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## 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 2097

AN OLD TESTAMENT TRUTH

## ETERNAL SECURITY OF THE BELIEVER

By OSCAR B. MINK  
Crestline, Ohio

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever (Ps. 125:2).

The O.T. informs the believer that God is his Fortress, Refuge, Strong Tower, Strength, Rock, Salvation, etc., (II Sam. 22:2, Ps. 18:2, Ps. 28:1, Ps. 19:2). It is in the O.T. the believer sees his abiding place to be under the shadow of God's wing. (Ps. 63:7). It is in the O.T. the believer learns that God has him hidden in His pavilion: "For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me upon a rock" (Psa. 27:5).

The field of O.T. theology was thoroughly sown down with the truth of the security of the individual believer, and God's people in this age are blessed with the inexhaustible harvest. Yet, in the face of this infinite and irrevocable evidence, there are some who tell us, the O.T. promises are exclusively restricted to the nation of Israel, and cannot be rightly referred to for support when contending for the eternal security of the individual believer. Nothing could be more illogical; for God to preserve His chosen nation Israel, is to preserve the chosen individuals which constitute the true nation of Israel.

### HARMONY OF THE TWO TESTAMENTS REGARDING THE ETERNAL SECURITY OF THE BELIEVER

"For the Lord loveth judgment,

### GLOBAL WORLD

A GLOBAL GOD—"Look unto Me and be ye saved, all the ends of the earth: for I am God and there is none else" (Isaiah 45:22).

A GLOBAL GUILT—"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world may become guilty before God" (Romans 3:19).

A GLOBAL GOSPEL—"And He said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

A GLOBAL LOVE—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

A GLOBAL SALVATION—"For God sent not His Son into the world to condemn the world: but that the world through Him might be saved" (John 3:17).

A GLOBAL INVITATION—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest" . . . "and him that cometh to Me, I will in no wise cast out" (Matt. 11:28; John 6:37).

and forsaketh not His saints; they are preserved forever . . ." (Ps. 37:28).

"The Lord . . . will preserve me unto His heavenly kingdom . . ." (II Tim. 4:18).

"For He is our God; and we are the people of His pasture, and the



OSCAR B. MINK

sheep of His hand . . ." (Psa. 95:7).  
"My sheep hear My voice . . . And I give unto them eternal life; and they shall never perish, neither

The Calvary Baptist Church of Ashland, Ky., will conduct revival services Nov. 21-26 with Oscar Mink, pastor of Mansfield Missionary Baptist Church, as the evangelist. Services will be nightly at 7:00 p.m. with a special service on Thanksgiving morning at 9:00 a.m. Everyone invited!

er shall any man pluck them out of My hand" (John 10:27-28).

"For the Lord shall be thy confidence, and shall keep thy foot from being taken" (Prov. 3:26).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding glory" (Jude 24).

". . . I will be with thee; I will not fail thee, nor forsake thee" (Josh. 1:5).

". . . He hath said, I will never leave thee, nor forsake thee" (Heb.

13:5).  
We could go on indefinitely comparing Scripture, showing the perfect harmony existing between the Old and New Testaments as relates to the God-honoring doctrine of Eternal Preservation of the Saints, but will conclude this point by saying, any interpretation of Scripture that contradicts the final pre- (Continued on page 6, column 1)

## The Talking Tract

By HUBERT SAPP  
Chicago, Illinois

Hi! My name is the Word. I am very lonely. Hardly anyone pays much attention to me any more. But I hope that you will listen to me for just a brief moment. I believe that I can help you see some very important truths.

First of all, let me warn you that I am quick, powerful and sharper than any two-edged sword. I will not turn back void, but I will accomplish that which I please; as you read me, I am always telling you to repent or perish, turn or burn! You must be born again.

You may laugh at me now, but if you do not repent and believe on the Lord Jesus Christ as your personal Saviour, one day I will be open before you again. Listen to John 12:48: "He that rejecteth me, and receiveth not my words has one that judgeth him; the word that I have spoken, the same shall (Continued on page 8, column 5)

### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

WCMI — Ashland, Ky.  
7:30 - 8:00 a.m.

WFTO — Fulton, Miss.  
1:00 - 1:30 p.m.

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE JUDGMENT SEAT OF CHRIST

Today I want to continue my discussion of the Bema of Jesus Christ. In our previous discourse I concluded by dealing with the topic of rewards given out at the reward seat. One of the main purposes of this judgment seat is for Christ to give crowns to His faithful servants. The Bible mentions five crowns to be given out at the Lord's appearing.

### CROWN OF REJOICING

Paul, that first century missionary-evangelist, wrote to the Thes-

salonians: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (I Thess. 2:19-20). The winners in the great Grecian games received a chaplet of leaves amid the assembled multitude in New Testament times. Paul makes this the emblem of the final reward given to Christians for faithful witnessing.

The Apostle Paul expected to

## THE FAMILY OF GOD THE KINGDOM OF GOD THE CHURCH OF GOD



By the late  
H. Boyce  
Taylor  
(1870-1932)

Author of  
"WHY BE A  
BAPTIST?"

IS THE TRUE CHURCH  
VISIBLE OR INVISIBLE?  
MANY HAVE THE CHURCH  
AND KINGDOM MIXED—  
CAUSING MUCH ERROR.

### THE FAMILY OF GOD

"Of whom the whole family in Heaven and earth is named" (Eph. 3:14-15).

### THE KINGDOM OF GOD

"The Lord . . . who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son" (Col. 1:10-16).

"Except a man be born again, he can not see (enter) the Kingdom of God" (John 3:1-8).

### THE CHURCH OF GOD

"Paul . . . unto the Church of God, which is at Corinth" (I Cor. 1:1-3).

"Ye (the Corinthian church) are the body of Christ" (I Cor. 12:27).  
"The Lord added to the church daily the saved" (Acts 2:47).

### BRO. TAYLOR IS ASKED A QUESTION

"Men are born into the family of God by the new birth, but men are NOT born into the church"—H. B. Taylor in News and Truths.

Bro. Boyce Taylor made the above statement in his paper. A certain editor read it and asked this question:

"If that is the truth, if men get into the family of God by one process, and into the church of God by another and a different one, it follows, certainly, that the family of God and the Church of God are two different institutions . . . We shall feel an everlasting obligation to Bro. Taylor if he would tell us just what God must do to this person, or what the person himself must do to become a member of God's church, after he has been 'born into the family of God,' after he has remission of sins, after he has become a 'new creature.'"

"His declaration that 'men are born into the family of God' is en- (Continued on page 7, column 4)

## HOW TO READ THE BIBLE

1. Read the Bible with an earnest desire to understand it. Some persons seem to think they have done well if they read several chapters every day, though they may afterwards be unable to tell what they were about, and only know they have pushed their bookmark on so many leaves. This is turning Bible-reading into a mere form. It reminds one of the poor African boy who ate up a Dutch hymn book because he saw that it gave comfort to its owner. Be sure in your mind, as a general principle, that a Bible not understood, is a Bible that does no good. Say to yourself as you read, "What is this all about?" Dig for the meaning like a man digging for gold. Work hard, and do not give up the work in a hurry.

2. Read the Bible reverently. Say to yourself when you open the sacred Book, "O my soul, thou art going to read a message from God." Avoid that irreverent habit of mind found in so many writers about the Bible. They look on the Book as if its writers were men like themselves. When you read their works on the Scriptures, they remind you of a child composing a book to expose the fancied ignorance of his father. Enter

rather into the spirit of Moses at Horeb: "Put off thy shoes from off thy feet; the place whereon thou standest is holy ground."

3. Read the Bible with earnest prayer for the teaching of the Holy Spirit. Here is the rock on which many make shipwreck at the very outset. They do not seek for divine help in understanding, and so they find the Bible dark, and carry nothing away from it. Pray for the Spirit to guide you into all truth. The Holy Ghost, by whose inspiration the Book was written, keeps the keys of it, and alone can enable you to read it profitably. Nine times over in one Psalm (Continued on page 6, column 3)

### SLIPPING GRADUALLY

Psychologists have discovered that if you put a frog in a pail of hot water he will immediately jump out. But if you put him in cool water and then gradually heat it up the frog will permit himself to be cooked, apparently being unable to decide when the water is so hot as to be unbearable.

When sudden heinous temptation rears its ugly head, most people instinctively shrink back. But the thing that causes many to get away from God is the almost imperceptible drifting, day by day. First, there is neglect of the daily reading of the Scriptures, and prayer. Then, unnecessary Sunday work and pleasure are countenanced. Next, church attendance becomes desultory and spasmodic. And then, evil and worldly companions enter in and lead the once-earnest Christian into first the "questionable" amusements, and later, into open, flagrant sin.

The best protection is, get out of the pot when the water even begins to get warm! LET SIN STRICTLY ALONE. Be puritanical. Don't take the first drink; don't try the first smoke. Sin, in any form IS OUR WORST ENEMY.

—Christian Victory

## The Baptist Examiner

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MILBURN COCKRELL --- Editor

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Baptist Association From 1707 to  
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important books reprinted this  
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tion to prove the oldest associa-  
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to the doctrines of grace. Orig-  
inally printed in 1851.

"History of The Baptist in Vir-  
ginia" by Robert Baylor Semple.  
Price \$15.00. Another great reprint  
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Baptists played any more import-  
ant role in the shaping of this  
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Originally printed in 1810.

"A History of Kentucky Baptists"  
by J. H. Spencer. Price \$35.00. It  
is printed in two large volumes  
and just off the press. No Ken-  
tuckian should be without this set  
of books. Limited to 300 copies in  
printing. Order early as the sup-  
ply is limited. Originally pub-  
lished in 1886.

"Your Baptist Heritage" by  
Isaac Backus. A newly reprinted  
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which shows the important role  
by the Baptists in religious free-  
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"The Blessed Hope and The  
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ume confronts the question: Does  
the rapture of the church precede  
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The greatest exposure of the post-  
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"Today's Gospel" by Walter  
Chantry. Price \$1.65. A book  
which demonstrates that much  
modern Arminian preaching is a  
perversion of the gospel of Christ.

