

THE CHRISTIAN CHURCH ARCHETYPE

E. J. FISH
(1828 - ? ? ?)

Ezra J. Fish was born in Macedon, Wayne County, N. Y., Sept. 29, 1828. He was baptized in Medina, Orleans County, in July, 1844. In the fall of 1847 he went to Hamilton to study for the ministry, and transferred his relations to Rochester University in 1850, graduating from the latter institution in 1853.

He commenced study in the Theological Seminary at Rochester the same fall after graduation. Ill health compelled him to cease in the autumn in 1854, and he went to Michigan for rest and recuperation.

He pastored in Lima, Ind., and at Sturgis, Mich., giving part time to each church, until 1858. After three years of ill health, he pastored three more years at Sturgis. From 1864 to 1874 he was pastor in Adrian. He pastored various other churches when physically able to do so.

Kalamazoo College conferred on him the degree of Doctor of Divinity in 1874. He was president of the Michigan Baptist State Convention in 1867, and again in 1873.

The time of his death is unknown to the editor. When Reformed Baptists tell you all Northern Baptists believed in the universal church, ask them about Ezra Fish.

"Who will venture to justify the extreme individualism, the numberless divisions and conflicting party interests, into which at present even the best positively Christian power of Protestantism seem to be almost hopelessly rent" — Schaff.

The weakness of human nature which readers abstract statements

unimpressive and figurative impressive, made it needful that God, "the truth," man's Redeemer, should appear in human guise. This appearance withdrawn, but the weakness remaining, there were required other figurative representations of the truth conveyed. Hence baptism, the expressive symbol of initial redemption, and the Supper of progressive. Hence, too, the Christian Church, Christ's metaphorical body, His reproduced manifestation and ministry in sanctified and combined human material.

The same weakness which requires figures of thought is liable

to pervert and abuse them. What persistent Jewish blindness in spite of parable and miracle! What murderous distortion of Messiah's character and mission! What continued travesty of sacrament symbols! What fearful rending, centuries long, of the Saviour's Church body! Still the Redeemer's "own received Him not," and the "familiar friend" lifts up the heel.

As there is need, then, of studying and re-studying parable and miracle, memorial ordinance, and the personal Christ, so is there need of study afresh the metaphorical Christ, often torn by factions, crowned with thorns, hung

on a cross, and sealed in a tomb. The multitudinous bodies called Churches attest the need in proportion to their number and difference. The growing tendency in multiply senseless forgeries, greatly emphasizes the need. Half-fledged Church builders, with their "liberal" followings entailed, reckless of the authority of Christ, the Head, flame out on the ecclesiastical sky like November meteors.

"Who, in the face of these facts," asks the honored author of "The Apostolic Church," "will deny that the Protestantism of this (Continued on page 3, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

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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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ABRAHAM, THE FATHER OF ALL

By O. B. BAKER
Verona, Ohio

In setting forth what we understand to be an example of sovereign elective grace in the life of Abraham, we have not tried to make an exhaustive treatise of the subject of sovereign grace; we have simply tried to point out a very few aspects of the doctrine. We would not attempt to exhaust the subject, and we are sure that we could not do so even though we should attempt.

Some think that this doctrine is detrimental to the propagation of the gospel, that it will dampen our missionary zeal. But this is the furthestest thing from being true, because it is a proven fact

that the more one understands the greatness of God, the less he will rely on the ability of man. Isaiah was a great example of this truth when he saw the Lord "high and lifted up." This made him to see his own worthlessness, and he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Why this change in Isaiah? "For (be-

this sort makes a man a robot, with no mind, no will, or capacity to act upon anything." Ban such a thought! Man is a responsible creature, not only to his fellow creatures, but to His Creator as well.

Sovereign elective grace does not force, neither does it coerce; it woos, and thereby draws one to a cheerful and loving obedience. "We love him, because he first loved us" (1 John 4:19).

With these few remarks, we commend the reader to the study of the Word, wherein lies the untapped resource of further and greater light on all subjects.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:16).

The problem of explaining any text of Scripture is not in the fault of Scripture itself, but of the one who would inquire of its reasonableness. So we must first and foremost settle in our mind that every Scripture God-breathed is true and correct, and is its own interpreter. This must be the basis upon which we attempt to solve all problems which may confront us in an understanding of the Word.

Let us say something here of the Old Testament, its types and characters. It is not a dead or antiquated biography of persons or events, but is the "living oracles" of God. We find antitypes in the New Testament of which we have types in the Old, without an understanding of which we cannot hope to rightly explain any portion of the Word of God.

Abraham is the type of which every believer is the antitype in every dispensation. Unless we (Continued on page 5, column 4)



O. B. BAKER

cause) mine eyes have seen the King, the Lord of hosts." Did this experience make him to sit down and say, "What is to be will be, without my service." No, but it did make him to say, "Here am I; send me."

The Apostle Paul, without a doubt, was the greatest expounder of the doctrine of sovereign grace of any New Testament writer, yet he did more to carry the gospel to the heathen than any other of the apostles. Why? He said, "The love of Christ constraineth us" (11 Cor. 5:14).

Some will say, "But a belief of

"TO THE JEW FIRST"

MARTIN E. HOLMES
Sunbury, Ohio

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God re-



MARTIN E. HOLMES

vealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17)

I realize I am walking on dan-

gerous ground. Very few Baptist churches include Jewish missions in their missionary giving. These words of Paul have haunted me over the years. My maternal grandfather's mother, as I understand, was a Jewess from Glasgow, Scotland. If this be true, I would have a trace of Jewish blood flowing through my veins. But be that as it may, I have had a goodly number of warm and wonderful friendships over the years with those who are from the loins of Abraham. As I watched these folk in their service and worship of Jehovah and compared this to the teachings of the Scriptures, there was forced upon me the realization that these wonderful friends of mine, from the loins of Abraham, were sinners without a Messiah or Saviour.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:1-4)

(Continued on page 6, column 3)

"TICKETS PLEASE!"

A. J. GORDON
(1836 - 1895)

Such was the familiar call of the conductor as he passed through the railway train in which we were traveling. It was late at night, and the conductor carried a lamp upon his arm, which threw its glimmer here and there as he passed along. He seemed, however, to take no pains to inspect the faces of the passengers. He



A. J. GORDON

held his lamp carefully to each ticket, as he received it, and having examined the ticket he seemed to say, "Yes, your ticket is right, and that is all I wish to know;" and so he went on, repeating his call, "Tickets, please!" Dr. — and myself had been sitting in the same seat engaged in an earnest theological discussion. He had been uttering a strong dissent from the doctrine of justification by faith, which I, according to the best of my ability, had been defending.

"I do not believe," he had just (Continued on page 6, column 5)

THE LORD'S BABIES

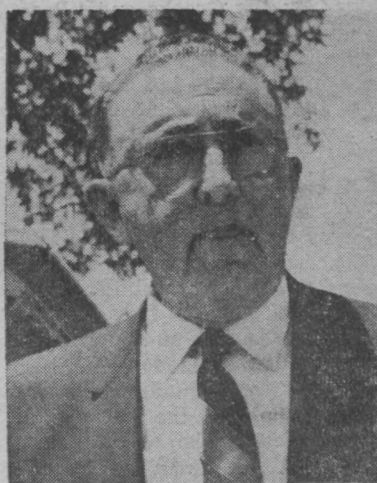
By ROY MASON
(1894 - 1978)

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. 3:1).

There are many persons who delight in calling themselves the Lord's children, when they might far more accurately and exactly be designated as the Lord's babies. They are His children, indeed, members of His family, sharers in the provisions of His love, heirs of His promises of good things beyond. But they are rudimentary and wholly undeveloped. They have never grown up; they are just babies.

Now, there are few things more beautiful than a normal babyhood, but there are likewise few things more pathetic than a babyhood abnormally continued. Did you ever see a person who had grown to strong, vigorous manhood, but

who was still mentally a child? I have. It is a sight to sadden one. On the other hand, did you ever see a person with the mind of an adult and a body that was little above a child as to its development? I have seen some cases like this. I once conducted the funeral of a boy who was up-



ROY MASON

wards of twenty years of age. This boy, for some reason, had never developed in any way. His body was that of a child, and during his entire life he never once showed the slightest indication of intelligence. That burial scene was a pathetic one. As the mother stood by the lifeless form, she was heard to cry, "Oh, my boy! If I could only hear you say 'mother' just once, your death would not be so hard to bear!" To grow in years, yet to retain a baby's feebleness, a baby's standard of values, a baby's way of looking at things — what could be more pitiable? Yet this is an exact description of many a Christian.

The average church of today is hindered from fulfilling its largest (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

ENJOYMENT OF SOULS IN PARADISE

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise" (Luke 23:43).

This text is a cluster of precious truth about death and the future state of a penitent believer. It teaches at least all these things: (1) There is a real place called Paradise; (2) After death the spirit of Christ went to Paradise while His body remained on the cross; (3) The soul of the penitent thief went that very same day to join the soul of Christ in Paradise; (4) The soul of the thief was happy

and secure in Paradise with Christ. Therefore, we may justly infer that all the souls of the righteous after death go immediately to Paradise to be with Jesus Christ.

Without doubt, many times over the years these questions have arisen in our minds: Where are the departed saints whose bodies are dead? What is the state of the disembodied spirits between death and the resurrection? What enjoyments do these departed souls have? In this message I want to attempt to answer these questions.

I realize that this subject transcends human experience. In dealing with it I must speak with caution and godly fear. I must resist the temptation to speculate upon it. I must restrict my comments to the Word of God. In areas where God does not speak, I must remain silent. I must not grope or guess; I must only make known what God has been pleased to reveal for our learning.

PARADISE DEFINED

The word "paradise" is of Persian origin. It was first used by (Continued on page 2, column 1)

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Enjoyment . . . Souls

(Continued from page one)

the historian Xenophon to designate pleasure gardens and parks which were the country residence of kings. It came to us from the Greek language out of the Septuagint version of the Old Testament. The translators of this version used the word "paradise" of the garden of Eden (Gen. 2:8) and in other respects (Num. 24:6; Isa. 1:30; Jer. 29:5; Ezek. 31:8-9).

At the advent of Christ to earth the Jews and the Greeks had a striking coincidence between their views of departed spirits, as can be seen in the story of Christ about the rich man and Lazarus (Luke 16:19-31). Both believed that Hades comprehended two separated abodes. The place of the righteous souls was called "the Elysian fields" by the Greeks and "Paradise" by the Jews. Josephus described this place as "a region of light, in which the just have dwelt from the beginning of the world . . . with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there . . ." (ANTIQUITIES OF THE JEWS, p. 901).

