

DUTIES OF HEADS OF FAMILIES

Dear Brethren: Of all the duties of a temporal nature which devolve on man, those which he has to perform as the head of a family, are the most important, the most difficult, and the most responsible. The magnitude of those duties, and the difficulty of discharging them adequately, is equally apparent, whether we consider them with regard to God, to ourselves, or to our fellow creatures, in the various relations in which we stand to them.

To a man who has not made those duties the subject of constant and intense inquiry, it is, at many times, difficult to ascertain, satisfactorily, in what manner his duty requires him to act; and even the man who has diligently sought to know his duty in this highly important station, will, perhaps, sometimes find himself at a loss; for it frequently happens that his duties seem to conflict with

each other in such a manner that it is no easy matter to determine which is the most imperative call. It should, therefore, be the constant endeavor of every head of a family to perform all the various and complicated duties which his station makes incumbent, as fast as they occur, lest accumulation should create embarrassment, and neglect make unpleasant work for repentance.

The duties of the head of a family are so exceeding extensive, that they embrace almost the whole duty of man, of which we cannot speak at large; but must content ourselves with taking a brief and partial survey of the most important ones, and refer the enquirer to the Word of God, which is a sufficient rule for our conduct in all the duties of life.

As the husband and wife, while both are living, must be considered as a joint head of the fam-

ily, it seems proper to speak first of those duties which result from the conjugal relation. These duties are generally similar, and always reciprocal; and are among the greatest which we ever have to perform to our fellow creature. The greatest and most important duty of a man to his wife is, "to love her even as his own body," and a strict adherence to this principal will greatly assist him in the discharge of all other duties.

As the husband and wife naturally expect the faithful fulfillment of their respective duties to each other, and as the first duty of a husband is to love his wife, it is necessarily obligatory on the wife to render herself lovely in her husband's sight; for how can a man love that which is unlovely? "A virtuous woman is a crown to her husband," and by far the most honorable crown that ever

adorned a mortal brow; for she may be made capable, by the grace of God, of possessing immortal luster; she is a crown of God's own devising, and he that dishonors this crown, casts a contempt upon the wisdom of his Creator, and the works of His hand, which returns with manifold contumely on his own head.

Therefore, occupying this conspicuous eminence, how careful ought the wife to be that she does not tarnish her own luster — that she does not make this crown a burden to the wearer. Let it be her anxious desire that she suitably adorn that directing head, which is itself the glory of the crown — let it be her special care that she do not cover with shame that face which should reflect her own brightness. "Neither was the man created for the woman; but the woman for the man." God hath so ordained it, and it should

be kept in constant remembrance; for hence it is, that love is the first duty of a man, and submission the chief duty of a woman. And the best way for a woman to ensure the performance of the husband's duty, is never to be remiss in her own. For there is not a more shining miter in this illustrious diadem, than submissive acquiescence; or, in other words, there is not a more lovely feature in the character of a wife, than that of meekly submitting to the will of her husband.

Thus, the chief duty of a wife is submission. "Wives, submit yourselves unto your own husbands" (Eph. 5:22; also Col. 3 and Titus 2). This submission is to be rendered to the husband "as unto the Lord." Not only because it is a duty which the Lord requires of them, but also because they should submit them-

(Continued on page 5, column 3)

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

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WHOLE NUMBER 2163

History Of Pennsylvania Baptists Since Beginning

WILLIAM CATHCART
(1826 - 1908)

Thomas Dungan, an old minister, came from Rhode Island to the colony of Penn in 1684. He gathered a church at Cold Spring, near Bristol, Bucks County, "of which," says Morgan Edwards in 1770, "nothing remains but a graveyard and the names of the families that belonged to it, — the Dungans, Doyles, Woods, Gardners, etc." He died in 1688, and was buried at Cold Spring. Even the graveyard has disappeared now, and only the foundations of a wall can be traced, which formed a part of the church or a portion of the cemetery wall. The church itself disbanded after a brief but useful existence.

The second church founded in Pennsylvania was the Lower Dublin, or Pennepek. In the year 1686, Elias Keach, of London, a wild young man, arrived in Philadelphia. He dressed in black and wore bands to pass for a minister. He obtained an opportunity to preach in the house of a Baptist in Lower Dublin, and when he had spoken for some time he "stopped short, looked like a man astonished, and the audience concluded that he had been seized with some sudden disorder." But they speedily learned that he was deeply convicted of sin.

He went to Mr. Dungan, of Cold Spring, who pointed him to Jesus; he soon had peace in believing, and he was baptized and ordained by Mr. Dungan. He formed a church of twelve persons at Pennepek in January, 1688, and became their pastor. He labored with burning zeal, and, considering the difficulties, with astonishing success, through Pennsylvania and New Jersey, and established missions at "the Falls (Trenton), Burlington, Cohansy, Salem, Pennsneck, Chester, and Philadelphia," and he maintained preaching at Cold Spring and Middletown. He had the zeal of an enthusiast, and "he was considered the chief apostle of the Baptists in these parts of America."

He returned to his birthplace in 1692, but the missions in several cases became churches, and the

spirit he planted in these communities created the Philadelphia Association a few years after he left the colony.

The Great Valley church was constituted in 1711. The Brandy-



WILLIAM CATHCART

wine church was formed in 1715. The Montgomery church was organized in 1719. The Tulpehocken church was founded in 1738, and the Southampton in 1746. The Philadelphia church had an exist-

(Continued on page 7, column 3)

OLDEST AMERICAN BAPTIST CHURCH COVENANT

We whose names are here underwritten do solemnly and on good consideration God assisting us by His grace give up ourselves to the Lord and to one another in solemn covenant, wherein we do covenant and promise to walk with God and one with another in a true and faithful observance of all His most holy and blessed commandments, ordinances, institutions or appointments, revealed to us in His sacred Word of the Old and New Testaments and according to the grace of God and light at present through His grace given us, or hereafter He shall please to discover and make known to us through His Holy Spirit according to the same blessed Word all the days of our lives and this will we do, if the Lord graciously pleases to assist us by His grace and Spirit and to give us Divine wisdom, strength, knowledge, and understanding from above to perform the same without which we can do nothing (John 14:4; II Cor. 3:5).

This was the covenant of the First Baptist Church planted in Kittery, Maine, July, 1682. Elder William Screeven was their pastor. The members of this church were dismissed from the First Baptist Church of Boston, Mass., who organized them into a New Testament Baptist Church.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE MERCY OF GOD

"Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work" (Ps. 62:12).

Mercy is an attribute of God which is inseparable from His essential nature. It may be said to be one of the tender virtues of the Sovereign Being. It is His prerogative and peculiar excellency. The truth of the mercy of God sweetens His power and justice. The Bible calls Him "the Father of mercies" (II Cor. 1:3). This perfection proceeds from

God, and He is the source of it. It is His nature to impart mercy to His creatures.

MERCY DEFINED

The mercy of God may be defined as His tender compassion shown to miserable sinners who deserve no mercy. J. E. Cobb says it "is His goodness or benevolence exercised toward the suffering and the miserable as well as toward the guilty." Robert Haldane makes it "that adorable perfection in God by which He pities and relieves the miserable." A. W. Pink holds

it to be "the ready inclination of God to relieve the misery of fallen creatures."

In our study of the Scriptures we must not confuse mercy with grace, although they have much in common. Nehemiah 9:31 makes a distinction between them: "For thou art a gracious and merciful God." Mercy is grace in action: "But in my favor have I had mercy on thee" (Isa. 60:10). All mercy is grace, because it is undeserved, yet not all grace is (Continued on page 2, column 1)

'MS' vs. 'MISS' and 'MRS.'

By RAYMOND A. WAUGH
Midland, Texas

PART II

WISDOM FOR WOMEN

The "Ms" movement may seem to be new, and by name it may be. However, the effort on the part of women to defy God and to counter His interest in them and His provision for them is not new. It is as old as Eve's de-

Being in such spiritual darkness, it is understandable that these who would be in the forefront of their religious groups should seek or attempt to assume positions and responsibilities which God has denied them.

Their secular counterparts in the "Ms" way may find their religious "feminism" just a bit confusing. Nevertheless, despite some misgivings, they find the supposed unity of effort somewhat encouraging. Satan is able, thus, to work both the religious and the secular realms of "Ms" with equal vigor.

Those in the religious realms of "Ms" may continue on with their pseudo piety when it is convenient, and, at times perhaps, with a pseudo-humility, while seeking their unscriptural "equality" and "pre-eminence." Some of these may even speak verbosely and fluently of what they call love, but their defiance of God's Word is absolute proof that their hearts are filled with hate — for "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

Those in the secular realm of "Ms" may make no pretense at believing the Word of God or having any interest whatever in religion. Rather, these servants of Satan take a little different tact. In fact, the Bible and churches become some of their points of attack. An early member of the "Ms" or "feminist" movement violently proclaimed, "The Bible and the Church have been the greatest stumbling blocks in the way of women's emancipation." She arose to her vitriolic heights when castigating the Apostle who commended that women "Keep silent in the churches."

Needless to say, her attacks and those who have followed her have made the way of those who serve Satan in the religious realm of "Ms" much easier. With such violence from the secular "Ms" perspective, all of the scripturally ignorant happily receive the unscriptural contentions of these who live simply to present the religious "Ms" perspective.

Satan, however, cannot be content with the obvious dichotomy which he has instituted. As he once unified the godless and diametrically different Pharisees, Scribes and Sadducees who conspired to murder the Lord Jesus Christ, so today he unifies the religious and secular members of the "Ms" movement. And again, this unity — really a pseudo-unity — is designed to destroy, in this instance, innocent fetal life. Only Satan could accomplish such a dichotomous unity, and thus construct a "Ms" or a "feminist" house which is divided against it- (Continued on page 8, column 1)



RAYMOND WAUGH

fiance and as new as the last womanly effort to counter God's design for women.

As a point in fact, some of the strongest advocates among those of the "Ms" movement today, a decade ago, a generation ago, and even a century ago deceived themselves and others by indulging a fleshly appearance of piety, while defying the Word of God. The subtlety of Satan's efforts among them and through them has been so effective that they have taken on an aura of spirituality while walking in abject spiritual darkness, scathingly denouncing the teachings of the Apostle Paul as "ramblings" of a woman-hater.

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The Mercy Of God

(Continued from Page One)

mercy. Mercy supposes its ob-
jects miserable and fallen; grace
views its objects as undeserving
and, in some cases, unfaithful.
Mercy can be exercised only to-
ward the miserable, but grace can
be exercised where there is no sin.

This distinction is demonstrated
in God's choice of the elect angels.
The grace of God was extended
to the angels whom God preserved
in an unfallen condition. They are
not objects of mercy since they
never sinned and were never in
misery due to sin. The unfallen
angels received abundant grace,
but they had no need of God's
mercy.