"The Sins of Saints" by Herbert  
G. Lockyer. Price \$3.50. The  
author talks at length about saint-  
ly and unsaintly saints.

"Baptist History and Succession"  
by Chas. B. Stotvall. Price \$1.00  
The title speaks for itself.

THE BAPTIST EXAMINER

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PAGE TWO

"The History of The Baptists"  
by Thomas Armitage, in two large  
volumes. This is a reprint of the  
1890 edition of this famous work.  
Armitage was somewhat liberal  
in his views of Baptist history,  
yet this work of over 900 pages  
contains much valuable informa-  
tion. Price \$25.00.

## The Judgment Seat

(Continued from page one)  
turn many to righteousness, as the  
stars for ever and ever" (Dan. 12:  
3). Proverbs 11:30 says: "He that  
winneeth souls is wise." Those  
who fail to witness for Christ shall  
lose this crown.

### CROWN OF RIGHTEOUSNESS

Second, there is the crown of  
righteousness which will be given  
to those who love Christ's appear-  
ing. "Henceforth there is laid up  
for me a crown of righteousness,  
which the Lord, the righteous  
judge, shall give me at that day:  
and not to me only, but unto all  
them also that love his appearing"  
(II Tim. 4:8).

The writer looks forward to the  
appearing of Christ and his stand-  
ing before "the righteous judge."  
At the Judgment Seat of Christ  
he expects to receive "a crown of  
righteousness" for having kept the  
faith. This crown is not for him  
only, but for all of those who love  
the doctrine of the imminent com-  
ing of Christ.

### THE INCORRUPTIBLE CROWN

Third, there is the incorruptible  
crown which is given to those  
who exercise self-control over their  
body. "And every man that striv-  
eth for the mastery is temperate  
in all things. Now they do it to  
obtain a corruptible crown; but  
we an incorruptible. I therefore  
so run, not as uncertainly; so fight  
I, not as one that beateth the air;  
But I keep under my body, and bring  
it into subjection: lest that by any  
means, when I have preached to  
others, I myself should be a castaway"  
(I Cor. 9:25-27).

In these verses the Christian  
life is compared to a race-course.  
Every Christian is to so run that  
he may receive a crown. He who  
runs well will receive a prize.  
The prize in the Isthmian Games  
was a wreath of pine or ivy which  
was perishable. The contestant in  
the Christian race is destined to  
receive an imperishable crown.

In order to obtain this corrup-  
tible crown the contender must  
exercise self-control over his nat-  
ural body. The expression "I keep  
under my body" can read: "I beat  
my body black and blue." This  
means that Paul kept the old man  
and the reminder of lust in the  
flesh in check (Gal. 5:17). He  
made a slave out of the old nature.

If Paul failed in this effort, then  
he would become a castaway. He  
is not expressing fear that he will  
lose his salvation, but rather that  
he might stand before Christ  
"good-for-nothing." The word  
"castaway" is "adokimos" in the  
Greek and it means "that which  
is disapproved or rejected." The  
apostle mortified the members of  
his body lest he become unworthy  
of the incorruptible crown.

### CROWN OF GLORY

Fourth, there is the crown of  
glory given to faithful elders.  
"And when the chief Shepherd  
shall appear, ye shall receive a  
crown of glory that fadeth not  
away" (I Pet. 5:4).

The chief Shepherd is coming at  
the Rapture to judge and reward  
all the undershepherds. Those who  
have fed the flock and led it well  
shall receive a crown of never-  
fading glory. The literal reading  
is: "Ye shall receive the amar-  
anthine crown of glory."

Dear fellow minister, let us be  
faithful in our calling. One day  
we shall stand at the reward seat  
before the great Shepherd of the  
sheep and give an account of how  
we discharged our duty publicly  
and privately. All elders "must  
give account," some "with joy"

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## GREATEST PROMISES OF THE BIBLE

"Whereby are given unto us  
exceeding great and precious  
promises; that by these ye might  
be partakers of the divine nature,  
having escaped the corruption  
that is in the world through lust"  
(II Pet. 1:4).

There are many hundreds of  
promises. Some brethren say  
that there are 30,000 promises in  
the Bible. That couldn't be so,  
because there are only 31,175  
verses in the Bible. The man who  
says that there are 30,000 promises  
in the Bible has thus allowed his  
tongue to wag a little too much.

Regardless of how many prom-  
ises there may be (and I do not  
propose to offer an estimate), I  
will say that there are a large  
number of promises — promises  
made to His church, promises  
that are made to God's own peo-  
ple, promises that are made to  
the Jews, promises that have to  
do with physical health, prom-

ises that have to do with mater-  
ial prosperity — all kinds of  
promises through the length and  
breadth, and of the entirety and  
the totality of the Word of God.  
All of these promises are great  
and precious. My text says,  
"Whereby are given unto us ex-  
ceeding great and precious prom-  
ises," and I will say that every  
promise that is found in the Bible  
is a great promise—every one is  
a precious promise.

However, there are some that  
appear to be greater than others,  
and there are some that appear  
to be more precious than others.  
It is those that I wish to discuss  
when I talk to you about the  
greatest promises in the Bible.

### THE PROMISE OF REDEMPTION.

Can you think of anything  
that could be greater than the  
promise of redemption? Do you

realize that the first promise God  
ever gave to this world was the  
promise of redemption? Do you  
realize that when sin entered the  
human family that immediately  
God gave the first promise, and  
that first promise had to do with  
the matter of redemption? We  
read:

"And I will put enmity be-  
tween thee and the woman, and  
between thy seed and her seed;  
it shall bruise thy head, and thou  
shalt bruise his heel" (Gen. 3:15).

This was God holding inquisition  
with Adam and his wife and the  
serpent, and God says that He is  
going to put enmity between the  
serpent and the woman — between  
her seed and the seed of the ser-  
pent. There never was but one  
that could be called "her seed"  
and that is Jesus Christ. All oth-  
ers of us were born of the com-  
bined seed of man and woman,  
(Continued on page 3, column 1)

in modern times who have died  
under Communism.

It would seem from Revelation  
2:10 that no one is qualified to  
receive this crown unless he dies  
for Christ. But James 1:12 seems  
to enlarge the class who is to re-  
ceive this: "Blessed is the man  
that endureth temptation; for  
when he is tried, he shall receive  
the crown of life, which the Lord  
hath promised to them that love  
him." It would seem from this  
that those who patiently bare  
affliction are also to receive the  
diadem of royal power and emi-  
nent glory.

These five Christian crowns are  
public honors granted to the faith-  
ful for distinguished service. These  
crowns are for the victors. In Re-  
velation 4:10 the twenty-four elders  
are seen casting their crowns be-  
fore the throne in an act of worship  
and adoration to God. Thus these  
crowns are not so much for the  
glory of the recipient, but the glory  
of the Giver. These crowns are  
the means of giving glory to Christ  
throughout eternity. The greater  
the reward, the greater the capac-  
ity to manifest Christ's glory.

### THE BASIS OF REWARD

The basis of reward is accord-  
ing to the works of each individ-  
ual. "Now he that planteth and  
he that watereth are one: and  
every man shall receive his own  
reward according to his own  
labor" (I Cor. 3:8). Those who  
work the hardest shall receive the  
best rewards. Those who are the  
most faithful shall receive the  
most crowns.

### THE WORD OF GOD

Believers will be rewarded on  
the basis of their conformity to  
the Word of God. James 2:12 tells  
us: "So speak ye, and so do, as  
they that shall be judged by the  
law of liberty." The law of lib-  
erty of which James speaks is the  
moral law of God that regulated  
all Christian conduct (Rom. 7:22).  
This law is the criterion by which  
we are to be judged at the Bema  
of Christ.

The Lord has promised a reward  
to those who keep His command-  
ments: "Moreover by them is thy  
servant warned: and in keeping  
of them there is great reward"  
(Ps. 19:11). Those who con-  
scientiously obey the Scriptures shall  
have an abundant reward at the  
Judgment Seat of Christ. The  
very thought of this should make  
our comforts sweet and our crosses  
easy as we labor on earth for

Christ.

At the reward seat the question  
will not be: Was he successful?  
Did he have the praise of the  
leaders at headquarters? Rather,  
it will be: Was what he did ac-  
cording to the Word of God? This  
will put women preachers and  
promoters of associations, conven-  
tions, and mission boards in ser-  
ious trouble. Those who are  
Easter addicts and Christmas  
frantics will fare not better at the  
judgment bar than Uzzah (II Sam.  
6:6-7) and Aaron's sons (Lev. 10:  
1-3). Woe to the preacher who  
compromises God's Word for filthy  
lucre's sake and for the praise of  
men.

Centuries ago Jesus Christ said:  
"Whosoever therefore shall break  
one of these least commandments,  
and shall teach men so, he shall  
be called the least in the kingdom  
of heaven: but whosoever shall do  
and teach them, the same shall  
be called great in the kingdom of  
heaven" (Matt. 5:19).

### FAITHFULNESS

One requirement of acceptable  
service is faithfulness: "Moreover  
it is required in stewards, that a  
man be found faithful" (I Cor.  
4:2). The servant of Christ must  
prove himself trustworthy. All  
can be faithful to use the talent  
which God has given. There is no  
excuse for unfaithfulness.

### WILLINGNESS OF SERVICE

God must not be served out of  
constraint or fear of punishment.  
To be rewarded one must render  
willing service: "For though I  
preach the gospel, I have nothing  
to glory of: for necessity is laid  
upon me; yea, woe is unto me,  
if I preach not the gospel! For if  
I do this thing willingly, I have a  
reward; but if against my will,  
a dispensation of the gospel is  
committed unto me" (I Cor. 9:  
16:17).

Our service to God should be  
pleasant, not a drudgery. Leave  
the heart out of a duty performed  
and God will give no reward. Duty  
must be done willingly and cheer-  
fully, if we are to receive a re-  
ward for our services.

