

Building boys is better than mending men.

## THE LORD'S CHURCH

By E. G. COOK  
Birmingham, Alabama

We want to consider some more of the doctrines that have divided the Baptists through the years. Paul says in I Corinthians 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Up to 1969 the Lord's people who believed in sovereign grace and local church truth seemed to adhere to that admonition to a great extent. But now in 1979 it seems that a number of our brethren have either forgotten, or just ignored it. They no longer contend for the truths they once loved. The divisions that have come among us are really heart-rending. And we cannot blame our Lord for it. He is not the author of confusion.

During these last ten short years some of our dear brethren have begun to argue what they call the priesthood of the church. I have no desire to try to refute their argument simply because I know

nothing about it. In all my many years of Bible study I have not found anything in the dear old



E. G. COOK

Book about it. And I have no desire to learn about it from some other book. I know our Lord car-

ries on all of His work in this age through His churches. He does not have anything to do with the free lance work we see all around us. He did not start it, and He will not bless it. It is of the world, worldly. But salvation is not in the church. It is in Jesus Christ. And, believe it or not, there are moral sins in this old world today that have absolutely nothing to do with doctrinal sins. If one of our Lord's saints commits murder, or adultery, lies or steals, he is responsible to God for it whether the church he is a member of ever hears about it or not. If the church learns of his sins it is her responsibility to discipline him. But even in that case it is God dealing with His child through His church. We should not think for one fleeting moment that the church has replaced God in the matter of salvation, or in the matter of His chastening His saints.

Another doctrine that has played havoc with our fellowship is what is called the post-trib rapture of (Continued on page 2, column 4)

3 PART SERIES BEGINS . . .

## Halliman Gives Update On John Imah And Africa Work

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear friends,

Greetings to each of you once again. It is good once again to have the time to write and tell you about our mission work. Actually though this article and the next two or three will not have to do with the mission work here in Papua, New Guinea, but the mission work in Nigeria where our brothers John and James Imah are laboring for the Lord. These brethren usually send any letters and—or pictures of the work there to me here in Papua, New Guinea, inasmuch as I not only know them but know something about the work there, and can fill you in on some of the details. Some two or three years ago I was accused by some of the jealous brethren in America of being "The Great White Father" here in Papua, New Guinea, because I still did some of the work

that the pastors should have been doing here. However, that did not bother me in the least, and I will no doubt be branded as being "The Great White Father" in Nigeria, also, by some of these same brethren or some different ones from the same "pack" but this will not bother me either in case it does happen."

For quite some time I had nothing to report on the work in Nigeria and, therefore, it has been quite some time since I have had much to say about the work there. I am thankful though now to have considerable material at hand and expect to have a series of articles and—or pictures of the mission work in Nigeria.

Brother James seems to have more time to write than Brother John inasmuch as Brother John not only is pastor of the church there in Calabar and operates a Bible (Continued on page 7, column 4)

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## MAN'S REDEMPTION—GOD'S GLORY

By CHRISTMAS EVANS  
(1776 - 1838)

"Glory to God in the highest, and an earth peace, good will toward men" (Luke 2:14).

The only begotten Son of God being anointed to be a prophet, priest and king, had a very important work to accomplish, as the Mediator between God and man. It was necessary that He should humble Himself and assume our

Him, Who is above all, God blessed forevermore, to be united to the nature of man. With the greatest astonishment Solomon asked the important question—will God in very deed dwell with man on earth? The question is now answered in the affirmative by men

and angels. The Word that was in the beginning with the Father in the fullness of time tabernacled in the flesh; and we behold His glory, the glory as of the only begotten of the Father, full of grace and truth. Though we cannot form (Continued on page 5, column 3)

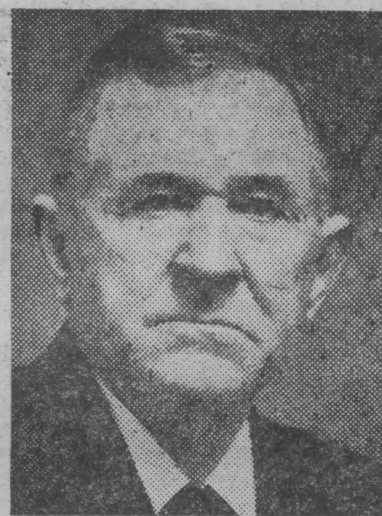
## INDIVIDUAL EVANGELISM

J. W. PORTER  
(1863 - 1937)

"He first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ" (John 1:41).

For several decades past, emphasis has been laid upon salvation by the wholesale. Fortunately, the trend is now to individual evangelism. And while there is a place, and a great place, for the professional evangelist with sound doctrine and sane methods, much of professional evangelism has been rightly discredited. As this type of evangelism has grown in disfavor in like proportion has personal evangelism increased in favor, apparently, with God, and certainly with man. To the shame of many modern evangelists, it must be said, they have made religion a joke and cheapened Christ in the eyes of the world. These men and their methods are being more and more discounted and discredited. Christendom can congratulate itself that there is

promised a speedy return to the means and methods of New Testament evangelism.



J. W. PORTER

The individual plan was used exclusively by the Lord Jesus Christ, so far as the inspired record (Continued on page 6, column 4)

## FACTS OF THE CHRISTIAN LIFE

Fred Jacobs  
Cincinnati, Ohio

1. He has Jesus Christ as his Saviour and has no fear of going to Hell.
2. His Saviour is ever with him, and His Spirit within helps him to overcome the world, the flesh and the Devil.
3. The Bible is his textbook, and a love-letter from the Father above.
4. Known to him also is that the abundant life is only in Christ Jesus. Therefore, he strives only to please Him.
5. Whensoever illness strikes him, then is it that the blessed Master is closer to him and then does his heart sing within him.
6. He gladly surrenders the things of this world for all things in the next.

## OUTSIDE AND INSIDE

By ROY MASON  
(1894 - 1978)

The Lord seeth not as man seeth; for men looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

Clothes! Old clothes! New clothes! We all need clothes. We must have clothes. Ever since Adam and Eve fitted themselves out in an outfit of fig leaves, the human race has been spending about half of its time in getting enough finery to adorn the body. This would be an easy old world to live in if we were so constituted that we didn't have to eat and wear. A part of the curse placed on the human race because of sin was that man should labor for his board and clothes. And, to tell the truth, that is about all that many people ever amount to — just what they eat and wear.

I often conduct the funeral of some person of whom this is true. As I stand by their still form, I am often led to ask the question, "Just what has your life amounted to? Have you lived your life so as to count for anything in eternity?" Often it is quite apparent that all of their labors were expended in just getting enough food to eat and enough clothing to wear. I tell you, it is a tragedy for one to amount to nothing more than this throughout a lifetime.

This clothes problem is more acute today than ever before in human history. Back in the days of our forefathers people manu-

factured their own clothing. They had a spinning wheel and a loom. They carded their own wool, spun their own thread, wove their own cloth and did their own tailoring. Clothing didn't have very nobby lines in those days. Sometimes they didn't fit very well. They were made more for service than for looks. A "Lindsey" dress — did any of you ever see a Lindsey



ROY MASON

dress? I have. Well, a Lindsey dress was worn until it wore out. It was washed, patched, mended and was made to do as long as it would. And a pair of "jeans" pants were worn until they could be worn no longer. If a hole came in the seat, a patch was sewed over it. When that patch wore out another patch was put on. Common poor folk today dress as well as the aristocrats of a century ago. And I, for one, am glad that we can have better clothing than our forefathers had. But as the standards of dress have changed so that everybody dresses better, it has become very burdensome for people to keep dressed as well as (Continued on page 3, column 1)



CHRISTMAS EVANS

degraded nature. Had he appeared in our world in all the majesty and glory of the Deity, it would have been impossible for the children of men to listen to His doctrine, and it would have been impossible for Him to offer Himself a sacrifice for sin; but being God manifested in the flesh, Emmanuel, God with us, God in our nature; very justly then, and with the greatest propriety the angels sang with rapture and surprise, "glory to God in the highest, and on earth peace, good will toward men."

I would call your attention:

- I. To the incarnation of Christ, and
- II. To the glorious anthem sung on the solemn occasion.

I. In the first place, the incarnation of Christ, demands our serious attention. Though it is impossible for the unchangeable God to be made a creature, yet the human nature was so closely and mysteriously united to the divine nature, that the mighty God, the everlasting Father, and the Prince of peace, is the Son given and the child born in Bethlehem Ephrathah. Though the incarnation of Emmanuel did not take away nor tarnish in the least degree the essential glory of the Deity, yet it was very great condescension in

John 15:18

Our text is the great discourse by Christ on the subject of fruit-bearing. It was spoken while He and the eleven were going from the paschal supper to the Mount of Olives. The eleven had just finished the Lord's Supper. This involved their drinking the fruit of the vine—wine. Christ seized upon this similitude to set forth a great spiritual truth. He used this familiar figure to show the disciples the need of fellowship with Him, the oneness between His people and Himself, and that He is the source

of all the spiritual life of His people.

### THE VINE

The land of Palestine abounds in vineyards. Christ therefore used this figure to picture Himself. He declared: "I am the vine." He is the real and genuine vine, one which will not deceive (II Kings 4:39). He truly gives what is emblematically represented by a vine. A vine yields proper juice and nourishment to all the branches, whether large or small. The nourishment of each branch comes only from the vine. Even so Jesus

Christ is the real source of strength to His people. He imparts to them grace to bear the fruit of holiness.

Christ is like a vine in some other ways. A vine is planted. It is not a spontaneous product. This is true of Christ and His earthly life. I John 4:14 reads: "The Father sent the Son to be the Saviour of the world." A vine looks unpromising outside. Christ had no form nor comeliness (Isa. 53:2). It is a spreading plant. Even so the news of Christ's salvation is spread to (Continued on page 2, column 1)

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A Sermon By Milburn Cockrell

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## Fruit, Much Fruit . . .

(Continued from page one)  
the ends of the earth. The fruit of the vine cheers man (Judges 9:13), so does the fruit of Christ's mediation for the saints in Heaven.

Christ was typified by Judah's vine which enriched him with the blood of grapes in Genesis 49:11. Joseph's vine which ran over the wall in Genesis 49:22 was a figure of "the true vine." Christ was pictured as a vine under which Israel dwelt safely in I Kings 4:25.

### THE HUSBANDMAN

After saying He was the vine, Christ went on to add: "My Father is the husbandman." So we see the vine-dresser or land-worker represents God the Father. Though the earth is the Lord's, it yields Him no fruit unless He works it. Never has there been a husbandman so wise and so watchful about His vineyard as God the Father is of Christ and His people. The Father plants, waters and gives the increase in this vineyard.

