

SOME ERRORS ABOUT REPENTANCE

"...If God peradventure will give them repentance" (II Tim. 2:25).

Repentance is a very prominent subject in the Word of



Joe Wilson

God. Bible preachers preached hard and often on repentance. Preachers of a bygone age did likewise. As I look at the sermons I have preached over the last several years, I find that, in order to properly round out my preaching, I need to preach more on this subject. Repentance is a very important subject. It is one upon which we cannot afford to err, for to err here is fatal. To miss repentance will be to miss salvation and to miss Heaven. Genuine repentance and saving faith are inseparably married by God, so that one is totally impossible without the other. I sometimes fear that an over-emphasis on faith has partly produced an under-emphasis on repentance. Let us look at this subject awhile, and especially at some errors about this.

What is repentance? This of course, is an important matter. The Greek word means 'to think again' with the idea of a resulting change of mind. I think that a change of attitude is a good way of putting the matter. I am satisfied that the attitude towards sin is a major thing in the subject of repentance. Man, by nature, has a great love for sin. He drinketh iniquity like water. He loves darkness rather than light. He is so desperately in love with sin

FOLLOWING THE LEADER

We were very much interested the other day in watching "Pete" an old goat out at the Cleveland stockyards, lead a bunch of unsuspecting sheep from the pens, across the street and up a runway to the slaughtering pens.

When the flock reached the killing floor Old Pete calmly turned around and stalked back to help lead another bunch to the slaughter. Pete is a valuable animal to this packing company in herding the sheep, because he takes the place of several men and gets the sheep through without fuss or delay. However, we could not help but have a little sympathy for the poor sheep.

A leader is a wonderful individual and the world must have them, but there are two kinds of leaders. There are goats in this world that will "lead you to the slaughter," escaping themselves, and there are leaders in every community that are working for good. Be careful what kind of a leader you get behind.

that he will never, of himself change his attitude about it. But man must have a different attitude about sin in order to have salvation.

Let us look at the ingredients of true repentance. There is an intellectual ingredient. Man, in repentance, perceives that he has been wrong all his life in his attitude towards sin. This comes almost as a shock to him. He sees the odiousness of sin. He sees the terribleness thereof. There is an emotional ingredient, whereby man is sorry that he has sinned against God. Not just sorry as to the consequences of sin, but sorry as to the fact of sin. Then, there is a volitional element in true repentance. Herein, one willingly turns from a life of sin to a life of righteousness and true holiness.

(Continued on Page 3 Column 2)

Faith is saying Amen to God.

VICTORY

THROUGH CHRIST

The victory of the indwelling Christ is well embodied in the simple story of Mary, who recently became a Christian and now being examined for admission to the church. The question ran something thus: "Mary, are you a Christian?" "Yes." "Does it make any difference in your life being a Christian?" "Oh, yes, indeed," said Mary. "Well, what difference? Suppose, for example, you are tempted to sin; what do you do?" This was Mary's reply: "When I hear Satan come knocking at my heart's door, I just turn to Jesus and say, 'Lord Jesus, won't You go to the door?'" He goes and opens the door, and when Satan sees Jesus, he says, 'Excuse me, I have come to the wrong place;' and bowing, he goes away."

—Selected

FACING DEATH IN CONFIDENCE

by Raymond A. Waugh
Midland, Texas

One of the most persistent themes in the early portions of the Old Testament is "and he died." We find this theme very prominent in Genesis, Exodus, Numbers and Deuteronomy. Though there is an enlarged emphasis on the deeds of many men in the rest of the Old Testament, we find the prophets of hope, such as Isaiah and Jeremiah, pinpointing their relationships with God by making reference to the death of some notable individual. Even David, the man who is called a "man after God's own heart," finds death a very common subject.

The Fact of Death

No one is able to get away from its ever-present reality. Jesus wept in the presence of

Lazarus' dead and buried body. John the Baptist faced the reality of death and then met it. Jesus refused to escape it, though there was no cause of death in Him.

Some found it to be a climax of lives poorly lived, while



Raymond Waugh

others found death to be a gate to glory! Some faced it bravely and confidently, while others feared its approach.

The facts are pretty much the same even in this late hour of the 20th century. The fact of death is with us on the pages of every newspaper and magazine; the screens of theaters and television; in the impulses of every wire service and radio network; and too often on the hearts and lips of all men.

The esteemed among men do not escape it. The rejected of earth cannot avoid it. The rich must meet it. The poor must face its reality. The sinners among us helplessly repair toward it. The children of God find no way to move out of its lengthening shadows.

The cry of mortals is expressed well in the words of a precious grandmother who realized that all too soon she would be separated from children and grandchildren, "Why do we have to grow old, ugly and die?" This has been the cry of many hearts thousands of times. Without doubt, this is one of the reasons

(Continued on Page 8 Column 1)

ROOTS

by Roy W. Snell
Charleston, W. Va.

Since the advent of a widely acclaimed and well received television presentation known simply as "Roots," there has been quite a wide spread resurgence of individuals and also, families who are spending considerable money and time to research their origins. As for myself, knowing full well that any and all of my ancestors were in Adam's loins, I would be a bit reluctant to peer too closely at some of them. To me that would be like "one that taketh a dog by the ears" (Proverbs 26:17).

My thoughts, then, are not of tracing family origins, but to look once more to the "roots" from which we who are wont to call ourselves Baptists have descended. I would dare say that a tremendous majority of our people have never felt the need nor had occasion to even give much thought to this matter. Except for a smattering of knowledge I, too, was among the uninformed as to our heritage until something transpired recently — something which set me thinking and sent me researching.

(Continued on Page 5 Column 5)

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WHAT JOHN BUNYAN BELIEVED ABOUT ELECTION

by John Bunyan
(Now in Glory)

I believe that election is free and permanent, being founded in grace, and the unchangeable will of God. "Even so then this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more of grace otherwise work is no more work" (Romans 11:5, 6). "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his" (II Timothy 2:19). "In whom we also have obtained an inheritance, being predestinated according to the purpose of him who

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

I believe, that this decree, choice or election, was before the foundation of the world; and so before the elect themselves, had being in themselves: For "God who quickeneth the dead, and calleth those things which be not as though they were" (Romans 4:17), stays not for the being of things, to determine his eternal purpose by; but having all things present to him, in his wisdom, he made his choice before the world was. (Ephesians 1:4 and II Timothy 1:9).

I believe, that the decree of election is so far off from making works in us foreseen, the ground or cause of the choice;

that it containeth in the bowels of it, not only the persons, but the graces that accompany their salvation. And hence, it is, that it is said; we are predestinated "to be conformed to the image of his Son;" (Romans 8:29), not because we are, but "that we should be holy and without blame before him in love" (Ephesians 1:4). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). He blessed us according as he chose us in Christ. And hence, it is again that the salvation and calling of which we are now made partakers, is no other than what was given us in Christ Jesus

(Continued on Page 6 Column 3)

The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

WHAT A WELL DRESSED CHRISTIAN SHOULD WEAR ON EASTER

(Read Col. 3:1-17)

Since the so-called Easter Sunday is coming soon, I felt that I ought to bring you a message from God's Word as to what a Christian ought to wear on Easter if he is going to be well dressed. Therefore, I bring to you this expository message from the third chapter of Colossians.

I presume most of you know that I have a very hearty and a most healthy disregard for Easter. If peradventure you do not know it, and if perhaps this might be your first time to worship with us and you don't know how healthy that disregard for this heathen custom of Easter is, I will express it to you now when

I say that, that disregard for Easter is in such a healthy state that it will continue in perfect physical condition as long as I live.

Don't let anybody misunderstand me. I believe in the resurrection of the Lord Jesus Christ. I expect that I believe in it a little bit more strongly than some folk who will observe Easter Sunday. I'm not saying that I don't believe in the resurrection; I'm saying, beloved, I certainly have no place for Easter in my thoughts on theology.

LET ME TELL YOU A FEW REASONS WHY I DO NOT OBSERVE EASTER. IN THE VERY OUTSET. IT IS

HEATHEN IN ITS ORIGIN.