MERCY DESCRIBED

In the Holy Writ God's mercy
is said to be "great." **"The Lord
is . . . of great mercy"** (Num.
14:18). **"For His mercies are
great"** (II Sam. 24:14). Psalm
57:10 declares: **"For thy mercy is
great unto the heavens."** Again the
psalmist said: **"Great is thy mercy
toward me: and thou hast deliver-
ed my soul from the lowest hell"**
(Ps. 86:13). The fountain of God's
mercy is inexhaustibly rich; its
stream is unestimably full. Our
great God has great mercy! To
show mercy is God's greatest act.
Without the manifestation of this
attribute to fallen man, he would
have perished in his sins.

The mercy of God is said to be
"abundant" (I Pet. 1:3), **"plenti-
eous"** (Ps. 86:5), and **"manifold"**
(Neh. 9:19, 27). The Lord dis-
penses His tender compassion
from an infinite storehouse. The
supply will never grow small or
slender. This commodity is more
numerous in God than the waters
of the seas and the stars of Heav-
en. This treasure is without end
or beginning. The Lord gives it out
liberally, for it comes from a
bountiful heap. Our God has more
than enough to supply all of the
needs of His miserable creatures.

"His mercy is everlasting," said
the psalmist (Ps. 100:5). I Chron-
icles 16:34 declares: **"For his
mercy endureth for ever."** Jere-

miah affirmed the same (Jer. 33:
11). This statement is recorded in
Psalm 103:17: **"But the mercy of
the Lord is from everlasting to
everlasting upon them that fear
him."**

This moral perfection has been
in the heart of God from eternity
past, and it shall remain there to
the new eternity to come. His
bowels of compassion shall last
world without end. No human com-
passion is perpetually the same.
Some men are merciful today
and merciless tomorrow. How
wonderful to know that God's
mercy never ceases. To His peo-
ple it is everlasting by predesti-
nation and by glorification.

The tender compassion of God
is described as **"the sure mer-
cies"** (Isa. 55:3; Acts 13:34). They
are sure because they are cove-
nant mercies. They flow from **"an
everlasting covenant, ordered in
all things and sure"** (II Sam. 23:
5). The application of these mer-
cies is sure to the heirs of His
covenant, for **"the promise is sure
to all the seed"** (Rom. 4:16).

God's mercies are said to be
"tender." David said: **"Withhold
not thou thy tender mercies from
me, O Lord"** (Ps. 40:11). In an-
other place he mentions **"the mul-
titude of thy tender mercies"** (Ps.
69:16). Again he exclaims: **"Great
are thy tender mercies"** (Ps.
119:156). These verses simply
mean that the Lord is easy to be
entreated, slow to wrath, and
ready to show mercy.

GENERAL MERCY

All created beings are the ob-
jects of God's universal mercy:
**"The Lord is good to all: and
his tender mercies are over all
his works"** (Ps. 145:9). The whole
created universe is under the shel-
ter of Divine mercy. It spreads
itself over all that God has creat-
ed and made. Even vile persons
and brute beasts enjoy some mea-
sure of this general mercy. The
Creator is never rough, the Pro-
vider of man and animals is never
cruel and merciless. All the mis-
ery in the world comes from sin.
The present state of distress, de-
cay, disease, disorder, and death
in the world is due to this moral
evil in men and fallen angels.

The Bible affirms that all crea-
tures on earth are partakers of
it: **"The earth, O Lord, is full
of thy mercy"** (Ps. 119:64). It is
not here said that God's mercy
is over all, but it is taught there
in such an abundance of it that
the earth is **"full"** of it. Mercy is
in the air we breathe and the
sunshine we enjoy. It is the public
spring of thirsty men, and the
common hospital for all the needy
animals. Satan and the demons
partake of His general mercy in
some sense. They are spared for
a time although reserved to judg-
ment.

SOVEREIGN MERCY

Romans 9:15 discloses the sov-
ereignty of His special mercy.
There the Lord says: **"I will have
mercy on whom I will have mercy,
and I will have compassion on
whom I will have compassion."**
The Apostle Paul adds: **"There-
fore hath he mercy on whom he
will have mercy, and whom he
will he hardeneth"** (Rom. 9:18).
God is free in the bestowal of
this special mercy. This must be
so for there is no such thing as
a man deserving God's mercy.
Romans 9:18 makes it plain this
perfection of the Supreme Being
is extended to one and not to
another. There is no reason given
for God's preference of one and
rejection of the other except His
sovereign pleasure.

The God of the Bible is never
so merciful as to sacrifice His
honor. Mercy is displayed when
every other attribute is fully main-
tained. His mercy cannot be ex-
ercised without consideration of
His justice. It will never be ex-
erted in a way to impeach His
infallible wisdom. Never will its
manifestation throw suspicion on
the purity of His nature. His mer-
cy will never prompt Him to cre-
ate a shortcoming in His moral
excellency. At all times there is

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a consistency which pervades the
whole of God's nature.

There is nothing outside of God
which causes Him to exercise the
attribute of mercy. There is no
cause prior to His own compas-
sion. The misery of the creature
does not cause God to be merci-
ful. If this were the case, then
God would save all sinners for
all are equally miserable. But
the Scripture reveals that some
do not partake of the special mer-
cy of God. Isaiah 27:11 says:
**"Therefore he that made them
will not have mercy on them,"**

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and he that formed them will
show them no favor." The words
of this text can never be made
to mean anything except that
some men perish without the bene-
fit of this special mercy.

There is no merit in the crea-
ture which moves God to show
mercy. In Titus 3:5 it is written:
**"Not by works of righteousness
which we have done, but accord-
ing to his mercy he saved us."**
Our works of righteousness were
not the meritorious cause, nor
the influencing motive of God's
exercise of mercy. The only ele-
ment which entered into our sal-
vation was the mercy of God. The
real ground of His saving us was
His own, self-moved, spontaneous
compassion, apart from all deserv-
ing in us. The merciful God could
have justly withheld this mercy
if He chose, and no blame could
have been laid upon Him for re-
fusing to show it.

It cannot even be said that the
sufferings and death of Christ are
the cause of God's mercy. The
redemptive work of Christ is the
fruit of this attribute in God. Luke

1:78 says it is **"through the tender
mercy of God, that the dayspring
from on high visited us."** The
mercy of God sent Christ into the
world. The suffering, sacrifice,
and satisfaction of Christ is the
channel of God's mercy.

THE RECIPIENTS OF SPECIAL MERCY

Those who experience this spe-
cial mercy are variously described
in the Word. In I Peter 2:10 they
are styled God's people: **"Which
in time past were not a people,
but are now the people of God:
which had not obtained mercy,
but now have obtained mercy."**
They were not His people by na-
ture, but they became His people
by the covenant made between
the Godhead in eternity past. Be-
cause of mercy in God's heart for
them, they obtained mercy in time
and became His people by re-
generation and conversion.

The objects of this special mercy
are called **"the vessels of mercy"**
(Rom. 9:23). These are to be dis-
tinguished from the **"vessels of
wrath"** who experience the long-
suffering of God but never the
mercy of God. The salvation of
the elect is owing to the pure and
wonderful mercy of God. Those
who believe they in some way
contribute to their own salvation
by baptism or good works are
strangers to the mercy of God.

The recipients are called lovers
of God and keepers of His com-
mandments: **"And showing mercy
unto thousands of them that love
me, and keep my commandments"**
(Ex. 20:6; Neh. 1:5; Dan. 9:4).
The stream of mercy runs full
and free to those who truly love
God. It is ever fresh to those
who keep His commandments. No
man is a vessel of mercy who
hates God and despises His law.
Such a person has never known
the mercy of God.

They are described as those
who fear God: **"For as the heaven
is high above the earth, so great
is his mercy toward them that
fear him"** (Ps. 103:11). Divine
mercy is as wide as the horizon
and as high as the heavens,
yet its special manifestation is
confined to those who fear the
Lord. There is within each recipi-
ent a humble, hearty reverence
for God's person. Godly fear is
the evidence of one having obtain-
ed the mercy of God. Those void
of this godly fear have not the
knowledge of God.

Sometimes they are denomi-
nated as believers. The Apostle Paul,
speaking of his conversion, testi-
fied: **"Who was before a blas-
phemer, and a persecutor, and
injurious; but I obtained mercy,
because I did it ignorantly in un-
belief"** (I Tim. 1:13). He did not
obtain mercy through his unbelief,
but in spite of his unbelief. God
shows mercy to unbelievers: **"For
God hath concluded them all in
unbelief, that he might have mer-
cy upon all"** (Rom. 11:32). While
mercy finds men in unbelief it
does not leave them there. Paul
who **"obtained mercy"** became
**"A pattern to them which should
hereafter believe on"** Christ to life
eternal (I Tim. 1:16).

MANIFESTATIONS OF MERCY

The redemption of the sinner is
a glaring instance of the love and
mercy of God. The elect being
viewed as fallen in Adam, Mercy
provided a Redeemer. Mercy sent
the Redeemer into the world and
delivered Him into the hands of

Justice. At Calvary mercy and
truth met together (Ps. 85:10).
In the reconciling Word those two
attributes of God united in an in-
conceivable manner. Out of tender
affection, Christ redeemed His
people. In Isaiah 63:9 it is written:
**"In all their affliction he was
afflicted, and the angel of his
presence saved them: in his love
and in his pity he redeemed them;
and he bare them, and carried
them all the days of old."**

Another demonstration of God's
mercy is seen in the regeneration
of the sinner. I Peter 1:3 says:
**"Blessed be the God and Father
of our Lord Jesus Christ, which
according to his abundant mercy
hath begotten us again unto a live-
ly hope by the resurrection of
Jesus Christ from the dead . . ."**
The elect are not begotten in con-
sequence of anything they do. The
language of Peter indicates the
ground of God's begetting is His
mercy. Spiritual life is owing to
God's mercy, never man's merit.

In Ephesians, chapter 2, Paul
relates how those saved by grace
were by nature the children of
wrath even as others. Then he
says: **"But God, who is rich in
mercy, for his great love where-
with he loved us, even when we
were dead in sins, hath quickened
us together with Christ"** (Eph. 2:
4-5). Here the sinner is not seen
doing something to cause God to
show him mercy. The passage sets
forth the overflowing and abun-
dant mercy of God triumphing over
human depravity. Romans 9:16
declares: **"So then it is not of him
that willeth, nor of him that run-
neth, but of God that showeth
mercy."**

PRACTICAL POINTS

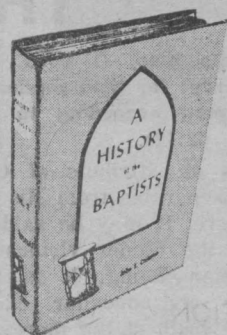
The practical implications of the
attributes of mercy in God are
legions. First, this is one virtue
of the Supreme Being that is re-
quired in men. The Saviour en-
joined: **"Be ye therefore merci-
ful, as your Father also is merci-
ful"** (Luke 6:36). It becomes
Christians to imitate our Father
in the attribute of His brightest
perfection. Those who have ob-
tained mercy (I Cor. 9:25) must
be merciful to others. Romans
12:8 describes a true Christian as
one who **"showeth mercy."**

Second, a contemplation of the
mercy of God inspires faithful
service to Christ. The Apostle Paul
said: **"Therefore, seeing we have
this ministry, as we have received
mercy, we faint not"** (II Cor. 4:1).
The steadfastness of Paul's mis-
sionary team was due to the mer-
cy of God. The most devoted
(Continued on page 4 column 3)

BRIEF NOTES

The Pinehaven Baptist Church
of Columbus, Miss., and Pastor
Elvis Gregory have opened the
Pinehaven Baptist Mission, Route
8, Box 121 EEE, West Monroe,
La. 71291. You may contact the
mission by phone at 318-323-7036.
Those in the area of Monroe, La.,
are invited to attend the services
of the mission.