This figure suggests the care which the Father took of Christ. He made Him flourish out of dry ground as a tender plant (Isa. 53:2). He appointed His Son to be the source of all our blessings. The Father has a loving and tender care not only for the vine, but also for the branches as well. He is concerned for Christ and all who are united by faith to Him.

### THE BRANCHES

In verse 5 of the text Christ declared: "Ye are the branches." Then I see believers are represented by the branches of the vine. This supposes Christ is the root of the vine. The root is unseen, so our life is hid with Christ in God. The root bears the tree or vine (Rom. 11:18). It diffuses sap to the branches. Likewise, Christ is the supporter and supplier of spiritual life in believers. Colossians 3:4 tells us Christ is our life.

The branches of a vine are many, yet they all meet in the vine. This points to the oneness between all believers in Jesus Christ. Galatians 3:28 says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." David said: "I am a companion of all them that

fear thee, and of them that keep thy precepts." (Psalm 119:63). All true believers, though in places and opinions distant from each other, are one in Christ Jesus.

### THE CONDITIONS OF FRUITBEARING

The key to understanding this text is the expression, "Every branch in me," found in verse 2. Christ speaks in this discourse about every true disciple, every one united to Him by faith, every one who derives grace and strength from Him as a branch does the vine. Christ sustains the relation to believers as a parent stalk does the branches. We are united to Him in our interests. We have common aims, common desires and a common destiny with Him. It is a union of love, of friendship and of dependence upon Him. It is a union of imperfection with perfection, of weakness with strength, of mortal with immortal, of a dying creature with a living Saviour, of a sinner with an unchanging Redeemer.

Christ is dealing with people who are in union with Him by faith. Only those can bear fruit. He is not prescribing the manner in which nothing becomes a branch. He is not telling how the alien sinner can get into Christ. It is a great religious error to tell lost sinners to become a branch, to bear fruit, to do good works in order to get into Christ. Anyone knows a branch must be in the vine before it can bear fruit. Likewise, a man must be already saved before he can maintain good works. Fruit bearing is that which follows salvation; it does not precede it.

The secret of fruit bearing is in obeying Christ's command to "Abide in me." This means to be in fellowship with Him. We are to be in constant dependence upon Christ; we must habitually be in communication with Him by prayer. We must walk in the light as He is in the light. It is our duty to walk in the Spirit. It is our concern to abide in His Word. It is our business to plead His merit as our righteousness. This must be so for the sap of the vine must flow to the branches. Christ said in verse 5 in the literal Greek: "Severed from me ye can do nothing."

### DIFFERENT KINDS OF BRANCHES

On a vine there are branches of different sizes and shapes. Some are big and strong. Some are medium size. Others are small and fruitless. This is true of God's children. Some are little children. Others are young men. Still others are old men (I John 2:12-13). There are lambs and sheep in the Lord's flock. There are carnal Christians and spiritual Christians. Some are babes and others are of full age (Heb. 5:12-14).

There are also different degrees of fruitfulness in proportion to the size of the branches. Some bear "much fruit." Others bear "fruit," and some branches bear "no fruit."

### THE FRUITFUL BRANCH

God expects fruit from all believers. Romans 7:4 tells us "that we should bring forth fruit unto God." A vine-dresser expects grapes from his vineyard (Isa. 5:2). From Christians the Father expects Christianity. He looks for "the fruit of the Spirit" (Gal. 5:22), "the fruit of the righteousness" (Prov. 11:30), and "the fruit of righteousness" (Phil. 1:11). He wants to see in each child a Christian life and disposition. We are to honor God and do good. We are duty bound to exemplify the purity and power we profess. The greatest fruit we can ever bear is another Christian.

Notice the care which God takes of fruitful branches. Verse 1 tells us: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Every fruitful branch, every child of God, needs purging or pruning in order to greater productivity. This refers to God's chastisement of His children. Hebrews 12:11 says: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The Father removes from us what hinders our growth and usefulness. The best we have is some-

thing to be taken away. These superfluous things the Father takes away by His Word, His Spirit and His providence. They are removed by degrees and in the proper season. This work is the work of the great Husbandman, and it is done for His glory. He receives glory through our fruitfulness. Verse 8 says: "Herein is my Father glorified, that ye bear much fruit."

### THE UNFRUITFUL BRANCH

In verse 2 Christ speaks of another kind of a branch: "Every branch in me that beareth not fruit he taketh away." Then He added in verse 6: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Two religious errors are commonly taught from these words. Arminians hold that these words of Christ teach falling from grace and that the one who so falls is cast into Hell fire. Calvinists, in an attempt to escape the error of apostasy, make the unfruitful branch a nominal believer, a mere professor of religion but not a possessor of salvation.

I am not in agreement with either school of thought. The Arminian is wrong in teaching that God casts off His children. The Bible

## BRIEF NOTES

We regret to report that we ended the month of February with TBE about \$1,000 in the red. It is our custom to print a financial report of TBE so our supporters can know how the money is used. We do this because we firmly believe that all supporters have the right to know what our offerings are. This way the readers can see when we need more money and when we do not. If any brother or church would feel led of the Lord to make a special offering to help us during our present problem, it would come at a time of need.

Elder T. L. Griffin of Northport, Alabama, has been called as pastor of the Union Grove Baptist Church, Tilden, Miss. Bro. Griffin has accepted the call.

denies such a doctrine. Christ said in John 6:37: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." In Romans 11:1 Paul asks the question: "Hath God cast away his people?" He answers in verse 2 by saying: "God hath not cast away his people which he foreknew." Who are these foreknown who are not cast away? I Peter 1:2 tells us they are those "elect according to the foreknowledge of God." There is no possibility of God casting away one of His elect to whom He has given eternal life.

Christ never mentioned Hell at all in John 15. Arminians suppose that the fire in this chapter is Hell fire because they have a dogma which has no defense from John 15 or any other verse of Scripture.

Calvinists err in making this unfruitful branch a hypocrite. Christ plainly said in verse 2 that the unfruitful branch was in Him. It is in union with Christ; it is accepted in the Beloved. The only difference in it and the fruitful branch is just fruit. The unfruitful branch is the rebellious child of God, a backslider, a carnal Christian, an unfruitful believer. II Peter 1:8 speaks of a believer who is "barren" and "unfruitful."

But what about the taking away of the branch by the Father? The cutting off of a branch from the vine ends its natural life. This is showing God taking a rebellious saint by physical death. I John 5:16 reveals that a spiritual brother can sin unto death.

But what about the casting into the fire? This refers to the Judgment Seat of Christ, the fiery judgment of I Corinthians 3. I Corinthians 3 deals with two groups. Some receive a reward for their labors. Others have their works burned up though they are saved, yet so as by fire. Paul expressly says: "The fire shall try every man's work of what sort it is" (I Cor. 3:13). On this day some

believers will discover they are fruitless branches.

How awful! How pitiful! What a tragedy! to stand before our Saviour with all our works burned up! with no crowns to cast at His feet! no sheaves to bring! Are you bearing much fruit? Are you abounding always in the work of the Lord? If not, you will be a fruitless branch at the Judgment Seat of Christ.

The way to escape this dreaded tragedy is to abide in Christ and bear much fruit. To encourage us in this Christ has promised a present blessing. In verse 7 He said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In the heart where Christ's word dwells He dwells. If Christ and His Word be in us, we will not ask for anything which is not according to God's will. If we pray in this manner, our prayer will always be answered, for Christ hears the prayers of those who keep His commandments.

Dear fellow believer, let us be productive. Our religion should cause us to devote our talents and time to glorify the Lord. In our fruitfulness we give the evidence that we are Christ's disciples. The real test of discipleship is not a loud profession, but a dedicated life in Christ's service.

### CONCLUSION

Notice again the statement in verse 5: "Without me ye can do nothing." Out of fellowship with Christ we can perform no good work, we can produce no fruit unto holiness. To Christ is due all the praise for our good works, for He works in us both to will and to do His good pleasure. We perform good works in proportion to our dependence on Christ. The reason why some are unfruitful is because they do not seek the grace and strength which Christ alone is able to give.

Sinner, this is a true picture of your condition. Without Christ you can do nothing toward your regeneration or justification. Apart from Him and His Spirit you can do nothing toward your sanctification. Apart from God's grace you can produce no fruit which will please God. You are as dependent upon Christ for salvation as a branch is upon the root for sap. Paul said: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II Cor. 3:5).

## The Lord's Church

(Continued from page one)  
the saints. I have lived among Baptists all of my life. I was reared in a Baptist home. During my younger days there was no place to go in order to be with other young people except to a church. Since the Baptist church that my parents were members of met only on one Saturday and Sunday each month, I went to some other church the other Sundays in the month. But I never had so much as a thought of ever joining any other kind of church. And though I have always been closely associated with Baptists, still I was over 70 years of age before I ever heard this doctrine argued by anyone. In west Alabama where I was reared the only book the Baptist preachers had to get their doctrines from was the Bible. And I really have a hard time believing that anyone ever came to believe in the priesthood of the church, or in the post-trib rapture of the saints from a study of the Bible. Those dear old country Baptist preachers did not know what post-trib, or priesthood of the church meant. But they did believe that our Lord was coming

back to this old world for His saints, and then the great tribulation time would come up on the world. They did not call it pre-trib, but that is what they believed. But the time came when the preachers began to go to the seminaries to learn what to preach. And since these seminaries were not under the authority of one of our Lord's churches, which is the pillar and ground of the truth, they began to learn just about everything but the truth of God's Word. As a result of all that, the post-trib and other far-out doctrines came on the scene. So for that reason, I had rather have a pastor who had graduated from a peapatch rather than one who had graduated from a seminary.

Since the pre-trib rapture of the saints is what I find in my Bible I want to contend for it so long as I live. For the benefit of those who may not know just what is meant by pre-trib rapture let me say, it simply means that our Lord will come for His people before the great tribulation. I want to give a few proofs that I find in my Bible for pre-trib. And so far as I am able to know, George Ladd did not write any of the Bible. In the first place, the Bible makes it very clear that the purpose of the great tribulation is to purge the Jews. When Pilate washed his hands and said, "I am innocent of the blood of this just person: see ye to it" the Jews said in Matthew 27:25, "His blood be on us, and on our children." The blood of Christ has been on the Jews ever since that day, but not to cover their sins. They have suffered so much through the centuries, but they have not seen anything yet to compare with what awaits them during the great tribulation. They were begging for trouble, and that is what they have been getting, and it is what they will really get during the great tribulation time. In Jeremiah 30:7 we are told that the tribulation is "even the time of Jacob's trouble." Jacob was the father of the twelve tribes of Israel. God changed Jacob's name from Jacob to Israel in Genesis 32:28. That is why his off-spring is called the children of Israel. So the time of Jacob's trouble simply means the Jews' trouble. I know of no Scripture that even intimates that the church will have to suffer in the tribulation time. One Brother told me that the church must suffer during that time in order for them to reign with Christ. II Timothy 2:12 does say that "If we suffer, we shall also reign with Him." But if we are true to God's Word we will suffer before the tribulation. Paul said in II Corinthians 12:10, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." And, believe it or not, Paul did that long before the tribulation time. All it takes in any age for the Lord's people to suffer is for them to just stand firm for the truth.