If you will go to the library and consult any good reputable encyclopedia, you will find that Easter comes from the Greek goddess, Estarte, and that Easter was a pagan heathen festival that was celebrated fully 800 years before the Lord Jesus Christ was born in Bethlehem. You will further find that it was never celebrated by so-called Christians until about 400 years after the Lord Jesus Christ's death, and then when it began to be celebrated by so-called Christians, it was only the attempt of the Catholics to overawe the heathen mind of the barbaric peoples so that, beloved

(Continued on Page 2 Column 1)

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JOHN R. GILPIN, Jr.
Acting Editor

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WHAT

(Continued from Page 1)

ed, all the paraphernalia connected with Easter, including the Easter bunny, and the eggs, can be said to be pagan entirely as to its origin and can be proven to be at least 800 years older than the resurrection of the Lord Jesus Christ.

Now, beloved, if I did not have any other reason for being opposed to Easter, that is enough of a reason right there. I haven't any business baptizing paganism into the church of the Lord Jesus Christ in the guise of religion, when this Word of God has been given to us as our final book of authority.

II

BELOVED, I AM OPPOSED TO EASTER BECAUSE WE ARE TO REMEMBER THE RESURRECTION OF OUR LORD BY THE ORDINANCE OF BAPTISM.

The folk who do not baptize by immersion, do not have a Scriptural means of remembering the resurrection. Yet, in this church, beloved, every time you see an individual put down into the water of the baptism and raised up therefrom, you have a picture of the resurrection of the Lord Jesus Christ, who Himself died and was buried and raised again; and every time the ordinance of baptism is administered, the resurrection of our Lord Jesus Christ is pictorially enacted before your very eyes.

Now I can understand why these folk who practice sprinkling and pouring for baptism — I can understand why they have to have a special day for the observance of the resurrection. I can easily understand why, when they disregard the plain statements of God's Word as to baptism, that it is very easy for them to go on a little further in their disregard for the Word of God and bring this paganism into their churches in the guise of Christianity.

III

I AM OPPOSED TO

THE BAPTIST EXAMINER

APRIL 17, 1982

PAGE TWO

EASTER BECAUSE IT IS DEFINITELY UNSCRIPTURAL IN EVERY PARTICULAR.

Take for example the idea that the Lord Jesus Christ was crucified on Friday and that He



John R. Gilpin

arose on Sunday morning. There isn't one word of truth in the crucifixion theory that Christ was crucified on Friday; and neither is there one particle of truth that Jesus Christ arose on Sunday morning. Listen:

"For as Jonas was THREE DAYS AND THREE NIGHTS in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

A fellow would have to be some juggler of figures if he is able to crucify Jesus Christ on Friday and raise Him from the dead on Sunday morning, in the light of that verse of Scripture. Jonah was three days and three nights in the belly of the whale, and our Lord said that He Himself would spend three days and three nights in the heart of the earth. Beloved, any man who can think in any sense that the Lord Jesus Christ was actually raised on Sunday morning, I wonder if it would not be well for folk to read God's Word. Listen: **"In the END OF THE SABBATH, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre"** (Matt. 28:1).

Now if you will read the balance of this chapter, you will find that when these women came to the tomb, they found the Lord Jesus was already raised from the dead. When did they come there. "At the end of the Sabbath."

The end of the Sabbath was six o'clock Saturday afternoon, and at the end of the Sabbath, as it began to dawn toward the first day of the week, Jesus Christ's friends came to the tomb and found Him already resurrected from the grave. I say, therefore, beloved, I don't believe in Easter because it is unscriptural in every particular.

IV

I DO NOT BELIEVE IN EASTER BECAUSE THE VANITY OF THE FLESH IS CERTAINLY ON PARADE IN EVERY CHURCH ON EASTER SUNDAY.

Now don't misunderstand me, I like to see folk put on new clothes and dress up. Why I dressed up today myself in my suit I bought in 1940. I like to see folk put on new clothes if they have them, and I like to see them have them; but, sister, if I had a hundred thousand dresses in my wardrobe, I wouldn't wear a new one on Easter Sunday — especially, and come to this church, because I know I would be mortified before I got out of here if I did. I have a habit of saying some things that makes the folk who dress upon Easter feel badly. The average

congregation on Easter Sunday ought to sing, "We're Marching to Zion with our New Easter Finery On." I don't believe in anything by way of religion that puts the flesh on parade. I couldn't have any part in Easter from that standpoint.

V

I DON'T BELIEVE IN EASTER IN VIEW OF THE FACT THAT TRUE BAPTISTS HAVE REFUSED TO PARTICIPATE IN IT.

To be sure, we have some today who call themselves Baptists who take part in Holy Week Services, and who on so-called Good Friday will take part as to a Good Friday program. Beloved, the man that does so, isn't a Baptist regardless of what name he goes by. Will you believe me that back there in the fourth century that Baptists were beheaded and slaughtered by the thousands who refused to go into Catholic services on Good Friday? I could read to you from history books one after another of folk who were beheaded, slaughtered and killed by the thousands who refused to observe Easter in the fourth century.

I say to you, beloved, real Baptists throughout the ages have refused to participate in this heathen pagan festival. Whenever I think of the so-called Baptist churches who on so-called Easter Sunday will have an Easter program, I am reminded that on the following Sunday they ought to have a purification program.

One of the great characters of the Inter-Biblical period was Antiochus Epiphanes, who was one of the cruellest monarchs that ever reigned on the face of the earth. History says that he was so cruel that he had Jewish mothers crucified and before they died, he had their own babes put up to their breast and a sword driven through the breast, pinning the mother to the babe through the sword. You would think that a man who was that cruel could not think of anything worse to do to humiliate God's people, but he did. He went into the Jewish temple and took a sow and offered that sow as a sacrifice upon a Jewish altar. Do you know what those Jews did? They felt that their house was profaned and their temple was desecrated, and before they offered another sacrifice upon that altar, they had a purification service to cleanse the temple that had been defiled by the offering of a sow upon the Jewish altar.

Beloved, that Jewish altar was not one bit more profaned than the church is, that brings Easter and Good Friday and all the balance of those pagan heathen customs into it for a worship service.

VI

Having given you these reasons as to why I do not believe in Easter, I WANT TO TELL YOU WHAT THE WELL DRESSED CHRISTIAN OUGHT TO WEAR ON EASTER OR ANY OTHER DAY. I say, beloved, on Easter or any other day, GOD'S PEOPLE OUGHT TO BE CLOTHED.

There isn't any place for nudism in the life of the child of God. Old Adam was clothed with a perfect righteousness in the Garden of Eden. When he lost his righteousness, this brought spiritual shame to him, so he tried to hide from God behind the trees. It also brought social shame to him in that he sought to hide his nakedness with fig leaves. He realized,

beloved, he needed to be clothed. I insist tonight that God's people ought to be decently clothed at all times.

Read the 5th chapter of the Gospel of Mark, the story of the Gadarene demoniac. When this maniac was healed of his mania, they found him clothed and in his right mind. Notice the expression: "Clothed and in his right mind." Beloved, clothing and a sound mind go together.

Adam's attempt at clothing himself was displeasing to God. God did not like it. Adam made garments of fig leaves for himself and clothed himself thereby, yet the thing displeased the Lord. Of course, it displeased God because it was only temporary; it was perishable; and those fig leaf garments would have to be renewed daily; therefore, God killed an animal and clothed Adam with the skin of that animal so that ADAM'S LEAVES GAVE WAY TO GOD'S LAMB.

This is typical of the fact that men try to clothe themselves with the leaves of their self-righteousness, which is just as displeasing to God as Adam's fig leaf garments of the long ago. As it became necessary for God to kill a lamb in order that Adam and Eve might be fully clothed thereby, that the physical as well as their spiritual nakedness might not be seen, so it becomes necessary that God kill the Lamb of God, Jesus Christ, at Calvary that men might be clothed fully — spiritually in His sight.

