

Prayer is the flight of the lonely man to the only God.

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The Baptist Examiner

Baptist Is Our Middle Name

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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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ASHLAND, KENTUCKY, MAY 9, 1981

WHOLE NUMBER 2324

HOW TO BECOME A GOOD FISHERMAN FOR THE LORD

by Robert G. Lee

"Come after me and I will make you to become fishers of men" (Mark 1:17).

The greatest sit-down strike in the world has not been staged by some labor union in some industrial or manufacturing plant, but in our churches by those who claim to be saved—and yet have never become fishers of men. Many who love Jesus do not seem to love Him enough to make any personal effort to get others to give Him their hands and hearts in repentance and faith for salvation.

Personal soul winning makes us do as Jesus did. If we would be like Jesus, we must be soul winners. The soul-saving passion dominated the life of Jesus. The redemption of poor sinners was more to Jesus than the glory He had with God before the world was, for He emptied Himself of it all—more to Him than the joys of Heaven, for He left those joys to become "a man of sorrows"—more to Him than the shining of the Father's countenance, for He willingly leaped into the awful abyss of wrath and gloom from the dep-

ths of which He cried: "My God, My God, why hast thou forsaken me?" Soul winning was the life business of Jesus. In what sense is a man a follower of Jesus who does not give his life to that which Jesus gave His life? The example Jesus left us to walk in His steps teaches us

(Continued on Page 2 Column 3)

CHRISTIANS, LIKE DIAMONDS, MUST BE POLISHED

Before the window in a jewelry store sat a diamond polisher at work; the passers-by stopped to watch him. Upon a revolving, plain-looking disc lay several diamonds, each held securely in a floating clamp. Now and then the craftsman would sprinkle some fine diamond dust on the disc; at intervals he would lift, one after the other, the clamps holding the diamonds and examine the stones with a magnifying glass and then drop them back, sometimes on the same face upon which they had been riding and sometimes upon a new one.

To the onlookers there was no

(Continued on Page 6 Column 1)

SAVED — BUT NOT BORN AGAIN

by Roy W. Snell
Charleston, W. Va.

One of the largest newspapers in the state of West Virginia has been conducting some polls with the public at large on various and sundry subjects which they think may be of interest. Recently the question asked in this poll was whether or not the person queried considered himself to be a Christian. In this case the results were interesting and somewhat intriguing.

(Continued on Page 6 Column 3)

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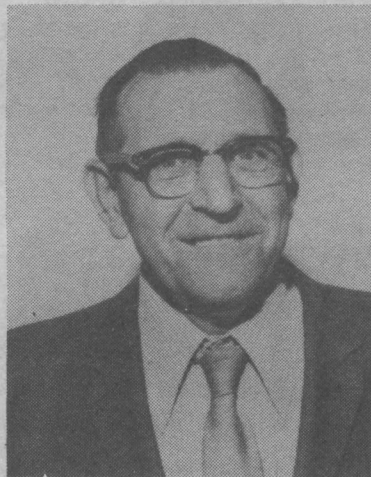
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PRICELESS POSSESSIONS

by Robert Hoskins
Mansfield, Ohio

Psalm 46: "God is our refuge and strength, a very present help in trouble."



ROBERT HOSKINS

Therefore will not we fear, though the earth be removed, and though the mountains be

carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is the midst of her; she shall not be moved: God shall help her, and that right early. The heathen rage, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still,

(Continued on Page 3 Column 1)

DOES TITHING REALLY PAY?

Two families established themselves on several acres of land where there were two houses. One house faced one road, the other another road, and the land ran between these roads. It was the same kind of land throughout, with not even a fence separating the two plots. One family farmed half of it, the other family the other half.

The two men worked at the factory and farmed their land after working hours. Neither man was a professing Christian, but their wives were Christians who believed in paying tithes. Both men learned from their wives and the Bible that they should pay tithe. As a result one paid tithe, the other did not.

They purchased their seed from the same place, the factory

store. They planted the same crops. They cultivated the same amount of soil. They used the same amount of fertilizer. They put the same amount of labor on their crops. It was as fair and equal a demonstration as I have ever seen or heard of during all the years of my life. I watched it all, for I lived nearby for a whole summer.

One man's prospered. The other man's farm failed. The sun shone on them both. They had the same attention, but the tomato worms and potato bugs and corn borers and cutworms seemed almost to know that one man was a tithe payer and the other was not. They seemed to have discovered which was which. At any rate, these devourers molested the growing things of the non-tither, and the tithe payer was not troubled greatly by them. The result was astonishing. The non-tither complained incessantly that tithing she was troubled. She waited until I had shaken hands with all the others after the

(Continued on Page 4 Column 5)

The Baptist Examiner Pulpit

A Sermon by Willard Willis

"TWENTY-TWENTY VISION"

Monroe, Ohio

"Where there is no vision, the people perish..." (Prov. 29:18).

Our text can be illustrated clearly by applying it to a person in a hospital—a person in a hospital with no hope of going home. The person, because they have no vision of going home, becomes very weary, depressed and despondent. They, if asked how they are feeling, will paint a very dark picture. This person's entire outlook, however, will completely change the moment the doctor informs them that their stay in the hospital is finished. One, in fact, will observe as their eyes brighten and a smile appears on their face. They will begin to come out of their shell and speak to

others. Why have they changed? What magic wand has been waved over them? Is it not the vision of going home that has changed them? We may say, then, that such a person falls within the frame work of our text — our text which states: "Where there is no vision, the people perish."

Our text can also be illustrated by a football team. The team would never endure all the torture which they must endure if it were not for the goals which are set before them — goals of yards gained, tackles made and touchdowns scored.

This same principle applies to every part of our lives, whether it pertains to the painting of a room, taking a trip, raising a garden, etc. We must have a

dream, or we will perish, that is, we will not see our project through.

Our text, of course, really comes alive when we look at it in the light of our eternal hope — our eternal hope which rests in the finished work of our Lord Jesus Christ. My vision, in fact, because of Him, looks beyond old age. It looks beyond death and the grave to that land which knows none of these things. It is as stated regarding Abraham in Hebrews 11:10:

"For he looked for a city which hath foundations, whose builder and maker is God."

I visit the cemetery where my dad, mother and other loved ones are buried. I, however,

(Continued on Page 2 Column 1)

WHY STAY AWAY?

Do not stay away because it rains; that would not keep you away from your business.

Do not stay away because company happens to drop in; bring them.

Do not stay away because you are lazy; idle men tempt the devil.

Do not stay away because the church is imperfect; should you find and join the perfect church its perfection would cease.

Do not stay away because the church does not need you; never did the church need more and better men.

Do not stay away because you know more than the preacher; you might enjoy the singing.

—C. A. Herald

(USPS 042-340)

HOW IS YOUR I.Q.?

There is something wrong with your knowledge of:

Botany - if you have never discovered the True Vine (John 15:1).

Geology - if you are still ignorant of the Rock of Ages (Deut. 32:4).

Chemistry - if you are unacquainted with the Great Catalyzer (II Peter 3:7).

Mathematics - if you have not considered the breadth and the length and the depth and the height of the love of Christ Jesus our Lord (Eph. 3:18-19).

Biology - unless you can trace life back to its primal cause, "In the beginning God" (Gen. 1:1; John 1:14).

Physics - until you have an experimental knowledge of the operation of the Spirit of the Risen Christ (Eph. 3:7, 16, 20).

Sociology - if you seek any other cure for sin than that which God has provided in the shed blood of Jesus Christ, His Son (I John 1:9; John 1:29).

Astronomy - unless you are prepared to witness the rising of the Bright and Morning Star (Rev. 22:16).

