

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1700

THE BIBLE AND CHASTISEMENT

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

By JOE SHELNUTT
Benion, Arkansas

In Hebrews 12:6-12, we read of God's dealing with His people. I believe that there are three grave sins that God mostly deals with. I believe that God deals by degrees, as well as being a God of decrees. God ministers rightly; all things are well done, because He is God. He rewards abundantly. He reserves nothing that one is entitled to receive. Therefore, God in justice, because He is a just God, renders in equity all due rewards, or recompense for rewards, for every act, whether it be good or bad.

The first of the three sins that God deals mostly with is the attitude of the Christian toward His church. The Lord loves the church. He gave Himself for it, and the Christian that would destroy the temple of God, him will God destroy.

I have never known a man who destroyed, or sought to, or helped destroy, the temple or the house of the Lord's habitation, the church of the Lord Jesus, but

what the Lord destroyed that person. I have known quite a number whom God has destroyed.

The second thing is the absenteeism of the Christian attending the service of the Lord. Every one of us not only have privileges in Christ, but we have obligations and duties in Christ, and I believe the grossest sin that the Christian can commit is being absent from the Lord's house without reason, if he is a member of that body.

The third thing is that I believe God deals grossly with those who become reprobate and rebellious of heart, and who are not tender to the words as they are learned from the Word of the Lord, having known the truth and forsaking the truth, trodding underfoot the blood of Christ. He says in Hebrews 10:27:

"But a certain fearful looking for of judgment."

How does God deal with His people? Hebrews 12:6-12 says:

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye

endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

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



JOE SHELNUTT

their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees."

We know that discipline is necessary for all society and that God must discipline His people, but the chastisement of God's people is for purification as well as discipline. In other words, God delightfully issues, by the inflicting of punishment to the right degree, whatever that degree might (Continued on page 5, column 2)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"JOB'S SURE KNOWLEDGE"

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25-26.

Job knew some things. That is not different from any child of God. There are some things that every child of God knows. I want to read you some Scriptures that you might see that the true child of God knows several things. Listen:

"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."—Rom. 8:28.

Certainly a child of God knows that everything is working together for good. I don't say that everything by itself works for good, but I say that everything works together with all other things for good.

Listen again:

"For I KNOW whom I have believed, and am persuaded that HE IS ABLE TO KEEP that

Halliman Continues His Account Of Mission Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

The last article was sent in, or rather written, on July 10. This one on July 17. Since writing the last article the blessings have been numerous. I have covered considerable amount of territory and this time all by foot. The area that I am working in now is very rugged territory but quite beautiful. The people are extremely friendly and seem to appreciate more than average having a white man visit them and spend several days in their area.

Now to bring you up to date on the happenings of the patrol since I last wrote. The last article was written on a Saturday night, and we were at Takibu. At this time a word of explanation about this particular location will help you to appreciate our ministry here more than ever. This entire area, which covers several thousand square miles, is a Lutheran stronghold. It is one of the three areas that lies north and west of our main Mission Station where the Lutherans, Brethren, and Apostolic groups got together several years ago and divided up among themselves and as they put it, everything within a certain boundary belongs to the Apostolics, all in the middle belongs to the Lutherans, and all the balance belongs to the Brethren — no one else, according to these three groups, was allowed to do mission work within this huge area.

It was due to my insistence to go preach the gospel where-

ever I was invited, and felt led of the Lord, that eventually led to my being ostracized by the Missionary Aviation Fellowship plane service. When the people began to invite me into these "restricted areas" and I began to go and preach to them all three of the above mentioned groups began to scream to the high heavens that I was some sort of a pirate missionary, wrecking their



FRED T. HALLIMAN

services and as they put it, stealing their people. Regardless of what anyone may have, or in future might tell you, the M.A.F. upholds such practices as is mentioned above.

Since I was already being talked about, looked upon, and blackballed as an "outlaw missionary," I thought I might as well enjoy the privileges and reap the results of such a notorious name. Word soon spread among the people of all these areas that the (Continued on page 6, column 3)

Christ, The Rock On Which Jesus Built His Church

By JOSEPH BURNLEY MOODY (1838-1931)

"Upon this Rock I will build my church."—Matthew 16:18

Is this Rock Peter, or Christ, or Peter's Confession, or God's Revelation of the Divinity of Christ to Peter? Or the inner Revelation and Confession?

Some things plausible may be said of any one of these positions. The Roman Catholics and some modern Baptists hold the first; Protestants and most Baptists hold the second. I have almost been convinced that the third is the true interpretation; then I shifted to the fourth, and then fell back to the second. Plausible arguments can be made on most any position, even the first. But this is the way I now view it, and the reasons therefor.

God Is Called "A Rock"

God is called "a Rock" in the following places: Deut. 32:4, 15, 30; I Sam. 2:2; II Sam. 22:2, 3, 32, 47; Ps. 18:2, 31, 46; 28:1; 31:2, 3; 42:9; 61:2; 62:2, 7; 71:3; 78:35; 39:15; 94:22; 95:1; Isa. 8:14; 17:10, etc.

Petra is found in the new Scriptures sixteen times: Matt. 7:24, 25; 16:18; 27:51, 60; Mark 15:46;

Luke 6:48; 8:6, 13; Romans 9:33; I Cor. 10:4; I Peter 2:8, etc.

"Petra" and "Petros"

Thayer says the distinction between *Petra*, the massive living rock, and *Petros*, a detached fragment, is generally observed in classic Greek.

Petra is never used of a man, and God is never called a *petros*.

Christ is called *petra* more than once, and Peter is called *petros* over 160 times.

I Corinthians 10:4: "They drank (Continued on page 4, column 5)



J. B. MOODY (1838-1931)

Pastor, author, and editor. Served churches in Kentucky, Tennessee, Arkansas, Texas and Florida. Wrote numerous books, including "The Perfect Gospel," "Distinguishing Doctrines of Baptists," and "My Church," from which the above article is taken. Moody's debate with the Campbellite, J. A. Harding, known as "The Nashville Debate," is still in print (\$5.00).



E. G. COOK

never known of but one mid-tribulation advocate so far as I know. And I understand this dear beloved Brother got to studying his Bible one day and that dear old Book converted him back to pre-tribulation.

I am thankful that our question concerns Scriptural reasons for a pre-tribulation rapture, because, so far as I am able to see, there are no Scriptural reasons for the other two. I am not saying there are no Scriptural reasons

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JOHN R. GILPIN.....Editor

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"Job's Knowledge"

(Continued from page one)

KNOW that, when he shall appear, WE SHALL BE LIKE HIM: for we shall see him as he is." — I John 3:2.

There are several things this text shows us that a child of God knows. He knows he is going to see Jesus; he knows that Jesus Christ is going to appear some of these days; he knows that when He does appear, that we shall be like Him.

Notice again: "We KNOW that we have PASSED FROM DEATH UNTO LIFE, because we love the brethren." — I John 3:2.

I say, beloved, I would rather be here in this house of God with this little group of God's children than any place else in all the world. "We know that we have passed from death unto life, because we love the brethren."

Here are four verses wherein you will find the word "know," and each of them would tell us that there are some things that the child of God knows. In addition to those things, Job says, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."

I am sure Job knew everything that I have read in these four verses of Scripture, just as we, as Christians, know; at the same time, in addition to that, he said, "I know that my redeemer liveth."

I

JOB KNEW HE HAD A TRUE FRIEND AMID CRUEL FRIENDS.

If ever there was a man who had cruel friends, it was Job. We would generally say that Job had three cruel friends — Bildad,

Zophar, and Eliphaz, though actually there were four. Young Elihu came at the end of the book and said, "I have stood back and waited. I have given 'grey hairs' an opportunity to condemn you. You have argued with them, and now I am not going to hold still any longer. Even though I am a young man, I expect to tell you exactly where you stand." Elihu really blistered Job, though he posed as a friend. Those were cruel friends that Job had.

When I was a child, we used to have guessing games at parties. A question was asked, "What man in the Bible suffered probably greatest from the cold weather?" The answer was "Job, because he had three wretched comforters."

Beloved, actually he had four wretched comforters — Bildad, Zophar, Eliphaz, and young Elihu. They came to comfort Job. These first three were so grief-stricken over his condition that they never said a word until seven days passed. They started out to be good comforters and for seven days never uttered a word of condemnation. Then, when they did start, they really "blessed Job out" for the sins of his life. They told Job that the suffering he was receiving was all because of the sins of his life. They told Job he was a hypocrite and a sinner, and they enumerated every sin, I think, that could be enumerated out of the category of sins and accused Job of them. Surely you will say that Job had three cruel friends.

