

ALL OF NOVEMBER. 25% DISCOUNT ON MOST BOOKS... 30% TO 90% ON SOME, SEE LISTS PAGE 12... PAYMENT MUST ACCOMPANY ORDERS... PLUS POSTAGE AND HANDLING. PRICES SUBJECT TO CHANGE... SEND ALL ORDERS TO CALVARY BAPTIST CHURCH BOOKSTORE, P.O. BOX 60, ASHLAND, KY. 41105-0060. ORDER YOUR PASTOR SOME BOOKS. CHURCH: STOCK YOUR LIBRARY.

"THE LIVING HOPE"

By Waldo Whiddon

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3). First of all, these words are directed toward Israel, but we see that you and I, the Gentiles, will also see that Light! Because of this, we share in that great Light also. We also are the recipients of the great hope in this Light who is none other than our Lord and Saviour Jesus Christ. The Bible here says that we will come to the light. Beloved, Christ, and He alone, is our Living Hope! He does live today. He is so very much alive. He is the very movement of my daily activity. That is the reason that we are called so quickly to attention when we err in our daily walk. Christ indwells us, and He will not abide in a dirty house. We do not walk alone by any stretch of the imagination. He leads us and warns us of our daily errors, and we do have them. Yes, He is our living hope, both here and hereafter.

The stump of the olive tree is God. We are partakers of the same God as the Israelites. Beloved, we are both on the same stump. "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God:



Waldo Whiddon

on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (Rom. 11:18-22). We have as much hope as the Israelites do. We have the same promise of the Father concerning His Son as they have ever had at any time. Christ is the living hope of anyone who will ever believe unto the salvation of the soul. His own words to a lost hopeless

(Continued on Page 7, Col. 5)

by Don Pennington

We have a subject that the United States and perhaps the whole world needs to take a look at. Children are a gift from God, a great responsibility to parents, and a great responsibility to Christian people. In Psalms 127:3-5 we find these words, "Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of

them: they shall not be ashamed, but they shall speak with the enemies in



Don Pennington

the gate." When we receive a child, we have received a heritage of the Lord. The Lord has chosen to give us that child. It is also the fruit of the womb, it is God's reward. We should be extremely proud of our children and happy that God has given them to us. The Word of God says, "Happy is the man that hath his quiver full of them: they shall not be ashamed." Don't ever get red-faced and say "I have 4 or 5 or 6" when someone asks you how many children you have. Be proud of what God has

(Continued on Page 6, Col. 5)

CAMPBELLISM AND THE BIBLE

by Ted Gower

I believe preachers should actively, aggressively and without compromise, at every opportunity, expose error and false teachings. I have let many opportunities to do this escape. As I look back in shame at my failure to proclaim the truth when confronted with error, I am made bold.

There was a time when I was intimidated by Campbellite preachers, but I began to study their teachings, and saw that they have no Scripture to prove their various doctrines. Some of you may be doing battle with the Campbellites. Maybe these things I write will give you ammunition and strength to stand.

I would like for you to take note of this. Many religious groups claim to use the Bible and the Bible only, as their final authority, but in observing, and listening to these different groups, I have found they don't practice what they preach.

The Charismatic and Pentecostal groups claim to have "A word of knowledge," new prophecy, visions, many even claim God speaks to them in an audible voice. Would you say the Bible is their final authority? Far from it; in fact, almost every time, the word or message they claim to receive is in direct contradiction to the Bible. And where does that leave everyone who does not have these things taking place in their lives? They compare themselves to Moses, Joshua, Elijah, and other prophets; where does that leave you? Guess who gets to take the collection and receive the tithe?

Then we have the Campbellites. I have been amused by these folks over the years. I have watched them do their radio broadcast, I have had them in my

MISSIONARY

PREMILLINIAL

BIBLICAL

BAPTISTIC

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.

VOL. 62, NO. 22

ASHLAND, KENTUCKY, OCTOBER 27, 1990

WHOLE NUMBER 2594

DISTINGUISHING GRACE

by Charles H. Spurgeon

"For who maketh thee to differ from another?..." (I Cor. 4:7). Or, as it is in the Greek: "For who distinguisheth thee?" "Who giveth thee distinguishing and discriminating mercy?" "Who maketh thee to differ from another?" Pride is the inherent sin of man, and yet it is of all sins the most foolish. A thousand arguments might be used to show its absurdity; but none of these would be sufficient to quench its vitality. Alive it is in the heart, and there it will be till we die to this world and rise again without spot or blemish. Yet many are the arrows which may be shot at the heart of our

boasting. Take for instance the argument of creation; how strongly that thrusts at our pride. There is a vessel upon the potter's wheel, would it not be preposterous for that clay which the potter fashioneth to boast



C.H. Spurgeon
(Now in Heaven)

itself and say, "How well am I fashioned! How beautifully am I proportioned; I deserve much praise!" Why, O lump of clay, whatever thou art, the potter made thee; however elegant thy proportions, however matchless thy symmetry, the glory is due to him that made thee, not to thyself; thou art but the work of his hands. And so let us speak unto ourselves. We are the thing formed; shall we say of ourselves that we deserve honour because God hath formed us excellently and wondrously? No, the fact of our creation should extinguish the sparks of our dust; we are but the infants of a day when we are

(Continued on Page 3, Col. 2)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SEVERAL PRECIOUS TRUTHS CONCERNING THE NEW BIRTH

"Of his own will begat he us with the word of truth..." (James 1:18) Surely, the subject of the new birth is one of paramount importance. We might say that few if any subjects in the Word of God are any more important. When we look at the eternal difference in the state of the man who is born again and the one who is not, we can begin to grasp some of the significance of this doctrine. Beloved, the new birth is the dif-

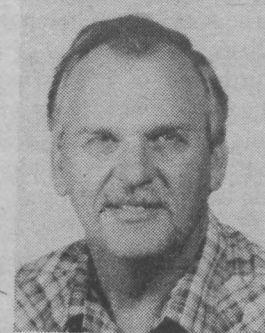
ference between heaven and hell, and what a difference! The matter of the necessity and importance of the new birth lies outside the domain of the text I have chosen, but let us look briefly at this.

I. "Marvel not that I said unto thee, Ye must be born again" (John 3:7). In John 3:1-8 we learn of the necessity and importance of the new birth. It is necessary because man is born wrong the first time. He is born of the flesh, and that

which is born of the flesh is flesh, and will never be able to rise above its depraved source. It might be educated or religious flesh, but at the same time, it is depraved and lost flesh. Since the new birth is a spiritual thing, it cannot come forth from the flesh. We learn in John that a man cannot see or enter the kingdom of God, apart from the new birth.

You might preach to him ever

(Continued on Page 2, Col. 1)



Ted Gower

home for Bible studies, and have been in their homes for Bible studies. Now before I met anyone in this denomination, I would hear a Church of Christ preacher on the radio, and he talked about using the Bible and the Bible only, and I got a picture of this humble little man with just a Bible in front of him. But this was far from the truth of the matter. I was amazed when I observed them doing their radio broadcast, at the many books and

(Continued on Page 6, Col. 2)

The Baptist Examiner

JOSEPH M. WILSON, EDITOR

Office Ph. 606-325-2012

Home Ph. 606-329-1758

Owned, authorized and published by Calvary

Baptist Church, Ashland, Ky.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication, provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials, may not be copied without written consent.

PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky., with paid circulation in every state and many foreign countries.

A contribution of \$6.00 per year would be greatly appreciated to help with the cost of mailing.

PLANNING TO MOVE? - Notify us three weeks in advance. The post office will only forward second class mail for 60 days at no charge to us unless the addressee guarantees the forwarding postage. After this time the paper is returned to us at a 30 cent charge for each paper returned. Please save us this expense and the post office time.

Second Class Postage paid at Ashland, Kentucky.

POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

PRECIOUS

(Continued from Page 1)

so clearly and earnestly of spiritual things, but he cannot see them. They are dark and incomprehensible to him. He must be given a spiritual nature in regeneration to be enabled to see the things of the kingdom of God. No endeavors the unsaved might make and no works he might perform, will enable him to enter the kingdom of God. The man who has only the fleshly or natural birth is forever incapable of seeing or entering the kingdom of God unless he is made the subject of the new birth. So we learn here that it is the new birth or hell. There are no alternatives, and this shows us the necessity and importance of the new birth.

II. The text I have chosen does not tell us of the nature of the new birth unless it be in the meaning of the word "begat." We learn most clearly and forcibly from Scripture that the new birth does not consist in a reformation of the life, a decision of the will, an experience of the emotions, or an undergoing of some ritual. These things are often substituted for the new birth, but will not avail in its stead. The individual whose hope of salvation consists in any or all of these things is lost and on the way to hell. The new birth is the giving of life; the giving of a new nature by a miraculous work of the Spirit of God. This is just as much a creation as the creation of the heaven and earth in the beginning. Nothing short of spiritual life, nothing short of a new nature will answer to the demands

that one must be born again.

Now to the text that heads this article. In the text we learn several things about the new birth. We learn of its origin: the will of God. Its agent: God Himself. Its instrument: the Word of God. Its purpose: that we should be a kind of firstfruits. Let us look at these truths.

III. What is the origin of any man's being born again? The new birth does not originate with man. It does not originate in the desires of man. Man by nature has no desire for spiritual things. By nature, man is desperately in love with the things of sin. He desires strong drink, adultery, cursing, and every form of sin, but he does not desire the things of the Lord. Before man will hunger and thirst for the things of the Lord, he must be the recipient of a new nature in the new birth. Man would go on down the road



Joe Wilson

of sin to its end in the lake of fire without ever giving thought to being born again. The new birth does not originate in the will of man. Man's free will is an idle dream, and even worse; it is a horrible blasphemy. Man's will had nothing to do with his first birth, and most assuredly it has nothing to do with the new birth. If man had the will he would have to have in order to will the new birth, then he would not need the new birth. The will is controlled by the nature. The old nature always wills in harmony with its depravity. Man must have a new nature before he can will anything good and acceptable to God. The new birth does not originate in the decisions or acts of man. Man's decision and acts are controlled by and in harmony with his filthy, depraved nature. They do not produce the nature and they cannot produce a radically different nature. The new birth does not originate in submission to some religious ritual.

