

If we pray right, we will live right.

## Identification Of Godly

A. W. PINK  
(1886-1952)

For the past few years we have endeavored to help some of God's unestablished children by devoting one article annually (under this title) to the particular end of resolving uncertainty. In order that they may recognize their spiritual portrait we seek to describe one other of those features of the regenerate which the Holy Spirit has drawn in the Scriptures. So far from despising those who are deeply exercised as to their actual state, refusing to "give themselves the benefit of the doubt," we admire their caution. God has exhorted His people to make their calling and election sure (II Peter 1:10), and one of the ways we may set about doing so is to prayerfully and humbly compare our hearts and lives with those marks of grace or fruits of the Spirit which are delineated in the Bible. God's Word is likened unto a "glass" in which we may behold ourselves (James 1:23,24) and perceive what we are by nature, and what we have been made by grace. May each of us be granted eyes to see ourselves as that Divine Mirror represents us.

"Before I was afflicted I went astray; but now have I kept Thy Word . . . It is good for me that I have been afflicted, that I might learn Thy statutes . . . I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me" (Psa. 119:67,71,75). We link these three verses together because they treat of the same subject, namely, the attitude of the heart of one who had been afflicted by God. Each of them breathes the language of a gracious soul, and not that of the natural man. Each of them acknowledges the beneficial effects of sanctified trials. Each of them evidences a humble heart, for so far from murmuring at God's dispensations unpleasant though they be to flesh and blood—there is a grateful acknowledgement of their benevolent design. Each of them is a confession made not while smarting under the rod, but after it has done its appointed work. If our readers can truthfully make such language their own, then have they good reason to conclude they are bound in the same "bundle of life" as David.

The first is the expression of an honest heart, for it freely owns that before affliction he had "gone astray." Since the "flesh" still remains in the Christian's heart, he is very prone to stray from God; yea, unless he be diligent in watching and praying against temptation and daily mortifying his lusts, he is certain to do so. That evil tendency is much stimulated by temporal success, for then we are far more apt to indulge the flesh than deny it. "Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered: then he forsook God" (Deut. 32:15). "I spake unto thee in thy prosperity, but thou saidst, I will not hear" (Jer. 22:21). By such backsliding we bring down upon ourselves the rod of God—to curb further excesses of carnality, and to drive us back into the paths of righteousness. God often sends a worm to smite the gourd of our creature comforts (Jonah 4:7), and prosperity is followed by adversity; but if that affliction be blest to us, then do we "keep" (Luke 2:9) the Word as we did not previously.

The second is the breathing of a grateful heart: "It is good for me that I have been afflicted." Very different is the sentiment of the natural man. Scripture declares, "Behold, happy is the man whom the Lord correcteth" (Job 5:17), but the world imagines, happy is he who is exempt from trials and troubles. Which do you agree with, my reader? Yet it is one thing to give a general assent to the inspired declaration, "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy Law" (Psa. 94:12), but it is quite another to learn by experience the benefits of affliction. To be meekly reconciled to our tribulations is a great mercy, but to have personal proof that though the medicine be unpalatable its effects are salutary is yet better. Such is the result in those who are "exercised" under the chastening hand of their Father (Heb. 12:11). "The Philistines could not understand Samson's riddle—how 'Meat could come out of the eater and sweetness out of the strong.' As little can the world comprehend the fruitfulness of the Christian's trials: how his gracious Lord sweetens the bitter waters of March" (C. Bridges).

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## THE BIBLE

C. H. SPURGEON  
(1834-1892)

(PART I)

"I have written to him the great things of my law, but they were counted as a strange thing" (Hosea 8:12).

This is God's complaint against Ephraim. It is no mean proof of His goodness, that He stoops to rebuke His erring creatures; it is



C. H. SPURGEON

a great argument of His gracious disposition, that He bows His head to notice terrestrial affairs. He might, if He pleased, wrap Himself with night as a garment; He might put the stars around His

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## Baptists Aren't Protestant

C. C. CARROLL

The nature of the church. Back of the question why Baptists are not Protestants lies that of the nature of the church which Christ built. It is important that we understand what is His divine pattern for the church and that we frequently bring our own churches to the test of conformity to this pattern. The term "Protestant Church" is derived from the Reformation which bears the name of Luther. In that Reformation Christians broke away from the Catholic dogma of salvation by works, and everywhere preached the great truth of salvation by faith. Yet different church groups organized out of the Reformation in varying degrees held on to conceptions of Roman Catholic teachings that were basically inconsistent with salvation through faith alone. Most of them, for instance, held to infant baptism and practiced for baptism the substitution of sprinkling or pouring, in principle conforming to the claimed right of substitution which had been exercised by Roman Catholics. These bodies were and are known as "Protestant Churches," from the fact that their origin is coupled with Luther's protest against the Roman Catholic hierarchy. On the

other hand, Baptists have always from the earliest days appealed directly to the New Testament as their authority for the form, power and purpose of church organizations.

Scriptures give the church pattern. Baptists contend that there can be no proper standard for the Bible-believer of what constitutes the church other than that set forth in Scriptures. They claim that the Scriptures themselves determine in principle the laws that govern the church of Christ throughout all ages until the Lord shall come again. In conformity to this principle they insist that the church is not a legislative body. What it shall do and the power by which it shall live and act are truths of divine revelation. Its nature and the methods by which its life is replenished and strengthened are revealed in the Scriptures alone. Also it has the promise that the Spirit of Christ, in response to the constant prayers of the church for guidance, will guide it and give it power and wisdom to do the work for which it was established. Thus it is an executive body, equipped and empowered by God to carry out His will for it in its witness in the world to the Gospel of Christ.

Its adequacy for all ages. If it is said that men in the first century, however devout and wise, could not co-ordinate an institution that would be adequate and adapted to all of the changes that would ever come in the world, it is granted that this is true. But it is our claim that the Lord Jesus Christ Himself organized the church and that He endowed it with all of the powers it would require to accomplish its ordained work. In Colossians 1:13-20 (Weymouth) Paul set forth our Lord's headship over the church and His authority over all created things in heaven and on earth in these words:

"It is God who has delivered us out of the dominion of darkness, and has transferred us into the Kingdom of His dearly-loved Son, in whom we have our redemption—the forgiveness of our sins. Christ is the visible representative of the invisible God, the Firstborn and Lord of all creation. For in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, principedoms, powers—all were created, and exist, through and for Him. And He is before all things, and in and through Him the universe is one harmonious whole. He is the Head of the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place. For it was the Father's gracious will that the whole of the divine perfections should dwell in Him. And God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross—to reconcile to Himself through Him, I say, things on earth and things in heaven."

Gospel not bound by men. Baptists cannot accept as authoritative any centralization of power in hierarchy, arch-episcopacy, council, synod, convention or consistory, claiming the right of interpretation. The Gospel is not bound. No principle of interpretation that requires any post-Biblical additions to teachings or methods of reaching the meaning of the teachings in the New Testament about the church, has any weight with Baptists. Any claim of Apostolic succession that would take to itself authority to make decrees is as

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STARVING CHILD ON A GARBAGE DUMP . . .

## A PICTURE OF MAN

SAM MULLINIX, JR.  
Lexington, Kentucky

Ephesians 2:1-5 says: "And you hath he quickened who were dead in trespasses and sins; Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved);"

While serving in Vietnam in 1968-69 with the Navy Seabees I witnessed a shocking sight. The garbage we dumped, full of glass, dirt, and other contamination was being eaten by starving Vietnamese children. This is a picture of man in many ways.

This child on a garbage dump is a picture of lost man. Each individual that is alive has a personal

garbage dump all around him. This dump is unique just as the individual is. Lost man eats the garbage (sin of the world) and loves it. He loves sin and the Bible tells us of the condition man is in:

## CANNOT COME

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

## WILL NOT COME

"And ye will not come to me, that ye might have life" (John 5:40).

## LOVED DARKNESS

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

## MIND DEPRAVED

"So then, they that are in the flesh cannot please God" (Rom. 8:7).

## HEART DEPRAVED

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

## HAND AND FEET DEPRAVED

"Their feet are swift to shed

blood: Destruction and misery are in their ways" (Rom. 3:15-16).

## CONCLUSION

"They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (Rom. 3:12).

Lost man is eating the garbage of the world, unable and unwilling to seek God. This is what you are or were.

## II

This child on a garbage dump is a picture of the new birth. Man starving to death on the sin of the world is presented with the Word of God and God quickens the spirit of lost man (Vs. 1 & 5) making the man alive spiritually. This man is still unable to do anything so God does more for him:

## REPENTANCE

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 7:10).

## FAITH

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, and faith" (Gal. 5:22).

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## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

## THE DOCTRINE OF HELL

(Preached on the Independent Baptist Hour August 12, 1979)

## PART I

No minister enjoys preaching on the subject of Hell. He speaks upon this theme because his God-given duty demands it. A minister is not at liberty to dodge the unpleasant. Hell is a Bible subject, and it is a part of the Scripture which is profitable for doctrine. To neglect this unpleasant subject will not remove it from the pages of the Holy Book. A Bible-believing minister must preach on the topic of Hell, for it is a part of the whole counsel he is to preach. If preachers would preach more on Hell,

there would be less Hell in the world.

The word "Hell" occurs 11 times in the New Testament. Five of these times it came from the lips of Jesus Christ. Our Lord was what the religious world of today would have called "a Hell-fire preacher." Jesus Christ was constantly warning men about the reality of Hell-fire. It was to Him a grim fact. No minister can follow Christ without preaching on the subject of Hell.

Eddyism, Armstrongism, and Russellism deny the existence of

a liberal, burning Hell. Liberal ministers speak of it as a figure of speech, not a literal fact. Professional preachers seldom if ever speak to their worldly-minded church members about this subject. Unsaved people seek to somehow remove the doctrine of Hell from the mind of people by making it no more than a byword. Beware of anyone who denies the reality of Hell. The denial of this truth is the most attractive form of infidelity. Those who do not believe in a literal burning Hell will

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## The Doctrine Of Hell

(Continued from page one)  
when they lift up their eyes in it.

### FALSE THEORIES ABOUT HELL

The Devil has always tried to convince men that there is no Hell. He has deluded them into believing sin will go unpunished. He whispers in their itching ears: "Hell is a medieval superstition; it is a delusion invented to scare little children. Even some preachers say it is merely the grave, or a figure of speech. So don't be alarmed about this thing people call Hell."