Later on, they were joined by young Elihu, which meant that he had four cruel friends. But Job knew that he had a true friend amidst these cruel friends. Though these cruel friends vilely accused him, and though they spoke very much against him, Job had one real friend. He said, "I know that my redeemer liveth."

That word "redeemer," as it appears in the Old Testament, has three different renderings.

First of all, it is rendered "kinsman." If we were to translate this word "redeemer" to mean "kinsman," then we would say that Job had a kinsman who was a true friend. The Lord Jesus Christ is our kinsman. He is kin to us. How I love to think of that! How I love the thought that Jesus is part of my kinfolk!

Notice again:

"But when the fulness of the time was come, God sent forth his Son, MADE OF A WOMAN, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." — Gal. 4:4,5.

You'll notice it says that He was "made of a woman." So the Lord Jesus Christ is truly our kin.

Listen again:

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them BRETHREN." — Heb. 2:11.

Isn't it wonderful to know that Jesus calls us His brethren?

We read again:

"Then said Jesus unto them, Be not afraid: go tell MY BRETHREN that they go into Galilee, and there shall they see me." — Mt. 28:10.

Notice another Scripture:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" — Rom. 8:35.

Beloved, these Scriptures show that you and I have a kinsman in the Lord Jesus Christ.

Isn't it wonderful to hear Job as he says, "I know that my redeemer liveth. I have four cruel friends, but I have one real friend, my redeemer." That word "redeemer" means "kinsman" — one that is near kin to us.

That word "redeemer" is also translated "vindicator" in the Old Testament. Beloved, that is what the Lord Jesus Christ is. He is not only kin to us, but He is our vindicator. He vindicates us of false charges.

I might also say that He vindicates us of true charges. We are charged with our sins. Every one of us have true charges brought against us when it is said that we are sinners, but the Lord Jesus Christ not only vindicates us of false charges, He vindicates us of true charges — the charges relative to the fact that we are sinners in the sight of God.

He vindicates us also from Satan's accusations. Oh, how many times this day, yesterday, and every day has Satan accused you! How many times every day does Satan bring accusation against us! We read:

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" — Zech. 3:2.

He is speaking about Joshua, and it says that the Lord turns to Satan and says, "The Lord rebuke thee."

I say, beloved, we have a vindicator. He vindicates us from false charges. We have plenty of them lodged against us. He vindicates us from true charges. We have plenty of them lodged against us by way of our sins. He vindicates us from Satan's accusations, for the Scripture says, "The Lord rebuke thee, O Satan."

That word "redeemer" also means the individual who buys a person out of bondage, or buys an estate back which has been lost perhaps through the non-payment of taxes.

I am glad that as Job looked at his friends, he knew they were false friends. He knew they were fair-weather friends. He knew that Bildad, Zophar, Eliphaz, and young Elihu were friends when the going was easy.

Beloved, you have friends like that, and I have friends like that. I am satisfied that I know lots of people, that as long as I stand before them and am good to them, that they try to be good friends themselves. We all have some fair-weather friends. Job had them. In contrast, he says, "I know that my redeemer liveth."

Talk about sure knowledge; Job had sure knowledge. He knew that he had a true friend amidst four cruel, false friends.

II

JOB KNEW HE HAD REAL PROPERTY AMID ABSOLUTE POVERTY.

By the time that Job spoke this passage that is my text, Job was poverty-stricken. To be sure, in the beginning of the book, Job is spoken of as an exceedingly rich man. It says that Job had tremendous riches: 7,000 sheep; 3,000 camels; 500 yoke of oxen; 500 she-asses. Then the writer says that this man was the greatest of all the men of the East.

Job was a man who had pack trains going in every direction. He did a bigger business than any of the companies that ever

KING'S ADDITION BAPTIST CHURCH BIBLE CONFERENCE

(Tentative Program)

Eld. Jim Everman, Pastor

Eld. James Hobbs, Song Leader

Friday Evening

SEPT. 3, 1971 — 7:00 P.M.

ELMER WILEY — South Shore, Ky.
"The Heart of Christianity"
WILLIAM SMITH — McDermott, Ohio
"The Saving Grace of God"
JON RULE — Alderson, W. Va.
"David's Mighty Men"

Saturday Morning

SEPT. 4, 1971 — 9:00 A.M.

JOSEPH WILSON — Winston-Salem, N. C.
"How A Lost Sheep Got Home"
RAYMOND WILLIS — Garrison, Ky.
"God's Effectual Call"
KENT CLARK — Bryantsville, Ky.
"Revival"

(LUNCH 12:00 - 2:00 P.M.)

Saturday Afternoon

WM. BURKET — Farmington, N. M.
"Evangelism As Related To Missions"
J. FRANK McCURM — Orchard Lake, Mich.
"Why I Am A Baptist"
DON PENNINGTON — Covington, Ky.
"Satan"

(SUPPER 5:00 P.M. - 7:00 P.M.)

Saturday Evening

W. W. WILKERSON — Tampa, Florida
"Salvation By Grace, Illustrated"
DAN PHILLIPS — Bluff City, Tenn.
"Duty of A Christian In The Church"
BILL JACKSON — Appalachia, Va.
"The Results of The New Birth"

Sunday Morning

SEPT. 5, 1971 — 9:00 A.M.

DAVID O'NEAL — Bristol, Tenn.
"Election"
DAN PHILLIPS — Bluff City, Tenn.
"Limited Atonement"
JIM EVERMAN — South Shore, Ky.
"Beware The Little Foxes That Destroy The Fruit"

(LUNCH 12:00 - 2:00 P.M.)

Sunday Afternoon

C. B. TAYLOR — Ontario, Canada
"Two Trees"
HAROLD GILL — Huntsville, Ala.
"Eternal Security"
WILLARD PYLE — South Point, Ohio
"Bible Journeys"

(SUPPER 5:00 P.M. — 7:00 P.M.)

Sunday Evening

RICHARD FARNHAM — Noblesville, Ind.
"The Woman, Her Position, Place, and Ministry"
JOE WILSON — Winston-Salem, N. C.
"Regeneration"
JAMES HOBBS — McDermott, Ohio
"Lessons From Hell"

Monday Morning

SEPT. 6, 1971 — 9:00 P.M.

OWEN CROY — New Boston, Ohio
"The Living God"
AUSTIN FIELDS — Coal Grove, Ohio
"Faith"
JOHN R. GILPIN — Ashland, Ky.
"Sanctification"

Special music will be included in the program, the Lord willing.

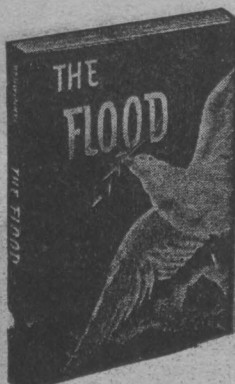
SEE YOU AT THE CONFERENCE!!!

(Sermons to be limited to 30 minutes each)

operated in the United States or on, which means 1,000 oxen, and on the western frontier in the 500 asses feeding alongside of days of the last century. Wells them. The Sabaeans made a big Fargo, the Pony Express — none haul that day because they killed of these did anything like the all the servants but one. One es- business that Job did. He was the caped. And they carried away the greatest man of the East so far 500 yoke of oxen and the 500 she-asses. In one day's time, Job as wealth was concerned. lost a tremendous fortune when

But, beloved, that wealth vanished. One day the Sabaeans he lost all those animals.

swooped down upon Job's servants. Then the Word of God tells us ants when they were plowing how a fire came down out of with the oxen — 500 yoke of ox- (Continued on page 3, column 5)



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THE BAPTIST EXAMINER
AUGUST 14, 1971

PAGE TWO

THEODOSIA ERNEST

(Continued from last week)

"I might have showed you this from her changes of her laws concerning baptism. In her first Discipline the Conference said, 'Let every adult person and the parents of every child to be baptized have their choice either of immersion or sprinkling, [nothing said of pouring.] and let the elder or deacon conduct himself accordingly.

"Some years after this, in 1786, it was decreed that *pouring* also might be used; and the same authority that left out *pouring* at first, may, if pouring be a mode of baptism, with equal propriety leave out *immersion* at the next meeting.

"In their first Discipline a law was made *authorizing* and *requiring* the *rebaptism* of certain persons, but *now* you have no such law.

"Question 46. What shall be done with those who were baptized in infancy, but now have scruples concerning the validity of infant baptism?"

"Answer. Remove their scruples by argument if you can; if not, the office may be performed by immersion or sprinkling, as the person desires."