Even intentions will not be  
ignored at the Judgment Seat of  
Christ. "And it was in the heart  
of David my father to build a  
house for the name of the Lord  
God of Israel. And the Lord said  
unto David my father, Whereas it  
was in thine heart to build a house  
unto my name, thou didst well  
(Continued on page 5, column 2)

## Greatest Promises . . .

(Continued from Page Two)

but the Lord Jesus Christ was "her seed." The Lord Jesus Christ had no human father. He was the seed of the woman, and could rightly be called "her seed."

This, I say, is the first prophecy that was ever given, and you will notice that the prophecy was that the Lord Jesus Christ should bruise the head of the serpent.

I say then, this is the first promise in the Bible. It is the fountainhead of all promises. All other promises flow out from this one, and consequently, this is the first promise so far as redemption is concerned.

May I insist then that this is a marvelous promise. I might turn all the way through the Word of God and give you promise after promise of like nature, each speaking about the redemption that is to be ours in Jesus Christ.

Isn't it wonderful that God gave to us the promise of redemption immediately after the entrance of sin into the human family? If you will read Genesis 3, you will find that Adam and Eve had just sinned, and now that they know that judgment has been pronounced upon them, immediately God gives a promise of redemption. All the way through the Book — from Genesis to Revelation — you will find promise after promise of redemption.

I say, beloved, to me one of the greatest things that is promised in all the Bible, is the redemption that is ours in the Lord Jesus Christ.

### II

## THE PROMISE OF EVERLASTING LIFE THROUGH SIMPLE FAITH IN JESUS, PLUS NOTHING.

I don't know how many hundreds of promises that we might read that would tell us that we are saved by simple faith in the Lord Jesus Christ, plus nothing, minus nothing — just simple faith in Jesus Christ. Listen:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

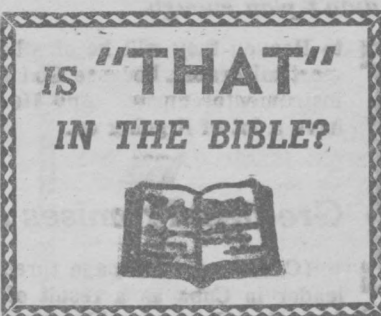
You will notice that we have everlasting life promised to us through Jesus Christ, plus nothing, minus nothing — just by simple faith in the Lord Jesus Christ.

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Question:

**WHAT HAPPENED TO THE ONLY "PRESIDENTS" MENTIONED?**

Answer:

They were cast into a den of lions, Daniel 6:4,24: "Then the presidents and princes sought to find occasion against Daniel . . . And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

Notice again:

"He that BELIEVETH on the Son hath everlasting life" (John 3:36).

"He that heareth my word, and BELIEVETH ON HIM that sent me, hath everlasting life" (John 5:24).

"He that BELIEVETH on me hath everlasting life" (John 6:47).

I might go on through the Word of God time after time, instance after instance, and show you we have His promise of everlasting life through simple faith in the Lord Jesus Christ.

I am glad that I can say that our salvation — the everlasting life that is promised to us — is through just simple faith in Jesus Christ. It is not simple faith plus something else, and it is not simple faith minus something else, but it is just simple God-given faith in the Son of God as a Saviour.

To me, this is a marvelous promise and I refer to it in the same category as the first promise that I mentioned when I referred to the promise of redemption. Immediately, I add to it the promise of everlasting life through simple faith in Jesus Christ.

### III

## THE PROMISE TO MAKE EVERYTHING TO TURN OUT

## FOR GOOD TO THOSE WHO BELONG TO GOD.

To me, this is in a class all to itself, next only to my salvation. We read:

"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).

Notice, this is talking about the individuals who love God. It is talking about the individuals who are "the called." God is going to make everything work together for good to those who love God — to those who are the called according to His purpose in Christ.

So I say that this is a marvelous promise that God has given us — a promise whereby He tells us that everything is going to work out for good to those who love the Lord.

That includes sickness. That includes every bit of sickness that there is within this world.

That includes war and all the individuals that are killed in all wars. I can say to you frankly I am not a draft-card burner. I certainly am not an individual who goes about objecting to the way in which those who are in charge are handling the war situation. I will say this, so far as I am concerned, I don't think much of this present war in Vietnam, nor any other war. I realize though, that even war, and those who are killed in war, are a part of the "all things" that are spoken of in Romans 8:28.

I'll go further and say that this passage of Scripture in Romans 8:28 not only includes sickness, and not only includes those who are killed in war, but this passage includes the chastening that come to us from the Lord. There isn't a one of us who are saved but has felt often times the chastening hand of God. The Bible says:

"For whom the Lord loveth he chasteneth" (Heb. 12:6).

If the Lord loves us, He is going to chasten us. I say to you, there isn't any saved one but who doubtless has felt the chastening hand of God. Regardless of how it smarts, and regardless of how badly it makes you feel at the time, remember this, it is a part of the "all things" that Paul speaks about in Romans 8:28.

Then I think about the works of Satan. Certainly the old Devil has done a lot of things so far as you and I are concerned that seemingly are definitely contrary to us. I think how he has fought against us as a church. I think how he has tried his best to hinder the work of THE BAPTIST EXAMINER. I think how he has hurt us in many, many ways in our ministry. Yet, I say that the Word of God declares that "we know that all things work together for good to them that love God."

So I say that sickness, and war and those who are killed in war, and the chastening hand of God, and the works of Satan, as well as all the other events, that He has promised to make all those work together for good to those who love the Lord.

This promise to me is one of the great and precious promises of the Word of God. It certainly is something that I can fall back upon. It certainly is a soft pillow for me many, many times, when difficulties arise in life. I think how easy it is for us to get discouraged, and how hard it is for us to keep going sometimes in God's service. I think that it is well that we recall that the predestinating purposes of God underlie every event of our lives.

I differ with the Hardshells on this 100 per cent. The Hardshells say that God predestinates your salvation, but the events of your life are all up to you. I don't believe that, beloved. I believe that every event in our life is according to the predestinating purpose and plan of Almighty God, and that there isn't anything in this world that comes to pass, or that

takes place in your life or mine, that wasn't predestinated for us according to the plan of God for each of us.

So, beloved, I say in the light of that, it is wonderful to know that He has given us a promise that all things work together for good to those who love the Lord.

### IV

## THE PROMISE TO KEEP US SAFE AFTER WE ARE SAVED.

In this you and I are entirely in agreement, but there are a lot of people that wouldn't agree with us at all. Lots of folk talk about falling from grace, and losing your salvation, and apostatizing to the extent that they are lost again after having been saved. All I can say to that group that believes in falling from grace is that if they could fall, it is "Katy, bar the door." They could never be saved again. We read:

"It is impossible . . . if they shall fall away, to renew them again unto repentance" (Heb. 6:6).

Mark it down, if a man could sin enough to lose his salvation, he never could be saved again, but I thank God that we have a promise that He is going to keep us safe after we are saved. Listen:

"And I give unto them eternal life; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30).

I read elsewhere in the Word of God the same thing. Listen:

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and SHALL NOT COME INTO CONDEMNATION; but is passed from death unto life" (John 5:24).

"All that the Father giveth me shall come to me; and him that cometh to me I will in NO WISE CAST OUT" (John 6:37).

So you see, beloved, we have a promise that He is going to keep us safe after we are saved.

I don't mean to say that you and I live perfectly. There isn't one of us that has lived a perfect life any one day of our life, nor any one hour of our life. We have sinned over and over and over again. In spite of the fact that you and I sin, how I thank God that our sins are already charged to the Person of the Lord Jesus Christ, who died and paid for those sins, and I rejoice to know that He is going to keep us safe after we have been saved. I consider this one of the greatest promises in the Word of God.

### V

## THE PROMISE TO BRING US OUT OF OUR GRAVES IF WE DIE BEFORE THE LORD RETURNS.

I don't think you and I who are living in this present day have any business to talk about death, or to think that we are going to die, or to make plans relative to death. I think that we ought to think about the fact that Jesus Christ is coming back to this world again. It seems to me that there is every evidence in this world to believe that Jesus Christ is going to return to this world at an early date. I would say that there isn't a hint — there isn't an indication — there isn't anything that would cause us to think that the coming of the Son of God might be put off for months and years, for decades, or for even a century. I say to you, we ought to expect the coming of the Son of God day by day.

But if Christ delays His coming you and I are going to die, and we are going down into the grave. As I often say, I look behind me and back yonder it seems that all that I can see in the background is graves, and graves, and graves — graves of fathers, graves of mothers, and graves of grey-haired grandsires, and graves of grandchildren. Those graves are all covered over. The grass is grow-

ing on many of them. I look backward and it seems that there is nothing in the background but graves.

When I look out before me, unless Jesus Christ comes, I will say that there is nothing but graves out before us. They are all open and waiting. Mine is out there and yours is out there, and unless Jesus Christ comes and takes us away from this world, you and I are going to go down into those graves sooner or later.

But, beloved, here is a promise — a mighty promise, that He is going to bring us out of our grave if we die before the Lord Jesus returns. Listen:

"And the dead in Christ shall rise first" (I Thess. 4:16).

This is talking about the second coming — how that Jesus is going to come and the saints of God are going to be caught up into the sky with Him. But before we are caught up, the dead in Christ shall rise first.

I don't believe that our resurrection is going to be that of a vapor. I don't believe that it is going to be sort of a ghost-like affair. I think it is going to be a literal resurrection of a literal body — the bodies that you and I have lived in, that go down into the grave. That body is going to come out of the grave. There is going to be a resurrection and I don't know anything that is any more precious than to remember that there is a promise that the dead in Christ shall rise. There is a promise in our behalf that we are going to be brought out of the grave — that is, if we die before the return of Christ.

### VI

## THE PROMISE OF A PERFECT RULER AND A PERFECT RULE OVER THIS OLD EARTH.

Having mentioned these five promises which have to do with us particularly, I want to mention some others that are just as great, that have to do with things more of a general nature.