Our text informs us that the new birth originates in the sovereign will of God. It does not say sovereign, but that is the only kind of will a sovereign God can have. It was in the will of God that there should be a new birth at all. He was under no obligation to fallen mankind. He could have let the world go to hell and remained the same holy and just God that He is. But it was the decision of His will that there should be some of fallen mankind saved, and the only way they could be saved was by a new birth. It was at great planning and great cost to Him that man should be saved, yet He willed that some should be. Oh, do we not see that it is not of man's will but "of His own will." He not only willed that some should be saved, and that they should be saved through and by a new birth, but He willed who from among fallen mankind should be the objects of this wonderful salvation. Man was so depraved that he would not choose, and so dead that he could not choose; and so God unconditionally, and of His own

will elected a multitude that no man could number and predestinated them to be the recipients of the new birth. We must go back of our own experience if we are to see the source and fountainhead of all spiritual blessings. The river of God that brings blessings untold to our souls has its origin in the everlasting covenant of grace in the council halls of eternity.

IV. Then in our passage, we learn that the agent performing the new birth is God Himself. We learn from other Scriptures, namely John 3:8; Titus 3:5 among others, that the Holy Spirit is the person of the Trinity that performs this miracle of the new birth.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). We cannot born ourselves again. Another man cannot born us again. The new birth is a miracle, and only God can perform miracles. We had nothing to do with our first birth, and we have nothing to do with our being born again. There are those elected of the Father to be objects of this blessing. At the predestinated time, the Holy Spirit works in each one of the elect the miracle of the new birth. He breathes life into the dead sinner and causes the dead to live. We will not properly understand nor appreciate the new birth until we see that it is God's gift and God's work. It would seem that, when the Bible pictures salvation as a new birth, Arminianism would be forever destroyed. Does not this very term tell us that salvation is of the Lord and not of man.

Here we should learn the helplessness of the sinner himself and the helplessness of the preacher. Preacher brethren, let us be as faithful as possible in our preaching, but let us know once for all that we stand utterly helpless before the great work God has given us. Let us know that apart from the effectual and irresistible working of the Holy Spirit, there will be no fruit from our sowing of the seed. In the parable of the sower, we see the importance of the seed and the sower, but in the bringing forth of fruit we learn that someone else was at work, though not specifically mentioned in the parable. Who was it that made the ground good? It is the Holy Spirit who does this work. We can go forth to our God-appointed task of sowing the seed, knowing that a Divine person is at work preparing the soil of the election that there might be fruit. As Mr. Pink says, the seed does not prepare the soil; but neither does the good soil bring forth life without the seed. Brethren, let us pray that the Holy Spirit might bless our ministry and use us in this work of souls being born again so that we can say as Paul could, "...I have begotten you through the gospel" (I Cor. 4:15).

V. Then our text informs us of the instrument the Spirit uses in performing the new birth. "With the word of truth" is the language of Scripture. Let these words be written in letters of fire and sounded from the housetops that all men may know that there is absolutely no spiritual life apart from the Word of God. The Holy Spirit does not use our opinions, our great oratorical ability, our sad stories; but He uses the Word of Truth in producing the new birth. Now,

herein is the dividing line between the Missionary and the Hardshell on the gospel. The Holy Spirit does not produce spiritual life in dead sinners apart from the Word of Truth. The Hardshells will say that the Holy Spirit makes the dead sinner alive without the Word at all, and then at some later time the live one may hear the Word and repent and believe or may go on to heaven without ever having any contact with the Word of God. Not so, beloved, not so. Let us shun this error of Hardshellism on one hand as strenuously as we do the error of Arminianism on the other

hand. For my part, I have no more sympathy with, nor use for Hardshell heresy than I do for Freewill heresy. The Bible is very clear and Missionary Baptists have unitedly stood in their confessions of faith and preaching and practice for the truth that God uses His Word in giving spiritual life to dead sinners. The Hardshell anti-missionary practices begin with this heresy of life apart from the Word. Strong mission activity begins with the understanding from Scripture that God uses His Word in giving

(Continued on Page 3, Col. 1)

FROM THE EDITOR

What is wrong with the term, "soul winning"? In my first editorial of this year I had some resolutions I was making for the new year. I used these words in one of them, "I want to pray and work hard at winning souls to Christ this year." I later received a letter which criticized me for some things in the resolutions. The matter of "soul winning" was one of the things criticized. I was informed that I would not win one soul in 1986 and that my language would give much comfort to many Arminians. I have given this matter much thought, before writing the editorial and after receiving this criticism.

I realize that the criticisms that many of our kind make against the term "soul winning" come from a very sincere love for the truths of Sovereign Grace. Doubtless, many of those who use the term "soul winning" so frequently today are very opposed to the Biblical truth of how God actually does save sinners. Doubtless, many who use this term have, by their false doctrines and fleshly practices, given a bad impression to our own using of the term. My brother, my sister, shall we let the heretic's distortion and perversion of Biblical truth drive us from the proper preaching of that truth? Surely not. If we do this, what truth will we have left to preach?

Understand that I am opposed to the false doctrines and practices of many who so frequently use the term "soul winning." But the Bible does use this term, (Pro. 11:30). What are we going to do with this term? Are we going to preach against it? Are we going to make light of and mock it? (many of our kind do this) Are we going to pervert it by a false interpretation? (Some of our kind do this) I suggest that we use the term, preach it, and begin to practice it.

There are many other terms used in the Bible concerning the same general truth, which seemingly would be as objectionable as this one is to some of our kind. The term "catch men" is used in Luke 5:10. The term "fishers of men" is used. Surely, this term is the same in meaning as "soul winning." Paul says in I Corinthians 4:15 "...I have begotten you through the gospel." Surely, to speak of begetting dead sinners should be as objectionable to our kind as the term "soul winning". The words, "shall save a soul from death." is used in James 5:16. Surely, this is as strong a term as that of "soul winning."

I am told that I cannot win a soul, that this is the work of the Holy Spirit. I know that. Neither can I "catch" men, nor "beget a dead sinner to life," nor "save a soul from death." But the Bible used these terms, and these terms must have some meaning. I would suggest that those who would criticize me for using the term "soul winning" would explain to me what those words mean in Proverbs 11:30, and would rebuke Peter, Paul, and James as well. My brother, we need to beware lest in our zealous defense of some Biblical truth, we pervert, ignore, and disobey some other truth.

Of course, I cannot win a soul. Of course, the Holy Spirit must do this. I know that. Well then, what does the term mean? What do the similar terms mentioned in this editorial mean? They simply mean that old Missionary Baptist Doctrine that the Holy Spirit uses the gospel in saving souls, in giving spiritual life. And that that gospel is given by others. When the Holy Spirit uses the gospel that one gives to another to bring that soul to Christ, then the one who gave the gospel has won that soul to Christ, has begotten that soul, has caught that fish, has saved that soul from death.

I tell you that one must get rid of more than the word "soul winning" to get rid of the doctrine and duty taught thereby. We have a responsibility to give the gospel to the unsaved. God uses this giving of the gospel to give life to dead sinners, to win souls to Christ. When God uses us in this way, the term "soul winning" properly applies.

Why argue with this term? Why disobey this duty? The attempts that some men have made to interpret this term "soul winning" in a way that gets around its obvious and true meaning (which I have herein given) are miserable and sometimes absurd in the extreme. One false exegete will say that it means to get already saved people into a Baptist church so their lives can be saved. Another will say that it means to be friendly and winsome in personality so as to win them to ourselves. Brother, when you have thus destroyed "soul winning" in its real meaning, what are you going to do with "catching men," "saving a soul from death," and "begetting men with the gospel"?

Let us stand strong and true to the doctrines of sovereign grace. But let us not ignore, disobey, and pervert other portions of Scripture in so doing. I urge every reader of The Baptist Examiner to join me in the resolution to, "pray and work hard at winning souls to Christ this year." I see nothing wrong with this resolution. The wrong that I do see, in myself and others, is that we are not obeying the Word of God in the matter of winning souls.

Let me just add this: It will be time enough to lay our failure to see people saved at the foot of God's sovereignty when we have faithfully and persistently done our part in giving the gospel to the unsaved. Comments welcomed. (Repeat from 1986).

PRECIOUS

(Continued from Page 2)

spiritual life. I Peter 1:23 along with my text is very clear on this matter. I Corinthians 4:15 is irresistible in its declaration that souls are begotten with the gospel. Psalm 119:50 tells us, "...thy word hath quickened me." The story of Ezekiel and the dry bones clearly set forth in picture that there is no spiritual life apart from the Word and the Holy Spirit. Did God use Ezekiel's preaching in giving life to those dry bones, or did He not? Brethren, let there be no quibbling or dodging here. Let us say with trumpet sound as Brother Gilpin said in a sermon in TBE in 1958, on "Why I Am Not a Hardshell," "Men are born again through hearing the Word of God."

There are two efforts that men make to get around the clear Scriptural teaching on this subject.

1. They say that where the Word is used in regeneration, that it is not the written Word of God, but Jesus Christ, the living Word. Now there is no doubt but what Jesus Christ is the living Word. But James 1:18 clearly refers to the Word of Truth which phrase is never used to refer to Christ. I Corinthians 4:15 clearly states that we are begotten through the gospel which certainly does not fit this false theory. I Peter 1:25 tells us that the seed by which we are born again is the "word preached as good news to you" (Nestle's interlinear). Christ is the one who redeems us by His precious blood, but it is the Holy Spirit who births us again, and He uses the Word of Truth in doing it.

Another effort is made to get around this by saying that there is a distinction between conception and bringing forth to manifestation and that the conception is apart from the Word, and the bringing forth is by the Word. This is invention pure and simple to get around the truth. When

God gives life, He gives a life that is characterized by repentance and faith. Now take the Bible and show me these born again children of God who were made such apart from the Word of Truth. Where are they? Why is it that wherever in God's Word we meet with born again people it is with a people who have been brought in contact with the Word of Truth? Life apart from the Word of Truth is unknown to God's Word. It is our business as churches of the Lord Jesus Christ to sow the precious seed of God's Word near and far. It is the work of the Holy Spirit to make that word effective in the regeneration of the elect. Let us not be Arminian, and expect man to receive the Word of his own will. Let us not be Hardshell and expect men to be regenerated apart from the Word. Let us be Missionary Baptists and preach the gospel to the lost and pray that the Holy Spirit will use it in giving spiritual life.