If Satan cannot convince men that there is no Hell, then he will try to get them to believe it is nothing more than a Sunday school picnic. He whispers in the ears of his deceived children: "Those who are cast into Hell will be burned up in a minute and the pain will be over." Sometimes he says to them: "Those sent to Hell will be given another chance to be saved. God is too good to allow men to burn forever in Hell-fire." But all of the lies of Satan cannot put the fire out in Hell. Even if Satan could succeed in removing from the minds of all men the reality of Hell, it would in no sense lessen the eternal torments of Hell.

The grave is not Hell as some claim. There are two different words used for Hell in the Greek New Testament, one to mean Hell and another the grave. If Hell were the grave the Bible would have plainly said so. But suppose for argument's sake Hell does mean the grave. I will now read a verse and substitute the word "grave" for "Hell". In Luke 16:23 the Bible would say: "In the grave he lift up his eyes, being in torment." Have you ever known a man to lift up his eyes in the grave? Also notice that the change of the word fails to do away with the torment.

The grave is where the body rests between death and the resurrection. The rich man's body was in the grave on earth, but his soul was in torment in Hell-fire. The rich man was not just in the grave when he cried out, "I am tormented in this flame." He wanted his brothers to repent "lest they also come to this place of torment" (Luke 16:28). He wanted them to repent while they were still alive

on earth (Luke 16:30). If one went back to his brothers he would have gone "unto them from the dead" (Luke 16:30). Repentance would not have kept his brothers from the grave (Heb. 9:27), but it would have kept them from Hell!

But somebody said that the word is HADES in the Greek text, and it does not refer to a place of torment. Very well, let us use the Greek word in Luke 16:23: "In HADES he lift up his eyes, being in torment." Changing the name of the place does not do away with the torment. It does not change the fact that the rich man after death was tormented in Hell-fire. HADES simply means what we mean by the old-fashioned word "Hell," the place of torment for the disembodied spirits of the wicked.

Another says, "You can't prove anything by Luke 16 for it is a parable." Who told you so? It is not called a parable in the inspired Word. The translators did put a note at the beginning of the chapter saying it was a parable, but this note was added by uninspired translators. The parables are generally announced by some such expressions as this, "He spake a parable unto them," but we have no such expression here in Luke 16. Our Lord never used proper names in His parables, yet we have the names of two real persons in Luke 16: Abraham and Lazarus. This is not a parable. It is a historical incident.

But suppose it was a parable? Did Jesus Christ build a parable upon a falsehood? If Luke 16 is figurative language, then the things symbolized must be far worse than what He described in figures.

This would not lessen the horrors of Hell. Rather, it would make it a worse place than a place of fire and torment.

I want to ask a question to those who say that Luke 16 is a parable: What are these parabolic dogs who licked the parabolic sores of the parabolic beggar as he lay on the parabolic steps of the parabolic rich man's parabolic house, watching him eat his parabolic food? I await their answer.

### BIBLICAL NAMES FOR HELL

The word translated "Hell" in the Old Testament is the Hebrew word SHEOL. It occurs 65 times. It is translated 31 times "grave", 31 times "Hell", and 3 times "pit". The general idea of the word SHEOL is the place of the dead, or the unseen abode of the disembodied spirits.

SHEOL sometimes means the place of punishment in the Old Testament. Psalm 9:17 says: "The wicked shall be turned into hell (SHEOL)." The meaning cannot be merely grave. The wicked are not the only ones laid in the grave, for the righteous who die are also laid in the grave. Being turned into Hell must mean the peculiar portion wicked men suffer in Hell-fire (Job 22:26, 29; Ps. 11:6). Consider also Proverbs 15:24: "The way of life is above to the wise, that he may depart from Hell beneath." Wisdom will not keep a man from the grave; it will deliver his soul from the fires of Hell. Only those wise unto salvation are delivered from Hell.

HADES in the Greek New Testament is the equivalent of the Hebrew word SHEOL. It is found 11 times in the Greek New Testament. It is translated 10 times "Hell" and 1 time "grave." HADES does not mean the grave as I have already shown in my discussion on Luke 16. The grave is a place of rest. Luke 16 speaks of Hell being a place of torment. Hence they cannot be one and the same.

It matters very little what title we give to the place called Hell. One may call it SHEOL or HADES, or even something else. The fact forever remains that Hell is Hell—Hell is a real place. In Luke 16:28 it is called "a place of torment." Judas is said at death to have gone "to his own place" (Acts 1:25). Since Judas was "a devil" we understand it meant Judas went to Hell, for the Devil's place is in Hell. It is important that men know that Hell really does exist. It is vital that they concern themselves with escaping this awful place of torment.

Another name of Hell is Tophet. Isaiah 30:33 reads: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



## THE PLACE THE WORD OF GOD SHOULD HAVE IN OUR LIVES

"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you" (John 8:37).

If you will start at Genesis and read through the entire Bible, you will find that the Bible indicates that the Word of God is to become an intimate part of us. We have hints as to this over and over again, that the Bible is to become an intimate part of us. Not only is it to be an influence about us, but it is to become a part of us. Listen:

"Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11).

Here is a verse which would indicate that the Word of God is to become a part of us. We are to hide it in our hearts. In other words, the Bible isn't just an influence about us; the Bible is to become veritably a part of us.

Notice again:

"The word is nigh thee, even in thy mouth, and in thy heart:

that is, the word of faith, which we preach" (Rom. 10:8).

This is saying that the Word of God not only is to be a part of us, in our mouths, but down in our hearts. It is to become an intimate part of us.

The Apostle Paul says the same thing, but with different wording, when he says:

"Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16).

Not just the fact that the Word of God is to be on your library table at home, and not just the fact that you bring a Bible under your arm when you come to the house of God, but the Word of God is to dwell in you. It is to be inside of us — an intimate part of everyone of us.

In the book of Hebrews, we find the Apostle Paul talking about these folk who were undoubtedly saved people, and he says concerning them:

"And have tasted the good

word of God" (Heb. 6:5).

The Word of God had become a part of them. They had tasted; they may not have eaten as much of it as they should have. It may be that they hadn't been on a Bible diet as much as they ought to have been, but at least they had tasted the good Word of God.

Listen again: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word" (James 1:21).

You know what grafting is — when you take a limb or branch off one tree and graft it on to another, and as it grows, it becomes a part of the second tree.

Sometime ago I saw a tree at Stark Brothers Nursery. They had experimented with it. They had started with one tree, and it had five different kinds of fruit growing on that one tree, apples, pears, peaches, cherries, plums — all growing on that one tree. (Continued on page 3, column 1)

is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it." In the

Old Testament Tophet was a place in the valley of the son of Hinnom, where the Israelites burnt their children in the fire to Molech (II Kings 11:7). To drown out the cry of the infant drums were beaten upon during the sacrifice. Hence they named the place "Toph," which means a drum (Jer. 7:31-32). The place is used to describe the abode of the disembodied spirits of wicked men.

In the Greek New Testament we read of GEHENNA, which is the same place called Tophet in the Old Testament. The valley of Hinnom was originally the place where rites of Moloch were celebrated. It was converted by King Josiah into a place of abominations, where dead bodies were thrown and burnt (II Kings 23:13-14). In the time of Christ this deep, narrow glen south of Jerusalem had become the city dump, a place of ever-burning fires.

GEHENNA was a popular expression for Hell. Jesus Christ chose to use this word to describe Hell, the final home and condition of the unregenerate. In GEHENNA the trash of the city was burned. Hell is the place where the trash of the world is burned. GEHENNA is used 12 times in the New Testament, and in 11 of these 12 times it is used by Jesus Christ. All refer-

ences to it are associated with judgment and fire.

What is the difference in GEHENNA and HADES? Are they the same place? HADES is the present Hell to which unsaved people go at death. It is a place of fire and torment according to Luke 16. GEHENNA is yet unoccupied at present. It seems to be synonymous with the lake of fire. GEHENNA is the final Hell. HADES, the present Hell, is finally cast into the lake of fire. Revelation 20:14 tells us: "And death and hell were cast into the lake of fire."

Allow me to illustrate the difference between GEHENNA and HADES. A man is charged with a serious crime. He is placed in the county jail to await judgment. After his trial and conviction he is sentenced to the penitentiary. Even so, a lost sinner is kept under punishment in Hell until the day of judgment. After the judgment of the great white throne he is cast into GEHENNA. HADES is God's jail; GEHENNA is God's penitentiary.

### GOD THE CREATOR OF HELL

Hell was prepared by God for the Devil and his angels. Matthew 25:41 declares: "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." These words were spoken to the goat nations. They

reveal that those who serve Satan while they live in this life will be justly sentenced to spend eternity with their old master. The wicked will inherit Hell because they have the same character as the Devil and are therefore fitted to the same place. God prepared Hell for rebellious angels and rebellious men. Just as God prepared a kingdom for the righteous from the foundation of the world (Matt. 25:24), He also prepared Hell for fallen angels and fallen men.

God created Hell in eternity past. Isaiah said: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large . . ." God knew from all eternity that man would fall into sin. Hence He ordained the condemnation of wicked men from eternity for their sins. Tophet was ordained of old, and Jude speaks of "ungodly men" who were "before of old ordained to this condemnation" (Jude 4). In Romans 9:22 Paul mentions "vessels of wrath fitted to destruction."

Why did God create a Hell? The existence of Hell is necessary because there is a Heaven. If God did not send rebellious men and angels to Hell, there could be no Heaven for God and the saved. Would Heaven be Heaven if Satan were permitted to roam the golden streets? What if criminals and murderers were there? If unsaved people went to Heaven there would be wars, crime, sickness, and death. A wise God has designed to keep sinners out of Heaven by sending them to Hell. If lost people and fallen angels entered the place of supreme happiness, Heaven would be Hell.

Some foolishly suppose that a loving God will not send a sinner to Hell. This is a soul-destructive error. God did not create Hell without a purpose. He made it a giant prison for fallen men and fallen angels. Those it was prepared for shall most certainly be sent there. God allows people today to go to the hospital for their sins. He permits criminals to be executed for their crimes. He will without question allow all unsaved people to go to Hell for their sins. Wicked men will suffer in Hell because they deserve to suffer. They rebelled against God just like the Devil, and their rebellion fitted them for Hell-fire.

