

THE SECOND ADVENT OF CHRIST

HORATIUS BONAR
(1808 - 1889)

What a trial the departure of Jesus must have been to His disciples! His absence was a sad blank in their circle. How they would miss Him! He knew this and prepared them for it. Love like theirs could ill bear the absence of one so dear. No wonder that they delighted in the prospect of His return and clasped the promise of it to their heart, as their treasure and their joy. "I will see you again," was the solace of their souls. They knew that He loved them though absent; they were made to taste the refreshment of His spiritual presence; their inward fellowship with Him was unbroken, yet to see Him again face to face was what they

desired. Without this they could not be satisfied.

What a trial also must His departure have been to the family that He loved, at Bethany! How often had He been their guest! How often had He sat at their table and slept beneath their roof! How often had they watched Him in the still evening, coming over the brow of Olivet, and slowly descending its shady slopes! How eagerly they had gone forth to meet Him, and to welcome Him to their quiet dwelling where no city hum could meet His ear, and nought be heard around, save the breath of the breeze as it murmured through the palms! What a blank then would His absence be! How empty, how desolate would their dwelling now appear!

Their loved friend and guest had gone, and left behind Him a vacancy which none but Himself could ever fill. They could not doubt His love, they had His abiding though unseen fellowship; but He, the living Jesus — He, the visible companion, was away. How they would mourn! How eagerly they would cling to the promise of His speedy return! It would be to them truly a "blessed hope."

Such should be the feelings of the church, such should be the longings of every saint. The Bridegroom is absent, and should not the friends of the Bridegroom mourn? Above all should not the Bride lament His absence? Should she not weary and watch without ceasing, for the return of the beloved of her heart? Until He ap-

pear, she cannot be comforted. She must of necessity feel the dreary blank. No glory, no prosperity to which she may attain, can satisfy her without His personal presence.

A Millennium, without Him in the midst, would be poor indeed. And besides, it is on His return that God wishes her to fix her eye. It is around His return that all her hopes revolve. It is in His return that all the glory she has been promised is wrapped up. It is then that the marriage is to take place, for this is but the time of her betrothment. It is then that she is to receive from His own hands the crown of royal dominion and be invested with rule of the universe on His queen — His love, His dove, His unde-

filed. Till then sorrow and tribulation are her lot below.

Some wish to brand all this as carnal. But what do they mean by carnal? Is it sinful, fleshly, corrupt? Do they mean this? Then I answer it is not carnal; it is holy, it is spiritual. If by carnal they mean human, natural, I admit it. It is human, it is natural. God meant it so to be. This was one of the ends for which the Word was made flesh, that God might present Himself to us in visible form, so that we might have fellowship according to our nature. It was the God who made us, that gave us these longings for visible, palpable intercourse, this delight in hearing, seeing, handling each other. Without these (Continued on page 3, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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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 2165

THE PEOPLE CALLED BAPTISTS — WHO THEY ARE AND WHAT THEY'VE DONE

By GEORGE W. McDANIEL
(1875 - 1927)

The name "Christians" was first applied, in derision, to the followers of Christ, by enemies at Antioch. The name "Baptists" was first given, in ridicule, by Pedo-baptist opponents of the people who rejected the baptism of babes. Both names, like the cross, have been changed from marks of shame to badges of honor.

The distinguishing principles of the people first called "Christians" and now called "Baptists" are:

1. The Scriptures, the only authoritative guide-book for our religious life. There may be no appeal from, or addition to, their precepts and principles.
2. The individual and direct access of every soul to God; none between man and God, save only the God-man.
3. The complete separation of church and state in their respective fields; the church dealing with religious, and state with civil affairs.
4. The simple polity of the church's government; each church autonomous and a democracy in itself.
5. The baptism of believers only,

or a regenerate church membership. Incidentally, they believe in baptism by immersion only, according to the Scriptures, as symbolizing the death, burial and resurrection of Christ; and that the Lord's Supper is a church ordinance.

A NOBLE ANCESTRY

To be well born is to enter life with advantage. Baptists are justly proud of their parentage — the New Testament. They have an ancient and scriptural origin. Certain characters in history are named as founders of various denominations: The Disciples began with Alexander Campbell, the Methodists with John Wesley, the Presbyterians with John Calvin, the Lutherans with Martin Luther, and the Church of England with Henry VIII and Cranmer's Book of Common Prayer in the reign of Edward VI.

Not so with the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles, but our marching orders are the Commission, and the first Baptist church was the church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no found-

er but Christ.

AN HONORABLE HISTORY

Character is determined by ideals and achievements. If we would know the place of Baptists, we must consider their historic greatness, their heroic fidelity to human liberty and their part in the life of the world. Our principles develop a type of character and life which tends to make men potent factors in achievements worth while.

Baptists have been pioneers in so many fields that to enumerate these might seem to assume a braggart spirit. But a statement of irrefutable facts must be taken as dispassionate and impartial. Baptists have always been champions of civil and religious liberty. Roger Williams, who took ground in advance of his Puritan compeers on the subject of personal liberty, being banished from the colony of Massachusetts, went to the present site of Providence, R. I., where he founded what is regarded by some as the first Baptist church in America, and the first commonwealth on earth in which there was absolute civil and religious liberty.

The framers of the Constitution of the United States caught the spirit of Roger Williams and as a result we have a country which has been the refuge of the persecuted and oppressed of all nations. Article VI on religious liberty in (Continued on page 6, column 1)

"OLD THINGS"

ARTHUR W. PINK
(1886 - 1952)

THE OLD MAN

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

Alas, how few of God's people today do "know this" and enjoy the settled peace which accompanies a scriptural apprehension thereof. It is one of those profound doctrinal statements in which this epistle abounds. It has to do with the objective side of things and not the subjective, having reference to a past judicial transaction and not to a present experimental process or future attainment. In the preceding

where in Scripture are Christians exhorted to crucify themselves, for it is a form of death which cannot be self-inflicted. What is required from them is that they reckon or account themselves to be "dead indeed unto sin" (Rom. 6:11), and act accordingly; denying self, mortifying their lusts, taking up their cross, and following the holy example which Christ has left them.

Most of the commentators regard the "old man" as synonymous with our corruptions, but against this there are weighty objections. It fails to discriminate between the person himself and his depraved nature — a difference which Paul was most careful to preserve throughout (Rom. 7:15-25). Moreover, the "old man" is distinguished from the "body of sin" in the next clause; so, too, in "the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22). No, "our old man" is what we were from the very beginning of our existence, before Divine grace found us, namely our Adam standing, our natural selves; and that was, in the reckoning of God, executed upon the cross. It was so in order that "the body of sin might be destroyed." The "body of sin" is our evil nature, the "flesh" of John 3:6, that which defiled our natural selves. It is called (Continued on page 7, column 4).



ARTHUR W. PINK

verses the apostle had affirmed the identification of believers with Christ, their being legally one with Him in His death and resurrection. Here he states a three-fold consequence thereof.

First, their old man was crucified with Christ — the aorist tense is used, denoting a completed act in the past. According to the righteous judgment of God, when Christ was crucified all His people were associated with and included in His penal sufferings and death. It is important to note that the verb is in the passive voice, for this crucifixion was accomplished wholly outside of themselves in the person of their Head. No-

THE QUESTION OF ALIEN BAPTISM

The Sandy Creek Baptist Association of North Carolina was organized in 1758. It is the third oldest Baptist association in America and the second oldest in the South. Only the Philadelphia (1707) and the Charleston (1751) Associations are older.

Liberal Baptists the world over claim that all Baptists before J. R. Graves (1820-93) received Pedo-baptist immersion. Graves came along and changed the ideas of some and caused them to reject such baptisms. But what are the facts of history? What was the view on the reception of Pedo-baptist immersion in the Sandy Creek Baptist Association? Their view is found in the minutes of the annual meeting which convened at Antioch, M. H., Orange County, N. C., on the 26th day of October in the year 1839. This was when J. R. Graves was a young lad of 19 years of age, 26 years before he became the editor of the TENNESSEE BAPTIST, and 41 years before he wrote OLD LANDMARKISM, WHAT IS IT?

Query from the church at Pleasant Grove: "Is it consistent with spirit of the gospel, and according to the Scriptures, for any regular Baptist church to receive into her fellowship any member or members of another denomination, who (Continued on page 8, column 1)

EVERLASTING SALVATION

H. G. RUSSELL
Golden, Mississippi

In Isaiah 55:1 God says, "Every-one that thirsteth, come." In the third verse He says, "Incline your ear and come unto me." In Matthew 11:28 Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Man's will is not to come (John 5:40). He must be drawn. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day . . . And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father" (John 6:44,65). What shall we use to point people to Christ? In Romans 1:16 Paul says, "I am not ashamed of the gospel of Christ, (Continued on page 8, column 2)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE JUSTICE OF GOD

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face" (Ps. 89:14).

The translation of "habitation" is not very agreeable to the Hebrew word. The best interpreters render the original word either "basis" or "foundation." The Psalmist is saying the basis of Jehovah's government is justice and judgment. By justice I understand the attribute of God so-called by which He does everyone right. By judgment I understand the im-

partial exercise of the attribute of justice in the Divine government by which He punishes sinners. The Most High administers strict justice in all His moral government.

JUSTICE DEFINED

Various definitions of the justice of God have been given by qualified theologians. J. P. Boyce says it is "that rectitude of character which leads to the treatment of others in strict accordance with their deserts." Charles Hodge speaks of it "as that attribute of His nature which is manifested in

the punishment of sin." Adam Clark makes it "infinite righteousness, as totally distant from rigour, on the one hand, as from laxity or partiality on the other." J. E. Cobb claims it is "transitive holiness . . . holiness dealing with moral beings." A. H. Strong declares it to be "the transitive holiness of God, in virtue of which His treatment of His creatures conforms to the purity of His nature." L. Chafer holds that it is "a legal term and refers to the essential (Continued on page 2, column 1)

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BRIEF NOTES

Elder Don Pruitt has resigned
the pastorate of the Faith Baptist
Church of Sacramento, Ky., and
is available for work where ever
the Lord may lead. You can con-
tact him by phone at 606-549-0922,
or by writing him at Box 167, Sac-
ramento, Ky., 42372.

The Ana-Baptist Church of Lima,
Ohio, wishes to announce the call
of Bro. James M. Carpenter, Jr.,
to the gospel ministry. The church
has licensed Elder Carpenter, and
he is available to go where the
Lord may lead. Brother Carpenter
can be contacted at 460 Marian
Ave., Lima, Ohio, 45801, or call
him at (419)222-6386.



The Justice Of God

(Continued from Page One)

character of the divine govern-
ment in that highest excellence
agreeable to which that govern-
ment ever advances."