I say that Adam lost his garments of perfect human righteousness when he sinned, but the man that has trusted Jesus Christ as his Saviour has received garments of perfect Divine righteousness in Jesus Christ. Listen:

"For he hath made him who knew no sin, TO BE SIN FOR US; that we might be made the righteousness of God in him" (II Cor. 5:21).

Jesus Christ took our sins, and in turn, He clothes us with His righteousness and holiness. Our sins were put on Jesus, and His righteousness put on us. Adam never had anything better than a perfect human righteousness, but I, tonight, have a perfect Divine righteousness — the righteous robe of the Son of God, and every saved man is clothed in the righteousness of God's only Begotten Son.

VII

EVEN THOUGH WE ARE THUS CLOTHED WITH THE RIGHTEOUSNESS OF GOD'S OWN SON, PAUL TELLS US IN THIS THIRD CHAPTER OF COLOSSIANS THAT THERE IS SOME CLOTHING WHICH WE ARE TO PUT OFF.

Listen:

"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:8, 9).

You will notice, beloved, he tells us here that there are six things that we are to put off — six pieces of clothing we are to discard. We will see presently what he says to put on, but no one puts on fresh clothing until he first takes off the old clothing. That's just human nature. You take off the old before you put on the new. Our Lord follows that same principle here. He says take off and then put on, and he names six things that the Christian is to put off. **ANGER** — that means surly

disposition. No child of God has any business with a surly disposition — always ready to take offense. I knew a deacon in a Baptist church several years ago when I was just a boy, who had such a disposition that no one could say anything to him at all without that man becoming enraged. Our Lord says to put off anger — the surly disposition.

WRATH — this is a little different to anger. Anger is the disposition, but wrath is the exploded anger. You've heard the expression: "I told her enough to last her a month of Sundays," and "I gave her a piece of my mind." God's people have no business speaking their mind; we are to speak the mind of Christ. Listen:

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

He tells us we are to put off anger and wrath, and then **MALICE**. That means ill-will. That's what is left over after wrath. After you have allowed your anger and your wrath to vent its spleen upon some individual, then what is left over is malice — the ill-will you feel toward that person. Let me ask you, Do you have any malice in your heart against anybody? I want to get you ready for Easter. I want to get you dressed up for Easter. I would like for you to get rid of some of these old filthy garments so you can be properly clothed Easter morning. Is there any malice in your heart toward anybody tonight? I dare say there is no individual in this church that would have more room, humanly speaking, to feel malice toward folk, than this pastor. I weigh my words when I say that I don't know of a man anywhere that I hold one particle of malice against in this hour. I know some folk that have certainly been anything but kind unto me, but, beloved, God being my helper, I know that I have no malice in my heart against any man.

The next thing he says to put off is **BLASPHEMY** — the sins of the tongue. I remember a good number of years ago a preacher and I were standing together and a man on the spur of a moment let forth a volley of oaths, and then when he saw the two of us, he turned around and spoke to my preacher friend who was nearer to him, and begged his pardon for what he had said. I think the finest rebuke any man ever got in this world, this man got when my preacher friend said, "You don't have to apologize to me, you haven't cussed in my name."

Then he says we are to put off **FILTHY COMMUNICATION**. It has always been a problem to me to understand how any individual could enjoy or even tolerate filthy speech. A fellow came up to me one day and said, "I have a little story I want to tell you." I said, "What's the color?" "Well," he said, "you can listen to it." I said, "Be sure of it." I tell you, beloved, in the days even before I was saved, I detested filthy communication. How in the world that some folk who claim to be God's people can enjoy filthy communication is beyond my comprehension! God says to put off filthy communication.

Another thing — **LIE NOT ONE TO ANOTHER**. God's people should not lie to one another, but rather, speak the truth at all times.

Now listen, if you are going to be well dressed Easter Sunday, here are some things you need to

(Continued on Page 3 Column 1)

WHAT

(Continued from Page 2)

put off and get rid of. You can't be a well dressed Christian and have on these filthy garments. You have to get rid of these things before you can put on new garments.

I remember when De Vinci was painting that glorious portrait of the Last Supper, which took him nine years to complete, that during that period of time he became angry at a friend and lashed at him in a most vehement manner. After he had done so, he went back to work, but couldn't get his mind on his painting until he went back and sought out that friend that he had so cruelly lashed with his tongue and sought his forgiveness.

You have to put off these things before you can put on things that pertain to the Lord Jesus Christ.

VIII

WHAT DOES HE TELL US TO PUT ON?

I have told you the clothing we are to put off, NOW WHAT ARE WE TO PUT ON? Listen:

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12-14).

This is the clothing to be put on—

MERCY — which means sympathy. How little sympathy we show for each other! The majority certainly show an exceedingly small amount of sympathy for the other person. Yet, that's the first thing he tells us to put on "bowels of mercies" — sympathy.

Then **KINDNESS**. Several years ago somebody ran an advertisement in TBE, I don't remember who it was, but this was the advertisement:

"Two things stand like stone—

Kindness in another's troubles,

Courage in our own."

I have often thought of it. Surely no greater words were ever penned by the poet. Kindness does stand out like a stone.

HUMBLENESS is something else to be put on. This means humility. Do you know how to be humble? You don't get humble by practicing it. The only way any man becomes humble is by realizing the sovereignty of God. The more you realize God's sovereignty the more humble you will be in God's sight.

MEEKNESS is the next thing we are to put on. The word "meekness" in the Greek means "mildness." Every one of us ought to have enough temper to stand for something, and yet that temper ought to have fashioned with it some mildness or meekness. In other words, have temper all right — and yet mild about it.

LONGSUFFERING. He tells us we are to be longsuffering. How few of us are. Surely most of us are far from being longsuffering.

Then he says we ought to **FOREBEAR** and **FORGIVE**. Forbearance means "tolerance."

Then note the last thing he says to put on — **CHARITY**. Listen:

"And above all these things put on charity, which is the bond of perfectness."

The word for charity is the

word for love. Over all these other things, put on love.

In Paul's day the individual wore a sash about all the balance of his clothes to hold the rest of his clothes together. Paul had that in mind when he said, "And above all things put on charity." It is the one thing that holds in place all the balance of the clothing that a well dressed Christian will wear.

Let me ask you a question: How is your wardrobe fixed for Easter Sunday? Have you got a pretty good wardrobe? I'm talking about the wardrobe of grace. I'm not concerned about the fashions that are designed in Paris and New York, but is your wardrobe of grace in good condition.

You've heard the expression, "All dressed up and no place to go." Beloved, the child of God is all dressed up and he has **SOME PLACE TO GO** — he is going to Heaven when he dies. How are you dressed? Are you dressed up with some place to go?

Let me ask you, beloved, have you been clothed in His righteousness? Day by day are you seeking to put off these things that would hinder you spiritually, and are you seeking to put on the things that would show forth Jesus Christ unto the world. That's the ideal for every child of God, and I thank and praise Him now that the Christian who thus lives is, as I say, all dressed up and he has some place to go. Is that your experience?

May God bless you!

ERRORS

(Continued from Page 1)

Oh, what a different attitude the truly repentant one now has! He hates the sin he used to love. He loves the holiness he once despised. He longs to be free from sin and to serve God completely with every part of his being. He hungers and thirsts after righteousness. Now, beloved, this is a part of a genuine salvation experience. If you do not have this attitude, you have not repented and you are not saved. In a true salvation experience, God gives spiritual life and this life consists of a new nature with entirely new and totally different desires.

One error about repentance is that a man can be saved without repentance. Where this is not actually proclaimed, it may be inferred from the lack of preaching on the subject. Oh, preacher brethren, let us proclaim loudly and frequently that except a man repent, he will surely perish. I believe that this error results often from an over emphasis on faith in salvation. I readily grant that the Bible mentions faith connected with salvation more frequently than it does repentance. But we must remember and we must preach that repentance and faith are inseparable graces, and that one absolutely cannot exist without the other. The Bible is very clear that unless one has truly repented concerning sin, that one will not and cannot savingly believe on Jesus Christ for salvation. We are told in Acts 17:30 that "God commandeth all men everywhere to repent." Men must obey this command or go to hell. We are told in Luke 13:3, 5: "Except ye repent, ye shall all likewise perish." Brethren, let us exalt the sovereign grace and irresistible power of our God in salvation. But let us, also, frequently preach the responsibility of man. Man must repent or perish.