Something is wrong inside when Jesus is kept outside.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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VISION

(Continued from Page 1)

I don't leave the cemetery ready
to perish. I, in fact, have a
beautiful vision. It is a vision
which looks beyond those
graves. I can see my loved ones
standing on the other side of
those graves with a beautiful
smile on their faces. On what do
I base this vision or dream? It is
based on the following passages:
"Behold, I show you a
mystery; we shall not all
sleep, but we shall all be
changed, in a moment, in the
twinkling of an eye, at the last
trump: for the trumpet shall
sound, and the dead shall be
raised incorruptible, and we
shall be changed. For this
corruptible must put on in-
corruption, and this mortal
must put on immortality" (I
Cor. 15:51-53).

I'm not looking down life's
road to the grave. I'm looking
beyond the grave, because I
know in whom I have believed
and I'm fully persuaded that He
is able to keep that which I have
committed unto Him against
that day. I don't expect my steps
to slow down as I grow older. I
expect them to quicken as I
observe the light in the window
of my eternal home. I may even
begin to run when I hear the
sweet songs of the angels from
yonder shore.

We all need our vision
stimulated. We all need a pep
talk. The Word of God, of
course, is where we will locate
our stimulant. A diligent study
of the Holy Scriptures will
sweeten the bitter waters of this
life. God's word, in fact, is never
negative. It is always positive in
its approach. It knows nothing
of defeat. Death, itself, is only
identified as sleep in the Blessed
Old Book. The Word of God, in
fact, will stimulate one's vision
far beyond that of any other
book. This is because the word
of God looks beyond every
crisis. It declares, for example,

that "all things work together
for good to them that love
God." It says to those whose
dreams are clouded with sor-
rows: "Weeping may endure
for a night, but joy cometh in
the morning" (Psa. 30:5). It
says to those who are walking
through the valley of the shadow
of death; "Yea though I walk
through the valley of the
shadow of death, I will fear no
evil: for thou art with me; thy
rod and thy staff they comfort
me" (Psa. 23:4).

God's word states to those
believers who are downcast and
forsaken by this world: "I will
never leave thee, nor forsake
thee" (Heb. 13:5). God's Word
to those who have been



Willard Willis

separated from loved ones, is:
"For I am persuaded, that
neither death, nor life, nor
angels, nor principalities, nor
powers, nor things present,
nor things to come, nor
height, nor depth, nor any
other creature, shall be able
to separate us from the love of
God, which is in Christ Jesus
our Lord" (Rom. 8:38-39).

God's word says to those who
have been cast out into the cold
of this world: "All that the
Father giveth me shall come
to me; and him that cometh to
me, I will in no wise cast out"
(John 6:37).

The teaching of literature is
pessimistic — virtue suffers. It
is always struggling and is at last
defeated. This, however, is not
the teaching of the Holy Scrip-
tures. Adam falls, but he rises to
eternal bliss. David flees to the
mountains and finds that this is
the road that leads to the throne.
The Blessed Word informs us
that God will wipe all tears from
our eyes, that He will bring light
out of darkness, water out of the
rock and meat out of the eater.

May we state again that
God's Word will stimulate our
vision. You, in fact, would do
well to take a slow walk through
God's Word if your vision is
poor. I suggest that you stop
during your walk and spend
some time at a place called
Calvary. You should also visit
Daniel's lion's den and
Nebuchadnezzar's fiery fur-
nace. You would also do well to
stop at the Sea of Galilee and
observe our Lord walking on the
water. You might even spend a
night at the tomb of Lazarus
and a night in the garden of
Gethsemane. You, of course,
will not want to miss seeing our
Lord's empty tomb.

May our Lord bless you with
the message He has set before
us.

FISHERMAN

(Continued from Page 1)

that in soul winning we can have
no proxy—cannot transfer this
obligation to some evangelist.

The chief method of Jesus
was the method of individual
evangelism. To Jesus a single
soul was a great audience. On
nineteen different occasions,
Jesus sat down and taught one
person—just one. He used the
line as often as He used the seine
and net.

"The day following Jesus
would go forth into Galilee,
and findeth Philip, and saith
unto him, Follow me" (John
1:43).

That shows us Jesus seeking
one man—just one.

John 4 shows us Jesus—who
often ran from cities, who often
evaded great throngs—winning
one woman.

Luke 19 is a vivid picture of
how Jesus won a rich man to
faith in Him - and to salvation
glorious. And that vivid paint-
ing is autographed with these
words from Jesus: "The Son of
man is come to seek and to
save that which was lost"
(Luke 19:14).

This makes us ask, "What
should we do?" As to individual
evangelism, we should do as
Jesus did—be fishers of men.
And we learn by doing. The best
modern methods in which pre-
sent day educators take much
pride are being exemplified in
Jesus rather than in Teacher's
(Continued on Page 3 Column 1)

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include sermons as "Healing by the Stripes of Jesus," "True
Unity Promoted," "The Beginning of Months."

**TWELVE SERMONS ON THE SECOND COMING OF
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This collection contains sermons such as "The Comforter,"
"The Withering Work of the Spirit," "The Pentecostal Wind
and Fire" and "The Covenant Promise of the Spirit."

LETTER TO THE EDITOR

The Baptist Examiner was
sent as a gift to me and the very
first issue I read (1/31/81) gave
me a surprise. The article was
entitled "Altar of Prayer—
Scriptural?" by C. W. Dick-
erson. I was reading it at a nice,
smooth-easy pace when sudden-
ly I ran into the part concerning
women & hair-covering. My
mind screamed to a halt... I
reread that line. Yes, it did say
hair-covering. My only past,
passing acquaintance with it
was a dim awareness that
Catholics did it. I turned back
to the front of the Examiner to
assure myself that it was a BAP-
TIST paper. It was. I turned
back to the article and resumed
reading, but at a much slower,
word-weary, pace. "Surely this
is based on some Old Testament
passe' passage," I thought.
Then the article gave its bases in
scripture, I Cor. 14: 34-38.

I laid the article aside and pick-
ed up my Bible and read the en-
tire passage. It proved to me
that, yes indeed, it was in the
New Testament and it was say-
ing women should wear a hair-
covering in church or while
publicly praying. Still my mind
stirred, reaching out for some
reasonable (as in rebellious) way
to disarm the passage. "Ah!" I
thought, "A woman's hair is her
covering!" WRONG! I saw this
as I reread the passage again. If
the covering which was to be
worn was a woman's hair, then
it would also be the man's cover-
ing and men are instructed NOT
to wear a covering.

After much struggling, I
finally came to the conclusion
that, YES, women are to cover
their heads in church and while
publicly praying. My, "Why"
was also answered in the scrip-
ture:

1. To reflect God's order
 2. To show submission to my
husband
 3. Because of the angels
- But my rebellion wasn't over

even though I had the answer.
The following Sunday I didn't
wear a hat to church even
though I had several in my
closet. At the Brethren Church I
attend almost no one wears a
hat, so I should have felt right at
home in my hatless condition: as
indeed I had every Sunday
previous to this one. But I didn't
feel comfortable. As I was sing-
ing the church hymns and listen-
ing to the sermon I couldn't help
but think of the untold number
of angels who were gazing upon
the back of my head.

As Eve in the Garden of
Eden, once she'd eaten of the
Tree of Knowledge of Good &
Evil, she could no longer feel
comfortable unclothed. So could
I no longer feel comfortable with
my head uncovered in church. I
had been fed with God's Word
and received the knowledge of
women and hair-covering. From
this point on my life was chang-
ed... in that, I would either con-
form to God's teaching in obe-
dience or sit in rebellion.
Therefore, I could no longer go
back to my days of innocence.

The next Sunday I was one of
two women in our congregation
who wore a hat. And you know,
I felt more comfortable being
among the "hatted minority"
than I had the week before when
I'd been among the "hatless ma-
jority."