"In 1786 this was repealed; so that if a Methodist preacher should *now* venture to be an Anabaptist, [rebaptizer,] he does it on his own responsibility, and without authority of either the word of God or the Discipline.

"But why need we delay upon the application of our test? The Roman Catholic Church itself is not more abjectly subject to the popes and councils than is the Methodist Episcopal Church to the bishops and Conferences. In fact, in almost every essential feature of their *organization* there is a remarkable resemblance between the two."

"I have," said Mr. Percy, "been struck with that fact as we have gone along, and have amused myself by drawing a parallel between them, thus:

THE ROMAN CATHOLIC CHURCH

1. Its government is *episcopal*, or the rule of *bishops*.
2. Its laws are made for it by the popes and councils.
3. Its laws are executed by the agency of the priests.
4. The people have no share in the making or the execution of their laws.
5. The pope is elected by the cardinals.
6. The pope sends the priests to any congregation he sees fit.
7. The people must have the priest that is set over them, or none.
8. The people have no voice in determining who shall be received as members. It is decided by the priest.

THE METHODIST EPISCOPAL CHURCH

1. Its government is *episcopal*. It is ruled by *bishops*.
2. Its laws are made for it by the bishops and Conferences.
3. Its laws are executed by the preachers.
4. The people have nothing to do with the making or the execution of their laws.
5. The bishop is elected by the preachers.
6. The bishop sends the preachers to any appointment that pleases him.
7. The society must receive the preacher sent by the bishop, or have none.
8. The people have no voice in deciding who shall be received as members. It is done for them by the class-leader and the preacher. For although since 1840 there is an examination in the presence of the society of the candidate for *full* membership, he must have been *recommended* by the *leader*, and it is the preacher who *decides* whether the examination is satisfactory, and receives him."

"Well, I declare," exclaimed the Methodist lady, "we ought to be obliged to you for your good opinion of us. I have always understood that we did not stand *very* high in the estimation of Baptists, but had no idea before that you counted our bishops no better than the pope, and our people no better than Roman Catholics."

"Excuse me, madam, but I neither said nor meant any such thing. I say nothing at all of the *personal* goodness or badness of your bishops or your people. They may be, and I have no doubt many of them are, devotedly pious, self-denying men. It is not the *personal* character of your ministers or members that I am speaking of, but of the *constitutional* character of that *organization* called the 'Methodist Episcopal Church.' And of *that* I do say, and I wish that every Methodist in all the land could hear me say, and would by hearing be led to examine into the subject, and see for himself if I do not tell the simple truth when I say that in these eight particulars, at least, it is remarkably similar to that of the Roman Antichrist, the MAN of SIN, and SON of PERDITION.

"I might extend the parallel much farther, but I have confined it to the point we are now investigating, that is, whether the Methodist societies, as such, *have any other lawgiver but Christ, and are obliged to submit to any other government than His.*"

"I think, sir," said the Reverend Mr. Stiptain, "that you rather exceeded your authorities when you added your *last* item to the parallel which you arranged with so much lawyer-like ingenuity. The testimony, sir, will not sustain that allegation, whatever may be the case with the other seven. Look at the Discipline, sir; you cannot surely be so blind as not to discover that it gives to the society itself the right to judge as to who shall be full Church members; for otherwise, *why* should the Discipline provide that the candidates should be examined *before* the society? If the preacher is sole judge of the matter, why bring it to the notice of the society at all?"

"I do not know, sir, unless it were for the mere purpose of deluding the members with the idea that they have some sort of power, while, in fact, they have none. If you think I misunderstood the purport of the Discipline, perhaps you will admit the explanation of your own bishops. In their notes

on the Discipline, (chap. I, sec. 10,) as quoted by your own brother, Emory, in this 'History of the Discipline,' pp. 304-307, we read, and into society, according to the form of Discipline. *If this authority were invested in the society, or any part of it, the great work of revival would soon be at an end.*

"Glory be to God, all our societies throughout the world, now amounting to upwards of one hundred and sixty thousand, have been raised under grace by our *ministers and preachers*. They and they *only* are their spiritual fathers under God, and none can feel for them as *they* do. It is true that on great revivals the spiritually halt, and blind, and lame, will press in crowds *into the Church of God*; and they are welcome to all that we can do for their invaluable souls, till they prove unfaithful to convincing or converting grace. And we will not throw back their souls on the wicked world, while groaning under the burden of sin, because many on the trial quench their convictions, or perhaps, were hypocritical from the beginning. We would sooner go again into the highways and hedges and from new societies, as at first, than we would give up a privilege so *essential to the ministerial office*, and to the revival of the work of God."

"The Master of the house (God) said to his servant, Go out quickly into the streets and lanes of the city, and *'bring in hither the poor, and the maimed, and the halt, and the blind; and the servant said, Lord, it is done as thou hast commanded, and yet there is room.'* He obeys his God *without asking permission* of ANY SOCIETY whether he should obey him or not. And the Lord said unto the servant, Go out into the highways and hedges and *compel them to come in*, that *my house may be filled*. Luke XIV. 21-23. The servant answers not his Lord, I will comply with thy command so far as MY SOCIETY or my leaders and stewards will permit me."

Again: 'Now what pastors called and owned of God would take upon themselves this awful responsibility [that of the pastoral office] if OTHERS could refuse to their spiritual children the grand, external privilege of the gospel, or admit among them the most improper persons to mix with and corrupt them? Truly, whatever the pastors of other Churches may do, we trust that ours will never put themselves under so dreadful a bondage. It is in vain to say that others may be as tender and cautious as the pastors; for the *pastors* are the persons responsible to God, and, therefore, should by no means be fettered in their pastoral care.' And again: 'If ministers are to be the judges of the proper subjects of *baptism*, which is the grand initiatory ordinance into the visible Church, how much more should they have a right to determine whom they will take under their own care, or whom God has given them out of the world, by the preaching of his word. For ministers to spend their strength, their tears, their prayers, their lives, for the salvation of souls, and [then] to have both themselves and THEIRS under the control of those who never travailed in birth for them, and, therefore, can never feel for them as their spiritual parents do, is a burden we cannot bear. Thus it is evident that both reason and Scripture do, in the clearest manner, make the privilege or power now under consideration [that of receiving members into the Church] *essential to the gospel ministry.*'

"I trust you will not accuse your own BISHOPS of misapprehending the design and the practical working of the system."

"I think," said Dr. Thinkwell, "that we may venture to pass on to our next test or mark. We are spending more time than we need to occupy with this. The *main* fact, that is that the Conference has power to make laws which the members must obey, or cease to be members of the Church, will not be disputed; and that is all that is essential to our present purpose."

"What is our next test, Mrs. Percy?"

"It declares that in a true Church all its members must have become such, not by birth, not by the act of their parents, not by a law of the State, *but by their own voluntary act.*"

"If, as we have seen, infants are made members of this Church by baptism, it is certain that she has not this mark; but, as she virtually repudiates her own act, and denies in practice her own teachings, I hardly know," said Mr. Percy "whether to mark her black or white on this test."

"We have determined already," said Mr. Courtney, "from their own authorities, that they themselves consider the baptized infants as Church-members; and it is on this ground, and for the very purpose of making them Church-members, that they baptize them. Now, if they make them Church-members, and then practically disown them, by refusing to permit them to enjoy the privilege of membership, this shows their inconsistency; but it cannot disannul the act which makes the children of the Church members, or makes them *not* Church-members. We, therefore, must count them members, although they who received them, and made them such, see fit to ignore their own act, and treat them in all respects as though they were not and never had been."

"It is only one of the many inconsistencies into which Pedobaptism drives those who practice it. The Methodist Church is guilty of the double inconsistency of receiving to her communion, and treating in all things *as though they were* Church-members, those whom they say *are not*, namely, the seekers, and of shutting out from their communion, and treating in all respects *as though they were not*, those who they say *are* Church-members, made such by baptism in their infancy. We cannot stop to reconcile them to themselves; and they would not probably thank us for our trouble, if we should try to do so. Let us hasten on with our investigation."

"What is the next mark, Mrs. Percy?"

"It requires that a true Church *shall hold as articles of faith the fundamental doctrines of the gospel.*"

"Here," said Dr. Thinkwell, "we shall need your assistance, (Continued on page 5, column 4 and 5)

"Job's Knowledge"

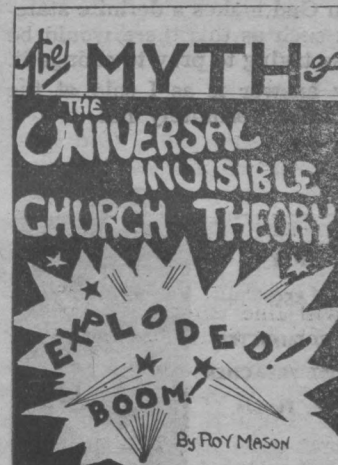
(Continued from page two)

heaven and burned up Job's sheep. If you stand and look out over the fields that Job had, you will see 5,000 carcasses of sheep lying in the field rotting away, where the fire from Heaven had burned up these sheep. Talk about a fortune; it left that day.

