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# The Baptist Examiner

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

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## SAMARITAN WOMAN REVEALS THE GRACE OF GOD

WILLARD WILLIS  
Monroe, Ohio

We read in John 4:4 that it was needful that our Lord go through Samaria.

"And he must needs go through Samaria."

The question may be asked regarding why it was needful that our Lord "go through Samaria." The answer is that his destination was not Samaria, but Jacob's well was there where he was to meet a sheep that was lost.

A Good Shepherd puts everything else aside when one of his sheep is outside the fold. He, the Shepherd, will not stop in Samaria for refreshments, or sleep, when the lost sheep is wandering somewhere outside the pasture. Furthermore, it was decreed from eternity past that this sheep should meet the Good Shepherd at about the "sixth hour" or about high noon on this particular day at Jacob's well.

On our calendar are days that have been set aside for the observance of the birthdays of various people and on God's calendar there have been days set aside for the

salvation of the lost sheep. God has not only predestined the day and hour for the salvation of His sheep.



WILLARD WILLIS

but He has also predestined the place. In the instance before us, the time was noon and the place

was Jacob's well. It was for this reason that our Lord did not stop in Samaria.

"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. 1:4).

"Now Jacob's well was there, Jesus therefore, being wearied with his journey, sat thus on the well:

There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink" (John 4:7).

"For His disciples were gone away unto the city to buy meat" (John 4:8).

If the Lord had paused in Samaria for some rest and refreshments, He no doubt would not have been so weary from His journey, but He placed the safety of the lost sheep before His own interests. In this, He is truly the Good Shepherd who careth for the sheep.

"And other sheep I have, which are not of this fold: them also I must bring; and they shall hear My voice; and there shall be one" (Continued on page 2, column 5)

## PLEASE TALK TO ME ABOUT CHRIST

"For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (I Cor. 1:22 to 24).

An important part of a Pastor's work is visitation. The apostle Paul said, "And how I kept back nothing that was profitable unto you, but have renewed you and have taught you publicly, and from house to house." (Acts 20:20).

Perhaps most of us pastors as we look back over our labors wish we had been able to do more visitation. This work is not always easy. How long should our visits be and just what should be our conversation? Recently, I was quite a little rebuked when during a very congenial visit with a brother in Christ, he said, "Please talk to me about Christ." I wondered if

I had spent too much time talking about other matters. There is no question, "Christ crucified" should be our most important theme. It will not please every person we visit, nor all to whom we preach. "Unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called," from among all people regardless of age or condition, "Christ the power of God, and the wisdom of God." We do well to take the apostle's way.

"Unto them which are called," "Christ crucified," is "the bread of life."

Our Saviour said, "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:33). "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). If we really come to "Christ crucified" and if we really with the heart believe on Him we have eternal life. There is nothing else which can give eternal life than this. There is none other name under Heaven given among men, whereby we must be saved. The apostle Peter said, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other" (Acts 4:11-12). This coming to Jesus and this believing on Him is a work of the Holy Spirit. It is supernatural

and not at all as it is often pictured in most evangelistic effort. Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). When Jesus talked like this the very religious Jews were very much upset. They did not understand Him. Most religious people would not understand this. (Continued on page 6, Column 3)

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### QUESTIONS FOR SEVENTH DAY ADVENTISTS

1. Where is the proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the ten commandments at Mount Sinai? (Gen. 2:2; Ex. 16:1-30; 20:1-17).

2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Ex. 16:29).

3. If you keep one Sabbath—the seventh day—why not keep them all, the seventh year and the year of Jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. 25:1-22).

4. If Christians are required to keep the Sabbath, how are they to live in cold climates? (Ex. 35:1-3).

5. Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? (Matt. 19:16-20; Mark 10:17-22; Luke 18:19-24).

6. When did patriarchy, prophet, or apostle, or anybody else command any Gentile to keep the law of Moses?

Be honest with yourself, no hedging or dodging!

## The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

### WINDOWS ON THE WORLD

#### PART III WINDOW ON HEAVEN

If we can really comprehend the truth of what we have noted, it should be evident that a "window" on eternity is not sufficient for those who have or who would have any hope. We need a "window" on Heaven.

According to what we have noted, every mortal is heading for the "window" on eternity, without exception. This is clear in the word we have observed earlier, "It is

appointed unto men once to die, but after this the judgment" (Heb. 9:27). Too, the explanation given by Moses and Jesus would seem to make it rather evident that we are men who are making some plans and preparation for eternity, either by design or by default.

Tragically, some will miss the "window" to Heaven and literally "go away into everlasting punishment" (Matt. 25:46). Our Lord elaborates on this truth as "fire that never shall be quenched;

where their worm dieth not, and the fire is not quenched" (Mark 9:43-44), and as "the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). By missing the "window" on heaven, these miss that objective of an eternal relationship with God and, in a very real sense, become "wandering stars, to whom is reserved the blackness of darkness" (Continued on page 2, column 1)

## NO PAPER NEXT WEEK

OUR PRINTER IS IN THE PROCESS OF INSTALLING SOME NEW EQUIPMENT AND WILL BE UNABLE TO PRODUCE A PAPER NEXT WEEK. ALSO, IF YOU NOTE THE FINANCIAL REPORT ON PAGE 2, YOU WILL SEE THAT WE ARE DOWN CONSIDERABLY THIS MONTH. HOW LONG HAS IT BEEN SINCE YOU SENT AN OFFERING TO HELP US KEEP T.B.E. COMING? YOUR ASSISTANCE WILL BE GREATLY APPRECIATED.

A CURE FOR . . .

## SPIRITUAL BLINDNESS

By MEDFORD CAUDILL  
Starkville, Mississippi

Please read Mark 8:22-25.

Jesus worked miracles for several reasons. He worked some as proof of His deity. Could any but God do those things which Jesus did? Could any but Deity change



MEDFORD CAUDILL

the water into wine, raise the dead, make the lame to walk, or cause the blind to see? Jesus truly was Emmanuel, God with us.

Jesus also worked miracles to afford us some spiritual lessons. Here in His healing of the blind man are many lessons which will be of great profit to us as we study to learn the truth.

Our first lesson then is that this man was blind. He could not see anything with his physical eyes. How this reminds us of the spiritual blindness. Men may have physical eyesight which is perfect, yet, spiritually, be as blind as a bat. Ephesians 4:17-19 tells us that "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

Men cannot understand things in the spiritual realm because they are blind. Their hearts cannot see good, righteousness, holiness, God, Jesus Christ because their hearts are blinded. Try to explain colors to a blind man. Describe to him what green is, or what red is, or the difference between green and red. It is an impossible task because he cannot see, therefore he cannot understand. Try to explain redemption in Christ to one who has no spiritual eyesight and he too cannot understand because he cannot see.

Secondly, we see that they brought this blind man to Christ and desired His touch. They could not cure him themselves. There was nothing they could do for him. If he was to be cured they knew it (Continued on page 5, Column 4)

## THE SEPARATED LIFE

It is doubtful if there ever was a time when the note of separation needed to be sounded more than today. The world has become so churchy and the church so worldly that it is hard to distinguish the one from the other. The line of demarcation has been so completely broken down that churches, where revivals once flourished, whose spiritual life was at one time deep and strong, are today mere social centers over which God has long ago written the word "Ichabod"—"The glory is departed."

But worldliness in the professing church is only another sign of the end of the age. The prophetic utterances of God's Word are being literally fulfilled. It cannot be long now before He comes.

People seem to have the idea that we must mingle with the world and become like it in order to win souls and influence lives for God. Yet when a man falls into a deep well no one ever dreams of jumping down alongside of him in order to get him out. Instead, he stays away up at the top and from there lets down a ladder or rope and thus lifts him up.

Ah, no! The men who have won

souls and influenced other lives for God have been the men who have walked with God far above the masses, and thus from an altitude of spirituality have drawn others up to their level. The only way to win others is to be different ourselves and thus attract by something they lack, and by prevailing with God prevail with men.

Had Abraham gone to live with Lot in Sodom his influence would have availed but little. It was when he separated himself and stood afar off on the highlands of faith with God that his intercessions secured Lot's deliverance. Let us be separate. We must dwell apart with God.

Then I want to say that the world expects the Christian to be different. It has its own standard of what a saint should be. And even when it succeeds in drawing us down to its level, it but mocks and laughs at our plight. No longer does it respect us nor reverence our position. We are then no better than others.

A young woman, who saw no harm in dancing, decided to do some personal work during the dance, and while gliding over the floor with her companion she suddenly turned and asked him if he were a Christian.

"A Christian! No! Why, are you?" he exclaimed in amazement.

"Yes," replied the young woman. "I'm a Christian."

"Well, then, for God's sake, why are you here?" was the unexpected response.

Ah yes, the world expects the Christian to be different. Otherwise how will anyone know which is which? If there is no line of demarcation, how will people know which side we are on? If we dress and act like the world how can anyone tell whether we are Christians or not? There must be a difference.

Now, separation has always been God's standard. Abraham had to leave his country, and his father's (Continued on page 5, Column 1)

## The Baptist Examiner THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

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## Windows On World

(Continued from page 1)

for ever" (Jude 13).

Needless to say, if our lives here  
"are as vapors which appear for  
a little time, and then vanish  
away" (James 4:14), then there is  
not a living soul who is not head-  
ing for the "window" on eternity.  
However, we have seen that some  
such as Korah and the Rich Man  
may have seemed to have every-  
thing going their way, as it were.  
As the affluent religious multi-  
tudes of our day, these may even  
have supposed that they were on  
their way to the "window" on  
Heaven, but they learned to their  
eternal sorrow and grief that they  
were headed for the torments of  
hell!

