said Duke McCall, president of southern Baptist Theological Seminary and of the Baptist World Alliance. "God is adding to the church daily. I'm not even sure they can keep up with the numbers."

McCall cited the experience of a visiting evangelist who preached in India's Nagaland for two days: "The man had to stay three more days to baptize the converts. There were more people converted there than at Pentecost."

Earlier, John Mills, area director for West Africa for the Southern Baptist Foreign Mission Board, called opportunities for witness in French-speaking West Africa "unbelievable." He said the only obstacle is that "there are not enough people or resources to do the work that Jesus beckons us to do."

Mills said only five percent of preachers educated in the United States leave the North American continent to preach, and added: "I can't understand how the enrollment in our seminaries is running over, but we can't find preachers to go and start churches in these countries."

KANJIZA, Yugoslavia
(EP)—Four teachers of the Radnoti Miklos secondary school here have been expelled from the Communist League of Yugoslavia because they took part in a concert in April in the village of Horgos. An especially gifted female student from the school gave a concert on the church organ featuring works of Johann Sebastian Bach. The incident has been reported in the latest edition of "Belief in the Second World," a news service from Zoellikon near Zuerich, based upon the daily newspaper Dnevnik from Novi Sad, Yugoslavia.

Two other teachers from the school received stern reprimands with threats of expulsion from the party for the same "offense." Three other instructors were publicly cen-

sured. Kanjiza lies in northeastern Yugoslavia and is inhabited by a majority of Catholic Hungarians, among whom church concerts have a long tradition.

WASHINGTON
(EP)—Delton Franz of Menonite Central Committee's Washington Office was among 150 representative of religious groups and agencies invited to a July White House briefing on the new federal budget. Franz reported that the atmosphere was tense, as church leaders questioned whether the Reagan administration's radical change in economic policy and budget priorities would help or hurt the disadvantaged poor in the United States. Discussion included the White House commitment to give major tax concessions to corporate business and to relax environmental and worker safety regulatory constraints.

Franz reflected that there was "deep skepticism" from many religious leaders and representatives of poor and minority groups present. He noted that they do not believe that "an economic policy geared toward the expansion of corporate business will have, as a by-product, the enhancement of life for the employed and the working poor."

He said that "without some form of public regulation over the business investments, there is little reason to believe that big business and affluent citizens will use their tax-break bounty to increase employment opportunities for the disinherited. The rich are not likely, of their own accord, to turn over to the poor what a progressive tax system requires them to, and General Motors won't clean up the atmosphere out of altruism."

ELKHART, Ind.
(EP)—Harry Fred Palmer, a Christian and a family man, is still in prison. This is true in spite of the fact that he has met, paid back, and received forgiveness from a number of victims, and two judges have officially recognized that he has changed.

One of the judges has been sentenced to a suspended prison term as a result of his attempts to keep Palmer from prison and may yet be removed from the bench. The case has attracted national attention in Newsweek and elsewhere.

Channels of appeal through Indiana courts have now been exhausted, and a support group from Palmer's congregation, in conjunction with his lawyer, is now calling for letters to Indiana Governor Robert Orr asking him to consider granting Palmer clemency.

In 1977 Palmer, a Vietnam veteran, committed a series of burglaries. He was arrested and while in jail became a Christian. Meanwhile the law in effect at the time of his arrest changed so that a 10-to 20-year sentence was no longer mandatory.

Although legally the change did not affect Palmer's case, Judge William Bontrager felt that there was hope for Palmer and disregarded the mandatory sentence. After Palmer had served almost a year in jail, Bontrager allowed him to return to the community in order to make restitution to his victims.

Palmer felt the need to ask for forgiveness. He began to meet with victims to discuss what had happened and work out restitution amounts. The meetings were very successful, with genuine reconciliation resulting.

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

Victims who had been bitter and hostile, committed to severe punishment and vengeance, became strong allies.

The state appealed Palmer's suspended sentence, however, and when the Indiana Supreme Court ruled the sentence invalid, Judge Bontrager threatened to resign rather than resentence Palmer to prison. Ultimately he felt that he had to remove himself from the case, and a special judge was appointed. In a second sentencing hearing, the new judge concluded that evidence showed that Palmer was rehabilitated.

