

## SOME HINTS FOR DIVINE GUIDANCE

by Joseph Irons  
(1785-1852)

"And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way, to take my master's brother's daughter unto his son" (Gen. 24:48).

You are quite aware, beloved, that this portion of Holy Writ is selected from that interesting narrative which the Holy Ghost gives us of the method which Abraham pursued to obtain a godly wife for his son. Would to

God that there was as much sterling godliness in all those who seek companions for youth, and associates for life, as there was in good old Abraham. We should not have so many unhappy marriages as we have if God were consulted in the matter. Abraham was the first of God, intimate with God, accustomed to close communion and fellowship with God; and, consequently, laid every matter concerning his family before God, and nothing seemed to alarm him more than a sort of fear lest his beloved Isaac

should marry an ungodly woman — should marry out of the covenant line — should marry for some carnal or secular interests, or for some gratification of the flesh; he therefore takes an oath from his faithful steward and servant of his house, that he should go to his relatives — pointing to the spiritual relationship which exists among all God's family everywhere. The servant seems to have imbibed much of his master's spirit, and to have learned much of his master's Christianity too; and therefore

he goes along praying about it. Beloved, we do well to pray over everything. Away he goes to a considerable distance. And when he comes near the appointed spot, he not only prays over it how to be directed, but prays for a sign, and even sets a mark before Jehovah, and begs Him to accept of it, as did Gideon with his fleece, and asks expressly, when he comes near to the spot, where he was to meet with his master's kindred at Laban's house; asks particularly of the Lord that the person he should speak to and

ask to give him a drop of water, should be the person pointed out by that sign. The sign was granted; and when Rebecca comes to the well he asks for a drop of water from her pitcher, and she gives water to him and his cattle, too, and all that was with him. That was his sign; just according to God's method of dealing with His people, giving them more than they ask. He only asked for a drop of water for himself, and the Rebecca that should marry Isaac would be the person that

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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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## FIVE THINGS GOD WANTS MEN TO KNOW

by Don Mikitta  
Red Wing, Minn.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

In these later days men are trying to simplify the truths of the Bible. There is a need to make the truth clear to the saints. But many have tried to declare the whole counsel, while trying to hide the hard things from the lost. Such dishonest actions are not New Testament practice. "That ye may walk HONESTLY toward them that are without, and that ye may have lack of nothing." I Thes. 4:12 We must deal with the Word of God honestly toward all men.

In light of this I am appalled at the attempt to deny the whole counsel on the doctrine of salvation. I receive papers with articles like "Five things you should know," that are pointed towards the lost with hopes of obtaining "DECISIONS." This is not true Baptist practice, but the cunning demise of weak-kneed half Baptist, half Protestant. The saddest thing is that these editors have a Biblical education, but prefer to adapt the simpler methods to gain a more prestigious end, man-made.

Today I will set forth the five most important things in the Bible. It is a hard program, but we will attempt to select the best.

### 1. There is a GOD.

In the first years of a man's life there is no knowledge of the true God. Men do not know God and spend no time in getting acquainted with Him. "But as it is written, eye hath not seen, nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the spirit searcheth all things, yea, the deep things of God. ...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. 2:9, 10, 14).

Psalms 100:3-5 declares, "Know ye that the LORD he is GOD: it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations." This is a body of Scriptures that makes known God — His majesty and the responsibility of man. No man can deny that God exists in the light of this verse. Under the illumination of these Scriptures men learn the most important wisdom obtained by men. This is the foundation necessary for men. Here I learned there is a God that I am to answer to in the judgment. Is this not the place to first deal

with the lost?

Two characteristics of God are His love and His justice. Only with the knowledge of this God, does one have a need to

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the ancient forms — known to many as halls of academic learning — lent an air of mystery which could climax only in tragedy.

The feeling was in the air!

Hope had a feeling of doom!

No wonder, then, that my wife should clasp my arm and permit me to contact her quivering, aged, frame as we carefully picked our way along what once had seemed to be a Life-Full-Walk. Any attempted words of comfort and assurance at such a moment would have been

useless and certainly in vain. Having walked with the Lord Jesus Christ across a multitude of years together, we had no fear as to what the ultimate conclusion of our lives would be, however!

Nevertheless, we were somewhat shocked by what we saw the state of academia to be. The institution of academia had a reputation for cosmopolitanism and for compromise, and it seemed at one time this was a proper stance for the educational milieu. Yet, in that moment of our tomorrow, we could see that the institution of academia's reputation for cosmopolitanism compromise was as well covered as the crumbling sandstone walls which were overgrown with ivy once decorative and many years older than I.

The path which we trod and that path which echoed hollowly to our tremulous and guarded paces, in previous years, had rung with the laughter of youth. We had been a part of that seeming happiness and carefree approach to life. In the dusk of

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## THE WORD OF GOD AND THE LESBIAN

by Roy W. Snell  
Charleston, W. Va.

There are those of us who place a literal value and worth on the Biblical injunctions and we have been admonished, nay, we have been warned to "let him that is without sin cast the first stone." This immediately eliminates yours truly and a great majority of my Baptist orientated co-horts from that class who would be forever sitting in judgment on our fellow creatures. However, that is not the end of the matter of "judgment" as our Lord also said that "...the word that I have spoken, the same shall judge him in the last day."

Based solely on those two portions of Scripture I am going to make a comment on a bit of sensationalism which has recently titillated the public at large. By now you have heard it from Phil and Marlo, that dynamic duo who give comfort and support to Murder, Inc. and the Death on Demand segment of our population. More recently, we were "blessed" with a more detailed "glorification" column by one Bob Green, obviously a confused, muddled and mixed up gentleman.

Now that you have heard it from those respected, learned

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(USPS 042-340)

## The Baptist Examiner Pulpit

A Sermon by John R. Gilpin

### THE COMING OF THE KING OF KINGS

(Read II Peter 3)

I was impressed unduly when I noted a number of pictures of the floats and decorations that attended the inaugural ceremony of President Truman. It seemed to me somewhat unusual that bands were imported from all sections of the country and that states, and cities as well, sent floats representing varied and various industries within them. To me it was most remarkable as to the crowds that attended the inaugural ceremony. Don't misunderstand me, I wasn't there. I judged from my reading and from the pictures which I have seen, it must have been a tremendous event.

When I thought how President Truman was honored by Democrats, Republicans,

Socialists, and Communists as well as all other political parties of the nation — as I thought of it, my mind immediately turned to the day when the Lord Jesus Christ is coming as the King of Kings and the Lord of Lords. It must be a tremendous honor to any man to be a president and I am sure it must have been a tremendous honor to Mr. Truman when he was inaugurated into office, but, beloved, the events of that day and the experience through which he passed dwindled into absolute insignificance in comparison with the events that shall take place when the King of kings, the Lord Jesus Christ comes to reign within this world.

In the very outset, let me remind you this morning that JESUS' COMING IS A

POSITIVE AND CERTAIN EVENT. I can't tell you when He is coming, but I can tell you that He is coming. I don't even intend to speculate as to the time of His coming but I know one thing — Jesus Christ someday is coming back to this world again. The Word of God abounds with many scriptures as to His coming.

"Jesus said unto him, Thou has said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and COMING IN THE CLOUDS OF HEAVEN" (Matthew 26:64).

That was before Jesus was crucified — that was before the Son of God had ever been taken to Calvary that He told them

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Do your best today and you will be able to do better tomorrow.

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JOHN R. GILPIN, Jr.  
Acting Editor

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## COMING

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that He was coming back to this world again. Over nineteen hundred years have taken place since that memorable day of Jesus' arrest and that great speech of defense and it would seem that it has been a long time since Jesus said, "I am coming again." Yet, beloved, the Son of God will come. A thousand years with Him is but as a day and day as a thousand years, so from God's point of view, scarcely two days have elapsed since Jesus spoke thus.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Brethren, He went away, He is coming back. It is guaranteed for He said, "If I go, I will come again." Thus, we can be sure of the return of Jesus Christ. After that Jesus had been crucified, on the day of His ascension, He and the disciples stood on Mt. Olivet, and as they looked steadfastly toward Heaven, He went up, and behold, two men stood beside them which said, "Ye men of Galilee why stand ye gazing up into Heaven, this same Jesus, which is taken up from you in Heaven, SHALL SO COME IN LIKE MANNER AS YOU HAVE SEEN HIM GO INTO HEAVEN" (Acts 1:11).

They had stood shielding their eyes looking up into the skies watching Jesus go up into the Heavens and the angels of God said, "This same Jesus you have seen go away will so come in like manner as you have seen Him in His departure as He visibly and bodily departed from

them." The angels of God said you are going to see Him come back in like manner. The last place that our Lord's feet touched on this earth was Mt. Olivet and the prophecy in the Old Testament is that the first place that our Lord's feet shall touch when He comes back again will be Mt. Olivet from which He ascended to the Father. Let me read you one other scripture that you might see how positively the coming again of Jesus is.

"For as often as ye eat this bread, and drink this cup, ye



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do shew the Lord's death TILL HE COME" (I Cor. 11:26).