If anyone had told me 10
years ago that I, a former
flower-child of the 60's, would
be wearing a hat in church in
obedience to God's order and in
submission to my husband and
because of the angels — I
wouldn't have believed them.
But I Praise the Lord for His
gentle, insistent, teaching. And
I thank God that I live in a
country of free-press, where
God's truth can still be
presented.

Thank you,
Pamela K. Keyser

Hagerstown, Maryland, 21740

NEW GUINEA MISSIONS IN NEED OF NEW EQUIPMENT

For quite some time now, Elder Fred T. Halliman and the New
Guinea Mission program, sponsored by Calvary Baptist Church,
has been in need of a new tractor with some special equipment on it
and a large trailer to continue a building program and upgrading of
the work there.

As many of our readers doubtlessly remember, the church on the
mission station is made of bush materials and a permanent wood
and concrete structure is needed badly. The concrete base for the
building has been poured and has been ready for further construc-
tion for quite some time now, but due to the lack of a tractor to
power the sawmill, Fred has been unable to cut the timber needed
for construction.

Bro. Fred's old tractor which he has invested approximately
\$1,500 in trying to upgrade it, just does not have sufficient power for
the sawmill, because it takes a tractor with a lot of power for the
large timbers and logs needed to build this permanent type work.
Trying to buy enough timber for the building and any other
building in the future is out of the question because of the high cost
of materials and transportation which would be involved.

Following is our most recent quotation from a company in Mt.
Hagen, New Guinea concerning the needed equipment:

Ford 6600 TractorK 16361
Less DiscountK 1636

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J. R. GRAVES

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FISHERMAN

(Continued from Page 2)

College, Columbia University. The learner can learn only by actually doing. Anything else is like learning to swim by keeping away from water—like learning to harvest a crop by mere knowledge that there is a harvest—like learning to be a blacksmith by reading poetry about the village smithy.

If a boy is to learn how to make a table, he must actually begin to make a table. When fishermen are sent to the river to fish—they fish. When nurses are sent to a hospital to nurse—they nurse. When painters are sent to a house to paint—they paint. When soldiers are sent to the battlefield to fight—they fight. But too often when we are sent into the world to win men, we sing, "Throw Out the Lifeline," but do not throw. We sing, "I Love To Tell The Story," and do not tell it. Our singing and our practices are so strangely at variance. We sing in jubilant chorus, "Rescue the Perishing," and our rescue work is woefully lacking in concern and our lack of rescue makes our lives perjure the words of our mouths.

The greatest sit-down strike in all the world is not enacted by some labor union but by Christians - when it comes to personal visitation for the purpose of winning the lost, when it comes to individual Christian's work for the individual man who is unsaved. In our Christian zeal we do as someone said of Mr. Wordsworth: "Sometimes he made his poetic eagle do the work of a clucking hen."

As a result, the unsaved all around us can say, "No man cared for my soul." Would that it were known of us in our churches that was said of Mr. Wesley, "He was out of breath pursuing souls." We should have manifested the passion for

(Continued on Page 5 Column 3)

PRICELESS

(Continued from Page 1)

and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

This is the song of the Christian warrior. All who have put on the whole armour of God, to resist the principalities and the powers of evil will, like David of old, sing it often. Each note of this Psalm is an inspiration. There are in it —

I. AN INFALLIBLE REFUGE.

"God is our refuge and strength." Who is our strength and refuge? David said God is his strength and refuge. The life that is "hid in God" is surely as safe as God can make it. How safe can God make it? If God is sovereign, meaning that there is none that can dispute or say what doest thou. One that can speak and things come to pass, the eternal spirit of man needed the "Eternal God as a refuge." Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them." To hide in God, is to hide in His love, and His mercy, and His power. This means not only perfect safety, "Verily, verily, I say unto you, he that believeth on me hath everlasting life, and

shall not come into condemnation, but is passed from death unto life" (John 5:24), but also perfect self-abandonment to God, and to His will and work.

II. AN IMMOVEABLE CONFIDENCE

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." What has the removing of the earth to do with a soul that is dwelling in God? His house is built on the eternal Rock, therefore the rains, floods, or winds cannot shake it: Matthew 7:25 says, "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." The Lord in whom we trust, is "Mightier than the noise of many waters." Psalm 93:5 says, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Let not the din of the world's tumult drown this sweet note of restfulness.

III. AN INFINITE SUPPLY

"There is a river, the stream whereof make glad the city of God, the holy place of the tabernacles of the MOST HIGH" (Verse 4). New rivers of delight flow out for the soul that has found its refuge in God; they drink now of "the river of thy pleasure." Psalm 36:8 says, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure." Psalm 1:3 says, "And he shall be like a tree planted by the river of water, that bringeth forth his fruit in his season; his leaf also shall wither; and whatsoever he doeth shall prosper." They (God's children) are led by the still waters of God's great thoughts, and refreshed and strengthened by the living streams of eternal truth. The supplies of the new man are found in his new hiding place. Isaiah 32:3 says, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." There are always supplies if we but go to our Great God and Saviour.

IV. AN INFALLIBLE COMFORT

"God is in the midst of her; she shall not be moved: God shall help her and that right early. The heathen rage, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah" (Psa. 46:5-7). His abiding presence is our continual protection, and the guarantee of rest in service. Exodus 33: 14-15 says, "And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence." When God, by His Spirit, is in the midst of thee, and when He uttered His voice, then the earth, and the things of the earth melted.

V. AN ASSURING PROSPECT

"Come, behold the works of the Lord, what desolations he



Colossians 4:2-6

Intro.: The best exercise for the child of God is to daily perform the admonitions in these verses before us, as well as in other portions of God's Word. This will not only be profitable to us personally, but will serve to strengthen the churches.

VERSE 2

"Continue." The child of God is to put forth an effort in spite of all opposition to daily practice the "all things" commanded of God. The Devil seeks to weaken our hands from performing God's work (Neh. 6:9; 4:7, 8). However, may we respond as did Nehemiah and those with him (Neh. 4:9). So to continue means to be steadfast, unmoveable, always abounding in the work of God.

hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psa. 46:8-9). There is a backward look. He hath made desolations of men's works and ways in the past, and He will yet break and cut in pieces the instruments of destruction, and make wars to cease, unto the end of the earth. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel" (Isa. 4:2). The angelic song at the Nativity, "Glory to God in the highest, and on earth, peace, good will toward men" (Luke 2:14), will yet be perfectly fulfilled at the coming of the King.

VI. A PEACEFUL ATTITUDE

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psa. 46:10). Only those who have faith in God can possibly be still, when circumstances are apparently adverse. But it is in this stillness of the soul that we learn to know God. "For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not, and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay therein: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potter's vessel that is broken in

(Continued on Page 5 Column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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"In prayer." This is the means we have to breathe the heavenly oxygen which will create a healthy body. Prayer is both defensive and offensive, so as we surround ourselves with prayer, we ward off the attack of Satan and move forward in the things of God (Acts 1:14; 4:24, 29-31). Praise God, the throne room is still open to the child of God (Heb. 4:16). We are to continue in other things, also (Acts 2:42, 46; 4:4).

"And watch in the same." Watching and praying are the admonitions Jesus gave to His disciples in order to protect them from the temptation of the Devil (Matt. 26:41). Again, the devil seeks to lull the children of God to slumber by his songs and music and in other ways. May we heed Peter's admonition to "be sober, be vigilant" (I Pet. 5:8), and Paul's admonition in Ephesians 6:18, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"With thanksgiving." Thanksgiving is to be intermingled in all of our words and works. It is to be offered up by prayer and by song. It is to be expressed in the assembly and in our homes, as well as in the presence of the world (Ps. 95:1, 2; Philip. 4:6; Acts 27:35; 16:25). It is sad, but usually as we view the lack of attendance in the worship service, we must ask, "Where are the nine?"

