

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

MY NEW WARDROBE

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"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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WHOLE NUMBER 2372

NOT DEAD NOR SLEEPING

Raymond A. Waugh, Sr.
Part I

By His grace and in accord with His sovereign purposes, a little more than thirty-five years ago, God arranged for a first meeting and momentary glance on the part of two who had never before been in each other's presence. For me, it was almost as though my heart had stopped beating for a moment. Nonetheless, in their humanity, both resisted the attraction which was immediate because both had concluded — one at 30 years and the other at 24 years — that God had decided that they should walk alone in His Service!

A commitment both had made!

Supposing that they had God's Will in the matter, they assured themselves that they would not meet again or if they did there would be no reaction that the other might take as showing an interest. Again, however, God had other plans.

He fortuitously arranged that they would meet three more times under circumstances which would necessitate some momentary social relationships. One was at a soldier's get-together in Downtown San Antonio, Texas, with no expectation of seeing each other there. Though both had been there previously, neither had seen the other there. One was in the Bible Study Class situation, and the other was in a small Country Church which was a few miles South of San Antonio.

Though at the moment the seemingly-necessary conversations, in all three instances, were only momentary and seemingly most inconsequential, they would have lifetime and eternal consequences. For soon after the momentary contact in that little Country Church, the Lord would have me to wrestle all night on at least two occasions

with the decision which I, apparently, had made for His Will in my life and the determination which I had reached concerning

than "one fleece."

Within the next day or so, I made my way to a little jewelry store. With the assistance of a



Euradine and Ray Waugh
(Euradine now in Glory)

my serving Him alone. The questioning, however, would be more on the order of "putting out the fleece," but, in my own mind, I planned on no more

dear lady who would have further impact in our lives some ten years later, I chose a small engagement ring that would be,

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The Baptist Examiner Pulpit

A Sermon By Ray Brown

THE WRATH OF GOD AT CALVARY

I believe the 27th chapter of Matthew has the greatest, fullest account of the sufferings of our dear Lord. We want to begin reading in verse 45. I have preached on this text many times, but I am always amazed at the account of our dear Lord.

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken Me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save Him. Jesus, when he had

cried again with a loud voice, yielded up the spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

If you notice in these verses of Scriptures that I read, in verse 46 and also in verse 50, you'll see the words, "Jesus cried with a loud voice." He cried with a loud voice. He was not weakened and he was not half dead when he hung on the tree. He had all of his faculties. His mind was clear. He truly was the Son of God. When we think about this terrible crime, His very words were, "My God, my God, why hast thou forsaken

me." Oh, the terrible cry of anguish of the Son of God from Calvary. How could God Emanuel die? How could God Emanuel shed His blood? This was God Emanuel in the person of Christ.

God came down in the person of the Lord Jesus Christ. He was made in the likeness of human's sinful flesh. And He tabernacled here upon the earth, and He lived upon the earth approximately 33½ years, and He went to the cross to shed His precious blood for God's people. But God you see, as the Bible says, is spirit, so God did not have a body; God could not die; God could not shed His blood. So God prepared Himself a body. Now when we think of the terrible account, we see the terrible sin and we see man at his worst at Calvary.

This terrible sin began in the (Continued on Page 2 Column 1)

Kindness is another garment I must get. In fact, it is almost

ARE YOU GROWING IN GRACE? IF NOT, WHY NOT?

by A.Z. Matthews

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ..." (II Pet. 3:18).

We believe the Bible to be the Word of God. This being true, this is no request, that we "grow in grace," but a divine command.

We are not born grown-up — mature; but infants the first time; neither are we born mature in the spiritual realm, but infants — "babes in Christ." A person's flesh may be one hundred years old when he is "born again," but he is a babe in Christ.

If a natural child does not grow, there is something wrong with his body, and he is a grief and disappointment to his parents, and humanly speaking, it is a grief and disappointment to Christ when one of His does not grow in grace.

as basic as self-respect. This garment is suitable to wear on all occasions and can be worn anywhere.

I don't know whatever possessed me to get that self-righteousness I picked up somewhere. I must have thought it was a bargain, but it certainly proved to be anything but a saving. I do hope I can exchange it for some humility. They say it is much less expensive and wears even better. It is quite plain but it surely does have a smartness about it that is very becoming.

While I am weeding out garments, I must do something about that green thing! Why am I reluctant to discard prejudice? It has never done a thing for me. Isn't it odd how we will continue to wear things that keep us from looking our best? I must be more careful of the colors I choose from now on.

I understand tolerance is quite popular this year. For many years I thought I could

(Continued on Page 6 Column 2)

There are many who are twenty; thirty and forty years old babes in Christ. I will give you two or three characteristics of these old babes, so you will know them when you come in contact with these "sweet (?) little things."

When you hear a church member say, "If the church doesn't call Brother B., I ain't going to support anyone," or "if you deacons don't get together and get rid of Brother C. and call a more entertaining preacher, I am going to quit the church," or "All I hear when I go to church is money, money, and I'm getting tired of it." Those who say such things are "babes in Christ," that is, if they are saved.

The last symptom mentioned above reminds me of a joke I heard. A negro man went to the judge and asked him for a divorce from his wife. The judge asked him if he had "any grounds" for getting a divorce. The Negro replied, "Yas, sir, boss, I has plenty. What dat Negro woman wants money all de time." The judge asked, "What does she do with so much money?" The Negro replied, "I don't know, I ain't give her none yit."

Have you preacher brethren ever met any of these babies? If

(Continued on Page 6 Column 4)

IN WHICH ARE YOU INTERESTED?

Satan seeks to have us taken up with the revival, rather than the Reviver; with the blessing rather than the Blessor; with the gift, rather than the Giver; He would have us concentrate upon the movement, and not upon the Master. He would have us occupied with the crowds, rather than the Converter, so that more stress will be laid upon visible results and emotional effects than upon the deeper work of the Holy Spirit. The present-day craze for statistics is responsible for many abortive births in the spiritual realm, and some evangelists who love crowds succumb to this temptation.

(USPS 042-340)

OLD EXCUSE — HYPOCRITES

The man who says he is kept away from the church by hypocrites is not influenced by them to stay away from anywhere else.

Business is full of them, but if he sees a chance to make some money, he doesn't stop because of that.

Society is crowded with them, and yet he never thinks of becoming a hermit.

Married life is full of them, but that doesn't make him remain a bachelor.

Hell is full of them, and yet he isn't doing a thing to keep from going there.

He wants to have you think that he is trying to avoid the society of hypocrites, and yet he takes not a single step toward the only place no hypocrite can go — Heaven.

—The Orthodox Baptist

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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WRATH

(Continued from Page 1)

Garden of Gethsemane (John 18:2-12). There we see the band of soldiers come with the chief and high priests and they take Him to Caiaphas and there they questioned Him and mocked Him and mistreated Him all night. In Isaiah 53, it says that He came forth from prison, so I imagine there was a dungeon and they let their prisoners, or those religious prisoners, down by a rope into this dark dungeon and kept them unto the next day. And then the next day, bright and early, they took Jesus to Pilate. Pilate marched Him back to King Herod. King Herod marched Him back to Pilate and during all of this time, He was mocked and ridiculed and spit upon and His beard was plucked from His face and He was scourged and His back was laid open and the crown of thorns were beat upon His head. When we think of these things, this is the foot stool of Calvary.

If you look up the word Gethsemane, and check the root word, you'll find that it means "olive press." And when Jesus, in Luke 22:41-44 was praying in the Garden, it said His sweat became as great drops of blood and fell upon the ground. And we think about the olive press as the olive oil was squeezed out of the olives, drop after drop. We see the Lord Jesus Christ in the press of God, as He sheds His blood and as He suffers this agony. This is picturing the inner veil and suffering of Christ in the Garden.

If you'll notice, He was on the cross six hours. Now from the sixth hour, there was darkness over all of the land unto the ninth hour. Darkness, the deep mystery of the veil, of the passion and sufferings of Christ that went on between God and His Son on the tree. From the sixth hour, there was darkness over all of the land unto the ninth hour. A vast darkness huddled over all of the land from the sixth hour unto the

ninth hour. From twelve o'clock straight up, the sun was in the sky and it became dark, a pitch dark. I think about in Genesis 15, where Abram experienced with God the darkness so deep that "the darkness could be felt." Imagine that! It was so dark that it could be felt. There was darkness over all the land because the creator was dying, because their creator was hanging on the tree.