Every observance of the memorial supper is a prophecy that He is coming. There are a lot of things this morning I can't give you the answer to. The fact of the matter is, beloved, there is such a little bit I can speak of with certainty and surety. I can't tell you anything about the financial status of America even six months from today. I can't tell you whether war is imminent. All the problems that are puzzling men in the realm of economy — certainly I can't give you the answer this morning that men and women like to know — but, there is one thing I can tell you today — Jesus Christ is coming back someday. I don't have to doubt about it. I don't have to guess about it. I can give you this Word of God and I believe it literally when it says He will come again.

**II**  
**HIS COMING WON'T BE LATE AND IT WON'T BE EARLY.** He is coming in God's appointed time. Do you know, beloved, there is an appointed time for the return of Jesus? The fact of the matter is, beloved, the time is appointed for every event that takes place in this world. There isn't anything that takes place in a haphazard manner. God has a plan and everything that takes place in life is just according to the plan of God. There never has been an event in this life that has not been planned by God Himself.

"To every thing there is a season, and A TIME TO EVERY PURPOSE under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted" (Eccl. 3:1, 2).

Brethren, God is running this world with clock-like precision and everything is moving according to God's time. God has a time for the return of Jesus Christ and when He comes, He won't be late and He won't be early. It will be according to God's appointed time.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36).

Those are the words of Jesus. In short, He said that even the angels of God, who have to learn just like you and I, — that even the angels of God did not know when He is coming back — but

God the Father only. He will return according to the plan of the Father. I am saying this morning, the return of Jesus is not only a glorious reality, but, brethren, His coming will be according to the appointed time that God before the foundation of the world knew and predetermined and fixed in His behalf.

**III**  
**WHEN HE COMES EVERY EYE IS GOING TO SEE HIM.** There were a lot of people at the inauguration of President Truman that did not get to see him. Some folk paid as much as \$25.00 for a curbstone seat and then never got to see the president. Imagine good money spent like that and then never getting any results from it. When the Son of God comes back again every eye is going to see Him.

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be" (Matthew 24:27).

When He comes, brethren, it will be just like the lightning that shines from one end of the Heaven to other. Everybody can see it. When He comes everybody will see Him.

"Behold, he cometh with clouds; and EVERY EYE SHALL SEE HIM" (Rev. 1:7).

Brethren, I'm glad that He is coming and I'm glad that when He comes every eye is going to see Him. I long to see my Lord, — brethren, I long to see Him. I sat down some days ago and viewed the problems of life and I thought what strife there is within this world. I thought of man's injustice to man and I thought of all the immorality, atheism and communism in the world. I thought of all the heartaches and all the problems and difficulties that we are confronted with today and in my heart I long to see Him. I am rejoicing that when He comes, every eye is going to see Him. Nobody is going to be disappointed. There will be no one in that day that will be disappointed because they did not see the Lord. When I think of all the heartaches, strife, and confusion in this world today, I'm glad to know He is coming and that when He comes these eyes are going to see Him.

**IV**  
**WHEN HE COMES, HE IS COMING IN POWER.** When Jesus came nineteen hundred years ago, He came in humility. You read in His Word that He came humbly.

"Let this mind be in you, which was also in Christ Jesus: Who being in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, HE HUMBLIED HIMSELF, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Brethren, when He came nineteen hundred years ago, He came humbly but when He comes again, He is going in glory and power.

I remember several years ago, probably ten years ago, when the king and queen of England came to this country, how they came in royal honor and glory. They brought all the royal attire that they could. They were surrounded by a royal guard everywhere they went. They set forth the royal dignity of Britain in every town they entered. Brethren when Jesus comes

again, He is not coming in humility to be made a servant and to die as a man. When Jesus comes again He is coming in power. He is coming in glory. He is coming with all the sovereignty of God invested in Him, arrayed as a king, beloved, to a world which has forever been in rebellion against Him.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19:11-16).

Brethren, when Jesus comes, He is coming in glory and power. President Truman is satisfied to be president over one nation. Kings of Europe are happy today to be king over one nation. Brethren, when Jesus comes he will be Kings of Kings and Lord of Lords so that all men and all nations everywhere shall bow to Him whom they buffeted over nineteen hundred years ago. It thrills my heart to know that when He comes He is coming in power and glory.

**V**  
**WHEN JESUS COMES ALL SLEEPING SAINTS ARE GOING TO BE RAISED.**

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the DEAD IN CHRIST SHALL RISE FIRST."

What's going to happen when He comes? Brethren, there is going to be the opening of graves where His children are sleeping and they are going to rise to be with the Lord. Have you lost a loved one in Christ? I tell you, beloved, when the Son of God comes again there is going to be a rumbling in every graveyard and there is going to be an opening of every grave and God's own, the sleeping saints are going to be called up to be with the Lord. Brethren, that ought to thrill the heart of every child of God this morning to know that when Jesus comes, all the sleeping saints are going to be raised. You may be in that crowd if our Lord delays His coming. Probably better than 90 percent of this audience will be in the ground when Jesus comes if He delays His coming fifty years. If our Lord delays His coming even a year, in all probability some of this audience will be asleep in Him when He comes. How I thank God this morning that when He comes every child of God who is asleep in Him, will be raised with a new body.

**VI**  
**WHEN HE COMES, ALL THE LIVING SAINTS ARE GOING TO BE TRANSLATED AND TRANSFORMED.**

"Behold, I shew you a mystery; We shall not all sleep, but we shall ALL BE

CHANGED" (I Cor. 15:51).

What does it say? We are not all going to be dead when He comes and we which are alive shall be changed. Brethren, when Jesus comes all living saints shall be changed and made deathless and immortal at the coming of our Lord.

I can imagine that maybe you will be standing before a mirror combing your hair and when Jesus comes, the next expression you see of yourself will be so changed that you never would recognize yourself. When He comes, brethren, all living believers are going to be transformed to look like Him.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

I can imagine brethren, when Jesus comes that every child of God that is alive in this world is going to be caught away from this sphere of human activity to be with Him translated at once and transformed immediately into His righteousness. In the Old Testament, the Word of God tells us how that Enoch was translated and how that Elijah was caught away in the chariot of fire. Beloved, these serve as an illustration. When Jesus comes again, He is going to catch away, just like Enoch and Elijah were caught away — His living children in that day.

**VII**  
**WHEN HE COMES, EVERY BELIEVER WILL BE REWARDED FOR EVERYTHING HE DOES THAT IS PLEASING TO THE LORD.** I believe in salvation by grace, beloved. It is taught here in God's Word. Since we are saved by grace, we will be rewarded for our works. "For he that planteth and he that watereth are one; and every man shall receive HIS OWN REWARD according to his own labour" (I Cor. 3:8).

You are saved by grace and then everything you do from that day on that is pleasing to God, you will get a reward for it. When? When Jesus comes.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

The Greek word there for judgment seat is the word "bema" and it goes back to the Olympic Games that Paul had doubtlessly witnessed. The individual who had won in some Olympic contest would come up and stand before the "bema," — the place where the judge sat, and he would hand out to the winner the trophy which was his having successfully participated in the game. Paul took that same figure of speech and said, "We must all stand before the judgment seat, the 'bema' of Jesus Christ. Not before an earthly judge, but Jesus Christ — there for what purpose? Why, to receive rewards for the things we have done in the body whether they be good or bad.

Haven't you gone to funerals to hear the preacher say that the individual who died had gone to his reward? Haven't you picked up the paper and read the account of some individual who

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had died that he had gone to his reward. Not a word of truth in it brethren! No man that has ever died has ever received one particle of reward yet. Even the Apostle Paul who has been in Heaven for 1900 years has never received one reward. Moses who had been in glory fourteen hundred years when Jesus came has never yet gotten any reward, but, brethren, when Jesus comes His is going to hand out rewards for things we have done that are pleasing to Him.

### VIII

#### WHEN JESUS COMES, HE IS GOING TO REIGN IN RIGHTEOUSNESS.

"And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But WITH RIGHTEOUSNESS SHALL HE JUDGE the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:3-4).

Brethren this tells us of the characteristics of His judgment and of His kingdom when the Son of God begins to reign. When he comes, He is going to reign in righteousness. Judges and rulers today judge by the hearing of the ear and with what they can see with their eyes, but when Jesus comes, He is going to reign in righteousness. He won't have to see with His eyes. Jesus knows the heart; He knows the intent and the purpose of the soul. My brethren, the Son of God will reign in righteousness. There never has been a case tried in any court in this world where righteousness prevailed. There never has been a case brought before the judge of this land where righteousness and righteousness alone prevailed. But when the Son of God shall judge, beloved, He will not depend upon what He sees with His eyes and hears with His ears, but He will judge and reign in righteousness.

### IX

WHEN JESUS COMES, HE IS GOING TO TEACH THE BIBLE. I would like to know everything that there is in this Old Book this morning. Let me ask you, are you satisfied with your little puny knowledge you have of this Bible? Wouldn't you like to be able to say, that you can give the answer to any question that is asked about the Bible? We don't have that ability now, but thank God we are going to have it someday.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and HE WILL TEACH US HIS WAYS, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-3).