(Continued on Page 5 Column 1)

It is impossible for faith to overdraw its account to God's bank.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 27:1-4

Intro: A proper view of this world, of our enemies and of ourselves can only be attained by a proper view of God. To have this view means we have experienced the grace of God in salvation and in a daily communion with Him in all of the experiences of this life. Saul, later the Apostle Paul, met the Lord on the road to Damascus and learned of the Lord as he traveled the highways of God's providence from then on. This is true of David and of all other saints. However, not all realize or recognize this truth as much as others.

VERSE 1

"The Lord is." A truth we should daily review to keep it fresh in our hearts. Because of Who and What He is, the saints are what they are and shall be (I John 3:2). May we "see Him as He is" even now by faith.

"My." "The Lord is" is a truth beyond dispute, but to be able to say, "The Lord is my Shepherd" makes it a personal and a present reality to the believer.

"Light and my salvation." It matters not whether David was in the palace or in a dark, dreary den or dungeon, he could see, and was free, for the Lord was his Life and his Light. Spiritually, Peter was as free in the prison as out of the prison (Acts 12). Paul and Silas sang the Psalm of victory while in the stocks (Acts 16:25).

Yes, "we have the victory" (I Cor. 15:57) because the Lord is our Light and our Salvation. He is the Resurrection and the Life (John 11:25). There is light in our dwellings, even if we are in the land of Egypt physically.

"Whom shall I fear?" The eye of faith sees all of its enemies as mere shadows (Ps. 23:4) which are powerless and are dispelled by the light. As David viewed the giant in the light of God's Word he was diminished into insignificance. David looked at the giant in comparison to the Lord and it became no contest.

"The Lord is the strength of my life." "As thy days so shall thy strength be;" "I can do all things through Christ which strengtheneth me;" "The Lord stood with me and

strengthened me;" "Having therefore, obtained help of God, I continue unto this day." (Deut. 33:25; Philip. 4:13; II Tim. 4:17; Acts 26:22).



Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. PSA. 60:4

Therefore, as He stands, we stand!

"Of whom shall I be afraid?" Even though we "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 1:12), we need not fear for, "if God be for us Who can be against us?" (Rom. 8:31). "No weapon which is formed against thee shall prosper" (Isa. 54:17). We are therefore "more than conquerors through Him that loved us" (Rom. 8:37). "They that be with us are more than they that be with them" (II Kings 6:16). Therefore, "fear not" is the call of God.

VERSE 2

"When the wicked." Notice, it is not "if the wicked," but, "when the wicked," because by nature the enmity is there.

"Even mine enemies and my foes." If our enemies are the wicked, it is a mark of salvation (Philip. 1:28).

"Come upon me to eat up my flesh." The enemy is bent on total destruction (Acts 7:54, 57). The gates of Hell seek to prevail but praise God, they shall fail (Matt. 16:18).

"They stumbled and fell." They were stopped short of their purpose by God placing a stumblingblock before them. How many times, unknown to us, has the enemy stumbled and failed? A good example of this is

found when they came to take Jesus in the Garden (John 18:6). However, remember this doesn't mean no suffering or death for God's children.

VERSE 3

"Though an host should encamp against me." This happened on several occasions to David and to others and it will happen to us (II Kings 6:15; Acts 23:12-16).

"My heart shall not fear." David's heart was fixed (Psa. 57:7); therefore, he found joy and contentment at all times (Psa. 4:7, 8).

"Though war should rise against me." Many times a cold war becomes an all out conflict when words turn to bullets and violence (Acts 19:28; Acts 4:3; 22:22, 23).

"In this will I be confident." So an all out conflict found David certain of God's help (Acts 28:31). Confidence in God is not, or should not be, determined on the numbers or greatness of the enemy, for our "God is able." He is able if the furnace is heated normal or seven times hotter.

VERSE 4

"One thing." This is a vital truth in relation to salvation or in relation to fellowship and communion (Mark 10:21; Luke 10:42). How many are troubled about many things or about words of no profit?

"Have I desired." Heart desires reflect the soul's condition. Sometimes we can't attain fully the desires of our hearts in this life, but we should ever follow after and press toward the mark (Philip. 3:12-14).

"Of the Lord." If our desires are worldly or earthly, we usually depend or look to man, but if they are spiritual and heavenly, we look to the Lord, for He alone can know fully and supply our needs (Philip. 4:19).

"That will I seek after." Godly desires result in a godly walk. Our profession if real and genuine, will be manifested in a practical application.

"That I may dwell in the house of the Lord all the days of my life." David's greatest joy centered in the house of the Lord. This is what made him glad (Psa. 122:1). He longed to attend the service of God, and that continually.

"To behold the beauty of the Lord." By nature there is no beauty that we should desire Him (Isa. 53:2); but in salvation He becomes ever so precious (I Pet. 2:6, 7). We are to be eyewitnesses spiritually of His majesty (II Pet. 1:16).

"And to inquire in His temple." Jesus said, "learn of Me," and the child of God longs to "hear Him" and to "consider Him;" to sit at His feet and learn (Luke 10:39).

Conclusion: Who is your "light and salvation?" Where do you desire to dwell? and do you see the beauty of the Lord?

(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 17400 Mo. Rd., South East, Fort Myers, Fla. 33908).

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THE BAPTIST EXAMINER
APRIL 17, 1982
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is there any scripture that says that we shouldn't have church choirs? Our pastor will not let us have a choir, let the children sing, let the men and women sing in groups or sing solos, have Bible schools, revivals very often, or any special song services using our own member's talents. He never encourages anyone to put their God-given talents to use in the church. Are we in error for feeling like "pew warmers," only, or is our pastor in error for keeping every service so "cut and dried"?

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



the midst of the church will I sing praise unto Thee." In Ephesians 5:19 we are told, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;"

Many, many more passages of Scripture could be given to show the importance of singing in the worship of our Lord. Those whom God has given the talent to sing, should sing for His honor and His glory. This may be as one in the congregation, a member of a choir, or one of a group. God has not given all of us the talent to sing. I can not carry a tune in this life, but I expect to be in that heavenly choir when they sing, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nations" (Rev. 5:9).

In answer to the last question, the pastor of a church should be one whom the Lord has placed there to be an overseer and to feed the flock (see Acts 20:28). He is to be honored and highly respected by the members of the church, (I Timothy 5:17). While the pastor is told to feed and oversee the flock, yet he is told not to be an over lord to them, but to be an example to them (I Peter 5:2, 3).

As churches are to be governed in a democratic way (Acts 6:5; 15:22), those matters mentioned in the question should be settled by the church. If there is a right relationship between the members and their pastor, there will be no problem in settling these matters. If there is not a right relationship, the problem is much more serious than who will sing and who will not.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



In my attempt to answer this question, I presume, the questioner has prayed much about this matter, and has consulted his/her pastor about it. I do not know of any Scripture in the New Testament which forbids a church choir, nor do I know of any which may be used as authority for a church choir. However, the Bible has much to say about singing, and in the Old Testament temple service there was a trained choir or chorus accompanied with musical instruments (I Chron. 15:16). Moses led the children of Israel in song after God had parted the waters of the Red Sea, and led them safely through the sea (Exd. 15:1, 2).

The psalms of the sweet singer of Israel are still sung today, and the Saviour Himself took part in singing (Mt. 26:30; Heb. 2:12).

Paul exhorts the church at Colosse, saying, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Singing is not a mere human addition to the worship service, but is a God-ordained part of the service, and is vital to the effectiveness of the service. While a church may be blessed with much vocal talent, there can be no substitute for good congregational singing, and there is no excuse for a person not to join in and sing with the congregation, for in this the Bible requires no special training. But singing, be it special or congregational, should never be the chief thing in the worship service. The highlight of each service should be the sermon, and good singing can enhance preaching or make up for the shortcomings of a poor sermon.