Do you realize that some of these days this old earth is going to have a perfect ruler reigning over it. We don't have perfect rulers today. We have kings, we have presidents, we have dictators, and we have those who are in authority and those in charge called by various names, but we don't have a perfect man ruling as president, or dictator, or king anywhere within the world. Certainly, we don't have a perfect ruler so far as this world is concerned, but thank God, there is a day coming when this old earth is to have just one ruler — the Lord Jesus Christ, and He is going to be a perfect ruler when He reigns.

"For he must reign" (I Cor. 15:25).

Beloved, there isn't any question about it. There isn't any probability. It doesn't say that He might reign, but it says, "He must reign." I say, beloved, Jesus Christ has to reign on this earth, and to me this is one of the most precious promises in all the Word of God — to know that Jesus is going to reign over this world — to know that we are going to have a perfect ruler reigning from Jerusalem, and that He is going to have a government that is absolutely perfect over all the earth.

Old Satan is an insurrectionist right now. Every once in a while you read about someone, particularly in the Latin American countries, who puts on an insurrection. He doesn't like the government and he rises up in revolt. He has enough people with him sometimes to overthrow the person who is in charge and he takes over the government and reigns sometimes for a good long while.

Take Castro, for example, in Cuba. Castro is nothing but an insurrectionist. He became the

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Is it wrong to use instrumental music in Christian worship? Is it wrong to use hymns as well as Psalms?"

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



No, it is certainly not wrong to use instrumental music in Christian worship. The Old Testament is full of references to the use of instrumental music, and these references indicate God's favor concerning their use. I think of Ezekiel 33:32. It says, "Thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument." I could add many other references, but it is not necessary. If they used musical instruments in Old Testament times with God's approval, then it is certain that musical instruments are pleasant to God in any age. However, if a church preferred to worship without musical instruments, it would be perfectly all right. Some of the best singing I've ever heard in a Baptist church was in a country Baptist church in Kentucky where they had no musical instrument of any kind. There were no church song books. Everybody brought his own book, and when the song leader got up and started a song, it seemed to me that virtually every person present joined in the singing.

Now, to the question, "Is it wrong to use hymns as well as psalms?" No, very positively, it is not wrong. I could give you a number of Scriptures to prove this, but only one should be necessary. Turn to Ephesians 5:19, and you will find these words, "Speaking to yourselves in psalms and hymns and making melody in your hearts to the Lord." I think of a whole religious denomination that uses only the Psalms. The Psalms have been taken and put into verse form and made to rhyme. They are lovely songs, and I have no criticism, but, likewise, no one should criticize a church for using good hymns.

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I have never been able to understand how anyone could object to instruments being used in the worship service. It is true that some people use instruments in a way that is not pleasing to the Lord, but we do that sometimes in our worship service. People misuse the church building but that doesn't mean that we should quit using one to worship.

We have many Scriptures that associate the various instruments with worship. "After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe,

and a harp before them; and they shall prophesy" (I Sam. 10:5). "and David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals" (II Sam. 6:5).

As for the singing of hymns, we have Scripture that speaks of this as well. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

When we do something, or use something, in our worship of God, we must do it in such a way as to give Him praise and glory. "And whatsoever ye do in word or deed; do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). When we sing, be sure the songs are ones that are Scriptural and give God the glory. If we play an instrument, don't play it like the world does with the desire to stimulate the flesh. In other words, let's not bring the worldly, ungodly, sinful rhythms into our worship. I believe that we ought to be careful even to the clothes that we wear while singing and playing music.

PAUL TIBER

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No, I don't believe it is wrong to use musical instruments in worship, but let me point out with emphasis that the type of music which these instruments may play is a legitimate concern.

Personally, some of the "up beat" and "protest type" music which is being passed off as worshipful is repugnant.

The above statement would apply to hymns as well.

The criteria for an instrumental or vocal number must be that it is truly worshipful.

E. G. COOK

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The Book of Ephesians was written to the saints at Ephesus, and these saints made up the church at that place. And in Ephesians 5:19 we read: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." To get the truth taught in this verse requires a little research into the meaning of the terms used.

The word "psalms" comes from PSALMOS which means "a sacred song sung to musical accompaniment." This sacred song is not a psalm, unless it is accompanied by a musical instrument. So there is just no way for the Lord's people to speak to themselves in

psalms unless they use a musical instrument.

Even in our own language one meaning of the word "psalm" is a song sung originally to the harp, a stringed instrument. The word "hymns" comes from HUMNOS which means a song of praise addressed to God. The musical instrument is not essential to the singing of a hymn. If it is a song of praise addressed to God, it is a hymn either with or without the musical instrument. But since the instrument is essential to the psalm, it goes without saying that it is permissible in the case of the hymn.

The word "songs" comes from ODE which means a song. But since God does not want some jazzed up junk being used in our worship of Him, He had Paul add the adjective "spiritual" to show what kind of song He wants us to sing. And since there is nothing wrong with using an instrument in singing psalms, there cannot be anything wrong with using it in singing hymns and spiritual songs. We find these same terms, psalms, hymns and spiritual songs, in Colossians 3:16.

In Malachi 3:6 we read, "I am the Lord, I change not." So if God loved instrumental music in Old Testament times He still loves it in New Testament times. With that in mind may we turn to Psalm 4. Here we see what most everybody ignores. The heading of this Psalm says, "To the chief musician on neqinoth." This word "neqinoth" means stringed instruments like the piano, violin, guitar, etc. The heading of Psalm 5 says, "To the chief musician upon nehiloth." This word "nehiloth" means wind instruments like the organ, trombone, trumpet, etc. So we see the use of stringed instruments in the singing of Psalm 4, and the use of wind instruments in singing Psalm 5.

Now if we turn to I Chronicles 15:16-24 we find David telling the Levites to appoint some of their men to play on psalteries, harps, cymbals, and trumpets. In verse 22 we learn that Chenaniah was the chief musician. And in I Chronicles 25:7 we learn that there were 288 men in David's choir. I hope we may get a chance to hear that wonderful choir some of these days.

In Revelation 5:8 we see the four living creatures (wrongly called beasts in our version) and the 24 elders all having harps. And in verses 9-10 we hear them singing a song of worthiness. It seems that our translators started us off on the wrong track when they use first person in these verses when it is third person in the original. The living creatures and the elders are all playing on their harps and singing praises to our Lord because He was slain and had redeemed people out of every kindred, and tongue, and people, and nation. Our translators by having the living creatures and the elders saying Christ has redeemed us have caused many to say the elders represent the saints. And now in these last days some are saying the elders are the church, meaning, of course, some universal church. But the Bible knows nothing of a universal church. If the elders represent the saints, what do the living creatures represent? The living creatures are saying the same thing the elders are saying. I am convinced that both the elders and the living creatures are orders of created beings that have been created for the specific purpose of worshipping God.

If some of these people who hate instrumental music in the church should happen to make it

to Heaven they will be of all men most miserable, because God loves instrumental music. And He will have a lot of it going on.

## Greatest Promises . . .

(Continued from page three)  
leader in Cuba as a result of the fact that he was able to overthrow the reigning power.

That is exactly what the Devil of Hell did to this world. Old Satan, old Splitfoot, today is in insurrection against the Lord Jesus Christ, but thank God, it isn't going to last forever. Some of these days the Devil, who has been in rebellion, against God for a long, long time, is going to be cast down.

I read in the Old Testament how Absalom rose up against his father, David. He drove his father off the throne and out of the city, out of the country, and over into the country on the east side of Jordan. It was only after a battle wherein that Absalom was killed that David was able to return to the city of Jerusalem. I read about that and when I think

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about it, and when I recall all that took place so far as Absalom's rebellion was concerned, I say that Absalom was just exactly like the Devil. Absalom had to be put down, Absalom had to be killed. Absalom had to be gotten out of the way in order that David could go back to Jerusalem to reign.

Beloved, some of these days Jesus, who is a perfect ruler, is going to reign with a perfect rule from the city of Jerusalem after the insurrection of Satan has been put down. To me, that is a mighty, mighty precious promise.

I don't look to man. I don't look to the Democrats and I don't look to the Republicans. I certainly don't look to the Communists nor the Socialists. I don't look to any man in any country to ever reign, or to ever rule perfectly. Thank God, I am looking to the Lord Jesus Christ who is a perfect ruler, who is going to reign from Jerusalem, and we are going to have a perfect rule throughout all the earth.

VII

### THE PROMISE OF SATAN'S ULTIMATE OVERTHROW.

Do you realize that the Devil certainly has had his way here within this world for a long time? But it isn't going to last forever. He is going to have an ultimate defeat. Listen:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And the devil that deceived them was cast into the lake of fire and brimstone, where are the beast and the false prophet, and shall be tormented day and night for ever and ever" (Rev. 20:1-3).

Notice how God lets the Devil out of jail, and how he immediately rises in rebellion against God. He is still the same old Devil he was to start with, and then he is cast into Hell.

Beloved, when I read this, I say, "To Hell with the Devil," for that is where he is going.

I have noticed when people go to ball games how excited they get. Sometime ago, there was a program on television and they focused the camera on a woman who was the mother of a boy that was playing basketball. It showed how she was going out of her mind with ecstatic joy because of the game that her son was playing. She was jumping, and down, and was shouting, and was applauding and clapping her hands over her son's playing.

I expect some of you mothers act the same way, and I expect most of you fathers might act the same way. You would jump up and down and shout and clap your hands.

Beloved, some of these days the Devil is going to be ultimately defeated, and when that takes place, I am going to have a ring side seat where I can see, and I expect to shout myself hoarse that day, if it is possible for me to do so. I expect to shout, and clap my hands, and applaud, and jump up and down more than anybody who ever got into the spirit of the game whenever he was watching and cheering his team to victory.

Beloved, thank God, the Devil is going to have an ultimate overthrow, and to me that is a marvelous promise.