In I Corinthians 15:3-4 Paul tells us that the gospel that we are to preach in this age is the death, burial and resurrection of Christ. That is the gospel that our Lord wants us to preach in this age. That is the gospel He will bless today. But in Matthew 24 our Lord is speaking concerning the great tribulation time. And in verse 14 He says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In Matthew 3:2 John the Baptist tells us what the gospel of the kingdom is. There he says, "Repent ye: for the kingdom of Heaven is at hand." The kingdom

(Continued on page 8, column 1)

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## Outside And Inside

(Continued from Page One)

their neighbors. If everybody else dresses poorly and lives simply one doesn't mind living in the same way. For instance, I lived in New Mexico for a time, in a town where pioneer conditions prevailed. I did not mind living in a two-room shack, when everybody else lived under similar conditions, but it would be quite different elsewhere where the standard of living was different.

Of course, people want to be up to the standard of others around them. But that has aroused a competition so that many today want to dress just a little better and make a little better appearance than the other fellow, with the result that it has become quite burdensome to supply the necessary amount of clothing required to enable one to successfully compete with others in the matter of attire. We have come to the time when clothes hold the biggest place in the thinking of many — especially the rising generation. Many young women of today would sell their very soul for finery. Indeed, many of them do sell their virtue in order to obtain the clothing that they want. Investigation into the moral conditions of our cities has revealed the fact that much of the prostitution that is common to our day is brought about on account of the love for tawdry finery. Many times girls go to work in some store or office in the city, and the pay is not sufficient to enable them to dress like many that they see out in public, so that finally they are led into a life of shame in order to gratify their love for fine clothing. That is not just a fancy of mine, either—it is the actual truth. One of the greatest causes of immorality today is the wide-spread custom of women and girls working in public places at inadequate salaries.

The love for clothing induces dishonesty. Within the last few months I have read accounts in the newspapers of both young men and women stealing from their employers in order to gratify their love for finery. The outer appearance was to each of these far more important than their honesty. The outer appearance had to be kept just right, no matter how black and dishonest the heart became.

And those who have in charge the making of clothing and the setting of the styles, bring about just as rapid changes as they possibly can. Of course they do this for their own gain. The more often the style changes, the more clothing they sell. Sometimes a woman has scarcely time to get a hat home before the style has changed and she is out of date! And many become veritable slaves of the fashion. Whatever fashion decrees, that they will wear, no matter whether it is modest or even decent or not. Many mothers, themselves clean, decent women, will, just in order that they may be strictly in style, dress their daughters in an outfit that is suggestive and really vulgar. The extent to

which people follow style and fashion has been clearly indicated to me as on a hot July day when I was almost roasting, I have seen women on a sultry city street swathed in summer furs! Furs for July, and chiffon and crepe de chine for January — all because of the decrees of fashion.

Well, you say, what has all this to do with your subject? It has a very great deal. I am trying to show you how that part of the text that says that "man looketh on the outward appearance" is true in our day, and I am trying to show that the outer appearance is with most people today the main thing that holds their attention.

It is not only in the matter of clothing that this holds good. It is just as true as regards LIVING CONDITIONS. With many, appearances are all. I have known people to spend freely. They kept their heads held high. If they wanted anything they went and bought it. Their outer appearance was that of people of affluence and importance, when the truth was they were in debt to just about everybody in town. The merchants shivered every time they saw them approach. They didn't like to turn them down, yet they were afraid to credit them. It is amazing, the amount of goods that is bought on a credit today — and many times never paid for — just in order to keep up appearances. I believe in people running within their income, appearance or no appearance. I, for one, want to be taken for just exactly what I am; no more. I have always had a horror of debt. I can stand to do without many things, and I can bear to live plainly, if only I know that what I have is mine. But to have luxuries about, to have on nice clothes, and to know that they aren't paid for — that is something that I can't bear.

Sometime ago, I read a book on South America. The author went on to say that appearances amount to about all with most of the people there. Immorality is overlooked just so it is on the sly, and just so appearance of decency is maintained. It is to some extent the same way in this country. People in a community can be immoral and crooked in their lives, and everybody can know it, but as long as they keep up an appearance of respectability and pretend outwardly that they are all right, folk of the community make much of them and never indicate by their actions that there is a thing in the world the matter with them. And sometimes the people of a church will receive them and even put them in office in the church when it is known that their lives are secretly rotten and corrupt. With many people today, the unpardonable sin is not the doing of some wickedness, but it is to be found out and exposed. It is all right, apparently, to be rotten, immoral and sinful, just so it isn't found out and publicly brought to light! We are slaves to appearances.

These things that I have been saying are true as regards man,



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For March 25, 1979

I Peter 2:11-16

Christian conduct is a natural consequence of being with Christ in regeneration, justification, and sanctification. However, because of the conflict between the flesh and the Spirit (Gal. 5:16, 17), the saints are admonished as to their duties and responsibilities.

#### VERSE 11

"Dearly beloved." A very affectionate term showing the deep love Peter had for the saints. I'm sure he remembered the charge given him by the Lord Jesus Christ (John 21:15-17). This is true of every worthwhile pastor. "Willing to spend and be spent" for the sheep of which they have been made the overseer (Acts 20:28).

"I beseech you." A strong plea or call by one who cares about your being and well being. Peter, like Paul, wanted the best for the saints (Rom. 12:1). This plea or call is given, desiring a particular

but not as regards God. Appearance is just camouflage and amounts to nothing. Reality is everything with Him. It was that way with Jesus when He was here. The Pharisees were so outwardly religious as to be almost miserable. They observed the ritualistic requirements of the law to the minutest details. They conformed to the strictest standards of their day and to all appearances were highly religious. But Jesus saw through their camouflage; He saw their hypocrisy and He said to them, "Woe unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones." Jesus liked sincerity. Above all things we should like sincerity, too. We should hate all that is sham, hypocrisy, and make-believe. I read once of a man who, upon his deathbed, told some of those standing by to take out his false teeth. "When I go into the presence of God," he said, "I don't want that there shall be a thing false about me."

God wants that the exterior and the interior shall correspond. You can take a little whitewash and a little paint and change the exterior of a house wonderfully so that it looks years newer. I lived in a house once that had a rotten sill under one side. A man, in painting the house, painted the sill until it looked all right on the outside. Somehow or other the chickens got to pecking into that rotten sill. They found worms and bugs, so that day by day they pecked until after a time they had actually pecked away a part of that sill, it was so rotten. Paint had for a time hidden the condition of the sill, which in reality was so rotten that the chickens could peck it to pieces! So a little paint, a little putty, a little whitewash will brush up the outer appearance of a building. A few silks and satins, ribbons and ruffles and cosmetics will brush up the appearance of human beings. As someone has put it:

"Little grains of powder,  
Little drops of paint,  
Make a lady's freckles  
Look as if they ain't."

Yes, one can paint up the outer appearance, but not the heart. God knows what is in the heart, and that is the thing that He is interested in.

This brings me to the second part of my text: "The Lord looketh on the heart."

That is the thing that I want to get before you — that God sees you, not as you appear to be, but as you actually are down deep within your very heart.

Do you know what is the matter with the world today that we have so much scandal and crime? The (Continued on page 4, column 3)

response. It is given from the heart to the heart.

"As strangers and pilgrims." That is in view of your condition and position in this sinful world. It having been crucified to you and you to it (Gal. 6:14). Our brief stay as ambassadors demands our best efforts (Eph. 5:16). We are strangers because a peculiar people, and pilgrims because we are just passing through this wilderness to a better land (Heb. 11:13-16).

"Abstain from fleshly lusts." God's people are to be a separated people (II Cor. 6:17). They are to refrain from anything which would turn them from the paths of righteousness. The Devil's purpose is to entangle the child of God with the affairs of this life (II Tim. 2:4). Martha was "careful and troubled about many things." Therefore, even though "fleshly lusts" do mean primarily evil affections or desires, they also mean anything merely earthly which would keep us from spiritual things. Study Romans 13:14; Ephesians 2:3; I John 2:26; James 4:1-5.

"Which war against the soul." "All these things are against me" is surely true in reference to fleshly lusts; for these fleshly lusts are used of the Devil to conquer the saint. This warfare began immediately after regeneration and will continue until glorification (Gal. 5:17). Many professing Christians are deceived into thinking they have totally gotten rid of fleshly lusts.

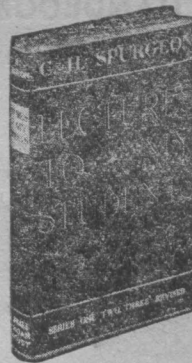
#### VERSE 12

"Having your conversation honest." Christianity is both negative and positive. Therefore, as we put off the old man, we put on the new; as we walk in the Spirit, we cease walking in the flesh. The child of God is exhorted by Peter to have his behaviour honest or open and above board, and this consistently.

"Among the Gentiles." The saints, primarily Jews, had been, by the persecution of the Gentiles, scattered abroad, so there would be a tendency in the flesh to get even. In the providence of God, this scattering abroad was an opportunity to manifest true Christianity.

"That, whereas they speak against you as evildoers." The reason they were scattered abroad was because they were looked upon as troublemakers (I Kings 18:17; Acts 17:6). Paul refers in I Corinthians 4:13 as being made as the

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filth of the world and the offscouring of all things unto this day. So the Christians, like their Saviour, have been looked upon as unclean and unacceptable by the world.

"They may by your good works, which they shall behold." In contrast to the world's words, ways, and wickedness, and really in spite of this, the child of God is to walk uprightly in this crooked world holding forth the Word of life (Phil. 2:16). We are to return good for evil, "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44). It is well to keep in mind that the world sees our sermons more than hears them. Therefore, we are to "let our light so shine before men."

"Glorify God in the day of visitation." This visitation has to do both with mercy and judgment (Ex. 3:16; Isa. 10:3; Jer. 10:15).