VERSE 3

"Withal praying also for us." How impressive this is, for Paul reminds them of the need for carrying him and those with him to the throne of grace in prayer, along with every other saint. May the churches remember this as they consider their pastors. Generally, the members criticize first, or take the pastor for granted. You can hold your pastor up by holding him up in prayer.

"That God." Our prayers are to be directed to God, for He is "able to do exceedingly abundantly above all that we ask or think" (Eph. 3:20), and because He alone truly knows our needs.

"Would open unto us." As He opened the Red Sea, the Jordan River, the prison doors, and above all, our hearts (Acts 16:14). We continually need God to open doors for us throughout our stay on this earth. One of the final doors He will open is the one in Heaven (Rev. 4:1).

"A door of utterance." We need God to open the door of service and also to help us open our mouths to speak the right thing (I Cor. 16:9; II Cor. 2:12; I Thess. 1:9; Eph. 6:19).

"To speak the mystery of Christ." Here is the message we are to deliver and to declare. Phillip opened his mouth and preached Christ (Acts 8:35). Peter preached Christ on the day of Pentecost (Acts 2). What are we preaching? The message of Christ is a mystery, but it is made known in regeneration (II Cor. 6:4). Saul of Tarsus first said, "Who art Thou, Lord?" Later he asked, "Lord, what wilt Thou have me to do?" He

had been brought to know Christ (II Tim. 1:12).

"For which I am also in bonds." Paul always was "in bonds" spiritually, as he was a bondsman of Christ, however, on many, many occasions he was in bonds physically for preaching the gospel of Christ. He, like the other apostles, counted it a joy to suffer for Christ (Acts 5:42).

VERSE 4

"That I may make it manifest." Even though neither Paul nor any other minister can open people's eyes or ears spiritually, they should desire to speak and teach as clear and distinct as possible (Neh. 8:8).

"As I ought to speak." Carelessness and laziness has no place in the ministry. The man of God is to study, search, think and meditate on the Word of God. He is to give himself to prayer and to the ministry of the Word.

VERSE 5

"Walk." We move from our knees to our feet.

"In wisdom." Not only are we to speak the right thing, but we are also to step in the right way. This is one reason for learning the Word of God. If it is a light to our feet and a lamp to our pathway, then we are walking in wisdom.

"Toward them that are without." We are to let our light shine before men (Matt. 5:16). Generally, the lost see our walk more than they hear our talk.

"Redeeming the time." Make full use of the opportunities you have. Use wisely the time by not wasting it on worthless things.

VERSE 6

"Let your speech be always with grace." We should desire to follow the example of Christ (Lk. 4:22). We should be graceful in our appearance, spiritually, and in our words. Look closely at James 3:10.

"Seasoned with salt." A woman who prepares a meal without proper seasoning has a tasteless meal, and a preacher who prepares a message and delivers it without proper seasoning will usually get the same response as one who sits at the table of the woman who failed to season her food. Salt applied right, not only seasons food, but can be used for cleansing and healing.

"That ye may know how to answer every man." The Bible tells us to be ready to give an answer to every man that asketh us a reason for the hope that is in us with meekness and fear (I Pet. 3:15). This is true also when men seek to trap you. We need to be able to not let them entangle us nor anger us into speaking harshly.

Conclusion: In viewing the conditions of our homes and the churches, we surely need to put to practice these truths.

(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 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

Cling to the whole Bible, not a part of it. A man can't do much with a broken sword.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain your position on the subjects of fasting and prayer.

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physical benefits to be realized from fasting. It is evident from Scripture that fasting is conducive to prayer, and prayer is of the greatest spiritual benefit to the Christian. The need for prayer cannot be over emphasized, so Paul says, "Pray without ceasing... Brethren, pray for us" (I Thes. 5: 17 & 25).

Acts 13:3: "And when they fasted and prayed, and laid their hands on them, they sent them away."

Under the Mosaic Law there was only one public fast ordained, this fast was on the day of atonement (Isa. 58:3-6). Paul refers to it in Acts 27:3, simply as "the fast." Unto this "fast" was added the four annual fasts, established in memory of national calamities (Zec. 8:19). Then there was the "fast" of Esther observed on the 13th of Adar (Est. 9:31). Other public fasts were ordered on the occasion of a public calamity, such as drought or seige. As time passed other fastings were added, and by the time of Christ the number of fastings which the Pharisees held as legal and tried to bind upon the people were at least two in every week (Lk. 18:12).

While there is no doubt Jesus observed the legal fasts of Israel, and at other times fasted (Mt. 4:2), yet, He was no ascetic like the Pharisees. He mingled with the common people, and was called a "gluttonous man and a wine bibber" by the Pharisees (Mt. 11:19). Jesus sanctioned fasting, but not as a Rabbinic ordinance, not as to strictness of form, but as voluntary and as an expression of a devout mind and contrite heart toward God. However, He never issued a precept commanding fasting, nor did He lay stress on fasting as a means of devotion. The ostentation or showy externalism of the Pharisaic fast was strongly condemned by Christ (Mt. 6: 16), and He teaches that fasting with a proper motive will be a private matter between the individual and God (Mt. 6:17 & 18). Jesus taught that Christian piety under the "new and living way" was not to be expressed or coerced by Rabbinical regulation or the Mosaic legal code, but in liberty of the Spirit (Luke 4:18; II Cor. 3:17). While fasting is not commanded in the N.T., it was nevertheless practiced by the church (Acts 13: 2 & 3; 14:23) and Paul as an individual practiced fasting (II Cor. 6:5; 11:27). The Psalmist said, "I humbled my soul with fasting" (Ps. 35:14), and Paul admonishes the husband and wife to fast so as they may have better self control (I Cor. 7:5). So, while fasting has, under the covenant of grace, lost its legal nature, there are yet spiritual benefits to be derived from the proper practice of it. Then, too, some people believe, on good authority, that there are

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As it is undisputed that praying is a privilege and a duty of every Christian and as praying goes along with fasting, I understand the question to ask what does the Bible teach concerning fasting as part of our worship of God.

There are many Scriptures that either tell where the children of God fasted or were told to fast as part of their worship.

David, a man after God's own heart, fasted many times. In Samuel 1:12, it is said that David and his people, "—mourned, and wept, and fasted until even, for Saul, and Jonathan his son, and for the people of the Lord, and the house of Israel; because they were fallen by the sword." After the death of David's son, David said, "While the child was yet alive I fasted and wept; For I said, who can tell whether God will be gracious to me, that the child may live?" (II Sam. 12:22). David tells us in Psalm 35:13 that, "—I humbled my soul with fasting:—". Also, in Psalm 69:10 he tells us that, "When I wept, and chastened my soul with fasting."

Daniel tells us that he sought the Lord through prayer and fasting. "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:" (Dan. 9:3). God, in Joel 2:12, tells His people, "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning." It is said of the widow Anna, who departed not from the temple, "but served God with fastings and prayers night and day" (Luke 2:37).

In Acts 13:2, 3 we are told that the church at Antioch, "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Most of our churches of our day would have feasted and sent them away). Jesus told His disciples, "When ye fast —" (Matt. 6:16) which implied that they were to fast. He told John's disciples, when they asked Him why His disciples did not fast

that, "Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:19, 20).

There are many more Scriptures that could be given to show that fasting is taught in the Scriptures and was practiced by the saints of God both in the Old Testament as well as the New Testament. Jesus told His disciples that when they fasted in the right way they would be rewarded by the Father. "That thou appear not unto men to fast, but unto thy Father which seeth in secret, shall reward thee openly" (Matt. 6:18).

The Bible teaches that there are many spiritual benefits to be obtained from fasting. A few of these are as follows:

1. Fasting is a discipline of the body to humble the soul as David said. (Psa. 35:13; 69:10).
2. Fasting helps prevail in prayer with God. "So we fasted and besought our God for this and He was entreated of us" (Ezra 8:23).
3. Fasting with prayer may bring mercy from God, rather than judgment (Joel. 2:12, 13).
4. Fasting may help us to overcome the weakness of the flesh. "Is not this the fast that I have chosen? to loose the bands of wickedness,—and that ye break every yoke?" (Isa. 58:6).

