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# The Baptist Examiner

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*Paid Circulation In All States And In Many Foreign Countries*

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

Vol. 49, No. 38

ASHLAND, KENTUCKY, SEPTEMBER 29, 1979

WHOLE NUMBER 2242

## LOOKING OUT FOR NUMBER 1

(By the Editor)

I have heard of a book called LOOKING OUT FOR NO. 1. It advocates the destruction of the old values. According to it, we are never to do anything because it is right. Never do anything for anybody unless it profits No. 1.

Friendship is for sale, and so is love and affection. Don't help a drowning man. Don't endanger No. 1.

This has always been the philosophy of the worldly minded man. But I suspect that Christians have been influenced by this philosophy to some degree. It seems that in the main we have forgotten such Scriptures as: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). Too often it may be truly said of us: "For all seek their own, not the things which are Jesus Christ's" (Phil. 2:21).

(Continued on page 2, column 5)

## SATAN & SECTARIANISM

RAYMOND A. WAUGH, Sr.  
Midland, Texas

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17). Needless to say, this speaks of an eternal and a personal relationship between God and every saint; that is, every born again believer in Him who died, was buried, and arose again.

This personal and immutable interest of God in every elect child of God is something which most sectarian and denominational religionists apparently can never learn. It is a message of faith from God to every believer which runs counter and contrary to sectarian and denomination religion. It is a message of truth to Scriptural folk whose concern is the churches of the Lord Jesus Christ and the membership thereof who look only to Him—not to the overlordship of corporate, cooperative, or conven-

tion, sometimes called delegates, messengers, or members of boards and executive committees.



RAYMOND A. WAUGH, SR.

The demands and the commands of sectarian and denominational religion are born in the hearts of (Continued on page 3, column 1)

## THE LORD'S CHURCH

BY E. G. COOK — Birmingham, Alabama

### CHAPTER THREE

From the references we have given we should be able to see that God not only has the power to do what He wants to do, but that He actually does anything and everything He wants to do. Now what does the Book say about the validity of His Word? Is it trustworthy? Can we depend upon what it says? In Matthew 24:35 and in Mark 13:31 our Lord says, "Heaven and earth shall pass away, but my words shall not pass away." In Isaiah 40:8 we read "The word of our God shall stand forever." Then in Isaiah 46:11 God says, "I have spoken it, I will also bring it to pass." God has assumed the responsibility of bringing to pass everything He has said in His Word. How much more could His Word be?

With all this in mind, let us see what effect it would have on His Word if He were to save everybody, or just what effect it would have if He just wanted to save everybody. Speaking concerning the soon coming battle of Armageddon, He says in Ezekiel 38:16 to the great army that is to come against Israel, "I will bring thee against my land." Then in verse 18 He says, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." Gog is the leader of the great two hundred million men army (Rev. 9:16) that God is going to bring against Israel in the soon coming day. Some may say that since God brings this army against Israel He should not become furious when it comes. It seems that I can hear someone saying, "God, you must remember that you are God, and that you love everybody; therefore, you must not become furious." But let us remember, He has a perfect right to destroy the fighting power of His enemies in order that He may bring in that wonderful millennium. Just think what the millennium would be like with the Communists worshipping their power, the (Continued on page 3, columns 1, 2)

## A DISCOURSE ON THE DECREES OF GOD...

### "MOUNTAINS OF BRASS"

Hercules Collins was born sometime in the early 1600's. As his name so was his character. He became pastor of the Wapping Baptist Church, called by some historians "London's oldest Baptist church." He followed John Norcott, the beloved friend of Benjamin Keach. He wrote a number of books, of which MOUNTAINS OF BRASS is only one.

To Hercules Collins belongs the honor of being in prison for Christ's sake. In the hour of persecution Hercules was resolute. In the year 1684, when persecution was so fierce that the church had to meet in private houses, Hercules Collins was committed to Newgate.

Although strong-willed, this worthy minister possessed a tender and sympathetic spirit. He was large-hearted and generous in his judgments. He died suddenly on October 4, 1702, after a few days illness. He had been pastor of the church for twenty-five years. He was buried in Bunhill Fields and a stone was erected to his memory.

Some may read his MOUNTAINS OF BRASS and brand him a hardshell, but please remember there were no hardshells in the 1600's. In preaching Collins' funeral sermon, John Piggott said: "If he had not some men's accuracy, yet it was made up by a constant flame: for no man could preach with a more affectionate regard to the salvation of souls."

The three part article by Collins, a very rare document obtained from the Bodleian Library of Oxford, England, is reproduced just as he wrote it, except we have brought it into more modern English. Our copy of the book is the original 1690 edition, and we felt this slight change would make it more readable. Some will charge Collins with amillennialism, universal church heresy, or hardshellism; but the intelligent reader will ignore the few points he may not agree with Bro. Collins upon and greatly rejoice in the teaching of sovereign grace.

#### PART I

"... who worketh all things after the counsel of his own will" (Eph. 1:11).

Ephesus was a great and rich city, but given much to idolatry: Saint Paul, Apollos, and Aquila, preaching the gospel among them, many were brought off from their idolatrous temples and worship, for the Word of God grew mightily, and many believed and were baptized. The idol-worshipper's feeling their idolatry likely to fall before the gospel, as Dagon before the ark, and their craft in danger, the great goddess Diana despised, and her magnificence destroyed, whom all Asia and the world worshipped. A great uproar was among them: which when ceased, Paul called the disciples together, embraced them, so went to Macedonia; but left Timothy there, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in

faith; so do" (I Tim. 1:3, 4).

The apostle in the context treating of election, predestination, redemption, justification, adoption, sanctification, and an eternal inheritance; he comes in our text to resolve whence all flowed, which is from no other fountain, then the counsel of God's own will: that those who were by nature children of wrath, walked according to the course of this world, and dictates of the prince of the power of the air, fulfilling the delights of the flesh and of the mind, were without hope, and God, in the world, as to any saving knowledge of Him; that those that were afar off are made nigh; of strangers, fellow citizens with the saints, and of the household of faith; that those who were once idol worshippers, are now sealed with the Holy Spirit of promise, are gracious works in time flowing from His purposes in eternity, as the apostle in our text affirms.

In the words we consider these parts: First, the agent, who? God the Father, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). That is, as He is the Head, and the church the body; as He the King, the church the kingdom; for Christ, as man, is God's elect; yea, the Head of election and predestination:

He was fore-appointed to be the Head of a holy glorious mystical body, the King of a glorious kingdom, Captain of a glorious company, the Bridegroom of a bride; yet if He will have this honor, He must purchase it; if He will make His soul an offering for sin, He shall see His seed; He shall be Head of this body, King of this kingdom, Captain of this company, Bridegroom of this bride. It is likely that this purchase can be capable of losing? Then He may be a King without a kingdom, a Bridegroom without a bride, a Head without a body: but how is this possible? If He be a Head, He must have a body; if a King, He must have a kingdom; if a Captain, He must have a company; if a Bridegroom, He must have a bride, because relatives; he that is a father, must have a child; He who is a Husband, must have a wife; or if Christ be a Bridegroom, He must have a bride: if so, where is any room for a total and final fall from true grace? A child cannot cease to be a child, and if once children, then heirs; no fear then of losing the inheritance. "And if children, then heirs; heirs of God, and joint heirs with Christ" Rom. 8:17).

Mark, when it's said, we are chosen in Christ, we are not to understand, as if the death and merits of Christ were the foundation (Continued on page 6, column 3)

## Some Advice To Christians Suffering From Inferiority

DANIEL PARKS  
Virgin Islands

Ofttimes the Lord has called servants to do His bidding and they have faithfully responded and given all they had in the service of the Lord. But there have been many times when those called



DANIEL PARKS

tried to reason with the Lord to consider someone besides themselves. To do so is to accuse God of making a mistake, and that in itself is a dreadful mistake. God never fails, nor does He make mistakes (actually, a mistake is a

failure, and God is far above such).

Why is it that we accuse Him of such? Usually it is because of some fear within us. We so much want to be a success that we are very much afraid of failure. To attempt to convince God that we are not the right person, we attempt to persuade Him that we are too inferior for the task.

To be inferior is to be lacking of some needed capability. It is the writer's belief that usually our feelings of inferiority stem from what we feel to be (1) a lack of maturity, (2) a lack of physical capabilities, or (3) a lack of social standing and/or finances. For example, a child cannot be a surgeon because he lacks the physical capabilities. And, an impoverished person cannot be a surgeon because he lacks the funds for the expensive education and equipment.

But, God does not call us to a spiritual vocation unless we are capable of meeting the demands of the task. To reason with Him is not a new thing, though. Let us consider a few that tried.

#### BIBLICAL EXAMPLES OF THE PROBLEM—LACK OF MATURITY

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. 1:6). God is very careful in the choice and preparation of His servants, and Jeremiah was no exception. God proclaimed that, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee (Continued on Page 6, Column 1)

## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

### NUMBERING OUR DAYS

(Preached on the Independent Baptist Hour September 9, 1979)

"So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

The 90th Psalm was penned by Moses the man of God. The word "prayer" would better represent the nature of the contents of this hymn. It is probably one of the last utterances of Moses, when the wanderings of the Hebrew people were near an end. He had lived to see most of his generation pass away. His own labors were nearing a close. Hence he stressed the shortness of human life and the importance of making the most of

life on earth.

#### GOD NUMBERS OUR DAYS

While my text does not specifically declare that God numbers the days of His people, other Scripture makes it plain that He does. The Book of Job says there is "an appointed time to man upon earth" (Job 7:1). In chapter 14 of the same Book, verse 4, it is written of man: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." According to this Scripture, God has fixed and deter-

mined how long a man shall live and all that shall befall him every day that he lives. When a man approaches the outer limits of life, he must die. He can live no longer nor die no sooner. When God requires the soul, no one has power over his spirit to retain it one moment beyond the decree of God.