People should never go to church to be entertained, but to worship. Members who are trained in the art of singing should strive in their special singing to focus attention on Christ, and not on their person or ability to vocally perform. Every church should have some rules of decorum so as to minimize confusion in the worship service, but rules of decorum should not be so absolute as to disallow any deviation therefrom, for in so-doing the service will become mechanical, and there will be no room left for the leadership of the Holy Spirit. Persons blessed with good singing voices should be encouraged to use their voices to bring praise to God in congregational singing or in special singing when appropriate. A church which has hearty and lively congregational singing will be a blessing to itself.

JOSEPH M. WILSON

Route 3
1450 Old Hollow
Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist
Church
Stanleyville, N.C.



"From whom the whole body fitly joined together and compacted by THAT WHICH EVERY JOINT SUPPLIETH, according to the effectual working in the measure of EVERY PART, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

This may well be one of, if not the, greatest verses in the Bible on the proper working of the church. It surely sets forth the importance of every member doing his part and contributing to the well-being of the whole church.

I do not like to take sides against a pastor. I feel strongly about letting every church and preacher do as he and they see fit. Of course, all such is to be in harmony with and in subjection to the Word of God. I do not know the pastor involved in this question, and do not know the total situation. I do know that often-times, preachers act as if the church was invented as a platform on which they are to perform. That the church is the

special domain of the pastor, and a showcase for his talents. Many pastors are not the servants of the church, which they ought to be, as well as being the leaders.

There is no Scripture which says we should not have a church choir. I truly wish that we could have such in our church. There is no Scripture against having different ones or different groups in the church sing special songs. There is no Scripture against Bible Schools and revivals in the church. These two matters should be left to the pastor and the church, and there should be harmony between them in having or not having such. I would think a church should have revival meetings fairly often. God has given talents and abilities to saved people in the church, and the pastor should encourage the usage of these to the glory of God. Brethren, it occurs to me that we ought to make it a matter of study and prayer as to how to best use the talents of the members of the church. I do realize that I fail in this point. I will try to do better on this in the future.

HANSFORD HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



Though there is no Scripture that says we should not have church choirs, we do have Scripture that tells us to "...be filled with the Spirit, Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19).

In this Scripture, we find that the Spirit gives eloquence, which restricts singing to sacred subjects, though not merely to direct praises of God, but, also, containing exhortations. "Making melody" may also relate to playing and singing to the accompany of a musical instrument. Then, too, "in your heart" speaks of being in earnest; yes, conscientious and reverent, as "to the Lord."

Then, again, in Colossians 3:16, the Apostle Paul said: "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another, in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord."

So, further, we find how "the word of Christ" promotes wisdom in teaching and admonishing one another in the riches of the grace of God. Thus, in gratitude, "the word of Christ" in the heart gives utterance in terms of hymns of instruction, admonition, and praise.

Though the above instruction is concise and to the point, I trust that it will be sufficiently satisfactory in the answer of your questions concerning music, such as singing and the playing of instruments in the Church, as "to the Lord," in glorifying His name, and the furtherance of the Gospel ministry.

Thoughts that are constant will eventually become action; action becomes character, and character becomes our destiny.

First, let me say that it is not my intention or desire to pass judgment on your church or pastor. In the first place, I do not know all the particulars or both sides of the story. I will simply give scriptural information relative to music in the church.

I personally feel that songs and music that are scripturally sound add a great deal to the worship service itself. I enjoy hearing a good choir, groups such as quartets or trios, etc., or individuals who sing a song that magnifies our Lord and the precious promises given to us. We always include music in our services and conferences, but we do not put such things above the preaching service itself. The Sermon is the high part of our service and must remain so.

Many people think that musical instruments have no part in the worship service. I do not agree. God gave us the mind to invent these instruments and they should be used for the glory of God. Someone once said that guitars were used in bars and other instruments such as woodwinds, brass or percussion were used in rock and roll bands, therefore, we should not use them. Why not? Just because they misuse them is no sign that we shouldn't use them for the glory of the Lord. They also use money and cars — does that mean we shouldn't give our money to the Lord's work or use cars to drive to church? All types of instruments were used in worship in the Bible. (Cornet, trumpet, cymbal, timbrels, dulcimer, flute, gittith (a stringed instrument), harp, organ, pipe, Psalter, viol, etc.)

I Chronicles 15:20 speaks of Alamoth which is female singers. Many other verses speak of singing and playing instruments. Because of this, I firmly believe in good music as a part of worship service.

As far as your problem — If you feel like nothing more than a "pew warmer," you should have a talk with your pastor and let him know how you feel. Maybe he thinks nobody will do anything and feels that the members are lazy or not interested. Let him know you are anxious to help with the work.

If you can't get together after that, then I would try to find a church where I could be a part of it and get busy serving the Lord.

ERRORS

(Continued from Page 3)

Really, it is quite absurd to even imagine that one could be saved without repentance. Apart from repentance concerning sin, man will not even desire to be saved from sin. How could he? Repentance is a necessity in the very nature of the case. Look at it this way. Would an impenitent person want to go to Heaven? Why? He does not even want to go to church. He does not even want to listen to one talk about the Lord and about spiritual things. He loves the things of sin and the places of sin. He would be a miserable misfit in Heaven. What would an impenitent, unsaved person do in Heaven? Think on this and you will see that it is really absurd to even imagine that one can be saved and go to Heaven without repentance.

A second error about repentance is the idea that it is an act that can be performed by the natural man of himself. All over America, men are preaching this heresy. They are saying to the unsaved that it is all up to them, that all they have to do is repent, that anyone can repent. Most preachers place the ability to repent within the power of the natural man. Most preachers preach that if a sinner will repent and believe in Jesus Christ, God will born him again. Well, who needs it? If a man can repent and believe with the old nature and of himself, please, oh! please tell me why he needs to be born again, and what being born again will do for him. Brother, repentance is not the means of producing the new birth, but is the consequence, result, and evidence thereof.

The desires of the heart — the attitudes of the soul — are not under the power of the will of any being. The desires and attitudes are produced by the nature, and control the will. All moral beings will, according to their nature and their desires. They do not desire according to their wills. The will is enslaved to the nature and desires of the being and always chooses accordingly. Here is the way — the order in which a moral being produces actions. Study and see. Nature — Desires — Will — Action. Actions always come about in this way. Man has a sinful nature. He desires sinful things. He chooses to sin. He acts out his choices. The saved are given a new nature. This has new desires. He chooses according to these new desires. He acts accordingly. Man does not repent and believe with the old nature. But he repents and believes with the new nature. Of course, repentance and faith are the possession, characteristics, and the immediate exercise of this new nature. There is absolutely no time lapse between God's giving of this new nature — God's giving of spiritual life and the exercise of repentance and faith. To hold such is to open the door to hardshellism, and some of our dear brethren have gone through this open door into a present position of hardshellism on the gospel. There are four things we need to understand on this subject and which present the true, Biblical, and Baptist view on the subject. 1. Man is spiritually dead and thus unable to repent and believe of himself. 2. The Holy Spirit must give spiritual life to dead sinners if they are to ever be saved. 3. The Holy Spirit uses the gospel in giving this life. 4. The life which the Holy Spirit thus gives is characterized and evidenced by the immediate ex-

ercise of repentance and faith. Please study these four things carefully.

There are two things, among others, that the man who believes that the natural man can repent of himself is in grave error on. Two things he does not understand. He does not understand the nature of the depraved man. Oh, my brother, here is the starting point of Bible truth as to how men are saved. If we will just believe that man is in the dead and depraved condition which the Bible says he is in, we will have no trouble believing that the salvation of such a being must be by sovereign grace and irresistible power. All heresy on how God saves the sinner incorporates into itself heresy on the condition of the natural man. If man is dead — and the Bible says he is — then he cannot repent. If man is depraved — and the Bible says he is — then he will not repent. Man, as the Bible presents him, is totally and utterly unable to do anything to save or to help save himself.