Early to bed and early to rise, stay on your knees until you hear from the skies.

day. He is going to teach us His ways. I feel sorry for some folk who never read the Bible—who have never studied the Word. They are going to be in the "primer" class I guess when they get up there. I feel sorry for some preachers who never study this Word of God. I would hate to be a preacher of this Word of God and come up to the Lord and when He sets up His kingdom and be in the "primer" class in the Word of God. I tell you brethren, that it's going to be wonderful to have Jesus for a teacher. Maybe the reason that folk don't learn any more Bible than they do is because of the faults of the preacher. Maybe if I were a more perfect teacher, you would be a more perfect pupil. Maybe if I as your pastor were a better teacher you would know more about the Word of God. But, brethren, wonderful shall be that experience when you and I sit at the feet of Jesus with a perfect teacher, and a perfect textbook, to learn the perfect will and the perfect way of God Himself.

### X

WHEN HE COMES, THERE WON'T BE ANY MORE WARS. I'm satisfied there isn't a person here this morning but who wonders how close we are to war. I can't answer that question—neither can I tell you how close we are to the time when there will be no war, but I can tell you there is a time coming when there will be no more wars. Listen:

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3).

All the billions that were spent on the implements of war in the last few years were spent because of the sin of Adam in the Garden of Eden. If old Adam had never sinned, there never would have been a war and the implements of warfare never would have been made and all the billions of dollars that were spent for carrying on war might have been used in carrying on the preaching of the gospel of Jesus Christ. But, brethren, there is a day coming when a nation shall make war no more against another nation.

I was in my car traveling from west Kentucky on the day that World War II came to an end. I listened practically all day to the radio as various spokesmen would talk about the last war and would declare there would never be another one. Brethren, today the nations of the world are like an aggregation of maddened dogs in a kennel, ready to spring at the throats of anyone. Brethren, we are nearer war today than at any time since the last gun was fired at the end of the World War II. Thank God, the day is coming though when there will be war no more. When? When Jesus comes. Statesmen and politicians and human leaders will never outlaw war and as long as Jesus Christ is away from this world there will be wars and rumors of wars. When Jesus comes wars will be at an end for the King of Kings shall end all wars.

### XI

WHEN HE COMES, ALL THE THORNS AND THISTLES AND THE BRIARS ARE GOING TO BE REMOVED FROM THIS WORLD. God's Word hasn't left us in any doubt as to what is going to happen to the world



Psalm 7:1-17

Intro: David's eyes continually looked inward, outward, and upward, and as he viewed the past, present, and the future, he offered up his prayer to God. The experiences of David were both exemplary and prophetic as they are used to reveal God's dealings with His people as well as David being a picture of Christ, and David's enemies were pictorial of the enemies of

when He comes.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and BLOSSOM AS THE ROSE" (Isa. 35:1).

Can you imagine the desert becoming like a rose garden. Today men spend tremendous fortunes on rose gardens. Rose gardens will grow like weeds in that day. You remember thorns and thistles came as a result of the sin of Adam and when Christ comes again all thorns and thistles will be removed. Then this world shall become like a rose garden. Oh, brethren, it is going to be wonderful to be here when Jesus comes. I'm glad I am a child of God this morning. I'm glad I know Him in the pardon and remission of my sins. I'm glad I know Him this morning and that in that day, I am going to be here in a world that is going to be as beautiful as a rose garden.

### XII

#### WHEN JESUS COMES TROUBLES WILL END.

There won't be any more sickness. There won't be any more disease because the devil who is the author of sin and sickness will be bound. There won't be any more disease or death because the devil will be out of the way. There won't be any doctors or undertakers. When? When Jesus comes.

There won't be any disputes between capital and labor.

We won't be divided into two belligerent camps as in this day. There won't be any disputes at that time. You can read the fifth chapter of James and see that we are living in the very light of that scripture right now. No man can read that without the realization that you and I are living right now and seeing that portion of God's Word fulfilled. But, beloved, when Jesus comes all disputes between capital and labor shall come to an end. Every laboring man needs to listen to His Word:

"Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:8).

There may be somebody here in this house that say, "Brother Gilpin, my heart can't make a response to that. There is no responsive cord within my heart at the thought of His second coming. I would be afraid if He were to come. I am scared at the thought of His coming. I would be afraid to meet Him. Brother, sister, you had better meet Him now. If you wouldn't welcome Him at His coming, you had better meet Him in grace because then He is going to deal in justice. You had better meet

(Continued on Page 4 Column 4)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

the Lord and the Lord's people as well as the final Anti-christ.

#### VERSE 1

"O Lord my God." One of the greatest expressions in God's Book to relate the character of God in His attributes and to manifest the proper view the child of God should have in relation to this, for an improper view of God will cause us to have an improper view of everything else.

"In Thee do I put my trust." David's confidence was in the God of purpose and power, as well as the God of covenant relationship with His people. David's God was able and had promised (Dan. 3:17; II Pet. 1:4). To place our trust in God is to depend on Him fully for all things at all times.

"Save me from all them that persecute me and deliver me." Persecution has always been the lot of God's people in this world which lies in the lap of the wicked one (I John 5:19). However, greater is He that is in us than he that is in the world (I John 4:4). God has, and will save His people. He can sustain us in the storm, or save us out of the storm, or by means of the storm. Biblical examples, as well as daily examples, are abundant on this point.

#### VERSE 2

"Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." David had one particular enemy in mind at this time who was both cunning and powerful. The chief enemy of our soul is the Devil (I Pet. 5:8). None can deliver out of his hand except God.

#### VERSE 3

"O Lord my God." David's repetitions were inspiring and a means of keeping the truth before his eyes.

"If I have done this." A specific charge had been brought against David that he was a traitor to Saul. Again, false charges are common against the saints (Acts 21:27-28; 24:1-6). This is true concerning Christ (Matt. 26:59).

"If there be iniquity in my hands." David did not plead sinless perfection in himself; however, he did know the charges against him were false.

#### VERSE 4

"If I have rewarded evil unto him that was at peace with me." Saul was presented as the innocent victim of David's plan to destroy him.

"Yea, I have delivered him that without cause is mine enemy." The opposite was true and it was evident both to David's friends and David's foes, for on at least two occasions David could have killed Saul and he did not take advantage of the opportunity. Notice, David brings out the fact Saul was the aggressor and that without cause.

#### VERSE 5

"Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, and lay mine honor in the dust. Selah." David desired the glory of God and refused not to suffer if he had broken His law in this matter; however he knew they could not

prove their accusation (Acts 24:13).

#### VERSE 6

"Arise, O Lord." David took his plea to the Judge of all the earth and desired God to ascend to the judgment seat.

"In Thine anger." A righteous plea, in view of the magnitude of the sin involved.

"Lift up Thyself because of the rage of mine enemies." Divine intervention is needed, for the battle is real and the intention of David's enemies was to destroy him.

"And awake for me to the judgment that Thou hast commanded." David was persuaded by a knowledge of God's Word, that God's wrath was revealed from Heaven against all ungodliness, especially in relation to this situation.

#### VERSE 7

"So shall the congregation of the people compass Thee about: for their sakes therefore return Thou on high." How beautiful, that in David's sufferings and difficulties, he could still have the good of the people at heart. He knew they had been misled and deceived and if and when God revealed this truth, the people would return.

#### VERSE 8

"The Lord shall judge the people." Both the righteous and the wicked shall soon see God's hand manifested in the matter at hand. God will not delay nor fail to execute His purpose (Heb. 10:37).

"Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me." In the complete sense this can only apply to Christ; however in a limited sense, it can apply to the saints in their faithfulness in particular instances.

#### VERSE 9

"Oh let the wickedness of the wicked come to an end." This will be finally and fully realized on this earth during the millennial reign of Christ and of course, in the new Heaven and the new earth. It also happens in part even now (Acts 9:31).

"But establish the just! for the righteous God trieth the hearts and reins." God will raise up the righteous as He puts down the wicked.

#### VERSE 10

"My defense is of God, which saveth the upright in heart." What a cry of victory from the heart of a believing saint.

#### VERSES 11-16

A detailed account of God's vengeance executed on the wicked which is very solemn. How we need to exhort men to flee from the wrath to come.

#### VERSE 17

Conclusion: "I will praise the Lord according to His righteousness: and will sing praise to the Name of the Lord Most High."

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



To look around is to be distressed. To look within is to be depressed. To look to Christ is to be blessed.

## The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What should the attitude and activities of a pastor be towards a missionary that is not a member of the church he pastors and is not authorized or supported by that church?

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Assuming the missionary to be correct in doctrine and practice, having authority for his work from a N.T. church, and morally above reproach, then the pastor should have a positive attitude toward the missionary. Under the heading of activities, the pastor could pray for the missionary, and lead his church to pray for him. The pastor could write an occasional letter of encouragement to the missionary, and exhort others to do the same. He could tell other pastors about the missionary, and recommend him to them. He could help in getting the missionary speaking engagements with churches while he is on furlough that he could help, and who might be interested in helping him. There is much a pastor can do to help the missionary referred to in the question, even though the missionary is not a member of, nor financially supported by, the church he pastors.