There is a very close connection
between God's righteousness and
justice. Some, like John Gill, make
no distinction between them in
their writings. Justice is a mode
of His holiness or righteousness.
Or I might say that justice is the
execution of God's righteousness.
The Lord is unchangeably right-
eous in His Person; therefore, He
demands that all moral beings
conform to the standard of Divine
perfection. His justice visits all
non-conformity to His perfection
with suffering and punishment. Di-
vine justice is both individual and
national. God executes justice
against both individuals for their
personal sins and nations for their
national sins.

ABSOLUTE JUSTICE

As we know to our sorrow, jus-
tice among men is imperfect and
often partial. Such can never be
said of God's justice. He is origi-
nally and essentially in and of Him-
self just; justice is natural and
essential to Him. This attribute
existed in Him before there was a

creation in which to exhibit it. The
same righteousness which existed
in God in eternity past manifested
itself as soon as creation came
into being.

Among the children of men there
cannot be found so much as one
absolutely just man (Eccl. 7:20).
God alone is a truly just Being.
Jehovah says: "There is no God
else beside me; a just God and a
Saviour; there is none beside me"
(Isa. 45:21). Here is mention of
a God whose attribute it is always
to do right. What a wonderful
thought! Under all circumstances
of the case this attribute causes
God to do what ought to be done.
There is in Him no mixture of
justice and injustice. He is ever
the "just Lord" (Zeph. 3:5). Moses
said of Him: "A God of truth and
without iniquity, just and right is
He" (Deut. 32:4).

RELATIVE JUSTICE

The relative justice of God is
that perfection by which He main-
tains Himself over against every
violation of His righteousness and
shows in every respect He is the
just One. It is that which He ex-
hibited toward His creatures in
the universe. Some call it mani-
fested holiness. Others make it a
revelation of God's love for right-
eousness.

There is in God what may be
called legislative holiness. He
has imposed just laws upon men.
Isaiah told Israel: "The Lord is
our lawgiver" (Isa. 33:22). James
4:12 discloses that God is a Law-
giver to all men in general. This
moral law, being a transcript of
the nature of God, is "just and
good" (Rom. 7:12). In virtue of
this law God has instituted a
moral government in the world
with promises of reward for obe-
dience and threats of punishment
for disobedience. Divine justice
manifests itself in giving every
man his due and in treating him
according to his deserts.

God requires that His creatures
be like Himself in character and
conduct. His justice is the recog-
nition and enforcement of this nat-
ural necessity. Divine justice does
not make law — it reveals law.
God can not cease to demand pur-
ity and to punish sin without ceas-
ing to be God. Psalm 99:4 says:
"Thou executest judgment and
righteousness." This verse does
not mean that God has merely
established a moral code, but it
indicates that He executes that
code upon created beings. The
laws are carried out, the execu-
tive is as righteous as the legis-
lative.

REMUNERATIVE JUSTICE

Remunerative justice is a term
used to designate God's distribu-
tion of rewards to men and angels.
Obedience to God's moral stand-
ard is rewarded according to His
promise and agreement. All such
rewards are given more because
they are promised by God than
because they are merited by man.
The bestowal of rewards is,
given by a just God as an induc-
ement to duty.

The virtue of justice in God
requires that He reward every
man according to his deeds. "Thou
renderest to every man accord-
ing to his work" (Ps. 62:12). "For
the work of man shall he render
unto Him, and cause every man
to find according to his ways"
(Job 34:11). Jeremiah says that
His nature is "to give every one
according to his ways, and ac-
cording to the fruit of his doings"
(Jer. 32:19). The Lord says:
"I will judge you every one after
his ways" (Ezek. 33:20). Of God
Paul said: "Who will render to
every man according to his deeds"
(Rom. 2:6). Again he declared:
"Every man shall receive his own
reward according to his own lab-
or" (I Cor. 3:8). In Revelation 2:
23 Christ says: "I will give unto
every one of you according to
your works."

Justice would be non-existent in
God if He ever ceased to reward
men according to their works.
Hebrews 6:10 declares: "For God
is not unrighteous to forget your
work and labor of love, which ye

have showed toward his name,
in that ye have ministered to
the saints, and do minister."
Psalm 58:11 expressly says:
"Verily there is a reward for the
righteous: verily he is a God that
judgeth in the earth." God will
never be unfaithful to this prom-
ise.

In justice God rewards faithful-
ness to His moral law in this pres-
ent life. Those who conform to
His divine precepts are promised
prosperity: "If they obey and
serve him, they shall spend their
days in prosperity, and their years
in pleasures" (Job 36:11). Length
of life is also promised upon
man's obedience. The Lord told
Solomon: "And if thou wilt walk
in my ways, to keep my statutes
and my commandments, as thy
father David did walk, then I will
lengthen thy days" (I Kings 3:14).
Christ promised those who follow
Him that they "shall receive an
hundredfold now in this time . . .
and in the world to come eternal
life" (Mark 10:30).

Many works of righteousness
receive no reward in this present

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life. Some will not be rewarded
for their good deeds until the Ra-
ture and Millennium. Our Saviour
said: "And, behold, I come quick-
ly; and my reward is with me,
to give every man according as
his work shall be" (Rev. 22:12).

RETRIBUTIVE JUSTICE

The retributive justice of God
relates to the infliction of pen-
alties for disobedience. This is seen
in II Thessalonians 1:6: "Seeing
it is a righteous thing with God
to recompense tribulation to them
that trouble you." This verse
deals with the law of final retri-
bution. It is just and proper that
God visit the troublers of His peo-
ple with tribulation. He would
not be a just God if He failed to
do this.

In Romans 2:8-9 it is written:
"But unto them that are conten-
tious, and do not obey the truth,
but obey unrighteousness, indigna-
tion and wrath, Tribulation and
anguish, upon every soul of man
that doeth evil; of the Jew first,
and also the Gentile." Those who
dare to offend the Divine law
will receive the retribution of
their wickedness.

There is nothing that a sinner
can be more certain of than that
Divine Justice will punish each
offense. "Though hand join in
hand, the wicked shall not go un-
punished" (Prov. 11:21). "But he
that doeth wrong shall receive for
the wrong which he hath done;
and there is no respect of per-
sons" (Col. 3:25). Being a right-
eous Judge, the Lord cannot let
sin go unpunished. "Vengeance is

mine, I will repay, saith the Lord"
(Rom. 12:19).

Sin is the transgression of God's
moral law, "For sin is the trans-
gression of the law" (I John 3:4).
To be indifferent to sin would
mean God did not respect His own
law. This can never be. A just God
must order His government in
such a way that "every trans-
gression and disobedience receives
a just recompense of reward"
(Heb. 3:2). Jehovah declares:
"Judgment also will I lay to the
line, and righteousness to the
plumbline" (Isa. 28:17).

Many souls go to the grave hav-
ing never received adequate pun-
ishment for their crimes. Mur-
derers, drunkards, thieves, trait-
ors, liars, whore-mongers, and
plunderers of nation thus die. But
we can rest certain that a God
of strict justice will deal with them
severely one day. Numbers 32:23
says: "Be sure your sins will find
you out." What sin is not pun-
ished in this world will be in the
next: "Some men's sins are open
beforehand, going before to judg-
ment; and some men they follow
after" (I Tim. 5:24).

There are some who deny the
strict punitive justice of God. They
claim God punishes the sinner to
reform him, or to deter others
from sin. But this teaching is
untenable. God punishes evil in
satisfaction of justice. The pri-
mary purpose of the punishment
of sin is the maintenance of right
and justice. We must not confuse
the justice of God with His be-
nevolence.

JUDGMENT ACCORDING TO RIGHTEOUSNESS

Psalm 9:8 informs us: "And he
shall judge the world in righteous-
ness." Psalm 19:9 says: "The
judgments of the Lord are true
and righteous altogether." In
Psalm 119:137 it is recorded:
"Righteous art thou, O Lord, and
upright are thy judgments." Jer-
emiah 11:20 speaks of the "Lord
of hosts" that "Judgest righteously."
Acts 17:31 declares: "He
hath appointed a day in the which
he will judge the world in right-
eousness." II Thessalonians 1:5
mentions "the righteous judgment
of God" and Revelation 19:2 says:
"True and righteous are his judg-
ments."

Whenever God judges He judges
according to His righteous law
and just nature. In His tribunal
partiality and respect of persons
are things unknown: "God accept-
eth no man's person" (Gal. 2:6).
The Judge of all the earth pays
no attention to human codes or
creeds. He has no respect to what
the preacher, the priest, or the
people have said. Tears avail
nothing, prayers are not received,
promises are unheard, and repent-
ance is too late. Fame, riches,
honorable titles, and king's
thrones profit nothing. All judg-
ment is according to the principles
of strict justice and without re-
spect of persons.

Some foolishly suppose the Lord
will overlook their sins because
of who they are. But the Bible
says: "The Lord . . . will by no
means clear the guilty" (Ex. 34:
6-7). Nahum 1:3 tells us: "The
Lord . . . will not at all acquit
the wicked." God can never clear
the guilty without some satisfac-
tion to His justice and vindica-
tion to the honor of His righteous
government.

Of the Lord it may be said:

"He will not lay upon man more
than right" (Job 34:23). The
Judge of all the earth always does
right (Gen. 18:25). Nehemiah well
said: "Howbeit thou art just in
all that is brought upon us; for
thou hast done right, but we have
done wickedly" (Neh. 9:33). David
confessed: "Against thee, thee
only, have I sinned, and done this
evil in thy sight: that thou might-
est be justified when thou speak-
est, and be clear when thou
judgest" (Ps. 51:4). The Psalm-
ist offers no argument against
divine justice. He freely admits
the course of justice was clear
and beyond all controversy.

JUSTICE OF REDEMPTION

God did not lay aside His justice
when He set out to redeem fallen
man. Never was the attribute
of justice more manifest than in
redemption by Christ. The justice
of God would not allow sin to go
unpunished. Sinners could not
satisfy justice by their conduct
and character. But what they
could not do, Christ clothed in
their nature has done for them.
He met all the demands of the
law. All who renounce their right-
eousness and trust Christ's right-
eousness, God justifies and saves.

In Romans 3:24-26 Paul writes
plainly about this subject: "Being
justified freely by his grace
through the redemption that is
in Christ Jesus: Whom God hath
set forth to be a propitiation
through faith in his blood, to de-
clare his righteousness for the
remission of sins that are past,
through the forbearance of God;
To declare, I say, at this time his
righteousness; that he might be

TBE FINANCIAL REPORT

Balance Feb. 1	\$ 293.81
Receipts	4,720.95
Total	4,427.14
Expenditures	4,245.84
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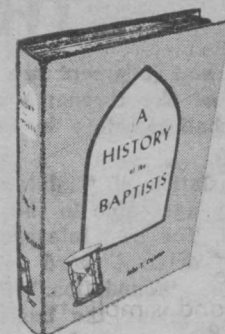
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ing of TBE. Thus the actual
cost for February was really
\$800 more than is shown in the
report above.

just, and the justifier of him which
believeth in Jesus."