The Kings Addition Baptist
Church of South Shore, Ky., and
Pastor James Hobbs will host an
annual Bible Conference March
31 through April 2. Bible Prophe-
cy will be the theme of the con-
ference. The meeting begins at
7:00 p.m. on Friday.



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Columbus, Mississippi

Ninth Annual Bible Conference

March 21-23, 1978

Theme: *The Mercies of God . . . Living Sacrifices*
Romans 12:1

The meeting house of Pineville Baptist Church is located on Highway 69, South - Southeast of Columbus, three miles from Highway 82 East.

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TUESDAY, MARCH 21, 1978

Morning Session

- 8:00 A.M. Breakfast
- 9:45 A.M. Bible Conference Convenes
- 10:00 A.M. INTRODUCTION TO OUR THEME:
J. C. Settlemyer, Jamestown, IN
- 10:40 A.M. THE BIBLE OUR SOURCE BOOK:
Garner Smith, Gracey, KY
- 11:20 A.M. THE TRINITY-FOUNDATION OF OUR FAITH:
Joe Thomas, Pensacola, Fla.
- 12:00 A.M. Adjourn For Lunch

Afternoon Session

- 1:15 P.M. Reconvene
- 1:20 P.M. THE ORIGIN AND NATURE OF SIN:
Dale Atkinson, Canon City, COLO
- 2:00 P.M. DOES GRACE LEAD TO UNHOLY LIVING:
Charlie Buford, Gladwin, MI
- 2:40 P.M. Adjourn For Rest and Relaxation

Evening Session

- 5:30 P.M. Evening Meal
- 7:00 P.M. Song and Prayer Time
- 7:15 P.M. ETERNAL PERSONAL ELECTION:
Kent Clark, Danville, KY
- 7:55 P.M. PREVENIENT GRACE:
James Green, Taylorsville, N.C.
- 8:35 P.M. Adjourn Until 9:45 A.M. Wed., D.V.

WEDNESDAY, MARCH 22, 1978

Morning Session

- 8:00 A.M. Breakfast
- 9:45 A.M. Conference Reconvenes
- 9:55 A.M. EFFECTUAL CALLING:
R. E. Pound, II, Amory, MS
- 10:35 A.M. NOT CONFORMED, BUT TRANSFORMED:
W. F. Bell, Canton, GA
- 11:15 A.M. SUBJECT TO HIGHER POWERS:
Larry Cox, Memphis, TN
- 12:00 A.M. Adjourn For Lunch

Afternoon Session

- 1:15 P.M. Conference Reconvenes
- 1:20 P.M. LOVE WITHOUT HYPOCRISY:
Ray Hiatt, Hollywood, FL
- 2:00 P.M. COMMON GRACE WEIGHED IN THE
BALANCE AND FOUND WANTING:
Richard Vaden, Aberdeen, MS
- 2:40 P.M. Adjourn For Rest and Relaxation

Evening Session

- 5:30 P.M. Evening Meal
- 7:00 P.M. Song and Prayer Time
- 7:15 P.M. THE BLOOD OF THE EVERLASTING
COVENANT:
J. E. Huffman, Marlow, OK
- 7:55 P.M. THE MYSTERY OF PROVIDENCE:
Fred Halliman, Garrison, KY
- 8:35 P.M. Adjourn Until 9:45 Thursday, D.V.

THURSDAY, MARCH 23, 1978

Morning Session

- 8:00 A.M. Breakfast
- 9:45 A.M. Conference Reconvenes
- 9:55 A.M. THE PARABLE OF THE TEN VIRGINS:
Milburn Cockrell, Ashland, KY
- 10:35 A.M. IS THE ONLY SIN A DOCTRINAL SIN?
Lawrence Baker, Olive Branch, MS
- 11:15 A.M. BLESS THEM THAT PERSECUTE YOU:
Tom Sollosi, Glennville, GA
- 11:55 A.M. Adjourn For Lunch

Afternoon Session

- 1:15 P.M. Conference Reconvenes
- 1:20 P.M. BELIEVER'S DUTIES TOUCHING THE HOME
AND MARRIAGE:
Willard Pyle, South Point, OHIO
- 2:00 P.M. LET NOT YOUR GOOD BE EVIL SPOKEN OF:
Richard Farnham, Zionsville, IN

Evening Session

- 5:30 P.M. Supper Time
- 7:00 P.M. Song and Prayer Time
- 7:15 P.M. SAVED BY HOPE:
Gordon Buchanan, Griffin, Ga.
- 7:55 P.M. PROGRESSIVE SANCTIFICATION
INSEPARABLE FROM A VISIBLE WALK IN
A GOSPEL CHURCH:
George McGuinness, Memphis, TN
- 8:35 P.M. Adjourn Until Next Year, D. V.

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Rt. 2, Box 578 — South Point, Ohio 45680

FOR MARCH 26, 1978

I Thess. 1:1-8

As we begin this endeavor, we do so in fear and trembling knowing our weakness and infirmities, but with the prayer that these lessons will be of some benefit to our brothers and sisters in Christ, who are desiring "to study to show themselves approved unto God."

These lessons are not prepared to make lazy teachers or preachers, but we trust to help encourage prayerful study of the Word of God. So we commit these lessons into the hands of God, "Who worketh all things after the counsel of His own will."

Notice first of all, this is an inspired letter from the Lord to the Thessalonians (II Tim. 3:16), not to all of the citizens of Thessalonica, but to a specific group who really were citizens of Heaven (Phil. 3:20) temporarily living at Thessalonica (Heb. 11:13). Notice also this is directed to these saints of God as "the church of the Thessalonians," which means the assembly located at Thessalonica composed of saints (I Cor. 14:33). This assembly is further identified by the expression "in God the Father" and "in the Lord Jesus Christ." This means it is the church of God, His by predestination, and the church of Christ, His by redemption and organization over the which He is the Head (Acts 20:28; Matt. 16:18; Eph. 1:23).

We know that this assembly was the habitation of God through the Spirit (Eph. 2:22). So we can see that the triune Godhead is related to every proper church of like faith and order and that the expressions used to describe one church applies to all other churches. So each church can be said to be the church of God, the church of Christ, the habitation of God, the pillar and ground of the truth, the body of Christ, etc.

Now the church of the Thessalonians, like many others, was founded in the providence of God by the missionary endeavors of the Apostle Paul (Acts 17:1).

Like all other churches it had particular needs and particular problems which are dealt with in the letters written to them by Paul, under the direction of the Holy Spirit.

The main theme of both I and II Thessalonians is the second coming of Christ as it is mentioned in every chapter of both books.

Keep in mind this is God's message to His churches today.

CHAPTER ONE

Intro: We have in this chapter salutation, exaltation, adoration, exuberation, salvation, manifestation, publication, and expectation.

VERSE 1

"Paul, and Silvanus, and Timothy." Here are three of a kind, a godly trio who are in harmony with each other; united in a common bond; walking in the same steps; proclaiming the same message. Yes, united in "the common salvation"; united in experience and expression.

"Unto the church of the Thessalonians." God in mercy sends a message, special delivery, to His assembly in this world, as He alone knows our state, both our faithfulness, and unfaithfulness.

The church of the Thessalonians, like all other churches of the Lord, was without question, a local assembly of baptized believers. A local assembly organized on Bible principles, according to the divine pattern! (Acts 2:41, 42; I Cor. 14:40; Titus 1:5).

"The church of the Thessalon-

ians" brings out further that the very fact it was located at Thessalonica. It was to be "the pillar and ground of the truth" first in this location, for it was in God's providence it was placed there. Every church is to "shine as lights in a dark place holding forth the words of life" in its immediate area, and then reach out as God enables.

"In God the Father and in the Lord Jesus Christ," as we brought out in our introduction to the book, is a blessed expression which distinguishes the Lord's assemblies from all other assemblies. I believe God claims His churches, and I also believe His churches claim Him. If you find an assembly which doesn't magnify the triune Godhead, I don't believe the expression "in God the Father" and "in the Lord Jesus Christ" applies to them.

This expression also brings out why the gates of Hell will not prevail against "My church" (Matt. 16:18). The Godhead is the Author of His churches and also the keeper of His churches.

Could there be any safer place than "in God the Father" and "in the Lord Jesus Christ?" (Col. 3:3; John 10:28,29).

Individually it brings to my mind how wonderful it is to be in God's family, in the kingdom of His dear Son, and in one of His churches (Eph. 3:15; Col. 1:13; Acts 13:1). In His family by birth. In His kingdom by translation. In His church by addition.

"Grace be unto you." Grace is one of the most blessed words in all of the Bible. God is "the God of all grace" (I Pet. 5:10), and His "grace is sufficient" (II Cor. 12:9), and this grace brings salvation (Titus 2:11; Eph. 2:7, 8). Therefore, we should seek its meanings. As we view grace in its context, we can see immediately it has to do with God in mercy dealing with favor on Hell-deserving sinners (Rom. 5:8; Rom. 3:9, 23, 24; Titus 3:5; Eph. 2:4, 5).

"And peace." This grace brings peace in reconciliation (Col. 1:20); it brings peace in justification (Rom. 5:1); it brings peace in believing (Rom. 15:13; Isa. 26:3; Phil. 4:7). How glorious is the thought of "peace with God" and to have "the peace of God" in our heart.

"From God our Father and the Lord Jesus Christ." Praise God the Father from whom all blessings come (James 1:17). Praise the Lord Jesus Christ through whom all blessings flow (Eph. 1:3). Praise the Holy Spirit by Whom these blessings are administered (Rom. 5:5).

VERSE 2

"We give." Since God has given eternal life and all spiritual blessings to us and prepared our hearts for worship, and our hands and feet, in fact, our total being for service, we are to give ourselves a living sacrifice unto Him (Rom. 12:1).

"Thanks to God always for you all." In this verse we are to render unto God the sacrifice of praise continually, that is the fruit of our lips, giving thanks to His Name (Heb. 13:15), and as Paul relates in Ephesians 5:20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." So Paul is thanking God for his brothers and sisters in Christ, the weak as well as the strong. What a worthy practice!

"Making mention of you in our prayers." Along with thanksgiving, Paul takes them to the throne of grace in prayer. So thanksgiv-

ing and prayer go together (Phil. 4:6). How much better off our churches would be if each member practiced this.