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Many people give the impression that there is no need to pray. Some think they don't need to pray.

I believe that the reason we do not have the spiritual blessings today that our forefathers had is because we do not pray as they did. They did nothing without praying over the matter first. They had prayer meetings before every special event in the church. They prayed for the sick, or whatever special need they had. Too many of our prayers today are generalized prayers that are more form than sincere. It is good to be concerned about "all the lost" but it is better to pray for a particular person. All the "churches the world over" need our prayers, but we need to pray for some special church that has a particular problem. All preachers need our prayers but Brother so-and-so has a burden and we need to take it to the Lord.

We are not as humble as our fathers used to be. The preachers of old used to wear the knees of their trousers out before any other part because they literally fell on their knees before God in fear and humility. Most of our brethren today are

too proud to get on their knees before God. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6).

For those who think we don't need to pray let me remind you that Jesus Himself prayed constantly. Before every special event in His life He went off alone to pray. "...He went up into a mountain apart to pray." (Matt. 14:23). Sometimes He prayed all night. We are to pray for things, in thanks, for comfort, alone, with others, etc.

Fasting always came with very special needs. If we have a very deep burden or need, we should fast and pray.

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Fasting, alone, is of a very wide scope, since God has evidently imbued even animals with the ability and incentive to fast when sick until their bodies have purified themselves from certain ailing maladies. It is then that they are well and return to their normal habits of eating. I have observed this to be true, as pertaining to domestic animals on the farm.

So, also, regarding mankind, this is true. However, in many clinics in Europe, rudimentary biological measures in conjunction with fasting are carefully followed in their therapeutic procedures in the cure of arthritis.

Nevertheless, the basic principle back of all "fasting and praying" should be to "glorify God in your body and in your spirit, which are of God" (I Cor. 6:20).

Indeed, since early Bible times, godly men, with this as an incentive, have honored God in "fasting and praying."

Yes, even Christ, in His incarnation, spent much time in fasting and praying, and, also, He instructed His disciples in the art of "fasting and praying."

Yet, even in our time, fasting is little understood, little practiced, and little taught, as a needed virtue, or as spiritually significant in our prayer-life.

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"...this kind can come forth by nothing, but by prayer and fasting" (Mk. 9:29).

I suppose that the main interest of this question is the matter of fasting and maybe of its connection with prayer. Of course, we all believe that believers should pray earnestly and very frequently.

There is, so far as I know, only one prescribed fast in the Old Testament. This was to be observed by the Jews on The Day of Atonement. But there are many, many calls to fasting and examples of fasting in the Old and New Testaments. Fasting is certainly not just an Old Testament matter.

Believers ought to fast. I do not know any Scriptures which

would tell us how often, upon what occasions, or how long one should fast. But the Bible certainly teaches that believers should fast. Jesus said, "when ye fast; not if you fast, (Matt. 6:16). Jesus said "Then shall they fast" (Matt. 9:15). When they had fasted and prayed, and laid their hands on them..." (Acts 13:3). There are a few of the many Scriptures which teach that believers in this age certainly should fast.

Fasting means to abstain from any kind of food for a period of time and for spiritual purposes. At times those who fasted did without water, but I do not regard this as essential to fasting.

Fasting should never be done as a show, and ordinarily should not be made known to others. I would say that private fasting should never be made known to others except under some special circumstance which I can not even imagine. However, it is certain that when some in the church fasted in Acts 13:1-3, that those fasting with them knew about it. The individual believer should have times of private and individual fasting. Believers can, and probably should have times of a few of them fasting together. Certainly, there should be times when some in the church would fast together. Then surely, it would be permissible, and likely approved by God if a church would at times call for a fast and have all in the church who would gather for fasting and prayer.

Times of special spiritual desires and of special and great spiritual needs should call for times of fasting and prayer. Some would say that we should only fast when we are so burdened about spiritual things that we have no desire for physical food. This is not true. And if it were true, the fact that we never, or almost never, have such strong spiritual desires does not speak well of our spiritual condition.

I cannot but believe that the almost total failure of believers and churches to obey the Scriptures on this subject is an evidence of our low spiritual condition and also a cause of a further lowering thereof. I verily believe I have told the truth in this answer. My practice has not been in harmony therewith. May God help me to begin to be obedient in this matter.

TITHING

(Continued from Page 1)

nothing would grow on the land. The tither exhibited his products as the prize products of the region.

There before my eyes for an entire summer I saw displayed in an unforgettable manner what it means to have God working in behalf of man. No one can convince me that it does not pay, even in temporal ways, to serve the living God faithfully and make His service first in everything. Yes, lives of devoted faithfulness do have connection with material safety and temporal welfare.

Some years ago, I held a series of evangelistic meetings in New York City. Among those who attended was an elderly spinster who later came to be known affectionately among us as "Sister Clancy." I need not add that she was Irish. She attended the Bible lectures with the deepest interest. It was plain she already knew God.

When she learned about

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God never alters the robe of righteousness to fit the man but the man to fit the robe.

PRICELESS

(Continued from Page 3)

pieces; he shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not" (Isa. 30:7-15). Stand still and see the salvation of God. "And Moses said unto the people, Fear not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever" (Exodus 14:13).

VII. A TRIUMPHANT RESULT

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psa. 46:10). The Lord above shall be exalted in that day, when He becomes the Refuge and strength of His people. "The Lord of hosts is with us; the God of Jacob is our refuge. Selah" (Psa. 46:11). It is so now, in our individual experiences; it will be so then in His Coming Kingdom, when He shall be all and in all to His own.

TITHING

(Continued from Page 4)

meeting, and then approached me. In her delightful brogue she said, "You said that all God's children should pay one tenth of their income to Him."

"Yes, that is, I read it from the Bible."

"That's what I mean. Now I want to know if you think I should pay tithe."

"Why surely."

"Wait a minute. You don't know about me. Wait until I tell you. And then say whether God expects me to pay Him one tenth of my income."

"I am alone in the world. I have no relatives but one niece. She lives in Boston and is married. I have no income, no pension, from any source. I am beyond the age when I can work. And my sole support is furnished by this nephew by marriage. He sends me six dollars a week. He doesn't need to send it, but bless God, he does. That is all I have in the world."

"Well—"

"Wait a bit longer until you hear more, and you will be better able to tell me what I ought to do. The cheapest room I can get costs me four and one half dollars a week, and it remains so because I have lived there a long time. A goodhearted landlord has never raised the rent. And so I have a dollar and a half a week to live on, and that's all I have. Now, if I pay tithe on my income of six dollars, or sixty cents a week, I will have after paying my room rent, just ninety cents a week to live on. So now you know all about me. Do you think God expects me to pay tithe?"

I confess there never was a time when I wanted so much to say, "No, you poor soul, God can get along without your sixty cents a week. You can keep it and feed yourself with it."

But who was I to change the eternal requirements of God?

Looking down into those

serious, earnest eyes of the dear old Irish lady, I told her that it was my understanding that she should obey God and pay the tithe, and while God did not need her money, she needed God's abundant blessings that faithfulness in tithe-paying would bring. And she replied, contentedly, "Very well, pastor. If God's blessed Word says so, I'll pay tithe. He has never failed me yet, and I've walked with Him many years. He will not fail me now."

The next week she brought me her sixty cents. How I did want to return it to her, and tell her that God's cause would somehow manage to struggle along without her sixty cents! But I did not dare to interfere with God's arrangements. So I gave her tithe to the church treasurer, who wrote a receipt for it and gave it to Sister Clancy.