God forgives sins only if His
forgiveness vindicates His justice.
The justice of God was demon-
strated in the death of Christ.
It proved that a just God hates
sin, and nothing less than the
blood of Christ would satisfy for
it. Finding sin imputed to Christ,
God did not spare His Son (II
Cor. 5:21; Isa. 53:10). God has
set forth Jesus Christ as a pro-
pitiation sacrifice to vindicate His
justice in the remission of sins of
the believers. When He justifies
all who believe in Jesus He acts
according to the strict justice of
His nature. To have forgiven the
sinner without atonement would
have meant God must abandon
His justice. It is worth noting that
God is not said to be merciful or
kind in justifying a believing sin-
ner; He is said to be just.

The glory of the gospel is that
God justifies the believer because
of Christ's atonement. While treat-
ing the ill-deserving as if innocent,
He still retains His justice and
maintains His righteous law. His
treating the guilty with favor

(Continued on page 4 column 3)



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Second Advent . . .

(Continued from page one)

our nature cannot be satisfied. And just that we might be satisfied, He sent us His Son, in the likeness of an elder brother, bone of our bone, and flesh of our flesh, to meet those natural and God-given cravings of our souls. It is upon this principle of our nature — holy love, and holy desire for personal intercourse with Him we love, that our grief for the absence of the Lord, and our desire for His return are founded. They are not then carnal; they are spiritual, they are holy.

Our union with Christ by faith necessarily leads us to desire closer and more sensible faith. Faith can do much, but still it cannot do all; it is not sight; and the stronger it becomes, the more does it excite within us the desire for sight. To know that I am His and that He is mine, and yet not to long to behold and embrace Him, is strange inconsistency, nay, it is undisguised coldness and estrangement. And to make His spiritual presence a reason for not desiring His actual presence, is to turn a blessed privilege into an excuse for unbelief and unfaithfulness.

Was it not the beloved disciple — he who enjoyed most of His spiritual presence — he who was most favored with visions and revelations of the Lord, that has left behind him as the closing words of inspiration, so earnest an expression of his longing for the coming of the Lord? The well-known voice, addressing him amid the rocks of Patmos, had no sooner said, "Surely I come quickly," then the full heart of the apostle joyfully responded, "Even so, come, Lord Jesus." Each year that passes over us says, "Surely I come quickly." Every event in these last days gives utterance to the same note of promise and of warning. Do we then when seeing and hearing these things, continually respond with joyful hearts, "Even so, come, Lord Jesus?"

The Lord, in one of His parables, likens Himself to "a certain nobleman" who went into a far country to receive for himself a kingdom and to return. He is now in that far country, and has been sojourning there these 1800 years. But He is not always to remain there; He is to return, having received the kingdom. Before He left, He gave many intimations regarding His return; His instructions were minute and special, implying the great stress He laid upon it, and His anxiety that His church should at all times be fully prepared for it, however sudden it might be. He always spoke of its time as a profound uncertainty, but of the event itself as most absolutely certain, and most abruptly unexpected, overtaking men "as a snare," stealing in upon them with silent foot, as "a thief in the night." He intimated, moreover, that it was not far off; that

the period of His absence would be but "a little while," and that the day of His advent was so hidden that no one could calculate it, no one could say, "It cannot be in my day." "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Looking to these intimations, the early Christians were ever on the eager watch to hail His advent. It was the resting-place of their hopes, the strength of their souls, the very life of their joy. They allowed no object to intervene between them and their Lord's appearing; they were ever waiting and looking for it, as if all between it and them were a dreary, rugged waste. As, in a night of clouds, when no small tempest lies upon His vessel, the seaman's eye is ever on the outlook for the star of morning, so were their anxious eyes, amid tribulation and darkness, ever watching for the appearing of "the bright and morning star."

He did not, however, come in their day. The Bridegroom tarried, the King delayed His return. Was, then, all their waiting profitless? Were they, as men disappointed, cheated, befuddled? No! Their watching was not in vain. Besides its being their Lord's command, it was blessedness unspeakable to them. It sustained them, comforted them, gladdened them, sanctified them in a way such as no other truth, no other hope could have done. Verily they had their reward.

But are His promises made of none effect by this delay? Are we to suppose that when He said, "Surely I come quickly," He did not truly mean what He said? No. He deceived them not; nor did He speak at random, using loose or exaggerated language. And though they miscalculated the time implied in the "quickly," yet that did not prevent their holding fast the great idea involved in it, namely, the suddenness of the advent, and the entire uncertainty as to its time. If the first age could say, "Ah, He has not come in our day, the word 'quickly' did not apply to our time," the second age could take up the welcome promise, and say, "He came not in the first age indeed, and thus far our ideas of His coming have not been verified, but His not coming in the first age is all the stronger reason for expecting Him in the second." So also might the third age reason from His not appearing in the second. And thus might each succeeding age most justly argue, concluding from His non-arrival in the preceding age, not that His coming was to be prolonged indefinitely, and that, therefore, they might cease watching and expecting, but that He must be so much the nearer in their day.

Take a common instance. A friend promises you a visit "very soon." His language is such that he may perchance come tomorrow, (Continued on page 4, column 4)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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

APRIL 9, 1978

I Thess. 2:7-13

In this chapter we have been looking at some characteristics of a true minister of the Lord Jesus Christ and his relationship to the people to whom he ministers. We continue this thought in this lesson.

VERSE 7

"But we were gentle." A preacher is not to be a bully shoving his weight around. He should be awfully careful how he handles the "babes in Christ," the lambs, and those who are weak in the faith. Many times preachers fail to remember how frail and weak they were when first saved. They fail to remember how little they knew. I'm afraid some preachers are going to wind up like Peter when he over-estimated his own ability and strength. I believe every preacher should ponder the words in Matthew 12:19,20. Also the words of the great Shepherd of the sheep when He said, "For I am meek and lowly in heart" (Matt. 11:29,30).

"Among you." The preacher is in the limelight and is always under the watchful eye of the people. His action and reactions can be very helpful or very hurtful.

"Even as a nurse cherisheth her children." How we need to take into consideration all of the expressions used to portray a man of God. Who would have thought they were to be like a nurse who watches over children? The word "cherisheth" means to cover over like a bird who covers over her young with her feathers, providing warmth and protection. The meaning is brought out in Ephesians 5:29 in relation to husbands and wives and Christ and the church.

VERSE 8

"So." Since this is true. If these thoughts don't move a preacher there is something wrong. In the case of Paul it had the desired effect.

"Being affectionately desirous of you." Paul wanted the very best for the saints and was willing "to spend and be spent" in order to see that they got it. He would settle for nothing less. He was jealous over them with a godly jealousy (II Cor. 11:2). Here are true Bible affections created by the Holy Spirit (Gal. 5:22). These affections are stirred up in the believer as he reads, prays, and sees the needs of others.

"We were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." The heart cry of a true minister is, "Here am I, send me." He is willing and ready to preach the gospel to any and all (Rom. 1:14-16). We have very few preachers who fit the description found in Paul's recommendation concerning Timothy: "For I have no man likeminded, who will naturally care for your state" (Phil. 2:20). Peter in his admonition to preachers in I Peter 5:2 says: "Feed the flock which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind." In reading this verse we should ask the question, who or what is dear unto me?

VERSE 9

"For ye remember." Again Paul calls them to remembrance. This is a necessary work of the preacher (II Pet. 1:13-15).

"Our labor and travail." In relation to the sufferings of our blessed Saviour, the afflictions of

the ministry are very "light," but they are very real. The ministry is not a bed of roses (Acts 9:16). At Thessalonica, Paul spent many long hard days and sleepless nights in order to "preach the gospel to every creature." Surely he was not a "hardshell" in belief or practice. We see the meaning of travail in Galatians 4:19 where Paul said, "I travail in birth."

"Because we would not be chargeable unto any of you." We are not responsible or able to save anyone, but we are held accountable for telling them the truth. Can we say we are "pure from the blood of all men" because we have not shunned to declare unto them "all the counsel of God?" (Acts 20:26,27). Many times I'm afraid some preachers are like Ananias and Sapphira, they "keep back part," not necessarily money, but doctrine.

"We preached unto you the gospel of God." This is the heart of the Bible, for without, there is no life. This is also the heart of a church, for if we preach not "the gospel of God," we will die. Any doctrine which doesn't exalt the Person and work of Christ is not according to the gospel of God.

VERSE 10

"Ye are witnesses." They could both verify the gospel Paul preached was the gospel of God and that Paul and his companions had conducted themselves properly while preaching the gospel. If a pastor is to be effective in any community, he needs the witness of the members of the church and also the witness of the community (I Tim. 3:7; Acts 6:3).

"And God also." The saints can see the outward conduct, while God looks on the heart. He alone knows our motives (I Sam. 16:7). This is the reason David prayed in Ps. 139:23, "Search me, O God, and know my heart: try me, and know my thoughts."

"How holy and justly and unblameably we behaved ourselves." The goal for the Christian is, "Be ye holy even as I am holy." We will never reach that goal entirely while in this life, but we surely should be aiming at it. John writing to saved people in I John 2:1 says, "My little children, these things write I unto you, that ye sin not." Here again is the Christian's standard. He did not say they wouldn't sin, in fact provisions have been made, for he goes on to say, "And if any man sin, we have an advocate

with the Father, Jesus Christ the righteous." However, this doesn't change the standard.

Then the Christian should be just in his dealings with both his brothers and sisters in Christ and with the unsaved. Without this, our testimony is very weak. "Unblameably" means free from any valid charge. We should strive never to give people any reason to point their finger at us and say, "They profess to be saved, and look at what they are doing."

"Among you that believe." As already stated, the pastor is to be an example to the flock.

VERSE 11

"As ye know how we exhorted and comforted and charged." We have just covered a threefold statement concerning the proper behavior for a preacher, and now we have a three-fold means of his dealing with the saved. Preachers are to exhort; that is, to call people by urging them to pursue a definite course of action. Then preachers are to comfort. When battle weary members who have been attempting to carry out the admonitions of the Lord attend the services, they need to have the balm of Gilead applied. Further, we are to command or testify with the Word of God as to the duties and responsibilities of the saved, which is what it means to charge.

"Every one of you." Preachers have a duty to "all the flock" (Acts 20:28).

"As a father doth his children." In verse seven it was "as a nurse," here, it is "as a father," which indicates a closer relationship (I Cor. 4:15). Also it involves a greater responsibility (Eph. 6:4).