It is determined in the counsel and decree of God how long every man shall live as a pilgrim on earth. With God there is "a time to be born, and a time to die" (Eccl. 3:2). Our times on this (Continued on page 2, column 1)

1978

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## The Baptist Examiner

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## BRIEF NOTES

The Castle Road Baptist Church, 12800 Castle Road, Valley Station, Ky., and Pastor Larry L. Burton will conduct a week's meeting with Elder R. E. Pound II of Amory, Miss., Oct. 1-7. The topic to be discussed is "Baptist History and Heritage in America." The church invites all within driving distance to attend.

## Numbering . . .

(Continued from page one)  
planet are in God's sovereign hands (Ps. 31:15). Psalm 68:20 declares: "Unto God the Lord belong the issues from death." Diseases are His servants, and His will is the limit of our existence. Friends cannot lengthen our days in this lower reign, nor can our enemies shorten our stay on earth. Every man is immortal until his hour be come.

An all-wise God knows the very year, month, day, hour, minute and second of our departure from this world. But when the time is we know not. The time of our death is one of the secret things which belongs to the Lord and is sealed up among His treasures. It is well for us that God has concealed it. If we knew it was near, it would fill us with gloom and deter us from all plans for the future. Since we know not the time of death's visitation, we can never be sure it may not be near at hand. Being uncertain of the hour of our departure, we must live each day as one who is ready to depart in peace.

**LIFE IS COUNTED BY DAYS**  
Job 14:1 says: "Man that is born of woman is of few days, and full of trouble." Life is computed, not by weeks, or months, or years, but by days. Our days in this world are few at the most—few in comparison with the days of the patriarchs, few in comparison to the eternal God and eternity to come. Even great men of God are caused to confess: "Few and evil have the days of the years of my life been" (Gen. 47:9).

A number of symbols are employed in the Scriptures to describe the brevity of life. I Chron-

icles 29:15 declares: "Our days on the earth are as a shadow, and there is none abiding." Life is quickly gone like the shadow of the sun. It is here one moment and then it is gone forever. Life for man on earth is vain and dark. It has its periods of light and darkness. But to a very large degree man's entire life span is short and empty.

Job 7:6 says: "My days are swifter than a weaver's shuttle, and are spent without hope." How graphic is the description of our short stay on the face of the earth! Our days are like a weaver's shuttle, moved from one side of the web to the other in a short time. A few more shoots of the shuttle and all will be over. Our life will be cut off as a weaver removes one web from the loom to make another. Oh, let us improve upon the fleeting moments remaining of our numbered days and live as if we were soon to see the shuttle flying for the last time.

King Hezekiah of Judah so well said: "I shall go to the gates of the grave: I am deprived of the residue of my years . . . I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world . . . I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me" (Isa. 38:10-12).

In Psalm 39:4-5 it is written: "LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity." A handbreadth is one of the shortest natural measures, being the breadth of four fingers. It is shorter than the foot and cubit. We do not need a pole, or a rod, or a measuring line when it comes to measuring our days. There is always a measure easily accessible — our hand! Our life is but one handbreadth in all. Oh, God, let me always remember "How short my time is" (Ps. 89:47).

Isaiah the prophet wrote: "Mine age is departed, and is removed like a shepherd's tent" (Isa. 38:12). A shepherd may pitch his tent for a few days and then move to another place. When he is ready to move he folds up his tent and transfers to his new location. Even so, our residence in this world is easily taken down by the drawing of a pin or two. The body is laid away in the earth and the spirit soars to another place.

Every day of our life we live under the fatal necessity of dying. In II Samuel 14:14 it is written: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." We have all seen water spilt on the ground. It in a moment sinks into the ground, and we can't get it out again. Likewise, when we are dead we cannot be restored to life again until the resurrection.

### MAN IS APT TO FORGET

We normally think of numeration as a child's exercise in arithmetic. But our text shows us it is a duty of a man. Of all the hard problems in arithmetic, the numbering of our days is the hardest. It is no problem for men to number their stocks and bonds. They can easily number their coins, their cattle and their cars. They can estimate the worth of their houses and farms. Yet it seems they had rather count the number of stars than the number of their days on earth. Men live as if their days were infinite and innumerable. Often they look at aging people and number their days, while utterly failing to number their own.

We are all forgetful sinners! We fail to reckon, to count, to calculate our days on this earth! We are fully absorbed in the world while our breath is in our nostrils. If we take a retrospective view of life, we are grieved to see how little time we have given God and how much we have given the Devil. If we number our days prospectively, we are shocked to see how little time we have left. God forgive us for being such poor stewards of our time. Let us redeem "the time, because the days are evil" (Eph. 5:16).

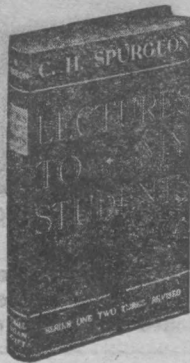
Men live on earth less time than they did in the beginning of our race. Shortly after the fall, man lived to be 900-year-old. Before the flood he endured for 500 years and 120 years after the flood. By the time of King David, man's life span was reduced to 70 or 80 years. Psalm 90:9-10 tells us: "For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

Sir Thomas Smith, secretary to Queen Elizabeth, some months before his death said, "It is a great pity men know not to what end they were born into this world, until they are ready to go out of it."

### MAN NUMBERS BY DIVINE HELP

Moses prays in my text that he might be constrained by God to number his days. Like Moses, we are so forgetful in counting our days we need to pray like he did. If God does not interfere to make

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us calculate them, we will never do so. Why must men be void of the practical persuasion that they have but a short time to live? Are there no mourning families or cemeteries? Are there no obituaries in our newspapers? Yes, we see all these things from time to time, yet it seems unless God prints this truth upon our heart through a special operation of His Spirit we will not number our days.

In other things the frequency of occurrence makes us look for a coming event. The farmer expects the harvest to follow the planting. The explorer expects the compass to point north. But harvest does not always follow planting, but every man dies. The needle of the compass does not always point north, but every man dies. Nevertheless, we must pray to be made to believe every man must die! May the Lord help us not to be practical infidels as to our own approaching mortality.

### DIVINE WISDOM NEEDED

According to my text, we should carefully and conscientiously number our days. A short life must be wisely spent. There is not enough time at our disposal to justify us in mispending a single hour. Nor can we be so sure of life to justify us in procrastinating for a moment. Therefore, let us number our days by daily prayers, daily obedience to God, daily acts of love, and daily service to our Lord.

From the day we begin to number our days, we may be said to have applied our hearts to wisdom. When God causes us to number our days, we have learned more wisdom at that second than we ever have in a year past. Those who are taught by God to number their days live every day as if it were their last day on earth.

And who knows? It might very well be that today is our last day on earth.

Some are caused to number their days by the feelings of approaching death. We know the outward man is beginning to perish. There remains only a small remnant of the life which God allotted us for the performing of His will. What we are to do must be done quickly. It is high time to put away childish things. Let us confess our sins of wasted time and mercy abused. Let us consecrate ourselves to the service of Christ.

Only those who number their days can be said to have acquired true wisdom from above (Prov. 2:10; 4:5). Such persons have learned to apply knowledge. By taking account of the number of our days we cause wisdom to come into our hearts. It will cause us to act as if we saw the whole of life, or as we see its approaching end. We will live each day as if we felt God might require our soul.

As we number our days in wisdom, considering our latter end, we discover the true estimation of life. We then know how to enjoy it. We find the mercy of God sweetens it and prepares us for its uncertainties. We are then caused to gain substance and not shadow. Those who number their days will seek to secure Heaven and escape Hell. We will be caused to look away from the vanities of earth to the realities of Heaven.

God is the only one who can teach us to number our days. We should pray for the disposition to count our days on earth. We should pray for victory over sin and the world. Pray for help in the use of those means designed to prepare us for death. Pray for strong faith in Christ to enable us to conquer the fear of death, that we may not regard it with terror, but as a messenger of Christ to fetch us home to Glory.

To number our days does not mean to estimate when we shall die. Nor does it mean to consult vital statistics and to take our chances. It means to measure our days as compared with the work God would have us to do, with the provision to be laid up for eternity, with the preparation to be made for death, with the precaution to be taken against judgment. It is to estimate human life by the purpose to which it should be applied, by the eternity to which it must conduct, and in which it shall at last be absorbed.

### GOD PROMISES ONLY TODAY

Our God has not promised us tomorrow. He only gives us day-by-day our daily bread (Matt. 6:11). We will have a tomorrow only if He wills such for us. James tells us: "Go to now, ye that say, to-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be of the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that" (Jas. 4:13-15). We are warned in Proverbs 27:1: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." God gives us one day at a time. He gives the strength to live each day (Deut. 33:25) and "sufficient unto

the day is the evil thereof" (Matt. 6:34).

Can you think of service you should render to God today, then by His enabling grace do it now? Witness to that friend, or foe, or family member today. Read the Holy Scriptures today. Take your family to the church of the living God today. Lift your voice in praise to His holy name today. Jesus said: "Son, go work to-day in my vineyard" (Matt. 21:28).

Sinners need to number their days. When they consider how short their time is, they will be made to realize they need to be saved today. II Corinthians 6:2 says: "Behold, now is the accepted time; behold, now is the day of salvation." Sinner, for you there may never be a tomorrow. By tomorrow's sun your soul may be in either Heaven or Hell. Oh, may this be the day God has appointed for you to obtain salvation. Like Zaccheus, the Lord Jesus may be saying to you: "Make haste, and come down; for to-day I must abide at thy house" (Luke 19:5).

Horatius Bonar wrote:

He liveth long who liveth well;  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.  
He liveth long who liveth well;  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.

Waste not thy being; back to him  
Who freely gave it, freely give;  
Else is that being but a dream:  
'Tis but to be, and not to live.  
Be wise, and use thy wisdom well;  
Who wisdom speaks must live it too;

He is the wisest who can tell  
How first he lived, then spoke the true.

Be what thou seemest! Live thy creed!