Another important factor we see is that the wrath of God was upon Jesus Christ, His Son, and the withdrawal of His presence and fellowship from His Son, because God is a holy God and He could not look upon sin. Now I believe a lot of people disagree with me, a lot of people have different ideas about it. But I believe that our sins were placed on the body of Christ in the Garden of Gethsemane when His sweat became as great drops of blood falling upon the ground. Now it really was blood. It was great drops of blood, heavy drops, great drops of blood falling upon the ground that our precious Savior was bleeding through the pores of His skin. There was a great battle taking place; the last attempt of Satan upon the precious Son of God that He might defeat Him and keep Him from going to Calvary to shed His precious blood to redeem His people. So Jesus Christ experienced strong crying and tears unto God (Hebrews 5:7).

So we think now of the six hours and we break it down to two periods of three hours each. The first three hours that Jesus Christ was on the cross, He was at the mercy of the wicked men. The ridicule, the mockery, the driving of the nail through His hands and the nail through His feet. The spear in His side and all of the anguish that He experienced the first three hours upon the cross was at the hands of man, but, Oh, dearest people here this morning, consider those last three hours from the sixth hour on, where there was darkness over all of the land to the ninth hour. This was when God's hand of wrath and His justice was upon the Lord Jesus Christ. Did you notice, that it said the veil was rent from top to bottom, not from the bottom to the top? From top to bottom! The power of God rent the veil from top to bottom!

"My God, my God, why hast thou forsaken me?" Through these words we see the awfulness of sin and character of its wage. We see the awfulness of sin and the terribleness of it and the character of the wages of sin in Romans 6:23. It says, "For the wages of sin is death." Now, can't you see it? Can't you see that the wages of sin is death? Can't you see our lovely Savior on the cross crying, "My God, my God, why hast thou forsaken me." We see the ugliness of sin; we see the terribleness of sin; we see the character of sin, and we see the wages of sin, in that cry.

When God saved my filthy, miserable soul, I couldn't sleep that night. I laid awake all night long. I thought about all my sins that were placed on my substitute, my Savior, on the tree. But, Oh, what broke my heart, was the punishment of these sins. We see the absolute holiness and inflexible justice of God. People say, "Well, God will overlook one little sin or you can cross your fingers and tell a little lie; that's okay, God will overlook a few little things." No! God, you see, is a holy God. And our responsibility to God is to a holy God that cannot look upon sin. He could not

look upon sin here on the cross. It became dark over the whole land. God turned His face away from His son. God withdrew His fellowship and God poured out all of His wrath upon His only begotten Son, the Lord, Jesus Christ. Oh, lost sinner, can't you see this morning the sword of God's justice bathed in the blood of His Son?

In Habakkuk 1:13, the Bible makes it very plain. It says God is of purer eyes that he cannot look upon sin and cannot behold iniquity. God can't look upon it. The Seraphims in Isaiah 6:3, when Isaiah saw the vision of God filling he temple and they cried, "Holy, Holy, Holy" and they hid their faces. Why? Because they were in the presence of a holy God. Well, were Seraphims not holy? Sure, because they were created of God. They were holy but yet they still had to hide their faces. They couldn't look upon the face of God. So sin is a transgression against God. Sin is against God and against the holiness of God and against the very character of God, and God's justice must fall. There we see the basis of our salvation. Oh, the very foundation and the very basis of our eternal salvation.

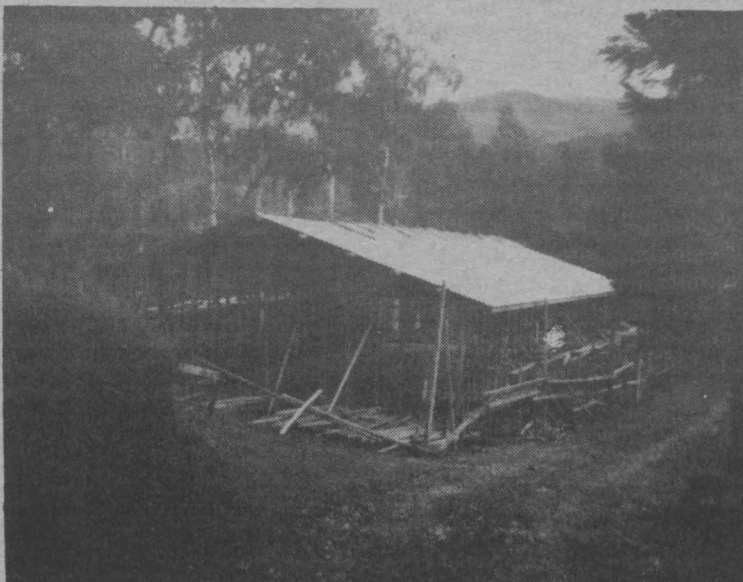
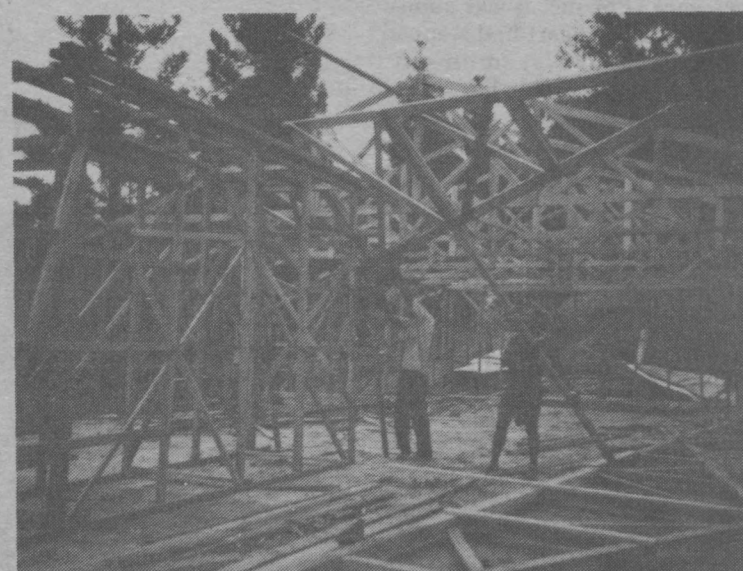
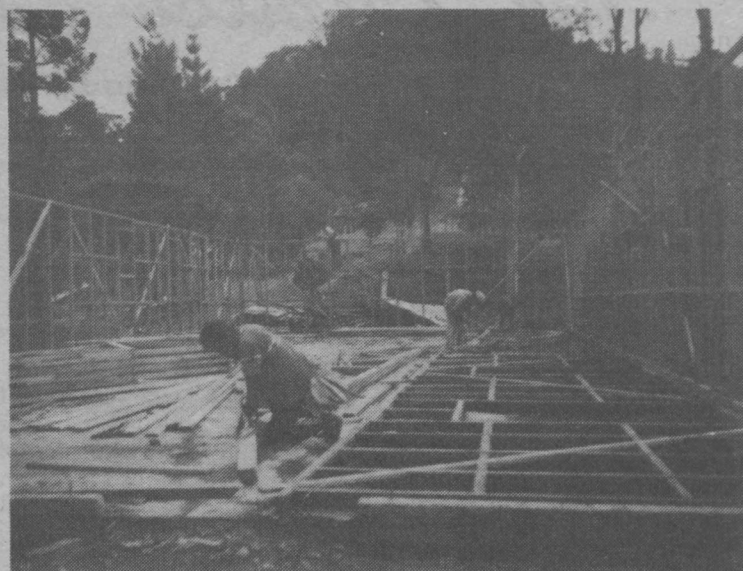
In Nahum 1:6, "Who can stand before his indignation" and who can abide in the fierceness of His anger. Only one, our Lord Jesus Christ; we see Jesus Christ under the wrath of God and the indignation of God. He was the only one that could stand under that. He's the only one that could stand in the presence of an angry God. Oh, in Psalm 89:19, it says that God has laid help upon one that is mighty. Oh, our Redeemer was the mighty one! He conquered death, hell, and the grave. He did not shrivel and cry out like a coward. They did not take His life. He yielded up His life voluntarily (John 10:18); yielded — he breathed out His life (Matthew 27:50). He gave His life for the sins of His people. That's the reason the Holy Spirit tells us that He cried with a loud voice. His head wasn't lying down on His chest. He wasn't screaming and hollering out. He was strong. He went through all of what would kill an ordinary man. An ordinary man couldn't live through it. Oh, but our dear Saviour did! All of our iniquities were laid upon Christ, therefore, divine judgment fell upon Him. There was no way, absolutely no way, of transferring sin without transferring its penalty.

Tell me when God saves a hell-deserving sinner, if he doesn't cry out. He'll have tears that burn his eyes and run down his cheeks. He'll have a heart that is ready to burst open and come out of his chest. When God, through the power of the Holy Spirit, deals with that hell-deserving sinner, I tell you God shows that hell-deserving sinner not only his sin but the penalty of it. He shows you that Christ died for you, that He suffered for you, that that anguish and torment was for you. It was your sins.