VERSE 3

"Remembering." What a blessed meditation when a preacher can recall the faithfulness of the members of a church in which he has ministered (III John 4). How it causes him to want to press on and to be able to help them in a greater way.

"Without ceasing." We should never forget the former blessings of God as we face the future, for it will be a means of strengthening our faith and promoting our praise.

"Your work of faith." How true it is, faith without works is dead (James 2:26), and works without faith is displeasing to God (Heb. 11:6). Works do not save, but they do manifest salvation (Eph. 2:9, 10). The work we are to do is the work of the Lord (I Cor. 15:58; I Cor. 16:10). There are a lot of activities in many churches, but I'm afraid they are not the work of the Lord and they are not done in faith, for human wisdom and human power are depended on for results.

"And labor of love." Just as it is impossible to please God without faith, likewise without love we are nothing and what we do is unprofitable (I Cor. 13:1-3).

In view of this expression, we should pray "the Lord of the harvest that He will send forth labourers into His harvest; for truly the fields are white unto harvest, but the labourers are few" (Matt. 9:37-38). God gives us churches like the church of Thessalonica at this time and men like Epaphroditus (Phil. 2:29, 30). We have too many like John Mark, who at the beginning of his ministry failed the test (Acts 15:38).

"And patience of hope." As we walk and work by faith and labor out of love, we should always trust God to bless in His own time and in His own way. We should never take things into our own hands, nor should we ever doubt that God will fail to keep His word or fail to do what He promised. We should further realize He will supply what we need to carry out the work of faith and labor of love (II Cor. 9:8; Phil. 4:19).

"In our Lord Jesus Christ." What a solid resting place for faith, love, and patience (II Tim. 1:12).

"In the sight of God and our Father." How we should realize this as we serve the living God. We should always remember, "Our Father which art in heaven," as Isaiah when he saw the Lord high and lifted up, sitting on the throne (Isa. 6:1).

VERSE 4

"Knowing, brethren beloved, your election of God," or properly rendered, "knowing beloved of God, your election."

For we are examining not man's election of God, but God's election of man. So we have the expression "God's elect" (Rom. 8:33). This is one of the most despised doctrines in all of the Word of God by the world and by many professed Christians. You can exalt man's free will and preach about man's destiny is in his own hand, and man must open the door, and man must take the first step, etc., but if you indicate "salvation is of the Lord," that God chose us unto salvation from the beginning (Continued on page 4, column 4)

THE BAPTIST EXAMINER

MARCH 18, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"If Christ knew all things (John 21:17) why did He not know the time of His second coming (Mk. 13:32)?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



There are many things that are difficult for us to understand. It is not difficult to accept or believe but to understand how. For instance, I believe in the Divine Trinity of Godhead. I believe that God is one yet three persons. I don't understand how but I believe it to be true. I believe that God spoke the earth into being but I cannot comprehend how.

One of the beautiful truths about the incarnation is that Jesus Christ was completely God and yet equally completely man. As God He knew all things. "... Lord, thou knowest all things..." (John 21:17). As man He learned obedience. "Though He were a Son, yet learned He obedience by the things which He suffered." (Heb. 5:8).

Clark & Pendleton's New Testament with brief notes has about as good an explanation as anyone can give. "Jesus was a perfect man, as well as God, and increased in wisdom and acquired knowledge like other men (Luke 2:52). His human soul was necessarily finite and progressive. In His mediatorial character, as 'the Son' He was in a state of voluntary humility (Phil. 2:7) and of subjection to the Father (Hebrews 5:5-8; 10:5-7). As a man in His mediatorial character Jesus knew not the time of His second coming..."

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



This verse of Scripture has always posed a problem for me, but not in the light of John 21:17. If there were any limitations to our Lord's knowledge while He was in His mortal body they had already been laid aside when we come to John 21:17. He was no longer in His mortal body at this time, because He had already died to die no more. So if we want to contend that He had no limitations as to His knowledge during His earthly ministry we must consider Scriptures that deal with that period of time. In John 2:24 we read, "But Jesus did not commit Himself unto them, because He knew all." The word "men" at the end of this verse is in italics to let us know that it was added by the translators. This means to me that He knew everything. Then in John 10:30 He said while He was in His mortal body, "I and my Father are One." Does that not mean that what one of them knew the other one also knew? At least that is what it means to me. How could they be One if there was a difference between them?

I have taught through the years that while our Lord was in His human body there was a limita-

tion to His knowledge, at least concerning the time of His coming back to this earth. But I always had a feeling that maybe that teaching was not honoring to my Lord. But since all translators and commentators that I know of left Mark 13:32 as we see it, it seemed that I had no other choice. But recently Brother Wooten found something that I really appreciated. Someone whom he had been reading after suggested that since the word "but" in that verse comes from two Greek words EI which means if, and ME which means not, the verse should read, "neither if the Son if not the Father." This then would mean that if the Son were not God He would not know.

I realize that human evidence is stacked heavily in favor of the Son not knowing the time of His coming. But after having taught two foreign languages in years gone by I also realize that it is humanly impossible to always know you are right when it comes to translating from one language to another one. So, as of this moment, I have a hard time believing that Jesus Christ ever had any limitations at all whatever. He was God in the flesh while He walked the Judean hills in poverty. And God can have no limitations.

PAUL
TIBER

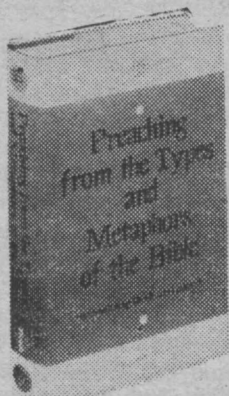
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When our Lord became incarnate, He not only gave up His heavenly glory, but took upon Himself the limitations of the human creature. He would no longer be omnipresent, He would be subject to death (that was His mission). He would not be omniscient. When He spoke in Mark 13:32 He was yet the incarnate Christ — with-

THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

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out omniscience.

When our Lord appeared unto Peter and spoke the words in John 21:17, He was in His resurrected glorified body, without human limitation, which means that He, indeed, is omniscient.

The Mercy Of God

(Continued from Page Two)

Christian would fail and faint in his spiritual labor without the strength which comes from a consideration of God's mercy. Those who obtain the mercy of the Lord will never be deterred by difficulties nor hindered by hardships.

When the apostle to the Gentiles wanted to inspire the Roman church to sacrificial service for Christ, he called their attention to God's mercy. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). He speaks of the mercies of God which he had set forth in the preceding chapters such as election by grace, effectual calling, justification by faith, and deliverance from condemnation. Such Divine mercies are the strongest motives for obedience. The religious world claims the doctrines of grace lead to sin, but Paul maintains they are the most powerful incitement to godly living.

Third, the attribute of mercy should bring rejoicing to our hearts. The psalmist said: "I will be glad and rejoice in thy mercy" (Ps. 31:7). For past mercy obtained in salvation believers should be grateful. For future mercies we anticipate we should be joyful. The thought of plenteous mercy should silence our grievances and griefs. Truly each saint can say: "I am not worthy of the least of all the mercies... which thou hast showed unto thy servant" (Gen. 32:10).

Fourth, this truth should encourage us to engage in prayer and confession of our sins. Hebrews 4:16 says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." In prayer we are to come before God as wretched, sinful victims of disease and death, desiring mercy to pardon our sins. Daniel said: "For we do not present our supplications before thee for our righteousness, but for thy great mercies" (Dan. 9:18).

Our first cry in prayer should be for mercy. To approach God without feeling the need of mercy is to fail to obtain Divine favor. We can obtain all the mercy we need by asking for it as humble sinners. How foolish to meet temptation and trial in the strength of the flesh, when we can have the help of God by asking for it! There is seasonable succor to be obtained from our sympathizing High Priest.

Fifth, since God is said to be merciful we know this means He forgives sinners. Numbers 14:18 reads: "The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression..." Speaking of God, Nehemiah said: "But thou art a God ready to pardon, gracious and merciful" (Neh. 9:17). The Prophet Daniel stated: "To the Lord our God belongs mercies and forgiveness, though we have sinned against him" (Dan. 9:9). God's mercy is greater than the sinner's sins.

No repenting sinner has ever sought the mercy of God in vain. The Lord declared: "Let the wicked forsake his way, and the unrighteous man his thoughts; and

let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). The sinner who turns to the Lord will find God will not deal with him as his sins deserve. A miserable sinner can expect to experience the compassion of God and have his sins pardoned. Proverbs 28:13 says: "He that covereth his sins shall not prosper: But whoso confesseth and forsaketh them shall have mercy."

It behooves the sinner to forsake his sins and throw himself upon the mercy of God. He does not need justice but mercy. His plea should be: "God be merciful to me, a sinner" (Luke 18:13). Such a person will hear the Lord say: "For I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more" (Heb. 8:12).

Sixth, the mercy of God is manifest only in and through Jesus Christ. God out of Christ is a God of righteous judgment. Christ is the antitype of the mercy seat in the Old Testament (Rom. 3:25). The Holy One is merciful to the sinner because of the atoning death of Christ. To obtain mercy the sinner must flee to Christ. May the God of mercy grant that you "find the mercy of the Lord in that day" (II Tim. 1:18).

Many people are hoping in the general mercy of God apart from Christ. They say, "A merciful God will not send anyone to Hell." But such people are deceived by the Devil and are bound for Hell. They forget that God is also just and righteous. All who fail to trust Christ "shall have judgment without mercy" (Jas. 2:13). The Lord solemnly promises all rejectors of Christ: "And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them" (Jer. 13:14).

TBE Bible Study

(Continued from Page Three)

ning (II Thess. 2:13), that we were ordained to eternal life (Acts 13:48), that "He hath chosen us in Him before the foundation of the world" (Eph. 1:4), "that He first loved us" (I John 4:19), that "no man can come to Me, except the Father which hath sent Me, draw him" (John 6:44), and "all that the Father giveth Me shall come to Me" (John 6:37) men won't have this kind of salvation. The reason for this is that it exalts God and shows man to be a helpless sinner.

Now in this verse and the following verses, Paul says there is abundant evidence of the election of God in the lives of these Thessalonians. This too is how we can know our election of God, and we can make this calling and election sure (II Pet. 1:10). We believe the Bible teaches a salvation which evidences itself in the conversation and conduct of the saved (John 10:27).

VERSE 5

Here is the first evidence of their election. The "gospel came." What is the gospel which came? The angel at the birth of Jesus said, "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). This is really the only good news in this sinful world, for without this there is nothing worthwhile. So this gospel which came was in regard to the person and work of Jesus. For God had said before His birth, "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21).

The heart of the gospel is "how Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures" (I Cor. 15:3, 4). It is said to be the gospel of God

(Rom. 1:1) because He purposed it. It is said to be the gospel of Christ (Rom. 1:16) because He accomplished it. It is said to be the power of God unto salvation (Rom. 1:16) because this is the result of it. Therefore, we are to preach the gospel to every creature (Mark 16:15).