VI. Then in our text we see that regenerated ones are to be a kind of firstfruits unto the one who has saved them. They are His, they are not their own and they are to live their lives to His glory and seek to bring forth fruit for the Lord. May the Lord bless you all.

GRACE

(Continued from Page 1)

most old; we are but the insects of an hour when we are most strong; we are but the wild ass's colt when we are most wise, we are but as folly and vanity when we are most excellent -- let that tend to humble us. But surely if these prevail not to clip the pinions of our distinguishing love and peculiar mercies of God. "Who maketh thee to differ from another?..." -- didst not receive;... it would be like a sword thrust through the heart of our self-exaltation and pride.

We shall now for a moment or two endeavor to put down our

pride by observing wherein God hath distinguished us and made us to differ, and then by noticing that all this cometh of Him, and should be a reason for humiliation, and not for boasting.

1. Many of us differ from others in God's providential dealings towards us. Let us think a moment how many there are of God's precious and dearly beloved children, who at this moment are in the depths of poverty. They are not walking about in sheepskins and in goatskins, persecuted, afflicted, and tormented; but still they are hungry, and no man gives them to eat; they are thirsty, and no man furnishes them with drink, their lives are wasted in poverty and their years in distress. Some there are of God's children who were once in affluence but have been suddenly plunged into the lowest depths of penury; they knew what it was to be respected among the sons of men, but now they are among the dogs of the flock, and no man careth for them. There are some of us who are here present who have all that heart can wish: God hath given us food and raiment, the lines have fallen unto us in pleasant places, and we have a goodly heritage. Let us gratefully ask -- "Who maketh us to differ?" Let us recollect that all we have is the gift of His providence. Not to you, O my hands, do I sacrifice because ye have toiled for bread; not to you, O ye brains, will I offer incense, because ye have thought for my daily livelihood; not to you, O my lips, will I offer my adulation, because ye have been the means of furnishing me with words. No; unto God, who giveth power to get, and to have, and to enjoy; unto Him be all the praise for what He hath done for us. Never let our songs cease, for His goodness is an ever-flowing stream. Perhaps none of us can ever know, until the great day shall reveal it, how much some of God's servants are tried. To this day they have "perils by land, and perils by sea, and perils by false brethren;" to this hour they are pinched by want, they are deserted by friends, they know what despondency means, and all the ill which dejection and disappointment can bring to them; they have dived into the lowest depths of the sea of trouble, and have walked for many a league over the hot sand of the desert of affliction. And if God hath delivered us from these things, and hath made our path more pleasant, and hath led us beside the still waters, and into the green pastures, -- if He hath distinguished us by the common gifts of His providence above many others of His children who are far better and far more holy than we, what shall we say? It is owing only to His grace towards us, and we will not exalt ourselves above our fellows, we will not be high-minded, but condescend to men of low estate; we will not lift our necks with the proud, but we will bow down our brows with the humble; every man shall be called our brother, not merely those who are arrayed in goodly raiment, but those who are clothed in the habiliments of toil, they shall be confessed to be our kindred, sprung from the same stock; for what have we that we have not received, and what maketh us to differ from another? I wish that some of the stiff-necked gentry of our churches would at times recollect this. Their condition is smooth as oil, and as soft as young

down, but their hearts are as high as poplars, and their manners as still as hedge-stakes. There have been many who would do well if they would learn that they have nothing beyond what God has given them. And the more God has given them, the more they are in debt. Why should a man boast because he is deeper in debt than another? Do the debtors in the Queen's Bench say to one another, "You are only a hundred pounds in debt, and I a thousand, therefore I am a greater gentleman than you?" I think not. But, nevertheless, if they did so, they would be as wise as men who boast beyond their fellow-creatures because they happen to have more of rank, wealth, honour and position in this world. "Who maketh thee to differ from another? and what hast thou that thou didst not receive?"

But the best way for you to feel this part of the discourse is, to go tomorrow into the hospital, and walk along the wards and see how poor men's bodies suffer, and then go into the operating room and see what flesh and blood may have to endure. Then when you have done, go round the neighborhood to see the sick who have lain for ten, twelve or fifteen years upon the same bed, and after that go and visit some of God's poverty-stricken children who just exist in this world, and it is but a bare existence, maintained on bread and butter and a little tea, and but too little of even such things as those. Go and see their poor, miserable, unfurnished rooms, their cellars and their attics, and that will be a better sermon to you than anything I can utter. You will come home and say, "Oh, my God, I bless Thee for Thy kindness towards me. These temporal mercies which I once thought so little of, I must heartily bless Thee for. I must thank Thee for what Thou has given to me, and I will ascribe it all to Thy love, for Thou makest me to differ. I have nothing that I have not received."

2. But this is not the most important point for us to observe. We are now going to look at, not matters of providence, but the things of God's grace. Here it is that we who are now assembled as a church have more reason to bless God, and to say, "Who maketh us to differ from others?" Take, my dear friends, in your mind's eye the cases of the careless, the hardened, and the thoughtless, of even this present congregation. Side-by-side with you, my brother, there may sit a man, a woman, who is dead in trespasses and sins. To such the music of the gospel is like singing to a dead ear, and the dropping of the Word is as dew upon a rock. There are many in this congregation whose position in society, and whose moral character are extremely excellent, and yet before God their state is awful. They attend the house of God as regularly as we do. They sing as we sing, sit as we sit, and come and go as we do, and yet are they without God and without hope in the world -- strangers from the commonwealth of Israel, and aliens from the covenant of promise. Yet what maketh us to differ? Why is it that I this day am not sitting down a callous hearer, hardened under the gospel? Why am I not at this very hour hearing the Word with my outward ear but rejecting it in my inward heart? Why is it that I have not been suffered to reject the invitation of Christ to despise

His grace -- to go on, Sunday after Sunday, hearing the Word and yet being like the deaf adder to it. Oh, have I made myself to differ? God forbid that such a proud, blaspheming thought should defile our hearts. No, beloved: 'Twas the same love which spread the feast, That sweetly forced us in; Else we had still refused to taste, And perished in our sin."

The only reason, my brother, why thou art at this time an heir of God, a joint-heir with Christ, a partaker of sweet fellowship with Jesus, an inheritor of the kingdom of heaven, is because He hath made thee to differ. Thou wast an heir of wrath, even as others, born in sin and shapen in iniquity. Therefore must thou give all the glory to His holy name, and cry -- "Not unto us, not unto us, but unto Thy name be all the praise." Even this one thought when fully masticated and digested might feed up our gratitude and make us humbly bow before the footstool of God's throne with joyful thanksgiving.

3. Will you please, however, to think of other cases? Who maketh thee to differ from others of this assembly who are more hardened than those to whom we have alluded? There are some men and women of whose salvation, if it were to be wrought by man, we must indeed utterly despair; for their hearts are harder than the most stubborn steel. The hammer of the Word makes no impression on such souls. The thunders of the law roll over their heard, but they can sleep in the midst of the tumult--the lightnings of Sinai flash against their hearts, but even those mighty flames seem as if they record from the attack, do you not know such? They are your own children, your husband, your wife, some of your own family, and as you look upon them, though you have longed, prayed, and wept, and sighed for their souls, you are compelled to say in your heart, "I half fear that I shall never see them converted." You say with sorrow, "Oh, if they are saved it will be a wonder of divine grace indeed. Surely they will never yield their souls to God. They seem as callous as if their conscience were seared with a hot iron; they appear to have the stamp of condemnation upon their brow, as if they were marked and scaled, and had the earnest of the pit upon their hearts before they came there. Ay, but stop-- "Who maketh thee to differ?" Why am I not at this day among the most hardened of men? How is it that my heart is melted so that I can weep at the recollection of the Redeemer's suffering? Why is it that my conscience is tender, and that I am led to self-examination by a searching sermon? How is it that I know how to pray and to groan before God on account of sin? What has brought the water from these eyes, but the selfsame power which brought the water from the rock? And what hath put life into my heart but the selfsame Omnipotence which scattered manna in a hungry desert? Our hearts had still been like the wild beasts of the forest, if it had not been for Divine grace. Oh! I beseech you, my dear friend, every time you see a hardened sinner, just say within yourself, "There is the picture of what I

(Continued on Page 4, Col. 4)

ANNOUNCEMENTS

The New Testament Baptist Mission is meeting at 824 W. Main St., in Elwood, Indiana. The missionary pastor is Elder Aaron West. Anyone living in the area is invited to attend services on Sunday at 10:00 a.m. and 6:00 p.m. You may write Elder Aaron West at 758 S. Broadway Lt. 21, Peru, IN. 46970. This mission believes the same truths in The Baptist Examiner.

The Sovereign Grace Baptist Church, Hazard, Kentucky has called Elder Fred Mink as pastor and he has accepted the call.

Elder Samuel West is available for preaching engagements or pastoring as the Lord may lead. He believes and preaches the truths taught in The Baptist Examiner. Elder West's address is: Route #1, Box 406, Ridgeville, SC 29472. Phone (803) 871-8140.

Did He choose me before the mountains were brought forth or the channels of the deep were digged, and will He reject me now? Impossible! I am sure He would not have loved me so long if He had not been a changeless lover. If He could grow weary of me, He would have been tired of me long before now. If He had not loved me with a love as deep as hell and as strong as death, He would have turned from me long ago. Oh, joy above all joys, to know that I am His everlasting and inalienable inheritance, given to Him by His Father or ever the earth was! EVERLASTING LOVE shall be the pillow for my head this night.

--C.H. Spurgeon

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

The early church did not have special places in which to meet. Should we?

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



Acts 1:13: "And when they were come in, they went into an upper room..." First of all, I am not sure that I agree whole heartedly that the early church did not have special places in which to meet. They may not have had a specific building on all occasions, but they did have a pre-planned place to meet. They often met in upper rooms; which were used for the purpose of entertaining. We must realize that a church is an assembly and that an assembly must have a place to meet. I know of churches that meet in the same home every week. I know of churches that might alternate where they meet. It is best, in my opinion, to try and secure a permanent place to meet. Let me mention that one of the reasons the early churches did not have regular places to meet was the severe persecution they were under. This was also true during the dark ages. Places in which services were held had to be kept a secret and changed from time to time for fear of persecution. I do believe, though that some of the early churches had regular meeting places. I refer to the seven churches of Asia in Revelation.