Now the wages of sin is death. These were the sins of all of God's people. Christ paid these sins and paid the sin debt on the cross. Now a sinner can't pay the sin debt. If he refuses to receive the Lord Jesus Christ, he'll spend eternity in the lake of fire trying to pay the sin debt that he can never pay. It can never be paid. Jesus Christ paid it in full. So, then, when Jesus Christ cried, "My God, My God, why hast thou forsaken

(Continued on Page 4 Column 5)

NEW TANGGI BAPTIST CHURCH NOW BEING ERECTED



Pictured above are four pictures showing various stages of the construction work on the New Tanggi Baptist Church located at the mission station in Papua, New Guinea. Picture No. 1 shows the building of the framework for the side wall. Pictures No. 2 and 3 show the actual erection of the framework and rafters and picture No. 4 shows the building with all of the framework up and roof on. The building is now being used for services even though it is not completely finished. Bro. Halliman has worked diligently on the building since getting his new tractor to power the sawmill to cut the timbers. He will finish sawing the balance of the wood this month and it will soon be completed. We give thanks and God the glory for this new permanent-type building now located on the mission station.

One can see God in everything, but we can see Him best with our eyes shut.

HALLIMAN OFFERS THANKS FOR TRACTOR AND CHURCH BUILDING

Dear friends,

Greetings to each of you in the name of our Lord Jesus Christ. Trusting the Lord to bless each of you as He does us here in P.N.G. Our blessings here seem to grow with each passing day and for all His goodness we try to be thankful.

The work here in P.N.G. continues to be blessed of the Lord in that the churches continue to grow in grace and some new places have been opened up to

on it when completed. Like most all building programs, projects, there have been growing pains in that some of the members have been reluctant to carry their share of the burden, but at the same time others have carried their share, plus several others. Being so long in getting the money ready the price has more than tripled from what it would have cost when we first started.

While the local people have had the financial burden to bear, I have had my share of various kinds of burdens. Not the least of these burdens was a proper power supply for the saw mill. From the time that I first started trying to mill the timber until now, over two years I have elapsed. Now each time I start up the mill I have occasion to give thanks to each of you that helped to make it possible for me to have the new tractor which has power enough to spare. Once again I thank you for this equipment.

In a previous article I mentioned that some of our preachers had gone with a government patrol into an area where some folk were that had not had any previous contact with the outside world. There were reported to be approximately 500 people in the area. One of our preachers brought back a young boy with him and now we have him in the school just off the Mission Station. They are of a different language group and the only way we can communicate with the young boy at present is by sign language; however, it won't be too long until he will have begun to understand and talk Pidgin and in due time he will be able to talk English as well, as all the classes at school are held in English. This week, some of the preachers have gone back to the area to visit the folk again and put up a building to start having services. I think at present there are perhaps about 70 in one group that have invited us to start services with them.

There is another large group of people that we are still waiting on for permission to start services in their area. In this area every one has to follow the instructions of the tribal chief and he is still thinking about the matter. We would ask you to pray with us that God will cause this heathen tribal chief to think kindly towards us, so we can carry the glorious gospel of Christ to them as well. May the Lord bless each of you!



Fred Halliman

us to preach the gospel of Christ.

The Bible school has been a great blessing and asset to the work here. The first class is due to finish in June; however, they are running quite a bit ahead of schedule in all their subjects and will probably graduate before June. All the preachers that have attended Bible school always have well prepared messages and use an abundance of Scripture to prove their points. Also, their studies and well prepared messages show up in their congregations and this is where the real blessing lies. Sometime between now and the last of June we will ordain several preachers.

One of the things that is a great blessing to us all here at the Tanggi Mission Station is the fact that we have the new church building up and are holding services in it. The building is not complete as yet, but enough to hold services. For about two years, we have been meeting in an open shed type building and while this usually was quite adequate for the morning services, almost every afternoon the rain sets in about 3:00 o'clock, the time of our afternoon service. Many times there is strong wind with the rain and at times the rain would blow right through the building and everyone would get wet. The last Sunday we held services in the old building everyone was wet before the service was over. The rain, however, never did cause the services to be shortened any. Now that we have the new building up, we at least can sit through an entire service and still be dry when it is over.

The new building is 70 feet long by 31 feet wide. We do not need all that space for our regular services, but when we have special services even that will not hold them all.

The finances to put up this building has been a real struggle with these people. The mission money has not been used to build it — it is their building, paid for with their money. By the time it is completed, it will have cost something over \$10,000.00. We have been over 12 years raising the funds for the building, but will owe nothing



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 27:5-9

Intro.: David's contemplation as he waited before the God of exaltation resulted in both praise and petitions and anticipation. He continually looked to the proper source for the supplies he needed (Heb. 12:2), for he knew from whence came his help (Ps. 121). In order for us to learn from this Psalm, or any of God's Word, we must experience its reality and follow its example.

VERSE 5

"For in the time of trouble." Times of trouble are the common lot for the saints of God. It is appointed for them not only to believe on Christ, but to suffer for Him (Philip. 1:29), as they take up their cross and follow Him (Matt. 16:24). However, we should count it a joy to do so (Acts 5:41). How we act in the time of trouble will determine the effect of our testimony (Acts 16:25).

"He shall hide me." Faith accepts the victory before the battle begins and realizes it is determined by the power and provisions of the God of all grace. God had not, nor would not fail David (Josh. 1:5). To know the battle is the Lord's brings contentment (II Chron. 20:15).

"In His pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock." Herein we have a three-fold place of refuge which signifies total protection. The child of God is ever surrounded by the chariots of God (II Kings 6:17).

God has prepared the ark of safety and finally the Father's house (John 14:1-3). David would not only be protected and preserved, but also publicly displayed.

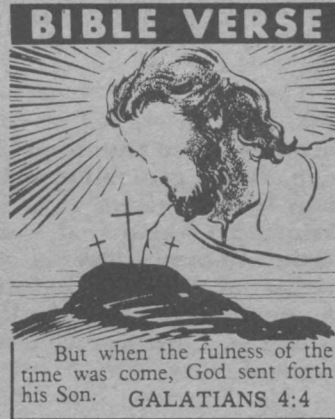
VERSE 6

"And now shall mine head be lifted up above mine enemies round about me." David would one day rule over his enemies. He would reign in glory on the throne and all his enemies would be at his feet. He that was despised and rejected of men would be crowned with honor and glory and in this he portrays Christ (I Cor. 15:25).

"Therefore will I offer in

His tabernacle sacrifices of joy." To God be the glory was, and would be the theme of David. He would publicly acknowledge, "salvation is of the Lord."

"I will sing, yes, I will sing praises unto the Lord." David would worship in Spirit and in Truth (John 4:23, 24). He



would come before God's presence with singing (Ps. 95:1, 2); He would offer up spiritual sacrifices, as well as symbolic sacrifice (Heb. 13:15). Singing is to be a part of our witnessing, as well as our worship. We offer praise by proclaiming the truth of the Lord in our songs.

VERSE 7

"Hear, O Lord, when I cry with my voice." In our thanksgivings for past blessings we can, and should bring new petitions (Philip. 4:6). David's desire, as well as his needs, were outlined in an orderly fashion by bringing them before God with his voice. Praying is to be done decently and in order (I Cor. 14:40). There are times we know not how to pray as we ought (Rom. 8:26). However, we should study to shew ourselves approved unto God in prayer, as well as in rightly dividing the Word of Truth (II Tim. 2:15).

"Have mercy upon me." David knew at no time should he ever depend on human merit or human effort. He, like Paul, had no confidence in the flesh (Philip. 3:4). He, like the publican, ever sought God's mercy (Luke 18:13). It is not of works we earn God's favor (Eph. 2:8, 9; Titus 3:5). God's mercy flows to the undeserving

through the Lord Jesus Christ. It is by Him the throne of grace is opened to the elect (Heb. 4:14-16).

"And answer me." David waited in submission for a reply, knowing that if he asked anything according to God's will, it would be received (I John 5:14, 15). God's answers are received by faith, and bring joy and fruitfulness. God's answer will be the right answer, so we should ever desire it. God's answers are based on His mercy and His knowledge. His answers will be in accordance with His promises in the Word of God.

VERSE 8

"When Thou saidst." David had been drawn to the Lord by both the works of God, and by the Words of God. David had heard the voice of God, and had seen the works of God.