How we should thank God the gospel came unto us. But it came not in word only, but "in power and in the Holy Spirit," which means He made it effective. This is God's ordained means of salvation (II Thess. 2:13, 14). Here is how God calls us "out of darkness into His marvelous light" (I Pet. 2:9). We could not be saved without this any more than we could be saved without the death of Jesus on the cross, or without His resurrection.

Experimentally, we were brought to rely wholly on Christ for salvation. My hope is built on nothing less than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name. On Christ the solid rock I stand.

We are made to say with Paul, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12). Yes, 'blessed assurance Jesus is mine.'

"As ye know what manner of men we were among you for your sake." Again we see God's power exhibited, for He worked in these preachers "both to will and to do of His good pleasure" (Phil. 2:13). This brings out that God's men are to conduct themselves with Bible manners and thereby set a proper example for others (I Tim. 4:12). They are "to endure all things for the elect's sake" (II Tim. 2:10).

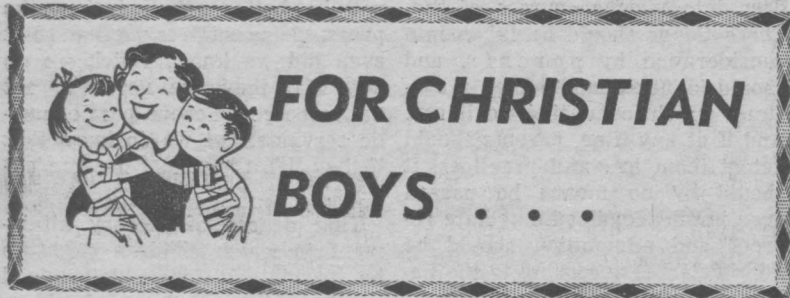
The evidence continues as we view the actions and activities of these saints. "Ye became followers." Most people are following a multitude to do evil, but salvation brings the power and the responsibility of following in paths of obedience and righteousness.

"Of us." Paul had, upon being saved, asked the question: "Lord what wilt Thou have me to do?" (Acts 9:6) He had publicly professed his faith. He had followed the Lord in baptism. He had united with one of the Lord's churches. He had become a witness for Christ. This is also true of those with him. On this basis, being a follower of Paul really meant something.

"And of the Lord." Here is what makes following Paul worthwhile, for Jesus is the perfect example and standard for all believers (I Pet. 2:21). We hear Paul say in I Corinthians 11:1, "Be ye followers of me, even as I also am of Christ." Therefore, these Thessalonians were publicly identified as followers of Christ. They were truly followers of God as dear children (Eph. 5:2).

"Having received the word." They were like those on the day of Pentecost: "Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2:41) and those in John 1:12. The Word they had received was the gospel (vs. 5). So, "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

"In much affliction." They received the Word of God when most of their kindred, the citizens of Thessalonica, and the religious leaders were seeking to rid themselves of the followers of Christ (Acts 17:5). This meant they were both verbally and physically afflicted (Heb. 10:32-34; Heb. 11:35-38). Paul knew what this meant as he inflicted afflictions on others before he was saved (Acts 8:3) and was afflicted himself after he was saved (II Cor. 11:24-28). He further emphasizes all that will live godly in Christ Jesus shall suffer persecution (II Tim. 3:1-2). In view of this, Paul reminded them: "Blessed are they which are persecuted for righteousness" (Continued on page 5, column 2)



The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"CONFESSING CHRIST"

AUGUSTUS HOPKINS STRONG
1836 - 1921

Confession is more than profession. It is profession in the face of difficulty. The Roman Catholic Church has much to say about confession, but its confession is almost altogether a confession of sin, and it is only a confession to the priest. Christian confession, however, is not simply a confession of sin; it is also an acknowledgment of the Lord's mercy, and a telling to others what the Lord has done for us. It is not confession to a priest, nor to an official of any kind, but to the world. Many people are quite willing to confess privately to an official, but are unwilling openly to confess their offenses to those whom they have offended.

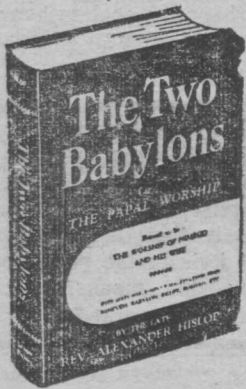
Confession is the mark of a true Christian. "Everyone who shall confess me before men, him will I also confess before my Father who is in heaven." But confession is not simply confession with the lips. The apostle Paul stated the matter rightly, when he said: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Confession is to be a confession of the heart; a confession which springs naturally to the lips; a confession in which we utter what we have seen and heard. Every great emotion clamors for expression. If we are not

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moved to expression of our emotions, we should stop and ask ourselves whether our emotions are justified.

The great lack in the Christian church today is the spirit of confession. We are too content with ceremonialism, with the ordinary services of the church, with a receptive and passive Christianity. The telling to others what the Lord has done for us, the winning of others to Christ by a word of tenderness and love — how infrequent that is! How important that ministers should set the pace for others, and should be an object lesson in speaking to others. The man who does all his work in the pulpit is not doing his work properly. He must go to others, and out of the depths of his own experience, speak to them of their need of the grace of God. This will give a sense of reality to his ministry. The first duty of the minister to every one he meets in private is to talk about religion. At the first interview he should indicate by some word or sign that his chief concern is the salvation of the soul.

Robert Browning's poem, "The Martyr's Epitaph," is a vivid picture of early Christian confession. The determination to let one's voice be heard for Christ, and to confess His name so long as life lasts — that is the spirit of the true Christian minister. Nothing is more needed than this in our colleges today. If the Christian men in them only had the spirit of confession the colleges would be revolutionized, the country would be redeemed, and days like those of the early apostles would come again. Let us make this a subject of prayer today.

TBE Bible Study

(Continued from page 4)

sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12). Read also Romans 8:35-39 and II Corinthians 4:17-18.

Therefore he concludes the verse by saying, "with joy of the Holy Spirit." We can "go on our way rejoicing" regardless of the conditions round about us (II Cor. 6:10; II Cor. 7:4).

"So that." Because of your experience of grace and its public manifestation in the face of all opposition, you could not only receive the Word of God, but you could do it with joy. (Similar to Acts 4:13; Acts 6:15).

"Ye were ensamples." Every child of God should set the right example before the world (Matt. 5:16), but especially he should be a pattern for other believers. In this way, he is both an inspiration and an encouragement "to all that believe."

"All that believe." This has to do with those who have believed to the saving of the soul (Heb. 19:39). Those who believe on the Lord Jesus Christ (Acts 16:31); those who believe in Him (John 3:16, 18, 36); those who believe that Jesus is the Christ (I John 5:1, 5, 7); those who believe on the name of the Son of God (I

John 5:13).

"In Macedonia and Achaia." Those who see us and hear us in our daily activities both in the home, the church, and the community are influenced the most by us.

VERSE 8

"For from you." We need to not only consider what has been brought to us by others in God's providence, but also to consider what proceeds from us to others.

"Sounded out the word of the Lord." Here we find the clue to a real missionary church, which all true Baptists have always been and will always be. True Baptists are neither hardshell nor free will in relation to salvation, for they believe God elected to save and elected the means to accomplish this salvation. True Baptists, like their Saviour and Head, are sent on a mission (John 17:18). This church at Thessalonica was truly missionary, for the Word of God sounded out by their everyday witnessing and preaching. People saw the effects of the Word of God in them (Ps. 119:11). Others

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hearing the Word of God from them carried it unto other places. Also it was heard by their sending out missionaries.

"Your faith to Godward." Mentioned in verse three and reiterated here. They manifested a steadfast faith in the faithfulness of God (II Thess. 5:24; Rom. 4:20-21). They like the three Hebrew children knew "God is able" (Heb. 7:25; Jude 24, 25; Phil. 4:19; II Cor. 9:8). How this impressed others when they realized the dire straights these saints were in because of outward circumstances.

"So that we need not to speak anything." That is, before we have time to mention your spiritual exploits to others in our travels, they begin telling us of the faith of the saints at Thessalonica. Somewhat like a grandpa or grandma like to tell about their grandchildren, but before they can start, those they are visiting mention something worthwhile about their grandchildren.

Heads Of Families . . .

(Continued from page one)

selves to their own husbands in the same manner in which they are taught to submit to the Lord, not as a matter of force in slavish subjection, but voluntarily, as a matter of duty for the sake of his distinguished love.

The husband ought, therefore, by all means, to take the necessary steps to make the performance of his duty a pleasure, as well as a duty. If a man is deficient in his affectionate regard for his wife, it is unreasonable and unjust in him to expect that his wife will submit to his will with cheerful acquiescence. She may, through fear or sense of duty, render that obedience which is due, but it is next to impossible that she should derive a pleasure from an ungrateful husband, who is deficient in conjugal tenderness, indifferent to her meekness, and regardless of her exquisite sensibility.

Although the dictatorial power is, by the ordinance of God, vested in the husband, yet the arbitrary exercise of it, without regard to the sensibility of the wife, is a wide abbatation from the line of duty. To enforce authority with the haughty asperity of positive command, is as great a violation of duty on the part of the husband, as a contemptuous refusal of obedience on the part of the wife; and no means of peremptory character should be resorted to, till all others have proved unavailing.

Seeing, therefore, that the husband and wife are the united head of the family — that they are united by God's ordinance — that their interest, their happiness and misery, their prosperity and adversity, and all the affections and sympathies of their nature are united; and that this union is both the foundation and consummation of their felicity — let it be the primary object of both to strengthen the bonds, and draw close the ties of their union, which constitutes them the joint head of the family, although in their distinct capacities they are not equal in authority. The greatest harmony and unity of design should always subsist between them; and the most cordial cooperation should always be mutually afforded. In all cases of doubtful proceeding, where the interests and feelings of both are likely to be affected by the result, it is the duty of either to procure the advice, and, if possible, the consent of the other. And to this end, it is highly necessary, so that the house be not "divided against itself."

Every head of a family owes some duties to himself, which ought to be performed, while others should not be left undone. But in this respect we have need of circumspection, lest that most powerful prompter, self-love, should induce us to think those duties so momentous, that we neglect our duty to God. There is, however, a very plain rule for our conduct, which, if attended to, will prevent an undue attention to our own interests. "Seek first the kingdom of God and his righteousness." But this rule seems to be reversed in practice, and we seek first to advance our own worldly interests. We shall not consider which of those duties under consideration should take precedence in point of order; but urge it on the heads of families in the first place to maintain a good reputation. In order to which, a man should establish for himself certain principle of propriety, by which he should uniformly regulate his conduct. From these he should never

swerve, and nothing should be suffered to operate as a momentary temptation to induce him to deviate from the immutable rules of rectitude. Governing himself by these, his character will be established on a basis that will secure it from the attacks of the defamer. And even if he should unhappily go into error, the uniformity of his general deportment will plead powerfully in his favor, and command that charitable indulgence which will eventually obliterate the stains affixed to it by the more rigid hands of justice.