Now, let me deal briefly with the question about whether or not we should have regular meeting places today. I certainly do not see anything in Scripture concerning this, one way or the other. I would not criticize a church that did not have a regular meeting place. I would hope, however that this was more a matter of circumstances rather than an idea based on early churches not meeting in a regular place. I think that whenever it is possible, a church should have a regular place of meeting. Surely this is helpful if we hope to have visitors come on a regular basis. Here in Gladwin we have purchased a building after around 18 years of not having one. We met in the basement of the parsonage for many years. Having a regular place of worship has been a great asset to the church here, especially in the area of visitors. I might mention that in my opinion, the place of worship should not be of great expense. I find that much of the Lord's money is wasted on fancy and elaborate buildings. We need not have a building for show, but a practical place for worshipping God. In conclusion; yes, I think that

whenever it is possible, we should have a regular meeting place for our church services. May God bless you all.

JOHN LENEGAR
126 N.
Washington St.,
No. 5,
Delaware, Ohio
43015

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



To be sure, the early church met in homes, hired halls, or other temporary places. In the beginning some even met in the temple courts in Jerusalem, as well as homes for the breaking of bread which was better done there. Some worshipped in their synagogues until persecution, or distaste drove them out. Early Roman rule grudgingly allowed time off for the Jewish Sabbath, but not Sunday, the Christian day of worship. Early worship was not easy and far from ideal situations accompanied it. The church at Jerusalem was very large with no place designated for the whole to come together on a regular basis. Pagan ceremony, superstition, and cults permeated the surrounding atmosphere of Christianity. It was not long, however, after the Lord sent persecution and missionary endeavors were begun and directed by the Holy Spirit that designated permanent places for the churches to meet began to spring up. It is not only expedient today to have a permanent meeting place for worship and other church activities, but necessary to effectively establish a presence and witness in our modern society. Regular services are assured at specific, or set times during the week. The instruments of worship (musical, hymn books, etc.) are much easier to handle. People always know the set times of worship, preaching, and teaching. Although there were times when services, such as cottage prayer meetings are sometimes held away from the meeting house, most all services are held at the usual meeting place. The benefits of a permanent place to meet, I realize are often taken for granted, but in our day and time, it is better to have a permanent place designated for use by the church. This is a privilege often taken for granted here in the United States, but a permanent place of worship and its accompanying freedoms is still denied to many in different parts of the world. It is still against the law in many countries to have a place of worship. For that matter, a congregation of believers could not gather in many cities, parks, or public places for a worship service without special permission, permit, or grant from government, or local community here in our own country. While it is true that "For where, two

or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20). It is also true that the devil hinders how, when, and where this can take place. Without being superfluous in decoration, cost, or purpose, permanent places of worship and church activity can be beneficial to us and glorifying to the Lord.

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

DEACON
Calvary
Baptist Church
Ashland, KY.



It is true the early churches did not have special places in which to worship as we do today. The first church at Jerusalem, before Pentecost, met in an upper room (Acts 1:13). We must assume this was to hide from the Jews. After Pentecost it would seem that they met in the temple until forced to leave (Acts 4:1-3). Paul, in his missionary journeys, often made the synagogue of the Jews his headquarters and preached there until driven out (Acts 14:1-6). Paul wrote of a church that met in the home of Aquila and Priscilla (I Cor. 16:19). In "Christian Martyrs of the World" by John Foxe, it is told how the Christians, at the time of Nero had to meet in the catacombs, which were caves of rocks under the city of Rome. All during the "dark ages" true churches had to meet in caves and other secret places to hide from those who attempted to stamp them out.

Now the question, Why did these early churches not have special places (houses) to meet in as we do today? Was it forbidden by the Lord or was it because of persecution? As there is no command forbidding the building places of worship, it must have been because of persecution? We in America, (some places in the world must still meet in secret) are not faced with such persecution, therefore it is not only right but we should have places to meet, and worship in. There may come a time in the future when again the churches in America will be forced to go underground, but until that time comes we need to boldly and publicly preach the Word. Did not God meet with the children of Israel in the tabernacle, which He had given Moses detailed instructions how to build? Later the temple was built for the same purpose. In New Testament times the Jews who lived in lands other than Palestine often build synagogues in which to meet and worship. Why should the churches of the Lord not have buildings to meet and worship the Lord?

JOHN PRUITT
Rt. 1 Box 452B
Williamson, Ga.
30292

Pastor
West Griffin
Baptist Church
Griffin, Ga.



We know that there were many churches that did meet in homes. Acts 2:46 says that they met "from house to house." It is said in Romans 16:5 and I Corinthians 16:19 that Aquila and Priscilla's home was used for one of the Lord's assemblies. Colossians 4:15 tells us that the church of Laodicea met in a man's house by the name of Nymphas. However, I am not inclined to agree that all of the early churches met only in homes. First of all, we have good reason to believe that there were a goodly number of disciples present when Jesus organized his first church. Study Mark 3:15-19. You will find that "they went into an house," or home. However, the number continued to grow as "Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)". Then after the Lord rose from the grave, He spent forty days with His people before ascending back to the Father. According to I Corinthians 15:6, there were over 500 eye witnesses of His bodily presence. Then a little while later, on the day of Pentecost there were 3000 more saved and baptized. By this time I find it hard to believe that they continued to meet in someone's home, or that they had no designated meeting place. Some historians estimate that at the time of the great dispersion in Acts 8 that the number had grown to 15,000 or even 25,000.

I find no Scriptural conflict with having a meeting place. Under the Mosaic system there was a special meeting place for God's people to worship Him. While it is true that the house of God is the assembly, I find nothing in the Word of God which would hinder the local assembly from having a "designated meeting place". The fact that there is mention of some churches meeting in homes does not suggest that all did, or that all should. The important thing to remember is that unless the assembly is together it cannot be called an assembly. Wherever it meets is immaterial. Thank you for your question.

GRACE

(Continued from Page 3)

should have been, what I must have been, if all-subduing, all conquering love had not melted and sanctified my heart." Take these two cases then, and you have, heaven knows, reason enough to sing to the praise of sovereign grace.

4. But now another, the lowest class of sinners do not mingle with our congregations, but are to be seen in our back streets and lanes, and sometimes in our highways. How frightful is the sin of drunkenness, which degrades a man into a beast, which sinks him lower than the brutes themselves! How shameful is the iniquity of blasphemy, which without any object or any chance of profit brings a curse upon its

own head! How awful are the ways of the lascivious wretch who ruins both body and soul at once, and not content with his own destruction, ruins others with him. Cases that come under our observation in the daily newspapers, and that assail us in our daily observation and hearing are too vile to be told. How often is our blood chilled with the sound of an imprecation, and how frequently our heart is made to palpitate with the daring impieties of the blasphemous. Now let us stop: "Who maketh thee to differ?" Let us recollect what if we live very near to Christ, we should have lived quite near to hell if it had not been for saving grace. Some of you here present are special witnesses of this grace, for you have yourself experienced redemption from these iniquities. Look back some four years with some of you and recollect how different were your surroundings than to what they are now. Maybe four years ago you were in the tap-room singing the song of the drunkard as readily as any; but a little while ago you cursed that Saviour whom now you love. Only a few months have flitted over your head since you ran with the multitude to do evil; but now, "Who maketh thee to differ?" Who hath wrought this miracle of grace? Who has led you to the stool of the penitent and the table of communion, who hath done it? Beloved, you are not slow to answer, for the verdict of your heart is undivided; you do not give the glory in part too man and in part to God. No, you cry loudly in your hearts, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Ye are washed, ye are sanctified, and ye have been washed in the Redeemer's blood, and sanctified with the Spirit. Ye have been made to differ, and ye will confess it; ye have been made to differ by distinguishing grace, and distinguishing grace alone. And what upholds the rest of us from being what these, my reclaimed brethren once were, and what they will become again unless saving grace keeps them? What preserves the preacher this day from being a lecturer to infidels, dishonoring the grace of God which now he glorifies to magnify? What prevents the deacon from being an assistant in the courts of Satan? What forbids those who open the doors at the house of our God, and who serve Him on the Sabbath day, from being doorkeepers in the tents of the sons of Belial? Why nothing; they had been there unless grace had prevented them. Grace hath done it, and nothing else. When we pass a prostitute in the street, we say, "O poor creature! I can pity you. I have not a harsh word for you, for I had been as you are had not God preserved me." And when you see the reeling drunkard, be not too hasty to condemn, recollect you had been as a beast before God unless the Lord had kept you; and when ye hear the oath and shudder at it, imagine not that you are superior in yourself to the man who curses God, for perhaps you once cursed Him too, and certainly you would have done had not the Holy Spirit sanctified you and implanted in you a hatred of that which the wicked so greedily follow. Have you seen a man

(Continued on Page 5, Col. 2)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

Is it proper to sing "Jesus Loves The Little Children?"

DAN PHILLIPS
865 Bethel Drive
Bristol, Tenn.
37620

PASTOR
New Testament
Baptist Church
Bristol, Tenn.



Look to the Word of God concerning little children. Surely they are precious in the sight of God. Luke 18:15-17, "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Our blessed Saviour used these little ones to teach His disciples a lesson that would be very important to them in the future. He was not encouraging them to be childish, but rather He wanted them to retain those childlike qualities which are not incompatible with maturity.

When my daughter was about three years old, she climbed upon a table and said "Daddy, catch me," and she jumped immediately. However, I caught her just in time. A missionary was visiting us at the time and he said, "Oh, the faith of a little child." She trusted me to catch her without thinking that I might not have time.

A child will trust his parents because he knows that they would not let anything happen to them. Of course, I'm thinking of sane parents who love their children. God loves His elected children, and they trust Him. He will never let them fail or lose them.

Now the lesson taught here is, the Kingdom of God belongs to those who are trustful, and childlike in faith, without doubting the protection and love our heavenly Father has for His children.

Why not sing, "Jesus loves the little children?" I believe He does, at least He proved it while here in human form. Who are we to judge?

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, OH 43614

TEACHER
Grace
Baptist
Church
Toledo, OH



"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them" (Mk. 10:13-16). These verses teach us some things about the feelings of Jesus towards children. First of all, He was displeased when the disciples rebuked those that were bringing little children for him to touch. Next, he tells the disciples to permit (suffer) the little children to come to Him. Finally, He takes them up in His arms, puts His hands upon them and blesses them.