Some may suppose that the con-  
clusion of life is the same for all.  
There are some who attempt to  
twist the Scriptures to validate or  
confirm their views that everyone  
is simply heading for a hole in the  
ground and an eternal annihilation.  
Others may even attempt to use  
Scripture on occasion to prove that  
the future is a seemingly endless  
and essentially uneventful series of  
re-incarnations. Some are so lack-  
ing in spiritual insight and Scrip-  
tural understanding that they em-  
ploy, "If the tree fall toward the  
South or toward the North, in the  
place where the tree falleth, there  
it shall be" (Eccl. 11:3) as proof  
of their unbelief.

Such piteous creatures can never  
comprehend that what God has  
said here, He said in, "It is ap-  
pointed unto men once to die,  
and after that the judgment" (Heb. 9:27). What God has said  
here is what He said in, "And  
these shall go away into everlasting  
punishment, but the righteous  
into life eternal" (Matt. 25:46).  
What God demonstrates in this pas-  
sage, "If the tree fall toward the  
South or toward the North, in the  
place where the tree falleth, there  
it shall be" (Eccl. 11:3) is the  
very dichotomy to which our Lord  
spoke in, "It came to pass that the  
beggard died and was carried by  
the angels into Abraham's bosom;  
the rich man also died, and was  
buried, and in hell he lifted up his  
eyes, being in torments" (Luke 16:  
22-23).

There may seem to be a same-  
ness about men in the flesh, but  
God is separating them even today

on the basis of their beliefs and  
their unbeliefs. From the begin-  
ning God dramatically demon-  
strated this separation in the lives of  
Cain and Abel. Our Lord, in words  
that have never lost their power or  
their impact, clearly confirmed the  
truth, "He that believeth on the  
Son hath everlasting life; and he  
that believeth not the Son shall not  
see life, but the wrath of God abid-  
eth on him" (John 3:36). Then, in  
climax, we hear, "Blessed and  
holy is he that hath part in the  
first resurrection; on such the sec-  
ond death hath no power, but they  
shall be priests of God and of  
Christ and shall reign with him a  
thousand years" (Rev. 20:6).

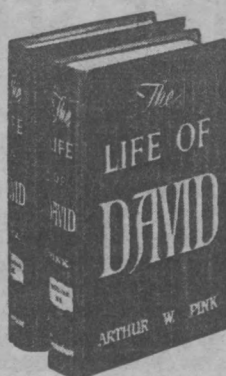
A simple reference to the word



RAYMOND A. WAUGH, Sr.

of one of the Apostles both identi-  
fies the separation and the neces-  
sity for a "window" on Heaven,  
as it were, for any who are con-  
cerned about eternity. He says,  
"We are confident, I say, and will-  
ing to be absent from the body  
and to be present with the Lord" (II  
Cor. 5:8). With such a simple  
yet all-glorious truth, the Apostle  
declares that his Objective is cer-  
tain, and that his Way is cleared.  
This one who basked in the Light  
of Heaven's Glory there on the Da-  
mascus Road apparently never

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lost sight of the "window" on  
Heaven.

Another disciple explains that he,  
too, had a "window" on Heaven,  
and that through it he "saw the  
glory of God and Jesus standing on  
the right hand of God" (Acts 7:55).  
Stephen certainly had his "win-  
dow" on eternity. Even more glori-  
ously, however, he had his "win-  
dow" on Heaven, and he knew that  
soon he would make his way  
through that "window" of Heaven  
on "wings" of the Spirit provided  
by God Himself that he might  
abound forever in the presence of  
the Christ whom he had seen and  
known!

Such truths should dispel mis-  
understanding!

### WINDOW ON FOLLY

Such truths should enable us to  
know that there is much more to  
life than earthly living. Such truths  
should enable us to know and to

## FINANCIAL REPORT THE BAPTIST EXAMINER October 1980

Bal., Sept. 30, 1980	\$1,188.20
Receipts	3,908.48
	\$5,096.68
Expenses —	
Labor	\$1,236.47
Printing	4,040.41
Postage	988.13
Supplies, Envelopes	87.50
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Total Expenses	\$6,686.68
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realize that time is not the crucible  
of our souls or our beings, though  
those who "eat, drink, and are  
merry" (Luke 12:19) may think or  
suppose that it is. Such truths help  
us to grasp the wonder that living  
is an opportunity for time, but  
even more, that it is an oppor-  
tunity for eternity, if, in living  
and in climax, we have our  
"window" on Heaven.

It should be evident, nonethe-  
less, that men in the religious and  
secular worlds of our time may  
boast of their "windows" on eter-  
nity, but their multitudinous doc-  
trinal directions simply indicate  
that they have a "window" on fol-  
ly. Almost without exception, they  
are attuned to Satan's "Yea, hath  
God said?" (Gen. 3:1)! Under-  
standably, they are involved in  
works, words, worship, water, and  
rites as their substitute for God's  
clearly defined, "I am the way, the  
truth, and the life; no man cometh  
to the Father but by me" (John  
14:6). Since their "window" on  
folly forever misses the way of  
God, God's toll for them must ever  
be, "He that entereth not by the  
door into the sheepfold, but climb-  
eth up some other way, the same  
is a thief and a robber" (John  
10:1).

Jesus defines the truth simply!  
Jesus delineates the truth clear-  
ly!

Though His words are attuned  
to eternity, His advice is both  
timely and in time, "Enter in at  
the narrow gate; for wide is the  
gate, and broad is the way that  
leadeth to destruction, and many  
there be who go in that way. Be-  
cause narrow is the gate and hard  
is the way which leadeth into life,  
and few there be that find it" (Matt.  
7:13-14).

Very simply, "calculations" and  
"planning" are not even needed if  
one wishes to take the "window"  
to eternity which leads to the  
doom, the punishment, and the  
fires of hell as Korah, the Rich  
Man, and the "many who go in  
that way." Those who wish, may  
give themselves to "eating and  
drinking and being merry" (Luke  
12:19) as the man whose concern  
was to "tear down his barns and  
build greater" ones (Luke 12:18-  
19). One who stays on "the way  
that leadeth to destruction" (Matt.  
7:13) will have his "window" on  
eternity, but it will become forever  
his "window" on folly.

Such folly of men reminds us of  
that people of another day "in the  
land of Shinar" (Gen. 11:2). From  
the human standpoint, most of us  
today would doubtless assume  
them to have been good people.  
They were religious! They had a  
desire to go to Heaven! They were  
even loyal to their leaders; ob-  
viously, they were very good at  
communicating.

From the human perspective,  
their's was an apparently honor-  
able way to employ their talents  
and their capabilities. And from  
the human perspective, their over-  
riding interest was unity and co-  
operation. Some would have us sup-  
pose that "cooperative programs"  
are an invention of men or an in-  
spiration of God for this twentieth  
century. In truth, however, the  
people who "found a plain in the  
land of Shinar, and dwelt there"  
(Gen. 11:2) were the ones who put  
the first "Cooperative Program"  
into motion.

They, too, were honorable and  
respected men. From their words,  
some may even assume that they  
actually had the interests of God  
and the interests of the people at  
heart. If you will, theirs was a  
concern for togetherness, as we  
read, "Come, let us build us a city

and a tower, whose top may reach  
into heaven; and let us make us  
a name, lest we be scattered  
abroad upon the face of the whole  
earth" (Gen. 11:4).

Is this not the cry of every  
"kingdom-building" religious or-  
ganization in our world today? Is  
this not the cry of most every so-  
called effort at Christian "king-  
dom-building" today? Is this not  
the interest, the attitude, and the  
concern of every parachurch and  
suprachurch group in our land and  
in others?

"Loyalty" is their resounding  
cry!

Tragically, however, theirs is  
not a cry for loyalty to the Lord  
Jesus Christ. Theirs is not a cry  
for loyalty to the Holy Word of  
God. Theirs is not a cry for loyal-  
ty to the church that our Lord Jes-  
us Christ built or the true churches  
which exist today as evidence of  
the truth of His Word, "And the  
gates of hell shall not prevail  
against it" (Matt. 16:18). Rather,  
theirs is a cry for loyalty like that  
of Nimrod whose "Kingdom was  
Babel," as we read, "Come, let  
us build us a city and a tower,  
whose top may reach into heaven;  
and let us make us a name, lest  
we be scattered abroad upon the  
face of the whole earth" (Gen.  
10:9-10; 11:4).

Consequently, confusion is rife!  
Men who are diametrically op-  
posite in their beliefs continue their  
cooperative "kingdom building" at  
all costs in the interest of their  
Conclaves, their Synods, their As-  
sociations, their Conventions, and  
their Fellowships. Though many of  
these are deemed to be men of  
real Scriptural knowledge, boast-  
ing often of their theological pre-  
eminence, and though multitudes  
of them would concede that they  
are Bible students or students of  
the Bible, they apparently have  
never heard or read, "A little  
leaven leaveneth the whole lump"  
(1 Cor. 5:6). Or their spiritual  
plight is such that they care not  
that God has said, "Beware ye of  
the leaven of the Pharisees which  
is hypocrisy" (Luke 12:1).

Such may "have a zeal of God,  
but not according to knowledge.  
For they being ignorant of God's  
righteousness, and going about to  
establish their own righteousness,  
have not submitted themselves to  
the righteousness of God" (Rom-  
10:2-3). These are so involved in  
their "kingdom building" that they  
have no time for the Cause of the  
Lord Jesus Christ, if, in fact, they  
know Him. They may even claim  
to be Bible Believers and follow-  
ers of the Lord Jesus Christ, when  
they are followers of men! It is not  
the doctrine of God or His Word  
that is crucial in their religious  
orientation and efforts, but rather  
their following of the doctrines of  
men.