VIII

### THE PROMISE OF LIVING AND REIGNING WITH JESUS CHRIST FOREVER.

Do you realize that if you are saved that you are going to live (Continued on page 8, column 1)

# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "DELIGHT IN THE LORD"

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart" (Psa. 37:4).

Most unbelievers and mere professors look on true Christianity as a drudgery. To them it is a life of burdensome duty and service. A life that denies its children any laughter or fun or joy. Quite frankly, it is no wonder they feel this way. So many of God's children have such a negative outlook. They go around with long faces and grumpy attitudes. There seems to be no joy and anticipation at the prospect of going to church. They lose hope in any results from the missionary outreach of the church. They have a "what's the use" attitude. And the sad part about this is, it is contagious. The whole church soon becomes infected and there is an epidemic. But what saith the Word?

"Delight thyself also in the Lord." Isaiah puts it this way: "If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: THEN shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (58:13,14).

If we bear the image of the gloomy Christian then it would seem our eyes are on self and not on Christ. Look up and see the joy of thy salvation. We have nothing to be cast down about. We have a Saviour, a Friend, a loving Father, a King. There is no need to be down in the valley of

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defeat. God says He will cause us to ride on the high places of the earth. In case you still doubt, He says, FOR THE MOUTH OF THE LORD HATH SPOKEN IT.

The Psalmist said he delighted in the law of the Lord. This is the source of our joys. Not in the amusements of the world, but in the Word. To know the Word is to know the Lord and to know the Lord is to know joy and delight. In our text, the Lord promises that if we delight ourselves in Him He will give us the desires of our heart. You see, when He is our delight, then the desires of our heart are no longer a better home, a bigger bank account, success in business or even good health, but our desires are whatever He desires.

Delight and holiness are inseparable. As long as we harbor sin in our bosom, we will forfeit delight. When our minds are filled with malice, criticism, dislike, mischief, etc., we have no room for delight in the Lord. These two cannot walk together. The end result is that we are miserable and so are those around us.

Oh, to delight ourselves in the Lord. What joy this is! It, too, is infectious. When we are enthusiastic, others catch it. Spurgeon put it like this:

"Tis when we taste Thy love,  
Our joys divinely grow,  
Unspeakable like those above,  
And Heaven begins to flow."

## The Judgment Seat

(Continued from Page Two)  
that it was in thine heart" (I Kings 8:17-18). Sincere intentions are graciously approved by God when Providence prevents our putting them into execution. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12).

### ACTS OF MERCY

The little acts of kindness will be considered by Christ at this righteous judgment. The handout to a man in need will not be forgotten. The mercy shown to widows and orphans will not be ignored. Whatever we have given or lent from a true principle of charity is not to be repaid but rewarded. "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil" (Luke 6:35).

The Saviour taught: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14).

### SUFFERINGS FOR CHRIST

Those who suffer for Christ now will reign with Him in the Millennium (II Tim. 2:12). The world is prone to think the true Christian is a loser, but he shall not lose in the end (Mark 8:35). The genuine believer may be deprived of certain pleasures and happiness in this world, but the sufferer will leap for joy at the Judgment Seat of Christ. That wonderful day will countervail all the hardships of earth.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets" (Luke 6:22-23).

### SMALL MATTERS

Little insignificant acts done on earth will be remembered by the

# Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends:

In our last article, we had just arrived at the home of Brother John Imah in Calabar, Nigeria. I had told something of my accommodations. Now let us take up from there.

Hardly, had I put my luggage down, when the word had spread around that I had arrived and folk began coming in, most of them were directed to the room for church services. Some water, soap and a towel was brought for me to wash my face and hands. Then some fruit, consisting of oranges and bananas, was brought for me to eat. The day was extremely hot and humid and while I ate, someone took up a fan to keep me cool.

## V. A PLACE OF RE-EVALUATION

The Bible says: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). Never will this fact be better understood than by men at the Bema of Christ. Then it will be manifest to all that a good disposition of heart "is in the sight of God of great price" (I Pet. 3:4).

Some ministers who quietly pastored a small rural church will have an abundant entrance into the Millennial Kingdom of Christ (II Pet. 1:11), while other denominational bosses and big wigs will see their life's work go up in smoke! Some who were believed to be great evangelists and soul winners will lose crowns. Some who the religious world thought were weaklings and failures will be commended by Christ, while others whom we had admired for their great success will take a lower place and will receive a lesser reward.

Many lofty religious acts shall appear worthless at the Judgment Seat of Christ: "For that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). A lot of fancy praying and masterful preaching and high paying will have no reward: "Take heed that ye do not your" (Continued on page 8, column 3)

## REFERENCE BOOKS

The New Testament from 26 Translations .....	\$12.50
The Old Testament from 26 Translations .....	9.95
The Four Translation New Testament .....	9.95
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Analytical Hebrew and Chaldee Lexicon—Davidson .....	15.95

began coming in, most of them were directed to the room for church services. Some water, soap and a towel was brought for me to wash my face and hands. Then some fruit, consisting of oranges and bananas, was brought for me to eat. The day was extremely hot and humid and while I ate, someone took up a fan to keep me cool.

Just as soon as I had finished eating, Brother John said several people had come and wanted to hear me preach. I had not slept any to speak of since Saturday night at the Holiday Inn in Washington, and this was now Tuesday



FRED T. HALLIMAN

afternoon. I felt more like going to bed for about 12 hours, but I went in with the rest and we started services.

In spite of the fact that I was tired, we had a good service. After this service, I laid down for about an hour. When I got up, it was suggested that I be shown around the area, and I had no idea what was in store. For the next hour and a half, I met many people going into their homes and held no less than five short services, including prayer, preaching, and praises in song. We got back where we had started from about 6 p.m. and we sat and talked for an hour, and then Brother John announced that the people had come and we would now have another church service. This one lasted for two and one-half hours and was the seventh one I had participated in since arriving in Calabar that day about 1:30 p.m.

After the services, a meal was prepared for me and soon after

eating, I was ready for bed. It must have been around 9:00 a.m. the next morning before I awoke. Each day for the rest of the week, I held two and three services per day, along with a lot of visitation work.

My main purpose in coming here was to investigate the desires and needs of these people, and if they could give satisfactory evidence of being saved, to assist them in the establishment of a Scriptural work. By the end of the services on Saturday night, there had been several professions of faith, many of which had been saved prior to my coming, and after having been taught the truth about baptism and the Lord's Church, 27 of them said they wanted to be baptized. All had gone through some form of baptism before. One man stood up and asked how many times should a person be baptized. I told him if he was saved and the baptism had been done upon the authority of a Baptist church, only once. He replied, that he had been immersed by a "Reverend Father" and felt that this was sufficient. Since there was little evidence of having been born again, I, too, thought of his case, he had all the baptism he needed.

On Sunday, morning, we all met at the church building and after a short service there, we walked about two miles to a river and all the while we were walking, the entire group was singing. When we reached the river, we held another short service, and beginning with Brother Imah, one by one were baptized into the Philadelphia Baptist Church of Birmingham, Ala.

In all of my experiences, both as pastor and missionary, I have never seen a group of people more happy and seemed to appreciate Scriptural baptism more than these people did. Many of them had been saved for years. Brother John Imah, the man who had been leading these people, had been preaching for over 12 years. Bro. Imah is 36 years old now. He held a lot of truth and some error. More about this later.

After the baptismal service was over, we marched back to the place of worship and again, singing all the way, as we marched through the town. Upon arrival we went directly into the building — it was now 12:00 noon. Without a break, we went right into another service, or perhaps better stated, a continuation of the service that had started at this same place about 9:30 a.m.

Many songs were sung and several of the men stood up and expressed their thanks and appreciation to me and the Philadelphia Baptist Church for making this occasion possible in their lives. In due time, one of the brethren asked for permission to speak and when told to proceed, he said that it was the desire of those baptized to be constituted into a Baptist church.

After the brother had sat down, I told them that I had come invested with that authority from the Philadelphia Baptist Church and asked that all that desired this to cast their vote by standing, and the entire 27 immediately stood. They appeared to stand taller than any group of people that I had ever seen, although they were just average height people.

The organization service now proceeded and about 2:30 p.m. we had completed the service. Now a new church, with full Bible credentials was established in Calabar, Nigeria. The new church is known as Calvary Baptist Church.

Please do not miss the next article, for in it I will tell the story of Brother Imah's religious background and how he came to the truth and because of his stand, was conspired against, to be kidnapped and killed.

## Eternal Security

(Continued from Page One)

servation of the believer, is a wrong interpretation, and is injurious to the whole Bible.

### A DRAMATIC ILLUSTRATION OF THE SECURITY OF THE BELIEVER IN THE O.T.

One of the most vivid illustrations portraying the eternal security of the believer in the O.T. is found in the bitter experiences and faithful life of Job. Satan plying his trade and office of Devil, that is, slanderer and accuser of the children of God, presents himself before the Lord (Job 1:6). On this particular occasion, the Lord said unto Satan, "Hast thou considered My servant Job; that there is none like him in the earth?" Satan knowing God had abundantly blessed Job, counters with an accusation against Job: "Doth Job fear God for naught." He charges Job with a wrong motive, that Job loves God, because God has made him rich, or he serves God for what he can get in return. And to augment his charge against Job, says to God, "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:11).

Satan tells God the reason Job is not a traitor and rebel against Him is because "Thou made an hedge about him, and about his house, and about all that he hath on every side . . ." (Job 1:10). Satan in essence says, "Your wall of benevolent providence around Job is too high. I cannot cross over. You lower your wall and let me have him for a little while, then he will curse you to your face." God accepts the challenge, saying, "All that he hath is in thy power;" that is, "only upon himself put not forth thine hand, spare his life" (Job 1:12).

Job's faith is to be tested by the arch-adversary. He is made a ready target for the fiery darts of Satan. Can Job's faith endure the awful pressure? Can his faith absorb the shock of disaster upon disaster, or will his great loss destroy his trust in God?