The greater part of our missionary money goes to the missionary who is working under the authority of our church, however, we do contribute regularly to other missionaries, sporadically to some, and pray for many others. One of the greatest missionaries who ever lived, made request to the Lord's churches, saying, "Finally, brethren, pray for us..." (II Thes. 3:1). May the Lord enable us to obey this Divine directive more perfectly, and in so doing, I am confident we will find ourselves enabled to do more for the Lord's faithful missionaries.

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"And when they were come, and had gathered the church together, they rehearsed all that God had done with them" (Acts 14:27).

In Acts 13:3, we learn that Paul and Barnabas had been sent out under the authority of the church at Antioch. Here we find them making their missionary report to the authorizing church. This church, and only

this church, had any authority over these missionaries.

There are some preachers who argue long and loud when they think someone from another church is interfering with the affairs of their church. Then they speak loudly about church authority. But sometimes these same preachers will interfere in the affairs of another church and her work.

To the question: Here is a properly authorized missionary. Here is a pastor of a church. This missionary is not a member of the church this man pastors, and the church does not support this missionary. This pastor could seek to lead this church to support this missionary. This pastor could pray for this missionary and his mission work. Beyond that the pastor should keep his hands and his mouth off of this missionary. He should not in any wise seek to harm or hinder this missionary in his work. In other words, if this pastor desires, he can pray for the missionary and seek to obtain church support for him, but he should not do anything else towards, or especially against, this missionary.

If this preacher believes in and practices church authority, he will do as I have said. If he believes church authority and does not do as I have said here, he is a rebel against the truth he pretends to believe. If this pastor does contrary to what I have answered here, he is surely in a dangerous position in his accountability before the Lord.

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The attitude of a pastor, as well as all members of his church, toward a missionary regardless of his affiliation with that church, should be that of love. "And this commandment have we from Him, that he who loveth God loveth his brother also" (I John 4:21). Also, in I John 3:14 we are told, "We know that we have passed from death unto life, because we love the brethren, He that loveth not his brother abideth in death." These verses do not tell us to love only those of our own members, but I Peter 2:17 tells us to, "—love the brotherhood."

As to the activities toward a missionary, who is not a member of the church nor supported by the church, there is at least one way that he can and should be supported. It may not be possible to give him financial support, but he can and should be supported by the prayers of the pastor as well as the whole church. In James 5:16 we are told to "—Pray one for another." In Hebrews 13:18, I Thessalonians 5:25 and II Thessalonians, 3:1 the request is

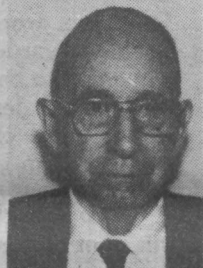
made, "Brethren, pray for us." Paul, in writing to the church at Rome before he ever visited them, said, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers" (Rom 1: 8, 9).

Paul, in his day many, many times asked the churches to pray for him. He realized the importance of prayer in his behalf. At the church I often visit when I am unable to attend my own church, the pastor, in making requests for prayer, nearly always asks (and rightly so) that other churches and other men of God be remembered in their prayers.

I realize that all of our churches can not give financial support to our own Brother Halliman there in New Guinea, but I hope that all support him by their prayers.

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I presume that the attitude and activities of this particular pastor are toward the support of a certain missionary who is not a member of his church and, also, who is not authorized or supported by that church.

Also, I presume that several other churches of like faith and order are co-sponsoring the same missionary. So, in this case, the missionary in question could only be a member of one of such churches.

Hence, in this consideration, the pastor would, through the business channels of his church, seek such authorized support as a co-sponsor for that missionary.

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A church and her pastor who do not support a missionary has absolutely no right or reason to interfere with the mission work of another church. Apparently, they do not believe that God is sovereign and if there is anything wrong with the mission work He will take care of it.

Brethren, the only calling that any man has is to preach the gospel and edify the church. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:12). The commission of the church (as per Matthew 28:18-20) is to preach to the lost,

baptize the saved, and teach the saved.

If all men who are called to preach and all of the Lord's churches would get busy with the commission there would not be time to worry about another church's work.

## COMING

(Continued from Page 3)

Him in mercy today because then the day of mercy will be ended and the time of salvation will be ended so far as you are personally concerned.

Are you ready for His coming? I want to ask you this morning as personally as I know how, "Are you ready to meet him?" I am not asking you if you are a member of a church. I am not asking if you have been baptized. I am not asking you if you are living the best you can. I am asking you if you have come to Calvary and seen the truth that Christ died for all of your sins. Have you trusted Him as your Saviour? Are you ready for His coming?

Thank God for His coming. Every child of God here rejoices in His coming. Are you ready? Be ready when He comes. How can you? "Believe on the Lord Jesus Christ and thou shalt be saved." "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

May God shower His blessings upon you and save your soul!

## THINGS

(Continued from Page 1)

flee to Him for mercy. Only dealing with men on this foundation is acceptable with God.

2. God's creation is fallen.

The sinfulness of the creature is by his own choice. The direct result of Adam's sin is the sinful nature that his posterity use in inventing new perversion's of evil against God.

As the Scripture so pointedly puts it, "But the scripture has concluded all under sin..." (Gal. 3:22); "All have sinned and come short of the glory of God" (Rom. 3:23). Paul was inspired as he instructed the Rome church, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous; no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:9-11).

The sinfulness of men is the one thing that God despises, yea, He hates it so much it was necessary for One to die before any sin could be forgiven. Spiritual life is not present, nor could be while sin goes on unatoned. While Christ bore the sins of His people the Father turned His back on Him. So we see the condition of men!

3. The fallen need a new nature.

When the Son of God dwelt on the Earth He spoke with one of the creatures one night. The visitor was a religious man. Nicodemus, a teacher of Israel, Jesus told him that "...Except a man be born again, he can not see perceive the kingdom of God" (John 3:3). Christ told

this one that a new nature is necessary before one can perceive spiritual things. As Jesus went on to tell Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I say unto thee, Ye must be born again" (Jn. 3:6-7).

We further study Philippians 2:12 to see God makes us willing to obey Him. Our being made willing is the new birth, or regeneration. Psalm 110 declares that God makes us willing in the day of His power, and He is the only sovereign power known to this creation.

4. Repentance of sin is demanded.

"...except ye repent ye shall likewise perish" (Luke 13:3). This was what Christ warned Jews that were self-righteous. The ministry of Christ was founded telling people to repent of their wickedness towards God. No other command fled so clearly from the Master's lips. His ministry was initiated in great fervor with, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15).

The Creator set down the requirements that are the direct results of the regeneration He imparts in the people He died to redeem. Yes, now one can say he has heard the joyful sound, "JESUS SAVES."

5. The regenerated must live holy.

The apostle Paul knew that God's salvation is of such force "...that he which hath begun a good work in you, will perform it until the day of Jesus Christ." This work is of such effectiveness that it demands our overcoming. "Whatsoever is (has been) born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (I John 5:4).

These five tidbits of knowledge are so designed by God to leave men lost and in need of the mercy that flows from Him. It doesn't compromise His sovereign design. Of course, these five things are not easy for some to take, but they are more systematic, and honest than the weak position put forth by some of the masquerading "BAPTISTS" that have infiltrated our circles of fellowship and attempt to claim to be of like faith and practice.

## HUMANITY'S

(Continued from Page 1)

humanity's departing day, however, every distant echo caused the conflicts of former days to reverberate anew on the panels of our memories. And each reverberation caused our every step — progressive, though some may have called them — to be more and more difficult.

Time had wrought its havoc! The destroyer was very busy! The damp moss of decay was converting the component parts of the atoms of the stones beneath our feet into more vital forms of energy. Each slipping and faltering step, then, became more and more arduous.

Consequently, we obtained a certain satisfaction when we stood once again before the great oaken, ironbound doors, above which were the fading evidences of words which once had assured all who entered there, "Mind is Power, Education" (Continued on Page 5 Column 1)



## HUMANITY'S

(Continued from Page 4)

tion is Directing." Yet, we could not be content or relieved at the sight.

Subconsciously, we knew the tragedy! Beyond the portals — the vanquished!

The insatiable curiosity of my vibrant soul, however, was not to be perturbed by creaking bones. Fragile and frail though I was, with fingers that had been paled and skeletonized by time, I loosened the great cooper latch which had become corroded and green with age. Slowly yet certainly, the great doors responded to my feeble efforts.

With the fading rays of life's day piercing the musty and misty quiet of encircling obscurity, my wife and I were able to see the corpse of humanity. We saw it just where it had fallen after the fatal blow by towering utilitarianism which once had given men such hope.

Tragically, however, man had pursued his interests without any real interest, truly, in God and His Word. In his depravity and in his utter rejection of God's sovereignty, man had spurned the reality of, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20). Thus, there had come to pass the conclusion of the Word, "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (Rom. 1:21-22).