There are different meanings to the word children. The meaning is usually determined by the text in which it is used. There are at least two teachings presented in

GRACE

(Continued from Page 4)

hanged for murder? Have you seen another transported for the most infamous of crimes? If you hear of one who sins against society so foully that mankind excommunicate him, pause and say, "Oh, but I should have gone as low as that, I should have been as black as he, unless restraining grace had kept me back in my unregeneracy, and unless constraining grace had pushed me forward in the heavenly race, ever since I have known the will of Jesus."

5. And now we will pause again, and think over another evil which stares us in the face in connection with every church. There are most melancholy cases of backsliding in so large a church as this. We are compelled often to discover the character of men and women who once seemed fair for heaven, but who manifested that they never had the root of the matter in them. Oh! well did the poet say: "When any turn from Zion's way, Alas! what numbers do!"

No trial is greater to the true minister than the apostasy of his flock. All the rage of men is quite unable to bring tears to our eye, but this has done it. Alas!

when those whom I have loved have turned aside from the way of God, when those who have sat with us at the same table, and have joined with us in church communion, have gone out from us, and have brought dishonour upon the church, and upon the name of Christ, there has been woe in my inmost spirit. Sometimes there are cases as glaring as they are painful, and as vile as they are grievous. Some of those, who were once in the midst of God's sanctuary, have become

these verses. First, children as believers. The primary teaching is that those that come to Him must come as little children. The kingdom of God is made up of little children. There is also a secondary meaning of the word children. It means those that are of young age, small, impressionable, and receptive. This teaching shows that before a little child can know who Jesus is, they must meet or be acquainted with Him. The little children were brought to Jesus that He should touch (embrace) them. This is what He did in verse sixteen. These children met Jesus and He blessed (spoke well of) them. It is through the singing of songs and the telling of stories that little children meet Jesus today. For them to meet Him savingly, they must meet Him through the gospel.

Is it proper or correct to say that Jesus loved the little children that came to Him? If it is, then it is also proper or correct for little children to sing "Jesus loves the little children".

drunkards and whoremongers -- and God in heaven only knows what. They have sinned against everything that is seemly, as well as everything that is holy. At the recollection of these our eyes are filled with tears. "Oh that our head were waters, and our eyes fountains of tears, that we might weep day and night for the slain of the daughter of our people." No mischief-makers are so powerful as deserters. None cause so much agony as those who have nestled beneath our wings, and then have flown away to feed with carrion vultures on the putrid carcasses of lust and sin.

But now let us pause. How is it that the minister has not forsaken his profession, and gone back like a dog to his vomit, and like the sow that was washed, to her wallowing in the mire? How is it that the deacons of this church have not turned aside unto crooked ways, and denied the faith, and become worse than infidels? How is it that so many members of this church have been kept so that the wicked one toucheth them not? O beloved! I can say for myself, I am a continual miracle of divine grace. If thou leave me, Lord, for a moment, I am utterly undone. "Leave, O leave me not alone! Still support and comfort me."

Let Abraham be deserted by his God, he equivocates and denies his wife. Let Noah be deserted, he becomes a drunkard, and is naked to his shame. Let Lot be left awhile, and filled with wine, he revels in incestuous embraces, and the fruit of his body becomes a testimony to his disgrace. Nay, let David, the man after God's own heart, be left, and Uriah's wife shall soon show the world that the man after God's own heart hath still an evil heart of unbelief in departing from the

living God. Oh! well doth the poet put it: "Methinks I hear the Saviour say, 'Wilt thou forsake me too?'"

And now let our conscience answer: "Ah, Lord! with such a heart as mine, Unless thou hold me fast, I feel I must, I shall decline, and prove like them at last."

Oh, be not rashly self-confident, Christian man. Be as confident as you can in your God, but be distrustful of yourself. Ye may yet become all that is vile and vicious, unless sovereign grace prevent and keep you to other end. But remember if you have been preserved, the crown of your keeping belongs to the Shepherd of Israel, and ye know who that is. For He hath said, "I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." "Now unto him that is able to keep you from falling, and to present you faultless before the presence his glory with exceeding joy." Then give all glory to the King immortal, invisible, the only wise God your Saviour, who has kept you thus.

6. Allow me one more contrast; once again let your gratitude go with me. Since you and I have joined the church how many who were once our companions have been damned whilst we have been saved, how many who were no worse than we were by nature have sunk into the lowest pit of hell. Conceive their unutterable torments; imagine their inconceivable woes; depict before the eye of your fancy their indescribable agonies. Descend in spirit for a moment to the gates of fire; enter into the abode of despair where justice reigns supreme on her iron throne; pass by the dreary cell of those who are everlastingly damned. Behold the twisting of that worm that never dies, and the bleeding hearts that are crushed within its coils. Look ye at that flame unquenchable and behold the souls that are sweltering there in torments to us unknown, and look if ye can look, but ye cannot look, for your eyes would be stricken with blindness if ye could see their torments. Your hair should be blanched with but a moment of that horrible exhibition. Ah! while you stand then and think on that region of death, despair, and damnation, recollect that you would have been there if it had not been for sovereign grace. You have a harp prepared for you in heaven, a crown laid up for you when you have finished your course. You have a mansion, a house not made with hands, eternal in the heavens. Oh, why is it you are not already a fiend; who is it that has given you a good hope through grace that you shall never come into that place of torment. Oh! tell it the wide world over. Tell it in time and in eternity, free grace hath done it. Free grace hath done it from the first to the last. I was a brand in the fire. But He plucked me from the burning, quenched me in His blood, and now He declares I shall be with Him for ever in heaven. But oh! pause brethren and think that some of your former companions, some of the companions of your revels and debaucheries are now in hell, and you are not there, and by the grace of God never will be there. Oh! why this, why this? Blessed be the Lord my God from this time forth and for ever. Praise ye

His name. Grace has done it. Grace has done it all.

No, I never shall wear the chain, I never shall be stretched upon that rack, nor feel that fire: "But I shall see His face, And never, never sin. But from the rivers of His grace, Drink endless pleasures in."

But I most confidently proclaim that the reason why I shall escape and shall be glorified, is not to be found in me, but in Him. He hath made me to differ. I have nothing but what I have received.

Now what shall we say to these things. If God has made you to differ, the first prayer we should now utter should be, "Lord, humble us. Take away pride out of us. O God forgive us, that such beasts as we are should ever be proud." We might have been with our father the devil at this very hour, if it had not been for Divine love. And if we are now in the house of our Father which is in heaven shall we be proud? Avaunt thou monster! Go and dwell with the Pharisee. Pride agreeth well enough with the man who has in his own esteem been always virtuous. Go thou away and live with him who has had good works from the first day until now; but stay from me: "I the chief of sinners am," and saved by sovereign grace shall I be proud. It is not fit that thou shouldst live in my heart, thou monster! Begone! Begone! find a fitter habitation than my soul. Should I be proud after such mercy, after such ill-deserving, but such God-receiving. Begone, pride! Begone!

Another lesson: if God alone hath made us to differ, why may He not make others to differ too? "After the Lord saved me," said one, "I never despaired of anybody," and let us each say so too. If you were brought in, why not another? Will you ever give up praying for anybody now that you are saved? I once heard one say concerning his child, "I think I must give her up, I can scarcely think she ever will be converted." Why, you have been pardoned yourself; and if the Lord can do that, He can do anything. I am sure if the Lord has brought me to His feet there does not remain in the world a case that can ever equal mine; if He has brought me to receive His free grace, His sovereign love, His precious blood, and hath made me to love Him, then there can be nothing too hard for Him. O Lord, if Thou hast melted this metal heart, and dissolved this stony soul, Thou canst break anything. If thou hast broken the northern iron and the steel, then what remains beyond Thy power? Go back then, Christian, armed with this fact, that God who hath made thee to differ can make anybody to differ. There can be no case beyond His strength; if He brought you in He can bring all in. If He doth but stretch out His hand, no man need despair. Therefore, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whither shall prosper, either this or that, or whether they both shall be alike good."

Again, who hath made me to differ? hath my Lord done it?-- (Continued on Page 6, Col. 1)

THE BAPTIST EXAMINER
OCTOBER 27, 1990
PAGE FIVE

GRACE

(Continued from Page 5)

then let me serve Him more than others. There was a question asked once by our Saviour, "What do ye more than others?" That question might well be put to each child of God here present. My dear friends, we must not be content with doing as much as other people do; in fact, we must never be contented with our doings at all, but always be trying to do more for Him who hath done so much for us. Should I give my body to be burned, my flesh piecemeal to the knife, my nerves to the rack, and my heart to the spear, yet should I not give Him all that He deserves. No, if I should pass through the horrors of martyrdom, it were but a poor tribute to love so amazing, so divine. What are you doing my friends, what are you doing my brothers and sisters, for Christ? But I will not blame you, I censure myself if I censure you; but I will confess my own iniquities and leave you to confess yours. I do try to serve my Master, but I do not serve Him as I would. Each act that I perform is marred, either by want of prayer for a blessing upon it, by want of faith in my Lord, or by constant longing rather to get through the work than to do it acceptably. And oh! when I think upon all, I must say I am an unprofitable servant. Have mercy O gracious Lord on my good works as well as on my bad ones, for my good works are but bad in the best and cannot be acceptable in themselves. I am certain some of you have a little more need to say that than I have. Let us cease boasting anymore. I know there are some here who are not serving Christ; some members in this church are doing nothing. You have not thought of doing anything for Christ, have you? You pay your regular subscriptions, you do what you are told to do, but do you give to Christ secretly? Do you devote your substance unto Him when no one knows it? Do you spend your time for Him? Have you chosen a sphere, and have you said, "This is my work, and by the grace of God I will do it." Oh! ye cannot tell how much there is to do, and how few there are to do it. I would I could have a church all alive, all active, so that there never could be a want but those who have would be ready to supply, and never a work but those who are qualified would be ready to fulfill. Never fear but we should find too many rather than too few to aid its accomplishment. Oh, that we had the good spirit of the ancient church, the spirit to propagate our Christianity everywhere. There needs to be in many of the suburbs of London fresh gospel churches springing up. I can point to many places in my own vicinity, seven or eight, nine or ten in a row, where there is a chapel needed. In each place there are believers living, who do not think about uniting to establish a fresh cause; but as long as their peculiar wants are satisfied, by journeying a long way off perhaps, they forget the hundreds and thousands who are pressing around them. Oh! There is much to be done, and very little time to do it in. A very few weeks, and those of us who have been loved more than others, those of us

who have thought we could wash Christ's feet with our tears, and wipe them with the hair of our heads, will have no more opportunities for spreading the name and fame of our glorious Redeemer. Let us give of our substance to His cause, give of our time to His service and have our hearts in His love, and so shall we be blessed, for in returning Christ's love we shall feel that His love is shed abroad more fully in our hearts and more fully in our understandings.

