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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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EVILS OF THE MOURNER'S BENCH

It is heretical to talk of an altar of prayer. There are two words for altar in the New Testament. One refers to the heathen altar spoken of in Acts 17:23. The other is found 23 times in the New Testament. Twenty-two out of twenty-three times it is used in the New Testament, it refers to the altar in the temple or in Heaven and when the temple veil was rent from top to bottom, everything connected with that altar in the temple was done away with. The only instance in the New Testament where the word altar refers to believers is Hebrews 13:10. There it refers to eating.

There is not in the New Testament anything that looks like an altar of prayer. All the talk about "an altar of prayer" is Romish and ritualistic.

Because of this, I want to call attention to the evils of the mourner's bench.

1. It magnifies a bench or altar instead of magnifying Christ. There isn't an instance in the New Testament of an altar of prayer. The Holy Spirit knew all things and He tells of folk being saved everywhere except at a mourner's bench.

2. The mourner's bench puts mother or wife or a preacher as a mediator between the sinner and

Christ. It is as bad as Catholicism. The Bible says there is one Mediator between God and man, the man Christ Jesus. The song "Tell Mother I'll Be There in Answer to Her Prayer" has damned thousands; because it has led them to go out into eternity depending on mother's prayers to save them instead of depending on Christ. Emotional women are called upon to pray around the

(Continued on Page 3 Column 3)

BIBLICAL ANSWERS

A little girl was asked by a priest to attend his church, and she refused, saying that it was against her father's wishes. The priest said she should obey him and not her father. Immediately the girl replied that the Bible taught "Honour thy father and thy mother." "But," said the priest, "you have no business to read the Bible." The girl replied: "But the Saviour said, 'Search the Scriptures.'" Said the priest: "That was to the Jews, not to children." "But did not Paul say to Timothy, 'From a child thou hast known the Scriptures?'" answered the girl. Said the priest: "Timothy was trained to be a bishop—taught by the authorities of the church." "Oh sir," said the girl, "he was taught by his mother and grandmother!" The priest turned away discomfited, saying that the girl had "enough Bible to poison a whole parish."

—Gospel Witness

"REJOICING IN SALVATION"

by Ron Boswell

I'd like to consider with you the Word of the Lord as found in I Samuel 2:1, "And Hannah prayed, and said, My heart rejoiceth in the Lord, mine honor is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation." I'd like to consider with you as the Lord leads, this statement found in the first verse, "I rejoice in thy salvation."

Now the first thing I'll have to do here really is to sketch you a picture of Hannah so that you might understand how this fits in with the Scriptures. Hannah was married to a man and the man had two wives. Now the one wife had children, but Hannah didn't have any children and so, the wife that had children mocked Hannah and it says in I Samuel 1:6, "and her adversary," she wasn't just a somebody that mocked Hannah, she was her adversary. "And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb."

Now we all have adversaries and there is a natural enmity between the devil's seed and the seed of God. You recall with Jacob and Esau that there was

an enmity there. On the surface it looked all right when Jacob came back home after many years and Esau greeted him and everything looked okay, but if you go down a few generations, you'll find that one of his offspring, Amalek, was the first to fight against Israel when they came out of the land of Egypt. So you see there's a natural enmity there. We all have adversaries and this woman had one because she was a child of God and I dare say, you've got adversaries, and that I have. This is a natural thing.

In the book of I Samuel 16:21-22 we find that King Saul loved David at the first. It says, "And David came to Saul, and stood before him: and he loved him greatly; and he

(Continued on Page 5 Column 2)

WILL MOST OF EARTH'S INHABITANTS BE SAVED?

by Roy Mason
(1894-1978)

Billions of people have lived on this earth from the beginning of the human race. Have most of these been saved or lost? Multiplied millions live on the earth now. Will most of them be saved or lost? These are ques-



ROY MASON

tions worth thinking about.
THE QUESTIONS ASKED JESUS

The disciples — or rather one

— asked the question, "Lord, are there few that be saved?" (Luke 13:23). Note the answer that Jesus gave. He urges entrance through the strait (narrow) gate of life, and indicates that the time of entrance will some day be over. Moreover He indicates the time when the door of entrance will be closed. That time will be "when the Master rises up and closes the door" (v. 25). When will that be? We suggest that death marks the time of a closed door. No opportunity after death strikes — none. The coming of Christ will mark the time of a closed door. Sinners in out-breaking rebellion will then face the fate mentioned in II Thessalonians 1:7-10.

ANOTHER SAYING OF JESUS

In Matthew 7:13-14 Jesus speaks of two ways, entered by two gates — a narrow and a

(Continued on Page 8 Column 3)

IN DREAMS ARE DIVERS VANITIES

by Roy W. Snell
Charleston, W. Va.

Christendom has recently been treated to a phenomena among their ranks which I would have declared impossible, had I received advanced word or knowledge of such an occurrence. The most amazing facet of this "testimony" is that it has received credence among a sizable segment of many who, otherwise, themselves give a creditable testimony to the grace of our God. Most, I will admit, do not adhere to Baptist theology, doctrines and church policy but do profess faith in the Lord Jesus Christ — many of these with lifestyles which do not sully their profession and

often may put some of us Baptists to shame. Nevertheless, some of these sincere and kind-hearted people have proven to be exceedingly gullible when approached by a clever, convincing and charismatic character with some of his miraculous visions. And all this in the name of the Lord, so that one not rooted and grounded in the Word, simply does not dare even to question such "heavenly" manifestations in the light of that word.

All of you thorough going Baptists have already surmised that I am writing in reference to a "dream" more highly publicized

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WHY NOT TITHE?

Ignorance of the doctrine, stinginess, selfishness, and covetousness. These have more to do with it than anything else.

Some withhold the tithe because they are ignorant of the Bible on this subject; others, because they are backslidden; others, because they are selfish; others, because they are covetous; others, because they dislike the preacher; others, because they say it gives the church too much money and pays the preacher too well; others, because they think it is paying as a matter of law and not giving as a matter of grace. The title is no more a law than prayer or the free will offerings, for the law commanded both.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

—The Baptist Call

(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon by John R. Gilpin

THE RAINBOW

"I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth" (Gen. 9:13).

I want us to go back to the time of Noah as a basis for this message. In this you have the story of sin in all of its abhorrent stages, and of God's destruction of the human family in the days of Noah. I don't know of any portion of God's Word that is much more interesting to read than the sixth, seventh and eighth chapters of the book of Genesis which bring us the story of the flood.

We think we have plenty of sin today, and we do have, far beyond any peradventure of a doubt, beloved, the world is going to hell in high gear this very hour. And yet, there had always been plenty of sin in the days of Noah. There was plenty of sin in

those days before the flood. The Word of God tells us that that civilization became so corrupt that God finally determined to destroy it from the face of the earth.

Of all individuals who were living in that day, there wasn't but one that found grace in the eyes of God—that was the family of Noah, including his wife, his three sons, and their three wives. These eight individuals found grace in God's sight, so that God determined to save them and gave explicit directions to them concerning the building of the ark. I am sure that you recall that God told them the size the ark was to be made, and how many stories that it was to have, the one door that was to be put into the side, and the one window that was to be put into the top. Thus Noah

built the ark just like God told him to build it. It took him one hundred and twenty years to build that ark and in that period of time, he preached to those who gathered about as he worked.

I'm satisfied that Noah was mighty faithful to God in his preaching in that one hundred and twenty years. In fact, every board he put into that ark was in itself a testimony against that ungodly civilization. Every time that he drove a nail, it was a testimony against the sinfulness of his generation. Finally, the ark was completed, the cargo gathered, and the flood came. The fountains of the earth were broken up from beneath and the heavens gave forth their rain from above, until the whole world was deluged for forty days

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RAINBOW

(Continued from Page 1)

and nights with a flood of water upon the earth. The stoutest swimmer, the strongest beast, the swiftest birds all perished in that flood. The only ones that were saved were those inside the ark.

A little over a year after the floodwaters began, Noah and his family came forth from the ark upon Mount Ararat and began a new civilization with God. I have in mind that it must have been a glorious experience when Noah stepped off the ark, with the realization that there wasn't any vestige of sin in the world, with the realization that his generation was gone. It must have been a marvelous experience for this man to know that God had cared for him and blessed him through the days of the flood and now he was starting a new civilization with the nucleus that he had saved by the ark.