"Seek ye My face." By nature, no man seeks after God (Rom. 3:11); therefore, we seek Him because He first sought us (Luke 19:10). The sheep are given a hearing ear, and therefore they hear His voice and follow Him (John 10:16, 27). Many times men will seek after outward peace and prosperity, but in reality, they don't seek the face or presence of God. In salvation one desires communion, fellowship, and the smile of God.

"My heart said unto Thee, Thy face, Lord, will I seek." First, God sought and said, and now, we seek and say. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Rom. 10:10). The evidence of salvation is the heart response in relation to the Word of God (Acts 2:41, 42), as well as the works of God (Acts 2:11).

VERSE 9

"Hide not Thy face far from me." David knew what it meant to have many of his professed subjects to turn their faces from him and to withdraw their support. This he could bear, but he longed for fellowship and communion with God. To have His smile meant everything to David. As David looked up he desired to see God's face.

"Put not Thy servant away in anger." David acknowledges he is a bondsman of the Lord and is thankful and happy to have this honor. He says this, even though he was a king. He further doesn't want to lose this privilege.

"Thou hast been my life." In order to be a good servant we must have God's help; this David had received, and knows he still needs.

"Leave me not, neither forsake me. O God of my salvation." In the fullest sense this would never be, for we have the promise, He will never leave us nor forsake us (Heb. 13:5).

Conclusion: May our total being and desire be to the glory of God.

(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).

THE LIFE OF THE REV. JAMES IRELAND

A DEDICATED, FEARLESS BAPTIST MINISTER OF THE EIGHTEENTH CENTURY

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APRIL 24, 1982
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

In Ephesians 1:9, 10 we read of "the mystery of God's will which he hath purposed in Himself." What is this?

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"Having made known to us the mystery of His will, according to His good pleasure which He hath purposed in Himself" (Eph. 1:9).

In the Bible, the word "mystery" does not relate to the character of the content of a matter: that it is mysterious in its content. The Biblical usage of this word relates to that which could never be discovered or known by man unless it had been revealed by God. Our God is sovereign in all things. This sovereign God has purposed, planned, predestinated all things that will ever come to pass. This is the mystery of His will. His will is His purposed, predestinated plan relative to all that will ever take place. This is a mystery and cannot be known by us except He make it known.

This plan (predestination) of God is according to the good pleasure of Himself. He was not influenced therein by any one or anything outside Himself. God has revealed a portion of the total of His predestinated purpose to us. He has reserved a portion to Himself which will only be known by its coming to pass. Deuteronomy 29:29 refers to this fact. We are to study the precious Word of God and learn what portion of the mystery of His will He has made known unto us. It is for us and our children. We are to learn all we can of this, to rejoice therein and to live according unto. We are to leave that portion of the mystery of His will which has not been made known to us where God has left it, and not pry into or speculate thereabout. In fact, we will have a full time job learning and obeying the portion God has made known to us.

It is one of the blessings of God's grace that He has been pleased to make known to us a portion of the mystery of His will. Let us be grateful for this. Let us study and learn all we can about this. Let us rejoice in this. Let us order our lives by this.

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This "mystery" of God's will relates to His purpose of redeeming an elect-people unto Himself, which, hitherto, was hidden in His counsels, but is now revealed only to His saints. Regarding this, the Apostle

Paul related how he was commissioned of God that he might open his mouth boldly "to make known the mystery of the gospel" (Eph. 6:19).

Also, in this, he spoke of "Him that is of power to (establish) you according to the revelation of the mystery, which was kept secret since the world began" (Rom. 6:25).

Then, further, in Colossians 1:26, 27, he spoke of "the mystery which hath been hidden from generations, but now is made manifest to His saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

This "mystery," as made manifest only to the saints, is no longer a mystery to them; but, to the non-elect, who remain uninitiated, it will always remain a mystery.

So, in respect to the saints, "Christ in you, the hope of glory," is the sure Foundation in the revelation of the "mystery of God's will," because it is in and through Him that the fulfillment of the "mystery of God's will" ensues. Indeed, the promise of this will is with Him and through Him, by way of His sufferings and death, in order to save His God-given people from their sins (Mt. 1:21).

So now, by the propitiation of the righteousness of God to their account, His grace makes them fit for the glory of God with His Spirit as the Earnest of their redemption through the efficacy of the blood of the Lamb of God.

Hence it is "...according to the riches of His grace, in which He hath abounded toward us in all wisdom and prudence, Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself" (Eph. 1:7-9).

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"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."

In Ephesians 1 the saints at Ephesus and all whose faith is in Christ Jesus are told that before the foundation of the world, God chose us in Christ, that we might be holy and without blame before Him. We are told that God, "predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." In verse 10 He reveals the mystery or secret which He had not before revealed to His people. The secret is the purpose of why He elected, why He predestinated, why He made us accepted

through the blood of His Son. This purpose was to gather together in one, all things to be under His Son, Jesus Christ. That which God has revealed unto us shows that there is a purpose which lies back of all which we see in creation and that which comes to pass in our lives. That purpose God had kept secret until He revealed it unto His apostles. This purpose was a purpose in the heart of God from before the earth was created. In the whole course of human history the purpose of God according to His will is being carried out. That purpose has never changed, neither has anything occurred, nor will occur, which would cause God to change or alter His purpose.

We are told that the word "dispensation" in verse 11 means management, therefore, in defining and describing the mystery of God's will and purpose, we are told that in God's management of the universe, that "in the fullness of time He might gather together in one all things in Christ." The purpose of God, then, is that all things are to be under the sovereignty of His Son, Jesus Christ.

In verse 12 we see, "That we should be to the praise of His glory." In this, God reveals unto us His purpose for us not only in this life but in eternity to come, that we shall be to the praise of His glory. God will have those who love Him, those who praise Him, those who live with Him. These are the ones whom He elected, those whom He predestinated, those for whom Christ died, those who have trusted in Christ, "Who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation:" (Eph. 1:12, 13).

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Ephesians 1:9 & 10: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself. That in the dispensation of the fullness of the times He might gather together in One all things in Christ, both which are in Heaven, and which are on earth; even in Him."

"Having made known unto us the mystery of His will..." The elect of God have been granted a measure of knowledge concerning God's designs for the future. While they cannot know the day nor the hour of their Lord's return to this earth, they DO KNOW He will return. Their knowledge of the mystery of God's will is in part, but the part they know about God's will is one hundred percent more than the knowledge which ear-

th's most intelligent unsaved person has.

The word "mystery" is used six times in Ephesians, and sixteen times in other books of the N.T. In every place where the term is used in Ephesians, it has to do in the primary sense with the Lord's church, and Paul has much to say about the church in all of His epistles. In the secondary sense the term has to do with the general purposes of God "which He hath purposed in Himself." The word "mystery" denotes something clandestine or secret, but in the text the mystery referred to is no longer a mystery, for it is "made known." The "mystery" is not as many suppose, which is that Gentiles would be saved during the church age, for many Gentiles were saved during the Mosaic economy, but the mystery "Which from the beginning of the world hath been hid in God," is that the Lord would build a church consisting of both Jews and Gentiles. "How that by revelation He made known unto me the mystery... that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel" (Eph. 3:3 & 6). The "body" referred to by Paul in Ephesians 3:6 is the church, the "one body" of Ephesians 4:4. If the reader would take time to study the last few verses of Ephesians two, and the first nine verses of Ephesians three, I believe he will be caused to see what the "mystery" of Ephesians 1:9 is.

The "mystery" in our day is revealed by the gospel (Eph. 6:19), and the church is the repository of the gospel, therefore the "mystery" must be revealed by the church, and cannot be revealed by man independent of the Lord's church. The "stewardship of the mysteries of God" (I Cor. 4:1), which given to Paul and the other apostles by direct Divine revelation, is part of the legacy of the church, and since the cessation of the apostolic office the church has been the exclusive executor of the mysteries of God.

All of the elect are made objects of divine revelation, but it is to the church God has granted to know the greatest part of His eternal will and purpose. As in the natural realm man will reveal more of his heart and mind to his wife than any other person, so it is with Christ and His bride the church, He has made known to her many secrets that other members of the family of God will never know in this world.

Paul magnifies the union of the church with her Head, the Lord Jesus Christ, and teaches that Christian marriage be patterned after that union (Eph. 5:20-33). And in his concluding remarks, says, "This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:32). If a person is to understand the "mystery" of Ephesians 1:9, and know experientially the glorious union of Christ and His church, that person must come to where these truths are stored, known and declared, that is, the Lord's blood-bought church, "the pillar and ground of the truth" (I Tim. 3:15).

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The mystery of God's will, a very interesting statement and similar to one found in Romans 16:25. "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began."