VERSE 12

"That ye would walk worthy of God." We have a vocation we are "to walk worthy of" (Eph. 4:1); but above that, we should walk "worthy of God." If we walk worthy of God, it demands our greatest effort in the Spirit (Gal. 5:16).

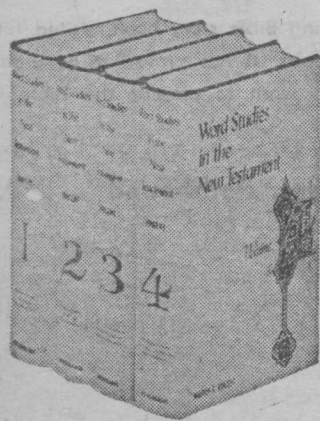
"Who hath called you unto His kingdom and glory." Here is the cause for our love and devotion, "the wonderful works of God" on our behalf.

VERSE 13

"For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God." The number of reasons for thanking God are endless. Paul says, as we thank God for other things, such as in chapter 1:2,3, we want to do it also for this reason, your glad reception of the Word of God and the high and holy position you give it. How much could be said concerning the Word of God, the rule of faith and practice for all true Baptists! Can we say we have esteemed the Words of God's mouth more than our necessary food? Is it more precious than gold and silver? (Job 23:12; Ps. 19:10).

"Which effectually worketh also in you that believe." It came in power and in much assurance and it has continued to produce fruit in your lives. Yes, God's Word will accomplish that whereto He sends it (Isa. 55:11).

How is it with you and the "gospel of God"; "the Word of God?" Have you gladly received it? Are you walking worthy of God? (Acts 2:41; Heb. 11:5).



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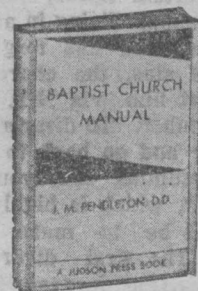
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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"What about a man who divorces his wife to marry another and is later saved, should he be allowed to be a member of a church? Should he be required to leave his second wife (by whom he has children) and go back to his first wife?"

E. G. COOK
101 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



A church has a great responsibility entrusted to her when someone joins that church. And she is responsible to Him who is her Head as to the way she meets that responsibility. Many churches will have to answer to her Lord for her having been neglectful in the matter of church discipline.

But, as I see it, it is absolutely none of the church's business when it comes to what a man did before he was saved. In Acts 9:13-14 Ananias wanted to hold what Saul of Tarsus had done before he was saved against him. But in verses 15-16 the Lord set him straight concerning the matter. Most certainly this man should be allowed to be a member of a church. And I am persuaded that if this man divorced the wife he had when he was saved and deserted her, and his children, he would be subject to church discipline.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



There is only one sin that is not forgiven. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31). As far as I can see, when God forgives a person, who are we to condemn him?

Certainly he should be allowed to be a member of the church. There is absolutely no Scripture

that says a divorced person cannot be a member of the church.

As for requiring him to leave his wife and go back to his first one, I cannot conceive of anyone suggesting such a thing. Again there is no Scriptural basis for such things. Granted, there are certain teachings relative to divorce and remarriage for God's people. Those things that people do before they are saved are all covered by the blood of Jesus and forgotten. We do not require a murderer to give life back to his victim after he is saved, nor do we tell the thief to go back and make restitution for his crimes of the past. (In the first place he wouldn't be able to remember them all.) "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:13,14).

OSCAR MINK
219 North Street
CRESTLINE, OHIO 44827

Pastor
Mansfield Missionary Baptist Church
Mansfield, Ohio 44906

The easy divorce laws of our land have made divorce popular, and have gone a long way in wreaking havoc with the marriage institution. The general rule is that which is popular with man is hated of God, and so it is with the easy divorces which show despite to the laws of God governing marriage, divorce and remarriage.

God rebuked Israel for their flaunting of the marriage alliances, saying, "For I hate divorce, says the Lord, the God of Israel..." (Mal. 2:16—American translation). The action of the man in question suing out a divorce so as to marry another is to add sin to sin, and it marks up the instability of the marriage contract wherein one or both parties are unsaved. Any marriage where one or both parties are unsaved is on shaky ground, and especially so in this era of easy divorces. Yet, we need to remember, when a man is saved "the blood of Jesus Christ His Son cleanse us from all sin" (1 John 1:7), and that includes the awful sin of adultery. The divorce and remarriage in question is one of sin, and when Christ died, He atoned for all the sins of His people, including the sins of an ill-gotten divorcee and the resulting marriage. Adultery is a definite and specific act. It is not a progressive state. The Bible condemns adultery in clear and uncertain terms, but it says nothing about "living in adultery."

In that God has forgiven the man his sins, the church ought to accept him, via N.T. baptism as a member. To divorce his second wife and go back to his first wife, assuming she would have him back, which is highly unlikely, would be to make matters worse. The first divorce was wrong. God forgave the man for this wrong. A second divorce would be wrong, and two wrongs never make a right.

Instead of the church taking a holier-than-thou attitude toward the man, let them receive him, and encourage him in his new

life, for he will meet with a host of self-righteous Pharisees who will try and attach again the stigma to him which the blood of Christ has washed away.

PAUL TIBER

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Road
Kirkland, Ohio



First, I wish to clearly state that while it is true that divorce has become socially acceptable this instance of divorce is NOT biblically acceptable! Divorce simply to change mates (marry another) is nowhere countenanced in the Scriptures.

Secondly, whatever sin(s) is committed, prior to a person's salvation, is forgiven — he cannot be condemned by man when he is forgiven by God (John 8:10,11), but whenever possible, restitution must be made when another partner is wronged by the sin (Luke 19:8). The first wife must therefore be carefully considered in this instance. Were there children? They should be provided for... and proper support should be given for her personal maintenance.

Certainly these are basic conditions of restitution and should conscientiously be met by the husband. Under those terms then he could become a member of the church.

No, he should not go back to his first wife as that would seriously compound the matter.

The Justice Of God

(Continued from Page Two) does not show that God loves sin, for He has expressed His hatred of it by Christ's atonement. God shows no less regard to His law in pardoning than in punishing. This is the glorious feature of the gospel of grace.

PRACTICAL POINTS

First, there is no unrighteousness in God's judgment: "Righteous art thou, O Lord, and upright are thy judgments" (Ps. 119:137). God's dealings with His creatures are always righteous, even when all things around us appear to suggest the contrary. God's holy will rules His justice. "Notwithstanding all the apparent inequalities of the wicked and the afflictions of the righteous, the conviction is everywhere expressed that God is just, that somehow and somewhere He will vindicate his dealing with men, and show that He is righteous in all His ways and holy in all his works" (Charles Hodge).

Second, the judgment of God is impartial: "God shall judge the righteous and the wicked" (Eccl. 3:17). I Peter 1:17 speaks of "the Father, who without respect of persons judgeth according to every man's work."

Third, it is the nature of God to hate sin and sinners: "For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity" (Ps. 5:4-5). It is not here said that God dislikes sinners, but it is written He hates them. It is not said He hates sin, but that He hates sinners. God detests sin and those who practice it (Deut. 7:22; Prov. 6:16; Rev. 2:6,15).

Fourth, the Lord will punish sinners according to His righteous

laws. This is proven by His judgment upon the angels that sinned, the antediluvian world, the cities of the plains, and the nation of Israel. The plagues of Egypt and the destroying of Pharaoh's host are further evidence of the execution of God's justice. The eternal torment and punishment of the wicked in the lake of fire will be an additional manifestation of His vindictive justice.

Fifth, there is no escape from sin unless a person is joined to Christ by repentance and faith. No person can commit a wrong and escape vindictive justice. Jehovah says: "I will render vengeance to mine enemies, and will reward them that hate me" (Deut. 32:41). God-fearing men everywhere should say: "O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, show thyself. Lift up thyself, thou judge of the earth; render a reward to the proud" (Ps. 94:1-2).

Second Advent . . .

(Continued from Page Three) row; and accordingly you wait for his arrival on that day. But he comes not. The third day passes, but still he comes not. What do you infer from this? Do you say forthwith, "Oh, he did not mean what he said; I must have mistaken him; he meant that I was to go to him, not that he was to come to me?" Would you reason thus? Not if you believed his word, and were assured that no hindrance could stay him. Not if you were really anxious for his arrival, and felt the dreary solitude of absence from him. On the contrary, you would say, "I know he will fulfill his promise, and that nothing can hinder him; and therefore, since he has not arrived today, I may be more sure of him tomorrow." Every lengthening day would only make you the surer, as well as the more eager in your expectations, because you are well assured that he will abide by his promise and that, therefore, his tardiance cannot now be long.

Just so ought the church to reason regarding the Lord's appearing. He came not in the first watch of the night; but what of that? We may more confidently reckon on His arrival in the second. He came not in the second; but what of that? We may surely expect Him in the third. He came not in the third; but what of that? Shall we weary of watching? Shall hope deferred make our hearts sick? Shall expectation give way, and our longings be quenched? Shall we conclude that He cannot come in the fourth? In that fourth and last watch of the night we seem now to be. And what shall we say? "My Lord delayeth His

coming? He has been so long behind the appointed time, and has so often disappointed us, that perhaps He may not come at all?" Shall we give birth to such thoughts or utterance to such words as these? Nay; but let us lift up our heads, knowing that now our redemption must be drawing nigh. We are surer than ever that He is near, even at the doors. If this be the fourth and last watch of the night, then beyond that, His stay cannot be prolonged, for He comes as the star of morning, the herald of the dawn. He must be nigh. He was near 1800 years ago. He must be much nearer now. "He that shall come will come, and will not tarry."

If the warning words, "Behold, I come quickly," sounded with such solemnizing power in the church's early days, how much more loudly ought they to peal upon us now! If they broke like threatening thunder upon the slumbers of a careless world in these times, how appalling, how overwhelming now! In the primitive age they carried with them such a potent spell to nerve and animate the church with more than human vigor and endurance; to fill her soul with more than mortal joy; to bear her far above this earth, as upon eagles' wings; to disenchant the principalities and powers of darkness of all their power to charm — what ought they not to do now, when the revolution of so many centuries has brought us so much nearer the expected time?

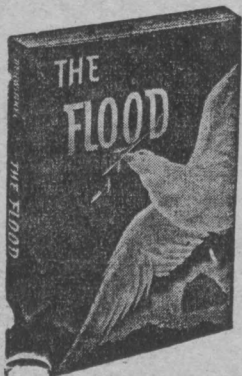
Are these words of warning, then, consistent with the fact of so long an interval having to elapse before the coming of the Lord? So far as God is concerned, it is not hard to understand how there should be entire consistency between these two; for "one day is with the Lord as a thousand years, and a thousand years as one day." But in so far as man is concerned, it may not seem so easy to establish the consistency. Let us consider the difficulty. It is simply this. A far longer interval has taken place than the words of Christ seem to imply. How, then, could He intend to forewarn us, and stir us up to watchfulness?