#### VERSE 13

"Submit yourselves to every ordinance of man." Even though the child of God is a citizen of heaven and subject to the heavenly King, they are still to "render unto Caesar the things that are Caesar's."

The laws of the land, unless contrary to God's law, are to be obeyed (Rom. 13:1-5). If contrary, we are to obey God rather than man (Acts 5:29).

"For the Lord's sake." In order to promote His glory and honor.

"Whether it be to the king, as supreme." The office is to be recognized even though the man may be evil in himself. God raises up kings and puts down kings (Dan. 4:32).

#### VERSE 14

"Or unto governors." Those lower in rank but who represent the king.

"As unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." This is the ideal for any earthly kingdom, although because of sin it is never completely true. However, it is God's means of keeping down absolute chaos, and one day under the King of kings it will be carried out completely (Rev. 2:25-27; Psalms 2:9).

#### VERSE 15

"For so is the will of God." God does not approve of lawlessness either in the home, school, nation, or church.

"That with well doing ye may put to silence the ignorance of foolish men." The ignorance of foolish men is seen in every phase of life. It is seen in men's opposition to God's Word, God's Son, God's church, etc. The world has labeled God's children troublemakers; therefore, we are to put them to silence by being peace-makers.

#### VERSE 16

"As free." A great paradox. The saints are free slaves. The Son has made them free indeed (John 8:36; Rom. 6:18), and they then present their bodies as living sacrifices unto God (Rom. 12:1).

"And not using your liberty for a cloak of maliciousness." The saved man should never use his high and holy position to get personal gain or to abuse someone else. He should not hide behind his profession in order to cover up his unlawful deeds.

"But as the servants of God." Instead of using liberty as a means of laxity, sinfulness or selfishness the child of God should use it to promote the glory of God and to benefit others. He is to be a servant of all. Like his Saviour, he should desire not to be ministered unto but to minister.

We should evaluate our relationship to God, to our brothers and sisters in Christ, and to the world.

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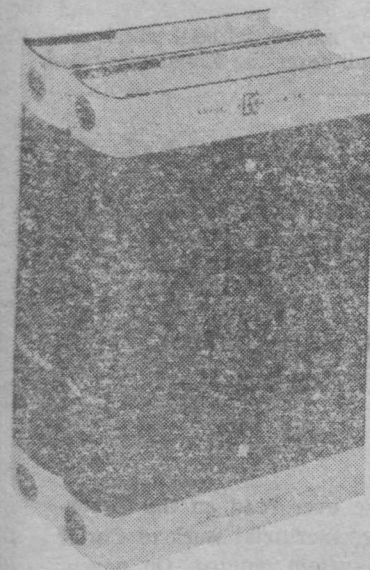
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THE BAPTIST EXAMINER

MARCH 17, 1979

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Please discuss briefly the office of deacon as to its qualification, ordination, and whether God intended it for the church of today."—Memphis, Tenn.

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The qualifications for the office of deacon are found in I Timothy 3:8-13. It is an extended list over the first qualifications as found in Acts 6:3. I should think they are self-explanatory. I believe the office is an ordained one. This is the pattern of Acts 6:6 and nowhere does Scripture condone the practice of electing them for a certain term of office. I know of no Scripture that even implies that the office is not for the church today.

I thank the Lord for the strong men in my church who pray for me, defend me when I need it, rebuke me when I need it, hold up my hands when I need it, listen to me when I complain and get discouraged, and help in a thousand ways most members know nothing about. I have seven deacons and I thank the Lord for every one of them.

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The word deacon actually means to serve, generally spoken of in the sense of physical service. It is an ordained office (see Acts 6:6). Originally they were to "serve tables" but obviously their duties expanded to be servants of the church. (See also Phil. 1:1 and I Tim. 3:8-13). Allow me to quote from T. P. Simmons **Systematic Study of Bible Doctrines** who can say it far better than I. "... Let it be borne in mind that deacons are 'servants,' according to the meaning of the title, and not bosses. They are to take instructions from the church rather than dictating to the church. They are to help the pastor rather than telling him what to do. Let them even remember that their office is subordinate to that of a pastor."

Again I will quote from J. M. Pendleton's **Baptist Church Manual**. "As deacons were appointed at first 'to serve tables,' it may be well to say, there are three tables for them to serve: 1. The table of the poor. 2. The table of the Lord. 3. The table of the pastor. Deacons must serve the pastor's table. It is not for them to decide how liberally or scantily it shall be supplied. The church must make the decision, and enlarged views should be taken when it is made; for the energies of hundreds of pastors are greatly impaired by an incompetent support. The pastor's compensation having been agreed on by the church, the deacons must see that it is raised and paid over..."

The qualifications as given in Acts 6 are as follows: "Men of good report, full of the Spirit, and of wisdom." I Timothy 3 gives the following: "The deacon must be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience," proved, etc.

Since, it is an ordained office it should be a permanent one. Yes,

it most certainly is intended for the church today. In fact, the church that does not have a deacon does her pastor an injustice because he must deal with physical problems that the deacon should take care of.

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The qualifications for the office of deacon are found in I Timothy 3:8-13. Verse 10 of the reference reads, "And let these also first be proved; then let them use the office of a deacon, being found blameless." The deacon's office is not to be a figurehead office, it is not a nominal position, but a vitally important one.

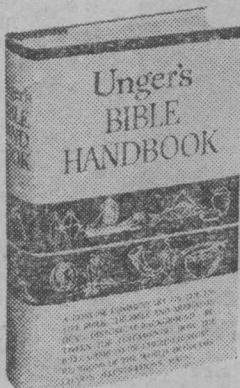
Candidates for the deacon's office, before installation, must "first be proved," and that according to the criteria set down by the Holy Spirit in the text cited above. "Let these also (the same as the pastoral candidates) first be proved." The only test score acceptable is "blameless."

The striking parallel between the qualifications of the office of pastor and deacon in conjunction with Acts 6:6 is sufficient ground for the ordination of deacons. Act 6:6, "Whom (deacon candidates approved by the church) they set before the apostles: and when they had prayed, they laid their hands on them."

The deacon's office is a perpetual office, "Paul and Timotheus, the servant of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The Philippian epistle was written many years after the office was originated in the church at Jerusalem. The office of deacon is one of servitude unto the church. The original Greek word for deacon is "Diakoneo," and means "to serve." The primary service which the deacon is to render to the church has to do with three particular tables.

1. The Lord's table, or memorial supper consisting of unleavened bread and wine. "... Ye do shew

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the Lord's death till He come" (I Cor. 11:26).

2. The pastor's table. The deacons are to see that the pastor has the necessary goods for the well being of himself and his family. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).

3. The tables of the members who suffer from poverty, and qualify for substance from the church (I Tim. 5:15).

Christ said, "Ye have the poor always with you" (Matt. 26:11). The church will have these three "tables" unto the end of the age, and that is how long the deacon's office is necessary to the church.

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In Acts 6 we learn that material things were hindering the preachers from having enough time for prayer and the ministry of the Word. So to relieve this situation the church at Jerusalem chose seven men to take over the material things in order that the apostles might be free to take care of the spiritual things. These men were to be men of honest report, full of the Holy Spirit and wisdom (Acts 6:3). Then in I Timothy 3:8-10 we find further qualifications of a deacon. He must not be double-tongued, must not be given to much wine (OINOS, fermented wine,) not guilty of filthy lucre, must hold the mystery of the faith in a pure conscience, must be the husband of one wife, and be the head of his house. Then he must be proved before being ordained.

In Acts 6:6 the apostles ordained, or appointed the first deacons by laying their hands on them. The Greek word KATHISTEMI means ordain, or it means appoint. I do not know where the teaching that God did not intend for churches in our day to have deacons came from. The office of deacon had its beginning in the church at Jerusalem. This church was made up mainly of Jews. Paul was not even saved at this time. But several years later, and several hundred miles west of Jerusalem, Paul the apostle to the Gentiles, gave Timothy who was a Gentile the qualifications for deacons. Timothy's work was among Gentile churches. And I find no place in the Scriptures where the office of deacon was to be discontinued. So I contend that God still wants deacons to take care of the material things in His churches today.

## Outside And Inside

(Continued from Page Three)  
trouble is with men's hearts — hearts that are under the domination of Satan. We read a few months ago of two sons of millionaires in Chicago, who took out a boy, the son of another millionaire, and killed him. The boy had done them no wrong; was in no way worthy of death. According to their own statement, they just killed for the thrill of excitement that murder, the spilling of blood, brought to them. That unspeakably barbarous, brutal, inexcusable murder is but one of many that occur each year. What is it that prompts people to do such fiendish things? It is the old unregenerate heart that Satan controls. That is exactly what Jesus taught long ago. If you will read Matthew 15:19, you will find these words: "For out of the heart proceed evil thoughts, murders, adul-

teries, fornications, thefts, false witness, blasphemies."

If you want another example of what I am talking about, just call to mind the government scandals that have occurred in recent months. We have had men high up in government positions who have basely betrayed the trust committed to them, in accepting bribes and in bartering government properties for personal gain. What is the matter? Corrupt, unregenerate hearts.

Well, what is the remedy? There are two theories; two solutions offered to the problem. One is the ENVIRONMENT THEORY. Some hold that if we could create the right sort of an environment, that people would cease to do these wrong things. Many claim that the slums are the breeding places of crime, and that if we could eliminate the conditions that obtain in such places so that children, as they grow up, would have a chance, that we would largely eliminate crime. But what about the crime mentioned a moment ago? Those sons of millionaires, university students, had every chance to be something, didn't they? It was not poverty that led them into crime, nor was it lack of education. I tell you, the theory that environment, that education, that mental culture, will prevent sin and crime is a fallacy. You can take a pig and bring him into a parlor, keep him washed and perfumed, and let sleep beneath satin covers until he is a full grown hog, then the very first time that he is out and sees a mud hole — woof! into it he will go! Environment has not changed his nature one bit; he is still at heart a hog, and a hog loves mud.

Did any of you ever hatch out a setting of goose eggs under a hen? It is very interesting to watch the hen and the goslings as the goslings grow up. One day, as they ramble across the field, the hen clucking to her brood, the goslings catch sight of a pond. What happens? If you will watch

to sin as it is for a goose to swim. We are born into this world with a fallen nature, with a bias and a tendency to sin, and every one of us do sin. I don't have to take the Bible for it. Common sense and observation tells me as I look out upon the world that men's hearts are naturally estranged from God, and that their desires and cravings run in opposition to the will and way of Him who made us. I cannot but see that men and women are born with Adam's fallen nature and unless something happens to bring about a change, that fallen nature will inevitably lead to sin and utter ruin.