The Jews and the Greeks disagreed upon the desirability of the place. The Greeks thought of it being a gloomy and forbidden place, something shadowy between life and death. So undesirable was it that in Hades the Achilles of Homer declared he would rather till a field on earth as a day-laborer than rule all the hosts of the shades. The Jews did not have as great a dread of this place as the Greeks. The Greeks regarded the Elysian fields as the final place, but the Jews thought of it as an intermediate place. The Jews believed souls would be resurrected from this place while the Greeks did not.

There are two words used in the Bible to describe the unseen state, or the place the dead go between death and the resurrection. Those words are Sheol and Hades. The Hebrew word Sheol is found 65 times in the Old Testament. It is translated 31 times "hell," 31 times "grave," and three times "pit." The corresponding word in the Greek New Testa-

ment is Hades. It is found 11 times. It is translated 10 times "hell" and one time "grave." Much confusion would have been avoided if our translators had transliterated instead of translated these words, for they have no real English equivalent.

ITS LOCATION

The unseen world was called by the Hebrew speaking Jews Sheol and Hades by the Greek speaking Jews. Sheol or Hades was the abode of both the righteous and the wicked, although they went to separate compartments. The spirits of the righteous went to Paradise, or Abraham's Bosom, while the wicked went to the section of torment and fire (Luke 16:19-31). These two compartments were separated by a great impassable gulf.

The Old Testament teaches the spirits of the just went to the Paradise section of Sheol. Jacob said: "I will go down into Sheol" (Gen. 38:35). Job declared: "Oh that thou wouldest hide me in Sheol" (Job 14:13), and again: "Sheol is my house" (Job 17:13). Hezekiah the good king of Judah said: "I shall go to the gates of Sheol" (Isa. 38:10). The psalmist wrote: "My life draweth nigh unto Sheol" (Ps. 88:3). The souls of the unjust went to the Hell section of Sheol. "The wicked shall be turned into Sheol" (Ps. 9:17). "Let the wicked be ashamed, and let them be silent in Sheol" (Ps. 31:17).

The Jews believed that Sheol was under the earth. Josephus called it "a place in the world not regularly finished; a subterranean region, wherein the light of this world does not shine." The inspired Word sets forth the same truth. Proverbs 9:18 mentions "the depths of Sheol" and Proverbs 15:24 refers to "Sheol beneath." Then there are three references about being cast down into Sheol (Isa. 14:15; Ezek. 31:16-17). Jonah said Sheol (Jon. 2:2) was down at "the bottoms of the mountains" (Jonah 2:6). Jacob spoke of going "down" to Sheol (Gen. 38:35). The spirit of Samuel asked King Saul: "Why hast thou disquieted me, to bring me up?" (I Sam. 28:15). Ezekiel located it in "the nether parts of the earth" (Ezek. 31:16). Christ located it "in the heart of the earth" (Matt. 12:40). The Apostle Paul said it was in "the deep" (Rom. 10:7) and in "the lowest parts of the earth" (Eph. 4:9).

THE REMOVAL OF PARADISE TO HEAVEN

The Sheol of the Old Testament is the Hades of the New Testament, for both mean the unseen state of the disembodied spirits. When Christ expired on the cross His soul went to Paradise; that is, the Paradise section of Sheol or Hades for a seventy-two-hour visit. Prophecy in the Psalms said that His soul would not long be detained in the unseen world (Ps. 16:10). The resurrection of Christ brought an end to "his soul" being detained "in Hades" (Acts 2:31).

The Bible actually teaches that Christ made a descent into Hades. He said before His death: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). The Apostle Paul asked: "Or, Who shall descend into the deep? (that is, to bring Christ again from the dead," showing plainly that he believed Christ descended into Hades while He was dead. Then in Ephesians 4:9-10 he tells how Christ "descended first into the lower parts of the earth" before He "ascended up far above all heavens." The oldest summary of Christian doctrine written by uninspired men, the Apostles' Creed, confirms this truth.

As the soul of Christ was departing from the Paradise section of Hades He received "the keys of Hades and of death" (Rev. 1:18). Christ conquered death and Hades and took control of the invisible world. Using His keys He opened the doors of "the spirits in prison" (I Pet. 3:18-20). These spirits of the Old Testament saints accompanied Christ to Heaven at His ascension, moving Paradise to

BRIEF NOTES

The New Testament Baptist Church of Goshen, Ind., and Pastor Dan Stepp will have special services Oct. 7-8. Elder Victor Brooks will be the speaker. Services will be at 7:00 p.m. on Saturday and at the regular time on the Lord's Day.

On Aug. 26, 1978, the members of the Sovereign Grace Baptist Mission of Rome, New York, were organized into the Sovereign Grace Baptist Church by Calvary Baptist Church of Liverpool, New York. The new church called Bro. Keith Merritt as pastor. The church meets at 150 West End Land and welcomes all in the Rome area to their services.

The Fellowship Baptist Church of Lexington, Ky., and Pastor J. B. Fenison has ordained Bro. Mark Fenison and authorized him to do mission work in the State of Montana. He is presently working in Libby, Montana. Anyone who would like to support Bro. Mark should send their offering to Fellowship Baptist Church, 1313 N. Limestone, Lexington, Ky. 40505, designated to Fellowship Baptist Church Montana Mission.

Heaven. "Concerning this the Scripture says: 'He led a host of captives, when He went up on high, And granted gifts to men.' What does 'He went up' mean, except that He had first gone down into the lower regions of the earth? The very One that went down has gone up, too, far above all the heavens, to fill the universe" (Eph. 4:8-10 Williams' Trans.).

PARADISE IN THE THIRD HEAVEN

At this very hour Paradise, formerly a compartment of Sheol or Hades under the earth, is located in the suburbs of the Third Heaven. Now at death the spirits of the righteous go immediately to Heaven to be with Christ. In II Corinthians 12:1-4 Paul says he was "caught up into the third

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heaven;" that is, "caught up into paradise." It is plain from the words of Paul that Paradise is now in the Third Heaven where the throne of God is, hence it is called "the Paradise of God" (Rev. 2:7). Therefore to go to Heaven is to go to Paradise, or vice versa.

All the family of God not on earth are "in Heaven" (Eph. 3:15). None of God's children are in a state of non-existence or in purgatory. All the spirits of departed believers "are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant . . ." (Heb. 12:22-24). They are in the "Father's house" (John 14:2), the "Jerusalem which is above" (Gal. 4:26). This is the city Abraham looked for (Heb. 11:10).

The present Paradise is the most glorious place in the universe where God has established the throne of His government. "Thus saith the Lord, The heaven is my

throne . . ." (Isa. 66:1). Heaven is the capital of the universe, the center of creation, far removed from the shifting scenes of time, far removed from the sinful imperfections of earth. It is the home of earth's redeemed sinners who have departed this life, the mount Zion of the skies, the heavenly Jerusalem.

What a soul-thrilling place the heavenly city built by God must be! ". . . glorious things are spoken of the city of God. No mean city is it; no small spot in the universe; no obscure region; no out-of-the-way place. It must be the most prominent and the most favored part of creation. It is large, and already it is immensely populous. Its inhabitants are literally innumerable. It received some of them before this world was made. From the death of Abel down to this hour its pearly gates have never been shut. Through them the redeemed pilgrims of earth have ever been passing" (PARADISE: THE PLACE AND STATE OF SAVED SOULS AFTER DEATH by Robert M. Patterson, p. 80, 1875 edition).

Paradise is the home of God, the glorified Christ, countless angels and of the spirits of just men made perfect. It is a land far above the atmospheric heaven of earth and the starry heavens of the sky. It is beyond the limits of the visible creation, but it is a real place where real people live. It is the most beautiful, the most delightful, the most alluring place in all the universe!

THE ENJOYMENT

The paradisiac state is better than this present earthly state. Paul spoke of departing to be with Christ at death as "far better" (Phil. 1:23). He said death would be a gain (Phil. 1:21). The paradisiac state is better because it brings us to uninterrupted communion with Christ. If at death we cease to exist and end all communion with Christ, then death could not have been called a "gain" and said to be "far better" by Paul. Paul's statements in Philippians 1 refutes the low materialistic notion of soul-sleep.

Two radical changes pass upon the soul of a saint at death — its perfect release from sin and its complete deliverance from the trammels of the body. The life of the intermediate state is a higher spiritual life than this present earth life. The soul on entering the middle life is quickened into wonderfully increased energy. This is why Solomon spoke of death being more desirable than life on earth: "Wherefore I praised the dead which are already dead, more than the living which are yet alive" (Eccl. 4:2). Again he wrote: "A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccl. 7:1).

Those in the intermediate state have no sorrow, no repentance, no remorse, no sinful feelings, but only joy and happiness. Of them John said: "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:15-17).

How blessed to dwell in the midst of "the spirits of just men made perfect" (Heb. 12:23)! There

to stand before God's throne "without fault" (Rev. 14:5)! The happiness of the intermediate state is perfect, but not complete. While every capacity for pleasure is perfectly satisfied, there remains a higher state than this. The happiness of the soul in Paradise is far higher than the happiness of this present life, but it is not as high as will be the happiness of the resurrection life.

A STATE OF CONSCIOUSNESS

There is a philosophic heresy which holds that the soul is not a being entirely distinct in substance from matter, but only the result of our peculiar bodily organization, and that when the body decays and is disorganized what is called the soul ceases to exist, until the body is reorganized again in a similar way. This theory contends that existence is dependent upon a bodily organism, an idea completely disproved by the existence of God and angels who are pure spirits.

The soul does not die when the body dies. It enters on a new form of existence separated from the body. The souls of Christ and the thief went to Paradise while their bodies remained on the cross. When Rachel was dying it is said: "her soul was in departing" (Gen. 35:18). Paul said the spirit departed to be with Christ (Phil. 1:23; II Tim. 4:6). At death the spirit, the real man, puts off this tabernacle of flesh (II Pet. 1:14). Death is the dissolving of this earthly house and a moving of the soul to its eternal house in Heaven (II Cor. 5:1).

"The human spirit not only continues to exist after the death of the body, but the consciousness of its life is unbroken and unuspended for a single instant. The soul never becomes insensible. It never sleeps. It never ceases to be active. Neither at death nor at any subsequent period is there a suspension of rational life, or a weakening of its power, or a failure to connect the past with the present existence. The spirit continues to think and feel and acts without intermission. Above all, the new and higher life which is communicated in regeneration exists on through death without any break; and this carries along with it the continued exercise and enjoyment of that life. The spiritual part of the believer neither dies, sleeps, nor becomes inactive for one instant" (Ibid., pp. 124-125).