The Word of God tells us how, within the same day, that the Chaldeans made up three bands and swooped down upon Job's camels. You remember that he had 3,000 camels. Those were his pack animals that he used for his pack trains all over the country. Job had 3,000 of these camels. One day the Chaldeans swooped down upon them in three bands, and each of them took off with a great number of those camels, to the extent that only one servant was left to tell the story.

There was one servant that survived the massacre and the theft on the part of the Sabeans when they stole the oxen and the asses. There was one servant that remained as a result of the fire that burned up the sheep. There was one servant that remained when the Chaldeans came and took the cattle. The camels were gone, the asses were gone, the

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sheep were gone, the cattle were gone — everything was gone except three servants that were left to tell the story.

Beloved, I say to you, this man that was the greatest of all the men of the East, was reduced to absolute poverty in one day's time, but Job said, "I know that my redeemer liveth." Though he was reduced to absolute poverty, at the same time, he had real property in the Lord Jesus Christ. "Everything is gone: my camels, my sheep, my oxen, my asses, but I know that my redeemer still lives."

I can go back to the days of the Depression, in the early thirties, and I can see two individuals that were beggared of a tremendous fortune in one day's time. I can see one of those individuals as he walked the floor and literally tore the hair from his head, and cursed with every breath, and accused God of unfairness. I can see another man, as he turned to his wife and said, "We did not have anything when we got married. We haven't anything now. The Lord has had His way. Blessed be the Name of the Lord!"

I tell you, beloved, Job, like that man, realized that in his Redeemer, he had real property, though he was reduced to absolute poverty. (Continued on page 4, column 3)

The Baptist Examiner FORUM

"Should a Christian pray for the Devil?"

**JAMES
HOBBS**

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McDermott, Ohio
**RADIO SPEAKER
and MISSIONARY**
Kings Addition
Baptist Church
South Shore, Ky.



I have never heard anyone even consider praying for the devil.

Absolutely not. We cannot pray for angels and Satan is a fallen angel. There is no redemption for angels. Search the Scriptures and not one verse will speak of hope or redemption for fallen angels.

We do find, however, that eternal punishment is mentioned, in fact spoken of as a definite end for the fallen angels. "Then shall He say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41).

The destiny is sealed. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Rev. 20:10). When God makes a definite statement such as this there would be no use trying to pray to change it.

My answer is as I said at the beginning, absolutely not.

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida



No, and personally I think it would be a sin to do so. Besides, it wouldn't do him any good, for he is not going to change, and he is predestinated, foreordained and elected to spend eternity in hell.

**E. G.
COOK**

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



In Mt. 5:44 and in Lk. 6:28 we are admonished to pray for those who despitefully use us. And since this admonition is given to us in two different places in our Bible I am convinced that it is very important that we do just that. I Tim. 2:2 we are to pray for our rulers. And a lot of people seem to stop when they get that far in this verse, but Paul says we are to pray for these

rulers "that we may lead a quiet and peaceable life."

Yes, we may be required to pray for OUR enemies, but in Psa. 139:21-22 we hear David saying, that he hates those that hate his Lord. In verse 22 he says he hates them with a perfect hatred. And to be fair with you, beloved, I don't think much of them either. So my prayer concerning the old devil is that our dear Lord may be pleased to hasten the day when he will be consigned to the bottomless pit for that wonderful thousand years, and then that he may be tormented day and night in the lake of fire forever.

**AUSTIN
FIELDS**

**PASTOR,
ARABIA BAPTIST
CHURCH**
610 High Street
Coal Grove,
Ohio



Absolutely not.

We do not find within the Scriptures anyone praying for the devil. Neither can we find one verse of Scripture commanding us to pray for the deceiver (Satan). I am aware that the Bible commands us to pray for our enemies, but our prayer for them is that God will grant to them repentance to acknowledging of the truth which is in Jesus Christ our Lord. Read Matt. 5:44.

Prayer is a particular privilege and pleasure for the children of God, for as we pray, we acknowledge our ignorance, in that we do not know the future; therefore, we ask if it be thy will. We acknowledge our weakness for we are not able to provide the things we ask for. In prayer, we acknowledge God's sovereignty, for we believe He, and He alone, has the power to provide our needs. Thus, prayer is worship of God.

Our heavenly father, in giving to us prayer by which to worship Him, also gave us rules and commands to cause us to pray acceptable in His sight. Because of their great desire to pray acceptably, the apostles asked Jesus, "Lord teach us to pray?" — Luke 11:1. Brethren, we should also ask our Lord for the same thing. One of the first things He teaches us, is, "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us." I John 5:14.

The true prayer is one asked according to the will of God. For one to pray for the devil, he would definitely be outside of the revealed will of God, and it would be without faith knowledge, for faith tells us that Satan is to be taken captive, placed in a bottomless pit for a thousand years and then released. The Bible reveals that his imprisonment does not change him for he will gather all the sinners together, and march against the new Jerusalem, where he is again captured and thrown into the lake of fire, and where he will be tormented day

and night forever. For us to pray that God will spare Satan, and deliver him from the events which God hath prophesied, we would be asking God to set aside His Word in favor of our petitions, thus making prophecy of non-effect. To pray for the Devil would be to ask amiss.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." — James 4:3.

Our Lord not only taught his disciples how to pray, but also by example, he taught them and us that it would be wrong to pray for Satan, when he prayed:

"I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine." — John 17:9.

He did not pray for the non-elect. His concern was for those whom the Father had given Him (elect). Thus, He refused to pray for Satan, fallen angels and those whom the Father had not predestinated to eternal life. Of course, we do not have the knowledge that he had; nevertheless, He would not pray for those whom God had not decreed to save, and neither should we. If one were to pray for the Devil whose destiny is forever settled, we would become guilty of flying in the face of faith knowledge, for faith says he is to be cast into the lake of fire.

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth such." — James 5:15-16.

I would have you notice that the prayer of faith availeth much, not the prayer of feelings whether they be good or bad. Prayer is therefore based upon knowledge of a promise given to us by our Lord. We pray for the sick, poor and needy, asking if it be according to His will. In reality, I am saying, Lord, answer by petitions if I have asked them in accord with your predestinated program; if I have not, I do not desire the answer the way I asked it for I understand that you are working all things for my good and your honor and glory. For me to ask, knowing it is not His will, would be but vain repetitions. On this basis, I believe it is sin to pray for the Devil. We most certainly cannot change God's purpose regarding the Devil, and we should not pray for God to bless nor spare him.

"Job's Knowledge"

(Continued from page three)
lute poverty.

III

JOB HAD A LIVING KINSMAN AMID A DYING FAMILY.
Job's family was a dying family. His boys and girls were evidently close to one another. I don't mean to say that they feasted every day here and there amongst themselves but they did feast among themselves occasionally. The Word of God says that they were eating and drinking wine in the eldest brother's home, and while they were there, a cyclone came and crushed that house, and all ten of those children of Job's died. All the servants except one died also. Just one survived to tell the story.

I can see Job as he prepares for the mass burial. Ten caskets, one after another, side by side—his seven boys and three girls. He lays them away, looking forward to that resurrection day out yonder ahead of us, yet he says, "I know that my redeemer liveth." He had a living Redeemer amid a dying family.

That wasn't the only part of his family that was dying. A little later, his wife looked at Job

as he is suffering with boils from the crown of his head to the soles of his feet, and she said, "If that were the kind of God I had, I would curse God and die!" The word for "curse" is the word for "renounce." Literally, she said, "I wouldn't serve a God like that."

Job said, "Wife, you sound like a foolish woman, an impious woman, an unsaved woman." That's exactly what she sounds like. Anyone that complains about what God does talks like a fool, an impious person, an unsaved person.

Job's wife was still living, but she might as well have been dead. She might as well, from Job's standpoint, have been the eleventh of the caskets. Job looked at those children of his, who had all died, and he looked at that wife, who was in a dying spiritual condition, and old Job turned his eyes toward God and said, "I know that my redeemer liveth. I have a living Redeemer amid a dying family."

I am glad that we have a living Redeemer. I am glad that the Lord Jesus Christ is alive. It helps me to know that we preach a Christ that is alive.