There is no danger of Hell becoming over-populated. Hell was made by God to accommodate all sinners. The Bible says that God "made it deep and large" (Is. 30:33). Proverbs 27:20 says: "Hell and destruction are never full." Generations upon generations have gone down to Hell. Still it is not full. Isaiah 5:14 tells us that "Hell hath

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## The Place . . . Word

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Why? by being grafted. James says that the Word of God is to be grafted into us. Beloved, you can't read these five verses that I have just read without realizing that the Bible indicates that the Word of God is to become an intimate part of us. It isn't enough to go to church. It isn't enough to go fellowship with God's people. It isn't enough to have a Bible as I say, on your table at home. It isn't enough even to read that Bible once every day. Rather, the Bible is to become a part of us — engrafted into us to the extent that the Bible, you, and I are part and parcel of each other.

### IN JESUS' DAY, THIS CROWD HAD NO PLACE FOR THE WORD OF GOD.

You'll notice that Jesus said to them, "My word hath no place in you."

Here was a crowd of people who were religious professors beyond any shadow of a doubt. They boasted of the fact that they were Abraham's children. They took pride in saying, "We are descendants of Abraham. Religious-ly, we are the followers of Abraham. We are Jews — strict Jews." Though they were religious professors, Jesus said to them, "My word hath no place in you."

I say then, even in Jesus day, there was a crowd of people that had no place for the Word of God within their lives.

Beloved, that has been true all through the ages gone by — people that are religious, but lost; people that are church members, but not members of the kingdom of God; people who are professing to be saved, but not possessing the Lord Jesus Christ as their Saviour. I am thoroughly convinced as I deal with people, that the majority of church members today are just exactly like this crowd that Jesus speaks of, when He says, "My word hath no place in you."

If the Word of God has a place in a human life, do you mean to tell me that that man would absent himself from the house of God Sunday after Sunday, Wednesday after Wednesday, and revival meeting after revival meeting.

If the Word of God had a place in a man's life, do you mean to tell me that that man would refuse to bring his tithe to the Lord, and would refuse to bring his offering unto the Lord?

If the Word of God has a place in a man's life, would you tell me that a man would reject and rebel against the doctrines of baptism and the Lord's Supper?

If the Word of God has a place in a man's life, would you tell me that a man would rebel against any portion of the Word of God?

I remember years ago, a man who was a member of this church met a fellow on the street. This man who is a member of our church was thoroughly sold on the idea of the security of the saved. It meant much to him. When he was talking to this man who was a Campbellite, this man said, "I'd like to know if it is in the Bible." The man who is a

member of our church said, "My pastor can tell you where it is," and he took him by the arm and led him to where I was. When I took the Word of God and told this Campbellite what the Bible says about the security of the saved, and read him two or three verses, he got so furiously mad that he turned around and stomped out, and said, "I don't care what the Bible says, I don't believe it."

I tell you, beloved, anybody who takes that attitude proves that the Bible has no place in that individual's life.

Jesus had this to contend with in His day, and it has been that way down through the years. There's a multitude of professors today of whom it could be said that they are just like the crowd that Jesus was dealing with — the Word of God has no place in their lives.

In fact, that was true in the Old Testament. Listen:

"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so" (Jer. 5:31).

Here was a crowd that had some false preachers. They had priests that were carrying on the work, but they were doing their work falsely. Jeremiah says concerning them, "And my people love to have it so."

We have another reference showing how in Isaiah's day it was thus, that people just didn't want the Word of God. Listen:

"See not; and to the prophets. Prophecy not unto us right things, speak unto us smooth things, Prophecy deceits" (Isa. 30:10).

Beloved, there are a lot of church members today that all they want is something smooth — something that will tickle their ears — something that will make them feel good; something that will make them go home from the house of God thinking they are pretty good people, without going away realizing what "no good critters" they are in the sight of Almighty God.

I tell you, beloved, if you leave this building this morning thinking that you are a pretty good sort of person, then I, as your speaker, am an absolute failure. I want you to go out of this house feeling that you are a miserable wretch in the sight of God; that you are a depraved human being; that you are so depraved that nothing but the grace of God can be of any value as far as your life is concerned.

I say to you, it is just like it was in Jesus' day; just like it was in Jeremiah's day; just like it was in Isaiah's day.

There is another man in the Bible that tells us what it is going to be like today. Listen:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11,12).

Does that sound like a revival meeting in the last days? Far from it. Instead, it says that men are going to seek for the Word of God. They'll go from the north



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For September 9, 1979

Amos 1:6-12.

Intro.: The repetitions of God are never needless nor should we be heedless. In fact, they should serve as reminders of the importance of the matter discussed. Every preacher should take a good lesson from this and even though our sermons should not dwell merely on one pet theme, they surely should be full of Bible repetition.

#### VERSE 6

"Thus saith the Lord." This expression reminds us of the statements in the Book of Revelation Chapters 2 and 3 when each church is addressed and the message is verified as "what the Spirit saith unto the churches." Therefore "what saith the scripture?" and "what the Spirit saith" carries the same meaning. So to be led by the Spirit one must verify this by the Word of God (Eph. 6:17). One is never led by the Spirit to act contrary to the Bible.

"For three transgressions of Gaza, and for four." The matter of sin is never overlooked nor excused by the Lord. He knows both who sins and how much they have sinned. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Man shall give account not only for every idle word, but for every idle work (Matt. 12:36).

"I will not turn away the punishment thereof." God's longsuffering is never to be confused with His righteous execution against sin. His attributes are not overruled by each other for they are exercised harmoniously and in accordance with His will. He never is frustrated in one of His attributes and thereby forced to ex-

to the south. They shall seek for the Word of God, and shall not find it.

I tell you, beloved, in the days of the Lord Jesus Christ, here was a crowd of people who were religious professors, but they had no place for the Word of God within their lives. It was that way in the days of Jeremiah. It was that way in the days of Isaiah. Amos says that in the end of time it will be that way all over the world; men will go from north to south, and from east to west, unable to find the Word of God.

Brother, sister, listen; if you have the opportunity and the privilege of hearing a preacher that preaches the Word of God, stick mighty close to Him, because the day is coming when such preachers will be few and far between, and when it will be impossible for you to hear the Word of God. There will be a famine for the Word of Truth. As Jesus said, "My word hath no place in them."

#### II

### WHAT PLACE SHOULD THE WORD OF GOD HAVE?

Certainly, beloved, it should have an inside place. It ought to be in our thoughts; it ought to be a part of our memory; it ought to be a part of our conscience; it ought to be a part of our affections.

I am saying to you, the Word of God ought to have an inside place as far as we are concerned. Thoughts, memory, conscience, affections, ought all be motivated, controlled, and ruled by the Word of God.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

Notice, he said, "I found the Word. I found the Book, and I ate it. I absorbed the Word of God that is the inner part of me. My thoughts, my affections, my memory, my conscience turned to the Bible, to such an extent that

ercise another attribute.

"Because they carried away captive the whole captivity." Even though time after time God used heathen nations in dealing with His chosen nation Israel, those nations will be dealt with for their sin in doing so (Acts 4:25-28).

"To deliver them up to Edom." Edom was one of the harshest enemies of Israel and it appears the Jews were sold to them as slaves or delivered to them in exchange for some kind of gain and then sold as slaves. This magnifies the greatness of the sin of Edom. How many people fully realize what they are doing and yet take delight in it (Rom. 1:32).

#### VERSE 7

"But I will send." God's storehouse is filled both with offensive and defensive weapons and He makes right use of both. Contrast this sending in judgment to the sending of His Son in mercy (Gal. 4:4, 5).

"A fire on the wall of Gaza which shall devour the places thereof." It doesn't matter how many fire departments a city may have, they cannot put out the fire of judgment until it accomplishes its full scope which God ordained. Not even the prayers of well-meaning Christians nor the attempts to ease the pain by sympathetic friends will change it.

#### VERSE 8

"And I will cut off the inhabitant from Ashdod." Both God's prophetic message of coming bliss and coming judgment will be accomplished.

"And him that holdeth the sceptre from Ashkelon." From the ruler on the throne to the peasant in the field and the soldier on the front line, all who entered into the covenant of war God will call into account.

"And I will turn Mine hand against Ekron." These "I wills" in these verses are the "I wills" of the King of kings and the Lord of lords. The turning of His hand is so forceful in describing judgment that it is overwhelming! This is the same hand which preserves the saints and ministers to their needs (John 10:28, 29; I Peter 5:6). This is the hand which

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comforted John on the Isle of Patmos (Rev. 1:17). But when it is turned it becomes the hand of vengeance. How much we can learn by studying the hands of the Lord (Isa. 20:20).

"And the remnant of the Philistines shall perish." All bases are touched, nothing is overlooked. Study the expression, "There shall be left not one stone upon another, that shall not be thrown down" (Matt. 24:2).

"Saith the Lord God." A stronger expression of the great truth as we have before seen concerning the fact God will not let one of His words fall to the ground.

#### VERSE 9

"Thus saith the Lord." Written over every lintel of God's holy library of divine truth marking every division as authentic and serving to refresh us that, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

"For three transgressions of Tyrus, and for four." The nation is different but the problem is the same. Sin, regardless of the location, remains the common curse of mankind and demands the same penalty (Rom. 6:23). The actors may be different, but the actions are basically the same (Eph. 2:2; Rom. 3:9-18).

"I will not turn away the punishment thereof." God is not swayed either by outward praise nor by the purse, as is so common in our process of the law.

"Because they delivered up the whole captivity to Edom and remembered not the brotherly covenant." Sin is so contagious it is easily passed on to others and, sad to say, enlarged upon, at least in expression and practice; here we find the same pattern as in Gaza, but with the addition of the breaking of a covenant made at the time of building the temple (I Kings 5:2-11). How quickly evil men forget a covenant when it serves their sinful purposes (II Tim. 3:3).

#### VERSE 10

"But I will send a fire on the wall of Tyrus, which shall devour the places thereof." The spark of God's judgment is soon blown by the winds of His divine wrath until righteous judgment is carried out.

#### VERSE 11

"Thus saith the Lord; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever." The revelation is the same but again we see sin set forth in such a manner that we cry out like David, "As the Lord liveth, the man that hath done this thing shall surely die;" not knowing this describes our own fallen nature and if it were not for the mercy of God we would continually practice this, and if it were not for the redemption we have in Jesus Christ we would perish like the rich man in Luke 15. Read also II Timothy 3:3 in regards to the setting aside of natural affection.

#### VERSE 12

"But I will send a fire upon Teman, which shall devour the places of Bozrah." Specific judgment for specific sins on specific people.

Conclusion: Even though these verses present a truth little known or cared for by the average person, they need to be proclaimed in this age of open rebellion against the things of God.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908.)