And here I come to the close of my sermon and to the solution of the whole problem. It is the only solution to the sin problem. It is all that God has to offer. It is the only thing that can make men live right and do right. What is it?

**IT IS THE NEW BIRTH WHERE-  
IN TO US IS GIVEN A NEW  
HEART, NEW WILL, NEW  
DESIRE.**

This new birth is to be had through faith in Jesus Christ. The very minute that one trusts Jesus to save him, that very minute he is born again; born from above. A great many people can't see the reasonableness of this. It is perfectly reasonable. You can't get into this physical world without being born into it, can you? Neither can you get into the spiritual realm without being born into it. The spiritual birth is just as necessary as was the physical birth. It is God's plan that when one receives His Son as Saviour, His Holy Spirit should remake, recreate, regenerate that person, come into him and abide with him throughout his lifetime. "But as many as received him, to them gave he power to become the sons of God." There you have it, from the Word of God itself. You don't understand it? No. Neither do I. Neither did Nicodemus. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

When you have been born again, God gives you a new heart, a new nature, a new will, new desires, new hopes, new ambitions — oh, everything is new! How do I know? I know in the best way that anyone can know anything — by experience. I was right there when it happened. I know that my whole outlook upon life has never been the same since I met and came to know the Lord Jesus. During all the days since that time His Spirit has been with me to lead me. I have not lived perfectly; I have sinned, but, ah, let me tell you, I have felt the Spirit's urge and call as He pulled me from the thing that was wrong. Today the only hope for any lost person lies in regeneration. That is the only hope for a lost world. If now I speak to anyone whose life is not what it ought to be; if you are not conscious of the fact that you are saved and safe, I would not seek to argue and theorize with you, but I would say to you, Believe! Trust your case in Christ's hands. Surrender to the Almighty. He will straighten your life up for you. He will do it as surely as two and two make four. He will give you the new heart and the new nature, without which no man shall enter the Kingdom of God.

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you will presently see a hen almost frantic, running along the edge of the pond, clucking to the goslings, and out floating upon the water you will see the little scoundrels having the time of their young lives. The environment they have been living in with a hen for a mother and teacher amounted to very little in the presence of a pond of water. Why? Because they had the goose nature, the goose heart, the goose instinct — and a goose loves water!

So it is in regard to the hearts, wills, dispositions of men in their natural, unregenerate state. "The heart is deceitful above all things, and desperately wicked," says the Bible. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," the Scriptures tell us in another place. It is just as natural for unregenerate men and women

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## FOR CHRISTIAN BOYS . . .

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.

### "SUMS PROVED"

J. Reid Howatt

"Whence shall we buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do" (John 6:5-6).

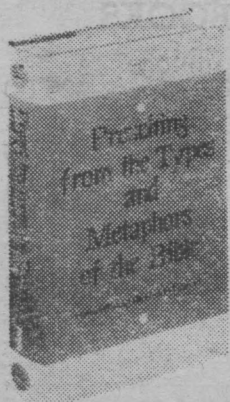
You know what puzzle-questions are? They are questions that make you wonder, and the more you wonder the more interested you become, and the more interested you grow the better you are likely to understand the answer when it is given. Sometimes when you come to a difficulty in your lessons the teacher says, "Hence is a difficulty; how are we to get over it?" And you think and wonder, and think again, and say to yourself, "Ah, yes indeed, how are we to get over it?" Does teacher look puzzled however? Not a bit! You can tell at once by his face that he knows how to get over this puzzle-point. Why then does he ask the question? It is for the purpose of proving you, of finding out how much you know, or for the purpose of discovering whether you are really interested or not; and he soon sees who wishes to get over the difficulty, and who doesn't care. Some in the class do want to know, and it is easy telling who they are, they are so attentive and eager; but there are others who are paying no heed, it is clear they are not much concerned about learning. What kind of a scholar each one is has been proved by the puzzle-question.

It was for a purpose like that that Jesus put this question to Philip. It was to find out what kind of a disciple—that is, what kind of a scholar (for disciple means scholar).—Philip had become. Philip had been for a long time learning many lessons from Jesus; and if he had learned these lessons properly, he shouldn't have found much difficulty in answering the question that was put to him now.

What was the question? It was about how to meet a difficulty. A great crowd of people had followed

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Jesus into the wilderness, and they began to be very hungry, and yet had nothing to eat. So Jesus said to Philip, "Whence shall we buy bread that these may eat?" And what did Philip do? He began to work it all out by Mental Arithmetic. First he made a rough guess how many people might be in this crowd, and fancied there could not be less than 5,000 any way. Then he remembered how much even a very little bread would cost for each, and so he put it all down in his mind by Proportion: "If it cost so much for 1, what will it cost for 5,000?" And when he had worked it out he gave in the answer. It was this: "Two hundred pennyworth of bread is not sufficient for them, that every one of them might take a little."

Was the answer right? No, it was all wrong. Why? Because, in the first case, it only told what wouldn't be enough; and anybody could have told that. To have ciphered at all properly he should have been able to tell what would have been enough. But the answer was also wrong, in the second case, because it wasn't a reply at all to the question which Jesus had asked. Jesus did not say, "How much money will it take to buy bread for these people?" What He asked was, "How are we to get bread for them?" Now if Philip had properly learned the lessons which had been set before him, he would have found no trouble in replying. He would simply have said, "Dear Lord, Thou who canst raise the dead, and cleanse the leper, and heal the sick, with a word, Thou canst also with a word create bread enough for all these!" But that was just what he had forgotten; the question proved him—proved how little he was depending on Jesus in spite of all that he had learned and seen in the past.

Now, dear teenager, be you careful not to make the same mistake, and leave Jesus out of your reckoning when there is any difficulty to be met. Many people do that—even good people sometimes do—and so they get easily discouraged. They plan and they plan, and think and think, and try to make things fit together; but after they have done their best they say, "Ah! it is not sufficient!" and then they lose heart. And no wonder! for they are trying to answer the puzzle-question the wrong way. The right way would be to look to Jesus and say, "Master, this thing is too hard for me to do myself, but it can be done if Thou wilt show the way!"

When I was at college we sometimes had very difficult questions to answer, and they were printed for us on slips of paper, so that we might be able to look at them fairly and think over them carefully. And you may be sure that is what we did do; we always tried to find out first what the question exactly meant before we tried to answer it, and very often the more we thought about the question itself the more help we got to discover the right answer.

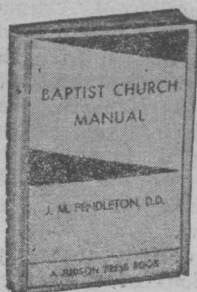
Now let us do the same with this question which is printed for us. Let us read it again slowly and thoughtfully. "Whence shall we buy bread?" "Whence shall we?" Why, we never noticed that word before; and Philip hadn't noticed it, or he wouldn't have made that wrong answer. Jesus never expected Philip to do this himself. He said, "How shall we do it?—we, both of us together?" Ah! that makes the matter very much simpler; for if Jesus is going to help, then there won't be much difficulty about it. And that was how the difficulty was got over;

Philip did what he could, and Jesus did what He could, and the thing was done! Philip did what he could,—he brought a few loaves and a few fishes to Jesus; and then Jesus did what He could—He blessed what Philip had brought, and the little became enough for the many!

Remember then, dear teenager, the power of that we—Jesus and you together. It is not very much perhaps that you can do by yourself; but there is a great deal you can do when Jesus is working with you. There is your naughty temper, for instance, what trouble it gives to others! and what trouble it brings on yourself! How is that temper to be made sweet and gentle! Ah! that is a puzzle-question; but it can be answered; yes, it can be answered, by saying, "We can do it; Jesus and I both working together. I can do what I am able to do: I can keep out of temptation; I can hold my tongue when I am cross; I can try to say kind things instead of naughty things. And Jesus will do the rest that I cannot do!"

Yes, dear teenager, we can do it,—Jesus and I, Jesus and you, Jesus and anybody; but nobody

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can be saved without Jesus. "Without me," He says, "ye can do nothing!" But if we have Him we can say, as Paul said, "I can do all things through Christ, which strengtheneth me."

(THE CHURCHETTE, pp. 140-145, 1892 edition).

## Man's Redemption . .

(Continued from page one)

any idea of the infinite distance between God and man, yet that vacuum is filled up in the incarnation of the Messiah, so that He is called the true God, and the man Christ Jesus.

Though angels are more excellent creatures than men, yet He took not on Him the nature of angels, but He took on Him the seed of Abraham. Though He did not take upon Him the human nature in its original glory, yet He was perfectly free from all the contamination of sin; He was holy, harmless, and separate from sinners; He knew no sin; there was no iniquity found in Him, nor any guile in His mouth.

Though it was impossible for the divine nature to become human, or the human nature to become divine, yet the two natures, mysteriously united in Christ, make but one glorious person. Notwithstanding that our blessed Redeemer thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the painful and ignominious death of the cross; yet there was something so wonderful and glorious in His nativity, that the angels came down from Heaven to publish the glad tidings.

It is true there were no ambass-

adors sent to the Sanhedrin of Jerusalem, and the court of Rome, to proclaim His birth; but the ambassadors sent to the shepherds, on the plains of Bethlehem in the land of Judea, were far more noble than any that ever announced the birth of an eldest son, of the greatest monarch in the world. No sooner had Jesus made His appearance on earth than the command was given, that all the angels of Heaven should worship Him; whose example was followed by the wise men of the east, who came and worshipped Him. The prophet Isaiah said that His name should be called Wonderful! And the angel Gabriel said to Mary, that He should be great, and should be called the Son of the Highest; and that the Lord God should give unto Him the throne of His father David; that He should reign over the house of Jacob forever; and of His kingdom there should be no end. He became poor, that through His poverty we should be made rich. He humbled Himself that we might be healed; yet He died the most shameful death, that we might be saved in the most glorious manner that infinite wisdom might have contrived.

II. The glorious anthem sang on the solemn occasion, glory, peace, and good will.

The shining light between the cherubims on the mercy seat in the tabernacle, was called the glory of the Lord; for it represented the presence of the Messiah. Moses and Elijah saw the glory of the Messiah on the Mount of Transfiguration; and all believers have seen His glory by the eye of faith. The word "glory", the angels' anthem, denotes the honor and praise conferred on the divine government resulting from the humiliation of Christ. The redemption of sinners by the blood of the cross, and the Spirit of grace, is consistent with the glory of God, as our Creator and Lawgiver.