The modernist doesn't have a living Christ. He has a Christ who went into a grave and is still there. He has a Christ who never came forth by way of the resurrection.

I think of others of like nature. Take the church of Rome; they don't have a living Christ. They just have a piece of biscuit that they worship. They have a dead Christ to offer to the world.

Or take the Unitarians. They don't have a living Christ. They have no Christ at all. They say there is one God — no room for Christ, and no room for the Holy Spirit. For the Unitarian, Christ is a departed one.

The Campbellites don't have a living Christ. They themselves will say that you don't even find Christ until you meet Him in the water. They don't have a living Christ to offer to anyone.

The Methodists and the Holy Rollers don't have a living Christ to offer. They tell you that you have a Christ so long as you walk with Him, but when you cease to live faithfully and perfectly, then it is that you no longer have a living Christ.

We read:
"Who is made, not after the law of a carnal commandment, but after the power of an ENDLESS life." — Heb. 7:16.

Notice, Christ lives. How long? Today? Yes. Tomorrow? Yes. How long? An "endless life."

Beloved, I say to you, Job had a living kinsman amid a dying family, and I, too, have a living kinsman in the Lord Jesus Christ.

IV

JOB HAD AN ABSOLUTE CERTAINTY AMID UNCERTAIN AFFAIRS.

Affairs are mighty uncertain with Job. He has lost his property. His wife has turned her back upon him. His friends have turned against him. His health is gone. What else could he lose? I would say there wasn't anything else that Job had to lose but his life. All he could do then was

die. We would say then that things were mighty uncertain so far as Job was concerned, but notice this, he said, "I know that my redeemer liveth." He had an absolute certainty amid uncertain affairs. Everything else was questionable.

Beloved, isn't that true of you and me? Everything out before us is mighty questionable. What do you have that you can say is certain? You don't even know if you'll get home this evening. It is not even certain that you will be alive tomorrow. The future is surely shrouded in darkness as far as you and I are concerned. We don't know what is out before us, but thank God, we know who is out before us.

So, like Job, I can say, "I know." Job had an absolute certainty amid uncertain affairs. I thank God that that is true of you and me that every one of us have an absolute certainty in the Lord Jesus Christ.

CONCLUSION

I have given you four thoughts: Job had a true friend amid cruel friends. He had real property amid poverty. He had a living kinsman among a dying family. He had absolute certainty amid uncertain affairs.

Isn't that precious? Isn't that wonderful! I feel so blessed of Him, to know that you and I are just like Job. We have some sure knowledge that the world knows nothing about. How I thank God for this truth, and I pray as you leave this place, that you might go out with the same sure knowledge that Job had, that tomorrow will be a blessed day for you in the service of the Lord.

May God bless you!

Christ, The Rock

(Continued from page one)
of that spiritual Rock (petra) that followed them, and that rock (petra) was Christ."

Christ—the Foundation

Again I am confirmed in this by what was said of the foundation, (and that was what Christ was talking about — building his church upon a firm foundation), so that because of the foundation, the winds, rains, floods, etc., of persecution, beating upon it and furiously assailing it, should not overthrow it. The stability is not predicated of the building but of the foundation. So the church cannot be overthrown, not because Christ built it, but because he built it on Peter (?). Its stability is in the foundation — Peter, a "boulder" (?). In Matt. 7:24 it is **petra**, not **petros**. Peter was the personification of unsteadiness, as we will see. I believe Christ was the **petra**, because Isaiah 28:16 says:

"Therefore thus saith the Lord God, I will lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation; he that believeth shall not make haste."

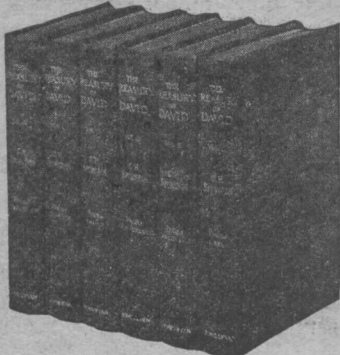
See also Gen. 49:24; Ps. 118:22; Matt. 21:42; Acts 4:11, 12; Romans 9:33; 10:11; 1 Cor. 3:10, 12; Eph. 2:20; 1 Peter 2:48. In all these (Continued on page 5, column 1)

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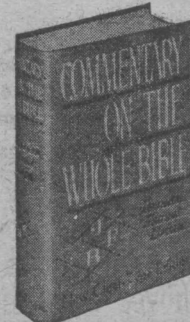


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Christ, The Rock

(Continued from page 4)

we know that Christ, and not Peter, is the foundation stone.

I Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Christ Jesus." If this does not prove it, then what need have we of proof.

Another Proof

This is further confirmed by a change of gender. Thou art Peter, and on this **petra**. He did not say, "Thou art Peter, and on **Thee** I will build." That would have been so plain. **Petros** is explained in John 1:42 as signifying a stone, not **petra**, but **Kephas**. He is thus called in I Cor. 1:12, 3:22, 9:5; 15:5; Gal. 2:9.

Christ is the foundation, the chief corner-stone, the head of the corner, the cap-stone, etc. **Petros** and **lithos** go into the building, but **petra** never, for the building, with its foundation, is on the **petra**. The idea of building Christ, the apostles, prophets and saints to the end of time on Peter! That road certainly leads to Rome. Christ is the foundation, and **petra** supports the foundation, therefore Peter supports Christ (?). Was Christ and his church built on Peter? Did he say on that **petros** or on this **petra**? If Peter could support Christ and his church, then he could have built the church on himself. Christ, and not Peter, is the **petra**, the foundation, the chief corner-stone, the cap-stone, "the all and in all."

See this moveable, changeable, contemptible **Petros** in several places.

In Matthew 4:28-31 he starts to walk on the water, but soon turns coward, and cries like a baby for help.

In Matthew 15:15 Christ rebukes his want of understanding.

In Matt. 16:22 Peter opposes his Master (popelike), and in reply Christ rebukes him, saying: "Get thou behind me, satan, for thou art an offence to me." (Infallible pope?).

In Matthew 17:4, we find him talking foolishness, on the mount of transfiguration.

See him in Matthew 26:33, "following afar off."

Hear him lying to a little maid; cursing and swearing. What a stable foundation (?)

In verse 40, Christ begs Peter to stay awake and watch with him just one hour. Begged him three times, while in that awful agony, but the sleepy head slept on.

Hear him in John 13:8 saying: "Thou shalt never wash my feet," and then, with the fallibility of a pope, changes to: "Not my feet only; but my hands and my head."

See this rash pope (?) cutting off the ear of Malchus, the High Priest's servant, and the Lord had to undo the work.

He raced with John to the sepulchre and got beat. John had sense enough to stop on the outside, but Peter ran into the tomb, where there was no Lord.

Hear him, disheartened, saying: "I go a-fishing" — back to his old trade.

When the Lord asked him: "Lovest thou me?" he cowardly dodged the question three times.

In Acts 10:13-14, the voice from heaven said: "Rise, Peter, slay and eat." But he said he would not do it.

In Acts 15, James beats him making a speech in solution of the vexing question.

In Gal. 2:11-14, Paul rebukes him for acting the hypocrite.

In his first epistle, 5:1, he calls himself not pope; not the foundation of the church, nor the **petra** supporting the foundation, but simply elder; and in his second epistle, chapter 1, he calls himself a slave.

Peter was in the foundation, but so were the other apostles and prophets and Christ only in a special sense — "the chief corner-stone."

Peter knew that the twelve were addressed through him as their representative, just as the "angels" were in the second and third chapters of Revelation; that

the binding and loosing power

was not in him, but in the church, as is infallibly taught in Matt. 18:17-18. We know that the great power conferred in John 20:22,23 was on all the apostles alike.

Peter knew that in the council at Jerusalem, when a great question was to be decided for all time, he had no authority to decide it, for when James made the speech that "pleased the apostles, elders and the whole church," the settlement came in the appointed way.

He knew that he had no power to appoint a successor to Judas, nor to appoint deacons in the sixth chapter of Acts. That was also done by the whole church.

In Acts 8:14, the other apostles sent Peter and John into Samaria.

Did Christ build the Kingdom on Peter? Is Christ the foundation of the church? Now, those who try to put the church on Peter must have a kingdom-church in their minds. Roman Catholics say the Visible, the others say the Invisible church. I wonder if the devil can see the invisible church, and what he wants to destroy it for. It never did anything.



Chastisement

(Continued from page one)

be, to bring about the correct measures to bring in line His people.