Pretty soon God made a covenant with Noah. I read to you of that covenant with Noah. I read to you of that covenant in this ninth chapter of Genesis. And then, as a seal to this covenant, signifying that God would keep His promise unto Noah and his family, God gave a new phenomenon in the sky. Hitherto, they had known what the sun, the moon, the stars were. But now, Noah has a new phenomenon in the sky, put there especially for his benefit, and for all succeeding generations as well—the rainbow, which God gave us as a sign of the covenant. God had said, "I'll never again destroy the world with a flood of waters." You can rest assured, beloved, that when the river comes up and when it overflows its banks, we'll never have another flood like that in the days of Noah, for, beloved, God hung a rainbow in the heavens as a sign to Noah, tactically saying, when you see a rainbow, that is an indication to you that though the

clouds may come across the skies, and though, in the days to come, water may fall in great amounts in various places, but never again will I destroy the world with a flood of waters. This, then, was God's sign to Noah and to us that he would keep his covenant that he made with Noah of never destroying the world again with a flood of waters.

Now, beloved, there can be no clouds without a rainbow. To be sure, we don't always see the rainbow, as it isn't always visible to others only a few miles hence. However, I repeat, there can be no cloud without a rainbow and everytime a cloud appears in the sky, there will be a



JOHN R. GILPIN

rainbow some place in the sky as well.

I have often read this Scripture and thought how that clouds are symbolic of the dark and tragic experiences of our lives. Clouds come into the lives of everyone of us. They came into the life of Joseph; clouds came into the life of Jeremiah; clouds came into the life of David; and of Paul and of Peter. Clouds come into your life and into mine. Yet, beloved, over the cloud always is the rainbow.

I
THE CLOUD OF GUILT IS
ARCHED WITH THE BOW
OF PARDON. Every individual within this house stands guilty before God of sin.
"For ALL HAVE SINNED and come short of the glory of God" (Rom. 3:23).

"The scripture hath concluded ALL UNDER SIN" (Gal. 3:22).

Surely, beloved, all stand guilty in God's sight so far as the question of sin is concerned. Long ago, Nathan, the prophet, stood in the presence of David, lifted the accusing index finger in his face and said as he pointed at him, "Thou art the man." Concerning the matter of sin and concerning the matter of guilt, God says to you and me, "Thou art the man." It doesn't make any difference what form or shape sin may take within your experience, nevertheless, beloved, you are a sinner. We are all guilty in the sight of God. Everyone of us from the day of Adam down to this very hour, stand guilty of sin.

It is that cloud of guilt, beloved, which keeps you tonight from the Lord. Quite often when I have preached, someone will say, "Brother Gilpin, it seems that you made the Word of God so plain that I don't understand why that every unsaved person isn't saved." Well, I understand, brethren, why they are not saved. It's that old depravity of your heart that keeps you from believing, sinner friend, it's that guilt of sin within your soul that keeps you from receiving Jesus Christ as your Saviour.

"In whom the GOD OF THIS WORLD HATH

Doubt springs from the mind. Faith is the daughter of the soul.

BLINDED THE MINDS of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

The God of this world is the devil. He blinds the minds of the unsaved, so that they cannot see nor understand the things of God. And it is only when God tears the blind from the eyes of the unsaved man, that he is able to see and know spiritual precepts. Brother, listen, that cloud of guilt keeps you, tonight, from the Lord.

I remember reading some time ago of a young woman who was blind from birth. She had a loving, kind father who had very solicitously and very kindly taken care of her all through the days of her life. Finally, as a young girl of twenty, she was operated upon and when the operation was proven successful and the bandages removed from her eyes, she saw her father for the first time. She said, "And to think I had this wonderful father all this time and I never saw him before." My brother, it's the cloud of guilt that keeps you from seeing the most wonderful heavenly father that any individual might ever imagine. If it were not for that cloud of guilt over your soul tonight, you would see how wonderful our heavenly Father and our Saviour, Jesus Christ, really is.

But, brethren, in spite of the fact that you stand guilty and that that cloud of guilt keeps you from the Lord, in spite of that, above that cloud of guilt is the bow of God's pardon. Listen:

"Christ died for our sins" (I Cor. 15:3).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

Beloved, above and beyond the cloud of guilt that rests over your soul tonight is the bow of God's pardon which arches over the guilt of your life. Oh, I'm glad, tonight, that I can talk to you about a Saviour who died for your sins. I'm glad that I can tell you that in spite of all the sin of your life, I can give to you a remedy in the person of my Redeemer, Jesus Christ. In spite of all the sins of your life, in spite of all the guilt there is within your experience, in spite of the fact that that guilt keeps you, and has kept you away from God all these years, I'm glad that I can tell you that beyond the cloud of guilt, there is the bow of God's pardon resting over you.

II
THE CLOUD OF MYSTERY IS LIKEWISE
ARCHED BY THE BOW OF GOD'S PROVIDENCE. In our lives, there is much that is mysterious. You don't understand half that comes into your life. I'm wondering as I look backward tonight across the twenty years that have passed since I first became your pastor—I'm thinking tonight of the many experiences that have been beyond my mental comprehension. I'm glad to say I don't understand. Surely, that has been true of you, beloved. In your life there is much that is mysterious. You can't understand it at all. It's beyond your little puny, finite conception. However, beloved, this cloud of mystery which settles down about you is, arched with the glorious bow of God's eternal providence. Listen:

"Known unto God are all

his works from the beginning of the world" (Acts 15:18).

Surely, he knows all about you. The mysteries of life that you haven't been able to understand, the things that have been so deep that you couldn't fathom, the problems you couldn't solve, the enigmas that are beyond your comprehension — God has known all about them, so that over and above the cloud of mystery is arched the bow of God Almighty's providence. As the song says:

"God moves in a mysterious way

His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of neverfailing skill,
He treasures up His bright designs,
And works His sovereign will.

As fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break

In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His works in vain,
But God is His own interpreter
And He will make it plain."

Brother, sister, there has never been a mystery in your life that God hasn't known about. There has never been a cloud of mystery that has come over your experience that hasn't been arched with the bow of providence. In the book of Revelation, we have a remarkable Scripture in this respect:

"And after this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. and immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: And there was a RAINBOW ROUND ABOUT THE THRONE, in sight like unto an emerald" (Rev. 4:1-3).

Here in this life you have never seen a complete rainbow. All that you and I see has been only half of a bow stretching from horizon to horizon, but, when John saw our Lord sitting upon the throne he saw a green rainbow all the way around — as a complete circle around the throne of God.

What does it tell us? What does the complete rainbow mean? Why, my brother, there is so little of this life that you and I can understand. There are mysteries of life we do not comprehend. But, some day, brethren, we will understand. Now we see the bow stretched across the sky from horizon to horizon—half a bow at best, now we understand only half of what comes into our life, but when we stand in the presence of God we will see the complete rainbow round about the throne, and you will understand fully the mystery you failed to

comprehend here. Ah, brother, I'm glad God is on His throne tonight. I'm glad that the things I have not been able to understand, some day He'll make plain. I'm glad, brethren, tonight, that over the cloud of mystery that hangs over your life and mine from day to day, is arched the bow of God's providence — that He is providentially leading, guiding and directing you and me from day to day.

Take Jacob as a good example in this respect. His sons hadn't been what he had wanted them to be. They had been a terrible disappointment to that old patriarch. His beloved Rachael had died, Joseph had been sold down into Egypt and Jacob mourned for him, thinking that he was dead, Simeon had been held captive in Egypt, the sons came back and reported that the price of grain had raised and it was needless for them to return to the land of Egypt unless Benjamin would return with them, for the man in charge of the sale of food had told them not to come back unless they brought the younger brother with them. Then, it was that Jacob, looking back across these dark days, said, "Joseph is not, Simeon is not, and ye will take Benjamin away: all these things are against me" (Gen. 42:36). But, brethren, Jacob was wrong. A little while later he stood out there and saw that train of wagons coming from the south—from Egypt. But what is this? Here they are coming back, bringing food, bringing Simeon, bringing Benjamin, therefore bringing news that Joseph is still alive. Thus it was that he learned the sequel of life's little experience thus far. It never was true that Joseph was not. It never was true that Simeon was not. It never was true that all these things were against him. He learned then that "all things work together for good to them that love God; to them who are the called according to His purpose."

Oh, brother, sister, there is hardly a home here that has not had sorrow in these days that I have been your pastor. There has hardly been a home here but what has had griefs and heartaches, and I have been called to your home on numerous occasions for various sorrows to try to bring some comfort as God's man to you. Brother, let me tell you tonight, I have the best news in this world for you. Over the cloud of mystery is arched the bow of God's providence. Some day every problem will be made plain.

III
THE CLOUD OF SORROW IS ILLUMINED WITH THE BOW OF COMFORT. I've often thought how that Adam went weeping from his paradise, while you and I go weeping toward our paradise. God drove him out of the Garden of Eden. He went weeping from it. You and I go weeping toward our paradise. This old world is a world of sorrow. I'm positive that though you may veneer this world with a thin coat of gaiety—that you may be able by artificial means to keep others from knowing the sorrow within your heart—from time to time sorrows steal over your soul like the water over the sands of the sea. Brother, sister, the cloud of sorrow is illuminated with the bow of God's comfort. Listen:

"Blessed are they that mourn, for they shall be comforted" (Matt. 5:4).