Satan speaks to Job through his friends, and says, "Where is the goodness of God toward you, if God loves you, why has He taken your substance, and made you the poorest of the poor? He has taken your precious children in death, and has consigned you to a disease that is more repulsive than death. Why don't you take the easy way out? Curse God and die." But the answer of a God-given faith comes through clear and plain: "Though He slay me, yet will I trust Him" (Job 13:15).

Job's faith was in the omnipotent God Who doeth everything His soul desireth (Job 23:13). So, Job's faith is of such nature that it transcends his present and painful circumstances, and enables him to see that God has a gracious purpose in all that has befallen him. And with absolute assurance he exclaims, "When He hath tried me, I shall come forth as gold" (Job 23:10). Job knew that his reverses would magnify God by having a sanctifying effect on his own heart and life.

God may allow Satan a lot of liberty in persecuting the saint, but He will never permit Satan to touch the redeemed soul. The final security of the believer is off limits to Satan, and he will never be able to nullify God's saving grace. God raised up Pharaoh that He might cast him down, and thereby manifest the utter impotence of Pharaoh's resistance against His sovereign power. And God raised up Job, and permitted Satan to cast him down, yet not without a wise and gracious design; for we in retrospect see that God gives to His saints a faith which ultimately triumphs over the Devil.

### HOW ABOUT DAVID?

Some will say, "How about David?"

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id? You know he was a backslider." To this assertion I say, "Amen." Then ask, how about that "just and perfect" man Noah, who got so drunk he passed out? How about faithful Abraham, who lied two times about his wife Sarah, saying that she was his sister? How about the wise man Solomon, who tried everything to erase God from his mind? How about Samson who consorted with the evil Delilah? How about conniving Jacob?, etc.

Then, how about Hebrews, the eleventh chapter? Is it not in this chapter we learn that God's erring O.T. saints enter Heaven as more than conquerors? David was a backslider, but not an apostatizer. David never renounced his faith in God, but was repentant toward God. David prayed: "Lord, be merciful unto me; heal my soul; for I have sinned against Thee" (Psa. 41:4).

David's sin was shameful beyond description, but not beyond Divine forgiveness. David's sin merited and received a severe rebuke from the Lord. We read from David's pen: "The Lord hath chastened me sore, but He hath not given me over unto death" (Psa. 118:4). David's sin cost him much. He lost the joy and comfort of his salvation, but not his salvation. God's gift of salvation has been exempted from recall, and the cup of Divine chastening is filled with the grace of recovery (Rom. 11:29; Heb. 12:11). David's fellowship with his heavenly Father was broken, but not his relationship as a son of God. For his sin to have deprived him of his sonship in the family of God is to have consigned him to everlasting destruction, for there is NO repetition of the spiritual birth. "That which is born of the Spirit is spirit" (John 3:6).

Sin does not weaken our security, nor does faithfulness strengthen it, for the believer's security is of such nature that it CANNOT be affected. But the saint needs to be consistently and acutely aware of David's prayer, prayed with infinite pathos, "Restore unto me the joy of Thy salvation" (Psa. 51:12). "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears" (Psa. 6:6). When backsliding Israel is corrected and restored to her land, the Scripture says, "They shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30:9).

### O.T. SAINTS PROTECTED BY HOLY ANGELS

"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34:7). It should humble the believer to realize God has set in motion an innumerable, invincible, and invisible host of angels to care for His elect. Squadrons, upon squadrons of angels have been dispatched from the throne of God's sovereign mercy to minister to His elect. "God hath sent His angel and delivered His servants that trusted in Him" (Dan. 3:28). The thought of angelic care should cause us to be awe-stricken. To that that beings with knowledge and power infinitely greater than the strongest saint should gladly perform these unnoticed services for us should fill our hearts with gratitude toward God. It should strengthen our faith in the providential care which God exercises in behalf of His saints. The knowledge that spirits of such high rank are ordained of God to minister to the feeble saints should encourage them to fight against sin.

They that will cast the evil hordes of this earth into the wine-press of the wrath of God (Rev. 14:19), and cast Satan and his angels out of heaven (Rev. 12:7-8), are the same that put the torch to Sodom and Gomorrah (Gen. 19:13), and are the same that laid firm but gentle hands upon lingering Lot and led him out of the city of destruction (Gen. 19:16).

In Psalm 68:17 we learn that 20,000 chariots with thousands of angels accompanied God to meet

with Moses at Mt. Sinai. Later, we learn that one of these angelic chariot drivers is dispatched by God to bring the prophet Elijah to Heaven. While Elijah and Elisha were conversing, "Behold there appeared a chariot of fire and horses of fire and parted them asunder and Elijah went up by a whirlwind into heaven" (II Kings 2:11). With great adoration, and astonishment Elisha cries out, "My father, my father, the chariot of Israel and the horsemen thereof."

This scene was deeply engraved in the mind of Elisha, and caused his faith in God's providential care to know no bounds. The evidence of which is found in another remarkable and striking experience in the life of Elisha. The details of this account are found in II Kings 6:8-24. Elisha, at this time, is number one on Satan's list of most hated men, and Satan employs the King of Syria and his mighty armies to destroy Israel and Elisha. The King's military strategy was no sooner planned than it became public property of Israel, and the King was greatly disturbed by this. He fears there is a conspiracy in his own ranks, and asks, "Which of us is for the king of Israel?" And one of his servants said, "None, my lord, O king; but Elisha, the prophet that is in Israel telleth the king of Israel the words that thou speaketh in thy bed-chamber."

God had "bugged" the Syrian king's palace, and put Elisha on the listening end. The king of Syria sends his armies out after Elisha and during the night they encompass the city where the prophet lived. Elisha's servant, a young man, rises up early in the morning, and as he goes forth, he beholds a sight that strikes his heart with great fear and dread. He sees the mighty Syrian host everywhere he looks. In great desperation he says, "Alas, my master, what shall we do?"

The old prophet does not get excited. He is exceedingly rich in the experience of God's providential protection, and his love for God had purged fear from every nook and cranny of his being. As far as human power is concerned, there is no escape from the invading Syrians, and Elisha's young servant is arrested by fear and despair of hope. But Elisha is a believer in the final preservation of the saints and trusts in God's ability to keep. So, Elisha prays not to be spared, for he knows he is "kept by the power of God," but that his young servant may know this great truth also: "Lord, I pray Thee, open his eyes that he may see." "And the Lord opened the eyes of the young man; and he saw; and behold, and the mountain was full of horses and chariots of fire round about Elisha." Thus, it was then, thus it is today, "Fear not; for they (the angels of God) that be with us are more than they that be with them" (II Kings 6:16, Heb. 1:14). Elisha's young servant did not feel secure, but he soon learned that feelings have nothing to do with security. Fears and doubts may come to the believer and try his faith, but they do not make the least indentation in the wall of security God has placed around the believer.

### ETERNAL PRESERVATION

In the infinite counsel of God the redemption of His people antedates the creation of the universe. Time is but a minute speck floating in the boundless expanses of eternity, and God speaks of the redemption of His people as being an eternal (Continued on page 7, column 2)

### How To Read Bible

(Continued from page one)  
does David cry, "Teach me." Five times in the same Psalm does he say, "Give me understanding." (Can you tell which Psalm it is?). John Owen said, "There is a sacred light in the Word: but there is a covering and veil on the eyes of men, so that they cannot behold the Word aright. Now, the removal of this veil is the peculiar

work of the Holy Spirit." Humble prayer will bring more light on your Bible than any commentary could. With this in mind, you be sure to pray, "O Lord, for Christ's sake, give me the teaching of the Spirit."

4. Read the Bible with childlike faith and humility. Open your heart as you open the Book and say, "Speak Lord, for thy servant heareth." Resolve to receive heartily every statement of truth, whether you like it or not. Beware of that miserable habit of mind found in some, who receive certain truths because they like them, and reject others because they are condemning to themselves or someone else they favour. Treated in this way, the Bible will do us no good. Are we to be judges of what ought to be in God's Word? Settle in your mind that you will receive all and believe all, and what you cannot understand you will accept as true nevertheless. Is it not the case that when you pray, you are speaking to God and He hears you? It is equally the case that when you read the Bible, God is speaking to you, and you are not to answer back, but to listen.

## TRACTS NOW AVAILABLE

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5. Read the Bible in a spirit of self-application. Sit down to the study of it with a daily determination that by God's help you will live by its rules. As you travel through each chapter, ask yourself, "How does this affect me? What does it teach me? What duties and manner of life does it press upon me?" It is poor work to read the Bible out of curiosity and just to obtain head knowledge, while you do not allow it to influence your heart and life. That Bible is read best which is practiced most.

6. Read the Bible daily. Plan your day's work so that reading and meditating on God's Word has its regular and suitable place. Private means of grace are as needful for our souls as food and clothing are for our bodies. Yesterday's bread will not feed the laborer today, nor today's feed him tomorrow. Do as the Israelites did in the wilderness. Gather your manna fresh every morning. Choose your times, and do not scramble through the portion for the day. Give your Bible the best, and not the worst of your time. But whatever plan you adopt, let it be a rule to visit the throne of grace and the Bible every day.

7. Read the Bible fairly and honestly. Determine to take everything in its plain, obvious meaning, and regard all forced interpretations with great suspicion. As a general rule, whatever a verse of the Bible seems to mean, it does mean. The godly Richard Cecil (1748-1810) gave a valuable rule: "The right way of interpreting Scripture is to take it as we find it, without any attempt to force it into any particular system." And it was well said by another divine, "I hold it as a most infallible rule in the exposition of Scripture, that when a literal construction will stand, the furthest from the literal is commonly the worst."

8. Read all the Bible, and read it in an orderly way. There are some parts of the Bible which some people pass over without reading. That, to say the least, is a very presumptuous practice. All Scripture is given by inspiration of God and is profitable. Some people's Bible-reading is a system of perpetual dipping and picking, so that they fail to obtain a broad, well-proportioned view of its truths. It is a great mistake not to go regularly through the whole Book. No doubt in times of sickness and affliction it is allowable to search out seasonable portions. But with this exception I believe it is by far the best plan to begin the Old Testament and the new at the same time, read each straight through to the end, and then begin again.