Physical death is the cessation of bodily functions that cuts off the soul from contact with this present earth. It ends the first stage of our existence that we may enter the second. The middle life is not a state of insensibility and inactivity. Isaiah said that the righteous at death "enter into peace; they shall rest in their beds, EACH ONE WALKING in his uprightness" (Isa. 57:2). These souls have a place given to them to walk among the angels (Zech. 3:9) and the departed saints. Jesus said to the faithful members of the church at Sardis: "They shall WALK WITH ME in white; for they are worthy" (Rev. 3:4). Needless to say, if the departed spirits can walk they are not inactive. The soul of Lazarus could see, feel comfort, converse with Abraham, remember his condition on earth and move about to some degree. The martyred souls in Heaven in Revelation 6:9-11 can cry with a loud voice, remember their sufferings on earth and wear white robes.

A STATE OF REST

At death the body of the saint (Continued on page 5, column 2)

A HISTORY OF THE BAPTISTS

By John T. Christian
VOLUME 2

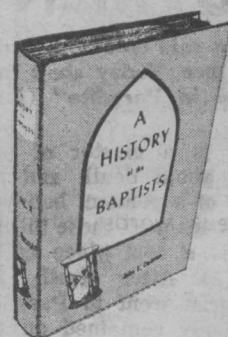
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Church Archetype

(Continued from page one)

Day is as much one-sided, diseased, and in need of reformation as was the Catholicism of the sixteenth century." Surely it is time freshly and earnestly to inquire whether, according to previous custom, He who said, I will build my Church, gave His apostolic and other artisans a definite, if not minute, outline of the "habitation of God in the Spirit." Also, if such a pattern was given, What are its binding essentials? — inquiries healthily aided by seriously heeding those Sinai-like words: "Let each one take heed how he builds. If any one destroy the temple of God, him will God destroy."

This article aims briefly and comprehensively to answer both questions by introducing THE CHRISTIAN CHURCH ARCHETYPE tersely announced in the laconic phrase, "there is one body," and to a patient, penetrating mind, guided by such announcement as a key, elsewhere distinctly waterlined on apostolic parchments. Though almost appalled by the magnitude and diversity of interests touched, we say announced, as delighted with our discovery as was the philosopher Goethe with the first discussion of archetypes in the French Academy, the news of which interested him far more than that of the French Revolution, received by the same mail.

THE ARCHETYPE DEFINED

By archetype we mean the first and ruling type, the divine ideal in mind when the Saviour said, "I will build my church," "the pattern showed," the invariable model found in all complete or normal New Testament Churches, as an archetype leaf or pattern is found in all the myriad leaves of a tree, or a species.

This archetype does not exclude non-generic diversity. It involves oneness in generic or constitutional essentials, not invariability in minor individual characteristics. As in generic essentials all men, all horses, or all oaks are one, while in non-generic, individual features they are many, so in archetypal essentials all New Testament Churches are a unit, while in non-archetypal, local peculiarities they are as distinct as varying culture and taste or habit may please. An authoritative Church archetype simply requires that Churches shall not vary in the revealed essentials of churchhood to be specified in the proper place.

PROOFS OF THE ARCHETYPE

Such an archetype, whether apprehended, more or less easily than that of an animal or vegetable species, has a Scriptural and rational support not less strong.

1. It was most clearly and authoritatively foreshadowed in the Jewish tabernacle or temple, the antitype of Christ's Church. This was a unit of unvarying pattern. Under no circumstances might it be duplicated or essentially changed. It represented one

God, one people of God, and one way for that one people to approach that one God. To multiply it, or essentially to alter its form, furniture, and ordinances, would change, if not destroy, its symbolical or representative teaching and value, opening, perhaps, a door to polytheism, dividing the chosen people, or perverting the only way of approach to God. It stood related to the entire system of redemption as baptism or the Lord's Supper stands related to the particular truths it was commissioned to guard and enforce. Hence, in a time of national degeneracy and captivity, as a method of rebuke and instruction, God said to the prophet Ezekiel:

"Show the house to the house of Israel, That they may be ashamed of all that they have done, Show them the form of the house and the fashion thereof, And the goings out thereof, And the comings in thereof, And all the forms thereof, and all the ordinances thereof, And all the forms thereof, and all the laws thereof; And write it in their sight, that they may keep the whole form thereof, And all the ordinances thereof, and do them" (Ezek. 43:10-11).

Now, as archetypally related to the Church of Christ. What did this unvarying tabernacle unit signify? That the Church must always remain a literal unit, either located, like the tabernacle, in one place, or spread, like the Roman establishment, in parish divisions over the face of the earth? Certainly not, for many Churches, organically independent of each other, appear in the New Testament, and in multiplication, especially, were they to be "the light of the world." It could only signify that, while the multiplication proceeded, each and all of the multiplied bodies should rigidly conform to "the pattern showed"; that is, to an archetypal Church, such as Christ indicated He would build. Thus under the New, as under the Old dispensation, there would always appear "one fold" as there was "one shepherd," "one people" as there was "one God."

2. One body, or a single archetype in all individual Churches, is thoroughly scientific. The only senses attributable to the expression one body, are one body as distinguished from two or more bodies; one ideal body in several like bodies, as man the genus homo is in all men; and one imaginary collective body comprising numerous like bodies, as man, in the sense of mankind, comprises all men. But in these senses there is no diversity of type. In generic essentials the body is invariably and uniformly one. Applied to the Church, these senses are properly called the local or individual, the generic or institutional, and the collective. The following are examples:

"And the Lord added to the Church (local) daily those who are saved."

"On this rock will I build my Church (institution, generic) and the gates of Hades shall not prevail against it."



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For October 8, 1978

Philippians 2:2-5.

In this portion of Scripture, as well as many others, you have the plea for unity and harmony in the church or churches of the Lord Jesus Christ. Along with the plea, you have the pattern set forth which will bring about this unity and preserve unity when attained.

Verse 2

"Fulfill ye my joy." True Christian love never rejoiced in iniquity but always in truth (I Cor. 13:6) and in the proper portrayal and practice of truth (I Cor. 11:2; II John 4). How much joy do we produce in others as they hear of our affairs? Paul had been made to rejoice by the Philippians in the past, and now he wants his cup to overflow.

"That ye be likeminded." A heavenly mind is a healthy mind (Col. 3:1-2). The characteristics described in verse one are to be seen in the child of God as he communes with his fellow-saints and as he moves in the world. What's on your mind is a true test of a professing Christian.

"Having the same love." "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it" (Eph. 5:25). "Behold, what manner of love the Father hath bestowed upon us" (I John 3:1). "Beloved, if God so loved us, we ought also to love one another" (I John 4:11). This is the kind of love which is shed abroad in our hearts by the Holy Spirit in regeneration (Rom. 5:5). "Being of one accord, of one

mind." When the church began its earthly ministry, under Christ first, and then under the Holy Spirit, it was basically in one accord (Acts 1:14; 2:1,46; 4:24). This is where Satan launches his strongest attack. If he can get our eyes off of Christ, he can create divisions.

Verse 3

"Let nothing be done through strife." The only striving which should be done in the church is the striving "to keep the unity of the Spirit," and "striving together for the faith of the gospel" (Eph. 4:3; Philip. 1:27). Any decision which comes about in the midst of strife is usually a wrong decision. Strife is the opposite of one accord, of one mind.

"Or vainglory." The desire of public recognition or honor would be done away with if we all were seeking the glory of God. Vainglory is strongly condemned in Matthew 6:2-5. This seems to be a common disease in our churches today. It is vain because it will soon vanish again.

"But in lowliness of mind." A child of God has an exalted position in Christ (Eph. 2:6), but in himself he is nothing and can do nothing (John 15:4,5). So we are not to be highminded, for this is a mark of carnality (II Tim. 3:4), but to take the lowest position that we might be exalted. "Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

"Let each esteem other better than themselves." This would eliminate jealousy in the pulpit

and in the pew. Paul expresses it well in I Corinthians 15:9: "I am the least of the apostles," and in Eph. 3:8: "Who am less than the least." Would God we could see more of this today!

Verse 4

"Look not every man on his own things." This doesn't mean not to pay any attention to what you are doing, but it means not to be selfish or self-centered and live only for self. Again, selfishness is a plague which has overrun the churches. The desire for gain and glory are twin sisters.

"But every man also on the things of others." We have lost sight of the Macedonian who is crying out for help (Acts 16:9,10). We have lost sight of the eunuch (Acts 8:31) and Apollos (Acts 18:24-25). How we need men and women who will cry out, "Lord, here am I, send me."

Verse 5

"Let this mind be in you, which was also in Christ Jesus." As we consider being like Christ, we usually think about the future (I John 3:2; Philip. 3:21); however, we need to consider the thought of Christ being formed in us, and being changed into the same image from glory to glory (Gal. 4:19; II Cor. 3:18). Here we have the height of spirituality. To be able to think and act like Christ is to be our goal in this life. Paul using the greatest appeal which can be made. If this doesn't move us, nothing will. Here we have the greatest example of what Paul has been saying. Surely Christ is to be our example and pattern.

"The general assembly and Church (collective) of the first-born who are enrolled in Heaven."

Upon careful examination of every occurrence of the term Church in the New Testament, it is confidently believed that, where Christ's institution is meant, no other uses than these exist — that all supposed uses involving diversity of pattern or ideal are misconceptions at once unscriptural and unscientific, the responsible cause of the existing ecclesiastical confusion. The scientific character of the uses specified is unquestionable, and to those who believe the scientifically true can not be Scripturally false, nor the Scripturally true scientifically false, it will amount to moral certainty that, by divine intention, an authoritative archetype rules all Churches. Who thinks otherwise arrays Christ, the Church-builder, in irrepressible conflict with Christ, the world-builder, and Christ, the animal, vegetable, or master builder.

3. The plural use of the term Church, and the numerous local Churches named in the New Testament, show a multiplicity of independent Church bodies. But Christ's proposal to build, not Churches, but a Church, and Paul's emphasis of "one body" and "no divisions" in it, forbid a multiplicity of Church ideals or varying constitutions. Therefore, a single pattern or archetype rules all New Testament Churches.

4. The reign of a single type in New Testament collective and local Churches, is clear from Ephesians 2:19-22. Here "all the building" — the sum total, not of saints, but of Jewish and Gentile Church members — is presented as "fitly framed together," growing "into a holy temple of the Lord," and, in like manner, the Ephesian Church, a similar but local structure, as "built together for a habitation of God in the Spirit." One ideal or archetype rules both conceptions.

The Canterbury Revision brings out the thought more clearly than the common version, distinctly specifying not only the whole "household of God," but "each

several building" as "a holy TEMPLE in the Lord." (Vol. VI, No. 23 — 23).

5. The intended rule of a single archetype in all local or real Churches, is clearly implied in Ephesians 4:16 according to which, like an animal organism, any Church "fitly framed and compacted by means of every joint of the supply," upbuilds itself by the vital and conjoint working of its several parts. But self-upbuilding implies Church independence as it does animal, but general Church independence "fitly framed" implies general Church conformity to an archetype.