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RAINBOW

(Continued from Page 2)

This text of Scripture gives to us a message of comfort from the lips of our Lord Jesus Christ.

"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest for your soul" (Matt. 10:28-29).

Oh, listen, tonight, brother, sister, that cloud of sorrow is illumined with the bow of comfort. As the song says:

"From every stormy wind that blows,
From every swelling tide of woe
There is a calm, a sure retreat
'Tis found beneath the mercy seat."

Thank God, tonight, there is never a sorrow—there is never a grief that comes, but that you will find a comfort for it at the mercy seat of God.

Whenever I think of this, I naturally remember what my Lord said when He used the little sparrow as an illustration, saying, "Are not two sparrows sold for a farthing?" "Are not five sparrows sold for two farthings?" The sparrow was an article of diet in Palestine, and so cheap was it that you could buy two sparrows for one farthing and if a man would buy as much as two farthings worth, the seller would throw in an extra sparrow. That little sparrow amounted to so little to the buyer and so little to the seller — yet Jesus said, that the sparrow couldn't fall to the ground without the Father in Heaven knowing all about it. Brother, if God sees that little sparrow as it ceases in its flight and its wings become still, and it falls—if God sees the sparrow and takes note of its falling, surely God takes note of you. Why, He says that even the hairs of your head are numbered. If God sees every hair that falls from your head, surely God the omnipotent God, takes note of every sorrow that comes into your life.

HE LEADETH ME

In pastures green, not always, sometimes,
He who knoweth best in kindness leadeth me,
In weary ways where heavy shadows be —
Out of the sunshine warm and soft and bright
Out of the sunshine into darkest night—
I oft would faint with sorrow and affright
Only for this, I know He holds my hand.

So whether in the green or desert land,
I trust, although I cannot understand.
So whether on the hilltops high and fair
I dwell, or in the sunless valleys
Where the shadows lie
What matter, He is there!
Wherever He leads me I can safely go,
And in the blessed hereafter I shall know
Why in His wisdom, He hath led me so."

Brethren, listen, that cloud of sorrow is illumined with the bow of God's comfort.

IV

THE CLOUD OF DEATH IS ILLUMINED WITH THE RADIANT BOW OF HOPE. I sat here, tonight, as I was waiting to preach and I thought

how many homes there are represented here where the death angel has come in these past twenty years. I've thought how many of you have passed through sorrow on account of death. I'm glad that that cloud of death is illumined with the radiant bow of hope. Brother, it gives me joy tonight to know that there is a hope that shines through even death itself. Long ago Job asked the question:

"If a man die, shall he live again?" (Job 14:14).

A little later he answered his own question when he said:

"I know that my redeemer liveth and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

The Psalmist David said:
"Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me. Thy rod and thy staff, they comfort me" (Psalm 23:4).

Paul, in the New Testament would stand beside his own casket and say:

"O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

Brother, sister, I'm glad tonight the cloud of death is illumined with the radiant bow of hope. Have you lost a loved one? Look back across your life, have you lost someone who was near and dear and precious to you? That one, beloved, that died in Jesus Christ—that one who fell asleep in Him—that one will rise again with Him some day. And in that day beyond life's little day, in the world beyond this one, you'll see that the cloud of death is illumined with the radiant bow of hope.

Someday you and I will come down to the same place if our Lord tarries, and when we depart; I'm glad for His promise, "I'll go with you, even unto the end."

Thank God, brethren, every cloud that comes into your life is illumined in some manner by God. That cloud of guilt, sinner friend, is arched over with God's bow of pardon; that cloud of mystery is arched with God's providence; that cloud of sorrow is illumined with the bow of comfort and the cloud of death is made bright with the radiant hope of life beyond death. I'm glad that God hung the rainbow in the sky as a sign to Noah that there would never be another devastation of the earth by a flood of waters. I'm glad that it is a sign to us tonight that God is on His throne, taking care of His own.

Let me ask you a question in closing. Do you know Him? Is He your Saviour? "Acquaint now thy self with him and be at peace" (Job 22:21). The only way you can know Him is through His Son. Listen: "No man cometh unto the Father but by me" (John 14:6).

May you be irresistibly drawn to Him now!

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalm 8:1-9

Intro. The exaltation of the glory of God is visible in all of His creation, and is the paramount theme in the Holy Scriptures. Therefore, it is to occupy the pre-eminence in the churches of the Lord Jesus Christ; "unto Him be glory in the church by Christ Jesus throughout all ages" (Eph. 3:21). May the people about us ever hear us speak forth the wonderful works of God (Acts 2:11).

VERSE I

"O Lord our Lord." The outcry of a heart of love and faith. Not only an acknowledgment of God's universal Kingship, but a personal knowledge of His being Lord of David and others associated with him. This cry also expresses not only the greatness of God, but also the graciousness of God.

"How excellent is Thy Name." A present reality, but not fully realized or acknowledged by many. However, this expression is prophetic in nature.

"In all the earth." God has redeemed unto Himself a people from every kindred, and tongue, and people, and nation (Rev. 5:9). This was done through the ministry of the Lord Jesus Christ, as seen in the expression "by Thy blood," and accomplished in time by the ministry of the Holy Spirit using the gospel. Therefore the Name of Jesus is being, and has been proclaimed, beginning in Jerusalem and unto the uttermost part of the earth (Acts 1:8). And so in this sense, His Name is excellent to all believers. The excellency of His Name is found in Isaiah 9:6 and the full extent of this Name is seen in verse 7. How we need to ponder this!

"Who hast set Thy glory above the heavens." God set

the sun and the moon in the firmament; He set the rainbow in the cloud, which carries great significance, but He set His glory in the Person of the Lord Jesus Christ above the heavens." To think, we will see this glory one day (John 17:24)! We have, and will benefit from this glory. When Christ was born of a virgin, we beheld His glory (John 1:14). When He was transfigured on the mount, we again beheld His glory. (Matt. 17:1-5), and after His ascension, we beheld His glory (Rev. 1:12-17). So His glory is "above the heavens" in intensity and extensity.

VERSE 2

"Out of the mouth of babes and sucklings hast Thou ordained strength." How blessed and amazing that God raises up the poor and needy, the weak and lowly, yea, even the outcasts of this world, and works in them both to will and to do of His good pleasure (I Cor. 1:27-31). David was disdained by the giant because he was a youth, but by God's power and providence, David won the victory. The most mighty men of the army of Nebuchadnezzar who threw the three Hebrew children into "the exceeding hot" furnace were consumed, while the three Hebrew children were saved. It is sad to see the churches of our day depending on outward appearance and strength, as well as human wisdom, to carry on the work of God (Rev. 3:17).

"Because of thine enemies." Thank God, that He has ordained the strength we need to face all enemies (Eph. 6:10-17).

"That thou mightest still the enemy and the avenger." The enemies of Israel were put to silence when they saw the wall finished (Neh. 6:15, 16).

EVILS

(Continued from Page 1)

mourner's bench. They insult God by disobeying the Scripture, when the Bible plainly says that He will not hear those praying who disobey His Word. (Ps. 66:18, I John 3:22, Zech. 7:11-13). All so-called conversions that are worked up by feelings and sob-stuff are spurious. No man is saved except by the truth. "If the truth shall make you free, ye shall be free indeed." The mediation of Christ, not the prayers of mothers, is what saves lost sinners. God has respect to Christ and His intercession and to nothing else.

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3. The first parable the Master gave was the parable of the sower. The good ground hearer represents those who are saved. He heard and understood and received the Word. Men and women whose main stock in trade is dying testimonies and pathetic stories damn many and do not save any. Philip took time to teach the eunuch until he understood the Scripture. That is how men are saved. Understanding the Word is essential to the salvation of any sinner. The average mourner's bench is a regular babel or bedlam. Even an honest inquirer cannot understand anything in a confusion like that.

4. The contention of the mourner's bench crowd is that it takes tears to save. It isn't so. The publican, the thief, the woman at the well, Saul of Tarsus, Matthew and a host of others shed no tears. Faith saves, not tears. Weeping will not save. The water that runs out of a sinner's eyes will no more save him than the waters of baptism.

5. The gospel that saves is a gospel of grace. The gospel of tears is as truly the gospel in

(Continued on Page 4 Column 5)

VERSE 3

"When I consider." The child of God is to properly evaluate this world and God's wisdom and providence in regulating its movements. Proper consideration will produce proper conversation.

"Thy heavens." This is our Father's world!

"The work of Thy fingers." God is the Designer, the Engineer, the Sculptor, the Painter, etc., etc., of this universe. A blessed study indeed, is the fingers of God, the everlasting arms, the eyes, ears, mouth, and feet of God.