On this I remark, that though the word "quickly" is used, the time is not fixed. Had the time been precisely given, and had the interval overpassed the appointed time, then truly we might have wondered. But no date is given. It is merely said, "I will not be long." How long He does not say. In like manner, the command to "watch" is to be explained. Suddenness of arrival is that which it speaks of; and it is this suddenness that is made the motive of continual vigilance.

(Continued on page 5, column 2)

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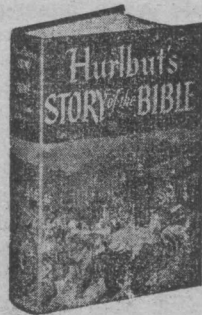
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and 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.

"FILTH IN OUR SCHOOLS"

TIMOTHY PARRISH
Courtland, Virginia

I dropped out of school in 1972 as a rebellious and uncontrollable brat. Since that time I have found Jesus Christ as Saviour, and as a concerned junior at Southampton High School, I feel that the standard of morality in our literature book is disgusting. I'm mainly referring to two selections from *THE WAYS OF THE WORLD: SATIRE AND IRONY* (Published by Harcourt Brace Jovanovich, Inc.). One selection, "Pitkin's Quest" by Nathanael West (page 40-42), tells of a young girl, Betty Prail, who, while her parents and house were burning up, was raped by a drunken fireman, Bill Baxtor, while the other firemen looted the farm. She then went to live with a sadist "deacon," Lawer Slem, who beat her regularly "as a little girl, and did not stop when she became a splendid woman. He beat her twice a week on her bare behind with his bare hands." She is later murdered as a result of Bill Baxtor's son raping her.

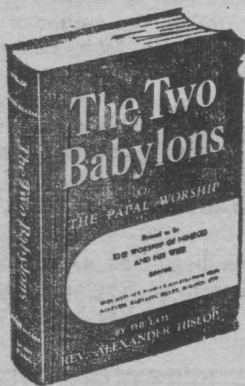
The speaker in another selection, "Alice's Restaurant" by Arlo Guthrie (page 77), says: "Ser- gent, you got a lot of G—d— gall to ask me if I've rehabilitated myself!" In my opinion this trash is not acceptable for the newspaper much less a school book!

I have complained about the language and content of this book and have been given the alterna-

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tive of reading a different selection from the rest of the class. The question that I would like answered is why must we learn all about the filthiness of the human heart when we see it in 90 per cent of the television programs and read it in the headlines each day? Is it because there is a shortage of good literature? It seems absurd that tax money is used to contribute to the deterioration of our society. God's Word has been proven time and again by the civilizations of the past, and especially when He says: "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Is this filth supposed to replace the Bible and the "Pledge of Allegiance" in our classrooms?

Second Advent . . .

(Continued from page 4)

Had a date been given, however, the idea of suddenness would have been entirely withdrawn. When He says, "Behold, I come as a thief; blessed is he that watcheth," He is calling on the church to prepare for His unexpected return—a return which would not be long, and would be very sudden. The words, then, which the Lord used were such as to keep His church ever awake; to prevent her from saying, "He is not near."

There was no deception here. It was simply dealing with man according to his finite nature and his limited knowledge, instead of dealing with him according to God's infinite nature and unlimited knowledge. When, for instance, God speaks of our days as an handbreadth, and warns us by their brevity, He is dealing with us according to our ignorance, and not according to His knowledge. He knows that you little child, whom He is calling to consider life's briefness and uncertainty, is to live perhaps to fourscore. Yet He sends him the warning, "Thou mayest die tomorrow." Is there deception here? He is speaking to him after his nature. He is turning to good account man's utter ignorance of the future. He is showing us one of the many ways in which it may be made a blessing. This may be called a deceptive warning, founded on our shortsightedness; but who is there that feels in his conscience that there is any deception in the matter? Do we not rather feel that this is the only way in which we could be treated, unless we were to be made partakers of Jehovah's omniscience, and thus cease to be capable of human responsibilities, or acted upon by human motives?

It is precisely so with the church, in reference to the advent of the Lord. It must of necessity be taken for granted that we are ignorant of the future. And the question is, in what way shall that ignorance be dealt with? Shall it be removed, and man let entirely in the secrets of God? That would be impossible, as well as inconsistent with his responsibility. If, then, the ignorance is to remain, is it not to be turned to profit? Is it not to be acted upon so as to be the medium of blessing? Surely it must be so. And this is what God has done. He has addressed Himself, if one may so speak, to our ignorance, and converted it into a mighty

lever for acting most beneficially upon our motives and responsibilities.

But could this have been done had a date been given, and a time fixed, on which we could calculate? I answer, No, it could not. A fixed interposing period, made known to us, removes the very fulcrum on which this lever was acting. It puts man in possession of a fact which will enable him to make calculations as to the exact time when preparation will be necessary, and meanwhile to say, "Take thine ease, eat, drink, and be merry."

If it had been said to the primitive church, "Your Lord is to come in the year 1001," would not this have removed all necessity for watching? I do not say it would have destroyed the necessity for being prepared, though it would have weakened the motive; but it would have taken away all necessity for watching. For how is it possible that I can watch for an event which I am positively assured is not to take place for a thousand years hence? It does not remove the difficulty to say that faith can overlap the thousand years. I know it can, and that it ought. But that is not the question. The point is, can faith watch for an event which it is certain shall not arrive for a whole millennium? Can faith say, "I know that Christ's coming shall not be for a thousand years, but yet I do not know but that it may be tomorrow."

If the word "watch" means anything, it must mean that the time is not known, that the interval is not ascertained. The moment it is positively ascertained, that moment watching ceases. I can wait in such a case, but I cannot watch. Now, it is not mere waiting for Christ that is demanded of us; it is not mere preparation; it is not mere longing for it — all these, I admit, are quite consistent with an ascertained interval of 1,000 years. It is watching that is incompatible with such an interval. To bring it into harmony you must alter the meaning of the word. It is no longer watching. It is simply waiting, but nothing more.

If so, I ask, how is it possible that the Millennium can precede the advent? How can I watch — watch with the eager throb of uncertainty and hope — for that which I positively know to be a thousand years distant? And especially if these thousand years be marked that I cannot mistake either their beginning or end — there can be no watching at all. None just now, for I know that 1,000 years must elapse before He comes. None when these 1,000 years are closing, for I shall know exactly the day when He cometh.

There is but one answer to this. It is founded on the Apostle's caution to the Thessalonians in his second Epistle. He tells them that the day of the Lord shall not come "except there come a falling away first, and that man of sin be revealed, the son of perdition." It is argued that, as the apostle did not reckon the interposition of this event between him and the advent, to be inconsistent with the command to watch, so the interposition of the Millennial Age cannot be inconsistent with it.

On this, I remark that the interposition of an event is very different from the interposition of a period. The latter seems to be incompatible with watchfulness, but not the former, more especially when that event is declared to be already in progress, as is done by the apostle when he says "the mystery of iniquity doth already work." For thus no time is given, and it is the absence of time that is the foundation of watchfulness. It is the presence of time, as an element, that destroys the possibility of watching; and it is the absence of that element that produces the watchful spirit.

The event which the apostle

interposes is one which he declares to be already begun. It is an event which might be consummated within a very short space — so short, that when known to be commenced, no man could say of it that it might not be brought to a crisis without delay. Time is a thing on which a man can calculate with precision; an event — a crisis, is a thing on which he cannot pronounce. Its development may be with the unexpected suddenness of the lightning. We have, in our own day, witnessed so many instances of the rapid development of events — events which we should have judged to be the product of ages, that we, of all others, should be cautious of affirming that length of time must be allowed for an event which is frequently alluded to as one of startling celerity, alike in its "shooting forth" and in its passing away. "Behold at eveningtide trouble; and before the morning he is not."

It is no answer to this to say, that the development of the Antichristian apostasy has already occupied ages, and therefore it is impossible to speak of it as an event of the kind referred to. For Scripture declares that it is just such an event of sudden crisis. But apart from this, is it not plain that we are measuring the prophetic aspect of the event by the historical one? We are supposing that because so long an interval has actually elapsed, therefore that interval must have been foreshown: and that because we now see that the Antichristian heaven has taken so long to develop, therefore the early Christians must have foreseen this with equal clearness.

If this could be proved to be the case, then the element of time would necessarily be introduced, and my argument overthrown. But I believe this cannot be shown; and until it be so, the argument stands good. And does not the apostle's language seem as if intended to exclude the element of time, and to fix attention upon the event itself, as one which was on the very edge of bursting forth, and which, like a pent-up river, would in an instant burst forth so soon as a certain barrier should be removed? And further, was it not the intention of the Spirit of God, even in predicting dates, to exclude this element as much as possible? Was it not for this end, that we read always of times, and days, and months? The shortest periods are selected, as if to prevent man from introducing an element which would have the effect of ungirding his loins, and saying, "My Lord delayeth his

coming." Are not all the prophecies so worded as to prevent any age of the church from saying, "The crisis cannot be in our day?"

And does not this peculiar construction of prophetic language proceed upon the principle that an interposed period must destroy vigilance, but that an interposed event does not? That event was so predicted, that being known to be already in motion, its crisis might arrive at any time. And thus, while the church was kept ever watchful for her coming Lord, she was also kept with her eye fixed upon the workings of that apostasy, not knowing but that in a moment the explosion and combustible materials might kindle, and with their hellish blaze, wrap Christendom, if not the world, in flame.

Is not this the position in which we now stand? The apostasy has been working these 1,800 years. It has more than once in successive ages appeared to come to a crisis; yet the crisis has not yet arrived. The Papal apostasy is by far the likeliest thing to the crisis that the world has yet seen; but there is one beyond it more fearful than any hitherto; in which shall be concentrated not merely many of the elements of evil that have formerly shot up in other days — but all the different forms of evil, apostasy, rebellion, idolatry, superstition, infidelity that have broken loose upon the earth since the days of Cain. It is for this that we are now looking. We see the intermingling elements. We mark the rapid fermentation. We are startled with the swift career of action in each event, starting from the goal but yesterday, and finishing its race tonight. We are horrified at the giant stature which every form of sin reaches in a single day. It would seem as if some tropic sun of hell were glaring down upon us, ripening evil before its time; and preparing for us a vintage of iniquity, almost before "the sour grape is ripening in the flower."