Their's is a "window" on folly!  
In turning to "kingdom building"  
under the guise of preaching the  
gospel, these manifest that hypoc-  
risy which is the issue of the  
"leaven of the Pharisees." All such  
have missed that humanly-hum-  
bling truth that there is absolute-  
ly nothing that man can do to ac-  
complish his salvation. All such  
have missed "the narrow way," "I  
am the way . . ." "Believe on the  
Lord Jesus Christ and thou shalt be  
saved," and "He that believeth not  
shall be damned" (Mk. 16:16).

Tragically, all such have missed  
the glorious truth that salvation is  
accomplished by Almighty God ac-  
cording to His sovereign deter-  
mination and within the context

of His elective grace. The heart of  
the natural man, and perhaps the  
heart of the confused Christian,  
finds it impossible to concede  
that "the election hath obtained  
it, and the rest were blinded"  
(Rom. 11:7). Similarly, most will  
never accept, in fact, the "nar-  
row way," as given in, "For by  
grace are ye saved through faith,  
and that not of yourselves; it is  
the gift of God, lest any man should  
boast" (Eph. 2:8-9).

Such truths are extremely cru-  
cial!

Everyone is assured of his "win-  
dow" on eternity, as we have seen.  
Whether one be "a tree falling to  
the North" or "a tree falling to  
the South," one's eternal destiny  
is sealed beyond that last mortal  
breath, beyond that last beat of  
the human heart, and beyond that  
last spark of human energy. No  
man can escape for "It is appoint-  
ed unto man once to die and after  
that the judgment" (Heb. 9:27).

The "window" on eternity for  
all is sure!

Unbelievers will exit certainly  
for hell!

Believers will exit assuredly for  
Heaven!



## Samaritan Woman

(Continued from page one)

fold, and one Shepherd" (John 10:  
16).

" . . . and it was about the sixth  
hour" (John 4:6).

The Jewish day began at six  
o'clock in the morning and ended  
at six in the evening; therefore,  
"about the sixth hour" would have  
been a few minutes before or af-  
ter noon.

It is important to note that the  
Shepherd did not wait until the cool  
of the evening to go after the lost  
sheep, but he sought her even in  
the heat of the day. The Good  
Shepherd will not be stopped or  
deterred by heat, wind, rain or  
anything else when the sheep needs  
Him. Let us bow our heads and  
hearts and say "thanks" to  
Him. May we ever worship Him in  
spirit and in truth, giving thanks  
to our great Shepherd who loves  
us so much.

" . . . Jesus therefore, being  
wearied with his journey, sat thus  
on the well . . ." (John 4:6).

The Shepherd had been accus-  
tomed to sitting on a throne, but  
here we find Him sitting on a  
well. What a contrast! What con-  
descension!

"There cometh a woman of Sa-  
maria to draw water . . ." (John  
4:7).

It was not accident that this  
(Continued on page 3, Column 1)

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## Samaritan Woman

(Continued from Page Two)

woman arrived at the well at this particular time any more that it was an accident that our Lord was there at that hour. Neither was it an accident that the disciples had gone into town. We can be fairly certain that they had asked the Lord to go into town with them, but He, no doubt, informed them that He would wait for them at the well. His reason, of course, for remaining behind was so that He could be alone with the lost sheep. One will find Christ alone with His sheep several times here in the Gospel according to John. He was alone with Nicodemus, the blind man, the convicted adulteress and the man at the pool of Bethesda. It is important that the sheep be alone with his master so that they can speak eye to eye and heart to heart.

"... Jesus saith unto her, Give me to drink" (John 4:7).

These are the first words of the Shepherd to the lost sheep. The sheep was lost, but didn't know it, so the Shepherd begins his conversation so as to point out the fact that she is in dire need of help from him. It is as if He had said, "give me one million dollars." The woman could no more give Him to drink than she could have given Him one million dollars, seeing that "give me to drink" refers to drinking of spiritual water rather than that which was literal.

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

"Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John 4:9).

Our Lord's request ("give me to drink") puzzled the woman. First of all, the object she was seeking was literal water, and not Christ the spiritual water. His request, "Give me to drink," only filled her mind with questions regarding why He would make such a request. The woman had expected Christ to give her the old Jewish treatment of a cold shoulder, seeing that she was a Samaritan; therefore His warm attitude puzzled her.

"... how is it that thou being a Jew asketh drink of me?" I can ask approximately the same question of the Lord. Why are you mindful of me? There is nothing in me to merit your love and concern. I desire a cold shoulder. Why have you reached down your gracious hand to me? The answer to this mystery can be found in I John 4:19 where we read "We love him, because he first loved us."

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and he would have given thee living water" (John 4:10).

"... if thou knewest ..."

Here lies man's problem. He is deaf and dumb when it comes to spiritual things.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

"... if thou knewest ..."

We who do know the gift of God, and the Giver, are the most fortunate people in the world. We

may not be rich in this world's goods, but if we know the gift of God and the Giver, then we are richer by far than those who do not know Him, no matter what their station or position in life may be.

Those who know not the Son must be satisfied with Jacob's well. That is, with that which is only earthly. They who drink of this well will thirst again, for this water cannot quench man's deep spiritual need.

"The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" (John 4:11).

Nicodemus said, "How can a man be born when he is old?" This woman said, "Thou hast nothing to draw with." Both were unable to think on a spiritual level. Why was this? It was because both were spiritually dead.

"And you hath he quickened who were dead in trespasses and sins." (Eph. 2:1).

She said, "Thou hast nothing to draw with." The Lord, had He chosen to do so, could have answered her as he did Nicodemus.

"The wind bloweth where it listeth (pleaseth) and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

"... Thou hast nothing to draw with ..."

The wisest carnal man of earth could have done no better than this Samaritan woman. He too would have said, in essence "Thou hast nothing to draw with." The nail I am driving is that all of earth's universities can not raise man an iota into the spiritual realm. He remains totally dumb to spiritual things until God quickens (makes him alive). The new birth involves a "new creature" (new creation) and only God can create. The natural man can no more perceive of the things of God than a deaf mute can enjoy a fine speech or a blind man can enjoy an art gallery.

"... and the well is deep ..."

(John 4:11).

Jacob's well was deep, but her need was much deeper than the well, and the grace of God which brought the gift and the Giver to her was deeper than both the well and her need.

All the water in Jacob's well, yea, all the wells of pleasure on earth cannot begin to quench man's deep, deep spiritual need.

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle" (John 4:12).

Jacob's well was very old. It was so old that even Jacob, his children and cattle had refreshed themselves by way of its cool water. We may add that the well our Lord spoke of was much, much older than Jacob's well. It had been dug back in the council halls of eternity. Jacob also drank of this well for he had received Jesus Christ as his Lord and Saviour.

The age of the well our Lord had referred to can be found in Ephesians 1:4-5.

"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. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

For November 30, 1980

Ruth 2:16-20.

Intro.: As we have followed Ruth, whose steps were guided by divine providence, into the field and then into the house of Boaz, and have heard his message to Ruth and have seen his provisions, we get a glimpse of the "all spiritual blessings" we have in the One Who redeemed us. May we, like Abraham, "lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward" (Gen. 13:14, 15). May we continue to follow the unfolding of the meeting of Boaz and

"Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14).

"... whosoever drinketh of this water shall thirst again ..."

This inscription can be written over all the wells of earth. The rich man had a big cup with which he drank deeply of the wells of earth ("fared sumptuously every day"). Yet, in Hell he cried for a drop of water to cool his tongue.

There are many who drink of a well which we may call the well of good works. Over this well can also be written the inscription, "Whosoever drinketh of this water shall thirst again."

"But whosoever drinketh of the water that I shall give him shall never thirst ..."

We find at least two dynamic truths here that are not accepted by the world. The first is that salvation is a gift and the second is that the gift is eternal ("never thirst"). I have drunk of this well, therefore, I could call God a liar if I should one day find myself thirsting in the flames of Hell. God, of course, is no liar.

"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw" (John 4:15).

The woman is still ignorant of the gift and the Giver, but she does believe that He can supply the living water or she would not have said, "Give me this water." Furthermore, she knows that she is not to pray or work for it, seeing that she says, "Give me this water." She had not yet seen the difference between the spiritual and the carnal, seeing that she believed the living water would take the place of literal water. In other words, she did not understand that there is a carnal and a spiritual man. One thrives on heavenly water and the other still drinks of the wells of earth.

"Jesus saith unto her, Go, call thy husband, and come hither" (John 4:16).

The woman said, "Give me this water" and he said, "Go call thy husband." The words "go call thy husband" were spoken to her conscience. These were words of truth which were spoken so as to reveal her deep need. She must have stared at Him for a moment when He, by these words, opened up the secret chamber of her heart, yea, the secret chamber where the consciousness of her sin lay.

She said, "Give me this water" and he said, "Go call thy husband, and come hither." God bids us to go and recognize our evil ways, repent and come to Him for complete forgiveness. Thus the "come hither" speaks of the glorious grace of God that welcomed her, by way of the Son, into the Father's arms.

"The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou hast is not thy husband: in that saidst thou truly" (John 4:17-18).

(Continued on page 6, column 1)



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Ruth, as we ever keep in mind our meeting with Christ and the results of it.

#### VERSE 16

"And." Added to the provisions already made. How precious the words, "How shall He not with Him also freely give us all things?"

"Let fall." The servants were to do this without fail.

"Some of the handfuls of purpose." Here we find one of the most blessed thoughts ever expressed as we ponder "the grace of God which bringeth salvation." God purposely and lovingly with afore thought determined according to His own will to distribute bountiful handfuls of blessings to those chosen unto salvation (II Thess. 2:13, 14). The heirs of God enjoy blessings while gleaning in the Lord's field, and will participate in the inheritance in the feast of the harvest (Eph. 1:11; I Pet. 1:3-5).

"For her." God's dealings are personal, whether it be in salvation, commendation, or chastening (Acts 9:4; Matt. 25:21; Jonah 1:11).

"And leave them." See that they are put where they can be easily found. Also, no one else was to remove them, for they were appointed for Ruth. No one else could catch the fish that God had appointed for Peter.