"The moon, and the stars." The Psalmist is undoubtedly viewing this universe at night on this occasion. In the stillness of the night is a good time for meditation and contemplation.

"Which Thou hast ordained." This universe is God-ordained, to be used of God to declare His glory and to further His purpose. This is true also of His people, as we have seen in verse 2, also (John 15:16).

VERSE 4

"What is man?" We need to scripturally examine man. His creation, or formation (Gen. 1:26, 27; 2:7, 21-23), his fall (Gen. 3:1-7) and its results (Rom. 3:9-18), as well as his recovery (Gen. 3:15) and its results (Eph. 1:3). As David views the magnitude of this universe, he sees man as an insignificant speck of dust.

"And the son of man, that Thou visitest him?" The King of glory coming to the peasant's house! How glorious are the visits of God in mercy (Luke 1:78, 79)! Jesus visited the house of Zacchaeus and brought salvation (Luke 19:1-9).

VERSE 5

"For thou hast made Him a little lower than the angels, and hast crowned Him with glory and honor." Keep in mind, this is a reference to the Man Christ Jesus (Heb. 2:9; Philip. 2:5-9). Therefore, because of the humiliation of Jesus and His exaltation, man (God's elect), shall receive a hundred-fold, the position he occupied before the fall.

VERSES 6, 7, 8

"Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." This, in its greatest and fullest sense, will transpire in the millennial reign of Christ, when His saints will reign with Him.

Conclusion: "O Lord our Lord, how excellent is Thy name in all the earth!" A high note of praise to crown any service or any day!

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

THE BAPTIST EXAMINER
JULY 18, 1981
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

A man and woman are living together without marriage. They decide to get married. Should a preacher perform the ceremony for them? Should the preacher make any demands upon them: such as that they confess their wrong and not live together any more until after the ceremony before he will marry them?

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I would not unless they confessed their wrong and separated until they were legally married.

We have too many people today who condone such actions to the point that marriage has lost its proper place and importance.

Living together without proper marriage is sin and cannot be condoned for any reason at all. "Thou shalt not commit adultery" (Exodus 20:14). "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul" (Proverbs 6:32).

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A man and a woman living together as husband and wife without being married, are either unsaved or terribly ignorant of the Scriptures regarding fornication. Not only should they decide to get married, but the preacher should do all in his power to decide, for "marriage is honourable in all," even the unsaved. As to the preacher's function in weddings we have not the benefit of biblical precept or example, neither is there prohibition against God-called preachers officiating at weddings of qualified persons. So, if the persons in question desire to get married and are qualified, I see no reason why the preacher should not perform the ceremony.

As to the preacher making demands, prerequisites, and fixing unalterable conditions to be met by the marriage candidates, such as confession of their sin of fornication, and demanding a clear promise from them that they will abstain therefrom until after the ceremony, may do more harm than good. Their sin is open before all people, and asking to be married, is in a sense confession of the sin. The minister should preach Jesus unto them before the wedding, during the wedding and after the wedding if possible. He should highlight the awfulness of the sin of fornication and adultery, and admonish them to practice self

control and to cease from fornication. The minister should labor to make them acutely aware that sexual intercourse is congruous to the married state only, and only in this state can it subserve their relationship. The minister may labor to get commitments from the marriage candidates for the interim, but not to be satisfied with commitments short of absolutes could serve to prolong the shameful state of fornication, and cause the candidates to think that marriage is strictly legal, and will add nothing more to their present relationship than a piece of paper with a seal on it. A man and woman living together without the benefit of marriage, are as a rule, already on the defensive, and to approach such a delicate situation with a pharisaic attitude would be unwise on the minister's part. Let every minister be honest with himself, and not compromise any of his convictions, but let him approach such a difficult situation with meekness, much prayer, and a sincere desire to help those who have decided to morally correct their defiled bed.

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As the Bible is silent as to the role a preacher plays in the marriage ceremony, it is impossible for me to give a Scriptural answer to this question. Much is said in the Bible about marriage and is approved by God. "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4). No where in the Scripture is it stated who is to perform the ceremony. Before a preacher can perform the ceremony he must be licensed by the state, so in a sense he is an agent of the state as well as a servant of God.

As it is right for the couple to get married, and they so desire, I see no reason why the preacher should not perform the ceremony. The fact that they want a preacher to perform the ceremony rather than say, a Justice of Peace, may show that they have some respect for the things of God. The preacher, in performing the ceremony, may have an opportunity to witness to them.

I know that many preachers would refuse to perform the ceremony and that is their privilege. Many preachers are very selective of the couples for whom they perform the ceremony. I heard of one preacher who would perform the ceremony only for members of the church of which he is pastor. I know of a couple who wish to

marry, but their pastor will not perform the ceremony because one of them has been divorced. He could be a contributing factor in causing them to sin by not performing the ceremony.

As to making demands upon the couple, I doubt that it would have much effect and could cause them to change their minds as to getting married. I think my father-in-law, a Baptist preacher, had the best method when he told a couple, who were living together without marriage, to get married at once. They came to him and he performed the marriage ceremony for them. They lived the remainder of their lives as husband and wife.

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"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

A man and woman living together without marriage are living in whoredom. There is absolutely no Biblical or moral difference between two living together without marriage and sex by prostitution. All who are living like this should be immediately jailed for their crime against society. Nice boys and girls do not do this. There is no difference between the whore, prostitute and the man who pays for their services and those who live together without marriage.

Those who live together without marriage are publicly showing their disregard for God's holy law and for the sacredness of the marriage vows and the marriage bond. Now, if such do decide to get married, surely this is a step in the right direction, and their getting married is far beyond their present condition.

Now, I believe (and it is my practice that if such would come to me and ask that I marry them), I would demand that they confess before God Almighty and let me know that they truly believed they had been doing wrong in living together without marriage. I would demand that they do not live together any longer until after the marriage ceremony. Even then, I would rather they would get someone else to marry them. I feel that for them to live together without marriage last night, get married today, and live together tonight in marriage is a dishonoring of the sacredness of marriage as taught in the Bible.

Now, if a couple had lived together like this, then God saved them and they realized how wrong they were. If they separated from one another, then asked me to marry them, on these conditions, I would be happy to perform the ceremony.

Personally, I feel that for me to join together in marriage two who were living together right up to the time of their marriage

would be to condone what they had been doing. People who live like this can and should get married. But they should realize and admit that they had been living in great sin before God, and should be willing to stay apart until a marriage was performed.

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Such living together is contrary to the known will of God, Who, most certainly, did not originally make and appoint the use of the human body for fornication. Hence, God provided marriage as a remedy against such sin.

Consequently, God inspired Paul to write to "the church of God...at Corinth" that "the body is not for fornication, but for the Lord; and the Lord for the body" (Cor. 6:13).

So, in this consideration, the body was prepared in God's council and covenant, even before creation, as an exemplar of His purpose in Christ. Too, in this, the human being was made after the image of God for the glory of Christ to be a member of His body, in having been redeemed by Him for His service in His imputed righteousness and holiness.

Hence, "the body is for the Lord; and the Lord for the body" (I Cor. 6:13), as pre-ordained in the council of God, and provided in His covenant of grace that Christ in the fullness of time, would come to "save His people from their sins" (Mt. 1:21). All of this, then, militates against the sin of fornication.

To this end, then, "God hath both raised up the Lord, and will also raise up us by His own power" (I Cor. 6:14).

Therefore, Paul appropriately asked the questions: "Know ye not that your bodies are the members of Christ? Shall I, then, take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that who is joined to an harlot is one body? For two, saith He, shall be one flesh" (I Cor. 6:15, 16).

Please take note that this last of a series of questions is very seriously solemn, since it involves the whole of God's elect people, as chosen in Christ, and given to Him by the Father (Jn. 6:37), as being redeemed by Him, and in union with Him as members of His body of His flesh and of His bones. Then, in this consideration, "shall I then take the members of Christ, and make (them) the members of an harlot?" Then Paul added, "God forbid," which signifies, no doubt, that to do so would be a most absurd, indecent, abominable, and detestable thing, that the bodies of the saints, as members of Christ, should be joined in carnal copulation with an harlot.

Therefore, my answer to the query as to whether a minister should perform the ceremony for them, is one big resounding "No!"

However, for their consideration, this may be a good opportunity for the minister to minister the Word of God to them.

EVILS

(Continued from Page 3)

water as the Campbellite gospel, which they call the gospel in water. Neither one of them ever did or will save a lost sinner.

6. The mourner's bench magnifies seeking Christ instead of receiving Christ. Christ is seeking the sinner. He waits for the sinner to receive. The whole mourner's bench theory is wrong. Christ's work is a finished work and the preacher is Christ's representative, beseeching the sinner to receive Christ. II Corinthians 5:18-21. What would you think if you had provided a sumptuous feast and announced that all things are ready, and invited whosoever will to come, and some one should begin to mourn and wail and run around seeking and begging something to eat? The whole mourner's bench system is a slander of the finished work of Christ.