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Please explain Ezekiel 4:5-6."—Midland, Ohio

JAMES  
HOBBS  
Rt. 2, Box 182  
McDermott, Ohio



PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.

Oftentimes the prophets of old were to act out, or teach in parables, the lessons that God had for Israel.

In this particular lesson Ezekiel was to symbolize a coming siege on Jerusalem because of the sins of the people—390 days because of the sins of Israel, and 40 days because of the sins of Judah.

Each day represented a year. God is saying that Israel had sinned for the past 390 years and Judah for the past 40 years.

years of the Egyptian captivity. God is showing His people the coming dispersement, the northern tribes to Assyria in 722 B.C. and the southern tribe to Babylon after several invasions, the last about 585 B.C. The difference in the lengths of the captivities was fulfilled in that the tribe of Judah returned to Israel after 70 years under Ezra and Nehemiah, but the northern ten tribes remained dispersed until this century, when they began returning, resulting in the formation of the state in 1948.

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"All scripture is given by inspiration of God . . ." (II Tim. 3:16), and this "inspiration" includes Bible numbers. Jerome, who is called a church father by many, thought it absurd that God should know how many gnats and cockroaches there were in the world. I am of the persuasion God not only knows how many dogs there are in the world, but He knows exactly how many fleas are on each dog.

God not only knows how many human heads there are in the world, but He knows exactly how many hairs there are on each and every head (Mt. 10:30). God has not only numbered all the stars of the firmament, but He has given a name to each of them (Isa. 40:26). God not only owns the cattle upon a thousand hills, but He also owns the hills (Ps. 50:10, 24:1). While I know little to nothing about the spiritual numerical value of Bible numbers, I do know there is not an insignificant number in all of Holy Writ. So, the numbers of our text have a value, which to know would be of spiritual profit to us.

Ezekiel had been commanded of the Lord to make a portrait of the city of Jerusalem under siege (vs. 1 and 2), he was to lie before the portrait first on his left side then on his right side a specified number of days, "This shall be a sign to the house of Israel." This sign

would serve in a dramatic way to drive home to the minds of Ezekiel's fellow captives Jerusalem's awful state of iniquity, and her impending judgment. By false prophets the captives were led to believe that Jerusalem would not be destroyed, and that they would soon be restored to their beloved city and land. Ezekiel's ministry was to counter the message of the false prophets, by highlighting the fact that there first must be a return to the God of David, before there could be a return to the city of David.

The 390 days (13 mos.) represent the actual time Jerusalem was under siege by the Chaldean army. Some chronologists allowing for the prophetic formula day equals year, teach that the 390 years also represent the number of years of Israel's apostasy which began with Jeroboam's worship of golden calves (I Kings 12:25-33), to the destruction of Solomon's temple.

The 40 days wherein Ezekiel was to lie upon his right side represents the iniquity of Judah (40 years) immediately preceding the destruction of Jerusalem. Ezekiel was called by God to a difficult task, and he met much opposition, but he remained faithful to his call, the Lord blessed him, and his peoples' return to their Lord and to their land was in great part owing to his ministry.

## The Place . . . Word

(Continued from Page Three)  
it became a part of me, and it was a joy and rejoicing of my heart."

So I say, first of all, the place that the Word of God ought to have is an inside place. It ought to be within us, affecting us day by day.

The Word of God should have a place of honor. We ought to give the Word of God attention.

When a man starts to read from the Word of God you ought to give attention. I don't believe you have any business to walk in and sit down when the Word of God is being read. If I were to go to church and the preacher was reading from the Bible, I would wait until he finished before I'd walk in and sit down. I'll tell you why.

Shouldn't you revere the Word of God more than you do the preacher? You wouldn't walk in and sit down if the preacher were praying. Well, that is just man talking to God. If the preacher is reading from the Word of God that is God speaking.

I contend, beloved, you ought not hold the Bible in any place except one of honor, and when it is being read, remember that it is the Word of God. Give it attention. Give it reverence. Give it obedience.

Jesus said:

He that is of God heareth God's words" (John 8:47).

I tell you, the man who isn't willing to hear the Word of God just proves that he is not of God. If he is of God, he wants to hear the Bible. He wants what the Bible has to say.

I have mentioned this before, but I refer to it again because it illustrates so fully what I am saying.

Several years ago at a church building here in Ashland, the pastor barely referred, one night, to the doctrine of election. A deacon got up, got his wife by the arm, and two children, and, seemingly, made as much noise as he could getting out of the building. As he went out, he slammed the door, and said he didn't want his children to hear that "damnable doctrine."

He was a business man here

in town. I knew him well. When I saw him two or three days later, I reminded him of what I had heard that he had done. I said, "How could you take that attitude when the Word of God was being read to you to prove the truth of election?" He said, "I don't care what the Bible says, I don't believe it."

I tell you, beloved, the Word of God is to have a place of honor, and a place of attention. We ought to give it attention, and reverence, and obedience, and whatever it says, we ought to accept it.

You might not like it. You may not agree with it. It might not suit your fancy. It could be that what the preacher says about it will cut you to the quick. But before I would dare to say that I don't care what the Bible says, I'd go home and get on my knees and say, "Lord God, teach me what the Book says. I want to know what the Book says — nothing else."

The Word of God ought to have a place of trust. God is the Author of it, and as the Author of the Bible, God certainly is to be trusted.

We read:

"In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2).

What God wrote this Bible? The God that cannot lie. Beloved, if the God that cannot lie wrote this Bible, we ought to give it a place of trust so far as our lives are concerned.

I say also that we ought to give the Word of God a place of love.

I wonder sometimes how much God's people love it. When I think about the fact that you don't read it, and when I remember the fact that you pass it by day by day and fail to read it, I wonder, how much do you love it?

We ought to love the Bible. To think that the God of the universe — the God that spoke Heaven and earth into existence — to think that God thought enough of His elect children that He would write a book composed of 66 books, teaching one system of morals, one way of salvation, one code of ethics, without any kind of contradiction from beginning to end — to think that a God would write a book like that, I tell you, you ought to love it. He wrote it for me. I tell you, we ought to really love a Bible like that.

Job talks about how he loved it. The book of Job, as you know, is the first book that was ever written in the Bible. If the law had been given, Bildad, Eliphaz, Elihu, and Zophar would have shot Job through and through with the law. They would have said, "The law says thus . . ." "The law says thus . . ." and they would have quoted the law to him all the way through. The fact that they never quoted the law proves that the book of Job was written before the law was ever given.

Go back before the days of Moses; before the law was given from Sinai. Job loved this Bible. He didn't have what you and I have today. He didn't have nearly what we have today, but he had part of it, and he loved it. Listen to what Job has to say about it:

"I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

Do you love the Bible like that? Do you love it more than you do

your food? How many meals do you miss during the week? How many days do you miss reading the Bible. Job said, "I have esteemed the words of His mouth more than my necessary food."

I tell you, beloved, the Word of God ought to have an inside place in your life. It ought to have a place of honor, a place of trust, and certainly, I would say with Job, it ought to have a place of love. We ought to love it.

## III WHY THE WORD OF GOD HAS NO PLACE IN THE LIVES OF MANY FOLK.

Some people come to church and bring their Bibles; some people don't. Some people read their Bibles every day; some people don't. Some people even study their Bibles; some people don't.

I know one layman that spends five hours every day studying his Bible, and he has for the last twenty-odd years. He is the treasurer of the church of which he is a member.

I ask, why is it that so many people have no place for the Bible? I'll give you the answer.

Some people say, "I am just too busy. I just don't have time to read my Bible." I tell you, beloved, you have some business that the Lord didn't put you in, because God never put anybody in a business that would make him so busy he didn't have time to read the Bible.

I'll tell you why you don't read your Bible. I'll tell you why it doesn't have a place in your life. Beloved, you are fond of sin. You are greedy of gain. You have need of a change of heart. You have a lost nature. You are too cultured in the flesh to yield to the Lord Jesus Christ. The reason why people don't read their Bibles is because they need a change of nature.

Why would a man want to read a book that is so contrary to his nature? A man just isn't going to want to read a book that condemns him for everything that he does. He just isn't going to enjoy a book that condemns him for what he does.

Jesus said:  
"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44).

Beloved, you can't seek the honor that comes from God when you are seeking the honor that comes from others.

I say to you, if you don't love the Bible, if the Bible doesn't have a place in your life, if you don't give it first place in your life, what you need is regeneration — a change of heart — a change of nature — a change of disposition that will cause you to give the Bible first place in your life.

## IV WHAT WILL COME OF THE WORD HAVING NO PLACE IN YOUR LIFE.

Jesus said:  
"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

What is it going to be like when you, as an unsaved man, come to the judgment bar of God? Regardless of what church you have been a member of, or who is the pastor; irrespective of what kind of baptism you have had, or whether you have had none; (Continued on page 5, column 2)

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## FOR CHRISTIAN GIRLS . . .

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 double 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.

### "CLEAN"

RUTH M. RAY  
Memphis, Tennessee

You can be cleaner than a new fallen snow! Now God's Word says we are all clean in our own eyes (Prov. 16:2). But what does God say about this? He says our "righteousnesses are as filthy rags" (Isa. 64:6). And in Psalm 14:3, "They are altogether become filthy," or "stinking." You can put a drop of dirty water in a bucket of clean water and it all becomes dirty. Also, you can put a whole bucket of clean water into an ounce of dirty water and you still have polluted water. This shows that no works of any means can save us, and any sin makes us unholy before God.

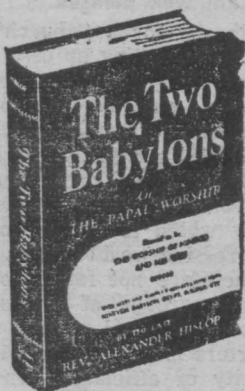
We fell in Adam. We became as responsible creatures, knowing good and evil. It took the mercy of God to restore us. When we were enemies, God reconciled us by the death of His Son (Rom. 5:10). I John 1:7 says, "The blood of Jesus cleanseth from all sin." God sees Jesus' righteousness and not our sins. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). Jesus loved us and washed us from our sins in His own blood (Rev. 1:5). It took the blood of God's only Son to make us clean.

However, we still have the old nature of Adam, and even as Paul said, "The things I would do, I cannot, and when I would do good, evil is present with me" (Rom. 7:19-21). How then can we be not

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in debt to the flesh, but mortify, or kill the deeds of the flesh? Romans 8:14 tells us we can do it—by or through the Spirit of God that lives in us when we receive Christ as our Saviour.