The new crown of glory, as an index, is showing some new perfections that were not visible before. In the representation that God has given of Himself, in the works of creation and providence, and in the nature and requirements of the law, it is evidently seen that the righteous are happy, that the Lord Jehovah is their God; but by the angels' anthem it appears that the miserable objects of mercy may rejoice. "Behold! I bring you good tidings of great joy, which shall be to all"—the righteous? No. Which shall be to all the defenders of rights, life and property? O no! but shall be to all people. A Saviour and a Redeemer is born for a lost and perishing world. Look to the cross and behold a righteous God and a Saviour. Here we see the Lawgiver Himself embracing the rebels: the former receiving the glory, and the latter the benefit, resulting from the death and resurrection of Christ.

All this may be considered as an anthem of praise and glory to God, for redeeming grace and dying love. Though the angels received no benefits they desired to look into these things. Glory to God in

the highest and on earth peace. Not by compromising matters with the devil, as he offered to do, when the Son of God was tempted by him in the wilderness; neither is the peace founded by him at the expense of the law, but by magnifying the law and making it honorable; neither is it peace with enmity, for that is slain by the death of the Lamb of God, when atonement and reconciliation were made for enemies. Having made peace through the blood of His cross, sinners are reconciled to God.

The atonement of Christ is the foundation of peace with God, and peace of conscience. Conscience is a witness within, condemning for doing that which is wrong, and justifying for doing that which is right. Let the internal monitor speak, and the truth is likely to come out. A guilty conscience is a fire that ever burns, and a worm that ever gnaws. It often torments the bosoms of emperors, kings and princes, in the midst of their splendor and glory. Witness the king at the banqueting-house, surrounded by noble lords as his friends and associates, and drinking the best wine in golden and silver cups; his hands are trembling, his knees are shaking, and his countenance is changing at the strange appearance of a man's hand writing against the plaster of the wall. If he was in such consternation before he knew what the writing was, what must have been the agony of his mind, when he found it to be, MENE, MENE, TEKEL, UPHARSIN:—thou art weighed in the balance, and art found wanting.

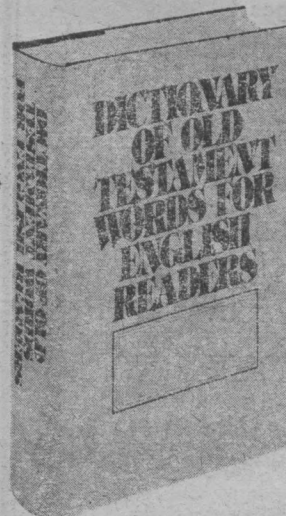
To be hewn in pieces, like Agag; to be swallowed up by the earth, like Korah, Dathan, and Abiram; or to be eaten of worms, like Herod,—is nothing in comparison to the continual gnawing of a guilty conscience. You may hush and lull it as much as you please, and sear it with hot iron, it will certainly awake sooner or later, like one of the most outrageous lions at the swelling of Jordan,—for it is a worm that may sleep, but never dies. Language is not able to express the unspeakable privilege of having a clear conscience, or, in other words, peace of conscience. It will do you good in every condition; in private and in public; in prosperity and in adversity; in sickness and in health; at home and abroad; in life and in death. It will make you cheerful in life, and happy in death, for which you will have reason to bless God, when time is swallowed up in eternity.

But the important question is this: Is there any thing that can give a guilty conscience ease? for we are all guilty before God. How can we therefore stand before the bar of His just tribunal? Philosophers say that there is in nature a certain stone which nothing but blood can dissolve. The conscience of the children of men are so hardened by sin, that nothing but blood can soften them: and all the blood of beasts slain on Jewish

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MARCH 17, 1979

PAGE FIVE



## Man's Redemption . .

(Continued from page five)  
altars could not do it. It must be "a sacrifice of nobler name, and richer blood than they." The blood of Christ, the heavenly Lamb—the Lamb of God that taketh away the sins of the world—can give the guilty conscience ease, and take away its stain.

Glory to God!—Glory to God in the highest, and on earth peace. Though our case is desperate in itself, yet there is balm in Gilead, and a Physician there who can effectually heal the deepest wounds of a guilty conscience. While the day of grace lasts, while the door of mercy is open, while the arms of Jesus are extended to embrace you, and His bowels of compassion yearn over you, flee to Him for refuge, and shelter in His adorable name, for He is able and willing to save.

"Glory to God in the highest and on earth peace, good will toward men." The good will of whom? The good will of the all-rich and almighty God to men—yes, to sinful men. Had I been of the nature of angels, and as sinful as I am, I should have no hope of escaping the wrath to come; an eternal prison of despair would have been my portion; for God never made any preparation to let such prisoners free; but He has formed the plan, of His infinite wisdom, agreeably to the demands of justice, the honor of the law, and the requirements of the divine government, to manifest His good will to man.

The funds of many benevolent institutions are so low, that a poor dying man can reap but little benefit from them on his death-bed; but the funds of this most benevolent institution—good will to men—are exhaustless. Here are unsearchable riches, sufficient to discharge you from all your debts, to open your prison doors, and bring the prisoners from the prison, and those that sit in darkness out of the prison house. Here is enough to make you live comfortably, to die happy, and to go to the grave in peace; and also to raise you out of the grave to the resurrection of life, not like beggars, but all clothed in white, without spot or wrinkle, or any such thing.

Had it not been for Him who was wrapped in swaddling clothes, and laid in a manger in the stable of Bethlehem, the good will of God to men would never have been manifested; for men deserved nothing at His hands but His wrath and displeasure forever; but the gift of His only begotten Son is the strongest and clearest evi-

dence of His good will to men. The babe of Bethlehem might have addressed the inhabitants of the earth in the words of the prophet Isaiah: "Why when I came was there none to receive me; when I called was there none to answer? Why do you not know me by the description given of the Messiah by the prophets? Is my hand shortened at all, that it cannot redeem? No—verily I can redeem, being clothed in human nature, I can save to the very uttermost. Though my almighty power is hid from your eyes, this is the arm that clothed the heavens with blackness, dried up the sea, and made rivers a wilderness. Though you do not hear me speak, I have the tongue of the learned to speak a word in season to him that is weary; being clothed in human nature, I can hear the cries of men, and sympathize with them. Because of my good will to men, I became a man, and will give my back to the smiters, and my cheeks to them that will pluck off my hair, and I will never hide myself from shame and spitting. Calvary and Joseph's tomb shall see the manifestations of my good will to men; and Hell itself shall see that my good will is stronger than death. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near to me. In all my journey from my Father's house to the gulf of death, and from thence home to the mansions of glory, the good will of God to man shall be written on every gate and doorpost, from Heaven to earth, and from earth to Heaven. Yes, and the gates of death and Hell shall hear of the good will of God to men, and shall tremble to the very center, as if they were shaken by a most tremendous earthquake."

I imagine I see the angel pointing to Bethlehem and saying: "Yonder in the stable is the Sun of Righteousness, shining seven times brighter than the sun of the glory of God ever appeared in creation and providence, and the giving of the law on Mount Sinai; that God might be righteous in the justification of all that believe in Jesus. If the glory of God was so brilliant, when the Father glorified the Son, when the Son glorified the Father, and when the Holy Spirit glorified them both, what must be the splendor of the glory of God, shining forth in the face of Jesus Christ, at His second coming, when the great parchment of divine wisdom shall be unfolded,—when the great act of free justification, whereby the sinner is entitled to eternal life, by deed and gift, shall pass without injuring any of the attributes of

## IS "THAT" IN THE BIBLE?



Question:

Who feigned insanity successfully?

Answer:

David, First Samuel 21:12-15.—"And David . . . was sore afraid of Achish the king of Gath. And he changed his behavior before them, and feigned himself mad in their hands, and scabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man is mad: Wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence?"

God. God has manifested His good will to men, in creating all things for their accommodation, but more especially in demolishing the kingdom of darkness in their hearts, and establishing the kingdom of Heaven therein, founded on the merits of Emmanuel's blood; pressing out the wine of eternal life for us, from the cup of His own mortality,—destroying the works of Satan, liberating us from His iron yoke of bondage, and uniting us to Himself in the bonds of peace and love. Glory to God in the highest, for His good will to men.

All the designs of mercy,—the manifestations of the power, the goodness, and the riches of the grace of God for man, upon man, and in man, are clear evidences of the good will of God to men; like so many machines with cog-wheels, one acting upon the other, so that the whole are in constant motion. The wheels of eternal purpose and infinite atonement, and the operations of the Holy Spirit, as the quickener and sanctifier of men, setting the whole machinery of vocation, justification, perseverance, and glorification, in motion. The law of the spirit of life, having power, and sufficient room, to turn in Christ Jesus.

Good will to men is the spring of peace upon earth, and the river flowing from that spring is the salvation of men, which runs within the golden banks of the passive and active obedience of Christ, down to the sea of eternal life,—without doing any damage to any man whatever. Its floods convey no mercy to devils, but carry away many precious jewels from their tyrannical dominion. When Jesus returned from the manger, the cross, and the grave, His glory shone from on high, over the hills of the whole Roman Empire; and the rivers of peace, love and salvation swept away from the temples of Europe more false gods than would have filled the Pantheon at Rome to be worshipped no more. Nothing can stand before this glory of God in the highest, this peace and good will to men: they will in spite of all opposition, follow Jesus to every region, to every house, to every congregation, to every town and city, and to every heart where Jesus goes. O! that the glory of God, in Jesus Christ, might shine upon this congregation!

O, Lord! convert the careless and the prayerless sinner;—let him be founded on the foundations of joy, that all his sorrows may be swallowed up. Let thy good will to men constrain them to look on the world as a secondary thing, and go out quickly to behold Jesus, in the means of grace, with great fear and joy. When your eyes are opened to behold the glory of God, your lips will soon be opened to proclaim it before the church and the world, praising and adoring God for what you have experienced, for what you have felt, and for what you have seen and heard. Soon you

shall be removed from glory to glory,—from peace to perfect love,—where that fear that hath torment shall never enter; and where you shall join the heavenly choir in ascribing glory to God for His good will to men. So let it be, says my soul, Amen.

(SERMONS ON VARIOUS SUBJECTS, pp. 417-429, 1840 edition).

## Individual . .

(Continued from page one)

ord goes, never held a revival. It is true, He preached to five thousand, but far more frequently to one. The woman at the well, Zacchaeus, Nicodemus, and the dying thief, are characteristic examples of His methods and ministry. Christ might be correctly termed a Conversational Evangelist. Think what it would mean to mankind should every Christian make Christ the chief topic of conversation. There is no record of any sermon ever preached by Andrew, but he led Peter to the Lord, and he spoke through Peter at Pentecost. The Pentecostal preacher is essential to Pentecost, and usually the result of individual effort. The "upper room" and the personal word is far more needed than the great auditorium and mechanical methods. Mr. Moody once said that he had never known a man to come to Christ who had not been personally spoken to concerning Christ. Certainly a great majority of those who have found the Lord, have been led to Him by individual effort.