Hold up to earth the torch divine;

Be what thou prayest to be made;  
Let the great Master's steps be thine.

## Number '1 . . .

(Continued from page one)  
The essence of true nobility is neglect of self. The real Christian puts Christ first, others second and himself last. Jesus Christ is our great example. He lived and died for the good of others. He died that we might live. He suffered for us that we might not suffer in the fires of Hell. He was humiliated for us that we might reign forever with Him in eternal ages to come.

There is nothing in the world so malignant and destructive in its nature and tendency as selfishness. It has done all the mischief of the past, and is destined to do all the mischief of the unseen future. It causes its victim to live as if the world were made altogether for him, and not he for the world. It leaves one ill prepared for the great change wrought by the hand of death.

Lord, help me live from day to day

In such a self-forgetful way

That even when I kneel to pray

My prayer shall be for others.

Others, Lord, yes, others,

Let this my motto be,

Help me to live for others,

That I may live like Thee.

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We are happy to offer our readers the new release of Joe and Kathy Martinez on tape or record. Here are some songs which are true to the Word of God and sung by two people who believe the doctrines our paper has taught for many years. The songs are as follows on side 1: "Jesus Christ, the Lord of Glory," "Oh, Give Thanks Unto the Lord," "The Captain of My Soul," "Love the Lord," "The Good Shepherd," and "Vessel of Honor." On side 2 the songs are: "Gotta Get a Move On," "Until That Glorious Day," "I'll Take My Cares to Jesus," "The Gospel," and "Tis Sweet to Die."

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## The Lord's Church

(Continued from Page One)

other great religions worshipping their gods, and all of them hating the Lord of lords and King of kings.

In Daniel 2:44 our Lord says His kingdom shall break in pieces and consume all these kingdoms. And that is just what He will be doing when He brings all these armies against Israel. In Revelation 16:21 we see one hundred pound hailstones falling out of heaven upon this army. In Revelation 14:20 we see their blood flowing to the horse bridles for two hundred miles. In Ezekiel 39:4 we see God giving the bodies of the men who make up this great army to the fowls of the air, and to the beasts of the field to be devoured. In verse 5 He says, "Thou shalt fall upon the open field; for I have spoken it, saith the Lord God." In Isaiah 46:11 He says, "I have spoken it, I will also bring it to pass." Now that He has spoken all of this against this great army it is His responsibility to bring it to pass. In Ezekiel 39:12 we see that after the fowls of the air and the beasts of the field have finished with the bodies of this great army it will take the Jews seven months to bury what is left of them. If God does not bring all this to pass His Word will fail. But in Isaiah 40:8 Isaiah says, "The word of our God shall stand forever."

Now if God were to save all these people would that not be an awful way for Him to treat some of His dear children? If He wants to save them does that not mean that He wants His Word to fail? There are so many other Scriptures that would fail if He were to save everybody. In II Timothy 3:13 we read, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Now if God saves these evil men they won't wax worse and worse. In that case God's Word would fail. And if He just wants to save those evil men that means that He wants His Word to fail. In II Timothy 4:3-4 we read, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Anyone who fails to see that what is spoken of in both of the above references has already come to pass must be walking in his sleep. It is true even in Baptist ranks. Even among Independent Baptists there are so many who refuse to listen to the truth concerning the Lord's Church. There are others who refuse to listen to the truth concerning predestination and election. Then there are still others who claim to be Independent Baptists who refuse to listen to either one of them. Then among Southern Baptists there are so many in high places who deny the virgin birth of Jesus Christ. Are they not evil men who have waxed worse and worse? If Christ was not virgin born He could not have saved Himself, much less you and me.

There are so many of them who deny that God created all things as the Bible says He did. I have a book written by one of them who says, "The Old Testament begins with two creation myths." II Timothy 4:4 says they will be turned to fables. The one who wrote that book has already been turned to fables, or

(Continued on Page 4, Columns 4 and 5)

## Satan And...

(Continued from page one)

men seeking personal fame and perpetuity for their own religious fantasies. Those so enslaved to "the commandments and doctrines of men" (Col. 2:22) can never understand or be in accord with the doctrinal intent, actions, and issues of God.

### GOD'S INTEREST

In a very real and tragic sense, the truth of God relative to individuality is opposed at every level of sectarian and denominational religion and religious life. From the human perspective, this opposition was already rampant among Christians in the days when the Apostle penned, "Now this I say, that every one of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you immersed in the name of Paul?" (I Cor. 1:12-13). God's absolute displeasure with men following men is evident in the rhetorical questions, "Was Paul crucified for you? Or were you immersed in the name of Paul?"

God's interest was clear then!

God's interest has been clear in each subsequent generation!

And God's interest is clear even now!

Although the Lord Jesus Christ, in wisdom and omniscience wholly beyond the control or power of mortals, declared in time and for time, "Upon this Rock (PETRA) I will build my church, and the gates of hell shall not prevail against it" (Mt. 16:18), most men despise His interest. These give

themselves, their lives, and their substances to establish themselves as religious leaders, religious potentates in some degree, who, in practice reject the Lord Jesus as the authority and the power in the churches and as the religious authority over individuals.

Others follow to enlarge on the religious establishments which such religious leaders raise and labor religiously to maintain the religious boundaries—without any real regard for the Scripture—espoused by the founders or those developed by the followers. On occasion, these may use some parts or portions of the Scriptures as smoke screens for their unscriptural designs and determinations. Their efforts may appear to be Christian at times, but—perhaps without exception—they are humanly oriented and patently unscriptural.

Such have never learned, and neither are they learning, that God's interest lies in committed individuals laboring in Christ Jesus established and ruled churches—not in religious clones, as it were, who, as zombies, mimic their human progenitors in "beliefs," "objectives," and "practices." These may profess to be teachers and preachers of the Word of God with an interest in the Word of God, but they have never comprehended the paradoxically-profound yet simple truth of individuality in the Word of God.

The Lord God, in His marvelous grace, and for the sins of men, sacrificed His only begotten Son that "whosoever," as He says, "believeth in Him should not perish but have everlasting life" (John 3:16). Sectarian and denomination-

Amos 3:1-6.

Intro.: Although positionally Israel was God's peculiar people in a covenant relationship through Abraham, they were nevertheless separated from God because of their sinful practices and thereby were liable for judgment which would be meted out by the Righteous and Holy God.

### VERSE 1

"Hear this word." Here is a message "worthy of all acceptance" and Israel is admonished not to let it fall on deaf ears. They are to "take heed as unto a light

al religionists, however, stumble on in their depravity and sacrifice any "whosoever" who gets in their way or who would seem to be a hindrance to their existence or a deterrent to their perpetuity. This also is a paradox, but it is another which cannot be understood by men who can never comprehend intellectually, morally, or spiritually the truth, "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service" (John 16:2).

Some sectarian and denominational religionists may actually be believers, but it is quite evident that they have never really become followers or disciples of the Lord Jesus or students, in fact, of the Holy Word of God. In sovereign omniscience, God dramatizes the difficulty of this truth for the human mind—even for those who are "spiritual" (cf. I Cor. 2:11-16)—in the person of Peter, the Apostle.

Even as Jesus was announcing to Peter, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17), the mind of Peter apparently was racing on in another direction. Seemingly, Peter was not a very good listener or learner; leastwise, he apparently was not listening to God manifest in the flesh, Jesus.

In response to Jesus' word regarding His death, burial and resurrection from God's perspective, Peter was bold to declare from the human perspective, "Be it far from thee, Lord; this shall not be unto thee" (Matt. 16:22). In response to Peter's poor listening or his lack of comprehension, Jesus had to declare further, "Get thee behind me Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23).

The message of God concerning individuals and their personal responsibility and relationship to God apparently had not yet fully impacted in the mind of Peter. Instead, a little later, he missed the message of God as it was delivered on the Mount of Transfiguration. Even in the presence of teaching from the very realms of glory, the human mind of Peter raced on and focused on his desire to set up "three tabernacles" (one on the earth for Jesus? one in the grave for Moses? and one in space for Elijah? or); perhaps three tabernacles in the earth which would memorialize the names of Jesus, "Moses, and Elijah" (Matt. 17:4), supposedly for the praise of God, the Father!

The lesson which Jesus had earlier taught the woman by the well quite obviously was completely forgotten by Peter. Or it was never comprehended by Peter that "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father... God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John 4:21,24).

Further, the fleshly mind of (Continued on page 4, column 3)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida



For October 7, 1979

that shineth in a dark place." They are to receive it as it is for it is directed to them as they are. So it is an urgent message dealing with a most vital and pressing matter. To neglect it would only heighten this sin and make them liable for greater judgment. How we too need to "hear Him" (Matt. 17:5).

"That the Lord hath spoken." Amos was the messenger; God was the spokesman. Amos was delivering that which had been given to him (Ex. 31:18).

"Against you, O children of Israel, against the whole family which I brought up from the land of Egypt." God's message is both plain and pointed, He directs it not at a venture, but at a specific target. Therefore the prophet didn't have to alter the message nor wonder to whom sent. This is true of the entirety of the Bible, although it is not always as easily discerned as the case before us. Notice God again reminds them of the great deliverance He accomplished on their behalf. This should have stirred their hearts, but because of their backslidden condition it was seemingly overlooked.

"Saying." Here we have the commencement of the message.

### VERSE 2

"You only have I known of all the families of the earth." God had chosen them as a peculiar people unto Himself. Not on the basis of anything good in them, but according to His Divine purpose (Deut. 7:6; Eph. 1:4-5, 11; 2:1-11). Herein lies the basis for thanksgiving, praise, adoration, and assurance. "We love Him because He first loved us." How we should thank God that in the eternal covenant He has a people out of every kindred, tongue, and nation (Rev. 5:9). Both Jews and Gentiles are included (Rom. 1:16).