Week by week, she faithfully and gladly brought her sixty cents, and it became a habit with me to stoop and whisperingly inquire, "Is everything going alright, Sister Clancy?" Invariably her reply was, "It is, thank God."

Once when I so inquired, she added, "It is amazing how kind the neighbors are since I began to tithe. They bring me things—so many things. And they never used to do it. And do you know, pastor, that somehow my ninety cents seems to go farther and buy more than my dollar and a half ever did. Ah, pastor, the good Lord can be relied upon to fulfill His blessed Word!"

Months later she came into my study where it was always a pleasure to have her, squared her shoulders, gave her head a bit of a shake, and said, "I've had my wages raised."

"Tell me about it."

"That nephew of mine by marriage wrote me a letter. Here 'tis. And he tells me in it that his income has increased—and as he thought of how to use the extra money, it was borne in on him that I might not raise any protest if from now on he sent me ten dollars a week, instead of six. And here is the first ten dollar payment. And now, praise be, my tithe goes up to a dollar instead of sixty cents. And instead of having ninety cents a week to live on, I now have four dollars and a half. I dunno, I dunno whatever I'm to do with all that money. Ah! pastor, dear, how faithful the good Lord is to do all His promises!"

God promises to bless the faithful tithe payer, and God's blessing upon their lives is important. You may learn for yourself that nine tenths of your income with the curse of God upon it.

Faithfulness in tithe paying is God's ancient recipe for immunity against financial depression and disaster. God invites us to a test. Shall we not test Him on this point? Let me be faithful in tithe paying, not for the purpose of getting more money, but that we may be in union and harmony with our Maker. Then all the agencies under His control will work for us. When God is for us, who can be against us? —From the Evangelical Christian

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souls which Whitfield had, who said: "I am willing to go to the prison and to the death for you, but I am not willing to go to Heaven without you."

We need the passion that girded Francis Asbury as he traveled a distance equal to five circuits around the world every five years, on an average, for forty-five years, and that mainly on horseback. We need the passion that fired Livingstone and kept him aflame amid jungle dangers and twenty-seven attacks of African fever—the passion that was the power working in the heart of David Brainerd, who said: "I care not what hardships I endure; if only I can see souls saved." The passion that drove General Booth, who with a vision of the poor of London and what Christ could mean to their lives, said: "God shall have all there is of William Booth."

The next question we ask is "How shall we become good fishermen?"

1. Stay on good terms with the Master Fisherman—Jesus Christ.

To do this, keep a clean heart. God cannot use a man not in personal fellowship with Him. God will use any vessel but a dirty one. "Cleanse thou me from secret faults" should be the constant prayer of everyone who attempts to win a soul.

2. Fish for men.

No man catches fish shooting at quail. No man catches trout setting traps for bear. No man gets fish on his line gathering peaches in his orchard. The fundamental law for fishing for men is to fish. Remember, that discussing bait, buying tackle, orating on nets, strolling along a stream, looking upon the sea wishing for fish, hoping for fish, is not fishing. Only fishing is fishing.

Augustine was asked to name the three most vital principles of Christianity. He said: "First—humility; second—humility; third—humility." We can be safe in saying that three vital laws for fishing are: "First—

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THE BAPTIST EXAMINER

MAY 9, 1981
PAGE FIVE

You Tell Me I Am Getting Old

You tell me I am getting old;
I tell you that's not so!
The "house" I live in is worn out—
And that, of course, I know.
It's been in use a long, long while,
It's weathered many a gale;
I'm really not surprised you think
It's getting somewhat frail.

The color's changing on the roof,
The Windows getting dim,
The walls a bit transparent,
And looking rather thin.
The foundation's not so steady
As once it used to be;
My "house" is getting shaky,
But my "house" isn't me!

My few short years can't make me old —
I feel I'm in my youth;
Eternity lies just ahead,
A life of joy and truth.
I'm going to live forever, there;
Life will go on — it's grand!
You tell me I am getting old?
You just don't understand!

The dweller in my little "house"
Is young and bright and gay—
Just starting on a life to last
Throughout eternal day.
You only see the outside,
Which is all that most folks see.
You tell me I am getting old?
You've mixed my "house" with me!

—Contributed by an
88 year old friend.



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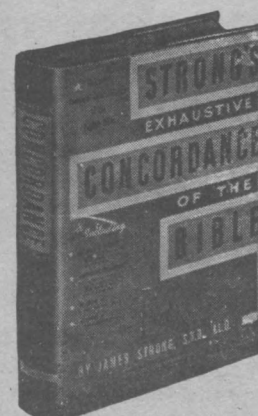
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FISHERMAN

(Continued from Page 5)

fish; second—fish; third—fish." That is the most imperative and the most inspiring task of the Christian. As somebody has told us - and telling us comforted us - we cannot all be harpooners and go after leviathans of the deep as did Moses, as did Elijah, as did Luther, as did Knox, who smote potentates with the Word of God. And we cannot all be netters as were Peter, Paul Finney, Spurgeon, Moody, Sunday—and others of like fire and effectiveness. But we can all be linesmen—as was Jesus in the quiet pools of Sychar, Bethesda, and elsewhere—and catch solitary souls in personal evangelism.

The thing to do is to get a good rock position - not in the rocking boat of philosophy - and get some suitable bait and FISH. Yes, fish—forgetting not the sinker of prayer, without which your line will float lightly—remembering that you cannot effectively fish with a tangled line.

God said, "He that winneth souls is wise." Let us be wise.

CHRISTIANS

(Continued from Page 1)

apparent change — just the same ceaseless turning of the disc, each revolution exactly like the other. Nor was there any excitement, or thrill in the process. The disc itself was not at all attractive, only a dull gray circle of iron going round and round in dreadful monotony. And yet, after the lapse of sufficient time, the little stones would sparkle with a wonderful brilliance, throwing rays of light from all their little facets. They would, of course, be smaller than before, but, oh, so much more beautiful! No longer of a non-descript shape, they would then be perfect geometric forms, made so through the care and skill of that watchful, unassuming diamond polisher. What produced that marvelous change from a dirty, irregular little stone to a sparkling, symmetrical jewel? It was diamond dust, that hardest of substances, worn from itself and others, incessantly grinding away with each monotonous turn of the wheel. But the process was carefully and skillfully watched.

There is another process of polishing in which not diamonds but souls are fashioned into finished jewels. Held in the firm clamp of circumstance, they are kept at the inescapable grind of routine daily tasks. Each face is unremittingly presented to the

abrading action, not of diamond dust but soul dust, little slights, neglects, cutting words, snubs and oversights, all scouring away a part of the encasing crust of egotism. Thus the sparkling human jewels of the future are now gripped each in its own vise which holds to it the daily grind, where one face at a time is presented with relentless monotony to the disc of routine duty. When one side of the character has been formed, the living gem is merely rolled over to another side for a repetition of the dreary process.

Just as the diamond is shaped by the grinding of tiny particles from itself and other stones, so the soul is made a lustrous gem by cutting and abrading action of trying little experiences received at church, at home, in friendship, at work, yes, everywhere. It is this diamond dust of petty little gritty human traits, which we all dislike and would so gladly never feel, that has the greatest part of shaping character.

This polishing process is a tedious affair; progress is so discouragingly slow that it must be observed with a magnifying glass. It cannot be hurried; diamonds and men are so very hard and resistant that only by prolonged repetition of experiences are they improved. The element of time is essential in the formation of character.

The compulsion of circumstance is also necessary. Were we not held in the relentless vise of our surroundings we should never submit to this refining process; were we free to go and come, we would leave a disagreeable situation, but now we must stay and do our appointed work; though we would like to quit, we cannot.

But the combination of cutting little incidents, routing monotony and compulsion of circumstance may as easily spoil as make a character. They must be under the direction of One who makes them work together for good and we must accept them as from Him, because "only to them that love God" do "all things work together for good"—even the diamond dust of irritating human traits.