But, besides all this, let us remember — and with glad solemnity — that it is before the mighty crisis that the saints are caught up to meet the Lord in the air. Christ's first action after leaving the Father's throne, is to raise His dead saints and change his living ones. He comes no doubt to destroy Antichrist, and to pour out the terrors of fiery judgment upon an apostate and blaspheming earth. But in these acts of final vengeance His saints are associated with Him, for "this honour have all his saints;" and this is

(Continued on page 8, column 3)

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Baptists. Who They . .

(Continued from page one)
the American Constitution was introduced into it by the united effort of Baptists in 1789. The first amendment to the Constitution of the United States, guaranteeing freedom of speech, freedom of religion, and the right to petition, was adopted largely through the activity of Baptists. They took the initiative in a letter to President Washington and a month later Madison, with Washington's approval, presented the amendment.

John Clarke, highly educated in arts and in medicine, the most outright and upright, important and influential American Baptist of the seventeenth century, did more than anyone else to call the attention of the world to Puritan intolerance. He secured the Charter of 1643 which made Rhode Island a free democratic state with full provision for liberty of conscience, and he was the originator of the public free school system. He founded the Newport church, which, for consistent and persistent devotion to Baptist principles, for completeness of organization and fervor in evangelism, deserves the priority.

The father of modern missions was William Carey, an English Baptist. In thirty years he and his co-laborers made the Word of God accessible to a third of the people of the globe. He was "one of England's greatest men, doing more to make the India of today than Clive or Hastings, and contributing to the making of England hardly less than John Wesley."

Organic foreign missions in America began with the "American Board of Commissioners for Foreign Missions" (1810). Two of these were Adoniram Judson and Luther Rice. Judson and his wife, studying their Greek New Testament, became convinced that the immersion of a professing believer is the only Christian baptism. They were baptized by a Baptist missionary in India. Rice, upon reaching his destination, arrived at a similar conclusion. Luther Rice is noted as a missionary and the founder of the old Columbian College, Washington, D. C., and Adoniram Judson is the foremost name in the annals of American missions.

The first president of Harvard College was Henry Dunster, who, by his enthusiasm and by sacrificing his means and health for its interest, brought the college into a position exceeding the hopes of its best friends. He lost his office because of his espousal of Baptist views. The largest early benefactors of Harvard College were Thomas Hollis, a wealthy English Baptist, and his descendants. He founded the Hollis Chair of Theology, the first in the United States.

The man who snatched the Southwest from Mexico and handed back to the United States what is now Texas, part of New Mexico, Oklahoma, Kansas, Colorado and Wyoming was General Sam Houston, a loyal Baptist. Nathaniel Macon, pronounced by John Randolph and John Jay among the very wisest of men they had known and whom Randolph in his last days called the best and purest man he had ever met, was a Baptist.

President Abraham Lincoln attributed all that he was to a Baptist mother. President Jefferson Davis devoted the ground where he was born in Kentucky as the site for a Baptist church and it is so used now. At the dedication of the building he delivered an address and stated that perhaps some people wondered why he, who was not a Baptist, should be so interested in that faith. He explained thus: "My father, who was a better man than I am, was a Baptist." Henry Clay, President Arthur and Justice Hughes were the sons of Baptist preachers. William Jennings Bryan's and William Howard Taft's fathers were Baptists. General Madison, brother of President Madison, was a Baptist; so was Mrs. Woodson, the favorite aunt of Jefferson. Thomas, when young, loved to visit her house in Goochland County and to attend the Baptist church with her. Major General Tasker Bliss, one of the American peace commissioners at Versailles, is the son of a former professor in Rochester Theological Seminary. Major General William Graves, head of the American forces in Russia, is a Baptist and a graduate of Baylor University. Lloyd George, who piloted the British Ship of State through the stormy seas of the world's worst war, says of himself: "I am a Baptist."

Bible societies were originated first by a Baptist, Joseph Hughes. The International Uniform Sunday School Lesson System is due to a Baptist layman of Chicago, B. F. Jacobs. The first Sunday School paper for young people in the United States, "The Young Reaper," was established by Baptists. The Baraca movement was started by a Baptist layman, Marshal A. Hudson.

Sir Henry Havelock, the valiant British general and the deliverer of Lucknow, united with the Baptists of India and was baptized by one of Carey's fellow missionaries. In Cromwell's Irish garrisons there were twelve Baptist governors of cities, ten colonels, three lieutenant-colonels, ten majors, and forty-three company officers. In the war of the Commonwealth in England and the War of the Revolution in the United States, Baptists were all patriots.

Among the many Baptists who rendered military service in the Revolution, a few conspicuous names may be mentioned. Pastor

IS "THAT" IN THE BIBLE?



Question:

WHAT KING INSTALLED A CITY WATERWORKS SYSTEM?

Answer:

Hezekiah, Second Kings 20:20
"And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?"

M'Clanahan, of Culpeper County, Virginia, raised a military company of Baptists and served on the field, both as captain and chaplain. Elder David Barrow shouldered his musket and showed how fields were won. Colonel Jacob Houghton, grandfather of Spencer Cone, was in a Baptist meeting-house when the news of the defeat of Lexington reached him. The services ended, he stood in the open before the building and spoke: "Men of New Jersey, the Red Coats are murdering our brethren in New England. Who follows me to Boston?" Every man stepped into line and answered, "I." General Scriven, when ordered by the British officer to give up Sunbury, near Savannah, sent back the answer, "Come and take it." Deacon Mills, of the First Baptist Church of Philadelphia, commanded skillfully one thousand riflemen at the battle of Long Island and for his valor was made a brigadier general. Deacon Loxley of the same church, commanded the artillery at the battle of Germantown with the rank of colonel. "He was always foremost when great guns were in question." Add to this galaxy John Hart, who signed the Declaration of Independence, and John Brown, whose fleet of privately owned vessels attacked the Gaspee which had entered Narragansett Bay to enforce British revenue customs. Lieutenant Duddington was wounded, the other officers and the crew left and the Gaspee was blown up. "This was the first British blood shed in the War of Independence."

In their list of Tory sympathizers made up by Judge Curwen appear nine hundred and twenty-six names living in America, and a larger number were already exiled by Colonial law, but there is not the name of one Baptist on the list. This is why President Washington, in his letter to the Baptists, could pay them the just tribute: "I recollect with satisfaction that the religious societies of which you are a member have been, throughout America, uniformly and almost unanimously, the firm friends to civil liberty, and the persevering promoters of our glorious Revolution."

It explains how Thomas Jefferson could write to a Baptist church "We have acted together from the origin to the end of a memorable Revolution."

Baptists are renowned the world over for their loyalty. At the coronation of the late Czar at Moscow, May 15, 1895, fear filled all hearts, and it was not known who was loyal. Someone told a prominent officer that he could trust the Baptists. Many of them were therefore chosen, some of whom had just returned from exile and were drafted for this special service. William of Orange was sustained in the gloomiest hours of his struggles for the Dutch Republic by the sympathy and aid of the Baptists.

He testified to their loyalty, industry and virtue.

Baptist loyalty to country has met the test in the present war. State and General Conventions, without exception, have rung true in patriotic resolutions. Our churches have backed the war with their money and their members. Pacifist pastors were few and without weight in the councils of the denomination or churches. Hundreds of ministers have served in various capacities, some as military combatants. Patriotic fervor burned in the Theological Seminaries and their students enlisted in large proportions. Our sons went to war by the ten thousands, and they went with the benediction of the denomination upon their heads. Our daughters donned and adorned the Red Cross and alleviated human suffering. The soil of France is enriched with Baptist blood. America's name is made more glorious by Baptist devotion. And all of this was done in spite of certain governmental acts which we would not and did not approve.

The Christian pulpit has been occupied by able and eloquent Baptists. Alexander MacLaren, famous as the greatest biblical sermonizer of a century; F. B. Meyer, whose preaching and writing have circled the globe; A. J. Gordon, who has been called a titanic expounder of God's Word; Andrew Fuller, who held the rope while Carey went down in the well; Robert Hall, whose elegant diction is unsurpassed by any English orator; Christman Evans, whose impassioned eloquence won thousands to Christ; and Charles Spurgeon, whose sermons were heard and read by more people than those of any other preacher of all time, were all Baptist preachers. Dr. Chalmers said of the English Baptist preachers of his day: "Perhaps there is not a more intellectual community of ministers in our island, or who have put forth to their number a greater amount of mental power and mental activity in the defense and illustration of our common faith."

The largest contribution of the New World to civilization was the principle of separation of Church and State. Historians ascribe to the Baptists the chief credit for the establishment of this principle in the United States. John Locke said: "The Baptists were the first propounders of an absolute liberty, just and true liberty, equal and impartial liberty." Chief Justice Story said: "In the code of laws established in Rhode Island we read for the first time since Constantine ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded He requires." Oscar S. Straus, in his life of Roger Williams, contests the Romanists' claim about Mary-

land and claims that Williams antedated Lord Baltimore. We know that a large majority of the settlers of Maryland were Protestants; that what Baltimore did was from expediency rather than principle; and that he was an immoral money-getter who never contributed a dollar to a church.

Since Catholics make so much out of the founding of Maryland, it should be remembered that twenty years before the occupation of Maryland the Baptists of England (1614) published a confession of faith in which they used this language: "We believe that the magistrate is not to meddle with religion or matters of conscience nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the church and the conscience." Then, again, the Maryland adventure was purely mercenary.

Mr. E. D. Neil, after the most painstaking and accurate study of the original sources of this part of colonial history, characterizes Cecilus, second Lord Baltimore, as "one whose whole life was passed in self-aggrandizement, first deserting Father White, then Charles I, and making friends of Puritans and republicans to secure the rental of the province of Maryland, and never contributing a penny for a church or schoolhouse." Says Bacon: "Lord Baltimore may not have been a profound political philosopher nor a prophet of the coming era of religious liberty, but he was an adroit courtier, like his father before him, and he was a man of practical good sense engaged in an enormous land speculation in which his whole fortune was embarked, and he was not in the least disposed to allow his religious predilections to interfere with business."

Baptists have been forward in education in America. Brown University, the first college in the Middle States and in the front rank of American institutions of learning, was founded by Baptists in 1764, and the charter requires that the president shall be a Baptist. The first real college in America for the higher education of women — Vassar — was founded by Matthew Vassar, a Baptist. Other colleges for women have since been founded, but "the primacy of Vassar is far more than chronological."

The literature of the world has been enriched by Baptist writers. Daniel Defoe, the author of "Robinson Crusoe;" John Foster, the essayist; John Howard, the philanthropist; John Milton, the great epic poet and statesman; and John Bunyan, the immortal dreamer, whose "Pilgrim's Progress" ranks next to the Bible in extent of its circulation, were all Baptists.