A second thing that one who believes that repentance can be performed by the natural man does not understand is the true nature of repentance. Repentance is a change of attitude about sin. Man cannot do this without a new nature — a new life. Man cannot produce this new nature, therefore, man cannot produce repentance. Brother, an understanding of the Biblical picture of fallen man, and the true nature of repentance shows the utter helplessness of man to save himself, and his utter dependence on the sovereign and saving grace of God.

The Bible teaches that repentance is the gift of God and the work of the Holy Spirit. My text speaks of 'God giving them repentance'. Acts 5:31 speaks of 'God giving repentance.' Acts 11:18 tells us of 'God granting repentance unto life.' Repentance is not a work that man performs of himself. It is a work which the Holy Spirit works in and through a man in the work of regeneration. Repentance is the gift of the grace of God. Ezekiel 36:26 tells us: "A new heart also will I give you, and a new spirit will I put within you..." My brother, repentance is not what a man does with the old heart, or with the old nature, or by and of himself. Repentance is the work of the new heart graciously given by God. Salvation does not come by what one does with the old heart, but by God giving a new heart.

A third error about repentance is that God will give, or is obligated to give, repentance to all men. Now let me point out that repentance is a gift and not an offer. There is a vast difference. An offer is that which one can accept or reject as one pleases. Should God merely offer repentance to the natural man and leave it up to man to accept or reject, then all men would reject this offer and go to Hell. A gift is that which is actually placed in the possession of someone. It cannot be said that something is given to me unless I actually possess that thing. So repentance is not that which God offers to me, but that which He places in my possession by an act of sovereign power.

Repentance and eternal life through Christ are received and not accepted. There is a vast difference. Accepting something is that which I, of myself do. But to receive something is to be passive therein, and to be the object of the actions of another.

So I receive (not accept) repentance as a gift (not an offer) from a sovereign, gracious, and Almighty God. Now God does not give repentance to all men. Surely this is a self-evident fact. All men do not repent. Some men die impenitent and go to Hell. All men do not have repentance. Therefore, God does not give repentance to all men. Remember you are not given something unless it is in your possession.

Now look again at my text, II Timothy 2:25. Notice these words, "If God peradventure will give them repentance." Is not this very clear? If God gives repentance to all men, why does my text say 'if' and 'peradventure.' Repentance is here declared to be the gift of God. He is sovereign in the bestowal thereof. There are the elect of God to whom He will graciously and effectually bestow this precious and essential gift. There are the reprobates upon whom God will never bestow repentance. But understand that the reprobate

does not want repentance. Actually, to want repentance is to have it, for such a desire is evidence thereof. Please note this statement about all the reprobates. The reprobate does as he pleases and gets what he deserves. Now, study that statement.

Now note a few things. Repentance is the work of the Holy Spirit. The Holy Spirit uses the Word in producing repentance. See Acts 2:37 as an illustration and a proof of this. Now, please note from my text, II Timothy 2:25, a part not quoted at the first, but left for emphasis at this time in the message. "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves." I have also quoted verse 24.

Since we are Missionary Baptists and not hardshell heretics on the gospel. Since we do verily believe that the Holy Spirit uses the Word in producing spiritual

life which is characterized by immediate repentance, let us show that we do truly believe this by gently, meekly, patiently, and continually giving the precious gospel of Jesus Christ to the unsaved. It is ours to give them the precious Word of God. It is God's to give them repentance and faith.

Note II Timothy 3:15. Lois and Eunice gave Timothy the Word. God gave him saving faith. Oh! let us prove our right to the name 'Missionary' in front of the name 'Baptist' by faithfully witnessing to the unsaved!

ROOTS

(Continued from Page 1)

I seem to have developed a propensity for getting myself involved into all sorts of "mild" controversy and this time, albeit inadvertently, I began corresponding with a brother who, although a strong proponent of sovereignty, yet takes a worse than dim view of any who dare to call themselves Baptist. His contention is that there is no scriptural license for the title — hence, it is actually sinful for us to associate ourselves that closely with that man sent from God, "the prophet of the highest," filled with the Holy Spirit from his mother's womb. Would that we, his namesake, could measure up to his attributes!

This then was my motivation for, in a sense, making my calling and election sure and to determine if I were actually sailing under false colors. I had long since been aware of the Campbellite's approach to any "denominational" name. They prefer the "Church of Christ." Other groups find support for the "Church of God" or the "Assemblies of God" in about eight different references in the New Testament. The openly charismatic people and the remainder of the non-denominational groups usually

(Continued on Page 6 Column 1)

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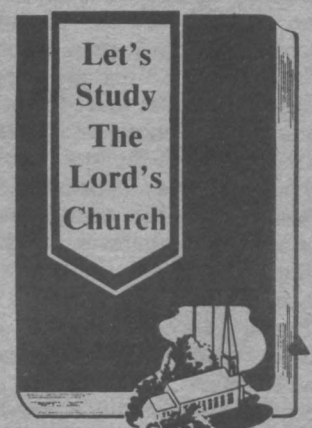
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PAGE FIVE

ROOTS

(Continued from Page 5)

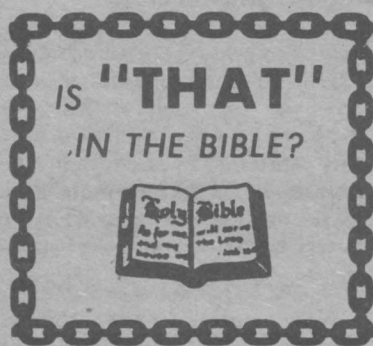
use such terminology as Bible Center, coupled with Living Word, Open Door and/or some geographical location. We know, also, that those of the Lutheran movement are not adverse to using Luther's name.

Likewise many of the Methodist assemblies tie the name Wesley into their movement, while the Mormons are as well-known when referred to as the Church of The Latter Day Saints. Those who continually put our Baptists to shame, measured by their zest and zeal, the "Publishers" and "Jonadabs" of the Jehovah Witness group, have incorporated or established a well-known name in contemporary Christendom. In a certain sense they may have a case, except it was Jesus who said "ye are MY witnesses" (Acts 1:8). Those who attribute their origin and background to John Calvin are, in the main, firmly entrenched in the Presbyterian ranks, plus we have a myriad of other cults, groups and splinters with a like number of assorted titles.

Whence then, this name Baptist which we dare use, and that proudly? Learn first that while some of those already listed can be rightfully designated denominations, to the best of my knowledge and extent of my research, there has never been a formal council or conference which designated Baptist as a denomination. In fact, as we trace the history of our people back to antiquity (and it can be done), we can locate many peoples in many lands with whom we could fellowship in the Lord — yet their names often carried no reference to the word Baptist. All the while, interlaced and inter-mingled, we can find the name Ana-Baptist surfacing. These others had names which we would probably see as nicknames — such as Waldenses, Albigenses, Donatists and a host of others.

There are those who put considerable store in the fact that our Baptist was referred to at least eight or ten times as "the" Baptist in the New Testament. Our precious Lord, in reference to John, also said "the" Baptist. If that Spirit-filled man, sent from God, came preaching repentance and then baptized those who "brought forth therefore, fruits meet for repentance," if such a one was called "the" Baptist by my Lord — then call me a Baptist also, because I believe that John was faithful to whatever light our Sovereign Lord had granted him. Should you wish to add that to your claim to being Baptists, then you are certainly welcome. Of course, the organized assembly, the death burial and resurrection of our Lord came later, but this saint of God was the forerunner.

I am content to allow you more knowledgeable gentlemen to decide if the church in Matthew 16:18 and 18:17 constituted an organized assembly, but suffice it to say that the New Testament church has been with us since Jesus time. Although the earliest of the assemblies were peopled by finite and fallible offspring of Adam, by and large it would appear that they were relatively free of serious error. Some evidently saved in those predominantly Jewish assemblies were prone to be



QUESTION:— Who said he would chastise his people with scorpions for whips?

ANSWER:— Rehoboam, First Kings 12:13-14. "And the king (Rehoboam) answered the people roughly, saying... My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions."

legalistic and cling to some of the meaningless traditions. Apart from that, they were evidently passably Christian. Remember our Paul who would have fought to keep his beloved Gentile converts free of any legalism, later consented to shave his head and perform the temple purifying rites with some of James' more Jewish-minded converts.