No less is it his duty to obtain a good degree of general information. Every person having a charge of a family owes it to himself, as a special duty, to acquire a degree of knowledge in several branches of intelligence. He should by all means acquire some information on religious subjects. If he neglects this, it is a sinful omission; and he will not be allowed to plead ignorance at the tribunal of his inexorable Judge; for his ignorance is itself sinful. And so far will it be from availing him anything thus to plead one crime in excuse for another, that he will find himself under the greater condemnation. His wilful ignorance will be an aggravation of his thoughtless iniquity.

The head of a family should also seek a competent knowledge of the civil and political institutions of his country. These are matters in which every man is concerned, and in which every man ought to feel an interest. Under our happy government, which is the gift of God, and which He bestowed upon us in a manner almost miraculous, where there are no instructions of rank, but where every man possesses equally the dignified character of citizen, he will remain ignorant of the nature, tendency and practical operations of the affairs of his country, abuses one of the richest temporal blessings with which God has been pleased to distinguish this highly favored land from all the nations of the earth.

The duties of heads of families to their neighbors are so well understood that it is hardly necessary for us to say anything on the subject; but lest our address should be charged with being too defective, we will mention two of them. The heads of families should labor for peace, so that "if it be possible, as much as lieth in you, live peaceably with all men." We should preserve a peaceable and friendly intercourse between our own families and those of our neighbors. If anything should arise which may seem to threaten to interrupt social harmony, it is the

(Continued on page 6, column 1)

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Heads Of Families . . .

(Continued from page five)
duty of heads of families to interpose a timely interference, and check it in its first stage. A little fire will kindle a great matter, and from mere trifles sometimes spring grievous dissensions, whereby whole neighborhoods, and sometimes the children of God are involved in bitter controversies.

Hence, the great necessity of applying an effectual remedy to such strifes before they have assumed so malignant an attitude. And it is more especially the duty of the heads of families whose age, experience, and discretion will suggest the best means of a restoration of friendship, to arrest such growing dissensions before wounds become incurable. If the time has arrived when all "know the Lord, from the least to the greater," then it is not necessary for every man to teach his neighbor, saying, "Know the Lord." But if not, let us admonish, exhort, and persuade our neighbors concerning the things which make for their peace. Let us not be afraid of wounding the feelings of our neighbors, but warn them in faithfulness and love. If our admonitions are administered in love, they will be regarded as works of love, and bring forth the fruits of charity. We should have a single eye to the honor of God and the good of our neighbor; and remember that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." In fine, we should "love our neighbor as ourselves," and daily pray for them, doing all things for the Lord's sake.

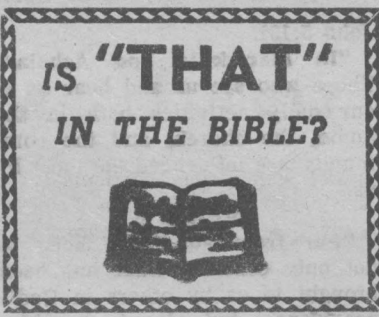
On some heads of families a duty devolves, from which others are exempt, and of these duties we shall now proceed to take some notice. An all-wise God, in order to execute some of His unfathomable designs, has thought proper to permit a portion of the human family to be reduced to servitude, and brought into bondage under others, who, apparently, have been more the objects of providence in that regard. Among us, those who are reduced to servitude are, also, by the laws of the land, made slaves; but we shall only regard them in the light of servants. It is a delicate point to perform all the duties which are required of a master. That wide extent of power which is vested in masters is a strong temptation to exercise unreasonable severity. Indeed, we have reason to fear, that there are men even in this, our own country, who look upon slaves with no more respect than upon a dumb beast; even some masters who deny their servants the privilege of hearing the Word of God, who drive their servants into the field on the sabbath day; but we hope, brethren, that you are not of the number. Such men are like the

hypocritical scribes and Pharisees, who "shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Men who "fear not God, nor regard man," whose hearts are harder than the nether millstone, and "whose judgment now of a long time lingereth not, and their damnation slumbereth not."

The limits of this circular will not permit us to speak at large on this part of the subject; but, believing that you treat your servants with humanity, we will omit other considerations, and impress it upon your minds to attend to the religious instruction of your servants. In this particular, there is great reason to fear that there is a criminal neglect among us. If our servants are permitted to go to the saloon on the Sabbath day, instead of attending religious worship, or if they are allowed to pursue their secular employments on that day, we ourselves must partake of their guilt.

Perhaps we cannot, with justice to ourselves, give them that education which will qualify them to read the Scriptures; but we can teach them something of the will of God without it. What means have they to learn the mind of God? Not being able to read His Word themselves, they must have someone to read it to them, and explain it for them; and yet it is seldom they have the offer of the word of eternal life. When we look at large on this unhappy portion of our fellow creatures, and see them born in sin, brought up in ignorance, and without the fear of God, and sink down by multitudes into eternal perdition, with scarce a tear shed for their immortal souls, it surely ought to awaken our charity to a more benevolent system of treatment to these our unfortunate brethren. For, however sable their hue, and however degraded their condition in this life, they possess rational and immortal souls, which must be the subjects of everlasting felicity in the bosom of the Redeemer, or of endless wrath in the regions of torment. Let us, therefore, so far as we can, compel them to be moral, and use our influence with them to attend on the means of grace. And here we must leave this part of the subject, lest we crowd out matters of equal or paramount importance.

Next to our duty to God, perhaps that we owe to our children is of the highest importance. The awful responsibility which devolves on the head of a family in consequence of his duty to his children is enough to make one say, "Who is sufficient for these things?" Indeed, who can "train up a child in the way he should go?" Can we cast our eyes around on our acquaintance, and behold the dreadful effects produced by bringing up children in evil courses, without reproaching the hard-



Question:
"WHAT PROPHET WAS GIFTED WITH CLAIRAUDIENCE?"

Answer: Elisha, II Kings 6:12: ". . . but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

ness of our hearts for being no more affected by the mournful spectacle? We see too many who train up their children in the way they should not go, and unless Almighty grace reaches them they never depart from it.

Thus, the sins and vices of the father are inherited by the children, from generation to generation. And it is strictly true in one sense, that the "fathers have eaten a sour grape, and the children's teeth are set on edge;" for "the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation." Are we not too sparing of our advice to our children? Or do we fear that our precepts will be disregarded? Or, perhaps, the parent has lost all authority over his children. If so, who is reprehensible for the loss? God has given every parent authority over his children, and if his children set his authority at defiance, the fault lies in the parent, for he has thrown away the prerogative which God gave him, and most assuredly God will require it of him. By slighting the right to control his children, till they disregarded his commands and injunction he becomes accessory to the vices of his children.

We know and do not deny that the children must lie under the condemnation of their own wickedness, and suffer personally for their own individual sins, whoever may be the accessories; but we know, also, that the accessories must suffer for their instrumentality. And thousands of parents have reasons of eternal moment to shudder at the bare idea of that appalling testimony which their children will be forced to exhibit against them at that great day of impartial scrutiny.

What more shall we say to awaken parents to a sense of their awful charge. If Pheneas and Hophni, the sons of Eli the high priest, were cut off in the bloom of life, shall our wicked sons be spared to live out half their days? And if they are taken before they fill up the cup of their iniquity, would it be a mercy or a judgment?

But, to be more particular, let the first thing that parents attend to in training up their children be, to teach them filial obedience. The Lord commands children to honor their father and mother, and if this command be not fulfilled, it is oftener owing to neglect of duty in the parents, than a refractory disposition in the children. If children are taught to respect and obey their parents during their minority, it inspires them with filial reverence and gratitude which they retain through life. Our further remarks on this subject shall be comprehended under four general heads, viz.: 1. The keeping them from vice. 2. Preserving them in the paths of moral virtue. 3. Teaching them science. 4. Giving them religious instruction.

The innate depravity of human nature, the general prevalence of vice, the high spirits incident to youth, together with their vent of prudence, all conspire to lead chil-

dren into vicious courses of life. These things should be taken into consideration by parents, and should induce them to keep a constant watch over their children. And if at any time, parents should detect them in sinful practices, it should by no means be passed over in silence; but immediate reproof and admonition should be administered, according to the nature and evil tendency of the offense. And this should be done in such a manner as to impress a child with a sense of the parent's authority, as well as of his parental affection.

If children were naturally inclined to practice moral virtue, less pains would be necessary in bringing them up in the paths of wisdom; but this is not the case. It is therefore necessary that children be taught to see the beauty of virtue, and the odious deformity of vice. The father should therefore take occasion in the presence of his children, to point out the upright moral conduct and decent behavior of some worthy person of his acquaintance, and speak of him in terms of the deepest abhorrence.

No head of a family can neglect the education of his children and be innocent. The benefits of education are far too numerous to be mentioned in this place; and its importance cannot be too highly appropriated. On the other hand, the want of it is a misfortune of the most unhappy nature and tendency. Ignorance is the source of many evils both natural and moral, and knowledge is the surest foundation of happiness. One special reason, therefore, why parents should educate their children, is that a foundation be laid for their future felicity. A very ordinary education, with the improvements which may be made of it, will be the means of greatly augmenting their satisfaction in this life.

Another reason why they should be educated is, that they may be qualified for usefulness. To be useful to our fellow creatures is a duty, but without education and the advantages resulting from it, the prospect of a man's usefulness is but very limited; and in general the sphere and measure of it is proportionably circumscribed. We know not what God in His providence may design for our children; we may intend them for certain walks of life, but God may order it otherwise.

We may not expect that our sons will be called to serve their generation in any of the dignified offices of state, yet we know not to what service they may be called; and it is our duty to qualify them, so far as we can, for the performance of any duty which the community may require them to discharge. We all see the deplorable scarcity of men of competent qualifications to manage the important concerns of our State, and the probability that the next age

will be better supplied than the present, is not very great. But even did we know, which we do not, that they are never to act the more conspicuous part of public servants, yet we do know that if they live they must become citizens.

That degree of literary attainment to which children ought to be brought, is to be determined by the ability of those who have charge of them. God requires of us according to that which we have; and whatever He has made a duty He has also put it into our power to perform. If we are able to supply our children with food and raiment, the next thing to which we should apply our worldly substance, is the education of our children. And this should, by all means, be carried so far as to enable our children to read with facility the Word of God; and much further by such as are able to afford it. That a good education is an injury to a poor man, is a position which has been advanced in Europe; and such a doctrine is better suited to despotic governments than to a free and enlightened country like ours. But it ill befits American citizens to believe such doctrines, much less does it become them to practice upon it to the extent which they do. In all cases, and under all circumstances, wisdom and knowledge far excellently ignorance.