7. The mourner's bench belongs to a gospel of works and has the idea that a man has to seek and do penance and get better and then when he gets good enough, he may finally get the Lord Jesus in the notion of saving him. It is a gratuitous slander of God's free and abounding grace.

8. The mourner's bench is another gospel from that Paul preached. (Gal. 1:6-8; II Cor. 11:2-3). Paul preached Christ's finished work; they "plus" the work of Christ with man's prayers and tears and penance and works.

9. The mourner's bench gospel is Arminian and not Pauline.

10. Mourner's bench gospel is wholly a gospel of "confidence in the flesh." The feelings belong to the flesh. Paul "had no confidence in the flesh", but depended wholly on the Spirit, not on feelings.

11. The mourner's bench gospel is no gospel. The gospel is received by faith, not by feeling. Justification is by faith, not by feeling. Sanctification is by faith, not by feeling. Eternal life is received by faith, not by feeling. The Holy Spirit is received by faith, not by feeling. Sonship is received by faith, not by feeling. No man would ever know he had the blood except by believing the Word. "Faith comes by hearing (not by feeling) and hearing by the Word of God" (Rom. 10:17).

12. The mourner's bench manipulators and the Campbellites are exactly alike in a good many ways. One of the chief ways in which they are alike is that both of them make salvation to depend upon some bodily act. The bodily act the mourner's bench folk depend on is, not baptism like Campbellites, but is kneeling or shaking hands or beating them in the back or some other bodily acts. I have heard them again and again come out in the open and tell those engaged in altar work to get them up and get them to doing something. That makes salvation depend on the activity of the body. Salvation is wholly of the Lord, and men are saved by believing with the heart, not by bodily acts.

13. Talking about altar, Catholics have altars; Episcopalians have altars; Methodists have altars; the Masons have altars; the heathen idolaters have altars; Holy Rollers have altars, but there are no altars in New Testament churches. A throne of grace, not an altar of prayer, is the Bible

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EVILS

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form of sound words. All who speak of an altar of prayer put works of the flesh somewhere, somehow, in the place of the finished work of Christ. Altars belong to ritualists and formalists. They speak the language of Judaism—not of Calvary. When Jesus cried "It is finished", and the temple veil was rent from top to bottom, everything that an altar typified was fulfilled and done away with. The Book of Hebrews is full of proof of that. The only time an altar is spoken of in New Testament worship is Hebrews 13:10. There it is spoken of as a place to eat, not a place to pray. Altar work was a shadow, and in Colossians 2:13-17, Paul shows all shadows had been done away. Paul plainly says in Hebrews 13:10 that all who do altar work have no right to the Lord's table. Altar work belongs to types and shadows and so had to do with the unfinished work of Christ and that meant all altar work was dead.

14. The mourner's bench legalists, like the Baalites in Elijah's day, think that they are heard for their noise. "Cry louder" is their call. Make more fuss. Beat them on the back; perhaps the demons may be driven out that way. God pity such perversions of the gospel of grace.

15. In conclusion, may I give one more testimony to the finished work of my adorable

Lord? Preach Jesus and His finished work if you want men saved. The Holy Spirit delights to honor Jesus as we hold Him up. Anywhere that men see and receive Him, they are saved. No sort of manipulations, no altar, no bench, no prayers, no tears, no works, no penance, no church, no ordinance, no hitting the trail, no "anything" between the soul and Christ. Preach Him and the Spirit will reveal Him. Paul found Him on the road, the thief found Him on the cross, the publican standing in the temple, the woman at the well, Zacchaeus up a tree, and Matthew at his business. Take Him, and ignore the mourner's bench and all other works of men.

REJOICING

(Continued from Page 1)

became his armourbearer and Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight." You know, at first, when the children of God are among the lost, they're loved and they're respected because they are wholesome, different, but after a while, they are hated and that's a principle that's true. Later on, we'll find that King Saul who loved David so much and that sent to his father and we find in I Samuel 18:11 it says, "And Saul cast the javelin; for he said, I will smite David even to the wall with it." He hated him. When a

child of God is among the lost, at first, they are loved and respected, later they're hated. The children of God and the children of the world do not love each others company. The Bible lets us know that when the children of Israel went out. It says the Egyptians were glad that they went. They didn't love each other's company.

This was the case of Hannah. Notice again that she was provoked by her adversary at the time when she went to worship. In verse 7 it says, "and as he did so year by year, when she went up to the house of the Lord, so She provoked her; therefore she wept, and did not eat." It would seem like that this child of God when she went to the place where she should have haven and rest—even to the house of God, it was where she was attacked the most. So it is with many here and, if you would be honest and if we were to have a discussion, I believe that some of you could say that that's been our experience. That there's been times that you've come to the house of God that the adversary has attacked you the most and made you sore in heart, made you feel bad. That's the way it was with Hannah. Now Hannah felt this thing. It wasn't something that She was just able to cast aside. It was something that burned in her soul. She felt it. It says in verse 10, "And she was in bitterness of soul, and prayed unto the Lord and wept sore."

Now Hannah went to the only source of help there was. That was the Lord Himself. There was nobody else that Hannah could go to. It was not good to go to her husband because he was powerless to help. It was not good to go to Eli, the priest, because he could do nothing. The only person that could help Hannah was the Lord Himself. So Hannah went and in the words of the Scripture, she poured out her soul to the Lord.

Now then, Eli, the high priest, as passing by, observed this woman and her mouth moved, but she didn't say any words. She prayed in her heart to the Lord. It isn't the outward words that we need, but it's in the heart. Well, then, Eli looked and he thought something is wrong here. She may be drinking, and maybe she just happened to wander into the house of God and was sitting there in a drunken stupor. He went up and rebuked Hannah and Hannah said, in verse 16, "Count not thine handmaid for a daughter of Belia; for out of the abundance of my complaint and grief have I spoken hitherto."

Now Hannah wanted a child so bad she said this to God. She said "Lord, I want a child so bad, more than life itself, I want a son. But if you give me a son, I'll turn around and I'll give him back to you." Isn't that a wonderful thing? She said, "If you'll just give him to me, I'll turn around and give him right back to you. Eli answered her then, in verse 17, and he said this, "Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him."

Now this was the Word of the Lord coming from Eli and Hannah believed the Word of God, because in verse 18 is recorded her faith. Listen to it, "and she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was

no more sad." She believed the Word of God. She didn't have the promise, but she believed that she would have it and she was no longer sad.

So then, everything happened like Eli said. She had a son. She named him Samuel and when the child was weaned, she took Samuel to Eli, the priest, and she said, I'm going to give him to you and he can serve the Lord all the days of his life. You can raise him up in the temple. He will be God's son and I'll come see him once a year. So once a year she'd come to see him. Now, you can't outgive God. If you give God anything. God is going to give more back to you. God won't be indebted to you and me. He doesn't need that. So Hannah couldn't outgive the Lord. She gave God all that she had which she loved so much.

The Bible says, "For them that honor me, I will honor, and those who despise me shall be lightly esteemed." That's the scriptural principle and it applied to Hannah. Just as the name of Job is known throughout the world because he honored God. Even Khrushchev who was an atheist quoted from the book of Job. Many people know of Job in China. Many people know of Job in Japan. Throughout the world his name is known because he honored God, but no body could name Job's wife, because she dishonored God. She cursed God and died. Hannah honored God.

Then the Bible says in I Samuel 2:21, "And the Lord visited Hannah." This is afterwards. "So that she conceived, and bare three sons and two daughters." God gave five for one. Now if you'll read it closely, you'll find that there is por time lapse there. She had a multiple birth. Five at one time and they all lived. Three sons and two daughters plus she still had Samuel, whom she saw on occasion. Now this was the Hannah that's in the text. Of course, it was necessary to explain to you a little bit about Hannah so that you might understand the text. It says, "I rejoice in thy salvation."

Now the first thing I want you to notice about this is that Old Testament salvation was real. Now some people believe that it was all form—all ceremony, but here we find that it was something that occurred in the heart. In the beginning of the verse it says, "my heart rejoiceth," it was an inward thing. It was real. She felt it and she rejoiced in His salvation.

There's a lot of people behind stained glass windows, coming to Sunday School and they have nothing on the inside. Do you know the Lord Jesus Christ spoke about the last days and He said that He sowed seed. And the Scripture says that "while men slept his enemy came and sowed tares among the wheat." Now the tares looked like the wheat, but it doesn't have anything on the inside. When it is fully grown, there's nothing there. Hannah had something on the inside. The people who have nothing on the inside regard the church, teaching Sunday school and supporting the church the same as they would the PTA, or some service organization. They regard it as a good cause. They never go home and in the privacy of their home, "rejoice in His salvation."