The Lord loves His people. The love of God cannot be expressed in a few words, because the love of God is inexpressible. There are some expressions in God's Word which we use to describe the Lord's love.

In John 3:16 He "so loved." That is a degree. I don't know how deeply it goes, or how great it is, but He does love everlastingly. Once the Lord brings into the sinner's heart the knowledge of the truth as it is in Christ, He assumes an obligation or a responsibility in Himself that He, in His own decree, must carry out, because "he which hath begun a good work in you, will perform it until the day of Jesus Christ."

The Word of God tells us that God's love is so everlasting that He "hath appeared of old unto me." Jeremiah says, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."

Sometimes that drawing isn't always a pleasant matter. Being drawn to Christ brings to our hearts a great number of sorrows — sorrows because of our own sins, sorrows because we have sinned against God, sorrows because God has caught us, and sorrows because we can do nothing about it.

He has drawn us in His loving-kindness, and in His love He does discipline or chasten His people. He does this because He could be charged if He failed to keep holy His own holiness or justice. He does this because He is God. But because the Lord loved Him, and because He would keep the oath that He has sworn unto your fathers after the Lord brought you out with a mighty hand and redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt. This gracious love of God is so free.

We read in Hosea 14:4.

"I will heal their backsliding. I will love them freely: for mine anger is turned away from him."

God's love is boundless. It is an infinite love. God is love, and he that dwelleth in love, dwelleth in God, and God in him.

We have a number of examples of God's dealings with His people. All the Old Testament examples are examples to us that we might profit thereby. Everything that happens to an individual, that individual of course being a sinful person by nature, can also happen to the other fellow. Therefore God has given us in the Old Testament an example of His dealing with His people and the ethical procedure by

which He does it.

David was moaning because of his desertion and because of the rejection of Abimelech. Psalm 34:6,7 says:

"This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them."

The thought that I want you to get is that God must teach all of our faculties, and He appeals to every sense that we have through His Word, that we might apply these, as we learn as little children the greatness of God's love for us.

God's people are so different in their particular characters and thinking, and as a result God deals in some cases grossly or extremely by the degree necessary to bring them into conformity that He intends to make them in Christ's image. Then He deals with some lightly.

As we look at God's chastisement to His elect nation, Israel, we find that God continues to say the same about them as He does about us.

Revelation 3:19: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Hebrews 12:6: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

There are sins in our lives, and God must deal with these sins. If He did not, then we would be unhappy with His dealing with our lives. I am so glad that we read the Scriptures thusly.

The Lord says that if we love Him, we will keep His words. But how are we going to be taught how to love? We do not inherently have the nature of love. If there is anything contrary to our nature, it is to love that which is ugly and unappealing to us. Those things that appeal to our normal senses, and those things that appeal to the baser senses are acceptable to us, but the things that are irrational, unreasonable, and beyond our understanding are rejected in our hearts. Our love is the imperfection of our being, yet God loved us, and He teaches us to accomplish His purpose and to bring about a satisfactory remedy for His people.

We do not love greatly; we love lightly. We do not have the degree of love that we must have to obey Him expressly. Therefore God begins a good work in us. He draws us unto Himself, changes our base nature, gives us a new hope, cleanses us from our sins, justifies us, and sets us on the road to Heaven, leaving us here to work out the things that He intends to accomplish in His eternal purpose, working in us both to will and to do His good pleasure, for He has ordained that we should walk in those works.

Meanwhile, there are a lot of things that interfere with our Christian experience, just as Israel became reprobate and disobedient in spite of all the goodness of the Lord to them. From time to time, they would sin, and God would bring them back; however, not without payment. They did suffer, and they are yet, at this very moment, as a nation, suffering because of their reprobate minds.

God dealt harshly with Israel, and I believe as extremely harsh as any nation ever has been dealt with, yet, in God's extremity and contrast, His grace is so abundant that He will, one day, give them in equal measure, for the harshness with which He has dealt with them.

The Lord also deals harshly with His people from time to time. I believe that there are two reasons for God's disciplinary action or chastisement to His people.

First, God's pleasure. It is hard for us to see that God should get pleasure out of disciplining us. (Continued on page 7, column 3)

Theodosia Ernest

(Continued from page 3)

neighbor Stiptain, unless my friends are more familiar with the doctrines of your Church than I am. I know that it is generally counted among the so-called evangelical or orthodox Churches, and that many of its ministers and members give evidence of devoted piety; but what your standards may teach as Christian doctrine, I am not so well informed; and you know, in such a discussion as this, we can only recognize those as the doctrines of any Church which that Church herself acknowledges and publishes by her own acts. Perhaps you will do us the kindness to tell us where we can find a statement of your acknowledged doctrines."

"With the greatest pleasure, sir. You will find our articles of faith in the Discipline; and what are not mentioned there, in Wesley's Sermons and Watson's Institutes, and other works published by consent or order of Conference. Our Brother Gorrie has well said, in his History of Methodism, (p. 135): 'The doctrines of the Methodist Episcopal Church are principally embraced in the twenty-five Articles of Religion, found in the Book of Discipline. These articles are nearly the same with those of the Church of England and the Protestant Episcopal Church in the United States.'

"When the Reverend John Wesley set apart Dr. Coke to the office of Superintendent of the societies in America, and instructed him to organize said societies into an independent Church, he prepared a Prayer-book, or Sunday service, for the use of the infant Church, in which Prayer-book the Articles of Religion were contained as now found, excepting the one relating to rules, which was framed at the organization of the Church in 1784, and shortly after was printed in the form of Discipline; since which time no change of any importance has been made in the articles referred to. 'We have stated in substance,' our brother goes on to say, 'that these Articles embrace the most of the doctrines of the Methodist Episcopal Church. We do not say that all the doctrines of the Methodists are clearly set forth in the same. Still, what is not clearly stated and taught in the same is stated and taught in the other standard writings of the Church, such as Wesley's Sermons, and Watson's Institutes.'

"It occurs to me," said Mr. Percy, "that in regard to the other claimants whom we have already tried by our rules, we asked but one question under the present head, and that was Whether they held that salvation is by faith alone, or whether they held to a sort of sacramental salvation through or by the observance of the ordinances of the Church? It is very true that this is not all that is essential to Christianity; but as this doctrine is contained in the very announcement of the gospel, we have taken it for granted that if this were wanting, all else would be but vain pretension. Now, in the Roman Catholic Church there is an open avowal of the necessity of works and sacraments for salvation. And while the Church of England, in the form of words used in her Articles of Faith, teaches that we are justified by faith only, and not for our own works or deservings, her liturgy and many of her ministers evidently teach, and her people believe, that we can come into that relation to Christ which is expressed by faith, and which secures salvation, *only by means of the sacraments of the Church*; and as this exalts the reception of the sacraments to the condition of an *essential means of salvation*, so that no one can have any assurance of eternal life who has not been baptized, and thus properly qualified for heaven *by the priest* and his ceremonies, we were disposed to doubt whether the High-Church party of the English Church really could be said to hold this fundamental gospel truth; and, consequently, we marked her but half white. Now, the question may arise, whether a large portion of the Methodist Church do not hold the same error, in much the same form. Do they not hold, for instance, that baptism, instead of being the *sign* that the person baptized profess *already to have been born again*, is the *means or instrumentality* by which he is born again? Do they not hold and teach the doctrine of baptismal regeneration, and consequent baptismal salvation?"

"I never heard that they did," said the Doctor, "and do not see why you should have any suspicion that such is the case."

"Simply," replied Mr. Percy, "because I find this doctrine plainly taught in express words in those books which they are constantly publishing, and their preachers are daily scattering all over the country, as their standards of doctrine."

"I wish you would tell us what books," said the Reverend Mr. Stiptain, "for I am sure no Methodist author could publish such sentiments without being at once repudiated by the Conference. Baptismal regeneration is certainly no part of our creed."

"So Mr. A. Campbell says it is no part of *his*, and yet he uses such words in telling what he *does* believe that candid inquirers cannot understand him to mean any thing else. And just so, you will permit me to say, the acknowledged standards of your Church use language of the same sort; inasmuch, that if it does not mean to teach the doctrine that *baptism is for the actual washing away of sins*, (and not merely the symbol which signifies that they *have been* washed away,) I do not know what it does mean."

If I should tell my people that by baptism they were *admitted into the Church*, they would understand that I meant what I said; that I intended to affirm, and did affirm that it was by baptism that they were made Church members, and that in such a sense, that if they *had not been baptized* they would not have been Church-members. And then if I should go on and say, further, that in the ordinary way there was no other means but baptism of entering into the Church, *or into heaven*, they would still understand that I meant what I said, and that I intended to teach, and *did* teach, that as they could not enter *the Church* without baptism, no more could

(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

they enter heaven without it. If I should say that we, who were by nature the children of wrath, were made the children of God by baptism, you and all who heard me would think I meant just what I said.