As a rule, the results of the personal plan are more satisfactory. Hand-picked fruit will keep longer. Such a plan is free from sensationalism and mass-psychology, and minus the high-pressure methods so characteristic of the modern revival. With the personal plan there is time for prayer and instruction. Many questions that may arise in the inquirer's mind concerning the plan of salvation may receive proper attention. The chances of a mistake concerning conversion are greatly lessened.

One of the many advantages of the individual plan is the fact that those who are thus led to Christ are also usually led to the church. It is a well known fact that only a small per cent of the professions reported in great religious campaigns ever connect themselves with any church. Unless the reports of these meetings are purposely exaggerated, the proportion of additions to the number of reported professions is truly lamentable. One explanation may be found in the fact that many evangelists give much of their time to belittling and berating the churches. If the churches are so worthless and vile as frequently painted, it is not surprising that honest men and women, to say nothing of Christians, should care to cast their lot

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with them. There can be little doubt that the most effective opposition to the churches has been caused consciously, or otherwise, by all-colour evangelists. Surely they have their reward.

Individual evangelism multiplies the number of evangelists. The work of evangelism should by no means be restricted to the preacher. In some real sense, every member of the church can do the work of an evangelist. A church with one hundred members should have one hundred evangelists laboring for the lost. The pastor and the evangelists are hopelessly inadequate to the demands of a dying world. Their ministry, at best is circumscribed. If during the present year, every Christian would lead one soul to Christ it would mean a greater number of converts to Christianity than has been won by all the pastors and evangelists in the past fifty years.

There are unnumbered chariots along the highway of life awaiting our coming. There are millions awaiting the word that only one can speak. Shall this word remain unspoken? It may be that in the day for which all days were made, we may realize for the first time the tragedy of the unuttered word. Though walking daily with Christians, many are saying, "No man careth for my soul." Seemingly, at least, they are justified in making the declaration. The fields are white unto harvest, but those who are doing the work of an evangelist are few. In political, social and business life there are numberless opportunities for evangelistic achievements.

(Continued on page 8, column 3)

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

Ruhollah Khomeini has seized power in Iran with the support of the Soviet Union and with the direct assistance of the Carter Administration. In the name of "human rights" the present administration in Washington has destroyed the most progressive ruler in Iran's history and turned the throne over to a gang of fanatics, all of which is a prelude to a Communist takeover. Ambassador Young has declared that the Shi'ite leader will "eventually be hailed as a saint."

The alliance of Islamic-Marxists in Iran are now calling the shots. While Ruhollah Khomeini has named Mehdi Bazargan to head a provisional government, no one doubts but what Khomeini is still the boss. Khomeini's brother, who had been imprisoned as a member of the Communist Party in Iran, has returned from 14 years of political exile. Khomeini has repeatedly said during the past year that in his Islamic theocracy the Communists will participate as a legitimate political force.

The loss of Iran to the Islamic-Marxists has many perils to the U.S. We have lost a friend whose geographic location was on the southern border of the U.S.S.R. Iran is the eastern gateway to the Middle East. The loss of its oil fields has already driven up the price of oil and gasoline in this country.

The gain of the Soviets is alarming. They have unhindered access to their client states of Syria and Iraq; access to the warmwater ports of the Persian Gulf; control of the Strait of Hormuz between the Persian Gulf and the Gulf of Oman, through which move the tankers carrying oil from Saudi Arabia, the United Arab Emirates, and Iran, and, control of Iran's own vast energy resources of oil and natural gas. This anti-Western regime in Iran will immediately cut off oil shipments to Israel and South Africa.

The world is soon to learn something about the rage of Islam. Ruhollah Khomeini uses the honorific title "ayatollah" which means "the reflection of God." He is a clerical fascist, a violent anti-Semite and definitely anti-American.

Before the government of the Shah which did abound in some authoritarianism and profiteering, the Moslem clergy exercise vast power over the peasants because of their enormous land holdings. As in Europe during the Dark Ages, persons wanting to obtain salvation had bequeathed land, houses, jewels, and money to the Shi'ite mosques, monasteries, and religious centers.

The curse of the union of religion with the state is about to

have a modern day presentation for the benefit of those ignorant of the facts of history. Khomeini's politico-religious regime will reinstate Islamic law which requires 80 lashes for wine-drinking and 100 for fornication or in some cases stoning. All women and all those not in the good graces of the Muslim divines will be second-class citizens.

The 200,000 to 300,000 Bahaists in Iran have much to fear since they are a liberal offshoot of Islam and had a favored place in the Shah's regime. The Christian community, about 230,000 mostly Armenians, have questions about their standing with the new government. But it is believed the 25,000 Zoroastrians in Iran, the remnant of what was once the dominant religion in Persia before the Muslim conquest, have little to fear because they are perceived as genuine Iranians, not "aliens."

The Jews have more to fear than any people. They are already sending their dependents out of the country and liquidating commercial holdings. Khomeini in his ISLAMIC GOVERNMENT, a collection of his lectures published in Arabic in 1970, said: "Before us, we see the Jews making a mockery of the Koran, and distorting its texts. . . . It is our duty to reveal this treachery and to shout at the top of our voices until people understand that the Jews and their foreign masters are plotting against Islam and are preparing the way for the Jews to rule over the entire planet. . . ."

What does the future hold for Iran? Probably a reign of clerical fascism, followed by a Soviet takeover at the death of the 78-year-old Khomeini. Ezekiel 38:5 tells us that Persia will come with Communist Russia to attack Palestine at the end of the tribulation period. Scholars tell us that the name of what was once called Persia was changed to Iran in 1935. Fearful times are ahead for the Jewish people.

WASHINGTON, D.C. (EP) — The Internal Revenue Service has proposed revised guidelines governing tax exemption of private and religion-related elementary and secondary schools on the basis of racial non-discrimination.

But while a Roman Catholic official called it "a substantial improvement" over the initial proposal announced in August, a Baptist executive said it fails to "resolve a fundamental First Amendment issue."

The proposed revised Internal Revenue procedure, released here Feb. 9, "after considering public comments" to the initial proposal, "gives greater weight to each school's particular circumstances than did the earlier proposal in de-

termining whether a school is racially discriminatory" in student enrollment, an IRS spokesman said.

"Unlike the earlier proposal," the IRS spokesman continued, "the new procedure does not require a minimum number of specified actions to be taken in every case. Rather, it provides greater flexibility for a school to show that it is operating on a racially non-discriminatory basis."

NEW YORK (EP)—Religious relief agencies, which have resettled the bulk of the 180,000 Indo-Chinese refugees admitted to the U.S. since 1975, are now preparing for the anticipated new flood of "boat people." About 75 per cent of all refugees admitted have been resettled under auspices of Roman Catholic, Lutheran, and National Council of Churches agencies. Catholics have resettled about 45 per cent of the total.

Under new parole regulations designed especially to help Viet-

namese fleeing by boat, some 50,000 refugees are expected to be admitted to the U.S. by April and as many as 70,000 to 100,000 may be admitted by the end of the year.

MIAMI BEACH, Fla. (UPI) — The very survival of American Jews is at stake and they all must emigrate to Israel immediately, warns the Jewish Defense League.

"The hate mail, death threats and hate calls which you and I both get indicate that it is time to go home," said Brett Becker, regional ADL director, in a letter released Saturday to all rabbis in Miami area.

"America is no longer safe for Jews," he said. "Nazis march in Chicago, (Ku Klux) Klansmen march in Davie (Fla.), non-Jewish fraternities attack Jewish ones on the University of Florida campus, neo-Nazis harass professors on the campus of the University of South Florida. Synagogue desecrations take place from coast to coast" (THE KEY WEST CITIZEN, 2-12-79).

LOS ANGELES (EP) — Two slander suits totaling more than \$500 million have been filed against Garner Ted Armstrong in Los Angeles Superior Court by lawyers for Stanley Rader, chief aide to Herbert W. Armstrong.

The first, which seeks \$551 million in damages, alleges that Garner Ted, who is the son of Herbert Armstrong accused Mr. Rader of a conflict of interest by stating that Mr. Rader had served in an accounting firm that audited the financial records of the Worldwide Church of God while he was an of-

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This article, along with some pictures, will have to do with the Philadelphia Baptist Church pastored by Elder James Imah. Not too long ago, I received some pictures and a short letter from this dear brother. I would not only like to share some of these pictures with you but also excerpts from his letter. In one paragraph of the letter Brother Imah states, "Happy to inform you that we celebrated our church anniversary on September 26. We held open air services that day and the Lord blessed in a mighty way; there were 8 people saved that day." The church was two years old at that time. Beloved, I would just like to remark regarding this service that these brethren could perhaps teach us a lot about church anniversary services. In most anniversary services that I have ever attended in America so much pomp and glory was given to the special day and special speakers that any resemblance of an evangelistic service was completely overshadowed and for the most part lost. But here is an anniversary service reported by a sound Baptist Church in Nigeria where 8 souls were saved on that day. To me this is something to really rejoice over, i.e., to be a member of a church that regardless of the occasion for her meeting, the emphasis is put on the fact that lost sinners go to Hell and that the good news that the church has to offer to all present is that Jesus Christ, the very Son of God, came to this world to die for sinners.

Beloved, a true Missionary Baptist Church has a message for the lost, and one that believes that his message is effective to all that turn from their sins and trust in the precious blood of Christ, will not fail to proclaim this message. I truly believe that too many of our Baptist Churches today have gone to seed on cold, bare orthodoxy. It would appear that many of our sovereign grace preachers today are so afraid they will get someone saved that were not elected they simply dwell on cold orthodoxy, leaving off the glorious gospel of Christ—the very thing that a lost sinner needs to be saved. And while I don't intend to take up the time and space in this article to deal with the mechanics of the gospel of Christ being used in the salvation of lost souls, that is my firm conviction and stand.