I'm sure that there are various ideas as to this mystery, but it is obvious that it refers to our salvation. How can God save such unworthy sinners such as we are? This indeed is a mystery, but thank God it is a mystery that has been revealed to us. It was revealed in Christ, when He became man and died on the cross for our sins. Everytime someone is saved it is revealed to that person, and in another since revealed afresh to us.

Even though the mystery has been revealed to us we cannot understand it. We know we have it but we do not know how. We know it is by the grace of God but it is difficult to know how God can extend grace to us.

It is still a mystery to the unsaved. Thus, they make fun of those who are saved, or try to make them do things that they should not do. When one tries to explain to them about his salvation they cannot understand.

WRATH

(Continued from Page 2)

me," there's a two-fold ministry. We have the ministry of the wrath of God upon sin and we have the result of the wrath of God and of sin as God's withdrawal of His presence and fellowship. Well, the sinner is not going to escape it either.

The message of hell, the doctrine of hell is two-fold, also. Oh, sinner, if you deny Christ, if you scorn the lovely lamb of God, then there's going to be a two-fold message of the doctrine of hell. Let's notice some things in Luke 16. First of all, it'll be the pains of the senses. You'll have all of your faculties. Didn't the rich man have all of his faculties? You notice that. In verse 20 and verse 23, "In hell he lifted up his eyes." There we have one of his senses. He could see. He saw Lazarus in the bosom of Abraham being comforted and he is tormented. "And in hell he lifted up his eyes, being in torment." There he has the sense of feeling. He had been tormented in those terrible flames of hell. And if we go on to read the account, it says that he was thirsty, he wanted a drop of water. Just a drop. Did you ever just want a drop of water that would hang on the tip of your little finger? Did you ever just want that? Of course not! What about that man in hell? What about those people in hell? Do you think they would like to have a mudhole to drink out of? Oh, and he could hear Abraham. We see he has the sense of hearing.

Think of the words as we sang that old song, "The Gulf That God Did Span At Calvary." Oh, God spanned this great gulf that was between Abraham and those in his bosom; a paradise for some and for some a burning

(Continued on Page 5 Column 1)

WRATH

(Continued from Page 4)

pit. Those that were in paradise couldn't cross over, and those that were in the suffering of hell couldn't cross over to Paradise. But Jesus Christ removed that great gulf when He died on the cross for the believer. For the believer, He shed His precious blood.

I don't believe there's any gulf in hell anymore. It says that hell has enlarged her mouth (Isaiah 5:14). I believe that when Jesus Christ ascended back to His Father, that He took paradise to Heaven with Him (Eph. 4:8-10). In other words, He took it to the third heaven to the abode of God, and now hell is all one place in the heart of the earth. Now, brother, I believe when you see these great volcanos and you see these things burping up that hot lava and smoke and fumes coming out of there, I don't believe it's a thing but hell kind of belching a little bit out of the heart of the earth. All of the gases and the pressures are down in the heart of the earth. That's the hottest place. That just pictures a little of what hell is going to be like.

And then the pain of loss. Oh, he knows he is there forever. The pain of loss, the loss of what, you say? His spiritual loss, his life is lost. It's a conscious state. He is conscious, worlds without end. A fellow asked me how long hell was. I told him as long as God is. Think about that! Oh, the lake of fire is just as long as the joy that I am going to share with my Jesus, in Heaven, dwelling with Christ eternally and forever. Oh, the joy that fills the hearts of God's people! But for those that reject and deny the Lord Jesus Christ, hell is going to be just as long as the lake of fire is, because one day hell is going to be delivered up (Rev. 20:14). A lot of people say that when a man goes to hell he is there forever. Hell is not a complete state, dear people. The lake of fire is worse than hell. Hell is going to be cast into the lake of fire in Revelation 20 and the lake of fire is a lot worse than hell is going to be. Hell is a temporary place.

If a man breaks a law here in Clay County, he is sent to Clay jail until his trial comes up. He is held there at Clay, but that's not the final abode, you see. If he is found guilty of the crime that he's done, then they take him on to Moundsville to carry out the sentence that the Judge hands down. Oh, hell is only a place of temporary abode. It's only a prison house, but God is one day going to deliver it up and He is going to cast it into the lake of fire — and that day is not very far off.

People are blind. Oh, how they are blind! I talk to people all of the time. People dying with cancer and dying with sin — knowing that they do not have very long to live. They'll tell me to do my thing and they'll do theirs. My heart is broken so many times. I'm weeping inside, wanting that soul to understand that he needs Jesus Christ. And he'll say, "It won't do me any good to come and hear you preach, you do your thing and I'll do mine." I say, "Brother, one of these days you'll be sorry for those words." Those words will echo in his soul throughout eternity. Yes, hell is an incomplete state. An incomplete state because Jesus talked about where the fire is not quenched and where the worm dieth not (Mark 9:42-50). The old rich man smells his flesh; he sees those old maggots

and the worms crawling in and out of his flesh. He can't do anything about it. It is the eternal worms.

I'll tell you it's not a very beautiful place, hell isn't. The lake of fire is not a very beautiful place. And people have the audacity to say that God will overlook sin. That God will excuse sin. He will not excuse one sin. Not one! If you are in your sins and you die in your sins, you mark it down here this morning, you heard this old preacher, not much of a preacher, but you heard this preacher tell you that if you do not leave your sins, you will not receive Jesus Christ as your Lord and Saviour. You are going to spend eternity in a lake of fire. You are going to suffer, worlds without end. You know, it is just hard to even try to imagine to see the terrible hell. You can't explain it enough. Oh, if God would just give us the wisdom, give us the understanding, we could put it out in words that a man could see it. That man could see that he is under the wrath of God. That the wrath of God abideth on him. That he carries it around with him all of the time.

So Jesus Christ suffered the penalty both of our sin and the punishment. It was transferred to the body of Christ; imputed to Christ. The atonement of the Lord Jesus Christ is first and foremost towards God (Eph. 5:2; Heb. 9:14). He shed his blood for God. And oh, God used those men to crucify His son, but it was God that smote His Son. But those men couldn't do anything else. They could only do what God had already predetermined and decreed in the halls of eternity. Just like Judas and Herod, they couldn't do anything else. Adam couldn't do anything more with sin than what he did. They didn't catch God unaware. Calvary was there before the Garden of Eden was ever made. Before Adam and Eve were ever made. God knew all about it. God wasn't caught unaware and God wasn't wringing His hands and wasn't all upset about it.

So let us notice some things about this atonement of Christ. Is the atonement general in nature? One of the old phoney generals, as Brother John R. Gilpin had in that message? I saved that issue of *The Baptist Examiner*. Boy, that was a terrific message! Five phoney generals and one of them was the general atonement. If, then, the sacrifice of the death of Jesus Christ was a general atonement, then it would be in the hands of man and not in the hands of God. It would have to be in the hands of man.

Look at Ephesians 5:2. What is a sweet smelling savour? What is a sweet smelling savour in the nostrils of God? The blood of Christ. His son on the cursed tree shedding His precious blood for God's people. It was to God. Oh, they will say Jesus loves everybody, come on and receive Him now. Accept Him now in your heart, let Jesus in. The Bible says that the atoning sacrifice was made toward God. It's Godward and not manward. So God gives it to them that pleases Him. God gave His Son and His sacrifice and the shedding of His blood for them that He chose in the halls of eternity in His Son. Well, I'm telling you that anything outside of Calvary and the shed blood of Jesus Christ and the finished work is nothing but a stench in the nostrils of God. Shame on us if we ever lose the insight of that fact. Salvation is of the Lord! Oh, these

Arminian people going around following a phoney general. It's absolutely awful!

So the propitiation of Jesus Christ was Godward (Romans 3:25, I John 2:2, 4:10). Who was offended? Were we offended or God? Why is the sinner mad at God? Why is he world mad at God? Is God in the fault? Has God offended us? We, the worms of the earth, that He could crush at any time? No, we offended God. We broke God's laws. We are the ones that need reconciled. God's not lost. We are. This old Arminian world thinks that God is lost somewhere. God's not an idiot! God is not lost! Oh, those blind people!

Then we notice the death of Christ on the cross was a death of a curse. Oh, read Galatians 3:13!