Too late though it was, they had learned that they had missed the purpose of learning. They had sought worldly wisdom and worldly success, and they thereby, had missed, "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mk. 8:36). Sadly, men in academia had failed to learn, "The foolishness of God is wiser than men; and the weakness

of God is stronger than men... God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things are not, to bring to nought things that are; that no flesh should glory in his presence" (I Cor. 1:25-29).

Eternally, the darkness, doom, and damnation of God lay upon the most sophisticated and the most elaborate efforts of mortal man. Impossible though it may seem, the eternal judgment of almighty God lay finally upon the wisdom of men, all the accomplishments of men, and all of the worldly hopes of men.

In their rejection of the Scriptures as the Word of God, holy, infallible, inerrant, and immutable, these had missed, "I determined to know nothing among you save Jesus Christ and Him crucified" (I Cor. 2:2). In missing this, they had missed it all. There remained only the judgment of God, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:13-15).

## HINTS

(Continued from Page 1)

should give water to him and his cattle. She immediately runs to Laban's house, and announces that Abraham's servant was there; and the cry, "Come in, thou blessed of the Lord, why standest thou without?" was announced in his hearing. No wonder, with so much mercy, and such manifest tokens of the Lord's dealing kindly and graciously with him, that he should say, "I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way."

We shall not take up the former part of the verse, it is not the point I intend to set before you. The chief point with me is the fact, that God leads His people in the right way. It may be a long way, it may be a dark way, it may be a difficult way, it may be a rough way, it may be an uphill way, but it is "a right way;" and therefore the servant thanks the Lord God of his master Abraham, who had led him in a right way.

From these words I purpose inviting your attention to three things. First of all, the Divine guidance is always right. Secondly, the immutable character of the Guide Himself — that He leads His people now as much as He did of old. And then, thirdly, the devotion of the guided man, "I bowed down my head and worshipped." I hope God will give us to understand something of what worship is before we part this morning, and enable us to imitate Abraham's servant in this particular.

I. First of all, let us offer a thought or two upon Divine guidance, which we have said is always "in a right way." I do not mean to limit myself merely

to the acts of Jehovah in His providence such as are described in the context, and such as I have been descanting a little upon in our exordium, but keeping to the term "way," "a right way." We shall endeavour to take a threefold view of it. God's gracious way of saving sinners is a right way; and I must dwell a little upon this because there are so many wrong ways pointed out to men in these days, we want to know the right way of getting to Heaven and then, secondly, the ordained way of dealing with them in experience is a right way. There is a peculiar way of God's dealing with His people in personal experience. I do not believe it to be the dirty way that a great many people call experience. And then, thirdly, His diversified way of dealing with them in providence. It is very diversified. A word or two upon these three particulars, under the first head of discourse. And I pray the Holy Ghost to put the cry into your hearts as he did into Moses. "I beseech thee, show me thy way;" or into the Psalmist, "Teach me thy way, and lead me in a plain path, because of mine enemies."

Now God's gracious ways of saving sinners is in perfect accordance with the claims and demands of all the Divine attributes, and is perfectly adapted to the condition and ruin of miserable sinners, and no other way is. If God were to take the way of saving sinners all of mercy, and no truth or justice connected with it, what would become of the glory of those attributes, if God were to take the way of saving sinners by proposing some easy terms to them, as they might be considered by mortals, and inviting them to perform those terms, it were but distracting the conscience that is awakened, tantalizing the miseries of ruined souls, mocking the dead after they are dead, and peopling hell with deluded fools. It would not be right; yet this is the way that mortals choose, forsooth. Now God's gracious way of saving sinners may be summed up under three words, gift, substitution, and power; and if you forget all that I say this morning besides, do not forget these three words in God's way of saving sinners.

The gift of His dear Son, the gift of pardon, the gift of covenant provisions, the gift of His eternal salvation, the gift of His justifying righteousness, the gift of grace, and the gift of glory. It is all a gift; and when it is wrapped up and revealed in the Person of His dear Son, we will cry out with Paul, "Thanks be to God for His unspeakable gift." We find it unspeakable. And though I have been speaking about it for the last forty years, to the best of the power my Master has given me, I find it to be unspeakable now — I cannot describe it half. Now, mark this, there is no selling work, no offering work, no proposing in God's way of saving sinners, it is a gift. And I tell you, beloved, in order to be faithful to your souls, that if your proud heart is never brought down to accept of salvation as a free gift from the hand of God, you will perish eternally, and I am clear of your blood; or, as Paul has it in the chapter I have been reading, "I am clean," in this point of view, "and now I turn to the Gentiles," since the precious plan of God's saving sinners is rejected by you. It is purely a gift from God the Father, of whom it is said, "Every good and perfect gift is from above, and cometh down from the Father of lights."

Moreover, the apostle, in speaking to the Corinthians, says, "We have received not the spirit which is of the world, but the Spirit which is of God, that we might know the things that are" — offered? no; proposed? no; sold? no — "that we might know the things that are freely given to us of God." I tell you, beloved, it is a gift from first to last. And I must just refer, once more, to that text about the gift which our blessed Lord uses, it includes it all. Appealing to the Father, He says, "Thou hast given Him power over all flesh (that is the gift) that He should give eternal life to as many as thou hast given Him." All is gift, you see. They were given to Christ in His mediatorial office; and eternal life is given to all of them in the fulness of time. That is God's way of saving sinners.

Then again, God's way of saving sinners is by substitution — the only way to God, the only way of acceptance, the only way in which we can draw nigh to the most high God; and this glorious way is rendered so plain in His precious word, and rendered so plain to a ruined sinner's heart, when brought under Divine teaching, that it really seems just a carrying out of that sweet statement, that "He was made sin for us who know no sin, that we might be made the righteousness of God in Him." Is not that substitution? If you look at Isaiah's testimony concerning it, that we have "all like lost sheep gone astray — and the Lord hath laid upon Him the iniquity of us all." Is not that substitution. How beautifully was this set forth by the image and figure of the scape-goat in olden time, when the gospel was preached unto the Jews under the Mosaic economy. One goat was to be slain as a sacrifice, and the other was to have all the sins of all the people, and all their iniquities, confessed over his head, transferred to him; and the animal, typically laden with the sins of all Israel, was to be led away by the hand of a fit person into the wilderness, let go, never to appear any more; just characterizing the fact, that when our precious Christ makes an atonement, He takes away the sins of His people, and carries them into the land of forgetfulness, so that when they are sought for they shall not be found, and when asked after there shall be none. That is God's way of saving sinners, by substitution, putting my sins upon the Person of Christ, putting Christ's righteousness upon my person, transferring my guilt to Him, to be borne in His own body on the tree; transferring His merit, obedience, and sufferings to my soul, that I may stand accepted and complete in Him, paying my debts with His own obedience and blood, that the creditor may have no demand upon me. This is God's way of saving sinners — by substitution. My hearer, if any soul-deceivers come in your way, either by voice or by book, that would insinuate that God's way of saving sinners is a mere proposal — that He has done the best He can, and all He can, and all He means to do, and has left the rest to you on very easy terms — by superstitions, by rites, by ceremonies, by ordinances, or what they call the sacraments, by priestly domination, and craft, and delusion, and human absolution; be sure of it they are agents of the devil, and design nothing more than to deceive your souls and lead you to hell. employed by

the prince of darkness to ruin and damn souls. Believe them not; bring all "to the law and to the testimony" — bring all to the Book of God — and you will find it there clearly revealed that God's way of saving sinners is by substitution.

The third word I mentioned is power. For the gift may be bestowed, and the offering accepted, and the substitution perfected, yet if there be no power put forth, there is not a sinner under heaven that will accept of it — there is not a child of Adam that will receive it, or be a whit the better for it, neither in time nor in eternity. "My people shall be willing." When? "In the day of my power." It requires as much power to quicken a dead sinner as to call a world into existence — it requires as much power to create a sinner anew in Christ Jesus, as it did to create the world we occupy. And therefore it is called "a new creation." Talk of creature power and creature will! It is delusion, dire deception, studied hypocrisy, profane insult, and direct contradiction to the Word of God. The Father's hand bestows the gift, unmerited of the creature — the Son's official character stands as a substitute in the gap between God and the soul, the Holy Ghost's omnipotent power put forth in operations of grace, quickens the dead sinner, transforms the filthy, polluted sinner, clothes the naked sinner, supports and upholds the helpless sinner, and perfects His own work by His own power in the day of Jesus Christ. Oh! had I a voice as loud as the archangel's trumpet. Oh, had I an eminence as near the throne as God could place it. Oh, had I the most powerful eloquence to put forth — I would send to earth's remotest bounds that one precious word, "substitution;" and when I had echoed it from east to west, and from north to south, I would cry, as the renowned Whitefield did, "Power, Lord, power, Lord;" it must be thy power to go forth with it; if it is creature power, I readily own that I do not possess it, I should say, "Lord, thou must send some one else." But when I know that out of weakness He brings forth strength, when I know that He employs a worm to thresh a mountain, and that a little David can vanquish Goliath. When I know that the weak things of the world, the things that are despised, and the things that are not, are employed by God to bring to naught things that are, so that no flesh may glory in His presence, I come to this sweet conclusion, the weakest worm of earth may rise up like a great lion, when God is pleased to make use of him, because power was put forth. Paul knew this. Certainly Paul was a powerful preacher — Paul was an eloquent man — Paul was a learned man. But when talking about God's way of saving sinners, he says, "I preach the gospel to you, with the Holy Ghost sent down from heaven." And adds, "the gospel was preached unto you in demonstration of the spirit and power." Moreover, in addressing the Thessalonians, he makes use of the very same phraseology, and tells them that the gospel was preached to them

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## LESBIAN

(Continued from Page 1)

and enlightened sources, will you hear it from "the word that shall judge you in the last day." "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature." Read it for yourselves in the first chapter of Romans and if it doesn't set well with you, then blame God.