"That she may glean them." Boaz is so precious, he left nothing to chance. How many times has God sent His servants ahead to place the necessities of life in our paths, and then guides us to them?

"And rebuke her not." Humanly, what Boaz did would be considered unfair, and yet Boaz, as the own-

er and master of the field, could do what he will with his own. We can rejoice that God in His sovereignty, does justly and righteously everything He does.

#### VERSE 17

"So she gleaned in the field unto even." Her love and appreciation for blessings received at the hand and at the command of Boaz was thus evidenced.

"And beat out that she had gleaned." Ruth knew both how to glean and how to prepare that which she gleaned. Many times, a woman's work is outwardly dull and routine, but if she can realize it is a necessary and rewarding work, it will make it worthwhile.

"And it was about an ephah of barley." This is about ten times the amount of the daily manna God provided. We should give thanks for our "daily bread" and yet, how many times does God give us in abundance. May we learn to give as the Lord prospers us. Also keep in mind, our labor is not in vain in the Lord (I Cor. 15:58).

#### VERSE 18

"And she took it up, and went into the city." What a joyous journey she must have had as she meditated on the blessings she had received.

"And her mother-in-law saw what she had gleaned." As Naomi had her mind on her poverty (1:21), in walks Ruth with the bounty God, through Boaz, had provided. God's people should live in hope and expectation, even if outwardly, we have very little.

"And she brought forth, and gave to her that she had reserved after she was sufficed." I believe this in no way means she gave her meagerly, but just the opposite. This is in view of what Ruth has already manifested. May we learn to share our blessings with others.

#### VERSE 19

"And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou?" The tide which was seemingly going out, had now changed and the long night of testing and chastening was over. God had not forsaken nor failed. His promises are just as true in times of difficulty as in terms of prosperity.

"Blessed be he that did take knowledge of thee." Naomi realized someone had been moved to provide the bounty she had brought home.

"And she shewed her mother-in-law with whom she had wrought, and said the man's name with whom I wrought today is Boaz." The spirit of Naomi had revived when she saw the ephah of barley and as now she hears who was responsible, her heart leaps with joy. Does the Name of the anti-type, Jesus, move us? (Matt. 1:21).

#### VERSE 20

"And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off His kindness to the living and to the dead." Now her faith is strengthened to the place she can proclaim God is, and has been for her and her family all the time.

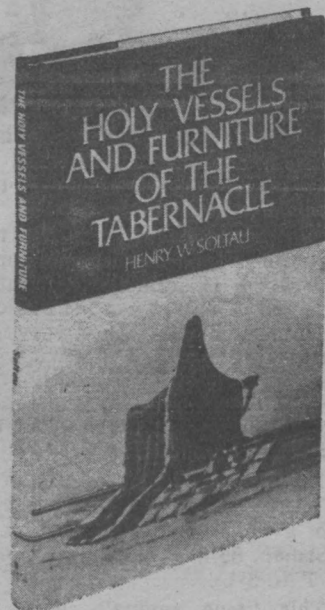
"And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen." Ruth possibly did not know the law of redemption, so undoubtedly Naomi explained it to her. We should ever be ready to explain to others concerning our Redeemer (Acts 16:30-32).

Conclusion: We should always remember on all occasions that God is a "purposeful" God and should bless His Holy Name.

(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. 22, Box 1198, Fort Myers, Fla. 33908).

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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"Please give the Greek or Hebrew meaning of Bishop in I Timothy 3:1-2."

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The Greek word for Bishop is "EPISKOPOS" which means superintendent or overseer. The same word is translated overseer in Acts 20:28. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

The Bishop, or overseer, of the flock is the pastor, generally called "Elder." He has the rule over the church. This rule is not a dictatorship, but he is to serve as the superintendent or "boss" of the church. He must be the leader, under the Lord Jesus Christ, and must be respected as such. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of the conversation" (Heb. 13:7).

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"If a man desire the office of a bishop, he desireth a good work" (I Tim. 3:1).

The New Testament was originally written in Greek. Therefore, there is no Hebrew meaning of this word "bishop." The Greek word used here is Episkopos. It comes from two Greek words: Epi which means over. And skopeo which means to look or watch. So the total Greek word means to oversee or to look or watch over. This is a word inspired by the Holy Spirit to refer to the office of pastor in a church and to the man who holds that office. This inspired word sets forth the work that a pastor is to do. From studying this word, we can see two things that a pastor is to do.

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"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account . . ." (Hebrew 13:17).

From this verse and others from the inspired word relating to the pastor's office, we learn that there is such a thing as pastoral authority. Men may hate it, ignore it, and rebel against it, but it is there in the Bible. This authority is God-given. It is an authority of position and of message. When the pastor leads in accordance with the Word of God—not his own opinions or desires—the people are to obey and follow him. He is not a dictator. He has no authority to go contrary to God's Word. But when he does speak the Word of God, it is as authoritative as if God spoke Himself.

Then the Bishop is to look after the sheep of his flock. He is to be concerned about them in deep love. He is to pray for them. He is to try to be of spiritual help to them—to each one of them, not a favored few.

Of course the Bishop is to hold that office only over a local church. There is no such thing as a Bishop over several local churches. The Episcopal system where one man is a big bishop over several little pastors is of Catholic origin, and is contrary to the Word of God. From my study of the Bible, I do not believe a man can be a bishop of more than one local church. I do not believe that one man can or should pastor or bishop two or more churches. I feel sure that this is contrary to the Bible, and a man is in error to attempt this.

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In Hebrew, the word for "bishop" is "pakid," which speaks of one who personally inspects the people or business over which he presides. Whereas, in Greek, the word for "bishop" is "Episcopacy," which is similar in meaning with the Hebrew word "Pakid," except that it relates to a very important church office of Divine appointment and, consequently, has to do with overseership and superintendency over the affairs of the church.

Therefore the apostle Paul says: "THIS is a true saying, If a man (not a woman) desire the office of a bishop, he desireth a good work" (1 Tim. 3:1).

This "true saying" speaks of faithfulness in respect to that office, in that it involves the affairs

of the church in respect to sound doctrine, the ministering of the Word of God, discipline, visitation, etc., which must be faithfully adhered to with a view to the glory of God.

"To 'desire' such 'a good work,' is to be joined with works of righteousness. Hence, no man should have such a desire, except such who find within themselves a true God-given desire and inclination to this office on such principles with holy delight and pleasure, with the added knowledge that this is a very laborious duty. Too, it must be understood that this office is not a mere title of honor, or place of profit for his own personal aggrandizement, but, rather, a loving business of labor and care of the greatest excellency for the good of the church to the honor and glory of God.

This office, then, is utterly distinct from the ambitious desires after office in the church, as is too often the case.

On the other hand, as far as the world is concerned, it is strange that the "episcopacy," in those times, should have been an object of "intense desire" to any man, because it was a place of danger, and exposure to severe labor, want, persecution, and death, without any secular emoluments whatever.

Yet, it was rightfully termed as "a good work;" yes, truly, it was a good work, though heavy, incessant, and painful.

Nevertheless, there was no lack of preaching of the word of God, in those days, as should be true, even now.

Truly, then, under God, there should be a supreme governorship in the church, as well as in state government. In fact, some one has well said that the state has its monarch, and the church its bishop. The monarch should govern according to the laws of the land; while, on the other hand, the church should be governed according to the word of God.

Indeed, what a constitutional king should be, is declared by the principles of that constitution.

Whereas, what a "bishop" should be, in order to be "blameless" in the sight of God, is declared in I Timothy 3:2.

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I consulted various sources (Robertson, Berry, Strong, Vine, Wuest, Fausset, Gill, etc.), and there is perfect unanimity among them regarding the Greek etymology of the word "bishop", as found in I Timothy 3:1,2. They all assert the word is a derivation or rendering of the Greek word, episkopos. They all further agree that the word means, overseer, or overseership. The word, episkopos, from which "bishop" is translated, is secular in origin, rather than religious. The word being utilized by the apostolic church became an ecclesiastical term, meaning Overseer, Elder, or Pastor of a local church.

The present day connotation given the word "bishop" by Romanism, Anglicanism, and Methodism, is at best erroneous, and appears to be the result of flagrant disregard of New Testament teaching on the subject. Since the cessation of the apostolic office, there has not been a higher ecclesiastical office than that of an overseer of a local church. I do not claim to be what the Greek word, baptizo,

means, and I know what the Greek word, ekklesia, means. Furthermore, I am convinced that an honest etymological study of these Greek terms would be sufficient in itself to overwhelmingly convince many a gainsayer, and thereby wreak havoc with a lot of so-called baptismal fonts and church hierarchies. Beware of the doctrine of the Nicolaitanes, that is, church Lords or clerical hierarchies (Rev. 2:6-15).

The Greek equivalent of the Hebrew word which means elder, is episkopos, which means, bishop.

The Hebrew word is, zaqen, meaning old age and authority. In ancient Israel longevity carried with it respect, dignity, and some measure or kind of authority. In the church in order to be an Elder or Bishop, spiritual maturity is the prime requirement (Titus 1:7-9), and it is the general rule, that spiritual maturity is best served by accumulation of years. There are some blessed exceptions to this general rule, for which I never cease to thank God.

In any case, bishops and elders are identical in the pastoral epistles, and any distinction made between the office is of post-biblical origin. The function is the same, and that is of pastoral care and overseership of the Local church which the heavenly Head of the church has given to this earthly office.

them, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood." The word "overseers" is a translation of the same word rendered "bishops." So Paul is telling these elders or pastors that they are to take care of the flock of God over which the Holy Spirit has made them bishops.