Well, now sinner, what about these so-called law keepers? These people that say they are keeping the law. The Bible says it's a curse. Christ has redeemed us from the curse of the law. What does the curse of the law mean? The curse means alienated from God. The death of Christ on the cross was the death of a curse. Don't you think Christ died a spiritual death on the cross? Do you think He just died physically? Well, didn't He die spiritually, because we were dead spiritually? He had to suffer the spiritual death that we might be brought alive spiritually. Notice in Matthew 25:41. Now this is after He comes and raptures His people. What does He say? And shall He say unto them on the left hand "Depart from me, you cursed, into everlasting fire." Oh sinner, banned from the presence of God! Alienated from God. Who was it that was on His left hand? (Verse 33). Notice, sheep and goats. Then the sinner is going to die under the curse, if he doesn't receive the Lord Jesus Christ. Oh, sinner, you are going to be under the curse of God and under the indignation and wrath of God. And He is going to say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Oh, our lovely Saviour experienced the wrath of God in our place. Our lovely Saviour experienced the withdrawal of God, that we may have life. Oh, sinner, can you see that? Oh, the curse is being exiled from the presence and the glory of God. Let's notice in II Thessalonians 1:8-10. In verse 10, notice, "them that believe (because our testimony among you was believed) in that day." So the gospel has been preached and the testimony given. To believe it is to be saved. To reject it is to be lost. Oh, dear sinner, may it please God to save you this day!

NOT

(Continued from Page 1)

in fact and in truth, a part of "my fleece arrangement" before God, though the details were being "worked out" rather than my "working them out." Herein was the sovereign working of the Lord which we would recognize only in retrospect, but which would give us a glorious and an immeasurable comprehension of the greatness of our God which was beyond the ability of men to teach us.

In those moments, we were concerned primarily with His Will for our lives. And, in our humanity, we had concluded what we had supposed it would be, believing sincerely that we already had determined God's Will for our lives.

There would be one other

"GOD'S LOVE"

Love is kind and suffers wrong,
Love envies not all the day long,
Lifts not herself in haughty pride,
But is content and satisfied.

Love always behaves above reproach,
Seeks not her own way, is not quickly provoked,
Thinks not evil of anyone,
Nor judges them for what they've done.

Oh, how much love is willing to bear,
And believe all things which God has declared;
Patient in trials, love will endure,
For love has a hope that is steadfast and sure.

Love never fails! But my flesh is weak
And I fail everyday, even though I seek
To live up to God's word. Still, I earnestly pray
That God will help me to love this way.

But this is God's love and only He
Can love like this to any degree;
No longer hindered by this flesh of mine,
One day I'll love with God's love divine!

Mrs. Frank Parrish
Courtland, Virginia

meeting!

As a part of the "putting out of the fleece," and with the ring in my pocket, there came that moment when it seemed convenient to inquire, "May I see you home?" I had no idea where she lived, and I had no means of transportation. She suggested that we take one of the local buses.

The evening was short. I had made no plans. It was my intention, even then, to await the moving of the Spirit of God in our lives, if God, in fact, had any plans for a further relationship. E're the evening was over, nevertheless, there came what seemed to be an opportune time to take the ring from my uniform pocket. And with some word about desiring only the Will of God for my life and the Will of God for her life, I asked her whether it seemed within the Will of God for her to consider marrying me.

There was a maturity about this one who would become my beloved for all of time that I had recognized already. Now, it was even more evident as she admired the ring and made no remarks about its evident minimal material value. In response, she, too, indicated that she had no desire in this life but to serve the Lord. She stated that she had pretty well determined that God wanted her to serve Him alone.

Nevertheless, she agreed without any insistence on my part to take the matter to the Lord and provide me an answer on the following day if that were possible. Both of us agreed that there was and that there had been an overall physical attraction as well as a spiritual comradeship that we had never known before. Too, we conceded that we had resisted for some weeks because of our greater desire and our greater interest in the Will of God for our lives. I have no doubt whatever but that both of us would have gone our separate ways and gladly if there had been the least intimation from the Lord that the union should not be or that it was not to be.

The following day, I left the Base where I was stationed and where I was teaching in sufficient time to keep our appointed meeting. As we met, she was smiling, as only my beloved could smile; a smiling which provided hope and assurance in many dark hours which must come to all who wait upon the Lord in this world in which the

Devil is "The prince and the power of the air." My heart brightened then even as it would as a result of her smile untold thousands of times during these thirty-five years and more.

This one who would become my beloved informed me that it seemed that the Lord was giving her a positive "Yes" with respect to the possibility of a life-commitment. She agreed to take the ring, and it fit perfectly. Though it doubtless was one of the smallest diamonds any young man ever gave any young girl, she wore it as though it were worth millions until her last illness when physical conditions precluded her doing so.

Today, that earthly union which Almighty God effected is at an end. That male and female, man and wife relationship which God accomplished within the context of His Sovereign Purposes has been concluded forever. For, "In heaven, they neither marry, nor are they given in marriage." Nonetheless, this is wondrous, and it is a Holy Moment of the Lord's Provision.

Thirty-five years and more of a life — a Holy Union, in truth — which only God Himself could have accomplished have come to an end. All along the way His Sovereign involvement and His Sovereign guidance were in evidence, though we, in our humanity, sometimes could see it only in retrospect. Nevertheless, we rejoiced! And that rejoicing, whether at the moment of His wondrous provision or in retrospect, was almost more than the human mind and the human spirit could contain. This was especially true during the almost-five-years of my beloved's last illness.

Thankfully, after these thirty-five years and more, I can rejoice in the truth of the Word, "Precious, in the sight of the Lord, is the death of His saints." In my humanity, I weep because my beloved is not by my side, though I know she is not dead. Though I can no longer hear her call "Papa" in the middle of the night, thereby indicating a desire for a drink of water, a desire to be turned, a desired for the reading of the Word of God, or a desire to pray, I can proclaim without any fear of contradiction that she is not dead! Through I kiss-

(Continued on Page 6 Column 1)

Prayer is a promoter of activity for it puts one at the disposal of God.

NOT

(Continued from Page 5)

ed and touched her cooling brow in a fateful earthly hour and raised my voice in praise to God and in thanksgiving that she had walked by my side in faithfulness for more than thirty-five years, she is not dead!

Today, I rejoice that my beloved was a saint because of what the Lord Jesus Christ had done in her life and what He was doing in her life. With all praise to God the Father, God the Son, and God the Holy Spirit — our Sovereign, omniscient, and Omnipotent God — my beloved was saved and that forever in August of 1935, thereby committing herself and her life for time and for eternity to Him who had cried, "It is finished!"

I am told that the dear lady who led my beloved to see the Word in all of its wonder and thereby to faith in the crucified, buried, and resurrected Lord Jesus Christ was killed in an accident shortly thereafter. As my eldest Son speaks of "Butterfly Footprints on a Rose," so this dear lady left footprints on my beloved. And, as a beautiful Rose, picked, as it were, from God's earthly Garden of Roses, I can know that my beloved will "bloom" as a saint in the midst of His saints forever.

Because of the Resurrection Power of the Lord Jesus Christ, she is not dead, and she does not sleep. Even now, she dwells in "the mansions that He had gone to prepare." Even now, she drinks from "the River of the Water of Life that flows from the Throne of God." Even now, she — the one who was my beloved on earth for more than 35 years, a mere moment in time, and an almost infinitesimal moment with respect to eternity — basks in the wonder of the Savior's Brightness. Whereas with me, she rested at times in the cool of the day under our Magnolia, she now can rest in the eternal Pleasantries of "The Tree of Life" for an eternal Day or for a Day that is Eternal as she and all other saints await the coming of those of us who yet remain in the earth.

How wondrous is the Provision of our God. In this, she had the assurance, "For me to live is Christ, and to die is gain." Too, she knew and that most wonderfully, "To be absent from the body is to be present with the Lord."

A little more than thirty-five years ago, on the first Thanksgiving of our Marriage, my beloved gave to me a little Poem Book to which I have turned often across the years. Now, in thanksgiving to God for her, and, in thanksgiving for what she was to me, I turn once again to its inspiring pages,

"God is in every tomorrow,
Therefore, we lived for today;
Certain of finding at sunrise
Guidance and strength for the day,

Power for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

"God is in every tomorrow,
Planning for you and for me,
E'en in the dark we will follow,

Trust where our eyes cannot see,

Stilled by His promise of blessing,

Soothed by the touch of His hand,
Confident in His protection,
Knowing our life-path is planned.

"God is in every tomorrow,
Life with its changes may come,

He is behind and before us,
While in the distance shines Home.

Home — where no thoughts of tomorrow

Ever can shadow our brows,
Home in the presence of Jesus,

Through all Eternity, Now!"

From the human perspective, these last four years and more have been difficult for my beloved and me. For more than two of those years, we bore the burden of the finality — the approach of the end — alone. Then, there came the moment when it seemed right and proper that we share something of our burden with our sons. A little later, some of our dearest friends and relatives were made aware that time was getting short. Finally, there was that timeless moment in time — that evening above and beyond all evenings in time — wherein we shared with our nearest and our dearest ones the finality which was so near.