—The Christlife Magazine



QUESTION:—Who kissed a beautiful young girl and then wept?

ANSWER: — Jacob, Genesis 29:11, 17 - "And Jacob kissed Rachel, and lifted up his voice, and wept... Rachel was beautiful and well favoured." Moffatt has, "Rachel was lovely and handsome." This weeping, however, was probably neither from grief nor joy, but simply a form of salutation. See Genesis 45:2, 14, 15, and 46: 29. Also First Samuel 20:41.

SAVED

(Continued from Page 1)

A total of 68.9% replied in the affirmative, claiming to be Christian but of this number 32.7% said they were Christians but had not been born again. It would more than likely be quite a revelation to be able to follow up on this line of questioning with this group to determine by what standards or rule of measurement they ascertain themselves to be Christians. It might be they are Christians as opposed to Moslems, or citizens of a Christian (?) nation, or even that they have membership at

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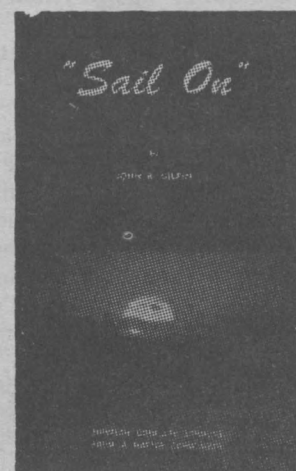
the YMCA.

There could possibly be a rather wide divergency also as to the reason that 36.2% of those polled claim to be born again. How many could tell you that not one of the New Testament saints ever used this terminology in witnessing as to his own relationship with our Lord? At least, there is no scriptural record of such. And yet, since James Earl Carter opened the flood-gates with his Playboy profession and confession, seemingly every one under the sun who has had a religious "contact" of some sort, feels compelled to say they have been born again. Heretofore, this has for ages been heavenly language and used only to refer to the elect saints of God. There is no man living who can determine just who has been born of God but, at the same time, we have that testimony emanating from some highly questionable sources. A well known

singer/entertainer, who is not at all averse to exposing much of her anatomy and performing lewd gyrations with her body, has publicly stated that her "act" is better and that she is more proficient at her trade since she met the Lord. A short while back, after an evangelistic crusade in Nevada, some of the croupiers and dealers at the gaming tables were reportedly counseled to remain where they were and to "witness" for the Lord there. One can only hope that this is simply a rumor, but Heaven knows that if the evangelist ran all the hustlers and sex-symbols out of town, then the powers wouldn't have him back again, ever.

The classification of Christian has become so all-inclusive that it is now practically worthless as a means of describing the actual spiritual relationship of one claiming to be a child of God. And the "born again" ter-

(Continued on Page 8 Column 1)



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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

NASHVILLE, Tenn. (EP)—Southern Baptists, like Americans everywhere, responded with dismay, sadness, shock — and prayer — to the "ghastly" attempted assassination of President Ronald Reagan. R. Keith Parks, president of the Southern Baptist Foreign Mission Board, led prayer over the public address system of the Richmond-based agency, praying for the president, the three other wounded men, their families and the accused assassin and his family. James H. Landes, executive director-treasurer of the Baptist General Convention of Texas, and Glen Braswell, executive director-treasurer of the Colorado Baptist General Convention, both interrupted meetings to have special prayer.

Reagan was shot in the chest as he left a speaking engagement in Washington, D.C., March 30, and underwent surgery for removal of a bullet from his left lung. He was reported in excellent condition and recovering rapidly March 31. Three other persons — press secretary James Brady, Secret Service agent Tim McCarthy and District of Columbia policeman Thomas Delahanty — were more seriously injured. Arrested and charged in the assassination attempt was John W. Hinckley Jr., 25, of Evergreen, Colo.

Across the convention, leaders responded to the event. Harold C. Bennett, executive director-treasurer of the SBC Executive Committee, commented: "I am heartbroken and extremely disappointed that such a tragedy happened. We have prayed for President Reagan and the other victims, and extend our deep concern to each family. My prayer is that God will help us as a nation at this critical time in our history."

SBC President Bailey E. Smith of Del City, Okla., immediately wrote to the White House "expressing deep regret and sincere prayer." He commented he spent 20 minutes with Reagan last summer, and said he was "impressed that Mr. Reagan really believed that the real hope of the nation is to return to godly principles. It is my hope and my prayer that America will awaken to its need to turn to God and see our need for a spiritual revival."

Violence and its causes also drew comment from some Southern Baptists. James Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., said the attempt "reflects the collective insanity which attempts to solve problems with the force of arms. We must work together to eradicate the Wild West ethic that sees guns as problem solvers from the city streets to the social turmoil." He added it is "senseless for a nation to refuse to limit the manufacture, sale and distribution of easily hidden handguns."

WASHINGTON (EP)—American religious publishers, many of whom are already in perilous financial condition, are banding together to fight a proposed federal budget cut that they say would force "a large number" of

religious newspapers and magazines to cease publication. Among many other cost-cutting measures, the Reagan administration is seeking to eliminate a \$289-million postal subsidy to nonprofit second- and third-class mail users, a subsidy regarded as the "lifeblood" of United States religious periodicals. Congressional committee hearings on the matter begin in April.

Publishers, who have been battered by sharply escalating distribution costs, say that the proposed cut, if approved, would double postage bills for the typical religious journal on Oct. 1 of this year.

"It would threaten the existence of an independent non-commercial press in this country," warned Mr. Donald Hetzler, executive secretary of Associated Church Press, which represents about 135 Christian magazines and papers from its headquarters in west suburban Geneva. "There's no doubt a large number of our member publications would go under." The postal subsidy was approved by Congress as part of a reorganization of the U.S. Postal Service in 1970. Its removal would increase mailing costs dramatically for the journals and newsletters of many other charitable and special-interest groups.

"It's a dastardly deed on the administration's part," said Alan Caplan, the Washington liaison for the American Jewish Press Association in Philadelphia. "We knew we were on the hit list, but the ramifications of this thing are just unbelievable." The proposed postal cut would end a congressionally approved 16-year plan to eliminate gradually certain mailing privileges for nonprofit users. The plan has six years left.

Under the proposed plan, an attorney for the coalition said, annual postage costs for the National Catholic Development Conference would increase by \$18 million and the Billy Graham Evangelistic Association would face an additional \$2.6 million in mailing costs each year. But the full force of the cuts probably would be felt most keenly by religious publications, analysts say, especially those with limited access to advertising revenue and denominational subsidies.

"This has the dimensions of disaster for us," said James A. Doyle, executive director of the Catholic Press Association in Rockville Centre, N.Y., the country's largest religious press grouping with 300 member publications. "The voices we represent will be muted, and in some cases silenced. And that's not what government is supposed to do."

Mr. John Stapert, editor of the Reformed Church in America's Church Herald magazine in Grand Rapids, Mich., and postal affairs liaison for both the 275 member Evangelical Press Association and Associated Church Press, said that many Protestant publications already have begun to "lose touch" with their readers because of economic retrenchment. Mr. Stapert's own magazine now publishes 27 issues a year, down from 45 in

1974. Still, the mailing costs for the Church Herald have nearly tripled during those years.

"We now spend more on postage than on salaries," said Mr. Stapert. "And if the subsidy is eliminated, postage will be our biggest single budget item. We would be forced to consider seriously and immediately moving to monthly publication."

Hetzler said that the social consequences of a diminished religious press in America, regardless of one's opinion of the value of such publications, would be far-reaching and devastating to the "quality of life for all of us. I think it's terribly important for our democracy and our sense of freedom to have the opinion-forming, independent, and critical editorial voice of the church commenting on the culture." Editor's Note: TBE is in the same shape. Postage is becoming overwhelming.