6. The very term body suggests, if it does not compel the reign of an archetype. The body is Christ's, a definite and organic entity, capable of metaphorical multiplication in Churches only as they are one in definite organic structure — that is, as they conform to an archetype.

7. The reign of an archetype in the ecclesiastical sphere is made doubly sure and interesting by the discovery of it in the soteriological. The several parts and ordinance representations of the Christian life have a common archetype in the death and resurrection of Jesus Christ. There is, first, the initial period, a death to sin and a resurrection to newness of life; second, this period symbolized in baptism, a watery

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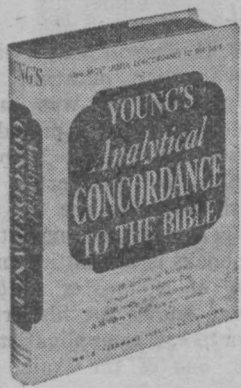
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burial and resurrection; third, the daily dying and rising with Christ, by which Paul and every like growing Christian learns "Christ and the power of His resurrection, being made conformable to His death;" Fourth, this daily dying and living with Christ symbolized in the Lord's Supper "as often" as real partners with Him thereby "show his death," and, by implication, his life, each as subjective experience and objective fact; and fifth, the grand finale or literal death and resurrection, in which redemption is complete and man ascends the mount of everlasting transfiguration. A little study would probably conform all Biblical doctrines to a few simple archetypes. Church constitutions, then, can not be an anomaly, much less a contradiction and a conflict.

8. A single archetype, ruling all Churches, is required by their relation to the ordinances. "For by one Spirit we (all orderly Christians) are baptized into one body, whether Jews or Greeks, whether bond or free, and are made to drink of one Spirit." And, on the basis of one experience, wrought by "one spirit," and symbolized in "one baptism" into "one body," this "one body" is made the place and guardian of the Supper which figures the same oneness in continuance. Hence the Corinthians come together into "one place," the Church, to observe the Supper, and put away from among themselves such wicked men as fornicators, covetous, idolaters, and drunkards. This is surely strict baptism and strict communion.

But, instead of one body, suppose we admit two or more bodies as different in type as the unorganized universal and the organized local Church; we at once become defenders of baptism and no baptism, of strict communion and no communion, for the universal Church has neither baptism nor communion, while the local has both. Thus the question of (Continued on page 4, column 5)

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THE BAPTIST EXAMINER

OCTOBER 7, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"My husband and I recently divorced. He filed for the divorce and I did not protest. We have been Christians for less than two years. Before we were saved and after we were married, we both went out on one another. Is my husband justified in getting a divorce? Do I have to remain single the rest of my life?"—Catlettsburg, Ky.

PAUL
TIBER

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From the sketchy information given, I would have to say that your husband was not justified in getting a divorce.

You say that you were both guilty of adultery before you were saved. There are no grounds for divorce there because if Christ forgave you then you should have forgiven one another. If both of you are truly saved, then your marriage should have received proper prayer and effort dedicated to its survival.

One of the real tragedies of our time is that divorce has become socially acceptable to such a degree that even many of God's people use it as an escape rather than putting forth that hard work that it takes to keep a marriage successful.

If and when your husband remarries or co-habits with another woman, he will be guilty of fornication or adultery — keep yourself from fornication until such time as that happens and you will be free to remarry (see Matt. 19:1-9).

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It is not my intention or right to answer for you. All I can do is show what the Bible teaches and then you must, through prayer, seek the answer from God.

Some people will not allow divorce at all, while others will allow divorce but not remarriage. It is my purpose to study God's word and see what He says. After studying the Word I am convinced that neither of the above is correct.

We have grounds for divorce given in Matthew 19:9. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her which is put away doth commit adultery." The restriction on not marrying another as given in this verse is if a person divorces his mate without scriptural grounds. The phrase "except it be for fornication" makes exception to the entire statement.

Some take the word fornication and say that the only grounds for divorce is premarital sexual relations. Again we must study out the word. The Greek word that is translated "fornication" is "porneia" which actually means "harlotry" and includes adultery and incest. (Don't be so ridiculous as to say that God would permit divorce for premarital sex sin and not for post-marital.)

The Bible gives us another ground for divorce. This offends some and seems to incense others. They say that if there was another ground Christ would have said so. No, it wasn't necessary

at the time that Christ spoke. The next ground is desertion of the believer by an unbeliever. Christ was talking to the Pharisees who knew nothing whatsoever of believers or unbelievers. They wouldn't have understood what He was talking about. After more believers were added to the fold, more problems arose. One problem was that unbelievers were leaving their saved mates. Therefore the Holy Spirit led Paul in writing the book of I Corinthians. Chapter 7 deals especially in marriage. "The wife is bound by the law as long as her husband liveth . . ." (vs. 39).

The believer is bound by the law to stay with the unbelievers. (See I Cor. 7:12,13). However, if the unbeliever departs the believer is no longer bound. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace" (vs. 15). "Not under bondage" means clearly that they are no longer bound by the law of marriage. There is absolutely no other interpretation that can be given to this.

Since the bondage of marriage is dissolved then the privilege of remarriage, or rather marrying again, is granted. "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned . . ." (I Cor. 7:27,28).

As a result of the teaching of the Word of God we have two important lessons. Lesson 1 — Marriage is sacred and should be for life. Christ said, ". . . Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:8). Paul (under inspiration) said, ". . . If a brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away" (I Cor. 7:12). Again, I repeat, marriage is given of God and we should enter into it for life. Lesson 2 — There are two

grounds for divorce and three for remarriage. The two for divorce are as follows: (1) Sexual sin, and (2) desertion by an unbeliever. The three for remarriage are the two given above and death of a mate. "The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). Please note that all marriages must be "in the Lord."

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There are some puzzling questions connected with this question. It seems you were able to live together before you were saved. But after you became Christians he divorces you. So with the information you have given us, I am unable to answer either of your questions. If you were true to him after you were saved your husband was not justified in his getting a divorce. But you did not tell us what his grounds were for the divorce.

However, if your husband was saved by the wrong person, as his actions would seem to indicate, that means he is still an unbeliever. If that be true, according to I Corinthians 7:15, you are no longer under bondage to him. Of course this is true provided you are a believer, and provided you have been acting like one. If you were unfaithful to him after you were saved, he was justified in divorcing you. In that case, as I see it, the only man in the world that you can be Scripturally remarried to would be your former husband.

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"... Is my husband justified in getting a divorce?" Allowing that the questioner is honest, and has presented all the facts which relate to the case, then the husband has no Bible grounds for divorce. When a person is redeemed by the grace of God his/her every transgression of the holy law is forgiven, and God says, "Their sins and iniquities will I remember no more" (Heb. 10:17).

The atoning blood of Jesus Christ is effectual in cleansing from all sin, adultery included (I John 1:7; Rev. 1:5; John 8:3-11).

The second part of the question: "Do I have to remain single the rest of my life?" The marriage bond instituted by God, must be from an ideal standpoint indissoluble, however, some marriages become less than ideal, some are marred by sexual infidelity, and reduced thereby to that which is disgraceful and despicable. God gave the original law of marriage saying, "they (man and wife) shall be one flesh" (Gen. 2:24). Yet, the Omniscient God in special cases, and under peculiar conditions honors a dispensation of, or allows exemptions from His law of marriage. And whenever this exemption is allowed it is of equal force with the original law. Furthermore, whenever or to whatsoever degree the law of marriage is dispensed it ceases to be binding, and failure to honor it ceases

to be sin.

The perplexing question is, What are the conditions which constitute an exemption from the original law of marriage? Certainly, adultery is a basis for divorce, but how about remarriage after a justified divorce? If adultery be held to have broken the marriage contract so effectually to justify divorce, it must surely be held to leave the offended spouse free to formulate a new marital bond. The innocent party is at liberty to put away the improper spouse, and in so doing, not only renders the contract null, void, and dead, but the innocent party is free to marry ("in the Lord"), the same as if the offending party were dead.

The second question does not relate to adultery, but to abandonment, or desertion. To complicate matters, the departing husband is said to be a believer, i.e., "saved." Had the husband been an unbeliever, and refused to let his believing wife exercise her profession to the honor of Christ, then his desertion would be on the same scale as adultery. Desertion of such kind and nature is a breach of the marriage contract, and constitutes a dissolution of the marriage bond. The innocent party in such a case, after diligent effort has been made to reconcile the departing spouse has failed is free to remarry (see John Gill's Commentary, I Cor. 7:15).

"Paul teaches that if one of the parties of a previous marriage becomes a Christian, the other remaining a heathen, the Christian

(A. A. Hodge — Commentary on The Confession of Faith, pages 414-416).

I recommend to the questioner that she do as much as is within her to be reconciled to her husband.

Church Archetype

(Continued from page three)

baptism or no baptism and the irrespressible communion controversy both root themselves in the paramount question of the Church, utterly refusing to be settled until one archetypal body rules all Churches or, at least, all discussion.

ESSENTIALS OF THE ARCHETYPE

Deeming these proofs of a divinely given Church archetype sufficient, we pass to its essentials, simply repeating that it involves only generic features of the Church organism, and not such individual peculiarities as are purposely left to the province of Church binding and loosing.

ORGANIZATION

I. The archetypal Church, Christ's "one body," is organized. To prove this proposition may seem like probing an axiom. The term body, shadowing forth Christ's physical organism, and three times, at least, applied to a local and organized Church; the members of the body distinctly called head, hands, feet, eyes, and other organs of a human structure; numerous local Churches named in the New Testament, and known to be organized; the various specifications of "gifts," members, or organs; the evangelizing and teaching aims of the body requiring organs for their accomplishment; the beautiful organic portraiture of the body, so "framed together and compacted by means of every joint of the supply" that, according to the working in "the measure of each single part," it "effects the increase of the body to the upbuilding of itself in love;" the expressive figure of a maiden espoused to Christ and, by the use of her own spiritual and intellectual organs sanctified, attaining to spotless perfection preparatory to the joyous nuptials at the coming of the Bridegroom — these, and similar representations leave no room to question whether the body is organized. The only question is, Whether "one body" can be both organized and unorganized.