Also, our hearts must be sprinkled from an evil conscience by a daily cleansing of the Word. "Ye are clean through the Word I have spoken unto you" (John 15:3). Our sins are covered, but we sin daily, and therefore need a daily bath in God's Word; not for salvation, but for fellowship. Jesus' washing the disciples' feet illustrates the daily cleansing that we need. David cried, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow" (Psa. 51:7). He also asked God to "create in me a clean heart; and renew in me a right spirit" (Psa. 51:10). He was already saved, but had sinned against God.

We don't have to be debtors to the flesh though. How then can we keep from sinning wilfully? Let us turn to Philippians 4:8, where God says, "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Jesus is just, pure and lovely and He is to be praised, and if what we do and think praises Him, we can know that we will be clean as every believer in Christ should be. He tells us in Isaiah 1:18, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

As we stated before, when we trust Jesus Christ as our Saviour, we are no longer condemned. We are in a clean position in Christ and our hearts are clean. Let us also keep our minds and bodies clean, for we are the temple of God's Holy Spirit.

### The Place . . . Word

(Continued from page four) regardless of your religious background and affiliation, what is it going to be like when you come to the judgment bar of God? The Bible says "that the same shall judge him in the last day."

You won't be judged on the basis that you were a member of Calvary Baptist Church of Ashland, Kentucky. You won't be judged on the basis that I am your pastor. You are not going to be judged on the basis that you have gone to church occasionally and put a quarter in the offering when you had to. You are not going to be judged on that basis, but you are going to be judged on the basis of the Word of God. It is either give the Word of God first place in your life now, or meet the Word of God, to be judged by it, at the judgment.

### CONCLUSION

In closing, I say that God's Word is going to last forever. Listen:

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

If the Word of God is going to last, if you are a Christian, you ought to stand up for it. I haven't any use for a man who says he is a Christian, that won't take his stand for the Book. I believe if a man is a child of God, he ought to stand up and let the world know that he is standing for the Book.

We read:  
"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful

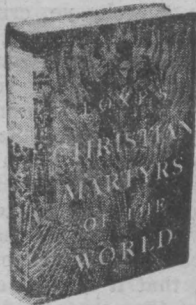
for me to write unto you, and exhort you that ye should EARNESTLY CONTEND for the faith which was once delivered unto the saints" (Jude 1:3).

Notice, Jude is saying that you are to earnestly contend for the faith.

The football gridiron offers a good illustration of this word "contend." The first team you see is contending for a goal. The other team is contending for a goal. When a fellow gets the ball and starts running down across the field, and hits one of the opponents, and knocks the wind out of him and breaks two or three ribs; he doesn't stop and say, "I am sorry," or "Forgive me for this." Beloved, he is contending for the goal.

I tell you, if some heretic gets in my way, and I run over the top of him, and I embarrass him, I am not going to pause and say, "Brother, I am sorry I did this."

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Rather, I am going to continue to contend for the Word of God.

There is a school at Campbells-ville, Kentucky, that has a young man in it who wrote an article sometime ago whereby he said that "Alice in Wonderland" was more wonderful and should be read more than the Bible, and when he referred to Criswell, who is pastor of a church in Texas, who believes in the verbal plenary inspiration of the Scriptures, he said it was anything but what a child of God ought to accept.

When I talked to the President of Campbellsville College, the school where this young man goes, he said, "I believe in verbal plenary inspiration, but we don't say anything about what our students or our faculty believe!"

I tell you, beloved, if I believed in the verbal plenary inspiration of the Word of God, I'd stand up for it and shout to the high heavens that I believed it, even if I had students and faculty members that don't believe it.

I believe God's Word ought to have a place in our lives that is a tremendously important place, and that we ought to stand for it, and contend for it, until the Lord Jesus Christ comes back again.

Beloved, that is my message. I have finished. It is now in God's hands. On the morning of the judgment, I am perfectly willing to meet the Lord and the message that I have preached to you this morning.

If there is an unsaved person here, I say to you, someday you'll meet the Word of God at the judgment, and you are going to be judged out of it. Every word of this Book is going to be the basis of your judgment. Your life is going to be compared with this Book. May God help you to bring your life into harmony with the

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Word of God today, and the only way you can do it is by trusting the shed blood of the Lord Jesus Christ. I tell you, there is only one way of salvation. God only has one purpose as to salvation, and that was His Son dying for our sins.

May the Lord bless you and enable you to trust Him. May you trust His shed blood today and be saved, and then take your stand for the Lord Jesus Christ.

May God bless you!

## The Doctrine Of Hell

(Continued from page two) enlarged herself, and opened her mouth without measure . . . This broad mouth is still open wide to take care of all who walk in the broad way that leads to destruction.

Dear unsaved friend, your sins kindle the very fires of Hell. God made Hell for impenitent sinners. It is the worst sort of folly to continue in sin and hope to escape Hell. It is about like a man drinking poison and saying he shall not die. It is about as sensible as for a person to jump off a great mountain and say the fall will not hurt him. It is about like sticking a knife in your heart and saying it will do you no harm. If a man drinks poison he might as well say that he is killing himself. Likewise, any person who continues in sin and flees from the Saviour of sinners has already bought for himself a one-way ticket to Hell-fire. Flee, sinner, flee from the wrath to come!

## The Bible

(Continued from page one) wrist for bracelets, and bind the suns around His brow for a coronet; He might dwell alone, far, far above this world, up in the seventh heaven, and look down with calm and silent indifference upon all the doings of His creatures; He might do as the heathens supposed their Jove did, sit in perpetual silence, sometimes nodding His awful head to make the fates move as He pleased, but never taking thought of the little things of earth, disposing of them as beneath His notice, engrossed within His own being, swallowed up within Himself, living alone and retired; and I, as one of His creatures, might stand by night upon a mountain-top, and look upon the silent stars and say, "Ye are the eyes of God, but ye look not down on me; your light is the gift of His omnipotence, but your rays are not smiles of love to me. God, the mighty Creator, has forgotten me; I am a despicable drop in the ocean of creation, a sear-leaf in the forest of beings, an atom in the mountain of existence. He knows me not; I am alone, alone, alone." But it is not so, beloved. Our God is of another order, He notices everyone of us; there is not a sparrow or a worm but is found in His decrees. There is not a person upon whom His eye is not fixed. Our most secret acts are known to Him. Whatsoever we do, or bear, or suffer, the eye of God still rests upon us, and we are beneath His smile—for we are His people; or beneath His frown—for we have erred from Him.

Oh! how ten-thousand-fold merciful is God, that looking down upon the race of man, He does not smite

it out of existence. We see from our text that God looks upon man; for He says of Ephraim, "I have written to him the great things of my law, but they were counted as a strange thing." But see how, when He observes the sin of man, He does not dash him away and spurn him with His foot; He does not shake him by the neck over the gulf of Hell, until his brain doth reel and then drop him forever; but rather, He comes down from Heaven to plead with His creatures; He argues with them; He puts Himself, as it were, upon a level with the sinner — states His grievances and pleads His claim. O Ephraim, I have written unto thee the great things of my law, but they have been unto thee as a strange thing!

I come here tonight in God's stead, my friends, to plead with you as God's ambassador, to charge many of you with a sin; to lay it to your hearts by the power of the Spirit, so that you may be convinced of sin of righteousness, and of a judgment to come. The crime I charge you with is the sin of the text. God has written to you the great things of His law, but they have been unto you as a strange thing. It is concerning this blessed book, the Bible, that I mean to speak tonight. Here lies my text—this Word of God. Here is the theme of my discourse, a theme which demands more eloquence than I possess; a subject upon which a thousand orators might speak at once; a mighty, vast, and comprehensive theme, which might engross all eloquence throughout eternity, and still it would remain unexhausted.

Concerning the Bible, I have three things to say tonight, and they are all in my text. First, its author, "I have written," secondly, its subject — the great things of God's law; and thirdly, its common treatment — it has been accounted by most men a strange thing.

I. First, then, concerning this book: Who is THE AUTHOR? The text says that it is God. "I have written to him the great things of my law." Here lies my Bible — who wrote it? I open it, and find it consists of a series of tracts. The first five tracts were written by a man called Moses; I turn on, and I find others. Sometimes I see David is the penman, at other times Solomon. Here I read Micah, then Amos, then Hosea. As I turn further on, to the more luminous pages of the New Testament, I see Matthew, Mark, Luke, and John, Paul, Peter, James, and others; but when I shut up the book, I ask myself, Who is the author of it? Do these men jointly claim the authorship? Are they the composers of this massive volume? Do they between themselves divide the honor? Our holy religion answers, No!

This volume is the writing of the living God: each letter was penned with an Almighty finger; each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit, that Moses was employed to write his histories with his fiery pen, God guided that pen. It may be that David touched his harp, and let sweet Psalms of melody drop from his fingers; but God moved his hands over the living strings of his golden harp. It may be that Solomon sang canticles of love, or gave forth words of consummate wisdom, but God directed his lips, and made the preacher eloquent. (Continued on Page 6, Column 1)

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## The Bible

(Continued from page five)

If I follow the thundering Nahum, when his horses plough the waters, or Habakkuk, when he sees the tents of Cushan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn to the smooth page of John, who tells of love, or the rugged, fiery chapters of Peter, who speaks of fire devouring God's enemies; if I turn to Jude, who launches forth anathemas upon the foes of God—everywhere I find God speaking; it is God's voice, not man's; the words are God's words, the words of the Eternal, the Invisible, the Almighty, the Jehovah of this earth.

This Bible is God's Bible, and when I see it, I seem to hear a voice springing up from it, saying, "I am the book of God; man, read me. I am God's writing; open my leaf, for I was penned by God; read it, for He is my author, and you will see Him invisible and manifest everywhere." **"I have written to him the great things of my law."**

How do you know that God wrote the book? That is just what I shall not try to prove to you. I could if I pleased, to a demonstration, for there are arguments enough, there are reasons enough, did I care to occupy your time tonight in bringing them before you; but I shall do no such thing. I might tell you, if I pleased, that the grandeur of the style is above that of any mortal writing and that all the poets who have ever existed could not, with all their works united, give us such sublime poetry and such mighty language as is to be found in the Scriptures. I might insist upon it, that the subjects of which it treats are beyond the human intellect; that man could never have invented the grand doctrines of a Trinity in the Godhead; man could not have told us anything of the creation of the universe; he could never have been the author of the majestic idea of Providence—that all things are ordered according to the will of one great Supreme Being, and work together for good. I might enlarge upon its honesty, since it tells the faults of its writers; its unity, since it never belies itself; its master simplicity, that he who runs may read it; and I might mention a hundred more things, which would all prove, to a demonstration, that the book is of God.