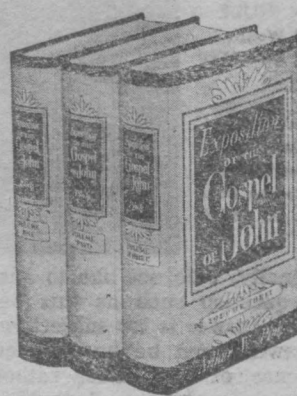
"Therefore I will punish you for all your iniquities." Special blessings and privileges bring special responsibilities. It brings special dealings on the part of God. God's sovereignty does not eliminate responsibility, but increases responsibility.

### VERSE 3

"Can two walk together except they be agreed?" There was unity

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among the prophets because they were walking with God. They spoke as they were moved by the Holy Spirit (II Pet. 1:21). Therefore the prophecy concerning God's judgment against the family of Israel is true and accurate. If the prophets were not God's He would not manifest His presence with them nor would their words be accomplished. The nation of Israel had once walked with God, but now there was a division brought about by Israel's failure to follow the highway of obedience as proclaimed by the prophets. This statement has a wide application and should be studied in connection with courtship and marriage in relationship to the attitude of God's people to false denominations, etc.

### VERSE 4

"Will a lion roar in the forest, when he hath no prey?" The roar of a lion is an evidence of a stalked prey being overtaken and under foot ready to be devoured. The Devil, as a roaring lion walketh about seeking whom he may devour, is an application. However, the application here is, God has roared from Heaven through His prophets and the prey is Israel, who is ripe for the judgment.

"Will a young lion cry out of his den, if he have taken nothing?" The cry of a young lion merely adds testimony that the prey is taken. Therefore God's prophets voice their cry with God's that the prey is taken. We are witnesses of these things.

### VERSE 5

"Can a bird fall in a snare upon the earth, where no gin is for him?" The freedom of the bird is not restricted unless a snare has been set. Israel was at liberty until God in judgment set the snare which entangled their feet and held them for the enemy to inflict judgment.

"Shall one take up a snare from the earth, and have taken nothing at all?" The bird catcher is patient until a bird is taken. Therefore God's snare will not be removed until Israel is taken. God sets no bad or defective snares. Neither does He pull in the snare too quickly.

"Shall a trumpet be blown in the city, and the people not be afraid?" Israel knew full well the message sounded forth by the trumpet announcing the approach of the enemy or the blowing of the trumpet announcing the charge of the enemy and the sound of the trumpet ushering in a conquering king. Although they knew the sound of the trumpet calling a solemn assembly to worship and wait before God (Num. 10:3, 10) in connection with this text, it has to do with judgment (Isa. 18:3). However, for God's people the day of battle, conflict, and trials will soon be over and the trumpet will sound and the Lord shall descend from Heaven at the sound of the trumpet to catch us up to be with Him (I Thess. 4:16,17).

"Shall there be evil in a city, and the Lord hath not done it?" Contrast this thought with Acts 8:8. The same God, Who on one occasion, brought salvation to a city, is the same God Who brings judgment on sinful nations and cities. The evil here is not God producing sin, but God, through His instruments, bringing death and destruction, even by using sinful nations and evil angels (Psa. 78:48-50).

Conclusion: This list of questions and answers should be carefully and prayerfully evaluated.

(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.)

THE BAPTIST EXAMINER  
SEPTEMBER 29, 1979  
PAGE THREE



## The Lord's Church

(Continued from Page Three)

myths. Who can deny that the time spoken of in II Timothy 4:3-4 is upon us today? I do not want anybody to think I am fighting his church. I am just contending for the faith once delivered to the saints. If I do not do that, I will have to answer to my Lord for my not doing it. Jude 4 tells us, "There are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." We have those evil men who have crept in among both the Independent Baptists, and among the Convention Baptists. That is why I had to leave the Convention. Under their way of operating there was just no way for me to contribute to my church without those men who had crept in unawares getting a part of it. II John 10 says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." I became convinced that my helping to pay the salary of those who had crept in unawares, and who were openly denying the doctrine that John was speaking of was not only bidding them God speed, but helping them on their way. I could not do it. I had to come out.

Some may say, "You admit that there are men crept in unawares among Independent Baptists." Yes, I readily admit that it is true that they have done so. But an Independent Baptist Church has no board, nor any other head over her other than the Lord Jesus Christ to tell her who to support, and who she will not support. Believe me, it makes a world of difference. And what peace of mind it gives the Lord's saints when they know they are not helping to propagate false doctrine! The happiest days of my life have been the ones since I became an Independent Baptist. Untold thousands of Southern Baptists are not aware of the fact that they are helping to spread false doctrine over the world. They are not aware that so many of their missionaries cannot even preach. They are not aware that some fifteen years ago there were either twenty or twenty-one Southern Baptist missionaries in Argentina, and some of them had been there for many years. Still the president of the Baptist Seminary in Buenos Aires said he did not know of a Baptist Church in all of the country that had been started by one of those missionaries. One of those missionaries lived eleven blocks from the only Baptist Church in La Plata, but still he had to be invited before he came to the church. The pastor of that church introduced him to the church and turned the pulpit over to him. He lasted eight minutes by the pastor's watch and had to sit down. The pastor had to get up and bring the message. According to the pastor of that church this missionary had two homes, one in the city, and one on the beach, and a nice station wagon to travel back and forth between them. I saw the picture of the home of a Southern Baptist Missionary in Peru. The house was good enough for Jimmy Carter to live in. He had a large, spacious yard, if something that huge could be called a yard, that looked like a botanical garden. Up in the corner of the picture was the servant's house where two men and two women servants took care of the huge house. Poor old Paul never had it so good.

I hope no one thinks that I am trying to get him out of the Convention. That is the last thing I would want to do. Unless the Lord brings you out my advice is for you to stay in it. You would be of all men most miserable in a church made up of a dozen or so members meeting in a rented building, or maybe

(Continued on Page 6, Columns 4 and 5)

Peter certainly had a tremendous testimony when he said, "Thou art the Christ, the Son of the living God" (Matt. 16:16), and it is understandable that Jesus should have said immediately, "flesh and blood hath not revealed it unto thee, but my Father who is in Heaven" (Matt. 16:17). Yet, the fact that Jesus had to say shortly thereafter, "Get thee behind me Satan; thou art an offence unto me . . ." (Matt. 16:23) is rather positive evidence that Peter's heart was not right with God.

Saved? Certainly!  
But "following Him afar off . . ." (Matt. 26:58)!

Secured? Absolutely!  
"He that believeth on the Son hath everlasting life" (John 3:36). And Peter had this testimony in his, "Thou art the Christ, the Son of the living God" (Matt. 16:16)!

Still, there is more evidence of his folly, as God provides us the message. We see that Peter had not yet comprehended the message in his, "What shall this man do?" (John 21:21). Again, there is his, "I have never eaten anything that is common or unclean" (Acts 10:34). He had not yet understood the importance of "who-soever!"

God likewise speaks to this truth and Peter's folly in another remarkable testimony. Again, it is

most dramatic:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles. But when they were come, he withdrew and separated himself, fearing them which were of the circumcision . . . When I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter, before them all, if thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-12,14).

It is possible, of course, that Peter may have had a lapse of conscience, as it were. But, from what the Apostle Paul clearly indicates, Peter was moved with fear, "he withdrew and separated himself, fearing them which were of the circumcision . . ." (Gal. 2:2:12). Very simply, Peter, at that point, evidently, was a sectarian or denominational religionist who feared men rather than God. He would seem to have been taking his orders from James and others of the brethren in the church in Jerusalem, rather than from Christ Jesus and the Scriptures!

For a moment, he may have led the folk in Antioch to suppose they

(Continued on page 5, column 2)

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Can a church be in the bride that does not teach predestination and election while remaining in an association or convention?

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I cannot see how a church can be in the Bride of Christ who does not teach these God exalting doctrines, even though not in a convention or association.

Every organization which has the least semblance of a Bible church claims for itself bridal status, but our Lord knows His Bride, and the Bride consists of those churches who have made themselves ready by proper conduct and doctrine. The church which leaves off the preaching of predestination and election is disobedient to the plain precepts of God's Word, and to compound this disobedience by alliance with an anti-scriptural convention or association (all are) bespeaks infinite evil. A church must be orthodox in doctrine, and holy in life to stand beside the Lord as His Bride (II Cor. 11:2).

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I know absolutely nothing about any church being in the bride. When the saints are all raptured the Lord's churches will cease to exist. He puts His churches in the world to preach the gospel, baptize the believers, and to teach them all that He has said in His Word. And there is just no place for this to be done except here in this world.

When a member of a church dies he or she ceases to be a member. Their name is taken from the church roll. And when our Lord comes for us, and all His saints are caught up to ever be with Him there won't be one single saved member left. There won't be a saved preacher left to pastor a church, and there won't be a saved member left to sit in the pews. So there will be no more true churches in all the world. And there is just no other place for a true church.

The bride will be made up of individual saints who were formerly members of His true churches. And His churches are the ones who have Him, and Him alone as their head, and who get their instructions from Him, and from no other source.

So the bride will be made up of saints who were in this life members of His churches, and who believe all that the Bridegroom has

said in His Book. If you deny predestination, election, or any other thing that is plainly taught in the Word of God you will have to be satisfied just to be a guest at the marriage supper of the Lamb.

I have a tract on this subject that will be sent free to anyone who may desire it.

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Frankly, I do not see how a church could be a church that does not teach some part of predestination or election. I realize that many of our churches do not understand all about these great doctrines, but to not believe anything about them at all means that they would have to teach salvation on the merits of the individual's own choice or actions. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5,6). Even our faith is a gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9).

It is necessary that we understand that the church as a whole is not in the bride, but only those members who have lived an obedient godly life. "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:7 see also vs. 8). It is conceivable that a convention church that was organized properly could have a saved person who believes the truths and obeys God in spite of the church's stand, who could be in the bride. I doubt that there will be many like that however.

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Personally, I do not like to answer a question such as this because the answer is too subjective. The answer must be based upon the silence of the Bible, rather than clear teaching and that is always a dangerous position. It forbids us from taking a dogmatic position. I will repeat a statement

I have already made in another answer in the Forum. I asked a wise man one time how little or how much a church must believe in order to be in the bride. His reply was that it must have proper authority and preach justification by faith.