May the Holy Spirit add His blessing upon these broken words -- they have been broken because they have broken my heart, and therefore I could not help their coming out in a broken way. God accept them; and dear brothers and sisters, may He bless them to you by helping you to love Him more, who is my hope, my joy, my consolation, and my all.

CAMPBELLISM

(Continued from Page 1)

papers they carried in and out.

I have also been in Bible studies with them, when they never opened a Bible, but referred only to printed material, printed by their denomination. Then they tell people they don't have a creed book, and they rail on other denominations for having creed books. Well, a creed book is a statement of beliefs, and in this sense they have a multitude of creed books, but they choose to call them Bible correspondence courses, or home Bible study booklets. And I have looked at their literature, it is definitely a statement of beliefs. So, do they use the Bible and the Bible only? Not hardly, you see if they were saved people, and used only the Bible, they would reject Campbellism. But when they do use only the Bible, it is to take isolated passages of Scripture to try and prove Campbellite doctrine.

Campbellites are always appealing to honest hearts. Well, I would like to appeal to them on the same basis. If they have the honest hearts they claim to have, then examine the facts. If you do this with an open and honest heart, you can come to only one conclusion. The denomination called the Church of Christ, is nothing more than a man made religious organization.

I want to take a brief look at the men responsible for the religious movement known as Campbellism, and adhered to by groups known as "Church of Christ," "Christian Church," and "Disciples of Christ," and others. This movement had its beginning through Thomas Campbell and his son Alexander Campbell. Many things in this article will be quotes and excerpts from many sources, too numerous to list, but most of this information is available in any library.

One thing I have found over the years in debates and discussions, the most feared and despised topic is the history of their denomination. And when confronted with it, they equate themselves with the Apostles and their persecutions. One thing I would urge you to remember as we consider this denomination, that those who have been called the "Big Four," of Campbellite history, Thomas and Alexander Campbell, Walter Scott, and Barton W. Stone, were never baptized to wash away sins. So according to Campbellite doctrine they never "obeyed the gospel," so the very men responsible for

the reformation, (so called) were never saved. Yet Church of Christ preachers today will say they were great men, tremendous preachers, very important leaders in the church in the early eighteen hundreds. And according to their own historical background, never saved.

If you would like to learn more about this religion, one good source is, "The Memoirs of Alexander Campbell" by Robert Richardson, son-in-law of Alexander Campbell. If you read these, you will find many interesting facts. I will give you a few and maybe it will spark your interest enough for you to examine this denomination.

You will read cliches still used by Church of Christ preachers today. Such as "Where the Bible speaks we speak, and where the Bible is silent we are silent." This phrase was coined by Thomas Campbell.

There were no Church of Christ preachers in the early eighteen hundreds, so they had to get a Baptist preacher to baptize them. And this was not for the purpose of washing away sins, but to reject infant baptism.

You will find their plan of salvation was preached for the first time by Walter Scott in eighteen twenty-seven on an experimental basis.

You will read that Alexander Campbell became the "Master Spirit," and that he began to mold and shape the thoughts of others, and became a teacher of "how to read the Bible."

You will find debating exalted above preaching. These are just a few things to think about.

As was correctly state in the book "Campbellism," modern day Campbellites try to disassociate themselves from their founder, by jumping all the way back to New Testament times. But they certainly can't escape there, because there we expose their false doctrine with the Word of God. And this is what we intend to do as we begin to look at their various doctrines, beginning with their plan of salvation.

I have one of their books, and in it is the statement, "The divine side in salvation, and the human side in salvation." This is not an uncommon belief. Many religious groups hold to the teaching, including many who call themselves Baptist. The Campbellites have a five step plan of salvation, and the steps are to be in this order. 1. Hear. 2. Believe. 3. Repent 4. Confess 5. Be baptized. Then of course after that, hold out faithful till the end. Only one problem with this five step plan, no one in the Bible ever preached it. These things are the result, not the cause of salvation. Look at the sermons preached in the book of Acts, see if there is any mention of steps to gain salvation. Read Acts 2:22 and following. Acts 3:12 and following. Acts 10:34 and following. Acts 13:16-41. Acts 17:22-32. Acts 26:22-23. No one ever said, "You have to be baptized to be saved. If you are not baptized you are going to hell. Your sins are washed away in the watery grave of baptism." This is what Campbellites teach without one passage of Scripture to support it, only their rhetoric.

Campbellites have the wrong birthday of the church. They say the Lord established His church on the first Pentecost after His resurrection, but again we find another false teaching by the followers of Campbell. Now I could do like the Campbellites and tell

you the Lord established His church before Pentecost, and expect you to blindly accept it, but that is what they do. You may say "Oh, but they quote Scripture." A Campbellite quoting Scripture means no more than did the wearing of Scripture by the Pharisees.

Lets see what the Bible has to say about the church, or the assembly. First of all the Bible does not say the church was established on Pentecost. From the time Jesus started calling out His disciples He had an assembly, and He referred to His assembly before Pentecost. In Matthew 18:17 He said, "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Campbellites say this is a reference to a "future church," but there is nothing in Scripture to indicate that. This is just another adding to by Campbellites. We already see the church was before Pentecost, lets consider some others. 1. Pentecost was not the birthday of the church, but the day the church received the promise of Luke 24:49. 2. The church did not begin on Pentecost, people were added to the church Acts 2:47. You could not add to something unless that something were in existence. So we can only conclude, those added were added to an already existing church. 3. The church is figuratively called the bride before Pentecost, John 3:29. 4. The church is called a flock, and Jesus had that before Pentecost, Luke 12:32. 5. The church is called the house of God, and Christ had that before Pentecost. Read Mark 13:33-36, and you can see plainly that Christ had a house when He departed this earth. 6. The Apostles were set in the church before Pentecost, I Corinthians 12:28.

Another false teaching by Campbellites is the in-dwelling of the Holy Spirit. They deny the literal in-dwelling of the Holy Spirit, which the Bible plainly teaches. To try and disprove or discredit Bible truths Campbellites always resort to silly exaggerated examples. And this is true when they talk about the literal in-dwelling of the Holy Spirit. They begin to talk about the Holy Spirit, God, Jesus, etc. "climbing in you." And always with these silly examples you get the Campbellite chuckle. They believe the in-dwelling comes as a result of reading the Bible. Do they have book, chapter, and verse? Not at all. But I want to give you book, chapter, and verse that prove beyond a shadow of doubt, that the Holy Spirit indwells God's people. 1. The Holy Spirit helps us in our ignorance and infirmities and makes intercession for us. Rom. 8:26-27. John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." 3. John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." 4. John 14:16, 17, "And I will pray the Father, and he shall give you another Comforter. That he may abide with you for ever ;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" 5. I Corinthians 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 6. Romans 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." And again in verse 11, "...his Spirit that dwelleth in you."

In John 8:32 Jesus said, "And ye shall know the truth, and the truth shall make you free." Free from all religious denominations and teachings of men. In verse 33 the Jews said, "...We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" But they were in bondage to a religious system, you need only to read your Bible to understand this. Even at this present time, those in Campbellism, Catholicism, Protestantism, all religions that are not called Christian, even those in cults. All of these think they are free, and have the truth. So, how can you be free from all this religious bondage? John 8:32 Jesus said, "And ye shall know the truth, and the truth shall make you free." And in verse 36 He said, "If the Son therefore shall make you free, ye shall be free indeed."

Many books could be written about the errors of Campbellism, but these few things should be enough for anyone to see the fallacy of their religion.

CHILDREN

(Continued from Page 1)

given you and accept that responsibility and raise those children in the way the Lord would have them raised. Some people think it is a shame to have more than two children. The word children is referred to at least 462 times in the Bible and the word child 119 times. So you see, the Lord has much to say about children and most of it is addressed to me and you on how we should care for them and raise them.

In Psalms it speaks of a barren woman and of a mother with children. It contrasts the two and it seems to tell us that it is a sad situation when a woman has no children and a very happy occasion when she does have. Psalms 113:9 says, "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD." A woman with her children should praise God that He has given them to her. It is not just our personal children that we are responsible for, we're responsible for all children. I have actually seen people who are supposed to be Christians, teach little children to say bad words, and teach them to take God's name in vain. That is

(Continued on Page 7, Col. 1)

CHILDREN

(Continued from Page 6)

pitiful to see something like that. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). A child is just like a piece of clay in the potter's hand. When God gives that child to you, you mold him into what you want him to be. Now when that child gets a little older and you think he is the hard headed person you ever saw, guess who taught him to be that way? There are exceptions now and then, but children are just what we make out of them.

Now beloved, it is sad, but in our society today, there are millions of children that never live to see daylight, because the parents have them aborted before they come to full term and can be born into this world. The parents are going to pay for it, along with the doctors that aborted them, the nurses and the systems that help them. I believe our society is paying for it now, because we have murdered God's heritage. He said that children are an heritage of the Lord and a man should be happy that has his quiver full of them. But we, as a society, have murdered them by the millions and not even allowed them the courtesy of seeing the light of day or being born into this world.