It has always been the work of the destroyer to attempt to disrupt the plans of God for His creatures and so it was in the early churches. For all their sound beginning, it was not long before the tares were springing up with the wheat. Some of those assemblies which apparently did run well for a season had, by the year 250, begun to allow the "leaven" to permeate the membership and leaders. Some began to allow the civil-governing bodies to intrude into the polity, policies and procedures of their churches. Others began to allow the teaching of baptismal regeneration — with infant baptism soon to follow.

It was then that the church which Jesus said that He would build (Matt. 16:18) began to separate themselves from those from whom our Lord had removed the candlestick (Rev. 2:5). In addition, these separated assemblies insist on rebaptism for any one previously in the corrupted churches — those wishing to come out and be separate. Here, then, is a second definite reference to where we acquired our proud title. By virtue of the requirement of rebaptism those faithful ones were then called Ana-Baptists. Even as the name Christian was

first used in an an uncomplimentary manner so too, the name Ana-Baptist was more of a derogatory nickname. As you know, the title persisted and later came to be applied to some of the other baptistic people previously named. Still later, just prior to the days of Luther or Calvin, the "ana" began to drop off and we were left only the Baptist name. If you like, you can bear yours as a cross — for myself I feel somewhat proud!

ELECTION

(Continued from Page 1)

before the world began; according to his eternal purpose which he purposed in Christ Jesus our Lord. (Ephesians 3:8-11; II Timothy 1:9; Romans 8:29).

I believe that Christ Jesus is he in whom the elect are always considered, and that without him there is neither election, grace, nor salvation. "Having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace: wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace — That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him" (Ephesians 1:5-7, 10). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

I believe that there is not any impediment attending the election of God, that can hinder their conversion, and eternal salvation. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified. What shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" (Romans 8:30-35). "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Romans 11:7). "For Israel hath not been forsaken, nor Judah of his God,

of the Lord of hosts: though their land was filled with sin, against the holy one of Israel" (Jeremiah 51:5). When Ananias made intercession against Saul, saying, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name But the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel" (Acts 9:12-15).

I believe that no man can know his election, but by his calling. The vessels of mercy, while God afore prepared unto glory do thus claim a share therein: "Even us, (say they,)

whom he hath called, not of the Jews only but also of the Gentiles? As I saith also in Hosea: I will call them my people, which were not my people, and her beloved which was not beloved" (Romans 9:24, 25).

I believe therefore, that election doth not forestall or prevent the means which are of God to bring us to Christ, to grace and glory, but rather putteth a necessity up on the use and effect thereof; because they are chosen to be brought to heaven that way: that is, by faith of Jesus Christ, which is the end of effectual calling. "Wherefore the rather, brethren, give diligence to make your calling and election sure" (II Peter 1:10). See also II Thessalonians 2:13, I Peter 1:12).

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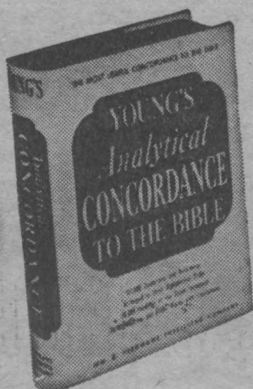
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

NEW YORK (EP)—Four leading human rights organizations have urged the U.S. Supreme Court to review the Goldsboro Christian Schools and Bob Jones University cases, asserting that they involve "live" issues of "pressing national importance." Both cases deal with whether a private religious school that discriminates on the basis of race has a right to tax-exempt status.

Goldsboro completely excludes black students while Bob Jones bars interracial dating. Both claim to base these rules on their religious convictions.

The American Civil Liberties Union, the American Jewish Committee, the Lawyers' Committee for Civil Rights Under Law, and the NAACP Legal Defense and Educational Fund, in a friend-of-the-court brief submitted to the Supreme Court, maintain that the cases are not moot because, the brief declares, the "controversy between the Government and the two schools has not come to an end." Adds Samuel Rabinov, AJC's Legal Director: "The two cases involve issues of compelling national importance that will inevitably find their way to the Supreme Court, and the only way to resolve this complex issue once and for all is for the court to rule on the matter."

WASHINGTON (EP)—President Reagan attended church services Sunday, February 21, for only the fourth time since assuming the presidency 13 months ago.

Accompanied by Mrs. Reagan, the president attended a special service at historic Christ church in Alexandria, Va., commemorating the 250th birthday of George Washington. According to the White House office of media relations, the first family attended services previously at National Presbyterian Church, St. John's Episcopal Church and Belair Presbyterian Church in southern California. In a year-end interview with U.S. News & World Report, Reagan said he has limited his church attendance because of security precautions imposed by the U.S. Secret Service following the attempt on his life last March 31 and rumors that a Libyan hit squad has targeted him for assassination.

All worshippers at the February 21 service at Christ Church, an Episcopal parish attended by the nation's first president, were required to pass through a metal detecting device similar to those used at airports. White House officials say that all large crowds are now being screened through such devices before any public appearance of the President.

In spite of infrequent church attendance, Reagan continues to receive vocal support from many conservative religious leaders, most conspicuously from electronic evangelists such as Jerry Falwell, who actively supported Reagan during the 1980 campaign. Falwell and others claimed that Reagan's positions on issues were more "moral" than those of incumbent Jimmy Carter.

NEW YORK (EP)—President Lyndon B. Johnson insisted that the Holy Ghost visited him in the early-morning hours as he received his daily Vietnam briefings, says a biographer of the 36th president.

In the two-volume work *The Politician*, author and Texas Observer magazine Editor Ronnie Dugger writes that Mr. Johnson asked one of his ambassadors if he thought God was making earthly visits. When the ambassador said no, Mr. Dugger says, the president related his spiritual encounters.

CARACAS, Venezuela (EP)—As La Hacienda Baptist Church began one worship service in a crowded second-floor apartment of a high-rise building, two young men in dark suits walked briskly past the apartment's open front door and headed up the stairs. They were Mormon missionaries. While Baptists were witnessing on one floor, Mormons worked equally hard on another.

The scene is becoming increasingly common as Southern Baptist and Mormon missionaries work the same mission fields. Once, evangelical missionaries encountered only other evangelicals, Catholics, or members of indigenous religions. Today, Southern Baptist missionaries find themselves competing for members with Mormons, Jehovah's Witnesses, the Unification Church (Moonies), and an assortment of other America-based bodies considered Christian deviation groups because of their blend of Christian and non-Christian concepts.

NASHVILLE, Tenn. (EP)—Citing concern about potential damage to the ministries of Southern Baptist churches, Sunday School Board president Grady Cothen announced Baptist Film Centers will no longer distribute two films produced by Brigham Young University. The films, "Cipher in the Snow" and "John Baker's Last Race," have been available through Broadman Films and Baptist Film Centers since 1975 and 1977, respectively. Brigham Young University in Provo, Utah, is an institution of the Church of Jesus Christ of Latter-Day Saints (Mormons).

Cothen said both films are inspirational in nature and neither contains any doctrinal content. They have been rented about 4,000 times through the film centers to churches and individuals. "A survey of users shows almost unanimous support for the films," he said.

WASHINGTON (EP)—The U.S. Supreme Court reversed a Pennsylvania District Court ruling which had relieved employers and employees who are members of the Old Order Amish religion from participation in the nation's Social Security system. Present federal law exempts self-employed members of the old Order Amish from compulsory Social Security participation. In 1980, the Western Pennsylvania District Court sided with a self-

employed Amish farmer and carpenter who contended that imposition of Social Security taxes on his Amish employees violated their free exercise of religion rights.

Old Order Amish maintain that both payment of Social Security taxes and receipt of such benefits conflict with their religious belief requiring members of their faith to provide for other members. But the nation's high court, in an opinion written by Chief Justice Warren E. Burger, rejected the district court decision, ruling that the exemption from Social Security participation granted by Congress applies only to self-employed members of the Old Order Amish.