But I come not here to prove it. I am a Christian minister, and you are Christians, or profess to be so; and there is never any necessity for Christian ministers to make a point of bringing forward infidel arguments in order to answer them. It is the greatest folly in the world. Infidels, poor creatures, do not know their own arguments till we tell them, and then they glean their blunted shafts to shoot them at the shields of truth again. It is folly to bring forward these firebrands of Hell, even if we are well prepared to quench them. Let men of the world learn error of themselves; do not let us be propagators of their falsehoods.

True, there are some preachers who are short of stock and want them to fill up; but God's own chosen men need not do that; they are taught of God, and God supplies them with matter, with language, with power. There may be some one here tonight who has come without faith, a man of reason, a free-thinker. With him I have no argument at all. I profess not to stand here as a controversialist, but as a preacher of things that I know and feel. But I too have been like him. There was an evil hour when once I shipped the anchor of my faith; I cut the cable of my belief; I no longer moored myself hard by the coasts of Revelation; I allowed my vessel to drift before the wind; I said to reason, "Be thou my captain;" I said to my own brain, "Be thou my rudder;" and I started on my mad voyage.

Thank God, it is all over now; but I will tell you its brief history. It was one hurried sailing over the tempestuous ocean of free thought. I went on, and as I went,

the skies began to darken; but to make up for that deficiency, the waters were brilliant with coruscations of brilliancy. I saw sparks flying upward that pleased me, and I thought, "If this be free thought, it is a happy thing." My thoughts seemed gems, and I scattered stars with both my hands; but anon, instead of these coruscations of glory, I saw fiends, fierce and horrible, start up from the waters, and as I dashed on, they gnashed their teeth, and grinned upon me; they seized the prow of my ship and dragged me on, while I, in part, gloried at the rapidity of my motion, but yet shuddered at the terrific rate with which I passed the old landmarks of my faith. As I hurried forward, with an awful speed, I began to doubt my very existence; I doubted if there were such a thing as myself. I went to the very verge of the dreary realms of unbelief. I went to the very bottom of the sea of Infidelity. I doubted everything.

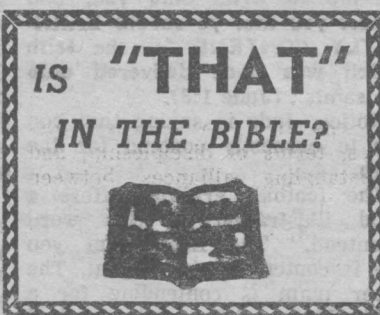
But here the Devil foiled himself: for the very extravagance of the doubt, proved its absurdity. Just when I saw the bottom of that sea, there came a voice which said, "And can this doubt be true?" At this very thought I awoke. I started from that deathdream, which, God knows, might have damned my soul, and ruined this, my body, if I had not awoke. When I arose, faith took the helm; from that moment I doubted not. Faith steered me back; faith cried, "Away, away!" I cast my anchor on Calvary; I lifted my eye to God; and here I am, "alive, and out of Hell."

Therefore I speak what I do know. I have sailed that perilous voyage; I have come safe to land. Ask me again to be an Infidel! No! I have tried it; it was sweet at first, but bitter afterwards. Now lashed to God's gospel more firmly than ever, standing as on a rock of adamant, I defy the arguments of Hell to move me; for **"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."** But I shall neither plead nor argue this night. You profess to be Christian men, or else you would not be here. Your professions may be lies; what you SAY you are, may be the very contrary to what you REALLY are; but still I suppose you all admit that this is the Word of God. A thought or two then upon it. **"I have written to him the great things of my law."**

First, my friends, stand over this volume, and ADMIRE ITS AUTHORITY. This is no common book. It is not the sayings of the sages of Greece; here are not the utterances of philosophers of the past ages. If these words were written by man, we might reject them; but O, let me think the solemn thought, that this book is God's handwriting—that these words are God's! Let me look at its date; it is dated from the hills of Heaven. Let me look at its letters; they flash glory on my eye. Let me read the chapters; they are big with meaning and mysteries unknown. Let me turn over the prophecies; they are pregnant with unthought-of wonders. Oh, book of books! And wast thou written by my God? Then will I bow before thee. Thou book of vast authority! thou art a proclamation from the Emperor of Heaven; far be it from me to exercise my reason in contradicting thee. Reason, thy place is to stand and find out what this volume means, not to tell what this book ought to say. Come thou, my reason, my intellect, sit thou down and listen, for these words are the words of God.

I do not know how to enlarge on this thought. Oh! if you could ever remember that this Bible was actually and really written by God. Oh! if ye had been let into the secret chambers of Heaven, if ye had beheld God grasping His pen and writing down these letters—then surely ye would respect them; but they are just as much God's handwriting as if you had seen God write them. This Bible is a book of authority; it is an authorized book, for God has written it. Oh! tremble, tremble, lest any despise it; mark its authority, for it is the Word of God.

Then, since God wrote it, mark



Question:  
**WHAT MURDERED GIRL WAS MOURNED BY HER GIRL CHUMS FOUR DAYS A YEAR?**

Answer: Jephthah's daughter, Judges 11:39-40:

**"... And it was a custom in Israel, That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year."**

ITS TRUTHFULNESS. If I had written it, there would be worms of critics who would at once swarm on it, and would cover it with their evil spawn; had I written it, there would be men who would pull it to pieces at once, and perhaps quite right, too. But this is the Word of God; come search, ye criticism and find a flaw; examine it, from its Genesis to its Revelation, and find an error. This is a vein of pure gold, unalloyed by quartz, or any earthly substance. This is a star without a speck; a sun without a blot; a light without darkness; a moon without its paleness; a glory without a dimness. O Bible! it cannot be said of any other book, that it is perfect and pure; but of thee we can declare all wisdom is gathered up in thee, without a particle of folly. This is the judge that ends the strife, where wit and reason fail. This is the book unattained by any error; but is pure, unalloyed, perfect truth. Why? Because God wrote it. Ah! charge God with error if ye please; tell Him that His book is not what it ought to be. I have heard men, with prudish and mock modesty, who would like to alter the Bible; and (I almost blush to say it) I have heard ministers alter God's Bible, because they were afraid of it. Have you never heard a man say, "He that believeth and is baptized, shall be saved; but he that believeth not"—what does the Bible say?—"Shall be DAMNED." But that does not happen to be polite enough, so they say, "Shall be CONDEMNED." Gentlemen, pull the velvet out of your mouths; speak God's Word; we want none of your alterations.

I have heard men in prayer, instead of saying, "Make your calling and ELECTION sure," say "Make your calling and SALVATION sure." Pity they were not born when God lived, far—far back, when they might have taught God how to write. Oh, impudence beyond all bounds! Oh, full blown self-conceit! To attempt to dictate to the All-wise—to teach the Omniscient, and instruct the Eternal. Strange that there should be men so vile as to use the penknife of Jehoiakim, to cut out passages of the Word, because they are unpalatable. O ye who dislike certain portions of Holy Writ, rest assured that your taste is corrupt, and that God will not stay for your little opinion. Your dislike is the very reason why God wrote it, because you ought not to be suited; you have no right to be pleased. God wrote what you do not like; He wrote the truth. Oh! let us bend in reverence before it, for God inspired it. It is pure truth. Here from this fountain gushes AQUA VITAE—the water of life without a single particle of earth; here from this sun there cometh forth rays of radiance, without the mixture of darkness. Blessed Bible! thou art all truth.

Yet once more, before we leave this point, let us stop and consider THE MERCIFUL NATURE OF GOD, in having written us a Bible at all. Ah, He might have left us without it, to grope our dark way, as blind men seek the wall; He might have suffered us to wander on with the star of reason as our only hope; He might have suffered us to wander on with the star of reason as our only guide.

I recollect a story of Mr. Hume, who so constantly affirmed that the light of reason is abundantly

sufficient. Being at a good minister's house one evening, he had been discussing the question, and declaring his firm belief in the sufficiency of the light of nature. On leaving, the minister offered to hold him a candle to light him down the steps. He said, "No; the light of nature would be enough; the moon would do." It so happened that the moon was covered with a cloud, and he fell down the steps. "Ah!" said the minister, "you had better have had a little light from above, after all, Mr. Hume."

So, supposing the light of nature to be sufficient, we had better have a little light from above, too, and then we shall be sure to be right. Better have two lights than only one. The light of creation is a bright light. God may be seen in the stars; His name is written in gilt letter on the brow of night; you may discover His glory in the ocean waves, yea, in the trees of the field; but it is better to read it in two books than in one. You will find it here more clearly revealed; for He has written this book Himself, and He has given you the key to understand it, if you have the Holy Spirit. Ah, beloved, let us thank God for this Bible; let us love it; let us count it more precious than much fine gold.

## ... Aren't Protestant

(Continued from page one)

devoid of authority to bind Baptists in their doctrine of the church as would be the claims of a sect of the Jews that they sat in the seat of Moses. The law of the Spirit of Life in Jesus Christ, which has set us free from the law of sin and death and from the spirit of bondage, operates to teach the children of God in the right interpretation for themselves of the Word of God. Therefore, Baptists hold that the New Testament is the sole authority on the laws that govern the churches. It is their constitution and bill of rights, their constant court of appeal and end of all controversy.

An assembly of believers. In the search to find what the church is, what it should know and do, and how it is to accomplish its mission, we first discover that it is an assembly of believers associated with Jesus Christ and spoken of as His body and bride. The assembly is so related to the Holy Spirit as to be called His tabernacle, and so related to God the Father as to be called the house of God. The New Testament church was composed of members who had received the glad tidings of the Lamb of God who taketh away the sins of the world, and who had made confession of their sins in repentance toward God, and of their faith in Jesus Christ as their Saviour, and were baptized. It is taught with definiteness that leaves no room for argument that the preaching of the glad tidings and the initiation of the ordinance of baptism were established at the hands of John the Baptist, nor is there any doubt that God had given John his authority to preach and to baptize. It is taught that he was set apart for his work from his mother's womb. His forerunner work had been foretold in Old Testament prophecy, which presented Him as a herald of God's new dispensation of grace in the redemption of lost men. From John until the consummation of all things in Christ the administration of God's grace is declared to be in the hands of the King to Whom and for Whom the church assembly is the authorized witness to mankind from the time of its endowment by the Holy Spirit. This new dispensation was to fulfill the old through the coming of the prophecy-announced King according to God's unchanged plans.