Strangely enough current teaching answers this question affirmatively. So respond the most honored confessions of faith, many of the ablest ecclesiological writers and traditional usage centuries old. The Westminster Confession gives us one organized — the "particular" and two unorganized Churches — the "visible" and the "invisible." Professor Charles Hodge proffers one organized Church — any number of professed believers bound together by a common standard of doctrine — and four unorganized Churches: 1. The whole body of the elect; 2. The whole body of the elect; 3. The whole body of the elect; 4. The whole body of the elect. (Continued on page 5, column 3)

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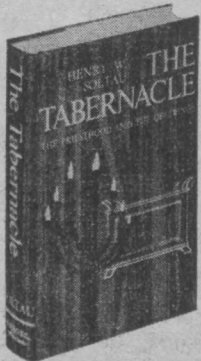
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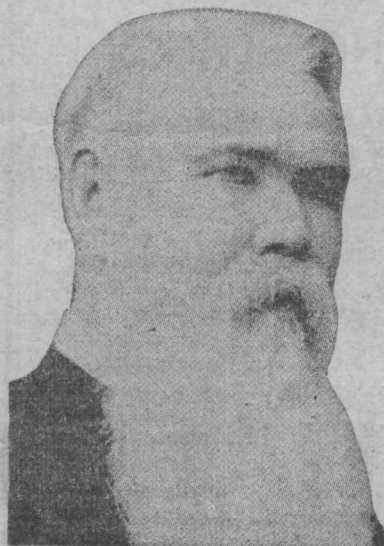
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and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

"PARTIALITY"

By SHARON R. HAYNES
Kirtland, Ohio

"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates" (Prov. 31:30-31).

You've probably heard the saying, "You can't judge a book by its cover." Maybe some wise person made that statement after reading these verses.

What it is saying here is, do not judge those you come into contact with by outward appearance, charm or possessions. But first get to know that brother or sister; what are their fruits, what have their lives produced?

There should be no class distinctions among God's people, but often because of jealousies we make them and are blind to this sin because jealousy, as any sin, hardens our heart.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up" (I Cor. 13:4).

At times we have looked down upon those not as well off as ourselves. Maybe their clothes were not as nice or their homes not as big or their possessions fewer. For this we rightly earn the name of snob.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (James 2:1).

Then as I look around I notice there are those of us who look down upon those whom we feel are better off than we, as far as worldly possessions, and I realize: one does not have to be rich to be a snob!

The second and third chapters of James would be very profitable reading for all of us. Therein we are taught the sin of showing partiality and evil speaking because of jealousy.

James speaks of the restlessness of the human tongue which no man can tame as it spreads its poison. How can the same tongue which blesses God curse his brother or sister? This should not be among us, and what shame it brings!

James goes on to say such an attitude shows superficial wisdom.

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which is not from above, but is earthly, unspiritual, even devilish.

How careful we should be, girls, to pray for help from our Lord to snuff out the beginning of any jealousy within us; knowing it can only bring contention, selfish ambition, and all sorts of evil and vile practices.

Let us leave behind evil thoughts and ways which can only make us miserable and so often infect misery in others, and look to verses 17 and 18 in James, chapter 3.

Is the wisdom and love which I possess from above? Is it pure, peace-loving, considerate and gentle to others? Do I yield to reason? That is: do I try to understand the one I look down upon or the one I feel jealousy toward? Am I living an honest and truthful life; or am I a hypocrite? Am I impartial when I come together with other believers or do I quickly judge?

If we righteously conform to God's will, if our thoughts and deeds are those good things mentioned above, then we will reap peace; peace in our own life and peace with others. We will not be burdened with contentions and petty grievances, and jealousies which sadly separate brethren and those who should be close friends in the Lord.

May the Lord graciously grant us His love, wisdom and peace; that when we come together one with another, it may be in unity.

Enjoyment . . . Souls

(Continued from Page Two)
rests in the grave, and the spirit rests in the Paradise of God. The soul rests from its toils and labors in the body (Eccl. 9:10). "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit; that they may rest from their labors; and their works do follow them" (Rev. 14:13). This rest commences immediately at death. In Paradise the blessed dead rest from the fatigue and weariness of earthly labors, but not from holy labors which in a sinless state will bring no fatigue. Works in the intermediate state will be few, for at the judgment seat of Christ we give an account only for the deeds done in the body (II Cor. 5:10).

The souls in Paradise rest from the trials, tears, sufferings, and oppressions of earth: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:17-19). The souls of the tribulation martyrs in Heaven under the altar were told: "Rest ye for a little while" (Rev. 6:11).

CONCLUSION

Do not think of the righteous as being dead, nor even as asleep in some obscure place that you know nothing about. Rather, think of them as living in the most beautiful part of God's universe with Jesus and all the blessed. They are in the enjoyment of a happiness which is beyond our power to adequately express and which our minds can scarcely conceive.

If death my friend and me divide,
Thou dost not, Lord, my sorrow chide,

Or frown my tears to see;
Restrained from passionate excess,
Thou bid'st me mourn in calm distress

For him that rests in Thee.

I feel a strong immortal hope
Which bears my mournful spirit up
Beneath its mountain load;
Redeemed from death and grief and pain,
I soon shall find my friend again
Within the arms of God.

Pass a few fleeting moments more,
And death the blessing will restore
Which death has snatched away;
For me thou wilt the summons send,
And give me back my parted friend,
In Heaven's eternal day.

Church Archetype

(Continued from page four)

2. Any number of believers collectively considered; 3. The body of professed believers in any one place; 4. The professors of the true religion throughout the world. ("Systematic Theology," Vol. III, p. 547).

The fashionable Protestant teaching presents one organized Church — the "local" — and one unorganized — the "universal." "Where the Spirit of the Lord is there is the Church," has proverbial sanctity with multitudes who contend earnestly, if not consistently, for an organized Church involving much more than the possession of the Spirit. Nor can it be said that these unorganized Churches are figures of the organized. The two are as unlike as animal atoms in floating dust and animal atoms in docile sheep or

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springing tigers; as vegetable constituents diffused through air, water, and soil, and the same in lovely ferns, waving grains, and towering pines; as all saints without meetings, officers, or ordinances, and a few saints with meetings, officers, and ordinances.

The unorganized Churches are, moreover, strenuously defended as indispensable to sound exegesis and Christian charity. They are the shadowy and heavenly realm, the time-honored "congregation of saints," whose Christian union is supposed to be as ineffable as Rome's external, organic Church unity is intolerable. It seems sacrilegious to deny their right to be, or to hint that they may be the source of evil. But we must do both.

To either common or scientific sense it is palpably absurd to speak of one body as both organized and unorganized. As well call it both animal and mineral, or both material and immaterial. "One body," as exclusive in meaning as its associates, "one spirit," "one Lord," "one faith," "one hope," "one baptism," and "one God and Father," is Heaven's fiat of destruction to any unorganized Church. It is as though He who said, "Thou shalt have no other gods before me," also said, "Thou shalt have no other Churches than the one organized by my Son."

In principle it would be quite as consistent to introduce a personal and an impersonal God under the appellation, "one appellation," "one body." Nor in practice would the latter course be less really hurtful than the former. The unorganized Church idea is responsible for numerous evils

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today ripening all over Christendom. Forcing a double and conflicting sense upon the expression "one body," it forces conflict into the Word of God, and inevitably arouses suspicion as to its plenary inspiration; it renders a science of ecclesiology as impossible as were natural science, did its formulators classify animals, minerals, and plants under the same general and species; and it generates schism in the body of Christ as though it were struck into bleeding fragments by a bursting shell.

Stimulating the defense of such Christian union as it implies, simply the common possession of the Spirit, it impedes the advent of that solid immaculate oneness into which the Saviour prayed that His disciples might be "perfected." Wooing special favor to an ideal Church destitute of sacraments as of organization, it begets indifference to baptism and the Lord's Supper, as respects form, order of observance, and spiritual import. Though but "a vain spell, a name," it rules into nonentity the only Church, the organized, which can either evangelize the world or edify saints. However honorable in origin or dear to prejudiced affection, a name of such evil potency ought to be abandoned, and but one body or one Church archetype rule Christian activity and speech.

(Continued to Next Week)

Abraham . . . Father

(Continued from page one)

establish this fact in our mind the problem will go on as unsolved, and the blessed truth will never be ours to enjoy.

First, let us say that Abraham was an example of God's sovereign grace. There was nothing in him that would induce a holy and righteous God to select him out from among others and designate him as "the father of us all." This fact is conclusively evident from the very beginning of his history. There was nothing in his birth to commend him — he came from a family of idol worshippers. There was nothing in his character to warrant such favor — he made a very unholy and cowardly alliance with his wife to save his unworthy hide in Egypt (Gen. 12:10-20). We must conclude that every blessing he ever received came as a free and unmerited favor, and not from a sovereign and merciful benefactor.

We can be sure, therefore, that we will find nothing in Scripture that will give us the least hint as to why the Lord God selected Abraham while He passed by others. We find only that God is sovereign and always does as it pleases Him in all His creation and with all His creatures (Rom. 9:18-22).

There has been much written, and perhaps more said, of the sovereignty of God than most of us would care to acknowledge, much of which has been a theological jumble. It behooves us, therefore, to be less speculative and more willing to bow to the stated facts of Scripture itself.

Why God chose, we do not know.

How He chose, we can know. He picked us out for Himself in Christ (Eph. 1:4).

There are those who seem to have solved the problem of election by saying that "God voted for us, the Devil voted against us, and whichever way we cast our vote, decides the election." Note: We might counter with this. The Devil wasn't a registered voter, and I wasn't yet born. There are others who say that "God being all-knowing, knew what we would do before the foundation of the world; therefore He chose us on that basis." In other words, God chose us in view of what He knew we would do, and what we would be. For one to say that the Lord God knew us, and Abraham, and therefore chose us on the basis of what He saw in us, and what we would do, is an absurdity which would sicken the fallen angels who are in the darkness of Tartarus. But to say that He chose us "according to the good pleasure of his will" (Eph. 1:5) is the truth that gladdens the heart of every enlightened child of God.

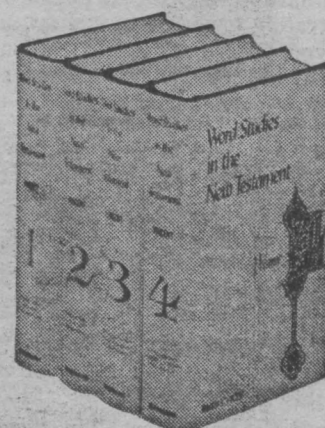
It can truly be said that Abraham was the father of all who were chosen in Christ "before the foundation of the world." The Lord spoke to him while he was still in his native habitat. He speaks to us while we are in like condition. While we are in our native fallen and depraved condition, He makes an effectual call through sovereign grace. Even while our eyes are blinded by the god of this world, and our minds have not the least hint of our having been chosen to sonship, our Sovereign is doing His work of calling us by name. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27,28).

Yes, before the silence of eternity was broken by the holy anthems of the morning stars, or the joyous shouts of the sons of God (Job 38:7), we were bequeathed to the Son (John 17:6; 6:27).

What did the Heavenly Father see in us that promoted this gift to His Son? If the answer has been found, we have failed to hear of it. But by the very fact that we have heard His call, and that our hearts have been made receptive to that call, we are sure that we are the recipient of a benevolent foreknowledge.