A man is a poor representative of New Testament Christianity if he suggests sin in any form without proffering a solution. This selfsame word of God which is so strong against the sin, also, says that: "All manner of sin shall be forgiven men..." Flee Thee, to the Saviour and not to Penthouse, Playboy, We, Us or People magazine. In that "last" day Barbara Walters will be scant comfort.



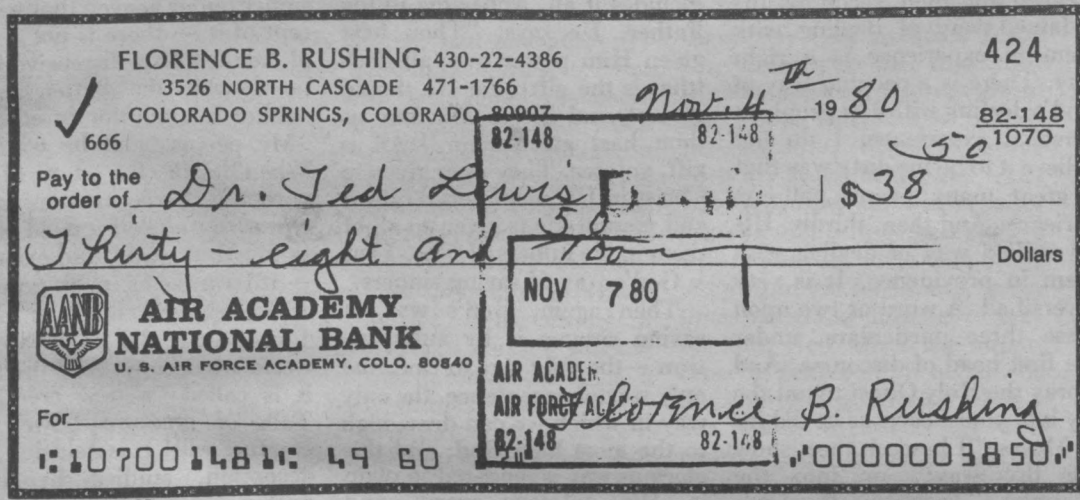
God makes a promise. Faith believes it. Hope anticipates it. Patience awaits it.

## ADDITIONAL EVIDENCE OF THE USE OF NO. "666" FROM READER IN COLORADO

To the Editor:

One day as I was making out a check to pay my doctor bill, I happened to notice the number "666" just above where it says "Pay to the Order of."

I looked through the rest of the check book and it was on everyone of them! I then looked through two boxes of new checks that I had just ordered. It was on everyone of them.



I called the bank and talked to a woman who couldn't understand why I was upset. She said, "Lots of people have that number on their checks." I said that I did not want it on my checks so she connected me with one of the bank officers. After I explained to him what I was talking about, he said that I had opened my account with them on June 6, 1966. As a matter of fact, I did not. I opened my account at that bank in the fall of 1962. We moved here to Colorado Springs in August 1962 and I opened my checking account shortly after that. The bank officer told me to write a letter to the bank and tell them exactly how I wanted my checks printed. I ordered 200 new checks without the number "666" and when they came the box was marked "special order" and I was charged double for them.

I believe that the government is trying to get people to accept "666" on their credit cards, bank statements, checks, etc.

The two people that I talked to at my bank seemed to think that I was a "crack-pot" of some kind.

Sincerely,  
Mrs. Florence Rushing

## HINTS

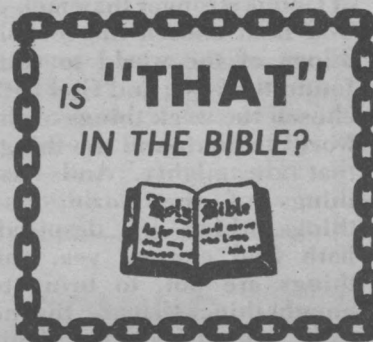
(Continued from Page 5)

"with the Holy Ghost sent down from heaven." So that it was not by might and strength of the creature, but by the power of the Holy Ghost, that everything was effected. Moreover, in God's saving the sinner, it is not only His power that in the first instance calls the dead into life, but His power upholds, His power supplies, His power quickens, day by day, and carries on His work in the soul that He begins to work in to the end, having sworn that He will never forsake the work of His own hands.

Let us proceed to say a few words about God's way, His ordained way of dealing with His people in their experience; very important this, it is "a right way." I think every man in his senses must admit that the way of God's saving sinners, which I have attempted to set forth in three words, is a right way. If God leads you in it, you are sure to get to Heaven. Now let us look at the right way of experience, as God has ordained it. I know there are those who think that experience consists in nothing more or less, than the exercise of natural passions, or what we commonly call the frames and feelings. That is man's way. I know there are those who think that what is called experience, consists in raking up all the depravity of human nature, and all the in-

bred corruptions of old Adam. I do not call that Christian experience — it is not God's way. "Then what is God's way?" say you, "do not Christian's feel this?" Yes, indeed they do and they feel and know enough of it to make them want something better preached in their ears. They want the antidote. They want the remedy. Then if you will let me just briefly tell you three short statements again. God's way of dealing with His people in their experience, is to lead them out of themselves into Christ, and up to the ark of the covenant; this is experience to lead the sinner out of himself, his good frames and his bad frames, his happy moments and his sorrowful moments, what pertains to new nature and what pertains to old, leads him entirely away from himself to find his all in Christ, to see in Him, and embrace in Him, all the wisdom he wants, all the righteousness he wants, all the sanctification he wants, all the redemption he wants — finding all in Christ. "For it pleased the Father that in Him should all fulness dwell." Here is something for us to dwell upon. Here is something for us to delight in, and therefore Paul who saw enough of self, who was thoroughly sickened and surfeited with the very name of self, came to this conclusion. "I know that in me, that is in my flesh, dwelleth no good thing." Therefore I do not want to go to self for anything! So he gets away from the creature. He gets away from self and says, "The life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave Himself to me." That is high living. If there be a sentence in the Bible that I would envy more than another as it regards Christian

experience, it is that, "Loved me and gave Himself for me." And He has made His love known to me, and given me faith to live upon Him, feed upon Him, eat His flesh and drink His blood; have His life in my soul, keep up fellowship with Him, walk with God, and have conversation with the precious glorious covenant Head of the Church — that is experience. In a word, I have just as much Christian experience, as I have of the graces of the Spirit in exercise. I cannot, I will not, I dare not measure my Christian experience by my corruptions — a dirty measure indeed — I loathe and abhor them. I have quite enough of them to struggle with in secret, without daring to glory in arranging them in order before the public. I know you feel enough for yourselves. But when I come to look at all the graces of the Spirit implanted in my soul, called into exercise and kept so, then I see something of the preciousness of Christian experience. Faith laying hold upon the Son of God. Hope, sure and steadfast like an anchor to the soul, outriding every storm. Love, glowing, and flaming, and rising upwards to its native source. Humility, keeping low in the dust, self abased at the foot of the cross. Meekness, aiming at and obtaining something of the mind of Christ. Zeal putting forth the last energy that man possesses to glorify the Lord Jesus Christ, and patience enduring all things, having its perfect work, and reigning in the soul. So that the believer, the real Christian, in his shining experience, looks forth as the morning, clear as the sun, fair as the moon, and terrible to sin and Satan as an army with banners, studded from head to foot with the graces of the Holy Spirit,



QUESTION:—What man wore a hat trimmed with blue lace?

ANSWER:—Aaron, Exodus 28:37-38, and see Exodus 39:31 — "And thou shalt put it on a blue lace, that it may be upon the mitre;... And it shall be upon Aaron's forehead,..." Rvm has "turban" for "mitre."

and the very likeness of Christ beaming from his looks, and shining on his countenance more beautifully than it did upon Moses, when he came down from the mountain. Let those who like their corruptions have them — I like to get as far away from them as possible, to live embosomed in Deity.