9. Read the Bible with Christ continually in mind. The grand object of all Scripture is to testify to Jesus. Old Testament ceremonies are shadows of Christ, if not actually types of Christ, are illustrations of some aspect of his Person and work. Old Testament history shows the world's need of Christ. Old Testament prophecies are full of Christ's sufferings, and of His glory now and to come. The first advent and the second, the Lord's humiliation and His reign, the cross and the crown shine forth everywhere in the Bible. Keep this before you if you would read the Bible aright.

Act upon these hints, reader, and I firmly believe you will not miss the way to Heaven. Act upon them and you will find that your understanding of God's Word will increase. You will obtain the witness within yourself that the Bible is true and makes wise the simple, that in fact it is the Word of eternal life. A poor Christian woman once said to an infidel, "I am no scholar. I cannot argue like you. But I know that honey is honey because it leaves a sweet taste in my mouth. And I know the Bible to be God's Book because of the taste it leaves in my heart."

—Young People's Magazine

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

COPENHAGEN, Denmark (EP) — A Danish Lutheran minister said here that a Bible he was carrying helped to save him from death during a "fire fight" in a hotel in Damascus, Syria, Sept. 26.

Four Palestinian guerrillas took 10 hostages in Hotel Semiramis and fought a pitched battle with Syrian troops, surrendering after their leader was killed.

Christian Hansen, a clergyman of the Church of Denmark (Lutheran), who was one of the hostages, said he used a briefcase containing his Bible to protect his head from an exploding grenade.

He said he suffered multiple fractures of his arms and was hit by fragments of the grenade in other parts of his body. Three large fragments were embedded in the Bible, he added.

HARTFORD, Conn. (EP) — Young girls under state guardianship have the right to obtain abortions, even when the state objects.

A unanimous three-judge decision in U. S. District Court struck down Connecticut's right to deny abortion to female minors under its legal control.

The suit was brought by the Legal Aid Society of Hartford County, representing 11 teenage girls who had been denied abortions by the Department of Children and Youth Services.

All 11 eventually obtained abortions through preliminary court orders, while their cases were pending.

WASHINGTON, D. C. (EP) — A "sense of Congress" resolution in support of Soviet Christians and other religious believers suffering for their beliefs in the USSR has been passed by the Senate and the House of Representatives.

The measure, originally introduced in the House by Rep. John H. Buchanan, Jr. (R-Ala.), calls on the Kremlin to free dissident Baptist minister Georgi Vins, 48, currently serving a five-year sentence at hard labor for religious activities, such as evangelizing, teaching and writing.

SALT LAKE CITY (EP) — The president of the Church of Jesus Christ of Latter-day Saints (Mormon) has praised Gov. Christopher S. Bond of Missouri for rescinding a 138-year-old order calling for the extermination or expulsion of Mormons from the state.

Mormon president, Spencer W. Kimball, said there are now some 15,000 Mormons in Missouri who "we are confident are law-abiding citizens."

The Missouri order was passed during a time of high anti-Mormon sentiment when the new denomination was seeking a permanent base.

SACRAMENTO (EP) — An Episcopalian priest from whom Patricia Hearst has been receiving communion says the newspaper heiress has become a member of his church.

Edward John Dumke, 30, an assistant priest at Trinity Episcopal Cathedral in Sacramento, told Los Angeles Times Religious Writer John Dart, that the baptized Catholic has been accepted as a member of the Episcopal Church.

On Oct. 20, 1976, Baptist charismatics were denied seating at the Texas Baptist Convention in San Antonio, Texas, for the first time in the 91 years that the Baptist General Convention has been meeting in annual session.

Messengers to the BGCT voted to refuse to seat two ministers and two laymen from two Baptist charismatic churches, Beverly Hills

of Dallas and Shady Grove in Grand Prairie. Both churches had been ousted by the Dallas Baptist Association in October, 1975.

The challenging of the seating of the four Baptists was done by Wendell King, pastor of North Temple Baptist Church in Dallas, who claimed the charismatics have been disruptive to Baptist fellowship.

King said he did not wish to deny the churches "their constitutional right to worship as the Holy Spirit leads," but added, "I have difficulty with their being called Baptists. And when I say this, I am speaking more in terms of defining Baptists in a traditional sense rather than in a definite sense."

According to the newspaper of the United Nations Association of the United States, The Interdependent, a proposal for a world income tax is the latest concoction of Senator Mike Gravel (D-Alaska). Earlier this year he was reported by the Alaskan press as saying we all "will have to learn to be world citizens first and Americans second."

Mr. Gravel, a strong supporter of foreign aid, wants the revenues from this world tax to be split three ways — one-third to international lending agencies such as the World Bank, one-third to international granting organizations, and one-third to a new educational trust fund for developing countries. His plan would provide for an automatic flow of development assistance to less-developed countries.

The nations of earth continue to move toward a one-world government. The liberals in the governments of the nations are working to bring about a mock Millennium. In fulfillment of the prediction of Jesus Christ nearly two thousand years ago, the tares are being gathered into bundles (Matt. 13:30). The day is rapidly approaching when the nation on earth will give unto Antichrist power "over all kindreds, and tongues, and nations" (Rev. 13:7).

There is talk of a one-world church, a one-world monetary system, a one-world metric system, an international version of the Bible, a one-world court, a one-world police force, a one-world government, and now a world tax. What is next?

### Eternal Security

(Continued from Page Six)

accomplishment (Heb. 9:12). Thus, it is, Paul speaks of the glorification of the elect of God in the past tense (Rom. 8:30). When the Holy Spirit speaks of the Lamb's Book of life written from the foundation of the world (Rev. 13:8), He has in view the names of the O.T. saints as well as those of any other age. Moses and Elijah were O.T. saints and being born of fallen parentage, they were men of like passion the same as all the children of Adam. Yet, in the mind of God their sins were atoned for by the eternal efficacy of Christ's shed blood.

The N.T. provides us with a scene where Moses and Elijah are standing with Christ on the Mount of Transfiguration (Mt. 17:1-4). Moses and Elijah being members of the alienated family of man during their sojourn on earth were, in this scene, standing on the ground of perfect reconciliation, and, apart from the shed blood of Christ, there is no reconciliation (Rom. 5:10). Yet, while Christ spoke with Moses and Elijah on the Mount, His blood was running warm and pure in His veins. He had not yet in time suffered in the room and stead of His people. He had not yet spoken from the cross of Calvary, "It is finished." Nev-

ertheless, Moses and Elijah were already enjoying the benefits of Christ's vicarious atonement.

The security of the O.T. saint is not any more sure this side of Calvary than it was thousands of years the other side. David said, "He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation . . ." (II Sam. 23:5). And David's present place in glory has not enhanced his security one scintilla.

Jesus is the "Great Shepherd" of the O.T. sheep as well as those of the N.T., and the Lord hath laid on Him the iniquity of all His sheep, and this was done on the merits of the "blood of the everlasting covenant" (Isa. 53:6, Heb. 13:20).

### CONCLUSION

The practical effects produced by this doctrine in the life of the believer are not as the objector claims. It is often suggested by the contrary school that belief in the doctrine of eternal security is

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equal to having a license to live in sin. Nothing could be more opposed to Scripture, and the experience of a regenerate heart. The Scriptures provide the sincere seeker of truth with many an answer to this Arminian absurdity, but in this treatise we note only one, and this one should serve to shut the mouth of every would-be gainsayer, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" The shed blood of Christ has nullified the condemning power of sin, and God stands ready to forgive His children, but shall we that are bought with such a great price take advantage of God's love and continue in sin? The Scriptural answer is an emphatic, NO, (Rom. 6:1-2).

Remember, it is God's ability that keeps the saint, and not his own ability. And it is trust in God's almighty ability that makes the victory sure for the saint in his present spiritual warfare. He that has tasted and learned that the Lord is gracious (I Pet. 2:3) has embarked upon the road of continuous sanctification, and the effect produced is a holy life (Phil. 1:6). They which correctly understand this great doctrine never contend for the preservation of those who consistently cultivate evil, and they which use this doctrine to support themselves in a low standard of Christian conduct are, I fear, damnably deceived.

"Moment by moment, I'm kept in His love,  
Moment by moment, I've life from above."

### The Family Of God

(Continued from page one)

tirely correct, but that the family of God is one thing and the church of God is another thing is entirely erroneous . . ."

### BRO. TAYLOR'S ANSWER

We gladly answer the questions herein contained. In fact, while we are at it we will go a little further and distinguish between the family of God, the church of God and the kingdom of God as used in the New Testament.

The family of God includes all the children of God in Heaven and on earth. In Eph. 3:15 Paul speaks of the "whole family in heaven and on earth." The family includes all believers, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

All believers are God's children. Since the Old Testament saints were saved by faith in Christ (Acts 10:43; Rom. 4:16) they are all members of God's family.

God's family is bigger than the kingdom of God or the church of God for it now contains all the saved from Abel to the last man who has believed, whether in Heaven or on earth. God has only one family. All believers (saved, born again) are children and heirs of God.

### THE KINGDOM

The kingdom of God includes all the saved on earth at any given time. It Matt. 13 the kingdom is used to include all professors. But the kingdom as used in John 3:3-5, Matt. 16:19, 11:11, Luke 16:16, Rom. 14:17, Col. 1:13, John 18:36, etc., is composed of all the born-again on the earth.

This is not the kingdom of Dan. 2:44, Luke 9:11-17, Acts 1:6, etc. These passages refer to the millennium. That kingdom is yet future.

What is sometimes called the spiritual kingdom is composed only of those who have been born again, who have been "translated out of darkness into the kingdom of his dear Son." In John 3:3-5 the Master said, except a man be born anew he can neither see nor enter the Kingdom of God. In Matt. 18:1-16 and Mark 10:13-15 the Master shows very clearly, that the kingdom is composed of only such as have received Him, whether children or adults. The family of God includes all the saved of all ages, whether in Heaven or on

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earth; but the kingdom of God includes that part of the family of God who are on the earth now.