Milton began as a member of the Church of England, then became a strong Presbyterian, then (Continued on page 7, column 3)

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THE BAPTIST EXAMINER

APRIL 1, 1978
PAGE SIX

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

The Senate Finance Committee voted 14-1 to approve the tuition tax credit bill opposed by the Carter Administration and endorsed by the U. S. Catholic Conference and others operating private schools.

The legislation, which passed its first Congressional hurdle on Feb. 23, would give a maximum tax credit of \$250 to parents of college students and would expand to a maximum of \$500 tax break for parents of college and private school students by 1980.

The measure combines the college tuition credit proposed by Sen. William V. Roth, Jr., (R-Del.) and a broader version by Sen. Robert W. Packwood (R-Ore.) and Sen. Daniel Patrick Moynihan (D-N.Y.).

This is the most serious attack on church-state separation in our generation. Baptist blood was shed in the early days of this country that we today might enjoy separation of church and state. Are modern Baptists going to let this issue pass without a word of protest? Did our Baptists forefathers suffer and die in vain?

Each and every concerned Baptist should write to his or her two senators, congressman and to President Jimmy Carter. That's just four letters. And they need not be long. In fact, they should be short, not over 200 words. (Address: U. S. Senate, Washington, D. C., 20510; U. S. House of Representatives, Washington, D. C., 20510; The White House, Washington, D. C., 20500.)

Please let your voice be heard. Tell your leaders you oppose the Packwood-Moynihan bill — S. 2142 in the Senate and H. R. 9332 in the House of Representatives. Tell them these bills violate the First Amendment as the Supreme Court ruled in 1973 and 1974.

Hundreds of thousands of tons of grain have been gathered for Vietnam in the Midwest by the Church World Service and CROP. Leftist groups including Clergy and Laity Concerned and the National Council of Churches have been collecting monies to send this grain to Red Vietnam. Shipment from Houston to Southeast Asia was scheduled for March 4th.

The temperature of the sun's surface fell 11 degrees last year — all the way down to 9,809 degrees Fahrenheit. It was the first fall ever recorded — a drop of one-tenth of one per cent. Fifty more years of such drops would usher in another ice age.

The observatory bringing us such information has only been measuring the sun's surface tem-

perature since January, 1975, and explains it away by saying it is related to next year's expected sunspot activity. After the sunspots have completed their cycle the sun is expected to reheat to normal.

Student of the Scripture will recall that centuries ago Christ foretold: "And there shall be signs in the sun, and in the moon, and in the stars" (Luke 21:25). The sun is darkened under sixth seal (Rev. 6:12) and the fourth trumpet (Rev. 8:12) in the coming tribulation period. Near the end of the Great Tribulation an angel poured out a vial of wrath on the sun (Rev. 16:8). Men are scorched on earth as the sun's heat increases. Other signs in the heavens are to occur just before the post-trib coming of Christ (Matt. 24:29; Mark 13:24-25; Joel 2:10,31; 3:15).

Stellar scientists like Dr. John Gribbin and Dr. Steven Plagemann warn of "the Jupiter Effect" which is to take place between 1977 and 1982. At times during this period all the planets of our solar system will be aligned on the same side of the sun. This happens every 179 years. But the unusual factor this time is that the nine planets will be not only on one side of the sun within 180 degrees of each other, they will be in almost a straight line. This will greatly increase the gravitational pull of the planets on the surface of the sun. As a result, there will be very great sunspot activity, causing huge solar storms.

When Jupiter aligns with Mars, in the early months of 1982, the sun's activity will be at a peak; streams of charged particles will flow out past the planets, including the Earth, and there will be a pronounced effect on the overall cosmic circulation and on the weather patterns.

DURHAM, N. C. (EP) — Scholars at Duke University, assisted by colleagues around the world, are translating a group of ancient writings planned as a supplement to the Bible.

Known collectively as the Pseudepigrapha (soo-du-pig'-rah-fah) the writings are stored in libraries of 13 foreign cities on microfilm which is now at Duke. The studies, to be published by Doubleday in 1980, are expected to shed new light on the 400-year span of years preceding Christ's birth.

HILLSDALE, Mich. (EP) — A circuit court judge has ruled that Bible programs taught during school hours in the Camden-Frontier School District here are unconstitutional.

Judge Kenneth Prettie granted a permanent injunction against the programs, noting that they do not comply with state and federal law.

The complaint against the schools was filed in September, 1976, by Michigan Attorney General Frank Kelley. He argued that the programs presented by Rural Bible Mission, a non-profit organization, violated laws prohibiting religious instruction in public schools.

The schools, supported by many parents in the district, argued that the programs were moral and not religious in nature.

Baptists, Who They . .

(Continued from page six)

finding that Presbyterianism represented "as much of intolerance and tyranny as belonged to the Roman Church," he became an Independent, and theoretically a Baptist. He held the fundamental Baptist principle of separation of Church and State, rejected infant baptism, and contended that immersion in water is the proper form of baptism. Two quotations from his "Christian Doctrine" will suffice. "Infants are not to be baptized inasmuch as they are incompetent to receive instruction or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear a word." "The bodies of believers, who engage themselves to pureness of life, are immersed in running water."

Under the influence of Roger Williams he came out squarely and opposed interference of the State or civil magistrate in any way in matters of religious belief. He and John Bunyan, by the estimate of Lord Macauley, were the two minds of the latter half of the seventeenth century which possessed the "imaginative faculty" in a very eminent degree. One produced "Paradise Lost"; the other, "Pilgrim's Progress." Differing in many respects they were alike in their independence upon the Word of God, and in their tenacity to Baptist principles. One sounded those principles "like a grand organ peal"; the other sounded them with the simplicity, unaffectedness, and persuasiveness of a singer of the soil.

It is a noteworthy fact that to the Baptists the world is indebted for the most popular national hymn of our language, "My Country, 'Tis of Thee." Baptists also wrote: "How Firm a Foundation"; "My Hope is Built"; "Jesus, Thou Art the Sinner's Friend"; "Awake, My Soul, in Joyful Lays"; "O, Could I Speak the Matchless Worth"; "Majestic Sweetness Sits Enthroned"; "Come, Humble Sinner, in Whose Breast"; "Did Christ O'er Sinners Weep?"; "The Morning Light is Breaking"; "Take the Name of Jesus With You"; "Saviour, Thy Dying Love"; "Shall We Gather at the River?"; "He Leadeth Me, O Blessed Thought"; "I Need Thee Every Hour"; "I Am So Glad that Our Father in Heaven"; "Almost Persuaded"; "Where is My Wandering Boy Tonight?"; "On Jordan's Stormy Banks"; "Dare to be a Daniel"; "Blest Be the Tie That Binds"; "How Precious is the Book Divine"; "Lord, Dismiss Us with Thy Blessing"; "Come, Thou Fount of Every Blessing"; "Softly Fades the Twilight Ray"; "Come, Holy Spirit, Heavenly Dove"; "Father, What'er of Earthly Bliss"; "My Jesus, I Love Thee"; "God, in the Gospel of His Son"; "O, Safe to the Rock That is Higher Than I"; "Go, Preach the Blest Salvation"; "Our Country's Voice is Pleading"; "Holy Bible, Book Divine"; "Ye Christian Heralds, Go Proclaim"; "O Thou My Soul, Forget No More"; "More Holiness Give Me"; "Wonderful Words of Life"; "Who-soever Will"; "The Light of the World is Jesus"; "The Half Was Never Told"; "Bringing in the Sheaves."

the music for many of our popular hymns, such as: "Pass Me Not, O Gentle Saviour"; "Near the Cross"; "I Am Thine, O Lord"; "'Tis The Blessed Hour of Prayer"; "Some Sweet Day"; "Saviour More Than Life to Me"; "More Love to Thee, O Christ"; "Hide Me, Oh, My Saviour, Hide Me"; "Will Jesus Find Us Watching?"; "What Shall the Harvest Be?"; "Rescue the Perishing"; "To the Work."

Robert Lowry, a Baptist, wrote the music for "Saviour, Thy Dying Love," and "We're Marching to Zion." "Coronation," the tune sung round the world, was written by Oliver Holden, a Baptist. These songs have smoothed more dying pillows and comforted more sorrowing hearts than all the philosophies from Plato to Bergson.

Baptists have an honorable history. Their record is clean upon the separation of Church and State. Having given to the United States religious freedom, at the cost of their property, their liberty, their good name, and their lives, it is their chief glory that, suffering all martyrdom themselves, they never yet have persecuted others.

Their place has ever been with the pioneers of humanity. On many a field of battle and of blood, the banner of civil and religious liberty has been borne aloft by Baptist hands. To them the two things supremely worth while are Religion and Liberty. These are closely akin. They are essential to the highest good of men. Joined in one word, Religious-Liberty, the perpetuity of each is guaranteed.

The draft of the League of Nations read by President Wilson to the Peace Conference provided freedom of conscience or religion to the colonies of Central Africa. Baptists had, months before the war ended, petitioned that these rights be granted in every nation. We have come a long way from the days of oppression and have come through much tribulation. If our principles are now the possession, or aspiration, of all people who read and think, and our passionate love of liberty is the native air of this great land, and the growing sentiment of all lands, it is largely because these principles have been woven into the warp and woof of human thought by generations of heroic souls who held the Baptist faith.

"Old Things"

(Continued from page one)

"the body of this death" in Romans 7:24, where the reference is not to the physical body, but to that which corrupts it.

Sin is here personified, called a "body" because it is an organized entity, comprising a complete system of unholy dispositions, diffusing its pernicious influence through all the faculties of our being. Again, sin is here designated a "body" in keeping with the previous clause, where "crucifixion" is in view; in Colossians 3:5, some of its hideous "members" are described. But what is meant by "that the body of sin might be destroyed"? Not annihilated, but annulled.

Because of the believer's federal union with Christ he was "co-crucified," for such is the literal meaning of the Greek. God's design in that arrangement was that his son, root and branch, should be made an end of in His sight; that is, as He is considered in His official character as the Judge. The object of this was that his sin should be done away with entirely. In the original it is the strongest possible word; the same as in "the last enemy that shall be destroyed is death" (I Cor. 15:26). That body of sin and death, which is such a grief unto the Christian, is, by virtue of his co-crucifixion with Christ, as much destroyed in the eyes of the Divine law as death will be destroyed when it is swallowed up in victory.

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In I Corinthians 1:28, the same Greek word is rendered "bring to naught"; in Galatians 3:17, "make . . . of none effect"; in II Timothy 1:10, "abolished"; in II Corinthians 3:14, "done away." The effect of this is "that henceforth we should not serve sin," or more literally, "be slaves to sin." The full wages of sin have been paid, and therefore the believer is freed from his old master. The body of sin can no longer be the ruler of those who died in and with Christ, for in that death the sceptre of the tyrant was taken away. Sin still puts in its claims, but it has no authority to enforce them. Christ alone has the right to govern us. Having been made free from sin, we have become "servants to God" (Rom. 6:22); to Him alone we are to yield ourselves, refusing sin's solicitations.