Christ placed baptism in the church. The fact that Jesus was baptized by John separates baptism from the actual sacrifice of the Lamb, and leaves it forever as an ordinance to picture the likeness of His death and burial, and of His resurrection. Later, as the head of the church assembly of baptized witnesses, Jesus expressed His sovereignty over the act and its perpetuation, but did not Himself baptize the disciples

resulting from His preaching. That the authority to perpetuate the act was His alone is made clear in the fact that John never sought to organize his disciples into any kind of organization, nor did he authorize any one of them to baptize others. To the contrary, John pointed his disciples to Jesus as the person in Whom they had been planted and to Whom they had been joined in the likeness of His death and the promise of His resurrection. Jesus committed the stewardship of baptism to the church assembly and authorized and directed its perpetual observance. Thus He did give the Great Commission to His assembly. The authority for the act, therefore, inheres in the stewardship of the church, and its perpetual observance is guaranteed in the perpetuity of the church—which in turn is guaranteed to His disciples in the promise of the ever-living and ever-reigning Christ.

John's disciples built into the church. It is the writer's purpose to show that the Lord Jesus called out the baptized disciples of John and built them into an assembly upon the sole foundation rock of His being the Christ, the Son of the living God. At Caesarea-Philippi He explained to His disciples what was the foundation basis of edification of the church. It was Himself, and the God-imparted power given to men to receive Him. Vast credulity is required to enable one to imagine that the Lord Jesus turned away from explaining this one and sufficient foundation, that He might follow a tangent of explanation about Peter that would in effect leave out the foundation. That is to say, it would require that one of the living stones to be built upon this foundation (Peter) should himself become that foundation and able to bear the whole superstructure. Peter himself had no such illusion concerning the matter, nor did any of the other Apostles or disciples. Neither did Paul, the Apostle born out of due season, but personally indoctrinated by the Lord Himself. For Paul wrote of the Lord Jesus as the foundation of the church and explained the relationship of the Apostles to that foundation. Paul was in thorough accord with Peter's testimony in doing this. Only the Anointed One, the Christ, could be the Head of the Church, and the Rock upon which the Church is built. John the baptizer saw the anointing of the Christ, saw the Lord coming up out of the water, and the Holy Spirit descending upon Him as a dove, and he heard the confirmation of His anointing in the words of the Father, "This is my beloved Son in whom I am well pleased."

No authority for a "church" of churches. The setting up of a centralized authority that presumes to speak for and pass out laws to the local church assembly which Christ built, is entirely without New Testament authority. But it is in consonance with the material power by which men seek to secure impressive world results and it has therefore not failed to seduce many groups of professing Christians. The papal system, with headquarters in Rome, and with a multiplicity of officials down the line between the pope and individual members of the flock, is an impressive world spectacle and vehicle power among men and nations. But it is utterly at variance with the church that Christ built and over which He alone was ever to be the Head, Himself empowering and guiding each church through the Holy Spirit dwelling within it. Protestant bodies in varying degrees have sought to set up centralized instrumentalities of power that would authoritatively function for and direct the local assemblies within their spiritual body. Insofar as they have done this, they have held on to principles of the Roman body out of which their forebears came in the protest of the Reformation.

Other errors from hierarchical assumptions. When vaulting human ambition changed the New Testament pattern of the church into the papacy, it was inevitable that it would be followed by other unwarranted assumptions of authority in church organization and life. This exhibited itself, contrary to the New Testament teaching, in

(Continued on page 7, column 2)



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

VATICAN CITY (EP) — The Vatican, acting to douse a potentially serious controversy, announced that Pope John Paul II had no intention of visiting Northern Ireland in connection with his visit to the Irish Republic Sept. 29 to Oct. 1.

Reports in Britain that the pope might spend a short time at Armagh, Northern Ireland, the seat of the (Roman Catholic) Primate of All Ireland (Cardinal Thomas O Fiaich), has provoked controversy. Ian Paisley, a Protestant leader in Northern Ireland, described the "Pope of Rome" as "anti-Christ" and "man of sin," and said he would organize a campaign against a papal visit to Ulster.

WASHINGTON (EP) Congress is moving to block the Internal Revenue Service from using quotas to determine whether a private school is racially discriminating.

The I.R.S. has had the authority to remove the tax-exempt status of "segregation academies," but under a proposed procedure wanted to set numerical guidelines on minority enrollment as a test.

The plan kicked up a storm of protest. Major Protestant, Catholic and Jewish organizers were unanimous in opposition. They expressed fears that the quota procedure could be used against religious schools which had a mostly white student body because their religious constituencies were mostly white, and not because they were discriminating.

The House of Representatives passed an amendment to an appropriations measure for the I.R.S., which prohibits the use of federal funds for the I.R.S. to implement its plan. The Senate Finance Committee has accepted the amendment, which is expected to go before the Senate for a vote.

The proposed I.R.S. procedure states that a school's tax-exempt status could be jeopardized if it did not enroll a percentage of minority students equal to 20 percent of the percentage of minority school age population in a community. Loss of tax-exempt status means that a school's income would be subject to taxation, and that donors could not claim tax deductions for their contributions to the schools.

SINGAPORE (EP) — The government of Indonesia has given permission to World Vision International to sail its mercy on a relief and supply mission to the Anambas Islands where more than 30,000 Vietnamese boat refugees cling to life.

The Christian humanitarian agency's ship, the SEASWEEP, sailed from Singapore August 5 with \$35,000 worth of medical and relief supplies. On board the 1400-ton converted freighter were a doctor, two nurses and a professional staff of relief experts.

BELFAST, Northern Ireland (EP)—An official of the Salvation Army was killed, and his 21-year-old daughter seriously injured, when a booby-trap bomb exploded

in the official's car.

Police said MAJ. JAMES WRIGHT, 55, and his daughter, ANN, started to drive away from their home in Portadown, County Armagh, at about 9 a.m., July 27, when the explosion took place. Mr. Wright was killed and his daughter lost both legs. She was taken to a hospital, where her condition was described as gravely serious. The Irish National Liberation Army, a militant left-wing faction of the Irish Republic Socialist Party, itself a breakaway from the Irish Republican Army, claimed responsibility for the bomb attack.

GWELO, Zimbabwe Rhodesia (EP)—Guerrillas took about \$1,600 and medical supplies worth another \$350 to \$400 from Sanyati Baptist Compound northwest of Gwelo in July.

Ralph L. Rummage, chairman of the organization of Southern Baptist missionaries in Zimbabwe Rhodesia, said four guerrillas arrived at the home of Noble Sithole, principal of the secondary school at Sanyati, and asked for money. When he could give them only about \$45, they asked to be taken to the treasurer, who gave them about \$1,500 in school fees. The guerrillas then took the two men to the hospital, where they released them and took an additional \$45 and medical supplies, mostly antimalarial and injectible drugs. No one at the hospital was molested or threatened, said Rummage.

WASHINGTON (EP)—A church youth choir from Texas sang religious songs near the White House after the National Parks Service had a change of heart, helped along by a U.S. congressman.

The 49-member choir from the First United Methodist Church of Carrollton, a suburb of Dallas, had been invited by the Parks Service to sing on the Ellipse behind the White House, but had been told that no religious songs were allowed. The group and its director, Allison Snyder, declined the invitation, and had planned to sing at the Lincoln Memorial instead, until Rep. Jim Collins (R-Tex.) stepped into the picture.

"We are going around the country sharing our faith in Jesus Christ, and we can not compromise that faith just to sing anywhere," Mr. Snyder said in explaining why the invitation was declined. The choir was on an 11-state tour.

The congressman called the Parks Service and asked for the names of the officials who made decisions about what could or could not be sung on federal land. He said he wanted to make a speech in the House of Representatives and wanted the names right.

Rep. Collins also phoned the White House, which called the Parks Service, which located the Carrollton choir in a local motel. An invitation was issued to sing an hour-long program, without restrictions. Mr. Collins described

the program as "good, solid fundamentalist Methodist songs."

## ... Aren't Protestant

(Continued from page six)

the change of ordinances, doctrines, terms of discipleship, and in entangling alliances between Church and State. It is unfortunately true that not all of the Christian fellowship which came out by way of protest from Romanism, cleared their skirts at all points in relation to world conforming heresies. In the New Testament we find in the churches certain officers and servants, whose functions are clearly exhibited. Some of these were to be in perpetuity under the setting apart by the assembly. But we find no provision for this except for pastors and deacons, the service of which two classes of ministers is definitely prescribed. Baptists have brought themselves into grief and confusion whenever they have failed to confine the work of pastors and deacons to that which is exemplified and prescribed for them by the Holy Spirit in the written Word.

Most Protestant bodies, following the Roman example, have numerous ecclesiastical officials with recognized ecclesiastical authority, all of which is without New Testament authorization. Baptists place individuals in places of responsibility and honor them for faithfulness in spirit and service, but none of these has any ecclesiastical authority over the church. Roman Catholics, claiming authority under God to change, turns from New Testament baptism—which was always by immersion—to the sprinkling substitutes therefor. Catholics did not and do not claim that this is Scriptural. Therefore Protestant bodies influenced by the Catholic change, yet refusing to claim authority to change the Scriptural requirements, found it necessary to claim that their substitutes for Scriptural baptism were valid on the ground of sound scholarship. They have done so and a sorry mess they have made of it.

The matter is mentioned here for its light upon our thesis that Baptists are not Protestants. Aside from their personal spiritual weaknesses, which they share with other Christians, Baptists are without reason, temptation, or even excuse, for turning away from the New Testament pattern in order to conformity to whatever happens to have popular vogue in the world about them.

Churches are built and grow under the Holy Spirit. Witnessing power came to Christ's assembly in the baptism of the Holy Spirit on the day of Pentecost. Churches were rapidly multiplied under the direct jurisdiction and empowering of the Holy Spirit. He guided them in indoctrination, polity, comity, stewardship, spiritual understanding and knowledge and in the scope and method of their witness. It is vital to understand that the multiplication of churches was the direct result of the increasing number of believers. The believers increased through the preaching of the Gospel by the church, which in its witness-bearing was honored and sustained and guided by the regenerating and sanctifying Holy Spirit. Thus each believer had in himself the witness and life of an incorruptible seed. When he became a disciple, he also became a tabernacle of the Holy Spirit. The assembly of baptized believers became the house of God, the tabernacle of the Holy Spirit. Both the believer and the church became capable of receiving spiritual communications from God through His Son, by the Holy Spirit. The Spirit measured the gifts to those whom He set in the church for its edification as a witnessing body. Thus order and not confusion resulted in the early churches, through gifts of the Spirit which Paul enumerates in I Corinthians 12:27, 28: "Now are ye the body of Christ and members in particular. And God has set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." The use of the gifts are explained in the preceding context, and it is later shown how they pass away when their purpose is accomplished.