"If I, or any Baptist, should say that we are regenerated and born again by the water of baptism, people would think we meant what we said; and I am sure they would have good reason to suppose that we believed in and taught baptismal regeneration.

"If I, or any Baptist, should say that infants in the ordinary way could not be saved unless their original sin be washed away by baptism, you would think we meant to teach the doctrine of baptismal salvation.

"And now, if I should write a tract, or a sermon, and the Baptist Churches should direct it to be printed and published, and should instruct their ministers and their people to give it as large a circulation as possible, and should send forth one edition of it after another, earnestly commending it to the Church and to the world, would you not think that these Churches held and taught the same doctrines which you would have understood me to teach?"

"Of course we could not help thinking so."

"How then, let me ask, can you help believing that the Methodist Church holds these same doctrines? for what I have supposed myself to say, Mr. Wesley actually did say. I merely transposed the words. And what I have supposed our Churches to have done, the Methodist Church has actually done, and is still doing every day. The Conference has directed Mr. Wesley's tract on baptism to be published; they encourage if they do not actually require all their preachers to circulate it, and their members to read it. This tract contains such language as this. I will read it to you, or you may read it for yourself. You will find it on page 251 of the volume of Doctrinal Tracts, published by the Book Concern:—

"If infants are guilty of original sin, then they are proper subjects of baptism, seeing in the ordinary way they cannot be saved unless this be washed away by baptism. It has already been proved that this original stain cleaves to every child of man, and that hereby they are children of wrath and liable to eternal damnation. It is true the second Adam has found a remedy for the disease which came upon all by the offence of the first. But the benefit of this is to be received through the means which he hath appointed, THROUGH BAPTISM IN PARTICULAR, which is the ordinary means he hath appointed for that purpose, and to which God hath tied us, though He

(Continued on page 8, column 4 and 5)

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Fred T. Halliman

(Continued from Page One)

name Halliman and Baptist were synonymous, and were "tambu," and were to be used only in connection with things of a derogatory nature, and to attend one of his (Halliman's) services was to commit the unpardonable sin. There was "stay away from Halliman" campaigns conducted throughout the entire Lake Kapiago Sub-district. Several attempts were made to have me forced out by the hand of the law (two of these to my knowledge were made by white missionaries). Then when all of these things failed to produce expulsion, they began to chant, "Halliman is soon going to die, and since he has no one to help him, then, who will be your missionary?" It was their idea (perhaps more correctly state, their desire) that Halliman would soon die and that the Baptist Mission was going to suddenly and abruptly cease. Anyway be that as it may for while "... they meant it for evil, God meant it for good."

Needless to say all these things was just like throwing fuel on a fire. To forbid someone of something, especially folk as primitive as these are, is almost the equivalent of inviting them to try it—at least once, to really see if it is as bad as it is said to be.

Now getting back to the particular area in which I have been patrolling for the past week, I first entered the far northeast corner of this area in 1966. I met with a small group of people, six to be exact, that I had never seen before but which had heard of me and desired to know something about what I taught about God. They apologized for being such a small group and the fact that I had to travel such a long way to visit them. It had taken me two hard days walk to reach them.

From this one small group of folk, our work has developed over this area until now many groups are meeting regularly for services with no end in sight as to the amount of mission points that may be eventually established.

As to the Takibu area which is a sub-division of this larger area, I held my first service in this particular place on my first patrol after returning to the mission field from leave in 1967-68. I met on top of a large mountain overlooking a huge valley, with six people. None of these were Christians but like various other groups, God had worked in them to bring about His desired will. I did not have a missionary to station there, so as often as we could, some of us would take turns going to the area and holding a series of services. After about a year of this I stationed a Christian man in this area with a tape recorder and he began holding services twice daily. He had another location, about two hours walk from there, to look after also and there have been very few days in the past two and a half years that services have not been held at both of these places every day.

Down in the valley from the

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AUGUST 14, 1971

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Takibu location, another building has been put up and about 50 people are meeting there now for regular services. At Takibu proper, the number has grown from six to about 150 that attend regularly. The place, two hours walk away started off with eight and now have about thirty. All of this has been ministered via tape recorder messages with this Christian conducting services. He has been most faithful to his Lord.

On Sunday morning of July 11 we met in the new building that has recently been erected for worship services to an overflowing crowd of about 200 people. We had a good service that morning with this group of folk. Not too long after this service was over, we went to a place near the building and baptized 20 people. In the afternoon we met for another service and at this service the folk voted to be organized into a Baptist Church. It had been suspected that this might be requested by the people and in view of this I had counseled with the man who had been ministering to them as to their spiritual condition, and any other information that he could supply me with, and I was well satisfied with the information supplied; therefore, when they did request being organized into a church we went ahead with the organization. The young man who had been their tape recorder missionary for about two and a half years was called as the pastor of the church. In fact he has done such a marvelous job in the past two and a half years I asked him if he would like to be the bishop of the entire area, he said by the grace of God he would do his best.

This afternoon service closed our ministry at Takibu and on Monday morning July 12 we left these saints rejoicing and just about ready to hold their Monday morning service, and we started for another place called Kambabu. In due time we arrived at Kambabu and was able to get in one service there that day. On Tuesday morning the day was started off with a service, held

out in the open due to the building being far too small for the number of people that was in attendance. I preached at this place for the first time about two years ago with eight people attending, and at this service there were about 75. After this service we walked a couple hundred yards from the building and held a baptismal service—six people were baptized into the Takibu Baptist Church. That afternoon we held another service, again outside for the above mentioned reason, and this closed our ministry here at this place.

On Wednesday morning we packed our gear and left for another place. On the way I stopped and looked at a place that had been cleared in the jungle for the purpose of putting up a new building for worship services. After looking at this location we proceeded on and came to our next stop, Homaka, shortly after mid-day.

Being centrally located for this immediate area, Homaka has been designated as our head station for this area. A missionary from the Tangi Baptist Church (the church on the Mission Station) has been ministering during this time and has been assisting him with the numerous services for some time.

A service was held at Homaka that afternoon, and the next morning was started off with a service, which also had to be held outside as was the one the day before, due to the building being too small to hold all the people. After this service we went to a small stream and baptized eight people. These people had also indicated that they might request being organized into a church and I had talked to the missionary regarding the folk before we met for the afternoon service.

When we met for the afternoon service the people requested and voted for a church to be organized. This was carried out and the younger missionary was called as their pastor. This church was organized with 28 people. This service closed out our ministry (Continued on page 7, column 1)

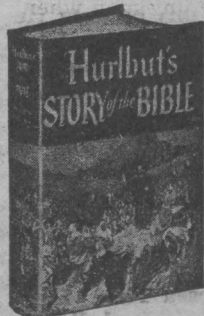
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Fred T. Halliman

(Continued from page 6)
istry here at this place and for this general area.

On Friday morning, July 16, we left Homaka for a place called Horaia. This was quite a long way but it could be made in one day, so we got an early start that morning. From here we walked back to the road where we had left the Landrover a week ago. There was a shortcut through the jungle area so the fellows that were helping with my supplies, took them and went that way while myself and three other fellows walked out to the road to get the vehicle and drive on to where we would have to park it again and then walk on to Horaia. Upon arrival at the place where the car had been parked, I suspected that we might have trouble for I noted that both doors had been opened, although the car had been covered with a tarpaulin. Upon trial the car would not start and apparently the battery was flat. It was assumed that the natives had been in the car and had turned the lights on and drained the battery.

I had nothing to test the battery with and there appeared to be some power left so I worked on the assumption that if all other things being equal it just might start. To try to push it to get it started with only three men was unthinkable. I took the starter off and cleaned the brushes and retightened all connections, but still no success. I made inquiries about natives in the area and apparently there just was not any. Just as we had about abandoned all hopes of getting it started, and I had begun thinking in terms of sending a runner back to the Mission Station for another battery, I heard what sounded like the roar of an engine, and while my faith was far from what Elijah's was when Ahab was king I none-the-less began to "prepare my chariot" for I felt like there was a miracle about to happen.