Now if you want to know if you've got the real thing, try yourself with this text. Do you ever go home, when you're

alone (anybody can seem to worship God in church and sing hymns and get caught up in other people's feelings), but when you go home, when you're all alone, when there's nobody but you, do you ever come to the place where you have to rejoice because God has saved you? "His salvation." Have you ever had that experience? Being alone and "rejoicing in His salvation." This is biblical.

In the book of I Peter 1:6, "Wherein ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptation." Even in the midst of manifold temptations the apostle writes to the Christians and he says "rejoice." Why are they rejoicing? They are rejoicing in salvation and, then again, in I Peter 1:8, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." He is saying that the Christian rejoices because he is saved and if he doesn't do that, he isn't saved. There are some people here that know what I'm talking about. They know what it is. They know they're not perfect, but they know that there's times when they rejoice in His salvation.

Now, then, the next thing I want you to notice about this is that it was God's work. "I rejoice in thy salvation." Hannah explained it like this in her own words in verse 8, it says, "he raiseth up the poor out of the dust and lifteth up the beggar from the dunghill to set them among princes and to make them inherit the throne of glory." Now here is somebody that was in the dunghill. That's a place where nobody wants to be. Imagine the worst possible slime and pollution. You know these chemical companies over across the river, I don't know what it is, but it looks like a bunch of sludge that comes out of those chemical plants. Now if you can imagine stuff like that and you being in the middle of that, that's about the way it is. Hannah is saying that he lifts people up out of the dunghill. The beggar is the person that doesn't have any works, the beggar is the person that doesn't have anything.

The Bible says that Jesus came into the world to seek and to save that which was lost. Jesus never shed one drop of blood for the self-righteous. He only saved the lost and unless a person is willing to take their place with the lost, they can't be saved. God has to make them that way. You know there is far, far more hope for the prostitute to be saved, for the drunkard to be saved than for the self-righteous Sunday school teacher who doesn't have the grace of God in them. There is more hope, because the Bible lets us know that He only came to seek and to save that which was lost—the sinner. The one who has nothing to gain, the one who is bankrupt of all works, the one who cannot be baptized and trust in that, who has no experience, has nothing at all. The person who is totally helpless before God, is the one that can

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CURRENT BOOK REVIEWS

M. L. Moser, Jr., A STUDY GUIDE TO THE BOOK OF REVELATION, VOL. 1. \$5.95

This spiral bound book is published by Challenge Press of Little Rock, Ark., and is the first of an anticipated three volumes. It is an outline of messages which Pastor Moser has preached in a verse-by-verse study of the Book of Revelation. The messages themselves are available on cassette from Challenge Press.

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This volume would be of benefit to anyone making a study of the Book of Revelation. Ministers could easily borrow from the outlines in preparing sermons dealing with Revelation or eschatology. We shall look forward to the other two volumes in the set.

Martin Paul, THE UNEQUAL YOKE Challenge Press, 1981 \$2.25.

The Unequal Yoke spoken of in the title concerns the linking of fundamentalism and liberalism. It deals with the subtle way that liberalism has of inserting just a bit of doubt to the teachings of the Bible.

The story is presented as if the author were the soul of a dollar. He comes into possession of a widow who donates him to the church and he eventually is owned by a young ministerial student planning to be a missionary. He gives up his identity with the dollar when the student buys a liberal book and transmigrates to the book.

Subjects such as liberal views on the Bible, the person and work of Christ, separatism and evolution are all discussed and refuted. It presents the liberal view of unionism for what it really is and liberal religious universities for what they are and what harm they can do.

Parents and students alike should read this powerhouse of information on "come out and be ye separate."

Koch, Kurt - OCCULT ABE distributed by Kregel \$7.95

This book was published in 1978, as Satan's Devices. It discusses in layman's language various occult movements, ideologies, and practices of today. The book is, in the main section, arranged in alphabetical order from acupuncture to yoga. It discusses rock music, the queen of black witches, parapsychology, divining rods, spiritism, Kathryn Kuhlman, etc.

Effects of occult movements and devices are discussed under such headings as emotional disorders, frequent suicides, ghosts and poltergeists, results from sins of sorcery, etc.

Deliverance from occult practices and power is discussed. Case histories are recounted and the author's experiences with various kinds of possession and demonology are set forth. The means of avoiding contamination with the occult are explained.

It is not what we take up but what we give up that makes us rich.

REJOICING

(Continued from Page 5)

be saved.

The Bible lets us know the reason that men do not seek Him. Psalm 10:4, "The wicked, through the pride of his countenance, will not seek after God, God is not in all his thoughts." Think of that! Because of pride, men and women will not seek God. Because they are too proud. The people here, the beggar and the person in the dunghill are persons that are lost. When Bartimaeus, the blind beggar, stood begging and Jesus passed by and he knew that Jesus was his only hope, the Word says, "rise, He calleth thee." Now, Bartimaeus arose, but he did something else. The Bible says he cast aside his robe and went to Jesus. The reason he cast it aside was because he had nothing to bring to Jesus. That was all that Bartimaeus possessed in the world, was a garment to keep him warm. It was the only thing he had. It was filthy and it wasn't any good and he had to cast it aside. He came to Jesus, with nothing. It is His salvation.

Now I want you to notice further that it was a salvation that belonged to the Lord Jesus Christ. Particularly, in the book of Revelation 5:6, "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." I want you to notice the wording. We're looking up into Heaven, you understand, the curtain has been drawn back and we can see into Heaven, and the Bible says there was a "Lamb as it had been slain." Now that means that in Heaven the Lord Jesus Christ has the marks of Calvary on Him right there in glory at the right hand of God the Father. "A Lamb as it had been slain."

You recall that when the Lord Jesus Christ appeared unto the apostles (the Bible lets us know in John 20) that he went through the door and it shut, but Jesus passed through the door in a resurrected body. Isn't that a wonderful thing? But when he got inside He showed them His hands and his feet because they were marked. Jesus is marked for all eternity. All eternity He will carry the marks of Calvary. You and I when we go to Heaven, we'll not have a mark or blemish on our bodies, but the Lord Jesus Christ will be marked forever. He was marked so that we would never be marked. When the King of Kings ascends the throne of David during the millennial reign, He will have on His body the marks of Calvary. When he stretches forth His hand, there will be the imprint of the nails. He is marked for us, but it means more than that — far more. These marks are his receipts. Jesus has a cash receipt.

A woman went into a busy store one time and she bought something. When she came out one of her children ran back in, so she went back to retrieve the child. When she went in and got the child, lo and behold, she was stopped because she had a package. They wanted to see her receipt and she'd lost it. Well,

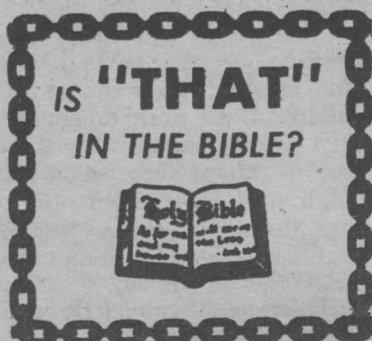
she almost got into some serious trouble, but she agreed to pay again for the product because she had lost her receipts. But I want you to know that Jesus will never lose His receipts. He's carrying them with Him. Jesus is coming again and He's got His receipts with Him. When we see the Son of God that loved us and washed us in His own blood, bought us with the price, we can see that He's got the receipt and that He paid it all for us. Jesus paid everything. There's nothing for us to pay. He has the receipt to prove it. In His own body He carries the scars, the receipts, the cash receipts. This is what Hannah saw and this is what Hannah rejoiced in.

I want to go a little bit further into this text. "I rejoice in thy salvation." The next point I want to make is this: Hannah, because she had salvation, had an experience. Now some people have an experience, but they don't have salvation. In fact, in the Gallup poll they took to see how many people thought they were born again, the question was asked something like this: Have you ever had a religious experience? Of course, if you answer, yes, they put you down on the column of born again people and if you answer, no, they put you down in the column of people who had had no experience or who were lost, so to speak. So they equate religious experience with being born again, and it doesn't mean that at all.

There was a man one time in England who had a wonderful experience. It was so good and so wonderful that he wrote it down on a piece of paper, and then he went to a lady friend of his and had her type his experience out. Then he took this experience and put it with his valuables in the cupboard, and whenever he was depressed or when life's storms came upon him, he would go and get this experience down and he would read it and it would cheer him. Well, by and by, many years came and went and the man was lying on his deathbed and his daughter was there. She said, Is there anything I can do? He said, yes, I'd like you to go to the cupboard there and get my experience out that I might read it, or that you could read it to me. So she went to the cupboard to get the experience out. She came back saddened. She said the mice have eaten your experience. It's gone. The time when you need it the most, the mice have eaten it and it is no more. That's exactly the way it is with people that are trusting in some kind of an experience.