Bear with me while I invite your attention a little further to God's dealing in Christian experience. I said it was to lead them to the ark, to the mercy-seat, as well as to Christ, to the throne of God in His covenant character, but I must hasten first to glance at God's diversified way of dealing with His people in providence. Probably it will be said, and said truly, that this is a more direct interpretation of the text. We grant that it is, and the literal meaning. God had very mercifully and graciously directed Abraham's servant unto his master's household, and given him success and prosperity on his way; and he was very grateful for it, for he saw the hand of God in it. Now let us, for a moment, attempt to tread in his steps. How has God led you since He first made Himself

known to you? Passing by all the days of your unregeneracy, how has God led you in the way of providence since He first met with you? Will you own it to be "a right way?" It may have been a painful way, or it may have been a pleasant way; can you say of both alike, that they were right? Infinite wisdom marked them out, paternal love guided your steps in them. The Psalmist found it to be rather a rough way. He went through fire and through water; and, perhaps, when the water was flowing and the fire burning he had some difficulty to own it a right way; but, by-and-bye, God led him into a wealthy place, and then, I suppose, he found it a right way. It was rather a rough way through the wilderness that the children of Israel trod. And if you look at their journey in the map, you will say it was a very zig-zag way, treading over the same ground again and again, getting near to Jordan, and going back to the Red Sea again — but it was a right way. Daniel was led through the den of lions, but it was a right way; and it caused such a display of God's power and loving-kindness as never could have taken place anywhere else. Some times He leads His people through fiery persecution, but it is a right way, or He would not suffer His people to go through it. Mark what He says. "I will bring a third part through the fire." But why, Lord? Why not bring them round about it? Why not only just let them see it? No! "I will bring them through it, and will refine them as silver is refined, and will try them as gold is tried." But why this rough way? It is to make known relationship: "I will say, My people; and they shall say, My God." I wonder who would flinch at any rough and rugged way to be brought into that blessed, believing assurance to be able to say, "My God,"

(Continued on Page 7 Column 1)

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THE BEATITUDES AND THE LORD'S PRAYER by Arthur W. Pink \$5.95

The two passages of the Beatitudes and the Lord's Prayer are dealt with in Pink's typical fashion. These materials are gathered in book form for the first time.



## HINTS

(Continued from Page 6)

without a wavering tongue. Moreover, sometimes He leads His people through adversity. Well, what is that for? Just to remind them that they have got a Brother, a dear, kind Brother, born on purpose for adversity, to meet them there. Sometimes He leads them through prosperity, to make them consider lest it should be a snare, lest it should be a stumbling-block, lest it should be a cause of sin, lest it should promote pride, lest it should make them forget God, and wax fat and kick. Whatever way God leads His people in providence, faith says it is right, old Adam says it is wrong. And how will you bring the two into reconciliation? How can you make nature say what faith says? You can never do it, beloved. Nature murmurs and repines, while faith owns God's hand "led me in a right way."

I shall not detain you longer upon this point, but I have given you a clue whereby you may follow up the thought in every painful event, in every bereavement, in every trial, in every persecution, in every sorrow, that you may be ever able to say of the way in which God is leading you, that it is "a right way."

II. Now a word or two in the second place, about the immutable character of the Guide. I am delighted with the appellation which Abraham's servant uses; and very modest it is too. He says, "The Lord God of my master Abraham." So that He is spoken of by this worshipping man in His covenant character. That is the point I want to fasten on your attention. Here, very briefly, that in this act of worship Jehovah is recognized and distinguished by His worshipping servant in His covenant character, as the God of Abraham, and consequently the God of His seed; because it was said when God condescended to manifest Himself to Abraham, "I will be a God to thee, and to thy seed after thee." Now I hope I shall find out here that He is our God; because the apostle is instructed by the Holy Ghost to tell us who the seed of Abraham are. Not those that are born after the flesh, but "the children of the promise," they are the seed of Abraham. And again, they that are of faith are the seed of faithful Abraham. Consequently, if you and I can prove — blessed be God, I have no difficulty about it — if you and I can prove that we possess the same faith that Abraham had, who "rejoiced to see Christ's day, and saw it, and was glad" — if we possess that faith which fastened upon the perfect work of Jesus, and consequently dealt intimately with God as his friend, we may call ourselves the seed of Abraham; and consequently, Jehovah is our God in a covenant sense. Mark, the apostle does not speak of Him as "the gods of the nations," who have eyes, but they see not, ears, and they hear not; but the God of Abraham is

none other than the Triune Jehovah, engaged in covenant bond, binding each and all the persons of the glorious Trinity in one eternal immutable compact for the salvation of all the seed of Abraham. That is our covenant God. His wisdom is put forth, His power is employed, His love is displayed, His arm is not shortened, His grace is poured forth, His immutability perpetuates the work He begins for the salvation of all His Church; He is the covenant God of His Church. Oh that these grand topics were more insisted upon by the preachers of the present day. I fear that many of them want a little help from Aquilla and Priscilla respecting this very point; they seem to know but the first rudiments of the gospel, scarcely the A B C of Christianity. And yet they may be somewhat zealous in putting that forth. Oh my God, teach the teachers, that they may teach thy people aright; teach the teachers Thy way of covenant character and covenant relationship to Thy people, that they may set forth. All other grounds save this is sinking sand; or as the mariners would sometimes call it, shifting sand — they do not know where to find it tomorrow. But there is ground of certainty, because this God of Abraham, Isaac and Jacob, is interested in the present and eternal salvation of all the election of grace. You perceive how I labour for strength of expression. I mourn over the pitiable poverty of language that does not qualify one to set forth the great and glorious topic, that every attribute of the Deity, every perfection of the Godhead, all the Persons of the self-existent Jehovah, are mutually bound in eternal compact to bring every poor ransomed sinner home to glory. Thus He glorifies His Son Jesus Christ; and it is thus that the sinner glorifies Jehovah by accepting of this secure, permanent, immutable, ever-lasting salvation as the gift of God in the Person of Christ. Away with all your contingencies; they are no where at home but at Rome. Away with all your uncertainties, they are fit for none but carnal minds. The children of the living God must come to this point, "I will be their God, and they shall be my people." And then they will exult in strains of spiritual delight and joy, "This God is our God for every and ever, He will be our guide even unto death."

How beautifully is this immutable character of our covenant God revealed in Scripture, and then revealed by the Holy Ghost to a sinner's heart. You cannot read the Bible, if your eyes are opened by the Holy Ghost, in any part of it, but you come to "My people," "Thy people," "His people," "their God," "our God," "my God," "Thy God." What can these little appropriating words mean? Why are they introduced? Do they not distinguish the relation that exists between Jehovah and His Church, and their distinction from the world? Mark, in Old Testament history, the distinction of Israel as a nation, "a holy nation," "a peculiar people," from the Ammonites, and the Moabites, the seven nations of Canaan that were driven out when their iniquity was full; the Philistines and the Egyptians, together with all the nations round about. There are no such terms used respecting them, they are only used as pertaining to the relationship between Jehovah and His people; and the man that would violate

that relation, is as great a rogue as the man that shall break open my letters that are brought privately and secretly to my door, and tell me that they belong as much to all my neighbours in Camberwell, or anywhere else, as they do to me. An honest man will "render unto Caesar the things that are Caesar's, and unto God the things that are God's;" and if temporal things belong unto Caesar, let him have them, but let him give to God the glory due to His name.

A word more here. This precious relationship is taken up in the strongest manner by our blessed Lord in New Testament language, and so it is by all His apostles. Our precious Redeemer is the great Shepherd and Bishop of souls. He says of His children, "My sheep;" and of the world He says, "Ye believe not, because ye are not of My sheep." Moreover, He speaks in such explicit terms that He came for the purpose of seeking and saving all whom the Father gave to Him; and in His closing address He says, "They are not of the world, even as I am not of the world." Why, a man must shut his eyes in reading the Scriptures, not to mark this glorious covenant relationship between Jehovah and His people, and see how it has been revealed in the oracles of His truth. But now come to the point, Has it been revealed to thy heart? Is it made known to thy soul by the Holy Spirit's influence? Have you felt the sweetness of that precious Scripture, "The Spirit itself beareth witness with our spirits, that we are the children of God?" Has it been carried out in your experience, that "no man knoweth the Father but the Son, and he to whom the Son will reveal Him?" That "no man can call Jesus Lord but by the Holy Ghost." So that all revelations to the soul of the relationship existing between Jehovah and His people, as well as His manifest glory in their salvation, are made by the teaching and ministry of the Holy Ghost; of whom our blessed Lord said, "He shall take of mine, and shall show it unto you." And speaking of His ministry, He tells us by the apostle, that "the love of God is shed abroad in the heart by the Holy Ghost." Now if it be the work — but I will allow no "if" — since it is the work of God the Holy Ghost to constrain a poor sinner to call Jesus Lord, and to take of the things that are Christ's, and show them to him, and to shed the Father's love abroad in the heart, and to take up His own abode there, as in the temple, is not this revelation supernatural? Is it not a plain positive testimony to that soul of his personal interest in Christ, and of his present and everlasting security in covenant enactments? Oh my soul, can heaven itself unfold, except in a brighter degree, this glorious oneness belonging to thee, and thy God "the Lord God of my master Abraham" — the God of Abraham, Isaac, and Jacob — the God of all the seed of Israel.