Abraham heard the call of the Lord God, and even though he did not understand its full significance, it was so impelling he did not resist — "he went out, not knowing whither he went" (Heb. 11:8). It is the same with all of God's elect. We receive the call by "the word of God" (Rom. 10:17). This we would term "The effectual call of the gospel" (Eph. 1:13). We, like Abraham, did not understand it to be the drawing power of God, but thought it to be something of the making of our own mind, and the choice of our own sweet will; while all the time it was an assured answer of our soul to the call of divine fore-

(Continued on page 6, column 1)



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Abraham . . . Father

(Continued from page five)

knowledge — a gift of eternity, but an experience of time.

The means of our call today is the gospel message (Rom. 1:16). The instrument responsible for bringing that call is the local church, which receives her authority from the risen Lord and her power of the Holy Spirit (Acts 1:8; Rom. 10:17). "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). Our response to the call is, "Lord, what wilt thou have me to do?" (Acts 9:6). Oh, blessed experience, who can understand!

Yes, Abraham heard the call of the Lord God which was so compelling that it caused him to be drawn out into the uncharted regions of the hitherto unknown.

Today, we must hear, understand, and bow our hearts to the call and Person of the risen Saviour (Abraham's promised seed). By this response of our soul to the divine call of sovereign grace we become the children of God in a real experience (Gal. 3:26) and as such we are the sons of Abraham's promise (Gal. 3:29). We, therefore, look for a city "whose builder and maker is God" (Heb. 11:10).

The gospel was actually and effectually preached to Abraham, and it was the gospel of God, in Christ, giving life to one who was dead. Abraham already knew of the innocent giving its life for the guilty (in death for sacrifice), but giving life to the dead was something he knew nothing about until his experience of Genesis 15:5,6. Again we let Scripture interpret Scripture. Galatians 3:8 says that the gospel was preached to Abraham ahead of time. So the gospel was made plain to Abraham before it was due to be proclaimed. Surely, this means that Abraham was privileged to enjoy the benefit of something which was far in advance of its appointed time.

The word is not used anywhere else in the New Testament. Paul used a term to authenticate his apostleship which is closely akin to this one when he said that he was "as if one born out of due time" (I Cor. 15:8), which evidently meant that he had not received his apostleship at the time when the Lord called the twelve, but at a time much later. Therefore, his call was out of the regular season. So it was with Abraham, in his hearing of his promised Seed (the Lord Jesus Christ) as having power of life even in death, or in spite of death. Thus he became the "father of us all."

Someone may say, "But you are asking the Old Testament saints to be saved in one way and in the New in another." No, it has always been sovereign elective grace, nothing more and nothing less.

Years after Abraham's experience, he gave a beautiful example of faith in resurrection by taking Isaac, his son of promise, to make him a sacrifice unto the command

of the Lord. There were no questions asked; he simply complied with the command of the Lord to offer up the son of his promise. When Isaac asked his father about the sacrifice, the answer of Abraham was, "God will provide himself a lamb" (Gen. 22:7,8). He, therefore, is father (example) of all those who live by faith, without a reasonable explanation.

So upon the authority of God's Word, let us say that if you have heard the call of God (Rom. 10:17), and your heart has responded, through faith in the resurrection of the Son of God, you are saved: because, in this way, you have become the recipient of that life which is eternal in Christ Jesus, our Lord (Rom. 6:23), and are a son or daughter of God (John 1:12). This experience came not as a work of your own, or as a desire of the flesh, neither by a will of the flesh; it was wholly of God (John 1:13). Therefore, it was an act entirely of the sovereign elective will of God.

If you were to have been privileged to hear the Apostle Paul read his finished manuscript on Ephesians 2:8, you would have heard something like this: "For by the grace you have been saved, through the channel of faith, which did not come out of, or from yourselves; but the gift out of, and from God." Actually, Paul acclaimed that one must receive a life which comes not only from God, but of God, in Christ Jesus. That life is not so much a reception on our part, but an infusion on the part of God, the Holy Spirit.

It can be said that we received our physical life from our father; that our mother conceived us and brought us into the world. But did we have anything to do with the operation? It was, without doubt, wholly passive, brought about independently of our thinking, planning, or effort. All this is beyond our comprehension. There is no logical explanation to our physical reception of life, and there is none for our spiritual, except for the stated fact of Divine Writ (John 3:6-8).

Have you experienced the new birth?

This unworthy sinner, who writes these words, was one day lost in sin, and spiritually dead. He was, therefore, alienated from the grace of God. But one day, thank God, he heard the call of Divine Sovereignty. This call came to the very depths of his heart, which brought about a heart faith in the resurrection power of a Saviour. By this faith, he was identified with a Saviour in the death on the cross; also in the struggle of Hell which took place during those terrible three days between the cross and the resurrection. Our mind, our will, had nothing to do in this matter; it was simply a matter of the heart. The heart received its information through the intellect, and the intellect received its information through the hearing of the Word of the risen Lord (Rom. 10:17).

Our God did all the planning, all the choosing, and this in ac-

IS "THAT" IN THE BIBLE?



Question:

WHAT KING WAS DISPLEASED WITH A GIFT OF TWENTY CITIES?

Answer:

Hiram, king of Tyre, First Kings 9:11-13, — "... then King Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day." The margin gives Cabul as meaning displeasing or dirty, but the word seems to mean sandy.

cordance with His own good pleasure (Eph. 1:3-6). He also did His own calling, through the gospel, and His own justifying, through the blood of His Son. Those whom He has called and justified, He will also glorify, and there is no doubt but that He will keep them safe for an unending eternity (Rom. 8:28).

May the Spirit of God be pleased to bless these simple lines to the heart of any and all of His people.

"To The Jew First"

(Continued from page one)

10:1-4). I don't know about you, but as I read these wonderful words from Paul's Epistle to the Romans, my heart is smitten with my lack of concern, heart-burden, and missionary endeavor among the Jews of our day.

We cannot escape the fact that our text plainly states "to the Jew first." It would seem to me we need to examine these Scriptures more closely as we ask God's Holy Spirit to examine our hearts at the same time. These words, "to the Jew first," must mean more than what some Baptist preachers of our day are stating they mean, or I would have more peace in my heart and mind about them.

Will you examine these two verses: Romans 1:16,17, with me, asking God to speak to our hearts through them?

If I have learned anything about the book of Romans, it is this: Romans is the very finest exposition of what the Gospel is and what it does for sinners in print today or any other day. God in His infinite wisdom led, I believe, that following the books of history of the New Testament, the Epistle to the Romans be first in the Canon. If we have not learned the lessons of Romans we are not very well prepared to learn the lesson of the balance of the Scriptures, as are found in the New Testament.

To begin verse 16 Paul very emphatically expresses, "He is not ashamed of the gospel of Christ." Notice Paul speaks of the gospel of Christ. There are many "other" gospels floating around today, but Paul in his Epistle to the Church at Rome deals only with the gospel of Christ.

The word "gospel" means in very simple terms "good news." The gospel is not good advice from some of our modern day "do-gooder" preachers, but it is good news. The gospel never speaks of what the sinner must do, it is always the good news of what the Lord Jesus Christ has already done at Calvary for the sin of His own. The gospel never tells the sinner he must seek Christ to be saved. The gospel always speaks of Jesus Christ who came to seek and to save the lost (Luke 19:1-10). The gospel plainly states, Christ

didn't come to seek and to save any "good" folk, Christ suffered, bled and died just for sinners and sinners only who are just like me (Matt. 9:13). You see the gospel is good news for those who can believe its message and put their faith and trust in the One the message of the gospel is all about. Small wonder Paul was not ashamed of this gospel of Christ. If we are true children of God we shouldn't be ashamed of it either.

Next I want you to notice, with me, that Paul does not say the gospel is "a power of God," as some would have us believe. Paul flatly states the gospel is the only power of God unto salvation. If the death of our Lord Jesus Christ at Calvary was not enough to save all of His own, and save them now and keep them saved eternally, then all of Christ's own must die lost and spend their eternity in the lake of fire. The gospel is God's good news to sinners and it is the only good news that God has for sinners. "There is no other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Next I want you to notice with me, that this good news unto salvation is only for those who believe its message and in the One the message speaks of. It is to everyone who believes; . . . it is not to whosoever will believe. The will of the sinner is under the bondage of his sinful and fallen nature. Therefore, the natural man cannot "will" himself into God's plan of salvation: "For the natural man receiveth not the things of the SPIRIT OF GOD: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

I can no more "will" myself into God's salvation than I can "will" myself to fly like an eagle. I can't fly like an eagle because I do not have the nature of an eagle. I can't "will" myself into God's plan of salvation because my nature, as a lost sinner, is in rebellion against God. Therefore the gospel is not to whosoever wills to believe, but to everyone who believes. Now, you may think I am splitting a theological hair here, but I don't mean to be doing so. I am trying to show, by the Scriptures, that man cannot seek God until God's Holy Spirit has regenerated that man or made him alive, as Paul speaks of it in Ephesians 2:1,2. After sinful man is regenerated or made alive by the work of the Holy Spirit, that man will want to come to Jesus Christ as his Lord and Saviour.

Now I have said all of the above so that we may approach our text, having laid a proper foundation for our approach. Our text states "to the Jew first." In Romans 10:1-4 Paul has told us the Jew was and is trying to seek God's righteousness by law works. Paul tells us here in Romans 1:17, God's righteousness comes only to the sinner through faith in the message of the gospel. So, it is not a works righteousness but a faith righteousness.

This leads me to the inescapable fact that, not only is the heathen Gentile lost but so is the heathen Jew. We send missionaries to the heathen Gentiles, at home and abroad, to give them the good news of the gospel of Christ. But how many missionaries are we sending to the heathen Jew to tell them the good news of the gospel of Jesus Christ. Are we, as missionary Baptist churches, keeping the great commandment, or aren't we?

In Matthew 28:19 Christ said that we, as Baptist churches, through our missionaries, were to go to all nations. In Mark 16:15 Christ told us that we were to preach the gospel to every creature. Isn't the Jew a creature in your way of thinking? In Acts 1:8 Jesus Christ said that we were to begin at Jerusalem. Was that just for the first generation churches, or just to the Church of Jerusalem and the rest of us can forget it?

Romans 1:16 says "to the Jew first." Most of us, as missionary Baptist churches, don't even put the Jew last. We just forget them! Romans 11:2 says that God has not cast off the Jews as a

nation. You wouldn't know it by looking at the facts and figures of most missionary Baptist churches of our day.

Now I am not fighting to get the Jews first in your missionary giving. But, child of God, shouldn't we put Jewish missions some place in our missionary giving? Are all of these commands of Christ to His churches, such as "Go to all nations," "Preach the gospel to every creature," just for the heathen Gentile? Could it not be true that, as our Lord gave these commands to His churches, He had the Jew, His brethren after the flesh, in mind, as well as the heathen Gentile?