The qualifications for a bishop are given in I Timothy 3:1-7 and Titus 1:5-9. In I Timothy 3:2-7 it is said that he is to be blameless—above reproach. He should not have more than one wife. This is an injunction against polygamy, not a question of whether he has been married and divorced. We have Federal laws here in the United States which prohibits the same thing—a man having more than one wife. Also "he is to be vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house,—not a novice,—must have a good report of them which are without;"

In the study of these qualifications for a bishop, we see only a man is to be considered for the office. Not by the stretch of the imagination could a woman be, "The husband of one wife."

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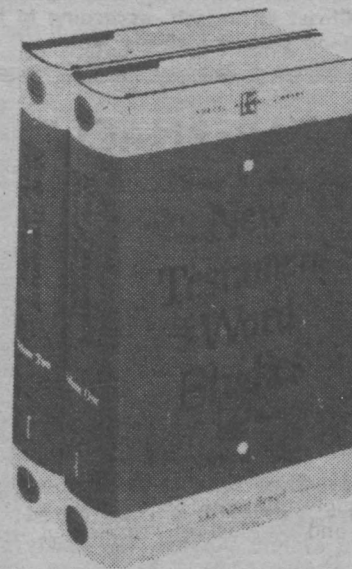
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THE BAPTIST EXAMINER

NOVEMBER 15, 1980

PAGE FOUR

## The Separated Life

(Continued from Page 1)

home and in complete separation, go he knew not whither. "Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." So also with the Israelites. They were a peculiar people, entirely separated from the nations around about them, representing God. And in Ezra 9:10 and Nehemiah 13 when the line of separation had been broken down by mixed marriages there was no leniency shown. Heathen wives must be put away and separation of the severest character again instituted.

Yes, and separation is still the call of God. "Come out from among them, and be ye separate, saith the Lord," and "Be ye not unequally yoked together with unbelievers." See II Corinthians 6:14-18. The world must be forsaken and separation maintained.

Let us remember our character. According to God's Word we are "strangers and pilgrims," "sojourners," a heavenly people in a foreign country. This is not our home.

I'm but a pilgrim here,  
A stranger from afar—  
And to my distant home  
With many a battle scar  
My Lord will bear me safe at last  
When pilgrim days on earth  
are past."

Enmity and hatred mark the attitude of the world toward the true child of God. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). What about it? Does the world hate you? If you are not of it, if you do not belong to it, and if you make it clear that you are a pilgrim and a stranger, then you will very quickly discover that the world hates you. You see it depends on the attitude you take toward it.

Now, the evidence of the separated life lies in the attitude of the heart, not the actions, toward the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Hence, it is not necessary to actually take part in the things of the world. The real question is: Do you want to? Is there a desire? Does the world appeal and allure? If so, then there is no heart separation after all.

Listen again: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Pretty plain language! Talk about a "worldly Christian!" God declares that the world's friend is His enemy. The one who loves the world does not love God. What then is my heart attitude? That is the important question. Do I love the world or do I love God? Am I the world's friend or God's friend? Would the word "adulterer" or "adulteress"

be applicable to me? What is the real attitude of my heart toward the world? Not my actions but my thoughts, my likes and dislikes.

Suppose a woman were to live with her husband on Sunday and then spend her time with other men during the rest of the week, and on Sunday return again to her husband, what would he think of her? What would he call her? How long would her husband acquiesce? And yet that is how the so-called "worldly Christian" treats the Lord Jesus Christ. Six days in the world and then one day with Christ. No wonder such a one is called an "adulterer" or an "adulteress" in James 4:4! What a disgraceful life to live! Companionship with the enemies of God! Such conduct is viewed by God as "unfaithfulness." The worldly Christian in His sight is likened to an unfaithful wife. Must the child of God be compared to a harlot? Yet such is the description in the inspired Word. Let us ponder very carefully I John 2:15 and James 4:4. The Old Testament, especially in the Prophets, is full of such comparisons. Separation is the only remedy.

Now, the separated life means separation from:

### I. WORLDLY PLEASURES

That was the choice Moses made when he repudiated the pleasures of sin. Hebrews 11:24-26. The dance, the theater, and the card party are not of God, but of the world. They were introduced not by spiritual leaders and saintly men, but by men of the world. The spirit of the world pervades such pleasures, and prayers and testimony in the midst of those things is out of the question. The two simply do not go together. The people who throng such gatherings do not attend nor take part in prayer meeting, nor are they interested in the spiritual work of the church. Hence, the time must come when the true Christian is willing to obey the clear and emphatic command: "Come out from among them, and be ye separate," and to sing from the heart:

"Good-by, Old World, good-by!  
I want no more of thee,  
For God is dearer far than thou  
canst ever be;  
My soul is satisfied  
With Christ the Crucified;  
And all I need I find  
In Him alone."

### II. WORLDLY ALLIANCES

"Be ye not unequally yoked together with unbelievers." No words could be clearer, no command more emphatic. God cannot honor the unequal yoke.

1. **Business Alliances.** The Christian who enters the partnership with an unbeliever or even with a so-called worldly Christian is running a dangerous risk. Pray as he will he has no promise of blessing in God's Word. No wonder so many business enterprises fail. To disobey the plain Word of Scripture is to invite disaster. How can God bless what He has condemned?

2. **Lodge Alliances.** Secret societies are the curse of the church everywhere. The lodge may be good enough for the man of the world, but for God's child the Church of Jesus Christ should more than suffice.

In the secret societies are to be found men who deny the Deity of

Jesus Christ. Even the name of the Lord Jesus is not permitted for fear of giving offense. And I want to say that the place that is not good enough for my Lord is not good enough for me. Nor could I go in when He is kept out.

Oh, how clearly God has spoken! "Be ye not unequally yoked together with unbelievers." Thus saith the Lord: "Come out from among them, and be ye separate." God help us to obey.

But you say, "Once a . . . always a . . ." Oh no! Not a bit of it. That is a man-made law, and it has never been sanctioned by God. No, my brother, you can cut clean, renounce the whole thing, break every Satanic vow you ever took before your eyes were opened, and step out into the clear light of God's Word, separated forever from every secret abomination.

3. **Marriage Alliances.** Oh, how many have admitted that the source of all their unhappiness in married life lay in the fact that they disobeyed God and took on the unequal yoke! God's Word here also is very, very plain. "She is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). "Only in the Lord." And to marry one who is not in the Lord is to court disappointment. How can God's blessing rest on the home when His Word has been violated?

Many a young woman has had to face this problem and break her engagement; while others who have persisted in disobeying have lived to regret it beyond words to express. Nor does the plea that it is her purpose to marry, in order to win, avail in the least. The girl who fails to win her future husband for Christ before marriage has but little hope of winning him after.

Oh, Christian worker, don't, for your own sake, disobey the Word of God and enter the unequal yoke! It may seem hard now, but be certain of this: God has another and a far better plan for your life. To ignore His word is dangerous. To obey it is always safe. There need be no question as to the results. Therefore, "Be ye not unequally yoked together with unbelievers."

### III. WORLDLY COMPANIONS

Here again there must be a breaking away. Worldly companions will not enjoy the Christian's prayer meeting, nor can the child of God take pleasure in their pursuits. Sooner or later the spirit of their association will dull spiritually unless a complete separation takes place. It is difficult to play with fire and not be burned.

But you say: How can I give them up? Child of God, you will not have to give them up. You live a spiritual life and they will very soon give you up. They will be as uncomfortable in your presence as you will be when with them.

Make friends of God's children, and whether they be brown or yellow, black or white, you will find them far more precious and the association closer and more binding than even blood relations out of Christ. They will understand when the members of your own family do not. And then, too, such friendships can never be broken. Death does not separate. Make friends, therefore, of those with whom you can associate, not only here but throughout eternity.

Now, the secret of the separated life lies in "the expulsive power of a new affection." I will never forget the day Grace Armstrong was converted. It was a Sunday afternoon meeting in Chicago. She just slid down on her knees and sobbed as though her heart would break. No one could console her. Then as she went out her girl friends told her that it would soon pass away. "No, girls," responded Grace, "this never will pass away."

And when young men telephoned her and invited her to the theater, without a moment's hesitation she answered, "No." Old things had passed away in a single moment. No longer did she love the pleasures of the world. All things had become new. Christ was now in her heart and she had a new affection. She loved the prayer meet-

(Continued on page 8, column 3)

THE BAPTIST EXAMINER

NOVEMBER 15, 1980

PAGE FIVE

## "The Innocent For The Guilty"

MRS. FRANK PARRISH  
Courtland, Virginia

He gave His precious life for me,  
The innocent for the guilty;  
'Twas for my sins that He atoned,  
For He had no sins of His own.

He compassed me about with His love,  
And bought me with His precious blood;  
He lifted the burden of sin from me,  
And cast it into the deepest sea.

I have passed from death unto life,  
Free from sin's penalty and strife;  
A new creature in Christ am I,  
Born of His Spirit, never to die.

Oh, how can I ever hope to repay  
My precious Saviour? There is no way!  
Still, He expects me to be faithful and true,  
And to glorify Him in all that I do.

I know I am bounded for the glory-land,  
And one day before Him I know I'll stand;  
Dear Lord, by your grace, this is my prayer:  
May I not be ashamed to meet You there!

## Spiritual Blindness

(Continued from page 1)

had to be by Jesus. How many today think they have the cure for spiritual blindness? How many today think they can do something in and of themselves for those who have blinded hearts? Jesus is the great physician. He is the one who must restore sight. We cannot heal anyone's blindness. Jesus is the only one who can accomplish that miracle.

Notice also in connection with that point that they did not command Jesus but besought or pleaded with Him. I knew a man one time who said that he could get God to save anybody if he just worked on Him enough. Isn't it a sad thing when men think that they can control God?

Then we notice their concern for this man's blindness. We ought to be as concerned for those who are spiritually blind. We ought to be as concerned for bringing the spiritually blind to Jesus as these were for this one that was physically blind.