I would fain dwell upon this sacred point till breath should be exhausted, and strength worn out, and life come to an end. Oh, the sweetness of being able to say, "My Lord and my God." Oh, the sweetness of having the graces of truth and love (for they are twin graces) in such lively exercise, that I shall claim Him, and love Him more every hour — that I shall follow hard after Him — that I shall plead to be made more like Him, until I

dwell eternally with Him! How precious the prospect! "God, even our own God," says the Psalmist, "shall bless us; shall guide us by His counsel, and afterwards receive us to glory."

III. A word or two in the third place, relative to the devotion of the guided man. "I bowed down my head, and worshipped the Lord" worshipped Jehovah. There is something very expressive in this idea of bowing down the head. I think it carries on the face of it the mark of experimental humiliation before God. Not a bowing down of the head in despair — not a bowing down of the head in dismay, like a bulrush; but a bowing down the head for worship, and experimental humiliation of soul before God; something like David's manner when he prostrated himself before the Lord, and cried, "Who am I, and all my father's house, that Thou hast spoken all this concerning me?" Observe, he did not prostrate himself before a priest, but before the Lord; something like Abraham himself, who bowed down, when the angel of the covenant met him at the tent door at his worship; something like the description given of the leper, with his head in the dust, crying, "Unclean, unclean," and crying yet again for mercy. Bowing down the head as Paul did, when he said that he was "less than the least of all saints;" or as Isaiah describes it — or, rather, the Holy Ghost by Isaiah — "Less than nothing, and vanity." My hearer, great swelling words ill become us at the throne of grace. Experimental humiliation is the first important ingredient in worship; but cannot we say, as Jacob did, "I am not worthy of the least of all Thy mercies." If we cannot acknowledge before God, that everything out of hell is the gift of His grace and love — if we are not bowed down to the utter rejection of self and self-confidence, it is not worship; it is mockery. I fear very much that the amount of mockery, in acts that are called acts of worship; is vastly greater than we suppose. The words may be orthodox; the form used may be scriptural; the tone may be solemn; the responses may be ready; the truths of the gospel may be embodied therein; yea, even the things wanted and desired may be specified, and yet there may be no worship. "Why, then," say you, "where is there any?" Beloved, we must have the bowing down of the head; first of all, we must have prostration of everything pertaining to the creature; we must have an experimental abasement, so that grace only may be exalted. Oh, beloved! have you never felt the pride and naughtiness of your heart arise, when something like a little liberty has been vouchsafed to you in prayer or conversation with the Lord's family — anything like a little enjoyment, perhaps, under the Word? Have you never felt to have your evil nature stirred up, though your head is bowed in the dust, at the discovery of such abominations in old Adam nature? Oh, beloved! look at the charity that "vaunteth not itself," as said the apostle; the devotion — the act of worship in which the creature is laid low in the dust, under the consciousness of the glory of the Being he is addressing — "Behold now," said Abraham, "I am but dust and ashes; yet have I taken upon me to speak to God," "Dust and ashes — refuse — worthlessness — ruin — a mass of corruption, coming

## Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:  
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Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

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P.O. Box 19, Koroba, via Mendi,  
Papua, New Guinea.

in contact with God's infinite immutability, omniscience, omnipotence, omnipresence; eternity presented to the view of faith while the believer lies low in the dust, in adoring wonder. And when we come to mark what this servant of Abraham did when this great, glorious, holy, self-existing Being had stooped so low as to mark the pitcher of water upon the young woman's shoulder and had given a sign respecting it, in order that he might know that his way in providence was right, what infinite watchfulness! My hearers, shall we listen for a moment to the abominable infidelity of some persons, who tell us God is too great a Being to attend to little matters, when we find Him marking the road to the well, giving Rebecca a pitcher of water — giving the man directions to ask for water, and this worshipping servant bowing down his head, and worshipping in deep self-abasement before God? And does He not now number the very hairs of our head? Does He not now order our steps? "The steps of a good man are ordered by the Lord." Does He not fix the bounds of our habitation? Does He not preserve our goings out and our comings in? — commanding the sun not to smite by day, nor the moon by night; but upholding by His power, preserving by His hand, and guiding in every intricate part of His own mysterious providence. Oh, beloved! come you to God with deep humiliation of soul? Is there a prostration of every power at the footstool of Divine mercy?

Then go on to mark, in the act of worship, a close intimacy — "I bless the Lord God of Abraham, my Master." Here are expressions of joy and delight. He blessed His holy name, as David did in after days — "Blessed be the Lord God of

(Continued on Page 8 Column 1)

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## Hints

(Continued from Page 7)

Israel; blessed be His holy name from henceforth and for ever." And then he adds. "The prayers of David the son of Jesse are ended." Now what I want is close spiritual intercourse — a sweet feeling, or consciousness that I am communing with the Most High as my Father; or, as we showed the other Lord's-day morning, praying to my Father that is in secret, and in such close communion that I can whisper so that the world cannot hear — so that the devil cannot hear — so that there shall be no interruption; but a "still small voice" interchanging my wants with His supplies — conveying the secrets of my heart to the bosom of Deity, and bringing back the secrets of the Lord to be for ever with me, as with all that fear Him; a sweet intimacy — a sacred satisfaction that they are not vain words which we are offering — that they are not mere mockery of the lips, without meaning; but that our souls are going forth in fellowship. That is really a communing — an interchanging of secrets; or, as it is written in the Canticles, "there will I give Thee my loves" — giving expression of the love shed abroad in our hearts to Him, and receiving expressions of His love to us, until, absorbed in the love and

kindness of God, we get the answer to Paul's prayer, to be "filled with all the fulness of God." Oh, the soul-absorbing moments! Oh, the vanishing of the world! Oh, the trampling upon toys! Oh, the alarm given to the devil! Oh, the frustrating of temptations, when the soul can get into close communion and fellowship with God! This is really worship.

Thus far have I spoken of secret worship; and what shall I say of public worship? I want our souls to be unitedly and fervently engaged with God, while one is mouth for the rest. I want all our songs to be the most devotional strains of gratitude, going up to glorify God. I want the proclamations of His truth listened to — not as the word of man, but as the word of the living God, able to save our souls; and I want power from on high to preach the gospel to you in demonstration of the Spirit, and of the power. I want all our heads to be bowed down to worship the God of Abraham. Then shall our public acts be something like acts of worship.

One word more, and I will draw to a close. I presume that there is a great deal of the triumph of gratitude in this servant's worship; because he says that he "blessed the name of the Lord God of his master Abraham." Something very modest in the man — perhaps a little unbelief mixed in this

modesty. Now with many people, you know, modesty is sometimes put on. They dare not say "My God;" so they say "The Lord God of my master Abraham." I cannot help thinking that this man was a godly man, as well as Abraham; but he honours both God and his master, and he pours forth a strain of gratitude for the wonders that had been manifested towards him. Now I should like, if I could, to make a bargain with my own soul and with yours, not to cease pouring forth expressions of gratitude and praise for God's goodness to us, until we cease to exist on earth; then we shall not have any time for grumbling, or complaining, or parleying with the devil and his temptations, or trifling with the vanities of the world, or poring over our vile corruptions. If we are without ceasing, and in everything giving thanks, "triumphant thanksgiving" should be the motto of our lives. We should praise and bless the Lord God of Abraham, our God, for all His providences — for all the features of godly experience which He has wrought, and is carrying on, and for all the features of His way of grace in saving poor ruined sinners, until our last strain of praise — our last shout of gratitude, dies away upon pale, quivering lips, in the valley of the shadow of death, to be resumed the moment after in the endless triumphs of glory — in the immediate presence of God. Come, beloved, look well to the right way in which the Father is leading you; trust Him as the covenant God of Israel; complain of nothing that He does, or suffers to be done, but bless and adore the covenant God of His covenant people, until your praises shall be consummated in His presence on high, and earth, and time, and things terrace, shall be for ever lost sight of.

May He command a blessing on these few hints, and His name shall have all the glory. Amen.

## BRIEF NOTES

The Landmark Missionary Baptist Church and Pastor Don Mikitta of Redwing, Minnesota would like to announce that they have started a mission point at Stewartville, Minnesota with Bro. Larry DeRaad, formerly of Peori, Illinois conducting services in his home. For further information you may address Bro. DeRaad at Rt. 2, Box 15, Stewartville, Minnesota 55976 or you may phone area code 507/533-6367 for additional information.

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Elder James Hobbs, pastor of the Kings Addition Baptist Church, South Shore, Kentucky, will be arriving home this week from visiting the New Guinea Mission field. In approximately two weeks, he will have a slide presentation ready and a report of the mission work of Elder Fred T. Halliman.

Any church wishing to view the slides and hear this report, contact Elder James Hobbs, P.O. Box 634, South Shore, Kentucky 41175 or after 6 p.m. in the evening, phone him at area code 614/259-2402. He will require traveling expenses to your church and will be available on any weekday during the months of July and August for this report.

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