The last duty to which we shall call your attention under this head, is the giving children religious instruction. This duty is too much neglected. Some parents seem to think it needless, and others that it is injurious, as tending to make children formalists, as teaching them the form of godliness without the power. But Paul mentioned to Timothy as a matter of commendation, that "from a child thou hast known the holy scriptures" (II Tim. 3:15). And God commanded the Israelites that the words which He had commanded them, they should teach diligently to their children (Deut. 6:7). But what diligence is used by us to teach our children the Word of God? How many children are there that have once read through the Bible? Are there not too many that do not read half a dozen chapters in the course of the year? Our children learn to believe, or rather, they learn to say, that the Scripture is truth; but of what advantage is this? They know nothing of the truths contained in the Scriptures; and how should they, since they never read them, and perhaps too seldom hear their parents read them?

If children are suffered to grow up in ignorance of the Holy Scriptures, how are they to know when they hear the Scripture preached? How are they to judge between truth and error in things pertaining to salvation? It is not pretended that it is in the power of parents by this means to change

(Continued on page 7, column 2)

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THE BAPTIST EXAMINER

MARCH 18, 1978

PAGE SIX

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

It would seem the arrogant lesbians and radicals at the National Women's Year Convention at Houston, Texas, did much through ignorance to strengthen anti-E.R.A. forces. These fanatics used the "Men's Rooms" in the convention hall. This shut the males who were present out of their own facilities.

If the E.R.A. is approved the radical women will demand unisex toilets, facilities, shower rooms, and locker rooms. If we do not want such things, then we had better work to kill the E.R.A.

I am pleased to know that the South Carolina Senate voted (23 to 18) to kill the Equal Rights Amendment for this year in the state. The Privileges and Elections Committee of the Virginia House of Delegates rejected (12 to 8) the E.R.A. Amendment, apparently killing the proposal for the sixth straight year in Virginia. The Alabama Senate buried (24 to 8) the E.R.A. for the third time.

Moderate levels of marijuana smoke exposure has produced clear evidence of lasting brain damage in Rhesus monkey experiments, according to recent findings by Dr. Robert Heath, chairman of the Department of Neuropsychiatry at Tulane University.

President Jimmy Carter misrepresented the facts on TV in his "fireside chat." The 1903 Hay-Bunau-Varilla Treaty did grant the U.S.A. in "perpetuity with full rights of sovereignty to the entire exclusion by the Republic of Panama of any such sovereign rights, power, or authority" — just like the history books say. U.S. sovereignty was affirmed by the Supreme Court in *Wilson v. Shaw* in 1907 and again in *U.S. v. Husband* in 1972, in which the Canal Zone was defined as "unincorporated territory of the U.S.A. subject to the complete and plenary authority of Congress."

We paid \$10 million in cash for sovereignty over the Zone. We paid for every private plot of land in the Zone and have invested 7 billion tax dollars in our Canal. The present Administration in Washington wants us to engage in a \$2.2 billion pay-off of Torrijos' I.O.U.s to NYC banks and to give away our Canal.

The Byrd-Baker sell-out will still allow a Soviet-backed dictator (Torrijos or his replacement) to close the U.S. Inter-American Canal like Soviet-backed Nasser sank ships to close the Suez Canal for 8 years. Closing the Canal would cut the U. S. Navy in two, at a time when we have fewer ships

than we had at the time of Pearl Harbor. Closing the Canal would disrupt most Latin American economies and shut off Alaskan oil, West Coast fruit and fish, Chilean fertilizer and other raw materials bulk shipments from the Mideast, South and East.

JERUSALEM (EP) — A group of evangelical Christians from 10 countries has decided to establish in Jerusalem an International Christians for Israel office that will seek coordination among Christian organizations and individuals committed to the State of Israel.

The decision was taken at a recent evangelical-sponsored International Congress for the Peace of Jerusalem, which brought some 800 evangelicals together, mainly from the United States, but including representatives from England, France, Holland, Norway, Sweden, Finland and South Africa.

"The much discussed 1962 Supreme Court ruling of *Engles versus Vitale* found that a prayer prepared by the local board of education in New York for the use of the local public school was in violation of the First Amendment. It did not rule against prayer in school, but against government sponsored prayers. Any teacher is free to pray at the beginning, in the middle, or at the end of any school day. The prayer may be silent or aloud. And such a prayer is not an infringement of the First Amendment as interpreted by the U.S. Supreme Court."

Heads Of Families...

(Continued from page six) their children from a state of nature to a state of grace; but it is possible for parents by some means to make their children moral. And how is this to be done? It is to be done by teaching them the precepts of morality, and enforcing obedience to them. We admit that it is; and from whence are the precepts of morality drawn? Is it not from the Word of God? It is, surely. It is altogether vanity to think of making children moral without giving them religious instruction. Morality, so far as it goes, and so far as it can go, must necessarily tread in every footstep of religion.

When or where was it ever known that morality prevailed without religion? And does not the history of all nations testify that where pure religion abounds, morality also prevails? It can no more be separated from religion than the shadow can from the substance; and the best way to

promote morality is to cherish and propagate religion; morality is the shade of that tree whose leaves are "for the healing of the nations." Let us therefore look on the rising generation, particularly on the children which the Lord hath given us; let us endeavor to bring them up in the nurture and admonition of the Lord, in His fear and in the knowledge of His ways; and prove Him herewith if He will not pour us out a blessing that there will not be room enough to receive it.

Thus, brethren, we have endeavored to set before you briefly some of the most prominent duties of heads of families — much more we might have said, but our limits would not permit. Your duty to God you can learn from His Word, and let that always be performed first. Pray daily to Him for that wisdom which is profitable to direct you, and for that grace which will enable you to perform all your duties, and do all things in the name of the Lord.

(Circular Letter of Pearl River Baptist Association of Mississippi in 1829).

Pennsylvania Baptists

(Continued from page one) ence either as a branch of Lower Dublin or as an independent community from 1698, the former is the more probable. But in 1746, to settle doubts on this question and to protect legacies, the church was formally incorporated. The New Britain church was organized in 1754, and the Vincent in 1770.

Since our national independence was secured, about 200 churches have since arisen in the counties east of the Susquehanna River and its North Branch. Some of these became extinct, or changed names and locations, so that a clear and complete sketch of them all, however interesting, would be entirely impracticable in this work.

The first known English Baptist preacher on the Susquehanna was the first person named as slain in the first Wyoming massacre, in 1763. He was William Marsh, a New England Separatist, but came from Wantage, N. J., into Pennsylvania. The first church was formed in Pittston, in December, 1776. The first Baptists in Northern Pennsylvania were from Connecticut, Rhode Island, Massachusetts, Virginia, New York, and New Jersey. They were Revolutionary soldiers and pioneers of the settlements, both ministers and private members.

A portion of Southwestern Pennsylvania was taken up by Virginians. There were Baptists among them, and a church was founded at Aughwick, Huntingdon Co., in 1776; at Konoloway, Bedford, in 1764; at Sideling Hall, Fulton, in 1790; at Turkeyfoot, Somerset, in 1775; at Great Bethel (Uniontown), Fayette, in 1770; at Goshen, Greene, in 1773; at Peter's Creek, Washington, in 1773; at Pigeon Creek, in 1775; Loy- alhanna, in 1775; Forks of Yough, in 1777. Enon church arose in 1791; Beulah, Cambria Co., in 1797; Pittsburgh in 1812. These facts show the progress of settlements, without attempting details of the scores of churches which have arisen on and west of the Susquehanna.

ASSOCIATIONS

Associations are yearly meetings of messengers of churches combining for spiritual improvement, to ascertain changes, and to confer as to measures for promoting their sentiments. Their powers are advisory. The following are the regular Baptist Associations in Pennsylvania:

1707—Philadelphia, the first Association in America, now 174 years old.

1776—Redstone, in Southwestern Pennsylvania, finally absorbed by others about 1841.

1807—Abington, in Lackawanna County, and west and north of it.

1809—Beaver, on west central border of the state.

1821—Northumberland, in the east-central (Lewisburg) region.

1823—French Creek, in the north-west corner of the state.

1826—Bridgewater, out of old Susquehanna, in Susquehanna County and eastern Bradford.

1830—Centre, a missionary body in the Juniata River region.

1831—Central Union, in the west of Philadelphia.

1832—Monongahela, a missionary body, southward of Pittsburgh.

1836—Bradford, north, mostly from Old-School Chemung.

1837—Clarion, north-central, west of the Alleghany Mountains.

1839—Pittsburgh, in and around that city.

1843—Wyoming, from Bridge-water, in Wyoming and Luzerne Counties.

1843—Tioga, from Bradford, mostly in Tioga County, northern tier.

1847—Clearfield, central, both sides of the Alleghanies.

1848—North Philadelphia, from Philadelphia and Central Union.

1859—Ten-Mile, southwest corner of the state.

1865—Oil Creek Association was formed.

1870—Wayne, from Abington, northeast corner of the state.

1875—Reading, in east-central, or Schuylkill coal region.

1876—Indiana, south of Clarion, west of the Alleghanies.

1878—Wheeling, in western Pennsylvania and West Virginia.

East Pennsylvania Welsh Association is more than twenty years old.

There are about forty Welsh churches, and half a dozen German, of the regular Baptist faith not connected with English Associations.

All our churches in Potter and McKean Counties, and a number of the others on the northern tier, associate with bodies in New York State.

There are 23 associations in this state, 568 churches, and 64,572 members. There are 503 Sunday schools reported, with 6,120 officers and teachers, and 50,860 scholars. Six associations make no report of Sunday schools, when most probably every church has one.

When it is remembered that Pennsylvania was chiefly settled by Scotch-Irish and Germans, that is, by people intensely Presbyterian or tenaciously Lutheran, nearly the most difficult material on earth out of which to make Baptists, and that few members of our denomination, comparatively, came from Europe, the progress of the Baptists is remarkable.

EDUCATION

Pennsylvania led in forming the first Baptist academy in this country, — Isaac Eaton's at Hopewell, N. J., 1756, — and also in establishing their first college, — Brown University, Providence R. I., in 1766. Dr. Samuel Jones conducted an academy at Lower Dublin from 1766 to 1794. In 1814 an education society from the Middle States was formed in Philadelphia. Its master-spirit, Dr. William Staughton, had for some years taken ministerial students to his home for private instruction, and in 1818 he and Prof. Irah Chase hired rooms for the same object. The institution was removed to Washington City, and in 1821 appeared as Columbian College. The Hamilton (N. Y.) Institution, now called Madison University, received material aid from Pennsylvania.

In 1832 the Northumberland Association proposed a Manual Labor Academy, principally to aid ministerial students, but waived it in favor of the proposal of Philadelphia brethren to found an institution at Haddington. And when the Haddington effort failed, the Northumberland friends rallied, and in 1846, Prof. S. W. Taylor opened a high school, which developed into a college, with academic and theological depart-

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ments, and a female institution, now called the University of Lewisburg. By amicable arrangement, the theological department was, in 1868, transferred to Crozer Theological Seminary, at Upland, Delaware Co.

The academies under the direct control of the Baptists of the state are five in number: the University Academy, at Lewisburg, founded in 1846; the Reid Institute, in Clarion County, established in 1863; Monongahela College Academy, in Greene County, instituted in 1867; Keystone Academy, in Wyoming County, opened in 1868; and Mount Pleasant Institute, in Westmoreland County, founded in 1873. The University Female Institute at Lewisburg is not included in the above list. It is the only ladies institute within the state, and is connected with the university, thus enjoying peculiar advantages. It embraces a regular college course, and has hitherto been awarded a large share of public patronage.