### THE CHURCH

The church of God is never used of any institution, except of an assembly or congregation of baptized believers in some locality, e.g., the church of God at Corinth (I Cor. 1:2).

The local individual church is the only kind of church God has on this earth today.

There is only one family of God, composed of all the redeemed of all ages in Heaven and on earth.

There is only one kingdom of God, composed of all the born again on the earth now.

There are thousands of churches (Baptist) of God on earth. Every individual Baptist church is a church of God. No others are.

When a man is born again he is born into God's family. He is in the family of God forever. The relationship does not change. Whether in Heaven or on earth he is in God's family.

When he is born again he also enters God's Kingdom. The relationship is for life. When he dies he passes out of the kingdom of God on earth and enters "His heavenly kingdom" (II Tim. 4:18).

After he has been born again he is not yet in a church of God, but is now a Scriptural subject for admission into a church of God. "The Lord added to the church daily the saved" (Acts 2:47). Church membership was NOT something a man got with salvation but a subsequent blessing he got after salvation by being added to the church.

Baptism is NOT essential to admission into either the family of God or the kingdom of God; but baptism is essential to admission into a church of God.

Men are born anew into the family of God and into the kingdom of God; but they are baptized into a church of God (I Cor. 12:13). The "one body" referred to by Paul in I Cor. 12:13 was the church of God at Corinth. Note in I Cor. 12:27 he says, "Ye are a body of Christ and members in

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Greatest Promises . . .

(Continued from page 4)  
and reign with Christ — not for a while, but forever? Listen:  
"And they shall reign for ever and ever" (Rev. 22:5).

I think there is many a glorious adventure ahead for the child of God. I don't live in the past. Most of us like to think about the good old days. We like to think about the times that are gone by. We like to think about all the joys and all the blessings that we had in the days gone by. But, beloved, I am not living in the good old days. I am not thinking about what is in the background. I am not thinking about the blessings that have been mine in Jesus Christ that are in the background but rather, there are many glorious adventures ahead. This text says: "And they shall reign for ever and ever."

The astronauts have gone now as far as the moon. Some say that in the next decade they will be able to go to Mars. I don't know how far the astronauts will go, but I know one thing, there are many distant planets and there are many distant worlds ahead to be visited, and I know that the Word of God says that "they shall reign for ever and ever."

Beloved, listen, there are many wonderful adventures ahead for God's children. There are many distant planets. There are many distant worlds to be visited. There are many wonderful enterprises to engage in out yonder in the future, and His saints are going to reign forever and ever with Him.

When ever I think about this I am glad I am a child of God. I am always glad for that, but in a special way when I think about the fact that His saints will reign forever and ever. It thrills my heart and I rejoice at the promise of living and reigning with Jesus Christ.

Great things are in store for us! You and I don't realize how great they are. We are tied down, we are limited, we are handicapped here in this world with a fleshly body. We can't realize what it is going to be like when we drop this robe of flesh, and when we can instantaneously be here, and a moment later, we can be thousands and millions of miles away. We don't realize what is out before us, but I say to you, there are many glorious adventures awaiting the child of God. There are many distant planets and many distant worlds to be explored and to be visited. There are many wonderful experiences to be engaged in. All that is ours in the ages that are ahead. It is a glorious promise to know that we are going to live and reign with Christ Jesus. As this text says, "And they shall reign for ever and ever."

CONCLUSION

Now, beloved, I have named about eight promises. I have referred to this sermon under the subject, "The Greatest Promises of the Bible." You might think of some promises that are even greater than the ones that I have mentioned, but to me these eight are marvelously great promises. They are wonderful promises for the future, and all these belong only to the child of God. There isn't a promise here that an unsaved person can claim for himself.

In view of that, I ask you a simple question: Are you saved? Do you know Jesus Christ as your Saviour? If not:

"Believe on the Lord Jesus Christ and thou shall be saved"

(Acts 16:31).

May God bless you, may God save you, and may you be ready for the great things that are ahead, and the wonderful experiences that are going to be ours to enjoy; and right now, you will be able, with me, to thank God for these great and precious promises that I have enumerated to you.

May God bless you!



The Judgment Seat

(Continued from page five)  
alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1).

At the Judgment Seat of Christ a lot of rich Christians on earth shall stand as paupers at the Bema of Christ. Others who were poor on earth will stand there rich in good works. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches" (Prov. 13:7).

The story is told of a missionary who came home from the mission field after 40 years of hard labor in Africa. He was returning on board a ship which carried President Theodore Roosevelt. When it arrived in America a great host of people gathered to welcome the returning President.

No one greeted the old missionary. He left the ship with all his earthly goods in a small suitcase. After walking some distance, he secured a room in a cheap hotel for the night. As he lay upon his bed, he cried out: "I have labored 40 years, but I had no one to welcome me home. Is there nothing for me, Lord?" The Lord replied in a still small voice: "Son, you have not gotten home yet."

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first" (Matt. 19:27-30).

VI. A PLACE OF RECOGNITION

Seldom does the religious world recognize the labor of God's servants. The churches often ignore the preacher's wife and fail to realize her important role. But Jesus Christ will not be so careless at His reward seat. The faithful wife of a minister or missionary will be rewarded equally with her husband. Church members who have supported their pastor by prayer and purse will share in his reward.

The Bible speaks plainly on this subject. "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (I Sam. 30:24). "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41).

I well recall a young lady who was deformed in body, who went about on crutches, and who would come in the rain and snow to church every service. She never said much, and nobody paid much attention to her faithfulness. Others with their fine cars often neglected the services for the most trivial reasons. One day this little lady will appear in a better body at the Bema of Christ, and I am persuaded she will hear a hearty "Well done" from the Master Himself.

lected the services for the most trivial reasons. One day this little lady will appear in a better body at the Bema of Christ, and I am persuaded she will hear a hearty "Well done" from the Master Himself.

VII. A PLACE OF REGRET

The worldly, selfish, compromising believer will not have the same reward as the serving, sacrificial saint (I Cor. 15:41-42). The works of each is to be examined by the Judge. The results are stated in I Corinthians 3:14-15: "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Observe how some receive a reward, while others suffer loss of rewards. The life of each will pass like a panorama, and everything according to the Word will be rewarded. Those bad deeds, those selfish acts, those things contrary to the Spirit will go up in smoke. Christ will reward no one for his bad deeds, but He will burn them up and will never mention them again for all eternity. Nothing will be left but that which is to the glory of God.

It will not be a pleasant experience to "suffer loss" of all rewards. Some believers will regret their pride, malice, indifference, discord, ignored opportunities and

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half-hearted attempts of service. The Lots will regret their choice of the world. The Davids will regret their moments of madness. The Demases will regret their forsaking the service of Christ. The Thomases will regret their doubts and unbelief. The Samsons will regret having laid their heads in the lap of the harlot and being robbed of their power. The Peters will regret their fits of rage and cursing.

In I John 2:28 it is written: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." Here again is presented two groups: One who has confidence before the Judge and another who is ashamed to face the Judge. The Greek suggests that some will shrink with shame before the Judge. The expression "from him" implies a motion of the body, an averting or a hanging of the face in shame because of conscious guilt. Christians who live notoriously and intentionally inconsistent lives will be embarrassed. Woe to those who were redeemed by blood, made partakers of the Divine nature, indwelt by the Holy Spirit, linked with a risen Christ, claimed salvation; and yet, they have done very little for Jesus Christ! If there is a purgatory for the believer, it is not the tribulation, but the Judgment Seat of Christ.

Christians should be aroused! There is not the thickness of a tissue paper between you and the Judgment Seat of Christ. What an unspeakable experience it would be if you today went to stand before the Judge of all the earth! It is time to let go of our grip upon the earth and to concentrate upon heavenly things as "the Judge standeth before the door" (Jas. 5:9).

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II John 8).

The Family Of God

(Continued from page seven)  
particular." The Holy Spirit did not baptize the church at Corinth, neither was the Spirit the element in which they were baptized. In one Spirit they were baptized (in water) into the Church at Corinth.

ONE BODY

That local church at Corinth was the body of Christ at Corinth. Jesus Christ has only one kind of church or body on this earth, and that is the local assembly — the organized body of baptized believers in any given community.

VISIBLE OR INVISIBLE

Joseph Cross says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist. "The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality."

"A mere aggregation is NOT a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life."

"So a collection of stones, brick and timbers would not be a house; the material must be built together, in an artistic order, adapted to utility."

"So a mass of roots, trunks and branches would not be a vine or a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap."



The Talking Tract

(Continued from page one)  
judge him on the last day."

So you see, if you throw me in the waste can, you still cannot get rid of me that easy. Let me tell you what I know about you:

You are a sinner: "All have sinned and come short of the glory of God" (Rom. 3:23).

The wages of your sin is death: "For the wages of sin is death" (Rom. 6:23).

You have no righteousness of your own: "As it is written, There is none righteous, no, not one" (Rom. 3:10).

You are condemned already. "He that believeth on him is not condemned; But he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God" (John 3:18).

The wrath of God is abiding upon you. "He that believeth on the son of God, hath everlasting life; and he that believeth not the son shall not see life; but the wrath of God abideth on him" (John 3:36).

From the sole of your feet even unto the top of your head, you are sick; the whole heart is faint (Isa. 1:6). When you see how lost you really are, you will become disturbed about your condition, and then knowing that you cannot save yourself, you will cry out to God for mercy, and He will abundantly pardon you, for His namesake.

Remember, if I speak the truth, why will you not hear me? "He that is of God heareth God's words: Ye therefore hear them not, because ye are not of God" (John 8:47). "But ye believe not, because ye are not of 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 man pluck them out of my hand" (John 10:26-28).

If you rebel against this, you are only manifesting that you are not one of the Lord's sheep.

—Hubert Sapp

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