Now concerning our apprehension thereof: "Knowing this," says the apostle. The only way we can do so is by Divine revelation. We know nothing about our co-crucifixion with Christ by actual experience. There is not a saint on earth whose own history informs him that his whole body of sin has been brought to naught, made of none effect, abolished, done away. And from his daily inward conflicts it appears very much to the contrary that he has been liberated from sin.

Nevertheless, these things are so, though not as matters of perception but of reception — by believing them to be so because God affirms them, setting to our seal that He is true. Thus "knowing that Christ being raised from the dead dieth no more" (Rom. 6:9), we know that not by our feelings or through our senses, but by the sure testimony of God.

So it is with the three things stated in verse 6. It is in no wise a matter of practical acquaintance, for neither the work of Christ for us nor the work of the Spirit in us has effected any improvement or change in our sinful nature. Every believer died (legally) with Christ on the cross, for he was federally in Him as represented by Him. The condemning sentence of the Law was (Continued on page 8, column 4)

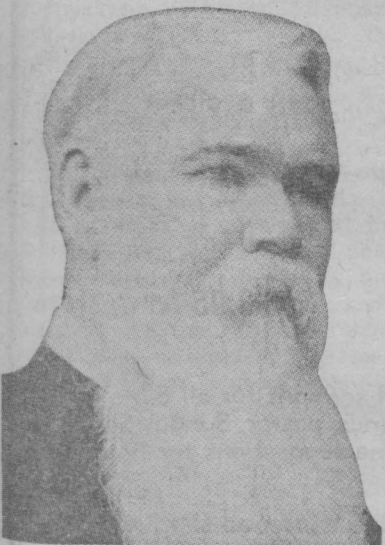
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THE BAPTIST EXAMINER

APRIL 1, 1978
PAGE SEVEN

Alien Baptism

(Continued from page one)
have been baptized by immersion, without baptizing them again?"

Answer: "We think it is not." The vote on this query, was unanimous. The Baptist is the only denomination that is not guilty of schism — of making a division when it came into existence. They existed prior to any Pedobaptist denomination now in existence. Baptists have never seceded from any other denomination. All other denominations have either seceded from Rome or one another; they made a division when they came into existence, instead of receiving their baptisms as valid, they are to be marked and avoided for causing divisions (Romans 14:17).

We cannot admit the validity of their baptisms without admitting that they are true and scriptural gospel churches. If we do this we unchurch ourselves, for God never set up or authorized but one Christian denomination. He is not the author of confusion, or of antagonistic denominations.

The Baptist is the only denomination that can claim descent from the apostolic churches, through the true persecuted and witnessing church, that fled into the wilderness for 1260 years (Rev. 12:6,14).

That the Baptists have descended from this true church is susceptible of the clearest proof. This is not true of any other denomination. We all know the day when, and the man or men who set them up, and not one of them existed before A.D. 1500. Ordinances cannot be validly administered by both Baptists and Pedobaptists. God is not the author of but one of them, consequently, we cannot receive members upon baptism administered by them, without repudiating the ordinances administered by ourselves.

We have no right to admit the

validity of baptism administered by those who were once Baptists and have seceded from us, for they in doing this, caused a division, for which they are to be marked and avoided (Rom. 16:17). (HISTORY OF THE SANDY CREEK BAPTIST ASSOCIATION, pp. 179-80, 1859 edition).



Everlasting Salvation

(Continued from page one)
for it is the power of God unto salvation to everyone that believeth." Jesus Christ and what He did is the gospel or good news.

In Luke 2:10-11 the angel said, "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." If Christ be the good news and the Saviour, then what He did was for us. In Matthew 1:21 we read, "She shall bring forth a Son and thou shalt call His name Jesus: for He shall save His people from their sins."

We all know that Adam transgressed God's law and that sin passed upon all. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all, for that all have sinned" (Rom. 5:12). God demands a holy life. Jesus lived that kind of a life for us and then died to redeem us from under the law. To redeem is to pay the price and Jesus took the sins of His people upon Himself and bore them on the cross, paid the price, satisfied God's law and He is our salvation. Salvation is the great inclusive word of the gospel, gathering into itself all the redemptive acts as justification, redemption, grace, propitiation, imputation, forgiveness and others. So Jesus is the gospel or good news and what He did is our salvation.

Then as Paul I can say, "I am not ashamed of the gospel of

Christ." In I Corinthians 15:1-4 he tells us the gospel he preached, how that Christ died for our sins according to the Scriptures, and that He was buried, and He rose again the third day according to the Scriptures.

My business then is to tell this to people. The power is in the Word. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). In John 1:1 we find that Jesus is the Word, the living Word, revealed through the written Word. It is ours to hold up Christ to the world as the Saviour of the world and tell the people that He died for our sins according to the Scriptures. God does the drawing. We do not draw, but point men to Christ. He is the Way (John 14:6). He is the Door (John 10:7).

I cannot save anyone, but Jesus can. The thing I want to press on the mind of the reader is that Jesus Christ is the Saviour of His people and is ready to save when you believe in Him and put all your trust in His finished work of salvation. We find in John 20:31 that when we believe that Jesus is the Christ, the Son of God, we have life through His name, not through what we have done, but through what Christ did for us. To believe in Christ is to believe what He says.

All who read this message, measure it with God's Word and if you find anything in it not taught in the Bible, do not believe it.



Second Advent . . .

(Continued from page five)
that to which our Lord referred when He tells us that "two be in the field; the one shall be taken, and the other left." These scenes of vengeance we shall behold; but only afar off. Among them we shall not be. We shall have already entered our chambers and have shut our doors about us until the indignation be overpast. Safe hidden in the clefts of the rock we shall look out and see far beneath us the havoc of the wasting storm, and mark the swellings of the fiery flood as it rolls its red billows over the earth, swallowing up city and village, tower and temple, in the advancing current, hushing alike the roar of its tumult and the "noise of its vials," till, as, amid the deep vapour, we discern the smoke of "that great city Babylon," we take up the song of Moses and of Miriam, and call on Heaven and earth to rejoice with us over the ruin of that habitation of devils whose power and pomp and glory in one hour have perished, laid waste like Sodom, swallowed up in that abyss out of which no second Babylon shall arise.

If these things be so, what manner of persons ought we to be in all holy conversation and godliness? For what is there now between us and the coming of the Lord? What is there to lead us to suppose that He is not nigh, even at the doors? If, even before the last crisis bursts upon the amazed earth, we are to be caught up out of it and taken away from the evil to come, then

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it is high time to awake out of our sleep. "The night is far spent, the day is at hand." The Judge standeth before the door. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

But a few years — it may be less — and we shall be beyond the circle where sorrow enters, beyond the ebbing and the flowing of human vicissitude, seeing Him face to face whom not having seen we loved; our battles fought, our wounds all healed, our toils forgotten, and our tears all wiped away.

(PROPHETICAL LANDMARKS, pp. 77-96, 1847).

"Old Things"

(Continued from page seven)
executed upon him. Again, "We know that if our earthly house of this tabernacle were dissolved, we have (so infallibly certain is it) . . . an house not made with hands, eternal in the heavens" (II Cor. 5:1). And again, "Know ye not that we shall judge angels?" (I Cor. 6:3). Those are certainties of faith!

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). This presents quite another aspect of our subject, though one that is closely related to the former, growing out of it. As the result of Christ's work for His people the Holy Spirit is sent to them, and one of the effects of His regenerating them is that they are brought to loathe themselves and their former manner of life. At conversion they put off the old man by renouncing the world, the flesh and the Devil, and by resolving to live a new life unto the glory of their new Master. Their language then is, "O Lord our God, other lords beside thee have had dominion over us: but (henceforth) by thee only will we make mention of thy name" (Isa. 26:13). They are thoroughly ashamed of themselves for having served such evil tyrants, and now determine, by grace, to render submission unto God alone. Now, says the apostle, lie not one to another, and eschew whatever is inconsistent with and contradictory to the profession you have made. Refuse to yield obedience to any of the dictates of your old self.

"That ye put off concerning the former conversation the old man,

which is corrupt according to the deceitful lusts" (Eph. 4:22). That is the final reference to the "old man," and it gives completeness to the others. The first is a doctrinal statement treating of the legal aspect. The second is a factual reference to what we did at our conversion. This is a practical exhortation bidding us to shun everything incompatible with the resolutions we made when we first gave ourselves unto the Lord. We are to abandon our previous ways as a worn-out and filthy garment that is thrown away. That outward conduct which issues from our old self must be eschewed, and inward desires after forbidden things sternly denied. All behaviour that conflicts with a Christian profession is to be studiously avoided, all carnal affections unsparingly mortified.

OLD LEAVEN

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" (I Cor. 5:7).

Taken by itself that verse appears to present a paradox, for what occasion is there to purge out leaven if they already be "unleavened"? — if unleavened what old leaven could be purged out? Yet in the light of the distinctions the Scriptures themselves draw regarding the "old man," there should be no difficulty in understanding this passage, and though it be couched in typical language, its meaning is easily interpreted. Allusion is made to the passover feast, when every Israelite was required to seek out all leaven and put it away from his house. Leaven is the symbol of sin, and the apostle applies the type to the local assembly, calling upon it to cast out everything offensive to God and contrary to His holiness, thus observing a strict discipline (vs. 13) and maintaining Gospel purity. The Corinthians had been sadly remiss in this, allowing both moral (vss. 1-5) and doctrinal evil (I Cor. 15:12).

The apostle enforced his exhortation for the local church to put matters right by a number of weighty considerations. First, he reminded them that "a little leaven leaveneth the whole lump" (vs. 6; if evil be tolerated, it leads to more ungodliness. The presence of a worldling in their midst would corrupt the believers by his evil example. Second, by their fidelity thus, they would be "a new lump" and not a heterogeneous mixture of regenerate and unregenerate souls. Third, they were "unleavened" in Christ, in their standing before God, and they were obligated to make that good practically in their behaviour. Fourth, the sacrifice of Christ their passover (vs. 7) demanded this (see Titus 2:14). Fifth, neither our "feast" of communion with God nor the Lord's Supper can be observed with leavened bread (vs. 8).

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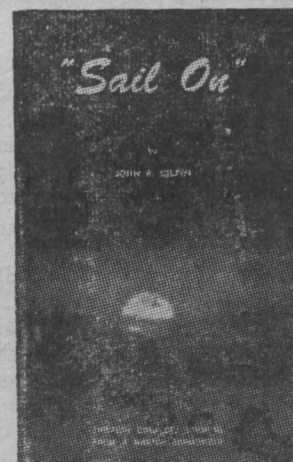
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