During the past year the number of instructors attached to these academies were 37, and the number of students 641. At a very low valuation, the amount invested in these schools is \$160,000. These institutions are of recent origin, and it is believed that the Baptists of Pennsylvania will soon start new schools in other localities.

LITERATURE

The first known American work in favor of distinct Baptist principles is attributed to John Watts, of Pennepek, and was printed in the year 1700. It was designed mostly for children and youth. No copy of it is known to the public. Morgan Edwards, of Philadelphia, wrote historical sketches of priceless value of the Baptists in several of the colonies. Brethren S. Jones, Rogers, Staughton, Holcombe, Belcher, Malcom, Curtis, Brantly, Sr., Ira M. Allen, Geo. B. Ide, and J. Newton Brown, among the dead, and H. G. Jones, Jr., Anderson, Magoon, Cathcart, Pendleton, Dyer, Spencer, J. Wheaton Smith, W. W. Keen, Francis Jennings, J. Spencer Kennard, Justin R. Loomis, and others among the living. Robert Lowry's hymns are sung around the world. (Continued on page 8, column 4)

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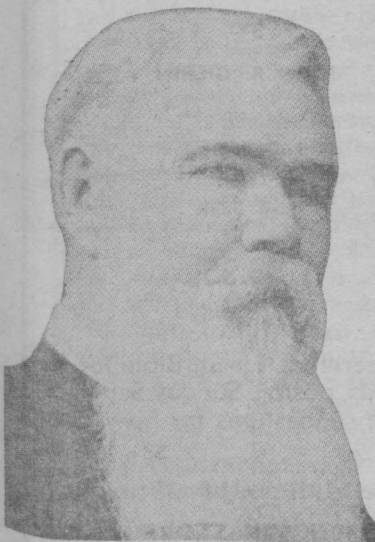
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'Ms' vs. 'Miss,' 'Mrs.'

(Continued from page one)
self.

It was our Lord who mightily declared, "If a kingdom be divided against itself, that kingdom cannot stand" (Mk. 3:24). He likewise declared, "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46-47). It should be evident to all, then, who have any spiritual understanding or insight whatever that those who defy God's Word from the religious perspective and those who do so from the secular perspective are uniformly anti-Christ.

WOMEN SATAN USES

God enables us to know that Satan is not averse to using women in the churches in a manner which is contrary to the Word and Will of God. Some, in their ignorance, may suppose that the Apostle Paul is the only one who takes a stand against women assuming places of leadership in the churches. Such, of course, is not so!

Rather, Jesus, through the Apostle John, notes that Jezebel had apparently assumed such a place of leadership contrary to God's design. As the Jezebel in an earlier era had presumed to rule in the kingdom and in religion, the one in the Thyatira Church pursued her "feminism" with vigor: She presumed to attain pre-eminence over the men of the church, in absolute defiance of God's Holy Word. God tells us she "called herself a prophetess (female preacher)" (Rev. 2:20), and that she taught and seduced the servants of God.

Herein God presents a picture of a woman indulging in unscriptural activities which is very similar to that picture of the religious "feminists" in the churches of our

If all people would speak as kindly of the living as they do the dead, all gossip would cease.

day. Do they not use every subtle, satanic device to ensure themselves places of responsibility which they never received from God? Do they not presume to teach and to preach when God has commanded, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34) and "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11-12)?

Of a truth, God has some most serious words for wicked women, whether they be religious or secular "feminists" or members of the "Ms" movement, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11:22), "She that maketh ashamed is rottenness in his bones" (Prov. 12:4), "The foolish plucketh it (her house) down with her hands" (Prov. 14:1), and "The contentions of a wife are a continual dropping" Prov. 19:13). Thankfully, this is not the end of God's conclusions.

Rather, He has some wondrous words for those women who would walk with the Lord in love and in faith and obediently in the word. We note, "A gracious woman retaineth honor" (Prov. 11:16), "A virtuous woman is a crown to her husband . . ." (Prov. 12:4), "Every wise woman buildeth her house . . ." (Prov. 14:1), and "A prudent wife is from the Lord" (Prov. 19:14).

CONCLUSION

There have been those who have attempted to find something evil in the words of our Lord, "Woman, what have I to do with thee? Mine hour is not yet come" (John 2:4). In truth, however, when Jesus honored the one who gave Him birth, He honored her with that title her "kind" had

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*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:00-12:30 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

known from those early hours of creation, "woman"! Therefore, anyone who would honor God's involvement and His concern for His creation then or the issue now must, of necessity, recognize the wonder of "woman"!

Satan, however, clouds the issue and the truth with his, "Yea, hath God said?" He shrewdly twists the wonder of "woman" by developing a character such as "Wonder Woman" who defies God's order for "woman," that they "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:9). Add to this, the numerous female characters who are portrayed before the youth of this generation, and we begin to see something of the character of the people, the professionals, and the preachers of our generation.

The depraved and spiritually deprived in the earth may attempt to counter God's way and His order among men, but all such walk in satanic ignorance and spiritual darkness. Women who would deceive the world about them with "Ms," when they are, in fact, "Miss" or "Mrs.," are in the service of him who "was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John 8:44).

Homosexuality and lesbianism are very prominent in the "Ms" movement, though some Christian women, so-called, attempt to promote it. Such godless depravity has so permeated the supposed activities of churches that an alleged Christian magazine such as MOODY MONTHLY can contend, "Though the Bible condemns homosexual practice, it does not condemn the homosexual desire. There's a big difference. The act, not the bent, is the sin." What an appalling, tragic, depraved conclusion!

And how can anyone who even professes to be a Christian read the words of our Lord, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:27-28), and draw such a conclusion? Surely, "Evil men and seducers" are waxing "worse and worse, deceiving, and being deceived" (II Tim. 3:13).

If we have any spiritual insight or scriptural understanding, we should be able to understand that it was the lust of the men of Sodom for the "men" who had come to see Lot which resulted in, "They smote the men that were at the door of the house with blindness . . ." (Gen. 19:11). Our generation is not the first in which men and women have "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever" (Rom. 1:25). But whether in an earlier generation or ours, the judgment of God is the same, "God gave them up to vile affections; for even their women did change the natural use into that which is against nature . . ." (Rom. 1:26).

Therefore, those who would turn from the high calling of "woman" to indulge in the depravity of the

"Ms" movement, whatever name men may give it, do so to their own spiritual and personal peril. A "woman" who is wise in the ways of God, however, will accept and rejoice in her place of honor and esteem contentedly and with thanksgiving, whether she is a "Miss" or a "Mrs.," she will rejoice in the experience and the opportunities which are hers. She will recognize God's Word as truth and abound in the wonder that "her price is far above rubies" (Prov. 31:10), and that "a woman that feareth the Lord . . . shall be praised" (Prov. 31:31).

Pennsylvania Baptists

(Continued from page seven)

Any attempt to name the books, or other most worthy products from the pen of our people, might seem invidious, and it is hardly possible to make such a record complete.

The following are names of Baptist periodicals that have been or are still issued in Philadelphia: LATTER-DAY LUMINARY, THE WORLD AS IT IS AND AS IT SHOULD BE, CHRISTIAN INDEX, RELIGIOUS NARRATOR, CHRISTIAN GAZETTE, BAPTIST RECORD, CHRISTIAN CHRONICLE, NATIONAL BAPTIST, BAPTIST QUARTERLY, and several for children and Sunday schools, with millions of pages of tracts and books from the American Baptist Publication Society.

From 1825 to 1827, at Montrose, Davis Dimock issued the BAPTIST MIRROR, or CHRISTIAN MAGAZINE. In 1827, Eugeneio Kincaid, at Milton, published a LITERARY AND EVANGELICAL REGISTER. And Pittsburgh has furnished one or more periodicals adapted to the wants of western Pennsylvania.

BENEVOLENCE

Early minutes of the Philadelphia Association are very meager, yet they give proofs of efforts to send the gospel to the destitute at home, to use the press for the common good, and to aid young men in preparing to be able ministers of the New Testament. Before and after the Revolution they sent evangelists into the new fields on the Susquehanna, and at an early day they transmitted money to Hindoostan, and to Burmah soon after missions were opened there.

In 1800 a Philadelphia Domestic Mission Society was formed. In 1810 they reported seven men in their service, — Thomas Smiley, on the West Branch; Thomas G. Jones, in Pennsylvania and Ohio; Henry George, at Owl Creek, in Ohio; William West, near Lake Erie; and Brethren Montague, Bateman, and Cooper on both sides of the Delaware. In 1827 the Philadelphia and other similar local societies began their union as the Baptist Missionary Association of Pennsylvania. At its semi-centennial, in 1877, it reported a total expenditure of \$282,189 in its fifty years' work, during which it had aided 283 churches and made 1430 appointments of home missionaries, who had reported about 17,000 baptisms.

The Baptist General Tract Society, formed in Washington City in 1824, came to Philadelphia in 1826, and is now known as the American Baptist Publication Society. It has constantly enlarged its power in the production of wholesale reading, its business department aiding its large outlays in benevolence. It was many years located at 530 Arch Street, but now has spacious and eligible accommodations, as denominational and book headquarters, at 1420 Chestnut Street.

The Pennsylvania Baptist Education Society, founded in 1839, had vigorously prosecuted its aims, with great advantages to the rising ministry, and through them to the church and to the world.

Among the promoters of every good enterprise may generally be found a fair proportion of Pennsylvania Baptists. In the first national foreign mission meeting were Staughton, Rogers, Proudfoot, Holcombe, Randall, White, Peckworth, H. G. Jones, Sr., Hough, and Mathias. The Baptists of Pennsylvania were generous contributors to home and foreign objects.

The university at Lewisburg has extensive and beautiful buildings and handsome endowment. Crozer Theological Seminary, in its home and in its endowment, is a monument of liberality. The white marble house of the American Baptist Publication Society cost \$258,000, is entirely out of debt, and was paid for chiefly by Pennsylvanians. The fifty-six Baptist churches of Philadelphia have a greater number of splendid church edifices than any one of the other denominations in the city, and they are nearly all free from debt.

The Baptists of Pennsylvania are thoroughly united, and they are praying, working, and giving to spread the knowledge of Jesus in a way that inspires the hope that in twenty years, with God's blessing, they will double their numbers.

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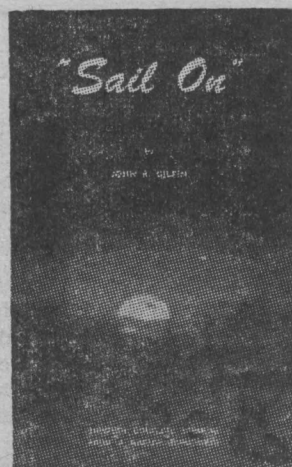
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