TUPELO, Miss. (EP)—The chairman of the Coalition for Better Television says that the decision of CBS to cut Captain Kangaroo to a half-hour and increase the CBS News program with Charles Kuralt to 90 minutes shows the networks' continuing capitulation toward profits and disregard for a very special segment of viewers.

"The decision to cut a fantastic, absolutely beautiful children's program in half and increase the Kuralt program was one made purely from an economic standpoint," said Donald E. Wildmon. "It was a decision made from greed with complete disregard for children."

MINNEAPOLIS (EP)—A layman is spearheading a drive in Columbus, Ohio, that has raised more than \$40,000 for the people of Atlanta. Clifford A. Tyree, a member of St. Philip Lutheran Church, Columbus, last week delivered a \$41,000 check to Mayor Maynard Jackson of Atlanta. The money will support the investigation into the slayings of at least 20 black youths in that city, add to the reward fund, and help provide mental health programs and seminars for parents and children in Atlanta.

Mr. Tyree, who is administrator of the city's Youth Service Bureau, initiated Atlanta Investigation Donation after hearing a morning radio talk

show during which many callers were concerned with the Atlanta situation. "Yes," he discovered, "one person can make a difference... can contribute." It is expected that AID contributions will surpass \$50,000. Former Ohio State University football coach Woody Hayes is chairing a citizen's committee which is seeking funds from Columbus area businesses.

WASHINGTON (EP)—"The burden of the proposed cuts (by the Reagan Administration) would fall disproportionately upon the independent sector of higher education," Dr. W. Richard Stephens president of Greenville College, told the House Postsecondary Education Subcommittee. He testified before the subcommittee on behalf of the 900 independent colleges, universities and associations comprising the National Association of Independent Colleges and Universities (NAICU). Thirty-six member colleges of the Christian College Coalition are also members of NAICU.

"Our institutions are totally dependent upon endowments, private gifts, and student receipts, including student aid funds," he said. "We do not have a state legislature to fall back upon to make up a shortfall in federal funds." He noted that the "most recent studies of financial and educational trends throughout the independent sector" of higher education show that "60 percent of aggregate educational and general revenues come from student payments," and that "59 percent of all students enrolled in the independent sector receive one or more forms of student aid."

GLENDALE, Calif. (EP)—Evangelism to Communist lands has learned that Soviet police in Riga, Latvia, harassed Christian activist Yanis Rozkalns on March 23rd with an eight-hour search of his two room apartment in the Latvian Capital. Officials searched Rozkalns' dwelling allegedly looking for Michael Petrov, the son-in-law of recently arrested Soviet Baptist leader Dimitri Minyakov. Minyakov himself is reported near death in an Estonian prison.

During their exhaustive probing of the small apartment,

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police authorities discovered two bags of Christian literature and cassette tapes. The printed materials, produced by Russian Christians in underground presses, are considered illegal materials in the Soviet Union.

AIKEN, S.C. (EP)—The role of a bystander in a time of crisis just wasn't for Dan Rose, minister of activities and youth at First Baptist Church here.

"There was a need and I felt there was something I could do to help," Rose said after he plunged repeatedly into cold water to help rescue two women and a baby from their submerged automobile.

Rose was driving toward Augusta when he noticed a car nearly submerged in a pond. "I could see people moving around inside. I parked my truck and went to the bank, thinking they would climb out." But before they could, the car sank. Rose was the only potential rescuer, so he jumped in and swam out. "I reached in and located one of the women's arms," he said, adding he pulled her out and to the bank.

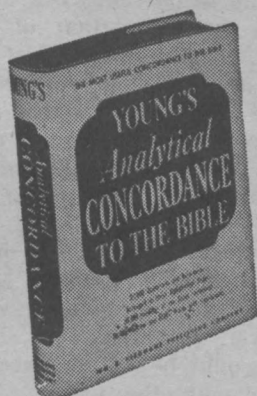
He plunged back into the icy water, and was joined by another motorist who stopped to help. The second rescue took at least 10 minutes.

"I felt tremendous frustration and apprehension," Rose said. "I was just praying we could find her."

After both women were pulled from the car and revived, rescuers were told a baby still was in the car. They found the infant, but it was too late. The women, however, were released after treatment at a hospital.

"I feel good that I could do something," Rose said, adding. "I would do it again tomorrow. This is what we're supposed to do — help out when we can."

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THE BAPTIST EXAMINER
MAY 9, 1981
PAGE SEVEN

Better say NO before marriage than RENO after marriage.

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NEW GUINEA

(Continued from Page 2)

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Send all offerings for this equipment to Calvary Baptist Church, P.O. Box 71, Ashland, Kentucky 41101 and please mark it for "tractor" so that it will not be confused with your regular support of New Guinea Missions.

SAVED

(Continued from Page 6)

minology is quickly being adopted by the world at large, so much so, that I could understand if one of the Lord's elect chose to use other language.

My precious old pastor, well past eighty, quite knowledgeable in the ways of our Lord and very wise to the antics of man, has said that he no longer asks anyone if they are a Christian. A large majority will answer in the affirmative

almost always. Instead, he now asks them if they are saved. This may not be completely fool-proof but you can separate quite a few sheep from the goats in this manner. Ask a man if he is saved, watch his face and listen to his words and you will be better informed than if you had asked him if he was a Christian.

A little biblical study into the expression "born again" will show that the very terminology is a bit unique. It isn't found at all in the Old Testament, in fact, except for possibly three or four exceptions among the characters

there, you do not even find the original subjective experience which would correspond to the new birth. We do have Ezekiel and his vision of God in chapter 1, verse 1, and his Spirit-filling in chapter 2, verse 2. We have Jeremiah whose "call" came in chapter 1, verse 4, and possibly the best example of all — Isaiah, chapter 6 and his transforming vision.

In the New Testament there are but three times in which the Spirit records the exact words, born again. This super-natural transaction is described in other terms such as born of God, born of the Spirit, quickened, saved and others. Born again was first used by our Lord in John 3:3, 7 in his discourse with Nicodemus and it appears again in I Peter 1:23. If this experience could be understood by the natural man, then Nicodemus probably would have grasped the significance of Jesus' words when told that "ye must be born again" because he was of the ruling caste — intelligent and quite religious. As it was, he was completely baffled as he attempted to use human reasoning to grasp something that is deep, profound, mysterious and supernatural.

Bear in mind, too, that even at that time Nicodemus was in all probability one of the Lord's elect, not yet awakened — subsequent happenings would bear this out. He defended our Lord (John 7:50) and helped at his burial (John 19:39). Still Jesus had to impress upon Nicodemus the fact that no man can fully understand the working of the Spirit in the new birth. He used the vagaries of the wind, and the fact that you cannot tell where it is coming from nor where it is going, to show the futility of trying to understand such a phenomena. Even now we often see some drastic results effected by the new birth, but just how the Spirit works in us is hidden in the deep things of God.

I have to believe that the sovereign grace people have a step up on those of the Arminian persuasion because we do not have to wrestle with this matter. We are fully content to agree with Jonah — "Salvation is of the Lord." Start to finish, it is completely and totally in His capable hands.

Without a doubt our Lord is using some of the modern day evangelism in order to bring His sheep in to where they can hear the truth, but the fact remains that there is far more to being born again than "walking the aisle", "only believing," "committing your life," "making a decision" — anyone of which I can do with little effort. To effect my new birth I first had to be "chosen in Him before the foundation of the world," foreordained just as surely as my Saviour was foreordained to His death, burial and resurrection to accomplish that for me which I am totally unable to do for myself. More preachers believing and proclaiming this truth might not get anymore saved, per se, because my Lord is going to save whom He will. However, I do feel that some tares would be less inclined to mingle with the wheat. And when you lay the measuring stick of God's Word along side of some of those professing today, you will surely be inclined to think that the enemy has been doing some sowing.

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