How I rejoiced and how I have rejoiced since that my beloved chose that holy moment to tell of our "Love at first sight." How my heart has thrilled to abound in those moments of her retelling when God — within the context of his Eternal and Sovereign Purpose — accomplished the

"Heaven-Ordained" love affair that would soon conclude on earth but which would continue on so long as time shall last in the lives of those who have come forth from this marriage.

How precious these moments!

How holy is God's provision!

We lived with the reality and the consciousness that soon we would have to be separated for a little while. In all of this, we ever gave thanks for the life that God had provided and the life which He was providing. In our humanity, we wept, often, because we could not understand. My beloved would wonder "Why?" when another condition would compound what already existed. Yet, as one who would pray in the final hour, she accepted it all without complaint. By the grace of God, we understood, "Our lives are like a vapor which appears for a moment, and then is gone."

From the heavenly perspective, however, this has been a most beautiful and a most precious time of our lives. We have sat under our Magnolia in the cool of the day and discussed both the earthly and the heavenly things. In the consciousness that soon time for her would become eternity, we lived day in and day out knowing that only the eternal things are of any real importance. And assured that eternal joys and crowns of His choosing awaited her and us in that City that our Lord has gone to prepare, we thanked him almost without ceasing.

To Be Continued

WARDROBE

(Continued from Page 1)

not wear it but I find as I get older, it is more and more becoming.

The designers say that love is



QUESTION:—What ten letter carriers are mentioned by name in the Bible?

ANSWER:—The following persons are named in notes found in certain manuscripts at the end of the regular text of Romans, First and Second Corinthians, Ephesians, Philippians, Colossians, Philemon, and Hebrews. These are mostly ninth-century manuscripts, and the notes do not occur in the earlier manuscripts, but the translators of the King James Authorized Version accepted them as true, and printed them at the end of the various epistles: Phebe, Stephanus, Fortunatus, Achaicus, Timotheus, Titus, Lucas, Tychicus, Epaphroditus, and Onesimus.

going to be very good this year. They say it will be popular in all shades from the soft hues of a baby's love to the brilliant shade of God's love. I do want to find something made up in love.

Another thing I must not forget is some samples of peace. So many things can be done with it. It can be made into peace for oneself and peace among people. I do hope I can find it, but it always seems so scarce. I guess that it because there is such a demand for it — keeping the supply low.

I must try to match some patience that my neighbor wears. I know I can never look as well in it as she does, for it is most becoming to her. With some alterations though, it might look very well on me.

I might even try that little garment of long-suffering they are displaying. I have never thought I wanted anything like it — but I find myself changing my mind about a lot of costumes and styles. For instance, when self control first came out, I thought — "It isn't for me," but now I find myself gazing at it when I find it displayed on others.

I must not forget to have my sense of humor mended. I've always enjoyed wearing it, for a merry heart doeth good like medicine, but I do seem to get careless about my mending.

There is something else I'm going to get when I go shopping and that is some plain everyday goodness. It is such a shame I let myself go at home and in my neighborhood. I know my family and friends deserve to see me looking my best and I shouldn't save my goodness just to wear for company or when I go out, especially when it is so inexpensive. There is just no excuse for not having it for everyday wear.

Do you want to know where I get my advance information on the newest fashions? From a book as old as the ages — yet as current and up-to-date as your morning paper — the Bible.

Yes, I must go shopping soon. How is your wardrobe? Do you need to go shopping, too? I believe getting a new wardrobe is one of the nicest things we can do for ourselves.

—Selected

GROWING

(Continued from Page 1)

you have, may God pity you, and if you haven't, I warn you, "It won't be long now." There are three elements in natural food that makes for natural growth, and these must be taken in proper proportion:

- (1) Animal.
- (2) Mineral.
- (3) Vegetable.

There are three main elements in spiritual food, that makes for spiritual growth:

- (1) Reading God's Word, (The King James Version).
- (2) Prayer.
- (3) Work

I will briefly discuss the latter elements in their order.

READING THE WORD

The Bible is the verbally inspired Word of God. It was at the birth of every book and will be at the funeral of them all. My mother and father pillowed their head upon it and thus went away into the land of the unsetting sun. If you, my Christian friends, are not enjoying Christianity, it is because you are not filling your soul on the right

kind of food. Read your Bible if you wish to become a happy fruitful Christian.

PRAYER

"Every Christian should spend at least one-half hour every day in talking to God, through Christ — one-half hour in talking for the Lord. Many pray as the Irishman. This gentleman was out in a boat on a lake far from land and a furious storm came down upon him, and he prayed thus: "O Lord, I've never called on you before, and if you will help me to get safely to land, I promise to never call on you again while I live." My Christian friend, if you wish to grow in grace, pray often and earnestly.

WORK

The sweetest, most pleasant hours that a Christian can spend all in the service of the Master. We worship God directly, but the only way we can serve Him is through our fellowman.

"Work for the night is coming,

Work through the glowing sun,

Work 'till the last beam fadeth

When man's work is done."

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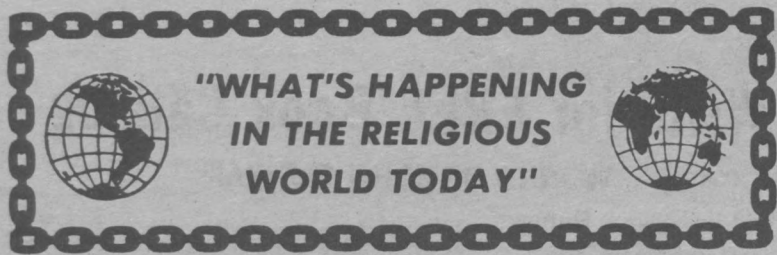


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WASHINGTON (EP)—Representatives of eight Baptist groups issued warnings against proposals in Congress on prayer in public schools and a nationwide movement calling for a constitutional convention. Meeting here in their annual session, members of the Baptist Joint Committee on Public Affairs also heard warnings from a Jesuit priest who formerly served in Congress about numerous Reagan administration domestic and international policies.

In a strongly-worded document on prayer in public schools designed to provide its staff with a fresh statement for use in this year's congressional battle on the subject, the Baptist agency reaffirmed its support of what it called the "historic" 1962 and 1963 Supreme Court decisions banning state mandated prayer and Bible reading in public schools. Speaking to proposals in Congress for a constitutional amendment to nullify those decisions and for stripping federal courts of jurisdiction to hear challenges to state and local laws returning prayer to public schools, the group pledged to work for their defeat. The statement also promised that the Washington-based Baptist agency will "exercise a leadership role" in seeking defeat of both kinds of legislation.

SAN DIEGO, Calif. (EP)—Presidential counselor Edwin Meese III told a national Christian gathering here March 1 that none of the pressing problems American leaders face is "as important as the spiritual rebuilding of the nation."

"Spiritually, too many of our people have taken too many wrong roads," he said. "What this nation needs is a reliable road map, and that reliable road map is the Bible." Meese, a Lutheran layman, spoke to nearly 2,500 people at the opening session of the Congress on the Bible.

Meese, a top aide and long time confidant to President Ronald Reagan, expressed the President's greetings and best wishes to the group and assured them of Reagan's commitment "to the same cause which brings you here tonight." He added that the President welcomes the involvement of Christians in public policy debate and that, in fact, he feels that more Christians should be involved in public policy, not less.

Meese also conveyed Reagan's concern, he said, "particularly at this point in our history," that "religious men and women like yourselves... lead a crusade to restore our tradition of neighbor caring for neighbor." He made it clear that the particular urgency felt by the President on this subject is related to the fact that some federal social services were being cut back or eliminated for economy reasons. Meese is a member of First Evangelical Lutheran Church, a Lutheran Church — Missouri Synod congregation in nearby El Cajon.

SAN DIEGO, Calif. (EP)—A "modern day revival" is occurring across the country, spurred partly by a growing number of scientists who are embracing the biblical view of creation, according to Dr.

Henry M. Morris, the founder and president of the El Cajon-based Institute for Creation Research (ICR). "I think the revival is being led by scientists," Morris told delegates here to attend a seminar at the Congress on the Bible. "Thousands of scientists are becoming creationists."

Morris said further evidence of a nationwide revival is shown by the results of a recent Gallup Poll which he said indicated that 50 percent of those surveyed believe the biblical account of creation and that more than 86 percent of those polled were in favor of including the creation view in public school curricula.

A former evolutionist, who changed his views while making an intensive study of the Bible and other literature and research, Morris said the evolution/creation controversy is a "fundamental watershed issue" of the day that has divided mankind. Nevertheless he said: "If you look at the facts, there is no evidence for evolution."