Startled, I asked, "Is that all?" His reply was to the effect that the church of Corinth was guilty of believing wrong doctrine and having wrong practice, but they were still the "church of God at Corinth."

I would remind the questioner that some of the group we trace our Baptist heritage through did not take a hard-nosed position on election and that associationism was common practice. There is nothing wrong with churches being in fellowship with each other as long as authority for the fellowship or association comes from the churches and not from the association.

I cannot with a clear conscience condemn every church or every Baptist who does not see the Scripture as I do. I may not agree with them, but I expect to spend eternity with them. Somebody is going to get the doctrine and practice in order then. By the way, the wise man was John R. Gilpin.

## Satan And . . .

(Continued from Page Three)

Peter was dramatized again in that climatic moment when, "Simon Peter having a sword drew it and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus" (John 18:10). On the one hand, some biased or prejudiced toward violence will stress the first command which Jesus gave concerning the sword, "he that hath no sword, let him sell his garment, and buy one" (Luke 22:36) as their warrant to kill in the interest of protecting or perpetuating their sectarian or denominational religious system.

On the other hand, others who are equally biased or prejudiced will stress the second command which Jesus gave, "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" (John 18:11), and assume thereby that killing is always wrong. Both groups miss the message of God's "whosoever" in the experience of Peter. Seemingly, both are incapable of making any real or definitive sense from their biased, prejudiced approaches.

It is understandable that sectarian and denominational religionists would shy from the truth of Peter's experience. If they have even a degree of intelligence or knowledge of the Scriptures, they know that Peter's experience with the sword is the literal condemnation of their willingness to sacrifice any "whatsoever" in the interest of maintaining their sectarian or denominational religious existence or perpetuating the same.

Though the disciples of the Lord Jesus at that moment, may not have comprehended the message, today the Spirit of God, by means of the Scriptures, enables us to comprehend that Jesus had a compassionate interest in the individual "whosoever!" Jesus showed His compassionate interest in the man, Malchus, the individual, when He compassionately, kindly and gently, replaced the severed ear, and then went on to die for our sins! It is most commendable, of course, that Peter should say, "though I should die with thee" (Matt. 26:35), as the other disciples. Nevertheless, it is a tragic testimony to the depravity of the human mind that Peter did not really grasp the purpose of the Lord's coming in the earth by the sword!

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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.

### THE WAY BETWEEN

"And he looked this way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand" (Ex. 2:12).

"He looked this way and that way, and when he saw no man"—then he did it! Isn't that the way you act when you are going to do something wrong? You look this way and that way, to see if any one is looking. Then you may be sure of it, when you begin to look this way and that way to see if anybody is watching, you are very likely going to do something wrong. A bad conscience always looks this way and that way; a good conscience doesn't, it just does what is right, and doesn't mind whether people see it or not!

Remember then it is not wise to look this way or that way unless you also look that way—upward—to God. God sees you even when no one else does, and this man found that out before very long. God saw what he had done, and God sent him into banishment for forty years for what he did then. That is a long time, forty years; but then sin is a very serious matter with God. Remember then, when you are tempted to look only this way or that way to see if anybody sees you, that you haven't looked the right way until you have looked up to God!

Think well of this also,—“you can't hide a sin.” What did this man do? “He slew the Egyptian, and hid him in the sand.” Well, he couldn't hide anything he had done better than that, could he? If you saw ground dug up here or there, you might suspect something was wrong; but the sand—why, the sand is just like the sea, you can't make out one place upon it more than another; it is all alike. Yes; but what happened? Only two days afterwards, when this man who had killed the other was walking about, he saw two men having a fight, and he went up to separate them; then one of them turned round on him, and said, “Oh! I suppose you are going to kill me like as you did the other man!” It was just as if the dead man had spoken to him! He thought he had concealed his sin so well that it would never be found out; and yet it was now plain that people knew about it!

No, dear children; you can never hide a sin. This person and that

person may not find it out, but God knows all about it, and God one day is going to blow away the sand and show what you have hidden beneath it. Doesn't it make you afraid to sin? It does me.

Now though people have come to be very old and very wise, and to know many things, they have never found out any other way of keeping from sin than this—by loving Jesus very much. Try to do this, dear girls; try to love Jesus very much, then you will never be afraid to look that way—upward; for you will like to do that, for you will know that Jesus is looking on you and loving you.

### Satan And . . .

(Continued from page four)  
had a local, independent, New Testament Church. But the moment these Jews from the “headquarters,” First Baptist Church, arrived, Peter began “singing a little different tune.” From the bold, brash, Baptist from Jerusalem who joined the Gentiles in their Gentile diet, Peter became the cowardly, cringing professional who wanted to keep his good name among the brethren!

#### PAUL'S FAITH

Thanks to the faithfulness of the Apostle Paul, Peter, the Apostle, learned a lesson which he apparently did not forget. Seemingly, he learned at last that God's interest is not in Christian clones or cloned Christians who are zombies in practice. Rather, in one of his concluding words in time, we find the Apostle Peter humbly rendering “honour to whom honour” (Rom. 13:7) is due; giving place to the Scriptural insight and spiritual wisdom of the one who had “withstood him to the face,” in faithfulness:

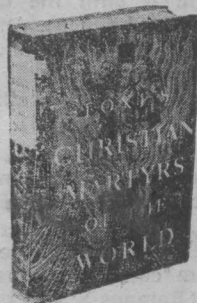
“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot, and blameless. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest,

as they do also the other Scriptures, unto their own destruction” (II Pet. 3:14-16).

This certainly is a gracious confession and evidence of Christly humility never exceeded in the Holy Word of God, and that from perhaps the most vigorous and brash of the Lord's first Apostles. If one has the ears to hear, we can know that there is something of his memory of Jesus' words, “Get thee behind me Satan” (Matt. 16:23) and Paul's, “If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews” (Gal. 2:14). It would seem that these words come through loud and clear in the Apostle Peter's rather definitive words, “some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction” (II Peter 3:16).

Peter's fellow Apostle, Paul, seemingly had learned early the truth concerning following Christ Jesus rather than men, and the necessity of following the Lord, in woshipping in Spirit and in truth,

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rather than being enslaved within the confines of sectarian fences and denominational walls. Perhaps because the Apostle Paul could faithfully criticize those who unwisely and unscripturally said, “I am of Paul, and I of Apollos, and I of Cephas, and I of Christ” (I Cor. 1:12), he could minister faithfully in Antioch, Perga, Antioch of Pisidia, Lystra, Troas, Philippi, Thessalonica, Berea, Athens, and Corinth, and many other places as well, and leave the perpetuity of the churches to Christ Jesus.

He needed no corporate, cooperative, or conglomerate sectarian or denominational system to keep the folk in line or faithful. As the Lord who had met him on the Damascus Road had trusted him, so he was able to commit the people to the leading of the Spirit of God in the Word. Within the purposes of his sovereign God, he was never able to accumulate a “Jerusalem following” of thousands. Nevertheless, he was able to commend, “Fight the good fight of faith” (I Tim. 6:12), and, in victorious climax, he was able to proclaim, “I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness . . .” (II Tim. 4:7-8).

The Apostle Paul was as subject and perhaps as susceptible as others to the ploy of men, and “the commandments and doctrines of men” (Col. 2:22), by which sectarian and denominational religionists exclude the Lord and the Scriptures from their activities. The Apostle, nonetheless, was able to maintain

that intimate, personal and individual relationship with Christ Jesus until the end. While some, seemingly out of touch with the Lord and the Scriptures, were giving themselves to following “Paul . . . Apollos . . . (and) Cephas” (I Cor. 1:12), the Apostle was “forgetting those things which are behind and reaching forth unto those things which are before” (Phil. 3:13), and “willing rather to be absent from the body and to be present with the Lord” (II Cor. 5:8).

The life of this faithful servant of God was given to the existence, continuity, and perpetuity of the churches of the Lord Jesus Christ—not to a corporate, cooperative, or convention of enslaved people or congregation. Though this Apostle had not stood with the others that day when Jesus said, “Upon this Rock (PETRA) I will build my church and the gates of hell shall not prevail against it” (Matt. 16:18), he lived and labored in the consciousness that the churches were not religious cogs in a large religious wheel, as it were, under the control of councils or consensus of human wisdom. He knew that they were independent in the concourse of men but dependent fully upon the immediate and direct leadership of Christ Jesus through His Word.

The Apostle Paul had comprehended the frailty and the folly of men regardless of their greatness or their goodness. And, in finality, he was oriented to that AGAPE love of God which enabled him to put the works of men in their proper perspective. We may note:

“Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing” (I Cor. 13:1-3).

#### OTHERS' FUTILITY

Sadly, men who have committed themselves and their substance to the existence, the continuity, and the perpetuation of their sectarian and denominational religious systems at all costs and without regard to the “whosoever's” can never know such love. Because of their fearfulness—as Peter feared the Jews and compromised his conscience—these fatefully sacrifice their personal relationship with Christ Jesus.

They are those who would use “an earthly sword” as it were, to the protection and perpetuation of their own particular brand of sectarian or denominational religion, though the concern of God is “the sword of the Spirit, which is the word of God” (Eph. 6:17). Or they are those who construct memorial “tabernacles” or “temples,” and sometimes even “cathedrals,” within the sectarian fences or denominational walls designed of men to a “Paul,” “Apollos,” or “Peter,” or even in the name of “Jesus” without any intention of His ruling or reigning in or over them. Or they are those who serve men without conscience or in fear of their professional status as they pursue an “end justifies the means” theology or philosophy by which they establish, operate, or perpetuate their own sectarian or denominational religious system.