Of all the places in the world to expect a car, I was at the place where I would least expect one, although there was a road there. Within seconds from the first sound of the firing of that combustion engine I looked down the road and I could hardly believe what I saw coming — it was another Landrover. The car pulled along side of me and stopped and with the usual salutations over we introduced ourselves. The driver was a Lutheran missionary that lived at Lake Kapiago. I hesitated to tell him my real name and where I was from, i.e., the Baptist Mission Station at Tanggi, not that I had anything to be ashamed of, but I was in need of his vehicle to pull me to get started. In a few fleeting seconds I could just see him driving off, after learning that I was the man that had defied all threats, ignored all insulting remarks and was at this very moment eating at the very heart of "their area," without lifting a finger to help me. However, I remembered that

in a real pinch, and when the devil was seemingly in control of the situation, our Lord would always quote Scripture. I began to search and wonder what Scripture would be appropriate in this situation. Then I remembered that one Scripture states "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." (Prov. 16:7).

No more than a few fleeting seconds had passed from the time this man had told me who he was yet all the above had gone through my mind when I told him who I was and where I was from. It was quite evident from his facial expression that his first reaction was to drive on, but without giving him time to think about the situation I quickly explained my situation, and asked him if he could give me a pull to get me started. He almost stalled on this request, but after some hesitation he said, "I guess I could do that for you." I quickly reassembled the starting motor and soon the tow-rope was fastened to each car and with only a few feet of pulling, the car started.

The Lutheran man was soon on his way. We had a season of prayer, and was soon on our way, and in less than an hour had driven to where we were to park the car again, this time making sure that it was at the top of a hill. Some of the men from Horaia were there to help us with the supplies and we walked on over to where we were to conduct another series of services, the first of which was held that afternoon.

Today, being Saturday 17, has been another busy day in the services of the Lord. We held a preaching service this morning to a record crowd here at this place. Many visitors, all attending the Lutheran services, gave undivided attention to the things that were said. This afternoon we held another baptizing and 13 people were baptized into the Takibu Baptist Church — this group being a mission of the Takibu Church. The baptismal service likewise was well attended by visitors.

As I sit in my bush shack tonight and reminisce of the happenings of the past five years that I have been visiting in this large area, which is far removed from our main Mission Station, I recall how that some of my brethren that are very close to me spoke to me in letters about the fact that I might be overstepping my call of duty in going to such lengths to preach the gospel and in such far removed places. I also recall how that even I wondered about the wisdom of such adventures at the time, especially in view of the pressing needs all around me. But I have a conscience to live with, and to turn down one or more of these native folk that are asking to have the truth revealed to them about God and eternal life, is like trying to walk away from a drowning man when I could provide the potential that would save his life.

As I think back over these years tonight, I am thankful that while it has been at no small price to me, I have answered the "Macedonian call" to this area, and as a result there have been 47 people baptized to date, two Baptist churches organized with four other mission points and several more waiting to be started. There are several more professing Christians at these various places.

Tomorrow morning I will have my last service here before moving on down to Lake Kapiago. This article is being closed on the 24th day of the patrol. At this stage I am being taxed both physically and mentally, but there is work to be done yet. The next time I write to you will be from the Mission Station. May God bless each of you

Chastisement

(Continued from page 5)

But one day we are going to be extolled before all people, and one day we are going to be displayed as trophies of grace. That is why Hebrews 11 has the honor roll. Many of God's little children will not make the honor roll. I believe that some of them will be in Heaven "as though by fire" not on the honor roll.

One day God will display what He is doing and what He has done in ages past. God is going to honor some above others. Those that honor Him, will God honor. Psalm 34 tells us about all the blessings that flow because God's children are brought again and again to taste and see that the Lord is good. The taste of the rod is good after it is over, but not before it falls.

God's chastisement to His people is not only for God's satisfaction, but He must remedy the necessary things that are deficient in the Christian life. We know that God is going to make out of us what He started out to make in us. He is working in us to be conformed to the image of His own Son. He is the first-born among many brethren, and this same Lord perfectly obeyed the Father, in that He completely kept all His laws.

So God chastises all His people for His satisfaction, and secondly, for ours. We could never be satisfied with a guilty conscience before God. If God did not do something, we would wonder if He cared for us.

Psychiatrists and social workers say that children who have parents who do not correct them in their youth have a feeling of being unloved. Isn't it strange that we are built such that even in the natural sense, those who do not deal with us exactly and rightly, we feel have neglected us completely? It would be more than true if God did not deal thusly with us. We need to feel that God does love us, and in that chastening work He brings us again to Himself.

II Peter 3:9 says:

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Though you go astray, you backslide, you become reprobate, He deals with you to the degree necessary to bring you again to that place where you can again have fellowship.

As a result of chastisement, we do three things: we grow, we succeed, and we overcome. As witnesses for the Lord Jesus and the great cloud of witnesses before us, these things are done to remove the weight or hindrances, to remove the favorite sin that so besets us, and then to run successfully that race that God has set before us.

We have to be disciplined that we might learn. It isn't easy to learn. We spend a great deal of

time in life learning things that are not eternal, but how much more important it is that God's little children be chastised that they might learn, and might profit from that learning, that others might learn from those who have already learned.

One of the sad things in pastoring, is to watch some of the Lord's children draw closer about their necks the noose of the disciplinary action of God. In the last twenty years I have seen a great number of things in the churches where I have been preaching — I've watched God's hand upon His children. I thank Him for His graciousness, and I have felt God's hand upon His children, yet I see some of these who seem to be hard. But the Lord is gracious, knowing all things, working all things, doing all things because it was His work, "for we are His workmanship, created in Christ Jesus unto good works."

Children are all different. There are no two people ever alike in all the world. We are all different in many ways. Yet, as sons and daughters of the Lord, we learn how God deals.

You who have children of your own know the difference of degree necessary to bring about the disciplinary action of a particular child. Even in the auditorium, while you are preaching, some children will make noise, and you will look at them and they will stop. But some of them, you have to say, "I want you boys and girls to behave." Some of them, you even have to call their names, and say, "I wish one of you par-

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ents would go back and sit with your teenage daughters or sons." There you see disciplinary action to the degree of bringing about the purpose of being quiet even in the worship service.

God worked thusly in the sons of Israel that He delivered from Egypt. David sinned against the Lord, and God worked and kept His promise. He said that the blood should never depart from His house. Oh, the sorrows of David's life, but He didn't turn this man loose! Thank God, He used David as an instrument to accomplish a great purpose. David was His workmanship, created in Christ to do good works.

God scattered Israel, but even in their scattering we see them return in sorrow. For the moment they were rejoicing under Nehemiah, and as Ezra the priest preached the Word, shortly thereafter they departed.

We forget so easily. We forget more easily than we can remember. Learning is hard, discipli-

nary action is severe, but God knows just what to do and how to do it, and this same Lord whom we serve will bring about that thing.

Peter, that great, strong man, who could say what he wanted to, was a pretty good cusser when he wanted to be. He was a liar, and a lot of other things. But I like to look at the other side of him. When the Lord had coerced him along through all the severity and trials, the Scriptures tell us in Luke 22:62:

"And Peter went out, and wept bitterly."

The Lord just had to look at that preacher boy to break him down.

I thank God that sometimes He just looks at His children and the goodness of God breaks our hearts. But if it takes the severity of God, and goodness is not enough, He'll give us the severity so that we will love the goodness.

Pre-Trib Rapture

(Continued from page one)

which are speaks of the churches, and the things which shall be after the churches speaks of the tribulation time, how under heaven can they possibly be here at the same time? If one of them is to come after the other, it just does not make sense to say they are to co-exist here on the earth.

In I Thess. 5:9 Paul says, "For God hath not appointed us to wrath." The "us" here can only mean the Lord's people in this age. So this means to me that our Lord's saints of this age must of necessity be raptured before that awful time of tribulation comes upon this old wicked world. The time we speak of as the tribulation is definitely a time of God's wrath. Rev. 6:17 says, "For the great day of His wrath is come; and who shall be able to stand?" If you should need further proof that the tribulation time is a time of wrath, read Rev. 14:10,19; 15:1, and 16:1. If our Lord's churches are to be here during that awful time of wrath, then I Thess. 5:9 simply cannot be true, because these churches are made up of "us" in this verse.

To be sure, Mt. 24:22 says, "but for the elect's sake those days shall be shortened." But, beloved may I remind you that God had His elect in the world before the flood. He had them after the flood. He has them in the world in this age, He will have them in the tribulation time, He will have them in the millennium. And if He chooses to do so, He will have some elect in the new earth. So the "us" in I Thess. 5:9 speaks of the elect in this age, but the elect in Mt. 24:22 speaks of those during the tribulation time. Therefore, Mt. 24:22 poses no problem.

I understand there are those who go to the Book of Exodus and use the children of Israel in Egyptian bondage as a type of (Continued on page 8, column 1)



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