Although Morris believes the Bible's statements on creation are error-free, he said there are some within the Christian community who see no reason why creationism and evolution are not compatible. He warned, however, against compromising the traditional biblical view of the beginnings of life and the universe. Such compromises, Morris said, have led to "havoc" in theological schools and seminaries and other institutions, including churches.

VALLEY FORGE, Pa. (EP)—Dr. Robert C. Campbell, general secretary of the American Baptist Churches in the USA, has sent a telegram to President Ronald Reagan expressing concern over the Reagan Administration's stance in El Salvador and urging "Humanitarian aid only" rather than the funding of "military escalation," according to the American Baptist News Service.

This expression is a part of an ongoing concern on the part of American Baptists over the present crisis in El Salvador which has been voiced several times in various ways. In January 1981 three Baptist youths were arrested by the Salvadoran National Guard, and Campbell appeared to President Jose Napoleon Duarte for their release. In May, when they were released, a message of appreciation was sent by Campbell to President Duarte. In August, 1981, Sen. Edward M. Kennedy expressed appreciation, in a statement on the floor of the Senate, for the support of two American Baptists, William Howard, president of the National Council of Churches, and Dr. Campbell, who "endorsed our efforts to suspend military assistance until peaceful means have been attempted in El Salvador." Kennedy had Campbell's communication entered in the Congressional Record.

KANSAS CITY, Mo. (EP)—A nationwide trend toward clergy firing and forced resignations has alarmed officials of the Southern Baptist Convention, with 13 million members the nation's largest Protestant denomination. Pastor firings are at an all-

time high, according to Brooks Faulkner, supervisor of the denomination's career guidance section in Nashville. He said 29 of the 25 state Baptist newspapers carried editorials concerning the problem in the last year.

"We're trying to approach it from a redemptive way in our office," Mr. Faulkner commented. "We're trying to put together some things that ministers can do if they are on the verge of getting fired." He said ministers sometimes start slipping when they experience "burnout," a problem his division is starting to address in seminars.

Mr. Harold Bennett, executive secretary-treasurer of the Southern Baptist Convention, said denominational officials are aware that ministerial firings are more prevalent today than in the past, but no national studies have been done and there is no plan on a national level to deal with the situation.

LONDON (EP)—Keston College has just received the following statement issued by representatives of "Spotkania" (Encounters), an independent clandestine quarterly based in Lublin in Poland.

The signatories are all at present in hiding:

"In Poland the word 'war' has only one terrible meaning. Throughout our entire history we have found it to be the most frightful of all words. There are many among us who have worn the Polish uniform and faced real bullets and enemies."

"Today, as in those times, our homeland is a reality to us. This is why we cannot accept the irresponsible and illegal introduction of the so-called state of war. It is absurd to wage war against the nation, against oneself. Over the past five years all our activities — social, charitable and publishing — had only one goal: national unity and the acceptance of Poland's rightful place in a free, united and Christian Europe. This goal is all the more important in the face of political and physical terror. We condemn any form of violence. We intend to continue our work in a Christian spirit of truth and love, as Poles and members of 'Solidarity'."

PARIS (EP)—The Russian Orthodox Church in exile in France has announced its plans

to transmit evangelistic radio broadcasts in Russian for listeners in the Soviet Union. Radio Nederland reports that the church has already bought air time on the African station "Radio Africa No. 1" in Gabon. The organization "Voice of Orthodoxy" in Paris is responsible for the content of the programs. The Orthodox Church is not the first Christian body to announce plans of transmitting via "Radio Africa No. 1" — others with similar plans include the Lutheran World Broadcasting Federation which has lost its station "Voice of the Gospel" in the Ethiopian capital Addis Ababa.

SCHAUMBURG, Ill. (EP)—"A Growing Church for a Coming King" is the theme of the 51st annual conference of the General Association of Regular Baptist Churches to be held in Denver, Colorado, June 21-25.

The General Association of Regular Baptist Churches represents 1,571 local churches united to accomplish mutual concerns on a national and international level through the chaplaincy, literature distribution, missions, educational and social responsibility. The annual, nationwide Bible conference is for spiritual edification, challenge and fellowship.

MUNICH, West Germany (EP)—It took a Soviet court in Leningrad less than one week to dismantle the leadership of the only unregistered Baptist Church in that city, according to East/West News Service.

Pastor Fyodor Makhovitsky, 51, was sentenced to five years in a hard labor camp and all of his property was confiscated. Evangelist Mikhail Azarov, 44, was sentenced to four years in a labor camp and church member Vladimir Protsenko, 53, was sentenced to three years in a

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labor camp. Protsenko's December 8, 1982 detention was another in a series of setbacks. The 300-member congregation has held some of its meetings in Protsenko's house since 1973.

The Leningrad unregistered church is the only Baptist congregation not aligned with the Soviet government in the city of 4.5 million people. There is also one official Baptist Church. Soviet authorities have also reportedly accused the three of reporting information about religious rights violations and causing a public disturbance by baptizing outdoors.

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THERE WAS NO CHURCH UNTIL JESUS CAME

by Roy Mason
(Now in Glory)

The Greek word for church is "ekklesia." It signifies a called-out assembly. Jesus did not coin the word — it was already in the world, it was already in existence, and the meaning of the word was established before He came to this earth. Among the Greeks "ekklesia" was the assembly of the citizens of a free-city state, gathered together by a herald who blew a horn as a signal for the gathering. A good example of the meaning of "ekklesia" is found in Acts 19:39. There the same term is used that is translated "church," yet such a gathering as is there designated is far from a church in the present day sense. Any gathering is an assembly of "ekklesia" even if that gathering is for evil purposes, but such an assembly is not to be identified with the "ekklesia" that Jesus built.

THE ASSEMBLY IN THE WILDERNESS

In Acts 7:38 we read, "This he, that was in the church in the wilderness..." There the national Convocation of Israel is termed "church." Because this term is used here, many have said, "The church was in existence back in Old Testament times." Such a claim is based on sheer ignorance. They had

assemblies back there, but the institution that Jesus started and called "church" did not exist. How do we know? Because Jesus, in first speaking of the institution which He would start, said in Matthew 16:8, "I WILL build my church..."

He could not have said that had it already existed. The difference between His assembly which He promised to build, and other assemblies, is in part as follows:

1. HE HIMSELF would be the builder.

2. It would have a different foundation — the divinely apprehended truth that he is the Son of God. (Matt. 16:18).

3. A different purpose and program. That purpose and program is set forth in the Great Commission of Matthew 28:19-20.

4. A different destiny. The Greek assemblies and the Israelitish assemblies have served their purpose and have passed into oblivion, but the one that Jesus started will survive time, and will meet over in glory. (See Heb. 12:13).

But while Builder, foundation, program and destiny is all totally different from any other assembly ever started by anybody, the essential MEANING OF THE WORD "EKKLESIA" is the same

when used by Jesus. It is important to remember this, because the word "ekklesia" has been emptied of its original content, and has been made to mean something entirely different.

THE ESSENTIAL ELEMENTS IN "EKKLESIA"

Two things here in the word "ekklesia" as used for centuries before the coming of Jesus. They are as follows:

1. LOCALITY. An assembly must occupy a certain definite space. Human beings don't constitute an assembly when they are scattered all over creation. Only when they are gathered together in a group do they constitute an assembly.

2. ORGANIZATION. An assembly is a group meeting in organized capacity. Both of these things just mentioned are always recognized when people use simple common sense. We never speak of an assembly to designate scattered individuals who are never assembled together. The very word assembly is in itself a denial of such a concept.

MODERN DISTORTERS OF THE WORD "EKKLESIA"

The above statement that people never speak of assembly to designate unorganized, unassembled persons, needs to be qualified, for there is one exception. THERE ARE THOSE WHO IN VIOLATION OF THE VERY LAWS OF LANGUAGE, SPEAK OF WHAT THEY CALL THE "TRUE CHURCH" AS CONSISTING OF ALL SAVED PERSONS EVERYWHERE. In what sense are all born again people an assembly? The answer is, IN NO SENSE! They are scattered the world over, and they are never assembled. The New Testament knows nothing of any such "Church." It is a wicked perversion of the very meaning of the word "church" as used by Jesus. Yet that conception of Church is a part of the mental furniture of the average Fundamentalist, Baptist included. The local assembly — which is the only kind that exists — is minimized by these Universal Churchites, who mouth around about "THE CHURCH" — meaning all believers everywhere. THERE ISN'T ANY SUCH CHURCH except in the minds of sentimental heretics. Many preachers hold to this Universal Church theory, but inconsistently, they always want to draw a VISIBLE SALARY from a VISIBLE CHURCH. If they are such advocates of the Invisible Church, they ought to receive their pay from it!

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