## INTERESTING USE OF THE WATERMELON

By William Jennings Bryan

“I was passing through Columbus, Ohio, some years ago” says William J. Bryan, “and stopped to eat in a restaurant in the depot. My attention was called to a slice of watermelon, and I ordered it and ate it. I was so pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night a thought came into my mind—I would use that watermelon as an illustration. So, the next morning when I reached Chicago, I had enough seeds weighed to find out that it would take about five thousand watermelon seeds to weigh a pound and I estimated that the watermelon weighed about forty pounds. Then I applied mathematics to the watermelon. A few weeks before someone, I know not who, had planted a little seed in the ground. Under the influence of sunshine and shower that little watermelon seed had taken off its coat and gone to work; it had gathered from somewhere two hundred thousand times its own weight, and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had put a covering of green; within that a rind of white and within that a core of red, and then it had scattered through the red, little seeds, each one capable of doing the same work over again. What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it build a watermelon? Until you can explain a watermelon do not be too sure that you can set limits to the power of the Almighty, or tell just what He would do, or how He would do it. The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it. God has given us the thing we need, and He has given us the knowledge necessary to use those things, and the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that He has seen fit to conceal from us.

“So with Christianity; if you ask me if I can understand everything in the Bible, I answer: No, I understand some things that I did not understand ten years ago, and if I live ten years longer, I hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible—it is this: if we will only try to live up to the things that we DO understand we will not have time to worry about the things that we DO NOT understand.”

Somewhere in the dim and darkened past, some of these involved—as Peter—may actually have believed in the Lord and committed themselves, as “the elect of God” (Col. 3:12), to an assured and eternal salvation. In practice, however, they are sectarian or denominational religious clones who have become mindless zombies. As slaves of men, they commit themselves to religious systems with little regard for the interests of God, the Father, God, the Son, or God, the Holy Spirit.

It may seem strange to some, but Satan is very big on organization. (Continued on page 8, column 1)

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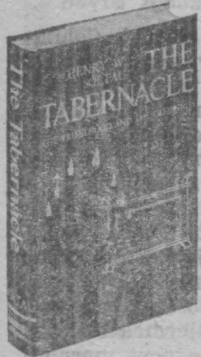
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PAGE FIVE



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## Some Advice...

(Continued from page one)  
a prophet unto the nations" (Jer. 1:5).

Behold the care that God puts into the preparation of His servants. In this case, Jeremiah was (1) known, (2) sanctified, and (3) ordained, and all without Jeremiah's consent or detection. But, when Jeremiah was called and informed, he immediately cited his lack of maturity as just grounds of his inferiority to the requirements of the vocation.

What was God's response? "Say, not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1:7-10). Think not that a lack of maturity is a hindrance to God. He is our strength, and He also gives the message.

### LACK OF PHYSICAL CAPABILITIES

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow

tongue" (Ex. 4:10).

Moses used the excuse of having a physical impairment that made him unfit for the vocation the Lord had called him to. He evidently did not realize that his life up to the point of his calling had been a careful preparation. He was "... learned in all the wisdom of the Egyptians ..." (Acts 7:22), and his own mother was his nurse, and she undoubtedly taught him the wisdom of the Israelites.

Furthermore, as God appeared to him at the burning bush, He showed Moses that He would well equip him, assuring him that "... if they will not believe also these two signs (the changing of the rod into a serpent and the changing of a healthy hand into a leprous one — author), neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land" (Ex. 4:8).

Yet, even with these assurances, Moses complained of being inferior to the requirements of the vocation. But notice God's answer. "... who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thee and thy mouth, and teach thee what thou shalt say" (Ex. 4:11-12).

Oh, friend, complain not of being deaf, halt, blind, mute, dumb, nor of anything else. God made you that way, and He Who makes no mistake in doing so considers your frailties and uses you in spite of them so that you can't claim the glory.

### LACK OF SOCIAL STANDING AND/OR FINANCES

"... Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house" (Jud. 6:15).

This was Gideon's excuse when God called him to save Israel from the hands of the Midianites. From the excuse it appears that God evidently called him to purchase Israel's freedom, or to use his tribe's or family's influence to save Israel. But no, these were not what God asked. Rather, God called him "... thou mighty man of valour" (Jud. 6:12), and told him "... go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (Jud. 6:14).

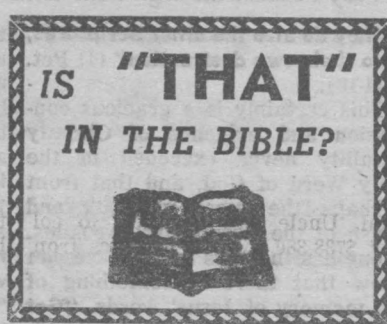
No, it was not Gideon's social standing, nor his financial status, but his valor and God's valor that equipped him.

These three men were very typical of our attitudes today, but, oh, that we might be typical of them in the following of the Lord's calling. Read the whole accounts of these men's lives, and overcome your thoughts of inferiority, and trust the superiority of the Almighty God to be your strength.

### OVERCOMING THE PROBLEM

"Now thanks be unto God, which always causeth us to triumph in Christ ..." (II Cor. 2:14).

One of our greatest needs is to realize that God never calls people to a vocation that He does not prepare and equip them for. The examples given in the previous chap-



Question:

**WHO KILLED 600 MEN WITH AN OX-GOAD?**

Answer:—Shamgar, Judges 3:31. —"And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel."

ter is a testimony to this. Also, the words of the Lord to Judah, Jerusalem, and Jehoshaphat are just as meaningful to us: "... Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's" (II Chron. 20:15).

God prepares, equips, and uses us as He sees fit. He does not ask us, nor depend upon us. Even in our regeneration it was so, for we "... were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (I John 1:13). Furthermore, "... He Which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). And, the whole battle will be fought "... Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

Oh, my friend, has God called you to some service and found you balking because you feel inferior? Realize even now that Christ is your sufficiency, and those that trust in Him cannot be separated from Him (Romans 8:35-37).

Where is your feeling of inferiority? Study closely the examples of Jeremiah, Moses, and Gideon. See that even their inferiorities were of no hindrance to God, and then say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

## Mountains...

(Continued from page one)

ation of election: no, that's from grace and love of the Father, this is the fountain from whence election flows; hence the elect are called the Father's "thine they were, and thou gavest them me" (John 17:6). Yet the death of Christ is the foundation of all grace in the church militant, and glory in the church triumphant. The Father from free sovereign grace chooses a number out of the world in their fallen state when in misery, and makes them vessels of mercy: but if Christ will have the honor to be their Lord, He must pay a certain sum for them, no less than His blood; because justice had said, the man (if he transgressed) should die; either in his person or in a surety. So here "Mercy and truth are met together; righteousness and peace have kissed each other" (Psa. 85:10); here the mercy of the Father meets the righteousness of the Son, the mercy of the Father, in providing a surety to pay and satisfy Himself; the justice of Christ, in laying down His life. These sweetly agree in order to the everlasting peace of a lost sinner; so that when it's said, we are chosen in Christ, it intends as He was to be the Head, and the church the body; as He the King, the church the kingdom; but not chosen in Christ, as if His death were to merit our election; that was from the Father's love: yet His death is the fountain of all grace in time, and all glory in eternity.

Secondly, the act, "Worketh"; signifying, that all the acts of divine providence, past, present and to come, are nothing but the execution of His eternal counsel, purpose and will. Thirdly, the universality of it, "all things"; this word "all things," is not limited to the context, but as if the apostle

## The Lord's Church

(Continued from Page Four)

meeting in the pastor's home. I have spoken in two churches in California that have rather nice church buildings in which to worship. But I recall speaking in one church over there that met in a barn. I recall speaking in a church in Kansas, and one in Ohio, that met in the pastor's home. It would take the grace of God to make you happy in a church like that. And I do not want to be a party to making anybody unhappy when they miss all the pomp and glory they may be enjoying where they are. I just feel that I would not be fair to those who may read this little paper, and to my Lord, if I just say that evil men have crept in unawares among Baptists and do not give any proof of it. If I have offended anyone I beg you to please forgive me, and pray for me.

Most other churches support, and actually become a part of Communist dominated National Council of Churches, and of the World Council of Churches. Most of them do it openly. Others slip their support in at the back door in order to keep the people who furnish the money from knowing about it. If your church uses the Sunday School lessons that most churches use you are helping to pay big money to the National Council of Churches for the privilege of using the Scripture references that they have selected for you. That atheistic outfit takes some of the money you gave to be used in the Lord's work and supports terrorist groups over the world who take pleasure in murdering even women and children. I became afraid that my Lord just might hold me responsible for my being a party to all that murdering.

The Lord's churches differ from all others in that they are living organisms. And a living organism can only spring from another living organism. Even Protestant Bible commentators like H. A. Ironside admit that the letter to the church at Sardis which is found in Revelation 3:1-6 is the prophecy concerning Protestant churches. Our Lord said in verse 1, "I know thy works, that thou hast a name that thou livest, and art dead." These churches sprang from something that was dead. So how could a dead thing bring forth a living thing? It just cannot be done.

All too many Baptist churches seem to fail to see the importance of having authority from another one of the Lord's churches. But I know of no other way for a new church to receive the spiritual life that our Lord gives through His churches. He could give each new church the authority she needs directly if He chose to do it that way. But He chose to have the church at Antioch to authorize the new churches Paul and Barnabas were to establish. In that way the church at Antioch extended spiritual life to those new churches. And since the Bible sets forth no other way of establishing new churches, I must contend there is just no other way for it to be done. It is not enough just to have some church call herself giving that authority. It is absolutely essential that this church have authority from another one of the Lord's churches before she can pass on that authority to a new church. She cannot give something she does not have herself.

(To Be Continued)

should say, all I have spoken of before concerning redemption, were written in the book of God's decrees, when there was none of them in being, but in time had a being by virtue of their being there written. "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them" (Psa. 139:16). Yea, our very habitations where we dwell, were before time determined and appointed; which doctrine Paul preached to the Athenians to bring them off from their idolatry, to worship the true God who made Heaven and earth, and all things therein, and made all nations of one blood, to dwell upon the earth, and hath determined the times before appointed, and the bounds of their habitations, that they might seek the Lord; so that the time of our being, and the place of our being, as according to God's determination aforetime. Moreover, Pontius Pilate, the Jews and the Gentiles act of crucifying Christ, was the fulfilling of God's counsel, which He determined before to be done. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27, 28).