We have a physical responsibility toward children. We need to feed them, clothe them, provide shelter for them, and to keep them clean and healthy. We also have a great spiritual responsibility toward them. That child will never know that there is a God in heaven unless we teach him about it. We might be fortunate enough that we have a good neighbor that will teach them, but it is our responsibility to teach them about God, to tell them how they got here; where they are going, how to get there, and where they will spend eternity. We need to teach them those things. When children come along and we are to nurse them and to care for them and to keep them clean and healthy, we need also to tell them about Jesus Christ. When is the best time to teach a child about Jesus and about God and about his lost condition? The best time is when he is sitting on his mother's lap. In Mark 10:13-16 we read, "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." They brought young children to Him, we're talking about what we would call babies. Now, notice several things that Jesus did concerning these young children. These children were brought to Jesus by their parents. It is our responsibility to bring our children to Jesus. We are to bring them out to where they can hear the preaching of the Word of God. It is the head of the house's responsibility to get his family

in the house of God every opportunity. These children were brought to Jesus, they were not brought to the mourner's bench, they weren't brought to a baptistry, they were brought to Jesus. None is so innocent and so sweet that he doesn't need Jesus. He needs to come to Jesus. When? The sooner the better. There is a song that I love to sing to myself, sometimes, at least, and its talking about the mother. It says, "She was the first one to teach me about Heaven and the very first one, Lord, to teach me about you." Beloved, mothers should take that little child on her knee and teach him about Jesus Christ. And beloved, we fathers also need to teach our children about God and about the Lord Jesus Christ. That is the main thing they need to know. We like to take our children to ball games, or fishing, or to all kinds of worldly entertainment, and as they get a little older we like to teach them how to plant seed in the ground to make it grow. We like to teach them how to drive automobiles. We like to teach them all these things, but the most important thing is to teach them about their lost condition and the atoning power of the shed blood of the Lord Jesus Christ. "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies" (Psalms 58:3). Beloved, that little child was born a sinner. He didn't have to do anything to become a sinner, he was born a sinner. Mothers and fathers should desire that their children be brought to Jesus. Why? Because of His redeeming blood. It is the only grounds of acceptance before God. In Acts 4:12 we read, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." We should ground the name of Jesus in that child at a very, very early age.

Why did they bring their young children unto Him? That He should touch them with His redeeming grace. That He should redeem them from their sins.

Now, we want you to notice, beloved, that children are welcome and invited to come to Jesus. I could just see these disciples as they were standing around there with Jesus and they felt a responsibility towards Jesus. When the parents brought the young children, the disciples said, "The master don't have time to be bothered with all these little children, get them out of here." "...and his disciples rebuked those that brought them" (Mark 10:13). The disciples turned away the parents and the young children. When Jesus saw it, it much displeased Him that they were turning away the little children. Beloved, He was moved with indignation. He was upset with His disciples and He said unto them, "...Suffer the little children to come unto me..."

Let that little child come to Jesus. The Scripture calls Jesus the Wonderful, the Counsellor, the Mighty God. Beloved, He is also the Saviour of children just the same as He is of adults. Sometimes people say they are too young to make a profession of faith. How do you know? Only Jesus can see that child's heart. Only that child knows whether or not He has had an ex-

perience with the Lord. I have seen great witnesses that are but children. I've seen children lead their parents, their grandparents, or even other children to the Lord. Weakness in the arms of omnipotence is what we have when children come to the Lord.

Jesus is not here in this earth bodily today. So, how do we bring our children to Jesus today? We bring them to Jesus by upholding them in prayer. Pray for your children. We have a tendency to pray for other children but not our own. We need to pray for our children. Then, beloved, we bring our children to Jesus by telling them, by testifying unto them, by giving them a knowledge of the Lord Jesus Christ. We bring our children to church by example. Set an example before them. The man or woman that brings his/her children to church, lets them out, goes somewhere else and picks them up after church is not setting a good example before his children. Beloved, he needs to bring them to church. He should go in there and sit down with them. He should make them behave themselves. He should make them listen to what the preacher has to say, and he should talk to them after church about what he had to say. We should talk to them about the Lord Jesus Christ and that way we are bringing them unto Jesus. How awful it would be to hinder a child from coming to Jesus. The disciples here hindered the children from coming. Let us not be a hinderer about taking children to Jesus. Some children would like to come to church but their parents won't bring them.

We can bring children to Jesus by living a dedicated life before them. They should know that when Sunday morning comes, we're going to church. The same on Sunday evening and Wednesday evening. We need to live that kind of dedicated life before our children.

In Deuteronomy 6:5-9 it gives us some good advice about teaching our children about Christ. This doesn't have to be our children, it can be a neighbor child, it can be orphans, it can be the poor little fellow that roams the streets who hardly knows who his mom and dad is. It can be our grandchildren. It says, "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up: And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" Now I know, beloved, when you sit around your house and talk about the Word of God or when you have your little boy or girl by the hand walking down the street or sidewalk talking to them about Christ, someone is going to say there goes a fanatic. But that is alright, I would rather be a fanatic for the Lord than to be a fanatic for sin. They sin all they want to and no one calls them a

fanatic. Beloved, we need to let them know they could be a fanatic on anything. It doesn't have to be the Lord. It could be any type of sin or any sports or anything else. The Bible says teach them when thou sittest in the house when thou liest down or walking down the street. Teach them about Jesus. In Deuteronomy 11:18-21 we read, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house. and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth."

Beloved, we need to make sure that they have a great knowledge of the Word of God. I maintain that a man can live in this world and not amount to a hill of beans as far as the world is concerned. He might be in debt all his life and go out of this world leaving a large mortgage on the home or not even own a home, but if that man has left a knowledge of the Bible and Word of God with his wife and children, he is a tremendous success. He has attended to the important things.

Jesus stands ready and willing to save all that will call upon His name. He tells us that subjects like little children, heaven is full of. If you don't like the ways of a little child you would probably feel out of place in heaven. "...for of such is the kingdom of God" (Mark 10:14). We have to come to Jesus in a child-like faith, depending upon Him in order to go to heaven. Now what is "of such", what is a child-like faith? A child accepts something simply because some one said it. "You don't have to be that child's father to have an influence on him. All you have to do is live a life, an exemplary life before that child and he'll look up to you. And beloved, that is what we need to do, we need to be examples unto children. Children don't have that today. They have no examples to look up to. They have no heroes. Little children are examples to other people. Mark 10:15 says, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Beloved, if we will not receive the kingdom of God as a little child, we will not enter therein. We must have that simple child-like faith. I believe the Bible simply because God wrote it. You prove to me that it is not inspired and I'll quit believing it because if man wrote it himself without being inspired of God, it would be nothing but a bunch of errors. But inspired by the Holy Spirit, I believe it because God said it.

We have an example here that children are blessed by Jesus. Mark 10:16 says, "And he took them up in his arms, put his hands upon them,

and blessed them." Beloved, the Lord took them, He hugged them to him, he saved them and He blessed them through all their life. We need to realize this. I want you to notice three reasons that we should bring our children to the Lord Jesus Christ. One, it tells us about safety. He took them in His arms. What more safe place could our child be than in the arms of the Lord Jesus Christ. Number two is fellowship. We read that He put His hand upon them. Fellowship is in the Lord Jesus Christ. Our Saviour is not going to tell our little child anything wrong. There are people that we are afraid to leave our children with because they could be a bad influence on the child. There are others we are happy to leave them with because we know that they will be a good influence on them. We need to watch that. What better hands could they be in than the Lord Jesus Christ's? The third thing we want you to notice is sufficiency. He blessed them. His blessing was no empty form but it was the imparting of grace that was sufficient for their need. Beloved, they needed a Saviour, he became their Saviour. Proverbs 10:22, "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it." Let us pray for the blessings of our God. I Cor. 14:20 says, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."

Even after we're grown up, don't be children in understanding. Be an adult, study to show thyself approved. Be an adult in understanding, but in malice be ye children. Do you realize the impact of that? Children don't hate. Only we adults do that. They fall out, they smack each other around a little once in a while, but the next minute they're loving each other just as much as before. But in malice be ye children. God bless the little children while they are too young to hate.

HOPE

(Continued from Page 1)

world are "Come unto me" the most blessed invitation that a person can receive is given by Him, the giver of eternal life.

Our living hope is renewed again in His precious Word as He promised our eternal home with Him. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). I believe that He is as good as His Word. I believe that He is coming back for me, for He is my living hope. This living hope is for everyone who has completely trusted in the finished work on Calvary's cross. We see many things pictured there on the cross for our good. One that has a far reaching effect upon me is the outstretched arms. Oh yes, He was nailed there, but look at Him beckoning with that great call and

(Continued on Page 8, Col. 1)

HOPE

(Continued from Page 7)

promise, "Come unto me," with His precious arms outstretched beckoning to any one that would humble himself and believe on Him as Saviour. Our Lord died in that pleading position with outstretched arms.

Our living hope is Jesus' return to earth. This hope in itself is a miracle. It is something given to us by the Father Himself. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good home through grace, Comfort Your hearts, and stablish You in every good word and work" (II Thess. 2:16-17). Oh, what a Saviour! It is not only His coming, but Jesus Himself, who is our hope. Paul put it this way in II Tim. 1:1, "...according to the promise of life which is in Christ Jesus." He is referring to the living hope, the only hope that man has. Therefore our hope goes beyond death, for when Jesus comes to rapture us, we are expecting to be "clothed upon" as opposed to unclothed. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:4). Let us look at another great promise found in I Pet. 1:3, "...which according to his abundant mercy hath begotten us again unto a lively hope..."

We see yet another great boost in this great truth in Titus 2:13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This brings us back to our original text that says, "Arise, shine; for thy light has come..." (Isa. 60:1). This was said of Israel, but through faith in Jesus Christ, we may humbly accept it for ourselves. Yes, beloved, we do have a living hope.

How can our hope remain alive and fervent until Jesus comes? A Christian's hope must be kept alive, otherwise his testimony will not be convincing. Living Christians hope. "Rejoicing in hope; patient in tribulation; continuing instant in prayer;" (Rom. 12:12). We have every reason to hope, to rejoice, because we have the living hope of heaven within us. This joy in the Lord is our very strength and authority. A good example of this is found in the Bible concerning the apostle Paul. He was on a ship going to Rome as a prisoner when a terrible storm arose lasting many days. "And when neither sun nor stars in many days appeared, and no small tempest lay upon us, all hope that we should be saved was then taken away" (Acts 27:20). Then we see more of the promise added. "For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given

thee all them that sail with thee" (Acts 27:23-24). Then comes Paul's testimony in verse twenty five that not only had he seen an angel and that God had spoken to him, but he encouraged them by saying, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." What he is saying is, "I take God's Word seriously, because of the living hope that is within me." Yes, Paul was an outstanding witness, living witness to that outstretched arm, "The living hope." We find Him always present in times of trouble when we are downcast with seemingly nowhere to turn. We seem to momentarily forget Him, but no way does He ever forget us. Thank the Father for the gift of the living hope freely given to mankind.