We owe Israel as a nation much both spiritually and materially. If I can understand the Word of God at all, one thing we owe to everyone, including the Jews, is to give them the gospel of Jesus Christ. Will you, think about this, pray about it and do what so ever the Holy Spirit tells you to do about it?

May the Lord bless you one and all.

"Tickets, Please!"

(Continued from Page One)

been saying, "that religion is simply a ticket to Heaven which will pass one into the gates without regard to his personal character. It is what we are that will determine our right to enter there, not what we believe."

"What we are, is, indeed, the great question, I admit," said I; "but what if we are sinners, guilty and self-condemned, and sensible that we cannot make ourselves fit to enter there? Must we then stay out forever?"

"Unless God shall choose to forgive our sins and pardon our imperfections," he replied.

"Exactly," I answered; "and this is just what God has chosen to do through the atonement of Jesus Christ. Through Him the Father has declared forgiveness and the remission of sins. He has paid the price of our redemption, and perfectly satisfied every claim which the law has against us. Now, therefore, God says to us, 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God.'"

"Then you make faith a free ticket of admission, do you, which gives us a pass into Heaven without any price or merit on our part?"

"Call it a free ticket, if you please," I said; "but it is only free to us. It cost Christ, our Saviour, His life and His blood in order that it might be free to us. It stands for His merit and His obedience and His holiness, if not for ours. What are those tickets which the conductor yonder is taking up? Does it not seem absurd to say that those bits of paper can give a person free passage on this road? Ought not one to be required to pay the money for his ride?"

"Ah, but the tickets represent the money; they are simply a certificate that the price has been paid," said he.

"Precisely," I replied. "So faith stands for God's great price of salvation. Christ has paid that price for me because I could not pay it myself. He has met the righteous claim which I was too poor to meet myself. My faith is simply my consent to God's offer of free salvation in Christ. It is the certificate which stands for the merit and finished work of Jesus Christ in my behalf. A ticket is nothing in itself. Its value is in what it stands for. Faith is nothing in itself. Its value is all in the fact that it stands for Christ's gracious work, and represents it to God. Faith is the ticket of salvation, if you please; but the price for which it stands was laid down by the Son of God in His holy and His sacrificial death."

"Then it is not faith that saves a soul, after all?"

"No! It is Christ that saves. Faith is simply the soul's consent to Christ. The apostle calls faith 'the evidence of things not seen.' The railroad ticket is the evidence of the money paid at the station. (Continued on page 7, column 3)

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THE BAPTIST EXAMINER

OCTOBER 7, 1978

PAGE SIX



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

Our "born again" Baptist President sent a cable to Pope John Paul. Mr. Carter said, "On behalf of the American people, I join people the world over in welcoming your election as pontiff of the Roman Catholic Church. We rejoice in the renewal of leadership for your church."

"Your voice and your efforts, in the tradition of your predecessors, can be inspiration and a hope for all those who struggle to meet those challenges. I pray it will be heard and echoed by people of good will throughout the world. On this happy occasion I extend to Your Holiness my deep respect and sincere good wishes for your papacy."

Some person should read our Baptist President a paragraph from the oath of the Knights of Columbus, a fraternal society of Roman Catholic men, which reads: "I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and burn alive those infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls in order to annihilate an execrable race" (See CONGRESSIONAL RECORD, Feb. 15, 1913, p. 3216).

About 180 million who speak a language which has never been written down are Bibleless. Southern Baptists for Bible Translation plan to translate the New Testament into the Kurdish language, spoken by 12 million non-Arab Moslems who live in the U.S.S.R., Turkey, Iraq and Iran.

A dummy has been delivering sermons to the High Street United Methodist Church congregation in Williamsport, Pa. The dummy is used by the church's pastor, G. Edward Loreman, a self-taught ventriloquist.

Considering the apostasy in Baptist churches, I have no doubt there are some flesh and blood "dummies" in our pulpits.

Leaders of two American denominations and a German church group have protested a gift of \$85,000 by the World Council of Churches to the Marxist Patriotic Front, who is waging guerrilla war against the government of Rhodesia.

President Avery D. Post of the United Church of Christ sent all U.C.C. churches copies of a critical letter he has sent to the W.C.C.

The Working Group of the Christian Democratic Party in West Germany has declared that the grant "shows in a frightening way the incredible, irresponsible and pharisaic behavior of the council toward accusations of violations of human rights in southern Africa."

Darrell and Camille Adams, a married couple recently appointed as missionaries to Portugal by the Southern Baptist Foreign Mission Board, were ordained by Wake Forest (N.C.) Baptist Church, July 23, 1978.

Willard Brown, pastor of Wake Forest Church, which has had women deacons since 1924 but has never ordained a woman to the ministry, said Mrs. Adams "is one of the few and maybe among the first" to serve as an ordained woman missionary.

Louis Cobbs, secretary for missionary personnel at the Foreign Mission Board, said about 30 Southern Baptist churches are believed to have ordained women.

OLATHE, Kan. (EP) — By invoking the Bible as his defense a man charged with marijuana possession temporarily halted his

trial. Herb Overton, 31, a paraplegic, told Judge Earle Jones in Johnson County District Court that God's Word in Genesis gave him the right to smoke marijuana.

After a search of the courtroom and judges' chambers, the bailiff finally found a Gideon Bible in the county jail. The judge read the Biblical verse cited by Mr. Overton: "And God said, Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree yielding seed; to you it shall be for meat."

The judge wasn't moved. He informed Mr. Overton, who conducted his own defense in a wheelchair, "As a mere mortal, I am going to find you guilty of possession of marijuana, if you want to appeal to a higher authority, that's fine with me."

JOHANNESBURG (EP) — The Methodist Church in South Africa has dissociated itself from the \$85,000 grant of the World Council of Churches Program to Combat Racism to the Patriotic Front in Rhodesia. Abel Hendricks, the coloured president of the denomination, said there was no guarantee that the \$85,000 grant would be used for humanitarian needs, according to the Rand Daily Mail.

In his statement, Mr. Hendricks condemned the use of violence in attempts to bring about change in Rhodesia. "Violence by the Patriotic Front continues as does violence by the Rhodesian interim government," he said. "In the process, innocent men, women and children — the people of God — are being killed and maimed by both sides, it would seem." The South African church leader held out hopes for a negotiated settlement in Rhodesia.

In London, on Aug. 22, the Salvation Army suspended its membership in the World Council as a result of the \$85,000 grant to the Patriotic Front of Zimbabwe (Rhodesia). The Army's newspaper said "it is the use of violence to which we raise our objections."

LONDON (EP) — Soviet parents who teach religion to their children are still frequently threatened with deprivation of their parental rights and in some cases, the children are actually taken away, according to an article quoting "recent evidence" in the latest issue of Religion and Freedom, a new ecumenical British monthly.

The article says the practice was fairly widespread during the years 1964-74. There seemed to be a lessening of pressure on religious parents after the signing of the Helsinki Declaration in 1975, but since then, new evidence has reached the West of a revival of discrimination and harassment.

The greatest pressure is placed on the more evangelical Baptists, the Pentecostals and the Seventh-day Adventists whose number the anonymous writer estimates at something over a million members. People belonging to these churches find it harder than do Orthodox Christians to adapt to Soviet society and cannot let the state's efforts to capture the minds and hearts of the young go unopposed.

WASHINGTON, D. C. (EP) — Nine members of the Church of Scientology including Mary Sue Hubbard, wife of the church's founder, surrendered to federal

authorities here on conspiracy charges and were released without bail pending arraignment Aug. 29.

The 11 Scientology leaders have been accused of conspiring to burglarize government offices and steal official documents. The church has denied that it is plotting against the government, and maintains instead that federal officials have conspired for 20 years to destroy it.

LOS ANGELES (EP) — A Superior Court judge has ruled that the Hare Krishna society in Culver City is eligible for religious property tax exemption on about half of its complex, including its printing facilities. Los Angeles County had held that the Hare Krishna sect is operated primarily for profit and is not entitled to property tax exemption.

Evidence filed in the case showed that the Hare Krishna devotees earned \$2 million before expenses during 1973-76 in street sale here and at Los Angeles International Airport. The group's publishing arm earned \$4 million during the same period and its Spiritual Sky Scented Products corporation had sales averaging more than \$2 million a year, according to the evidence.

WHEATON, Ill. (EP) — The time extension for the Equal Rights Amendment makes women look like poor losers, according to the president of the Women's Fellowship of the National Association of Evangelicals. Voicing her per-

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sional opposition to the proposed 7-year extension, Majlis Parke said that if the amendment is not ratified in the allotted 7-year time frame, then the mandate of the majority should be recognized and the final results accepted.

"Changing the rules as we go along makes a mockery of our laws," she said, "and makes us women look like poor losers or like children wanting our own way."

Mrs. Parke went on to explain the Biblical differences she sees between men and women; and the responsibility evangelical women have to make this biblical viewpoint known.

"It is time for evangelical women's voices to be heard concerning the biblical meaning of women's role in life," she said. "We have listened too much to the secular world telling us what women are and what we should be; how we should act and should not act. It is time to put femininity and God-fearing womanhood back into the female image."

"Tickets Please!"

(Continued from page six)

The conductor has not seen that money; but the ticket is the certificate of its payment. We present our faith to God. It represents Christ. It stands for His perfect righteousness and finished work. To believe in Christ, then, and confess Him, is just simply to say: 'Lord, I take Jesus Christ as my Saviour, and I now offer Him to thee as the ground of my acceptance. Since thou hast consented to receive me, a lost sinner, through Him, I believe that I am saved in His name. Thou hast said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I do believe, and my faith is the evidence that I am saved."

"The righteous Lord, looking upon my faith, remembers His word, 'when I see the blood I will pass over you.' My faith is the evidence of my trust in the blood. I am justified by faith, therefore,

and have peace with God. The righteousness which justice demands as the condition of my acceptance is seen behind my faith, as the money is seen behind the passenger's ticket.

"Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

"For all have sinned, and come short of the glory of God;

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

(THE WATCHWORD, March, 1880).

The Lord's Babies

(Continued from page one)

ministry because it must perpetually be a nursery for babies and a hospital for defectives, instead of a camp for soldiers, or a factory for workmen.

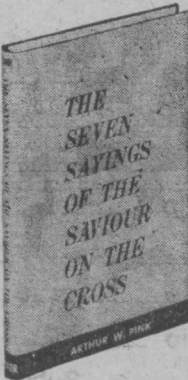
It was the realization of this spiritual juvenility that caused the writer of the letter to the Hebrews to say, it would seem almost impatiently: "When by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of MILK, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness, for he is a babe." This tendency to remain spiritual juveniles greatly troubled the apostle. He wished to see some signs of growth. I think it must be so with every true minister of Christ. It is to him an occasion for heartache to see members of his church remain in the cradle and kindergarten stage. In many actions of his people, a pastor sees the characteristics of babyhood. If these same persons could only realize how childish they often act, they would strive to grow.