The special judge concluded, however, that he was not in a position to break new legal ground and a higher court would have to decide this case. He resented Palmer to 10 to 20 years but allowed him out on appeal bond.

The Indiana Supreme Court ruled that the original sentencing judge, William Bontrager, was guilty of contempt of court in suspending Palmer's mandatory 10-to 20-year term, fined him and sentenced him to prison.

The court suspended Bontrager's prison sentence but the judge may still be removed from the bench.

Meanwhile, Palmer is serving his sentence at Westville, Ind.

NEW YORK (EP)—The Mayor of Salt Lake City, TED WILSON, will serve as Chairman of the Mayors Committee for National Bible Week. The appointment was announced today by National Chairman Thomas L. Phillips. Mayor Wilson will ask his colleagues in cities throughout the United States to issue Bible Week proclamations and to designate November 22 to 29 as National Bible Week in their communities.

Recognized nationally as an urban affairs expert Wilson is on the Advisory Board of the U.S. Conference of Mayors and is a director of the National League of Cities and the National Association of Regional Councils.

Darkness cannot put out the lamp. It can only make it shine brighter.

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HALLIMAN

(Continued from Page 6)

conditional thought, in that if the Baptist preacher dies within three years as a result of this head injury, the two thousand plus will only be a down payment on the fifty thousand they will ask for them. During the discussion at the compensation payment, the Bishop made the statement to this effect. "At the time I threw the stone I was not trying to kill anyone, but next time you can rest assured that I will be shooting to kill. If I see any of you Baptist preachers in that area. I will do what I can to kill any of you and I won't be playing!"

I suppose that some of you would think that we will take that to mean that our work is finished in that area, and it's time we pulled out. Why risk the life or lives of valuable Baptist preachers, only to be mutilated or slaughtered by the Lutherans. Whatever may be the thoughts of some or all of you, we have no intention of leaving the area, and we do not feel that our work is finished there. Further, we do not work on the 'risk theory.' A risk is only a human term and another way of saying good or bad luck. Insofar as God is concerned there is no good or bad luck, and neither are there any risks. Everything is set and sure and,

while they may be able to kill some of us, providing God is through with us, but as long as God has work for us there we will continue to preach in the area.

Last week we held a Bible Conference over in the Duna area. We had good preaching, excellent fellowship and got a lot of things attended to in our attempt to further the cause of Christ in these various areas. To be sure we had a full schedule. In two and a half days we spent 12 hours in conference pertaining to the mission work, listened to 28 preachers preach God's Word and 3 young Christian men, limited to 10 minutes time, bring stirring messages from God's Word. All of our preachers but three were there. One was sick and the other two living in remote areas got confused as to the time of the Conference. Four others got confused as to time and got there a week ahead of time. It was a blessed time of fellowship with each other and around God's Word.

One of the highlights of the meeting, apart from the good preaching, was the report by the preachers from the area that we have just been discussing, i.e., where we have had trouble with the Lutherans. During our Conference there was the equivalent to the Macedonian call made by one of the pastors for some of our preacher brethren, or ex-

perienced Christian men, to come over in the area and help him. He said that his work was expanding so fast that he was unable to keep up with it. There have been several Lutherans saved here of late in the whole general area and, in one particular area, they have requested that a larger place of worship be built to accommodate those that have a desire to attend the Baptist services. Beloved, does this look like we should take that Bishop at his word and leave the area before some of us get killed? No, indeed! We feel that a great revival is breaking out among God's elect in that area. Satan never leaves God's elect without a strong fight, and if it were possible, he would even deceive the very elect, but its not possible, beloved, and in spite of all the battles that may lie ahead of us, we have no intention of capitulating and giving over to Satan.

One word further regarding the area we have just been discussing. The missionary that has been working in the area for the past several years told us that one of the mission points where he had been preaching for some 5 or 6 years, has requested to be organized into a church. Lest we should sound overly elated and bragging about our work here, let us close by saying, we are very happy to be able to report about the progress of God's work here in Papua New Guinea, and we give God all the glory for any accomplishments made. Pray for us, beloved! We pray for each of you often. May the Lord bless you all!

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