The two church ordinances. Our Lord has set two ordinances in the church. Baptism precedes church membership, but it is administered under the authority of the church to those who profess repentance and faith in the Lord Jesus Christ. Credible profession of faith in Him constitutes discipleship and follows next in order of the Great Commission. Disciples are next taught to observe all things whatsoever Jesus has commanded His church. The Lord's Supper was instituted by Him, and committed to the Apostles to deliver to the church for its observance. It was so committed to Paul, and how he delivered it to the churches is illustrated in the case of the church at Corinth. The supper is explained by the Lord to be a memorial to His death, and a prophecy of His assembling of all of the redeemed to be forever with Him. Its observance on earth is put into the hands of the churches until He shall come in glory, and it is not subject to be changed in any way. It was not given as a means of salvation, for those who received it did so on the basis of their already having eternal life. They received it, too, because He was in them and they in Him and in God through Him, in a mystical union of regeneration and adoption of the Holy Spirit. It is thus a memorial of His death, in which He was offered once for all as the sacrifice for sin. The priesthood of Jesus is set forth in Hebrews, where we read that the sin-offering of His blood was made once and forever and cleansed forever all who believed in His name, so that repeated crucifixions would put Him to open shame. There is absolutely no authority in the New Testament for changing either of the two ordinances.

We should avoid man-made patterns and follow the divine. Baptists acknowledge their obligation of obedience only to the churches of Christ which He has patterned in the New Testament. Yet they need to be watchful lest by imperceptible processes they shall be found seeking the apparent advantages of ecclesiastical hierarchy and centralization. These advantages are on the side of worldly appearances and not of inner spiritual reality. The church of Christ, the only church He built, antedates in origin every hierarchical and centralized ecclesiasticism. Christ's church differs from them fundamentally. The difference is in the means of growth, in doctrines, and

## A Picture Of Man

(Continued from page one)

God quickens, causes repentance, and gives faith, thus the individual who was dead before spiritually is now able to accept Jesus Christ as his Saviour. When the individual is saved the garbage dump is still there, the difference being the saved person feeds on the Word of God and recognizes the taste and smell of sin. As with any person taken from malnutrition to health the feeding starts with liquid and then to solids:

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:12-14).

We start with the milk of the Word of God and hopefully continue to the meat.

III  
The child on a garbage dump is a picture of the backslidden Christian. Man being saved is presented with a conflict. The flesh against the spirit (Rom. 7:18-24). The man can feed on the Word of God or can bend down to eat the sin of the world. This condition is seen in the Bible:

"And I, brethren, could not speak unto you as unto spiritual, but unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among

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you envying, and strife, and divisions, are ye not carnal and walk as men?" (I Cor. 3:1-3).

Here is a life of misery, pain, and chastisement from God. The choice is simple. Feed on the Word of God and receive the benefits or feed of the garbage of the world and receive the miseries of it.

IV  
The child starving on the garbage dump is a picture of what many born-again people are being fed. The food of false doctrine of man coming from the garbage of the world instead of the Word of God. Never step on toes, hobby horses, and rambling are the agenda of the day. The Bible is clear on the manner the saved are to be taught:

"Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2).

What a great responsibility that God has given to us! Will it be garbage or the Word of God?

V  
The child on the garbage dump starving to death is the picture that we should see when we see the people around us that are lost. We see and help physical starvation. Do we see the spiritual starvation of the World? Our actions are the answer. God saves men by the Word and the answer about what we are doing is very simple. Are we presenting the Word of God to lost man? A lost man has a fatal condition and we have the cure. Are we going to take the cure to him and see God make it effective?

The Bible tells us:  
"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19-20).

CONCLUSION  
Why should we witness to lost man? Why should we feed on the Word of God and not garbage? The answer is in verse 5: "By grace are ye saved" and this is accomplished for a reason. God has a plan for our lives. We are to witness to the world about the "Word" and bring honour and glory to Him. Does the life we lead show the abounding grace God has bestowed upon us?

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promises, but also in fulfilling His threatenings; faithful not only in providing for His people, but also in dealing with their follies. We frequently hear of God's covenant-faithfulness, but we are not so often reminded that chastisement is one of the articles in His covenant. "If His children forsake My law and walk not in My judgments . . . then will I visit their transgressions with the rod and their iniquity with stripes . . . My covenant will I not break nor alter the thing that is gone out of My lips" (Psa. 89:30-34). "Our Father is no Eli: He will not suffer His children to sin without rebuke" (C. H. Spurgeon). Therefore it is their duty to own His integrity while enduring His faithful discipline. This is what David here did: he acknowledged not sullenly, but

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Receipts	8,727.56
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Expenditures:	
Labor	\$ 1,860.00
Printing TBE	3,300.00
Postage	930.02
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Bal. July 31, 1979	\$ 1,063.18

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Total	\$ 4,585.97
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Bal. July 31, 1979	\$ 3,427.27
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thankfully; yea, he made it adorably, for he knew that God also had his welfare in view.

Now, my reader, measure yourself by what has been pointed out above. Do you say, "I will bear the indignation of the Lord, because I have sinned against Him" (Micah 7:9)? Have you learned by experience that affliction is made a school to God's people, in which they learn many valuable lessons both about themselves and God, about their duties and privileges? Have you discovered by first-hand acquaintance that chastisement is a beneficial medicine to subdue pride, purge off carnality, and heal backslidings? Has the rod recovered you from your wanderings? Can you say from your heart, "It is good for me that I have been afflicted, that I might learn (experimentally) Thy statutes?" Do you freely own that God's providential dealings with you — His "judgments" — are right: just and equitable? Yea, do you feel that God has dealt far more leniently than your "iniquities deserve" (Ezra 9:13)? Do you aver that God is faithful, not only in Himself, but in smiting you? Then you have Scriptural ground for concluding that a miracle of grace has been wrought in your soul.

... Aren't Protestant

(Continued from page 7)  
in fidelity to the ordinances. The two groups also differ in devotion to New Testament order and faith. But Baptists today need to examine themselves in regard to the danger of internal inconsistencies and in regard to comity and methods of co-operation. If they do not, the danger is real that they shall increasingly exchange the revealed church pattern of God for expediency. And they shall also be in danger of neglecting the Scriptures of truth while they mistakenly seek to profit by adopting systems that appear to catch the world-mind and that in spectacular results seem to work better than God's revealed plan. These world-pleasing devices are being mightily pressed among many Protestant churches today, and many Baptists are already being caught in the net of over-organization or that of unscriptural alliances made in

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the fair name of unity. Baptists must hold firmly to the standards clearly set out for them in the New Testament in regard to Baptism and the Lord's Supper, and they must not become enamoured or be seduced by the world's standards of knowledge and education or their worldly notion of what constitutes proper religious comity, which carries with it the demand that Baptists reject their deepest principles, in order to conform, not to Bible principles, but to the false teachings of men.

Baptists principles in the first century and the twentieth. The successors of those disciples whose testimony was empowered at Jerusalem on the Day of Pentecost, and which rang throughout the Apostolic and post-Apostolic churches, continued to multiply until the wilderness period described in the Book of Revelation. Faithful churches went into that wilderness period which through their testimony left many spiritual descendants and from these other churches were formed of the New Testament order. Baptists hold that we have received from this succession of churches that bore faithful witness to the New Test-

ament church pattern and teaching of continuity. We contend that it is only by the distribution of the Gospel through such assemblies that the blessed hope of the resurrection may be maintained in earth and religious liberty kept alive within the human race.

We also hold that this true church testimony to the field and nature of civil government is essential to the preservation of civil liberty. We have faith to believe that the multiplication of these New Testament churches will continue, for we find in the closing Book of the New Testament that the enlightenment of the world is through the shining of the Lord's face. He continues to shepherd that light into the assemblies as lampstands, and into their pastors as His angels or messengers as stars. This He does through the work of the Holy Spirit who brings to life more abundant preachers and churches to bear the witness Christ has commanded them. We believe that God's call to Baptists for this consistent ministry of His Word shall not be eclipsed nor cease. For the Son of God walks in the midst of the lampstands, and He holds His stars in His hands.

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Identification Of . . .

(Continued from page one)  
"It is good for me that I have been afflicted." God has many ways of afflicting. In the context David mentions those who had opposed and maligned him. At the time, he may have felt it keenly, but later he realized it was a mercy. It is good for us when we have solid reason to make this acknowledgement. What is our chief "good?" It is not the enjoyment of God? Then how thankful should we be for anything which draws us nearer unto Him! "Lord, in their trouble have they visited Thee: they poured out a prayer when Thy chastening was upon them" (Isa. 26:16). God is then sought unto more earnestly and persistently. When settled on our leas our devotions are very apt to become formal and mechanical, but when our nest is disturbed we "pour out a prayer" or a "secret speech" (margin), i.e. the groanings of the heart. Sanctified afflictions wean us from the creature, make the conscience more tender, call into exercise our graces, quicken us in the path of duty. If we can discover such beneficial effects, must we not exclaim, "It is good for me that I have been afflicted!"

The third is the language of discernment. "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me" — "judgments" here refer

not (as often in the Psalms) to the equitable laws of God, but to His government dealings — in punishing the wicked or in correcting His people. Nor was David speaking of the knowledge of carnal reason, but of that which faith and a spiritual experience supplies. He condemned himself, acknowledging that his waywardness had called for the rod. When the empty professor is sorely afflicted, he says, "What have I done to deserve this?" Others less rebellious but equally self-righteous ask, Why should I be singled out as a mark for adversity? Very different are the sentiments of the godly: they vindicate the Lord. So far from deeming themselves to be dealt with unjustly, or even harshly, they exonerate the Hand that smites them. The wicked recognize not the One who is dealing with them, looking no farther than secondary causes or human instruments. But the eyes of faith behold Him who is invisible: not only as a Provider and Comforter, but also as a Chastiser and Afflicter; and that, not only in love, but in righteousness — "Thy judgments are right."

"Thou in faithfulness hast afflicted me." Numerous sermons have been preached upon the faithfulness of God and many pieces written upon this Divine perfection, yet few have preserved the balance thereon. It requires to be shown that God is not only true to His Word in making good His

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