Hannah had an experience because she had salvation. "I rejoice in thy salvation." Now it was God's salvation, all the way, but Hannah had it, too. God had saved her and it had changed her. You know, it was a changing salvation. The Bible says, "Old things are passed away." It's not talking about a surface thing. All things are become new. It's talking about something that happens in the heart and affects the emotions.

There was a man and a woman who married. They were young and they moved to Chicago. This preacher was a friend of the family. The girl was saved and the man wasn't, but they were young and they went to Chicago to work. The preacher was a friend of the family and he and his wife would stop by to see them to see how they were doing. Of course, the woman being from the south was very hospitable, and she



QUESTION:—What queen was killed in her driveway?

ANSWER:—Athaliah, Second Kings 11:16 - "And they laid hands on her (Athaliah) and she went by the way by which the horses came into the King's house: and there was she slain."

always had to put them up when they came. The preacher, was full of preaching all the time, and her husband didn't like that. So he said, I can't stand this. He left, went out into the streets of Chicago. To the bars or whatever, and this upset the young wife. But the preacher said, Don't worry about it, he'll come home, and he would. He always came back in a day or two. But by and by, this man that couldn't stand the preacher, even hated him, was converted. There was a change in his emotions. Many years passed and they became friends. When the preacher died, he didn't have any place to be buried. He always figured that Jesus would come during his lifetime, so he never made any preparations. The man that "couldn't stand him" stepped forward and said, "He was the best friend I ever had in this life and he'll be buried in my grave. I'll get another one."

There was a change on the inside of that man that affected his emotions and this is what Hannah felt. When she said, "I rejoice in thy salvation," she had a change on the inside. It affected her emotions — how she felt about people and how she thought.

So then, I'm going to leave this with you, "I rejoice in thy salvation!" May God bless you, too!

DREAMS

(Continued from Page 1)

ed than that of Nebuchadnezzar, or that of Daniel as revealed in the Book of Daniel. Before long some old saint will be inquiring as to just what is wrong with God revealing certain verities and truths in this manner. Believe me, there is nothing wrong with it so long as God hath done it. In both the Old and New Testaments our sovereign Lord has long used dreams and visions and trances with which to both instruct His obedient servants and to inform others of His impending wrath and judgement upon them. We have, as I mentioned before, examples of both in the book of Daniel. Jacob was instructed by our Lord in a dream (Genesis 31:11), and on other occasions. And the Holy Spirit recorded numerous other instances where God spoke to finite men in dreams as the Old Testament unfolds. This spiritual phenomena is also recorded as the dream of Joseph in the New Testament—also, in the account of the Wise men seeking the baby Jesus and again, in the warning to Pilate's wife concerning the trial of Jesus.

Our Lord is not only sovereign but He is also omniscient and he knows full well that today we have the completed canon of Scriptures for the revelation of truth and we have no need of "dreams" as such. Yet, keep in mind that He is sovereign and should He so wish to reveal any matter to anyone, then that is His unquestionable prerogative. But at the same time rest assured that any such revelation will be in complete accord with the rest of His written words to us. Herein lies the crux of this matter and this casts a shadow over the "testimony" of our charismatic acquaintance.

We have in the Old Testament some super-natural ap-

pearances of One in human likeness whom we feel is none other than the Lord Jesus in pre-incarnate form. From this we have developed a study called the "Theophanies", a study of Christ's appearing in the Old Testament. These theophanies never portray one of drastic dissimilarities as compared to the normal person. In Daniel 7:9 He is pictured as having hair like the pure wool. Again, no blown up proportions or attributes. In the Revelation of Christ to John we have One again pictured who is evidently the Very Christ of God. The terminology is more heavenly and may be symbolic in a measure,

(Continued on Page 8 Column 2)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

LOS ANGELES (EP)—Re-elected despite the strongest opposition to a Southern Baptist president in more than 20 years, Mr. Bailey Smith says the 40 percent vote against him "wasn't a protest of anything." Mr. Smith, 42, was re-elected June 9 by a vote of 6,934 to 4,524 over Abner McCall, chancellor of Baylor University. The contest, during the meeting of the Southern Baptist Convention, was an unusual break with tradition, which normally gives the president of the 13.6 million member denomination an unopposed second term.

McCall said his reluctant candidacy was to "carry the standard" for those who were protesting pressure for a strictly literal interpretation of the Bible. Some of Mr. Smith's supporters had been demanding that professors and officials at Southern Baptist seminaries and other agencies of the denomination meet stricter standards on the issue of biblical inerrancy.

At a news conference following his victory, Mr. Smith said, "I wish everybody believed every word of the Bible, because it's the truth, but I have no plans or agenda to attack anyone. . . I think what we don't need is to be rude or use it (biblical inerrancy) as an ax."

Mr. Smith refused twice during the news conference to answer questions on whether he believes "God Almighty does not hear the prayer of a Jew." He had made such a statement last August when he spoke to the National Affairs Briefing in Dallas sponsored by The Roundtable, a right-wing political-religious group.

LOUISVILLE, Ky. (EP)—Duke K. McCall, president of Southern Baptist Theological Seminary, has challenged a report in the April-May issue of the Southern Baptist Journal that only 63 percent of the seminary's graduate students believe in God, 63 percent believe in the divinity of Jesus, 32 percent believe in the virgin birth of Jesus, 53 percent believe in life beyond death, and 37 percent believe in the existence of the devil. The Southern Baptist Journal implied that these were "yes" and "no" questions, when this was actually not the case, McCall said.

Southern Baptist Journal, published by the Baptist Faith and Message Fellowship, reported its conclusions were based on a 1976 master of divinity thesis by Noel Wesley Hollyfield Jr. Instead of asking specific questions, the study had used six statements in each category—ranging from what they considered to be "most conservative" to "atheistic." Respondents were asked to choose the statements which most nearly reflected their views.

When Bill Powell, editor of the Southern Baptist Journal, learned of McCall's efforts to discredit the Journal's analysis of the thesis, he quoted former SBC president Adrian Rogers,

remarks in a letter by evangelist Freddie Gage that "the most vicious animal in the world is a liberal in a corner." "I believe McCall is in a corner," Powell said.

VERNON, N.Y. (EP)—The public school system's "Red Devil" mascot is under fire from a citizens group led by an 81-year-old grandmother who says the students are worshipping Satan by showing school spirit. "I can't think of any symbol for the team which would be worse," said Mrs. Catherine Brewer, who formed "God's Concerned Citizens." The 35-member group is trying to exorcise the Red Devil from the Vernon-Verona-Sherrill school system, where it has reigned supreme for 25 years.

The Red Devil is the symbol of girls' and boys' sports teams. The district, about 25 miles east of Syracuse, N.Y., has about 3,000 students in grades 1 through 12.

Since last fall several attempts by God's Concerned Citizens have failed to persuade the Board of Education that the devil should go.

"If they could come to me and show me that the mascot makes our kids different in any adverse ways, then we'd consider changing the thing," said Superintendent Albert Kouba. "But they haven't proved that. Our kids are good kids."

Mrs. Brewer, a grandmother of seven and semi-retired lawyer, said she first learned about the mascot in 1978 when she saw it on a refreshment truck in the parking lot of her church. Later, Mrs. Brewer said, the wide use of the mascot persuaded her to start her campaign. A mat outside the school doors reads "Welcome to the Home of the Red Devil." A sign in the basketball gym reads "Satan's Pit." A caricature of a devil's head is painted on the gym floor. The student newspaper is called "The Devil's Advocate." The Red Devil also has appeared on school mugs, pencils and class rings.

"I am certain we represent the views of every Christian in this town. It's just that they don't want to come forward to speak," she said.

GLASGOW, Scotland (EP)—Evangelist Luis Palau, now in the last week of his five week Scottish crusade, has spoken to over 125,000 people at the Kelvin Hall, Glasgow, and 4,000 have responded to his nightly appeal to "receive Jesus Christ." The audiences have come from all over Scotland by car, coach and train and many visitors from overseas have swelled the numbers each night, according to the Palau team.

Mr. Palau declares that the momentum the crusade is gaining will not end once he and his team return to America. "Hundreds of Christians have been trained to communicate their faith, local ministers have expressed a re-awakening in

their own hearts, and many young people are going to be bolder in speaking up for their Christian convictions", he said.

Mr. Palau believes the crusade has made progress toward resolving Scotland's number one problem which he says is "lost confidence in the Bible as the authoritative Word of God." "It's either back to the Bible or back to the jungle", he has reminded listeners every night. He explains, "The authoritative message of Jesus Christ diminishes when people reject the Bible as God's Word. This in turn leads to social disruption, family break-ups, sexual immorality and ethical confusion. Most problems in society are the result of internal dissatisfaction which comes from not knowing Christ personally. Scotland needs to return to its spiritual roots".