Another sentence from Brother Imah's letter says, "Please pray for our work, the work is grow-

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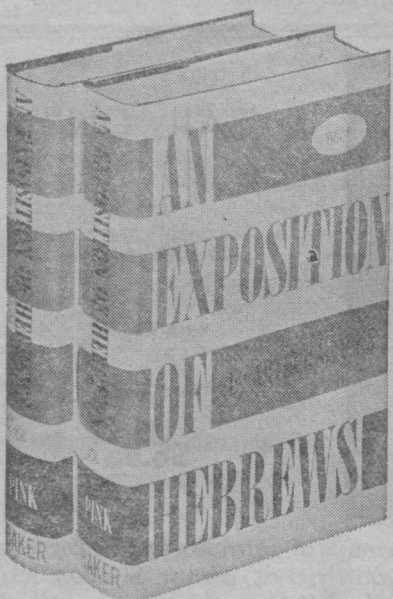
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ing." Beloved, once again here is a growing church because it is a "going" church. I know from having been with these dear saints of God that they not only visit one another but they visit the lost. Sometimes this is done as individuals from the church, but often they go in church capacity. If you were to mention anything in many churches today about the church, as such, going on visitation to the lost you would probably be brought before the church and asked to either repent of your heresy or else be excluded. But, beloved, if we are going to hold to our Lord speaking to the church, as a church in Matthew 28:18-20, and I certainly believe this to be true, when He told the church to go, how are you going to get around the fact that a church, as such, is not bound by our Lord's command to do church visitation in the community where it is located and—or any other place where she is able to go and take the gospel to the lost? Of course, I know the usual answer to this, and that is, that the commission given to the church in Matthew 28 was referring to foreign mission work. To be sure, this is included, but does it say only that, to the exclusion of local mission work? I heard one preacher, several years ago, who claimed to be a Missionary Baptist, state in his message at a Bible Conference that he would not walk across the road to invite a sinner to hear the gospel. This man was honest about one thing but a liar about another. I believe he was telling the truth when he said he would not walk across the road to invite a sinner to hear the gospel, for he had six members in his church then, and now some 11 years later, he has five members. However, he was lying when he said he was a Missionary Baptist. Brother James Imah has a growing church because he has a going church. I join with him in asking you to pray for them.

Another paragraph from his letter states, "I have started a Bible School in the Philadelphia Baptist Church. There are 47 students enrolled." Beloved, I believe this to be the place to start and operate a Bible School, i.e., in the church, authorized and run by the church. He also asked me for some textbooks for the school, but this I had to refer to Brother Cook in Birmingham.

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*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
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## The Lord's Church

(Continued from Page Two)

was at hand in that day, because the King was there present with them. But since He went back to the Father we are to preach the death, burial and resurrection of Christ. But in the tribulation time the kingdom will really be at hand. In this day we hear all kinds of ways of salvation set forth on T.V. and radio, but let us remember, our Lord is not responsible for all this conglomeration. But if He leaves His churches in the world during the tribulation time to preach the death, burial and resurrection and at the same time He seals the hundred and forty-four thousand Jews and sends them out to preach the gospel of the kingdom, the people won't know who to believe, and our Lord would be to blame for it. But, beloved, He is not the author of confusion. Our Lord will never be responsible for two different kinds of gospel being preached at the same time. So it is absolutely essential that He come for His people before He sends out the sealed Jews to preach the gospel of the kingdom.

In Revelation 1:19 our Lord divided the time from the organization of His first church up to the time when He comes down to the earth and sets up His kingdom. He tells John to write the things which are. No Bible believer denies that the things which are means the churches, or church age. This John did in Revelation 2 and 3. Then our Lord said for him to write the things that

shall be hereafter. The word "hereafter" here in this verse comes from META TAUTA which means after these things. I do not know how it could have been said any more plain that John was to write about the churches, and then he was to write about what was to be after the churches. That simply has to mean that one of them comes after the other. So the things that are to be after the church age must of necessity be after the church age ends. How else, pray tell me, can one of them be after the other? There is just no way under Heaven that these two can be going on at the same time, not even for one hour. So John wrote what is to be after the churches in chapters 4 through 20. The first thing that we see after John finished writing about the churches is in Revelation 4:1. There he says, "After this (META TAUTA, meaning after these things, the churches) I looked, and behold, a door was opened in Heaven." Then he heard those wonderful words that I believe we will hear when our Lord comes in the air for His saints. Those wonderful words were "Come up hither." Then he is told, "I will shew thee things which must be hereafter (after these things, that is, after the churches)." In verse 2 he says, "And immediately I was in the spirit." How this does speak so clearly concerning our being resurrected, or changed as the case may be. In 1 Corinthians 15:52 we are told that our change is to take place "in a moment, in the twinkling of an eye." How John's being caught up in the spirit immediate-

ly in Revelation 4:2 does speak of our being changed in the twinkling of an eye. There is no room for post-trib rapture teaching in a country mile of what we see here. How anybody can see post-trib teaching in the Bible is beyond me. They simply have to be able to see something I am unable to see.

After many years of studying the seven churches of Asia in Revelations 2 and 3 I have come to see that the churches at Ephesus, the one at Smyrna and the one at Philadelphia represent our Lord's true churches throughout this church age. The church at Pergamos represents the apostate churches that our Lord's true churches were forced to withdraw fellowship from in 251 A.D. The church at Thyatira represents the Catholic Church. The church at Sardis represents the Protestant Churches. The church at Laodicea represents some of our Lord's churches who have crowded Him out with their programs. And, as we have already said, the church at Philadelphia represents our Lord's true churches in our day. And in Revelation 3:10 our Lord says, "Because thou hast kept the Word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world." The word "from" comes from EK which means out of. And the word "temptation" comes from PEIRASMOS which means trials with a beneficial purpose and effect. So this verse simply means that our Lord will keep His true churches out of the great tribulation while He sends His trials upon all the world of the Jews in order to prepare them for what we see in Ezekiel 37:1-12, 21-25. As we have already said, the tribulation time is the "time of Jacob's trouble."

## Individual...

(Continued from page six)

A mother realizing that her daughter must soon die, said: "I hope you will give your life to Christ." The poor lost and dying girl replied: "Mother, I have been in your home for nineteen years, and this is the first time you have ever spoken to me about my soul. It is too late now." Picture, if possible, the feelings of the mother when she meets her daughter in judgment! All mothers should be evangelists of whom the world is not worthy.

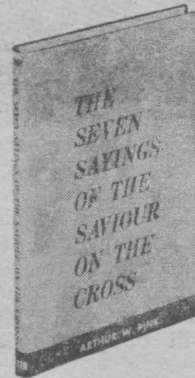
The qualifications for individual evangelism are few, but absolutely indispensable. First of all, one who would persuade others to commit their lives to the truth of the Bible must himself implicitly believe the Bible. Not that the Bible is inspired, here and there, and no one can certainly tell where. Not that the Bible "contains" the word of God, but is, from Genesis to Revelation, the very Word of God. It is hardly possible that one could be influenced to accept as a Bible a book that is filled with truth and falsehood, strangely commingled. The best evidence of the truth of this statement is the fact that no destructive critic has ever been known as a soul winner. It seems that the author of the Bible has uniformly refused to bless the labours of those who deny the truth of any part of the Bible.

He must also have an adequate conception of the tragedy of a lost soul. With all his mind and soul he must believe that everyone dying without Christ, will rest in Hell with the nations that forget God. The individual who does not believe the soul is lost, will, of course, deem it unnecessary to work for its salvation. Christ came to seek and save that which was lost, and only those who believe with Christ as to their lost condition will seek their salvation. The loss of conviction among Christians concerning the reality of eternal punishment, has gone far to quench the evangelistic spirit.

A wife yearning for the soul of her lost husband, said: "Husband, I fear we will be separated." The husband, astonished, replied: "How can you entertain such a

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thought?" "Well," said the wife, "I am a Christian and expect to make my home in Heaven, and unless you give your life to Christ, you will not be with me."

There must also be proper preparation. Chiefest of all, we need to talk to God about every lost soul that we approach. We must go in the power of God. It is necessary that we tarry till we are endued with power from on high. Before we go to the lost, we must go to the Saviour of the lost. The proper approach can only be had as we are directed by the Holy Spirit. The lost will hear us after God has heard us in their behalf. We can only obtain power with lost sinners, when the power has been given, by the Saviour of sinners.

Having talked to God about them, we must go and talk with them. We may thus be used of God in answering our prayers. When Ananias had been instructed by God he was ready to go and speak to Paul. God had revealed Paul in a different light, and now Ananias could put his hand on him, say, "Brother Saul." Paul was awaiting the word that only Ananias could speak. Many are today waiting the message that we only can bring. Saul felt that there was at least one who cherished for him a brotherly affection.

Deep in the heart of a wrecked world there comes the question, "Do Christians really care if we are lost?" We can only convince them of our concern for them by efforts in their behalf. Were they in danger of temporal death, friend or foe would be ready to warn them of approaching danger, and yet they are in danger of eternal destruction, and we pass them by with deadly indifference. Let us snatch them as brands from the eternal burning!

Having done all, let us leave the matter with God. We should not, as sometimes claimed, "force a decision." We should not attempt to force anyone to profess Christ. Such methods have already filled our churches with unregenerate

members. It is not by might nor power, but by "my Spirit saith the Lord." It is our business to carry Christ to the world, and God's business to bring the world to Himself. Unless God shall make them willing in the day of His power, better a thousand times leave them in the world where they properly belong. Unfortunately many of our churches have what is known as "Decision Day." Such a day makes religion a mere matter of mental decision, and eliminates the necessity of the Holy Spirit in the redemption of the sinner. Our religion is not our work, but His work, who wrought out for us the "finished" work of redemption.

"I am with you always," is the promise of Him who made us co-labourers with Him.

## What's Happening

(Continued from page 7)

the extreme." He said all of his public statements on the World-wide Church's battle with the California Attorney General's office have been based on court records and admissions made in court by Mr. Rader.

Noting that Mr. Rader has said on several occasions that he never takes action without the approval of Herbert Armstrong, Garner Ted said, "I assume that by extension it is my father who is suing me."

NEW YORK (EP)—Amnesty International (AI), the London-based human rights organization, has launched a campaign to call attention to the plight of Protestant "dissenters" in the Soviet Union.

The dissenters, who number "at least several hundred thousand," says AI, are Baptists, Seventh-day Adventists, and Pentecostal believers who refuse to comply with the tight restrictions placed on religious activities by the Soviet government. Religious dissenters in the USSR are subject to almost continuous harassment and threats of imprisonment for persisting in the practice of their faith. Parents who teach their children religion run the risk of losing their children.

Protestant men have been imprisoned for adhering to their religious convictions against military service. Participation of children in religious activities is illegal, according to a Soviet decree forbidding the organizing of "special gatherings of children, young people, or women for prayer or other purposes."

The record would appear to show, says AI, that Soviet laws which uphold religious freedom are in many instances either disregarded by Soviet Authorities, or manipulated to keep a tight rein on religious expression.

SAN FRANCISCO (EP)—Jim Jones, leader of the People's Temple, directed in his will that his financial assets go to the Communist Party U.S.A. if none of his family survived him, according to a report in the San Francisco Examiner.

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