How do we do that then? How do we bring the spiritually blind to Jesus?

Firstly, by prayer. We ought to pray not just for THE lost, but for particular persons. Does your heart go out and your prayers go up for your lost neighbor, for your lost brother or sister, for the lost whom you work with day by day? We need not just an abstract concern for the lost, but a very real genuine concern for those around us who are on their way to an eternity of hellfire and brimstone. Let us be sure as we pray each day we bring a spiritually blind one to Jesus.

Secondly, we bring the Spiritually blind to Jesus by giving them the Gospel. With Spurgeon I personally believe that the Gospel is the warrant of Faith. We need to tell men and women, boys and girls

that Jesus died for the sins of His people. That Jesus is the way, the truth and the life and that there is no way unto God but in and through His shed blood.

Thirdly, we bring the spiritually blind to Jesus by our support of those who have dedicated their lives to bringing the blind to Jesus. The blind are not confined to the United States alone, but inhabit every continent and country from North America to Asia, from the United States to New Guinea. We ought to do whatever we can to support those who are giving the Gospel to the spiritually blind wherever they may be.

We see that after they have brought this blind man to Jesus, He begins to work on Him and he sees men as trees. We need to always keep in mind that many, most particularly those who have recently acquired sight, do not see things as clearly as we do. Now this man had sight but it was of such a weak nature that when he saw men they looked as trees.

Let us not be ready to cast out brethren only on the basis that they do not see things as clearly as we do. No Christian has perfect vision. We can only know in part.

As we progress in the Christian life we see things clearer, until that great day when we shall see perfectly. Certainly as we grow older in the faith we begin to view many things differently. If many brethren still believed the same as they did twenty or thirty years ago, they would still be Arminians or grapejuicers, or a dozen other things. But, thankfully, God has brought them away from those things and their vision is better today than at other times in their life.

Let us ask God for a clear vision of His Word. For spiritual eyesight that will advance us along the pathway of true knowledge. May each one of the Lord's people have a clear sight of Jesus is our prayer.

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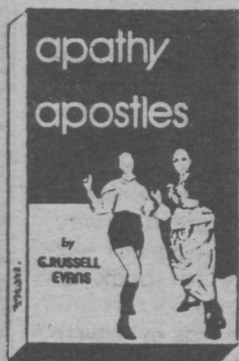
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## CHRIST OUR REFUGE

The "cities of refuge" in the land of Canaan, appointed by divine command in the thirty-fifth chapter of Numbers, most beautifully typify our Lord Jesus Christ, the sinner's sure Place of refuge. These cities were six in number, three of them on the west of Jordan, and three on the east; and they were conveniently situated so that a man guilty of manslaughter, one who had accidentally killed another, might readily flee from the avenger of blood. Once within the city of refuge he was safe from all molestation.

Our "city of refuge" is Christ. The avenger of blood is the Law of God, which by our sins we have broken times without number. The Law can never save us; it can only condemn us. Outside, the City of Refuge there is no escaping the edge of the sword. A holy God has said, "the soul that sinneth, it shall die;" but a loving God has also said, "while we were yet sinners, Christ died for us." Believing in Him is to believe into Him, as this guilty sinner is doing as fast as he can. "There is therefore now no condemnation to them that are in Christ Jesus" (Romans 8:1), just as this man will be beyond the reach of the sword the moment he crosses the threshold of that wide open door. "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).

"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust" (Psalm 91:2).

## Samaritan Woman

(Continued from page 3)

Zacchaeus, the Lord's sheep, had become chief of the publicans. That is, he had become a very filthy sheep. He had gotten the dirt of the world all over himself. So was it with this woman. She too was chief among sinners in that she had had five husbands and the one she presently had was not her husband. She was very vile, but God's grace was greater. There is no one who is out of the reach of God's grace.

We also learn from John 4:17-18 that our Lord sees all and knows all. He knew the depths to which she had fallen. He knew the cost of bringing her from the deep pit, yet He did not draw back.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isaiah 50:6).

"The woman saith unto him, Sir, I perceive that thou art a prophet." (John 4:19).

"... I perceive ..."

Her eyes have finally been directed away from the well, bucket and rope to the person of Christ the Lord. She now looks at Him for He is her hope. He is the gift of God to her. In Him and Him alone is life. In fact, there is no

other name given among men whereby we must be saved.

"... I perceive that thou art a prophet ..."

A prophet is God's mouthpiece or spokesman. She recognizes that He has come from God, but she has not yet recognized Him as the Messiah.

"The woman saith unto him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things" (John 4:25).

Her mind is now on a spiritual plane. Her thoughts and conversation have been elevated to God's thoughts. It is now time for the Master to grant to her the great privilege of knowing Himself, so He introduces Himself to her.

"Jesus saith unto her, I that speak unto thee am he" (John 4:26).

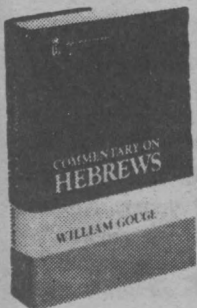
The Lord not only introduced Himself to her, but He also revealed Himself to her. I cannot believe that the introduction was without revelation.

We know that this woman drank of the living water or she would not have been used of the Lord as is described in John 4:39:

"And many of the Samaritans of that city believed on him for (because of) the saying of the woman, which testified, He told me all that ever I did."

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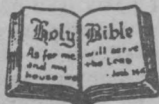
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## IS "THAT" IN THE BIBLE?



Question:—

WHAT QUEEN'S SON BURNT A PHALLIC IMAGE SHE HAD MADE?

Answer:— Maachah's son Asa, Second Chronicles 15:16 — "And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron." For "idol" the margin has "horror."

## Talk To Me About ...

(Continued from page 1)

This is deeper than most people's religion goes. But Jesus persisted. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day" (John 6:53-54). This has nothing to do with the Lord's supper for that is purely in remembrance of our Saviour. This eating His flesh and drinking His blood is a real transaction through faith in which the believer becomes identified with Christ as closely as the food we eat becomes a part of our physical bodies, so that we are in Him and He in us.

"Unto them which are called," "Christ crucified," is "the light of the world." Then spake Jesus again unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). No doubt, the best way to understand what Jesus said, and also other Scripture, is to interpret scripture with scripture. It is dreadful to walk in darkness, and yet, that is the way all who do not follow our Lord and Master live. People of great ability in every avenue of life continue in darkness unless they are followers of the Lord Jesus Christ. We may be quite deficient in the learning of this world and of the Lord Jesus Christ we have "the light of life." Regardless of intellectual ability and wonderful talent which so many have, unless we are faithful followers of the Lord Jesus Christ, we stumble and fall. The Jews require a sign and the Greeks seek after wisdom, but they are like blind leaders trying to lead a blind human race. Both finally fall into the ditch and are lost. Shall we pause and ask, dear brother or sister, are you a close follower of the Lord Jesus Christ?

"Unto them which are called," "Christ crucified," is "the door." Our Saviour said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture" (John 10:9).

In our church we may have stated times when we say the door of the church is open to welcome new members or the door may be always wide open. But there is only one door we must enter, in order to be saved. That door is not the Church or any ordinance or sacrament, but Christ and Him crucified. The Lord has made this very plain to us and through His servants caused it to be written and preserved. "For I determined not to know anything among you, save Jesus Christ and him crucified" (1 Cor. 2:2). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). It is through this same door we go in and out and find pasture. "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; Let us draw near with a true heart in full as-

surance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19 to 22). Christ crucified is the door to the holiest, that is, heaven itself. Not only as Stephen saw Heaven opened, but to us living saints in our every day prayer life. Through "Christ crucified," Who is the door, we go in and out and find pasture. What a wonderful privilege. We come boldly to the throne of grace. Let us use the door.

"Unto them which are called," "Christ crucified," is the good shepherd. Our Saviour said, "I am the good shepherd; which giveth his life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I might take it again. This commandment have I received of my Father" (John 10:17-18). Christ gave His life that His people might have eternal life. He said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my Father's hand" (John 10:28-29). "Christ crucified" is not only the good Shepherd which giveth His life for the sheep, but He is also the great Shepherd Who supplies all our needs. "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." And so through this whole 23rd Psalm, we have promise of abundant provision. He is not only the good Shepherd and the great Shepherd, but also the chief Shepherd, Who will one day come again to reward His faithful servants. "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

"Unto them which are called," "Christ crucified," buried and risen again is "the resurrection and the life." In talking to Martha, "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:23-26). In raising up Lazarus after he had been dead four days He manifested His own power to keep every promise including His promise to raise us up at the last day. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth in him, may have everlasting life: and I will raise him up at the last day" (John 6:39-40). There has never been a time when people of their own will believed in the Lord Jesus Christ. When Lazarus had died, Jesus said to His disciples, "And I am glad for your sakes that I was not there, to the intent ye may believe." When Lazarus had been raised, "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." Meditating upon this

miracle should cause us to have renewed and perfect trust in the Lord Jesus Christ.

"Unto them which are called," "Christ crucified," is "The way, the truth, and the life," Jesus said to Thomas and the other disciples, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Of Christ it is written, "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:24-25). So "Christ crucified," was perfected to become the way to the Father's house, to the Father's love, to all the Father's bountiful provision. "No man cometh unto the Father, but by me."

"Unto them which are called," "Christ crucified," is the vine and they are the branches. Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:5-8). The fruit in which the Father is glorified is the fruit of the Spirit. The fruit of the Spirit cannot be duplicated by the efforts of the unregenerate. We are thankful for all the effort put forth for the relief of the poor and relief of suffering where ever or by who ever it may be done. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:22-24).