NASHVILLE, Tenn. (EP)—Laotian refugees relocating in Nashville, Tenn. to escape the terrors of warfare in their homelands have become the missionary congregation today BENTON WILLIAMS was forced to leave more than 12 years ago. Williams, supervisor of pastoral ministries for the Baptist Sunday School Board, was a Southern Baptist missionary to Thailand from 1959-70, when he returned home because of a health problem. Early in 1980, needs of refugees arriving in Nashville prompted Williams to begin his ministry. It has grown into a congregation with approximately 125 members, sponsored by Belmont Heights Baptist Church. On the last Sunday in

January, a climactic point in the life of the Laotian congregation was reached when Williams baptized 37 persons after public decisions and several weeks of training in the Christian faith.

TAEJON, Korea (EP)—Leaders of Dae Hung Baptist Church in Taejon, Korea, hit on an interesting idea recently for promoting Bible study among senior adults: offer a Bible study class, and throw in a free bath.

The 3,100-member congregation intends to double the number of members participating in weekly Bible study to 2,200 in 1982. New adult classes launched this year include one for those over the age of 62.

Thirty-six members attended the first meeting of the senior class on a frigid Sunday in January. After the study, church staffers transported the group to a nearby resort with hot springs. Pastor Chong Man Ahn bathed the male class members, and several church women washed the females.

The bathing ceremony served two purposes. It's a time-honored way of showing respect and love for the elderly in Korea society, and a practical service, since winter weather makes travel to public bath houses difficult for the aged.

Bath houses are still common in Korea, due to inadequate bathing facilities in many homes.

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A DECEIVED YOUNG GIRL WHO WAS LATER SAVED

"Aunt Maggie," as the subject of this article was familiarly called, was a very religious woman. In her girlhood days she had made a profession, and sought to live a life consistent with that profession.

Being a regular attendant at Sunday School, she had learned the catechism — as was the custom in those days. She committed to memory the Ten Commandments, and was taught that she must keep these if she hoped to ever enter heaven.

The man whose companion she became by marriage, had had a similar training and experience. Hence they were true "yoke-fellows" in their religious activities. When they established their home, it was on a farm; and the family altar — to which both had been accustomed from childhood was also established and maintained.

This occasioned the reading of a portion of the Holy Scriptures every morning and evening. From this daily reading of the Bible, and from the teaching of Christian friends, Aunt Maggie began to realize that there was something wrong with the theory that "doing the best one can" toward keeping the law was the way to merit salvation.

When she read that Jesus said, "I am not come to destroy the law, but to fulfill" (Matthew 5:17) and that, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4); she was greatly puzzled.

Again, when she read in Luke 10:25-28 where there was a certain lawyer who thought he could inherit eternal life by doing good works, and who gave the gist of the law, as perfect love to God and man, and heard the Lord say to him, "This do, and thou shalt live," Aunt Maggie was confused. But when

she read in Romans 3:20: "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin," she was still more confused. And what heavy sighs this confusion drew from her!

The matter became so serious that Aunt Maggie took a Bible to the kitchen; and while she waited for a fire to burn, and iron to heat, or the bread to bake, she would spend the moments searching for something that would give her peace. And all the while she was trying to cling to the early teaching that in some vague, mysterious way, law-keeping was essential to salvation.

When she read in Romans 3:24, "Being justified freely by His grace through the redemption that is in Christ Jesus," and, in verse 28, "Therefore we conclude that a man is justified by faith without the deeds of the law," she saw how the words plainly contradicted her theory; and this elicited more sighs from her.

There came a day when Aunt Maggie said: "This matter must be settled." Her husband was in the field, and the children were out at play. Taking her Bible, she sat by the kitchen table; and, knowing there was a great deal said about the law in the Epistle to the Galatians, she opened to that place.

As she read carefully, certain verses such as the following took on a new meaning to her: "Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, even we have believed in Jesus that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Galatians 2:16).

And: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Galatians 3:2, 3).

But a climax was reached when she read verse ten: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Aunt Maggie paused in her reading, and other verses which she had read went through her mind, such as, "By the law is the knowledge of sin," "Sin is the transgression of the law," and "The soul that sinneth, it shall die." Then she said aloud: "All that the law can do for me is to put me under its curse."

With a heavy sigh she dropped her open Book on the table; and putting up her hands exclaimed: "Then, Lord, I'm lost!" But what could she do about it? Taking up the Bible she read on. Galatians 3:13 brought a different kind of climax. For she read, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

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To whip the Devil, fall on your knees.

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FACING

(Continued from Page 1)

we love to sing that old song, "Where We'll Never Grow Old."

Why Fear Death?

The question persists, why fear death? Why fear death, when it is the reality beyond birth which all of us must face? Why fear death, when it is the experience which pervades every waking moment. Why fear death, when it is the one thought which is present in every theme of which men have ever dreamed? The one fact that is present on every page which men have ever inscribed? The one reality which dates every human accomplishment and magnifies every human failure?

Although we may not wish to face its austere reality, death is as real as the food we eat, and as certain as the setting of the sun. Yet, death is an opportunity as extensive as God's glorious heaven.

Why, then, should we fear death?

Reasoning Regarding Death

Perhaps one of the reasons why we fear death is because we are not aware that all others have a similar fear. When we realize that all of God's saints are at times troubled by the prospect of death, we can then understand our own uncertainties a little better.

As we look at the reality of death in the light of other human experiences, an even deeper understanding can be ours. Partings right here on earth often cause much grief. Ones who leave will weep just as those who are left. In many instances, those who are leaving go to new and better jobs, and even more pleasant cities and surroundings. Thus, they are not really sorry to be going, and loved ones are happy that they are getting the improvement in their circumstances. Still — there are the tears!

The Hope in Death

We Christians certainly rejoice in the prospect of seeing Jesus. There is, nevertheless, the sorrow when we think of departing from friends and loved ones for a time.

The Apostle Paul expressed this great truth in a most effectual way. We find his words in Philippians 1:23-25: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith..."

Paul wanted to be with Jesus and experience the wonders of heaven. At the same time, he desired to continue for a time with his friends and loved ones. We who have come to know Christ Jesus in love and in faith

are torn by the same desires. Thus, part of our uncertainty regarding death is to be related to our natural desire to want to fellowship with earthly friends and loves ones a little longer.

We have many earthly relations and attachments — ties of love — which bind us to places, people and things on the earth. The prospect of breaking those ties causes varying degrees of grief and uncertainty. Too, as the Apostle Paul felt it was expedient for him to remain a little longer, we think that our remaining in the flesh awhile longer will be of benefit to those about us.

The Joy Through Death

By looking at the life of David, we can get a pretty good picture of ourselves. Though David was one of God's choice servants, we remember that he looked at death and called it a "valley of shadows." This, of course, indicates that David saw death as a valley of uncertainty; a valley which engendered a certain fearfulness; a valley of "mists" as it were through which it was most difficult to see.

Though David faced death with this element of "fearfulness," his hand was in the Lord's and he "feared no evil." Because of this, he was able to climax his "Yea, though I walk through the valley of the shadow of death" with the glorious words, "I shall fear no evil, for thou art with me, thy rod and thy staff, they comfort me..."

Our joy, too, will be full when we see Jesus for "we shall be like Him." Never again will we have to be plagued with the fear of growing old. Never again will we have to be troubled by the fact that our features are wrinkling with age. Never again will we have to anticipate the prospect of parting from loved ones and friends. But the way to that bright tomorrow, the way to the realm of eternal day, the way to that haven of rest without fears or tears is through the door of death.

Victory Over Death

When this truth becomes real in our hearts, we can sing with Paul, "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, who giveth us the victory through our Lord Jesus Christ."

A certain "fearfulness" may trouble the hearts of even the most faithful of the saints. We know, however, that our eternal joys and our deathless presence in the realms of glory and dependent on the fact of death and our journey through "the valley of the shadow of death." But through faith in Christ, we can comfort one another in the confidence we shall soon be together with Him forever in the REALMS OF GLORY!

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