In dealing with this subject, I wish to indicate to the reader some of the ways in which Christians resemble and act the part of infants. I am going to be rather plain, and you may, in what I shall say, see some of your own traits and characteristics. If so, I earnestly trust that you may be led to grow out of them into strong, vigorous, Christian manhood or womanhood.

Let us ask, in what ways are some Christians babies? The answer is, first, AS TO THE FOOD THEY TAKE. Paul, in I Corinthians 3, in writing to some Christians of this sort, said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, I have fed you with milk, and not meat, for hitherto ye were not able to bear it." It was a matter of regret to Paul that he had to

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keep the Corinthians on a milk diet when they ought to have been able to take something stronger. A baby isn't prepared to masticate a beefsteak. Lay down the finest, juiciest porterhouse steak obtainable and the Baby would just smear around aimlessly with it, not really understanding that the beefsteak was food. The same thing is true with reference to a baby Christian. You can't interest him with a real gospel sermon in which there is anything of the doctrinal. Let a juvenile Christian hear a sermon dealing with the deep, eternal verities of God's Word, then let him hear another sermon — light, witty and jazzy, and without any Biblical basis, and in most cases he will value the latter as the finer of the two sermons. Moreover, let it be known that a preacher intends to preach a doctrinal sermon and many people will deliberately remain away. That is too strong for them to masticate or digest.

But it is true that no man can be a Bible preacher and not a doctrinal preacher as well, for the Bible is as full of doctrine as an egg is full of meat. The demand of bottle Christians for light, amusing lectures rather than the gospel, has reacted strongly on the ministry of our day. There is a tendency for one to give folks what they want, rather than what they need, hence many pulpits today dispense a gospel that is as diluted as some soups that I have eaten at cheap hotels. One grain of gospel to a hundred parts of water is the formula! This kind of stuff, of course, never weans anyone, so that year after year the church continues as a nursery, the baby food being furnished in diluted form from the pulpit.

If anyone thinks that I am doing the ministry an injustice, let them take close notice of the church announcements that appear in the city papers. I took particular notice of the announcements made by a certain large city church for several weeks, and I observed that the pastor, a very scholarly gentleman by the way, was in the habit of devoting every Sunday evening to a lecture on church history. Now, church history, interesting study though it is, won't grow Christians. It is the Scriptures, and the Scriptures only, that are sufficient, as Paul tells us, (Continued on page 8, column 1)

THE BAPTIST EXAMINER

OCTOBER 7, 1978

PAGE SEVEN

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

The Lord's Babies

(Continued from page seven)
"for reproof, for correction, for instruction in righteousness: that the man of God may perfect, thoroughly furnished unto every good work."

Many people do not get more out of their religious life because they have never gotten out of the rudimentary stage and learned what God's promises are, or what their riches in Christ really amount to. It takes a lot of spiritual growing to reach the place where the Christian religion is really appreciated for what it is. So much wouldn't depend on the preaching if people would only read the Bible. The Bible really furnishes the main nourishment for the Christian. If one studies it carefully and prayerfully, the first thing they know they will be cast-

ing aside the bottle and subsisting on something more filling than milk. And just as certainly as this is done, there will be a demand for a higher type of preaching. A preacher simply can't satisfy a thriving band of adult Christians on "Mellins Food" or "Eagle Brand." They will demand meat, and if he doesn't feed them that, there will soon occur a change of pastors. May God speed the day when our churches will contain enough Christians to have reached "their majority" to demand Biblical preaching!

Another way in which many, many Christians show that they are babies spiritually is IN THE MATTER OF THEIR DOING TASKS FOR THE LORD. Have you ever noticed how many children have to be coaxed to do things? Give lots of children a lollipop or a stick of gum, and

they will do anything you ask. Sometimes we have had a hard time in getting our children to go to bed peaceably at night. Usually, however, the promise of some candy or chewing gum will turn the trick. I lived next door to a man once who would often stop his little boy from howling with a promise of ice cream.

Now, there are a lot of baby Christians that are just like these children that I have described. They won't do anything in the church unless someone is forever petting and coaxing them. It is simply a shame for any Christian to be such a baby as to have to be teased, bribed or coaxed to do what he knows he ought to do. I have often seen church members that would work so long as someone would come around and pat them on the back and flatter them a little. But if this failed to be done, very soon they would get disgruntled and quit. A person who works in the church with any motive other than love for Christ and a desire to serve Him, is working with a wrong motive. No one ought to be so childish that it takes a committee detailed to the specific task of keeping their feelings soothed.

And then, along the same line, isn't it true that folks often have to be coaxed to sing in the choir, or don't they sometimes have to be coaxed to teach a Sunday School class, or to serve on a committee? To sum it up, don't we have to do a lot of useless coaxing to get folks to do what they ought to do without any urging? If any who read these lines are like this, pray the Lord that He will help you to grow up!

A third characteristic of infancy is the DESIRE TO HAVE ONE'S OWN WAY. My! My! I am getting on dangerous ground here. How many of us want to have our own way — in fact, are bound to have our way or "bust"! I have watched children play, and shortly one of them would get disgruntled about something and quit. "Ah, come on, John, and play ball." "Naw, I'm not neither! If you all don't play my way I ain't goin' to play!" On winter evenings I have seen children playing games in the house. Often I have seen one of them get out of sorts about something, and sullenly draw off by himself in a corner to nurse his temper and chew his thumb. How very like the juvenile church member that was. Haven't you known church members who were naturally bound to rule or ruin — who either had their own way, or "refused to play"? I have. I scarcely remember ever living in a town where there were not to be found a number of former church members nursing their grudges and sulking in their corner because something hadn't gone to suit them.

A good illustration of how far people will go just to have their own way is the case of a certain church in Kentucky. This church split to pieces over the highly important question as to whether the church organ should be located on the right or the left side of the pulpit. One faction was determined to have the organ on the right side; the other faction was equally as determined to have it on the left, so, because both sides could not have their own way and remain in the same organization, they had a split, and one faction went up the road a few hundred yards and built a church where they could have the organ where they wanted it!

But our way isn't always the best way by any means. If in the church we can't have everything done just to suit us, let us not be so childish as to cause division or to quit that church. And many times I am afraid that we get the sulks because we can't have our way with God. We want Him to do a certain thing in just our way, and just as we want it, and when we want it, but God is not to be coerced or driven by us, and such an attitude on our part works to our own detriment.

Another thing that characterizes

little children is the TENDENCY TO TATTLE ON EACH OTHER. Children, unless cautioned severely against it, like to tell on one another. "Ma, Howard is out yonder pulling the cat's tail," or "Ma, Susie's getting into your face powder." I have known parents to encourage their children in tattling, with the result that they were mad at the school teacher and mad at the neighbors half of the time. Just a little encouragement and many children will tell all they know and sometimes more besides.

Did you ever know any Christians who were addicted to the childish habit of tattling? I am told that this is a sort of indoor sport with some persons. Nearly always, when a pastor takes a new field, he isn't there long until some good brother or sister drops around to give him a sort of line-up on the membership — their faults and failings. Just after I took my first pastorate, this happened. A certain woman paid us a call, and as we were inexperienced in such things we let her tongue run on uninterruptedly, while our morale dropped with every minute. By the time that she had finished we were inclined to feel that we were in the position of the traveler that the Bible tells us about, who, journeying from Jerusalem to Jericho, fell among thieves! According to her version, the church was filled with unregenerates and was headed straight for the bow-bows. We remained on the field, however, and a finer, more charitable group of Christian people I have never met anywhere. The only acid-tongued tower of discord that we discovered in the entire church was this same woman who had so freely talked about everybody else.

A large share of the trouble that arises in our churches is caused by folks "talking too much with their mouths," if you will pardon my slang expression. James tells us that the tongue is an unruly member, and James knew what he was talking about. He tells us that one can put bits into a horse's mouth, or a rudder on a ship and control it, but no device has yet been found to curb the tongue. The sin of backbiting is spoken of by Paul as being a very grievous one indeed, as you will find out, if you read Romans and Corinthians.

One thing we, as church members, ought to learn is, no matter what sin or fault is committed by one of our number, we can neither help them nor the church by discussing that person all over the community. The more we grow up the more reticent we will become, and the less given to hasty expression about others. We would, most of us, do well to pray the prayer of David that is found in the one hundred and forty-first Psalm, "Set a watch, O Lord, before my mouth; keep the door of my lips."

A fifth characteristic of childhood is JEALOUSY. Few things are more pronounced in children than jealousy. When my own children were very small I have often

taken one of them up on my lap, and then the other one would set up a howl unless I took it up, too. At the table, if one had a helping of a certain kind of food, there was trouble unless the other one received the same food in the same quantity. I have often seen children cry because they fancied that their piece of pie was smaller than that given to another of the children. Jealousy! How often we find it among immature Christians! Christ had jealousy to contend with among His disciples. They were forever wrangling over the question as to which of them was the greatest. One contended, "I am a bigger man than you are," another, "No, I am the greatest person in this crowd," and so on. On the very night that preceded the crucifixion of Jesus, while they were in the upper room, the disciples had a quarrel over this same question, and Jesus taught them an object lesson when He washed their feet and told them that he who would become truly great must become the servant of the rest.

Jealousy comes about because of working to honor yourself rather than to honor Christ. The proper spirit for a Christian to have is that which makes one willing to see anyone else excel him. It is this spirit that causes one to do anything, perform any task for Christ that is possible, paying no thought to whether or not they themselves will secure the proper recognition or appreciation for it. If any who read these lines are conscious of ever having manifested the spirit of jealousy, ask the Lord to forgive you, and try to become a big enough Christian to overcome it.

I must not close this chapter without some reference to one more characteristic of physical and spiritual childhood. The thing that I refer to is SELFISHNESS. Everything, to a child, looks like "mine!" "Me and mine" holds the center of the stage. Isn't the same true of the Lord's babies? Self and the things of self are always uppermost in their minds. The Scriptures counsel us against this, when they say, "Let no man seek his own, but another's." It is this selfish instinct that causes Christians to decline to give to the support of their Lord's work. "As long as I am safe and saved, why should I trouble about the rest of the world?" That is the attitude. Christians who adopt this attitude are yet in the cradle!

I close with this question: Are we developing, or are we in a state of arrested growth? Are we helping to keep the church a hospital and nursery, or are we contributing to make it a workshop for the Lord? Let us try to keep off the bottle, to overcome the characteristics of babyhood, and to grow, until, in the words of Paul, we shall "All attain to the unity of the faith, and of the knowledge of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ; that we may be no longer children . . . but may grow up in all things into Him who is the Head, even Christ."

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