"Unto them which are called," "Christ crucified," is "The power of God and the wisdom of God." Without "Christ crucified," God the Father would have no authority to save a single sinner and make him free. God cannot be "just and the justifier of him which believeth in Jesus, except as "Christ crucified," is our substitute. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." The true and living God is a just God. Being just and righteous He must punish every sin. None can be overlooked. Sinners cannot bear their sins and be saved. Who can be a worthy and suitable substitute? There is none among angels in heaven. There is only ONE, "Christ crucified," of Whom John the Baptist said, "Behold the lamb of God, which taketh away the sin of the world" (John

(Continued on page 8, column 3)

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NOVEMBER 15, 1980

PAGE SIX

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

MADRID, Spain (EP)—In 40 years, Spain has moved from religious repression through various degrees of religious toleration to genuine religious liberty. In July, the Spanish government took final steps to ensure enactment of the religious liberty clauses in Spain's recently rewritten constitution. Those steps will have far-reaching impact on missions efforts.

The Law of Religious Liberty, which elaborates the meaning of the constitutional guarantee of religious liberty, went into effect July 2, 1980. Specific guarantees of religious liberty include such things as changing religion, manifesting beliefs, worshipping, teaching, associating with other believers, choosing religious leaders, and owning property for religious purposes. Religious bodies which have property registered in the names of individuals or other entities will be allowed a year to get it registered in their own names without legal fees or taxes.

Following enactment of the Law of Religious Liberty, King Juan Carlos, on July 12, inaugurated the Constitutional Court, charged with determining the constitutionality of Spanish laws and protecting the rights and liberties guaranteed by the constitution. In a precedent-shattering gesture three religious leaders—a Catholic, a Baptist and a Jew—attended the inauguration of the court, along with high government officials.

A few years ago, the presence of a Protestant or a Jew on such an occasion would have been unthinkable in the predominantly Catholic country. A Catholic newspaper in Madrid, commenting on the inauguration, said, "The attendance of representatives of the three large churches proves the reality of religious pluralism."

LOS ANGELES (EP)—News on the church in Viet Nam has been scarce, but the following first-hand report was recently given to the Christian and Missionary Alliance Witness: "Approximately 50 pastors have been sent to 're-education camps.' Five of these pastors have died."

According to the Witness, of a total of 490 churches in existence in 1975, 100 church buildings have been closed to be used for other purposes. Hundreds of pastors'

families are suffering from severe hardships. They are not permitted to move, but must remain where they were in 1975. Although most pastors have remained faithful to the Church, some have deemed it "necessary" to cooperate with the state authorities.

Ninety-nine percent of the tribal Church has been destroyed, in terms of its organization, although there are still individual believers. In spite of such bleak news from Vietnam, some churches are experiencing growth and revival in the midst of severe repression. The International Protestant Church reported 1,000 conversions to Christ in 1979, and 500 to date this year.

VERO BEACH, Fla. (EP via RNS)—A new city ordinance here has lumped crosses in the same category as the golden arches atop McDonald's hamburger restaurants. But outraged clergy have secured a promise from city officials to review the law.

The ordinance, says all rooftop signs must come down by the end of 1982. It applies equally to both the McDonald's sign and the cross atop First Baptist Church here. The law was passed in 1977, but the city only recently included crosses and signs in the offending classification, said building department director Ester Rymer.

HAVERFORD, Pa. (EP via RNS)—An Episcopal priest here who pleaded guilty to robbing a parishioner of \$40,000 has been sentenced to five years probation. John C. Kolb, 49, was ordered to do two days a week of volunteer work during his first year of probation and one day a week during the remaining term. Delaware County Court Judge Domenic D. Jerome said he was convinced that the May 15 robbery was "completely out of character, an aberration." During his five years probation, Mr. Kolb is to receive psychiatric treatment.

The robbery occurred inside the Church of the Holy Apostle here in this wealthy Philadelphia suburb where Mr. Kolb was rector. He invited Thomas Underwood, a parishoner and manager of a coin and stamp shop, to meet him at the church and purchase a valuable coin collection from another parishoner. Mr. Underwood brought \$40,000 in cash to the church for the transaction. The prosecution said the priest diverted Mr. Underwood's attention, hit him from behind with a gun or other instrument, then fled with the briefcase filled with money. Mr. Kolb was arrested by police in a Holiday Inn about four hours after the robbery and the money was recovered.

SAN DIEGO, (EP via RNS)—TED PATRICK, the deprogrammer of members of religious groups, was sentenced here to a year in jail and fined \$5,000 for his role in the attempted deprogramming last March of a 25-year-old woman from Tucson, Ariz. He had been convicted (Aug. 29) of felony charges in connection with the incident—his first such conviction in a deprogramming case. Previously, he had been convicted on misdemeanor counts in similar cases. Superior Court Judge Norbert Ehrenfreund allowed Mr. Patrick to go free on \$20,000 bail pending an appeal. He faces another trial in December in connection with the attempted deprogramming of a member of the Church of Scientology.

MUNICH (EP)—VYACHESLAV SKVORTSOV and PAVEL VASILKOV, both Christian young men serving in the Soviet army, are experiencing persecution at the hands of their military superiors, according to a report from East/West News Service. Mr. Skvortsov, 19, is being threatened with a military tribunal for refusing to take the atheistic military oath, even

though he is not refusing to serve in the army. When arrested and searched, a Gospel and notebook belonging to Mr. Vasilkov were confiscated. Mr. Vasilkov, who was called into the army in May of this year, has been subjected to beatings and cruelty because of his witness for Christ.

OKINAWA (EP) — Okinawa, once drenched in the blood of fighting men during the last great battles of World War II, was the site, October 3-5, of a united evangelistic thrust with BILLY GRAHAM which brought together thousands of Okinawans and American military personnel for a Crusade which, according to residents, drew the largest crowds of any event ever held on the Island.

When the Crusade preparations began, Okinawan church leaders formed an English sub-committee specifically to reach the 50,000 American military personnel on the Island. Not only did the military respond, their dependents did, too, mingling with thousands of Okinawans who came to hear the messages and stayed for counseling. Billy Graham's Crusade in Okinawa was the first stop on a month long six-city tour of Fukuoka, Osaka, Hiroshima, Nagoya and Tokyo.

WASHINGTON (EP)—Signs continue to emerge which point toward a resumption of conscription. When Congress returns on November 12 from its election-year recess, legislation will likely be introduced to move to the next step after registration, which is classification. When the new Congress convenes in January there will probably be a flood of bills relating to the draft, according to the Mennonite Central Committee.

On October 5, Senator Nunn of Georgia repeated his call for conscription to remedy what he considers serious inadequacies in the volunteer armed forces. The week before, in a hearing on national service legislation, there were frequent references to the return of the draft. Afterward, conversation with five congressmen of a wide political spectrum indicated unanimity on the return of the draft. The only question was when. Opinions varied from next month to Representative Paul Simon's definitely minority opinion that it would be three years. Most felt sure there would be a strong congressional push for some form of draft during 1981.

The administration, the Selective Service and the Pentagon continue to state that the draft is not needed. Selective Service insists it is planning only for mobilization in the case of national emergency.

By next January the continuing registration of all men at their 18th birthdays will be in place. The Supreme Court will decide, probably early in 1981, whether registration will include women. If the courts should rule that a draft which does not include women is unconstitutional, Congress could quickly pass the necessary changes. Selective Service states they would only need to change a few pronouns in the regulations to accommodate women, but admit that for alternative service, there could be complications. Selective Service has told church representatives they should be thinking about the possible need to accommodate women registrants.

STUTTGART, Germany (EP)—Protestant Christendom in Germany has failed badly in view of missions. That was the opinion expressed by Dean Rolf Scheffbuch at a meeting in Stuttgart in September. Speaking to the 1,000-strong congregation in the "Stiftskirche", one of Stuttgart's best-known churches, Scheffbuch said, "Americans, Japanese, Indians, English people, New Zealanders are involved in cross-cultural mission today to such an extent that we Germans ought to hide ourselves away in the most obscure corner" (in shame).

Three billion people who had never heard of Jesus ought to publicly accuse the Christians in Ger-

many of "failing to come to their aid", Dean Scheffbuch continued. "The Church employs hundreds of thousands of staff and pays them the most generous salaries; at the same time scarcely a thousand missionaries from the whole of Germany are sent out to serve the ever-growing multitude of peoples." Dean Scheffbuch emphasized that "either Germany will catch up again with the world mission movement, or our whole enormous church organization will be suffocated by its everlasting occupation with itself."

SANTA BARBARA, Calif. (EP) —Hundreds of students at Westmont College have been involved over the past four years with Los Ninos (The Children), an organization working among poor children living along the U.S.-Mexican border. Paul Weiss, founding director of Los Ninos, said the students have either worked in Tijuana, Mexico, or helped in other ways, such as collecting food in front of Santa Barbara supermarkets, working as volunteers in Los Ninos' Santa Barbara office, or participating in the annual Westmont College nonstop 250-mile bicycle trip from Santa Barbara to Tijuana to raise funds for the poor children.

During the past five years, a total of 500 supporters have walked from Santa Barbara to Tijuana as a funds-and consciousness-raising venture for the program, to help alleviate "the misery suffered by an estimated 200,000 'minos' who live along the 2,000-mile border stretching from Tijuana on the Pacific Ocean to Matamoros on the Gulf of Mexico," Mr. Weiss said. Los Ninos coordinates the work of nearly 2,000 volunteers, each year in conducting weekend schools, providing four tons of food monthly, teaching people to grow food and livestock, providing medical resources and other services aimed at interrupting the cycle of poverty existing along the border.

ADDIS ABABA, Ethiopia (EP)—As a channel for famine relief in Ethiopia, Sudan Interior Mission has distributed 20 tons of protein supplement to the Sidama region in the south, and 20 tons to other areas. Two medical teams, sponsored by TEAR Fund in United Kingdom and Holland, have been active since early September. Water tanks and blankets were expected to arrive by October.