WASHINGTON (EP)—President Ronald Reagan and Vice-President George Bush, in two separate statements made early this month, upheld religious freedom as a subject of international negotiation and condemned Communism's "tyranny and brutal repression of human rights," according to an East/West News Service report.

The President, in a White House ceremony held recently in memory of Holocaust victims, said that the United States should not negotiate with nations that persecute their citizens unless such persecution is included as a subject of negotiations. In his eight-minute talk to an audience that included seven survivors of the Holocaust, which annihilated six million Jews in Nazi-occupied Europe, Reagan further said that he intends to use the "bully pulpit" of the presidency "to point a finger of shame" at persecution wherever it occurs.

Meanwhile, in the Reagan administration's harshest attack so far on any Socialist country, Vice-President George Bush said that the Castro regime in Cuba was "the worst offender of human rights in this hemisphere".

"The Castro regime is a perfect minuscule model of its sponsor and master, the Soviet government. And the revolution they seek to export is not a revolution of freedom and human dignity. It is a revolution of tyranny and the brutal repression of human rights — including the precious right to worship one's God, the very foundation of Western civilization and culture", Bush said. Bush made his remarks in a speech delivered at Duquesne University commencement rites in Pittsburgh.

NORMAN, Okla. (EP)—Indian, Eskimo and Aleut delegates from 13 nations, representing 64 different tribal and linguistic groups, gathered at Norman, Oklahoma, for Sunrise '81 in May. Sunrise was designed to open fellowship across national, tribal and denominational lines.

Delegates included Quechua Indians from Ecuador, Peru and Bolivia; Miskoto Indians from the Caribbean coasts of Nicaragua and Honduras; a Terena Indian from Brazil; Crees from Canada; and Aleuts and Eskimos from Alaska.

Sunrise turned out to be the most representative meeting of Latin America Indian Christian leaders ever held. Top leaders of national organizations from the Andean region, the Mayan area of Central America, and from Mexico were able to consult together for the first time.

The result was the formation of FIEL: Fraternidad Indigena Evangelica Latino-Americana and the appointment of a committee to work toward a Latin American Indian congress to be held at some later date in Lima, Peru.

In closing ceremonies, the assembled Indians honored a number of dignitaries by giving each an Indian name, one of the highest honors possible among the Plains Indians of North America. Thus, Dr. Stanley Mooneyham was honored with a Chippewa Indian name indicating "one who brings help in a dark place" and Dr. Theodore Epp, who was born on the Hopi Indian Reservation, with a Cheyenne name meaning "one who has stood with God."

WASHINGTON (EP)—The U.S. Supreme Court will decide whether religious groups receiving more than half their income from public solicitation should be exempt from state registration and reporting requirements. At stake is the constitutionality of the Minnesota Charitable Solicitations Act, a law which state officials say protects the public "from fraudulent and deceptive practices" and allows the public "to become aware of the manner in which various organizations expend the contributed monies."

The Minnesota law requires charitable organizations, including church-related groups, to register with the state before soliciting funds from the general public and to comply with certain reporting requirements. Three years ago, four members of Sun Myung Moon's Unification Church challenged the law as unconstitutional under the First Amendment's ban on an establishment of religion. A U.S. district court last year agreed with Moon's followers. It struck down provisions that applied to churches and church-related groups and left the law in effect for nonreligious charitable organizations.

Supreme Court justices now must untangle the web of conflicting views from lower courts and decide the basic question of whether the Minnesota exemption unconstitutional favors some religions over others. The case will be held over for full argument in the high court's new term beginning in October.

NEW YORK (EP)—(This story recounted to American Bible Society officials). The Place: San Salvador, the capital of El Salvador. The People: Raul Duron, Executive Secretary, El Salvador Bible Society, and his four children.

Recently, in the capital city of my country, I was leaving the office to pick up my four children near a church. About six blocks from the church, in a nearby neighborhood, there had been an attack on the municipal building. We were not aware of this attack.

The streets were without lights and in one corner there were national guard troops.

Missionary To New Guinea Eld. Fred T. Halliman



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Since it was dark, I did not notice the halt signal made to us by one of the guards. When we passed, we heard a shot, and I accelerated the car. Then another shot rang out, closer to our car. Suddenly we were surrounded by soldiers.

Immediately a sergeant ordered us all up against the wall. We heard the sergeant order, "aim and fire."

I told my children to get out of the car and put their hands against the car while the soldiers searched them. When the sergeant heard the word "children," he calmed down and started searching us. I told him, "look inside the car, also."

A civilian proceeded to do so. When he got to the back seat, he found the Bibles my children had been carrying and immediately told the sergeant, "All is well" let them go. They are people of peace."

The sergeant then ordered his troops not to fire and said we could drive away slowly and carefully. I had to drive two blocks, the slowest ever driven in my life, amidst rifles which were pointing at us.

The Bibles of my children, the Word of God, when found gave a testimony for us and saved our lives.

THE BAPTIST EXAMINER

June, 1981

Beginning Balance,	
June 1	\$3,594.63
Receipts	2,920.87
	\$6,515.50

Expenditures:	
Labor	\$1,138.40
Printing	3,417.31
Postage	841.14
Supplies	
(checks)	16.83
Taxes	
(FICA-Labor)	309.79
Total	
Expenditures	4,723.47
Ending Balance,	
June 30	\$1,792.03

THE BAPTIST EXAMINER
JULY 18, 1981
PAGE SEVEN

Any man can commit a mistake, but a fool will continue in it,

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial	Watts
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

BRIEF NOTE

The Indore Baptist Church and Pastor Ray Brown of Indore, West Virginia would like to announce their upcoming revival services, scheduled for July 20-26, 7:30 each evening.

Elder Joseph M. Wilson, Sr., pastor of the Grace Baptist Church, Stanleyville, North Carolina will be bringing soul-stirring, evangelistic messages during this period. All readers of TBE in this area are urged to attend as much as possible.

The Anthony Baptist Church Mission of Victor, West Virginia, has now been organized into the Sovereign Grace Baptist Church as of June 1, 1981.

All readers of TBE in the Anstead area are invited to worship and fellowship with this new church.

The Memorial Heights Baptist Church located at 521 Carroll Blvd., Perry, Georgia, and Pastor Gordon Buchanan would like to announce their revival services beginning August 1 through August 7 at 7:30 each evening.

Elder Hal Brunson, Jr., of Little Rock, Arkansas will be the guest evangelist. All readers in the Perry, Georgia area are invited to attend and worship with them. For any additional information you may contact Elder Gordon Buchanan at 912/987-5486 or J.P. Mann at 912/987-4158.

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GIVE US READERS
We Will Give Them The Truth!

WILL MOST

(Continued from Page 1)

broad one. The narrow gate leads into a narrow road — the broad gate into a broad one. Jesus says that many will go in at the broad gate, and that few (comparatively, of course) will enter the narrow gate. Certainly that means that more of the human race will travel the road to destruction than will travel the way that leads to life.

Why is the gate to life narrow? Because the way of salvation is an exact way, not subject to any change whatsoever. It is the way of faith in a crucified Saviour. "There is none other name . . ." Again, "I am the way." Religious truth — and especially that relating to salvation — is narrow truth, like mathematical truth, like geographical truth, like historical truth. People who are broad in their mathematics may well be broad in their theology, but if they see that one should be straight in their mathematics, they ought to see also that they should be straight in their theology.

The broad way — that is the way of "we are all working for the same place." That is the way that allows many different schemes of salvation. That is the way of living like the world and thinking that it will be all right in the end. It is the easy way to get on and to keep going on. The crowd will push one down this way. The way of "broadness" is the way to Hell.

POPULATIONS OF THE PAST

In the day preceding the flood, only one righteous man was found of God on the earth — Noah. Certainly the vast population of the earth of that day went to torment. And so down through the ages, vast heathen populations have died and gone into torment. Today, more than half the world makes no claim to Christianity whatsoever, and much so-called Christianity is a farce, of course. If earth's history should close today, most of the human race could plunge into Hell. This is not pessimism, but bald fact.

WILL HEAVEN BE LONESOME?

Certainly not. Millions of saved are there. Read Revelation 7:9-10. Here we seemingly have people coming from the Great Tribulation — but a vast host. Therefore, if we add to these all the saved of the ages, we have a staggering number indeed.

And another thing: Infant death in heathen lands has resulted in most children dying in infancy — more than survive. What about those? They go to Heaven, of course. That means that millions and millions are in Heaven from heathen lands. Perhaps that has been God's way of saving those in lands removed from the gospel. Add all infants, all Old Testament saints, all saved of this age, and all of the tribulation saints and we learn that Heaven will have an immense host and will not be lonesome as a place at all. However, were it not for God's election, Heaven would be empty. Comparatively, there will be a small group of adults saved, as contrasted with the host of adults who die lost.

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