Fourthly, the manner of the agent's act, is "according to the counsel of his own will" (Eph. 1:11); not work according to the counsel of another's will, but his own. As God took no counsel of man's will in the work of creation, neither doth He in the work of salvation; as God wrought according to His own will, and not man's, in the first creation; so He works according to His own will and counsel, and not man's in the new creation; of His own will the child of grace is begotten, and the seed of grace sown, as the apostle James asserts: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18); if then it be of His own will, 'tis not of man's.

### OBSERVATION

All the acts of Divine providence in time, whether in the church or the world, are all the effects, products, and executions of God's eternal pleasure, purpose, counsel and will.

I shall speak to three general heads. First, the demonstration. Secondly, speak to some properties of the Divine will. Thirdly, draw some natural inferences from the doctrine; with some other uses in the close.

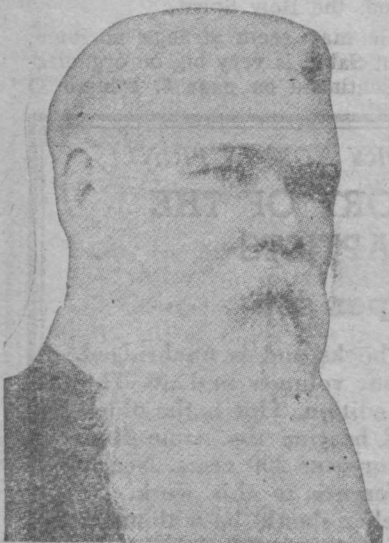
I. That this doctrine is true, appears from the creation; if God had not first willed and decreed it,

it had not been. David's members were written in the book of God's decrees, when there was none of them in being, but in time had a being by virtue of their being there written. "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them" (Psa. 139:16). Yea, our very habitations where we dwell, were before time determined and appointed; which doctrine Paul preached to the Athenians to bring them off from their idolatry, to worship the true God who made Heaven and earth, and all things therein, and made all nations of one blood, to dwell upon the earth, and hath determined the times before appointed, and the bounds of their habitations, that they might seek the Lord; so that the time of our being, and the place of our being, as according to God's determination aforetime. Moreover, Pontius Pilate, the Jews and the Gentiles act of crucifying Christ, was the fulfilling of God's counsel, which He determined before to be done. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27, 28).

God may be said to be the cause of an action, when no cause of the sin of that action; that ariseth out of the heart, saith our Lord, "For out of the heart proceed evil" (Continued on page 7, column 4)

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THE BAPTIST EXAMINER

SEPTEMBER 29, 1979

PAGE SIX



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

More is coming to light all the time on the new Roman Catholic program to evangelize. It seems the Catholic Church is now knowingly promoting communism.

Some 500 editors and journalists attended the 1979 convention of the Catholic Press Association in Fort Lauderdale, Florida. Those in attendance were exhorted to mobilize 50 million American Catholics to get behind the "new social teachings" of the church, which, they were told, "combine the best of liberalism, conservatism and Marxism."

The conspiracy to use Christians to advance the cause of communism first came to public notice in the July, 1966, issue of POLITICAL AFFAIRS, the official communist theoretical journal, which was entirely devoted to the subject of communism and religion, with the comrades being told how to win religious friends and influence Christians. In the lead article, American communist leader Gus Hall specifically called for "dialogue between Catholics and communists." He indicated that this was the "party line" by quoting from the WORLD MARXIST REVIEW that "the Catholics are our main allies today."

In Detroit on August 24, 1979, the 60th annual convention of the Communist Party, U.S.A., opened with Central Committee members Angela Davis and Herbert Aptheker laboring to convince everyone that blacks and Jews are as one in the bosom of the Party.

The convention was attended by 450 Communist Party delegates and more than 500 guests, a large number of them foreign Communists admitted under the "Liberal" immigration rules. Party goons patrolled all areas to prevent newsmen from photographing the faces of Communists present.

A unique installation dating from around the beginning of the 9th century B.C.E., probably from the days of Jeroboam, has been discovered in the Hebrew Union College excavations at Tel Dan.

This was announced recently by Prof. A. Biran, director of the archaeological expedition, which is now in its 13th season.

The installation, built as a complete unit, consists of a large jar, a basalt slab, a huge plastered basin, another basalt slab and another jar. The slabs are laid in such a way as to enable liquid to flow into the jars. The installation may have served in the ceremon-

ies connected with the sacrifices offered at the high place of Dan, or perhaps for water libation. Water libation was an important feature of the service in the Second Temple period, but is also known from earlier periods. Before the battle with the Philistines in the days of Samuel, the people gathered at Mizpa "and drew water and poured it out before the Lord." David also poured the water brought to him by his three warriors "as a libation to the Lord."

—JERUSALEM POST, 8-9, 1979

A U.S. district judge has ruled that a Baptist school could expel a 14-year-old white girl for talking with, or dating, a black classmate. Aleck Lee Bledsoe, a fundamentalist Baptist preacher, has made the newspapers and the law books because of his argument that the Bible forbids "interracial romantic relationships."

Judge Oren R. Lewis, a 77-year-old "foot-washing Baptist," has ruled that Bledsoe, principal of the Marumsco Christian School in Woodbridge, Va., had a First Amendment right to forbid "interracial dating" by students at his school as a matter of religious principle.

The Church Mutual Insurance Company, 3000 Schuster Lane, Merrill, Wisconsin 54452, has recently announced a new insurance coverage which includes pastor's counseling liability. This new coverage is designed to protect pastors who are sued as a result of their professional, well-intentioned counseling. Under the plan, Church Mutual will cover all legal fees and court costs for insured pastors as well as pay any judgments and settlements rendered in litigation stemming from their counseling involvement.

Since a Portland jury awarded Julie Christofferson Titchbourne, 22, some \$2,067,000 in her lawsuit against several Scientology organizations ministers have been fearful. They are fearful of being named as co-defendants in lawsuits because of the professional advice they give on such wide-ranging subjects as marriage and domestic relations, child custody, foster home placements, matters involving individual privacy, and rehabilitation of persons with alcohol and drug abuse problems.

CPL coverage was introduced in Wisconsin and is now available in 14 states. Church Mutual expect approval of this unique

litigation insurance in several other states within the next month or two.

It is interesting to note that in the aforementioned Portland case Uncle Sam will probably be the biggest winner in the Scientology trial. Uncle Sam is likely to collect \$738,880 in income taxes from Mrs. Titchbourne. The lawyers' fee was 30 percent, or \$620,100.

**SOUTH BEND, Ind. (EP)**—Some 11,000 Catholics, gathered at the University of Notre Dame here for the National Leadership Conference of the Charismatic Renewal movement in the Roman Catholic Church, generally agreed that it was time "to renew the renewal."

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Some observers have been contending that the steadily growing movement—unheard of in the Catholic Church 15 years ago and now numbering an estimated two million participants in the U.S.—had peaked.

**LONG ISLAND, N.Y. (EP)**—The minister of New Hyde Park Baptist Church here has become the target of a \$10 million "harassment" suit he claims is in retaliation for his church's efforts on behalf of a converted Jewish college student. He says she is now being "deprogrammed."

"I'm a neophyte at being sued," Bruce Jackson told EP News, "and I'm learning as I go along." According to Jackson, Andrea Leibowitz, 20, converted to Christianity while studying in Boston and later joined his church over the objection of her parents. After "months of severe pressure," the church sent Andrea into hiding. When the parents promised to accept Andrea and her faith, according to Jackson, she was returned home.

Miss Leibowitz was home several months, during which time her father urged her to visit the Anti-Missionary Institute, a Jewish deprogramming agency, according to Jackson. She disappeared the last week of July and has not been seen since. "I contacted the police, the district attorney, the parents and a rabbi," said Jackson. "The parents claim she is home. They had not filed a missing person's report."

It was then the church got into the act. About 20 members of the church's youth group and some outsiders, acting "on their own," picketed and marched three times at the Leibowitz home. In return the pastor received 40 to 50 threat-

ening phone calls, a dozen "answered by a policeman in the church."

Jackson reported church support but that some members of the congregation "weren't in favor of the picketing." We had to do something to bring this into the open," he said. "I hope it goes to trial. Andrea will be subpoenaed, and we'll at least know where she is."

**NEW YORK (EP)**—The first Chinese interreligious group to visit the United States says there is substantial and growing freedom of religion in the Chinese Peoples' Republic.

The delegation, consisting of three Buddhists, four Christians and two Muslims, said that violations of religious liberty are now subject to a two-year prison term in the new penal code just adopted by the Fifth National Congress.

Religious freedom is also guaranteed by Article 46 of the Constitution. One of the spokesmen, Bishop Ding Guangxun of the Holy Catholic Church (Anglican) admitted that there had been "some problems" with interpretation of the wording, so that the propagation of atheism was more protected than the propagation of religious belief. The delegation met with reporters at the offices here of the Chinese mission to the United Nations.

**WASHINGTON (EP)**—Two new anti-gay lobbying groups are in the process of being formed by Christian fundamentalists from Virginia. The groups, calling themselves The Moral Majority and One Nation Under God, will be headed by Jerry Falwell and Pastor John Jimenez, respectively. The lobbies are planning to unite their forces in a march on Washington in April, 1980, for which they hope to bring together one million fundamentalists from across the nation.

## Mountains . . .

(Continued from page six)  
thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Everyone will grant, no man can do any sinful act, as swear and lie with the tongue, steal and murder with the hand, without the power of God concur to uphold and strengthen those organs and members. "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28), yet they are not upheld and strengthened for that end but His glory; but man abuseth his physical and natural strength.