A report from the Neghelli-Borano area states corn is standing dead in the fields, due to the failure of this year's rains. This was the first report of the current drought extending into a third year. "Our aim as a Mission is to ensure that the unhappy people affected by the famine are not only fed and housed," reports SIM's Ethiopia Director John Cumbers, "but are also made aware of their spiritual need."

NEW YORK (EP) — Severe cash shortages could be the biggest threat to Bible printing and distribution during the next decade according to top officials of the United Bible Societies meeting in Chiang Mai, Thailand. The 220 leaders from 90 nations say that more than wars, antagonistic regimes, and the closing of borders, the major factor holding up the distribution of Scriptures in the 1980's is the shortage of cash to pay for printing them.

The UBS General Committee

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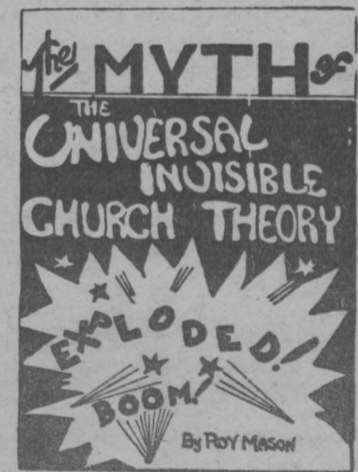
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ELDER FRED T. HALLIMAN,  
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P.O. Box 19, Koroba, via Mendi,  
Papua, New Guinea.

which meets once every ten years to map strategy for the next decade says demands for Bibles and other Scripture publications has been going up dramatically year by year, throughout the world.

In response, the Bible Societies have greatly increased Scripture production. But expanding programs are hampered by the lack of substantial capital funds, the committee said. The present shortfall in capital is estimated to be about \$7 million (U.S.) worldwide. The Scripture famine of the 1980's is already starting to effect some countries—particularly in Africa, Asia, and Latin America, officials stated.



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TRANSLATED BY JANE ELLIS



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## JUDGING ALL THINGS

R. R. ROWLADER  
Kingsville, Texas

"But he that is spiritual judgeth all things, yet he himself is judged of no man" (I Cor. 2:15).

There are seven (7) words in the Greek that have been translated judge in the English translation of the New Testament. These words are:

#### NOUNS—

1. DIKASTES—A judge, judicial functionary.

2. KRITES—A judge, critic.

#### VERBS—

1. ANAKRINO—To judge strictly, afresh.

2. DIAKRINO—To judge thoroughly.

3. HEGEOMAI—To account, think.

4. KRINO—To judge.

5. KRITERION—(to sit in a) Place of judgment.

In I Corinthians 2:15 the word ANAKRINO is used twice. The first usage is in the third person singular present indicative active; ANAKRINEI. The second is in the third person singular present indicative passive; ANAKRINETAI.

The definition of ANAKRINO follows:

"To sift, to examine closely, to scrutinize, scan, to try judicially to judge, give judgment upon, to put questions, be inquisitive" (Analytical Greek Lexicon).

"By looking through a series of objects or particulars to distinguish or search after. Hence: to in-

vestigate, examine, inquire into, scrutinize, sift, question.

(Of a judge) to hold an investigation, to interrogate, to examine the accused or the witness.

To judge of, estimate, determine the excellence or defects of any person or thing." (Thayer's Greek-English Lexicon).

We can immediately disregard the notion that any human being can rightfully (or effectively) render a judgment of condemnation to eternal damnation upon another because the definition of the word translated judge here absolutely refutes that idea. The Holy Spirit would have caused Paul to use another word if penal judgment was the idea to be conveyed.

The spiritual man earnestly and diligently studies to know the facts of an issue. He examines, he scrutinizes, he sifts through the information and discerns the importance and spiritual value, then formulates an opinion on any matter under consideration. This is not to say he must generate or indicate an opinion on all things, but rather he is able and permitted to because he receives true wisdom from the Holy Spirit.

The unregenerate is unable to exercise these principles due to his being dead in sin and his being at enmity with God. He cannot comprehend that value system of a regenerated person.

The feelings, principles, views, hopes, fears, and joys of the spir-

itual man can be neither understood nor appreciated by any natural or sensual man. (Barnes' Notes on the New Testament, 1966).

It is to him that perishes foolishness. The natural man cannot understand the spiritual man nor can he know the true or proper value of the spiritual man.

By understanding the definition of the word Paul used and keeping in mind the context of the passage before us, we can see that a Christian can justifiably and authoritatively judge; i.e., investigate and render decisions on all things revealed to him by the Holy Spirit. It is equally true that the unregenerate man is totally ignorant of true wisdom and is not capable of comprehending the thought processes of a spiritual man.

### Talk To Me About . . .

(Continued from page six)

1:29). For sinners to be saved through a sacrificial substitute is a stumbling block to justice and not conformable to human wisdom but, "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor. 1:25). So the question is asked, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

Certain Greeks once came saying, "Sir, we would see Jesus."

Our dear brother in Christ requested, "Please talk to me about Christ."

### The Separated Life

(Continued from page 5)

ing, loved to stand and sing for her Saviour on the street corner, loved to do personal work, loved above everything else the house of God. There were no battles, no questions to answer, no problems to solve. When Christ came in His glorious fullness the world went out. There was no room for it. Grace is now with her Lord, but oh, what a wonderful testimony she left before she went home!

When I was a missionary among the Indians near Alaska, I lived for some time on what we called "hardtack." "Dog biscuit" I suppose would be the name in civilization. Now, it was so hard that only by warming it could I manage to

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penetrate it with my teeth. Nevertheless I thoroughly enjoyed and relished it.

But there came a day when I returned to civilization and began to eat bread and butter once more. And what do you think? Why, I have never wanted hardtack again. Not once have I pined for the old days and cried, "Oh for a bit of hardtack once more!" And why? Simply because I've got something better.

Well, you can have the hardtack if you want it; but as for me, I am going to feast on bread and butter. I want the best. And, thank God, when we enter into the spiritual experiences of the new birth and the Holy Ghost, we are fully satisfied; nor do we crave any more for the things of the world. Thus separation becomes easy. It is not hard to deny yourself something that you do not want. Thus, it is "the expulsive power of a new affection." Let Jesus Christ in all His fullness, open your heart to the Holy Spirit, become God-inhabited, and you will be glad to go without the camp with Him bearing His reproach.

"Since mine eyes were fixed on Jesus

I've lost sight of all beside,  
So enchained my spirit's wisdom  
Looking at the Crucified."

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PAGE EIGHT

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## HOW WE CAN HAVE A REVIVAL IN PRESENT AGE

### THE NEED OF CHRISTIANS BEING FILLED WITH THE HOLY SPIRIT.

Finney used to say that God's people could have a revival whenever they were willing to pay the price. Certainly the difficulty is not with God, or with the Holy Spirit, or with the Gospel. God still loves lost man, the Holy Spirit still convicts of sin, and the Gospel is still the power of God unto salvation.

Moody's, Wesley's, Finney's, Edwards' God is our God—living, omnipotent and loving. The difficulty is with men. Can God find a channel through whom He can work? Are there sufficient numbers of believers in any given community who will meet the conditions of a revival?

### HOW CAN WE HAVE A REVIVAL?

A genuine revival is something costly. There is no easy method by which to obtain it. It costs repentance, tears, and confession on the part of God's people. It must begin with us. We must remove hindrances. We must humble ourselves and confess our failures, our pride, jealousy, bitterness, and destructive criticism, our sins of omission as well as our sins of commission.

When we are broken before God, the Holy Spirit can convict the unsaved. A study of real revivals will show that they began with humiliation—confession on the part of God's children.

### A REVIVAL COMES IN ANSWER TO PRAYER

"Praying Hyde" prayed, and revival came to India. Abel Clary prayed and revival broke out in Finney's ministry. David Brainerd prayed, and the Indians were evangelized. Evan Roberts prayed, and revival came to Wales. A city missionary prayed in New York, the Fulton Street Prayer Meeting was started, and the great revival of 1857 came to America. Aunt Cooke prayed and D. L. Moody was filled with the Holy Spirit and became the flaming evangelist. Prayer is the greatest power on earth.

"Prayer changes things." Prayer releases the resources of God and gives the Holy Spirit a chance to work. Prayer brings conviction. The greatest thing we can do for God is to pray. The greatest thing we can do for man is to intercede. A day of prayer was followed by the greatest revival the writer has seen in his ministry. Are we willing to give ourselves to prayer for revival?

### A PASSION FOR SOULS IS NECESSARY FOR REVIVAL

Jesus wept over Jerusalem. Do you ever weep over your city? Have you a vision of a lost world? Have you a vision of Calvary and what it cost God to redeem lost men? Do you echo the prayer of Moody: "Oh, God, stir the cities of America once again? Can you say with Paul: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved?"

Are you ready to pray:  
"Lord lay some soul upon my heart,  
And love that soul through me,  
And may I humbly do my part  
To win that soul for Thee?"

### SURRENDER NEEDED

A surrender to God that will result in the infilling of the Holy Spirit will bring a revival. We are talking about something that is sane and wholesome, something that gives a cool head and a hot heart, not a hot head and a cold heart. We are talking about an experience that is normal and genuine, and that produces fruit in the life and ministry.

Moody had this experience, and so has every real man of God. It is an experience that glorifies Christ and makes one's life speak and work in the energy of the Holy Spirit. It comes in response to an attitude of surrender and trust.

"The world has yet to see what God can do through one man who is wholly surrendered to him," was the statement made in the presence of Moody, and he determined by the grace of God to be that man. The world knows the result! It is said that through Moody's ministry a million souls came to God.

"What is the secret of your life?" asked Chapman of General Booth. "God has all there is of me," was the answer. "God is looking to any man," said Moody. Can God trust you with power?

"Lord, send a revival,  
Lord, send a revival,  
And let it begin in me!"

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