God's determination that Christ should die to save man, laid none under a necessity of sinning; but God foreknew what the malice of the Devil, Jews and Gentiles would be against this person to put Him to death; and God did determine not to prevent it, but suffer it, because He knew how to bring glory to Himself out of it. It was necessary Christ should suffer, that God

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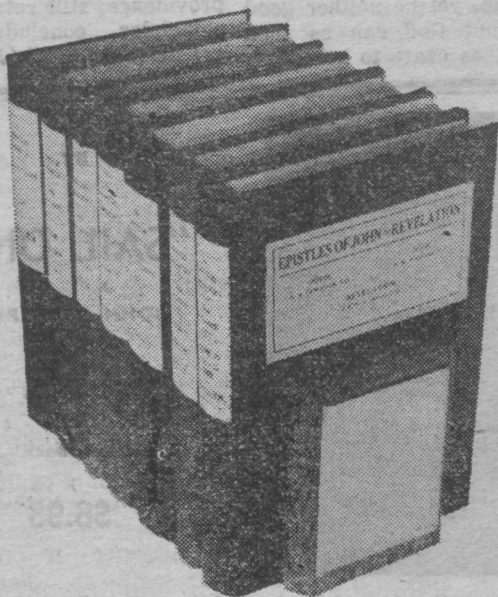
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might not be mistaken in His foreknowledge, or come short of His determinate decree. But this neither took away the liberty of Christ's suffering, neither did it take away the liberty of the Jews, and their voluntariness in putting Christ to death. God's decree, Christ should suffer, did infallibly secure the event; but did not annihilate and destroy the liberty of the act, neither in Christ as aforesaid, who freely suffered himself, nor the Jews, who as freely and voluntarily put Him to death, as if there had been no decree of God at all about His death; the gardener's foreknowledge that such seeds and roots will in the spring produce such leaves and flowers, is no cause of their rise and appearance in spring; but knowing the virtue of such roots, so concludes. So God's foreknowledge of what wicked works would proceed from the root of a wicked heart concerning Christ's death, is no more cause of those evil acts, than the gardener is the cause of the rise of such flowers in spring from such roots, because he foreknew the nature of them. God's foreknowledge that Adam would fall, put him under no necessity of it, but 'twas done voluntarily and freely; yet God foresaw infallibly he would fall, and God determined not to prevent it, knowing how to glorify Himself by it. So God's fore-

(Continued on page 8, column 3)

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## Satan And...

(Continued from page five)

tion and wise in the ways of the world on Scripture. This was demonstrated in a most meaningful manner on the Mount of Temptation. There, Satan was able to assure Jesus, "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:6). Jesus did not dispute Satan's contention. Too, we see Satan's worldly wisdom in the Word of God in his capable quote, "It is written, He shall give his angels charge over thee, to keep thee; And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Luke 4:10-11).

It should be clear, then, to the unwitting as well as the witting that Satan really has no preference as to the religious device by which he is served, or whether he is being served by sinning saints or lost sinners, just as long as the efforts of his servants are given in opposition to the churches of the Lord Jesus Christ. Every mortal device, oblivious to individuality and contrary to the churches, whether it is entertaining film or verbal funsters and magicians, flamboyant representatives of impressive organizations or jokesters, positive thinkers from New York or bouncing religious musical troupes from Nashville, may benefit corporate, cooperative, and even convention

religious systems, but, being contrary to the purposes of God in the churches of the Lord Jesus Christ, is obviously satanic!

From the human perspective, the issues and designs of men and their efforts in service to Satan may be most impressive. They may be able to boast of large or the largest of edifices somewhere, and thereby presume they are in the service of Christ. They may be able to brag about their multitudinous followers or the fame of those who follow, never realizing that "Satan . . . provoked David to number Israel" (I Chron. 21:1), and that "God was displeased with this thing; therefore He smote Israel" (I Chron. 21:7). They may be able to sport a financial statement that will cause many to bask happily in the "golden glow" that radiates about them, or they may be able to gloat about wealth which will give some a sense of inferiority or inspire others to a competitive determination to equal or exceed them in financial accomplishment. It, doubtless, will never dawn upon them, until it is eternally too late, however, that all such is of the flesh, and that those who pursue such fleshly interests will have no real interests in the Lord, the Scriptures, or the purposes of God.

Such men whose interests are the flesh, the flesh, and only the flesh, may make a few human marks on the scroll of time to impress their fellows and their fol-

lowers, but their efforts in total will be of the flesh and be "wood, hay, and stubble" (I Cor. 3:12). Those whom they deceive with their sectarian or denominational religious shows or shams may join them, but they will suffer loss of reward also.

These, however, will not really care just as long as they are able to keep their sectarian or denominational systems afloat and solvent in time. As witting or unwitting slaves to sectarian or denominational religious systems consisting of corporations, cooperatives, conglomerates, or conventions, these will never be able to comprehend, concede, or commit themselves to:

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:1-2).

In conclusion, it would seem that Satan is the real power behind corporate, cooperative, and convention sectarianism and denominationalism which move to rule and reign over the churches. As it was in the days of Elijah, we may be certain that God has Him left "seven thousand in Israel, all the knees that have not bowed the knee to Baal . . ." (I Kings 19:18). And with the assurance of Jesus that "the gates of hell shall not prevail" (Matt. 16:18) against His churches, we can know that there are yet true churches of the Lord Jesus Christ in the earth.

We can know, nevertheless, that the true churches are not the slaves of corporate, cooperative, and convention powers that be who would serve as the authorities and the mediators between the people and their God and between the churches and the Lord. Therefore, people and churches who opt for worldly fame and fortune under the aegis of some sectarian or denominational corporation, cooperative, or convention have ceased to serve the Lord Jesus Christ, if they ever did! Instead of being servants of the Lord, they are servants of Satan.

## Mountains...

(Continued from page 7)

knowledge of the Jews putting Christ to death, did not necessitate them to it, but done as freely as if it had not been foreknown, nor any determination of God about it. Thus we have proved those acts of Divine providence in time in the world, are the products of God's eternal purposes,

Now we come to show and demonstrate, that all the gracious acts and providences in the church, are the products and executions of His eternal will. As for the acts of effectual vocation, it is not according to our works, but according to His own purpose and grace, which He purposed in Christ before the world began; that the Gentiles believed in Christ, was because they were ordained to eternal life; that the Ephesians were holy, was because chosen to it, not for it, before the foundation of the world. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). The reason why a people are drawn in time to God, is because He "loved with an everlasting love" (Jer. 31:3). The creation and good works found in the Ephesian church, was the pure effect of what God had before ordained. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). The hope of eternal life in the saints, is the product of that promise which was made by God that cannot lie before the world began. "In hope of eter-

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nal life, which God, that cannot lie, promised before the world began" (Titus 1:2). The sanctification of the church at Thessalonica, and their belief of the truth, was in order to that salvation they were chosen and appointed unto from the beginning; in a word, our calling, justification, and glorification, are all the effects of God's eternal purpose. "But we are bound to give thanks to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). This was the doctrine Paul taught the church of the Romans, Ephesians, Thessalonians, Timothy, and Titus, etc. Christ's being manifested in time to the church, was from His fore-ordination to it, before the foundation of the world; His being slain in time actually, was from the decree in eternity, hence called the Lamb slain from the foundation of the world, not so actually, but in God's decree. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Peter 1:20). "Of the Lamb slain from the foundation of the world" (Rev. 13:8).

II. To speak to some of the properties of the Divine will.

First. It's an eternal will, His will is as Himself and habitation, eternal. God's will is not suspended unto time, to see the creatures will before He wills concerning them, as if man's will were to determine His; as if God could not determine His own will until He saw man's. His counsels are called counsels of old, to signify the eternity of them. "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth" (Isa. 25:1). We poor creatures will in time; but there is no time with Him, all is eternity with Him: His mercy is said, not only to be everlasting, but from everlasting; His love is said to be the same; His covenant is an everlasting covenant, as it hath no end, so no beginning. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Psa. 103:17). "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure" (II Sam. 23:5).

The acts of God's will is all one with His will, His will is all with His essence, His essence is one pure simple act, God is love essentially, wise essentially; we may have a being, yet be neither good nor wise; but God can as soon cease to be, as cease to be either.

If there be no Divine will, faith one, the glass of the Divine prescience must be broken; because as God knows all essences in His own Divine essence, all possibles in His own omnipotency, all congruities and tendencies to His own glory, in His own unsearchable wisdom, so He knows all futures in His own eternal will: for all things future were in their own nature but possibles, and could never become future, but by the Divine will; this future of the saint's holiness is from the Divine will, before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3).

Secondly, the second property of the Divine will is righteousness, hence His counsel is called by the prophet Isaiah, faithfulness and truth, called counsels in respect of the wisdom of them, old in respect of the eternity of them, true in respect of the performance of them. Men often will what is unjust, as Ahab Naboth's vineyard, the Jews the death of Christ, of Christ, though innocent; Pharaoh and Haman, the destruction of the church; but it is incompatible with the Divine being, to will anything unrighteous; as Elihu said, "Far be it from God, that he should do wickedness" (Job 34:10); the Judge of all the earth will do right; He who takes no pleasure in wickedness, cannot will it. The sanctification of the Thessalonians was the will of God, and that they "should abstain from fornication" (I Thess. 4:3). Things may be better said, to be just and righteous because God wills them, then will them because just and righteous: for God's will is the rule of righteousness, "He is the Rock," saith Moses, "his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4). When the vials of God's wrath are poured out upon His implacable enemies, it's said, "just and true are thy ways, thou King of saints" (Rev. 15:3). Though the foundation of justification be from the free grace of God the Father; yet in consideration of Christ's paying the sinner's debt, God is said to be, "that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26). God's willing honor and eternal life, to those who by patient continuance in well-doing, and God's willing the wicked to the day of evil, are all according to the holy and righteous will of His nature; and when you cannot comprehend some mysterious providence, still retain Jeremiah's principles, conclude, "Righteous art thou, O Lord" (Jer. 12:1).

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