Paul often wrote about this blessed hope. For instance he says that he continually thanks God for the Christians in Ephesus and prays for them. "Wherefore I also, after I heard of Your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for You, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:15-18). I believe if we try to recognize the hope of our calling in Jesus Christ as we should, our faces would shine much more in these trying days of today. At times the outlook looks pretty gloomy, but brethren, a lot less gloomy if we know Him, the Blessed Hope for mankind. We are born again unto a living hope. We should never be sorrowful to the point of forgetting that we have a living hope on the right hand of the Father in heaven very much alive making intercession for the likes of us here on earth while we transgress His law daily in our indifference and weakness. Father, have mercy upon us, draw us closer to thee daily.

The most effective way to extinguish the flame of hope in our hearts is by unbelief. Oh, how we insult and grieve the Lord with our doubts and fears. We could learn something of the history of Israel concerning unbelief. In ancient times the Lord gave Israel a mighty living hope as He led her out of Egypt speaking through the mouth of Moses, Aaron and others of the prophets. Hosea was one of these men of God used many years later in the pilgrimage that went far past the time of Moses and Aaron. "When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, they went from them: so they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

"I drew them with the cords of a man, with bands of love: and I was to them as they that take off the

yoke on their jaws, and I laid meat unto them. He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the Word shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him. How shall I give them up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together" (Hosea 11:1-8). How many are like those people of those times in our carelessness? For the most part, some of us fail to notice that God wonderfully helps and heals us. What is more important, He also heals our souls by faith in His Son. Beloved, it is wrong, but we just simply take everything for granted. Now let us look at verses four and five in the Scripture above. This refers to Israel's exile in Assyria. Then comes the judgment. Now we look at verses six and seven. So, like we of today at times, sees to it that God's plan is hindered. In this passage His plan for Israel was hindered. Israel did not want Him. God's conflict is then described in verse eight. The conflict between His holiness and righteousness on the one hand, and His love on the other hand. Where was God's conflict solved? beloved, it was solved at the cross of Calvary! "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: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:13-14). Christ was made a curse for us, God's righteousness was fully satisfied, once and for all. Israel is the prophetic nation. Everything that happened to her is an example and warning to us, according to the New Testament. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon on whom the ends of the world are come" (I Cor. 10:11).

Bread was rained down from heaven for forty years. Jesus said; "...I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). They drank water from that rock. "And did all drink the same spiritual drink for they drank of that spiritual Rock that followed them, and that Rock was Christ" (I Cor. 10:4). They killed all the hope of the promised land through their continual complaining and despondency. However, unlike you and me, they had not the Saviour as we have Him today. They were looking forward to the cross, and today we are looking back to a fact that we cannot deny. They knew nothing of the substitution which we know today. But today the Lord is bringing her back,

because Israel's conflict is solved, whether she realizes it or not. Where? At the Cross of Calvary, for God was in Christ and reconciled the world to Himself. Beloved, when we see these marvelous truths don't you think it is high time we gave up our shameful unbelief? The Bible says, "...hope maketh not ashamed...." (Rom. 5:5). May we see this marvelous light and trust our living hope.

We were under sentence of death, before Christ intervened in our lives. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God raiseth the dead & Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us"

(II Cor. 1:9-10). How wonderful! That is our living hope! In the natural man the "spirit" is dead. It is emotional, and dependent of feelings alone. But the "spirit" of a born again person has come alive, being born again to a new and living hope, and is now the seat of God's Holy Spirit. "And You, that were sometime alienated and enemies of Your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight" (Col. 1:21-23). Let us not forfeit our Living Hope. Rather, let us put all our hope in Christ. As children of God we should cling to this eternal blessed hope. THE LIVING HOPE! Amen.

STUDIES IN THE LIFE OF PAUL Part 6

by John R. Gilpin

"And all the brethren which are with me, unto the churches of Galatia" (Gal. 1:2).

I don't suppose there is any doctrine in all of the Bible about which there is more controversy than there is as to the meaning of the word "church." In fact, you would have a hard time finding very many so-called Baptists who will agree with us in our position as to the meaning of the word "church."

Here is one group that calls itself a Baptist church who says that the church is a mystical body. Somehow that word "mystical" never made the right kind of an impression on me. Anything that is mystical sounds "spooky," and after all is said and done, things that are mystical and spooky certainly haven't any place in my life.

Here is another organization who says that they are the church, and that only as you might come to them, under one fold, and acknowledge that the pope who sits in his castle on the Tiber River in Italy is the religious head of the world - only then will you be enclosed or enfolded in the church.

Here is another group who says that they are the church and that the only way you can get in the church is the same as you get into Christ, namely, through the water. I needn't tell you that I am referring just now to Uncle Alex's water boys.

There are lots of Baptists who certainly don't believe as we do relative to the church. I think the majority of Convention Baptists that I have dealt with in my life believe that the denomination is the church, but I'd like to say to you that the word "church" is a word that had to do with a local congregation of people.

When our Lord would speak of more than one church He referred to them as churches. I do not believe that it is right for us to speak of all the Baptists in the world and say that they make up the Baptist church. I say that Calvary Baptist Church is a complete entity, and that every other local Baptist church is complete and entire in itself.

Today I'd like to show you from the Word of God what the Apostle Paul taught concerning the church of the Lord Jesus Christ.

I. Paul Taught That The Church Was In Existence Before

Pentecost. Paul, writing to the Hebrew Christians, said: "...I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (Heb. 2:12).

The only time that the Lord Jesus Christ ever sang when He was here in this world, as recorded in the Word of God, was at the observance of the Memorial Supper. We read that after the supper was ended, they sang a hymn and went out. That is the only time we have any reference to the Lord Jesus Christ singing. In Hebrews 2:12 we have the statement that Christ is going to sing in the midst of His church, and the only time that He ever sang, as I say, was when He had instituted the Lord's Supper which was prior to the day of Pentecost. This would certainly tell us that the church was in existence before the day of Pentecost.

There are lots of other reasons why we also believe that the church was in existence before the day of Pentecost. We read: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:31).

If you say that you are going to add \$100 to your bank account tomorrow, that would indicate that you have a bank account today. When it says that they added three thousand souls to this church at Jerusalem, then that indicates that there was a church there to be added to before the day of Pentecost. To me it is the most preposterous thing in this world for any individual to say that the church began on the day of Pentecost, in the light of the fact that it says that there were added unto them about three thousand souls. How could they have added unto the church if the church had not already been in existence at that time?

Then, beloved, I might offer this further suggestion as to why the church was in existence before the day of Pentecost. When the Apostle Paul wrote to the church at Corinth, he said: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, government, diver-

(Continued on Page 9, Col. 4)

STUDIES IN PHILIPPIANS 2:12-18

by C.T. Everman

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12).

The apostle Paul has shown Christ as the supreme example of one being of a submissive mind. Now he tells his readers to follow that example. The Philippian saints had from the very beginning shown much love and respect for Paul. They had always been ready to accept his teaching while he was with them. Now that he was absent, he urges them to much more heed what he has taught them. He urges them to "work out your own salvation with fear and trembling." The word "salvation" is sometimes used to express the entire experience of the believer from the time when he is called by the Holy Spirit until he is glorified in heaven. At other times it refers only to the believer's deliverance from the penalty of sin, sometimes from the power of sin, and at other times, the deliverance from the presence of sin. Here, Paul is using it in the sense of being delivered from the power of sin.

Misinterpreting the phrase, "work out your own salvation" has led many astray as to the relation of works and salvation. We need to note that Paul is writing to believers, ones who were already children of God. They had already been delivered from the penalty of sin. Also we need to note they were to "work out your own salvation." He did not say "work for your salvation." In order to work out something you must first have that which you are to work out. When I was a boy on the farm, in the spring, we would plant our fields in corn. All summer long we would "work out" that corn. How we would have to fight that Johnson grass to keep it from choking out the corn! We could cut it off with a hoe, but in three days time it had sprung up again. That is like sin in our lives, we can cut it out, but it keeps coming back. This is what Paul is telling us to "work out" get rid of the power of sin in our lives. Paul told the Romans, "Let not sin therefore reign in your mortal body..." (Rom. 6:12). It is only as the power of sin is removed that we can follow the example set by Christ. But how can this be done? The next verse explains how?

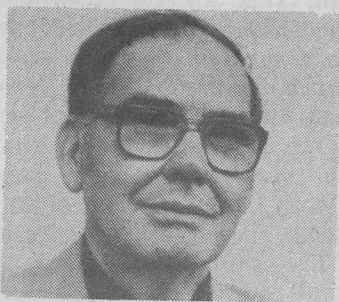
"For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

Here we are told that the work is the work of God, yet at the same time it is the work of man. This does not mean that God does a part and man does the rest. The whole work is of God and the whole work is of man. It is God who worketh in you not only "to will" but also "to do". It is God who gives you the mind, the will, the ability to do that which is "for his good pleasure."

"Do all things without murmurings and disputings:" (Phil. 2:14).

The Christian who murmurs at

things that come his way has a weak faith in God. He disputes with God over things that He permits to come his way. "Murmurings" was a constant sin of which the children of Israel were guilty throughout their wilderness journey. They murmured because they had no water, they murmured because they had no food. They murmured against Moses, against God every step of the way. In our day, much murmuring is heard among the people of God. The apostle Paul said he had "learned in whatever



state" he was, "therein to be content." He could "rejoice in the Lord" regardless of the circumstances. Even while in prison he wrote this letter of joy. His example is one that it would be well for all of us to follow. Not only are we to do all things without murmuring but also without "disputings" or arguing. Remember, two women in the church were not "of the same mind in the Lord." (Phil. 4:2). Paul, no doubt, had these two in mind when he wrote this, but this command is just as much for us today. Not only do we argue and dispute with one another but often we argue with God. In arguing with God is to question God's wisdom. Do we ever question God as to His dealings in our lives?

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" (Phil. 2:15, 16).

Paul's desire is that they "may be blameless and harmless." In working out their "salvation" they are to be "blameless", they are not to give the world grounds for criticism. The world will find fault with Christians, but Christ told His disciples, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:11). We must be sure the criticism which we receive is false, we must be blameless. Again, the believer is to be "harmless." The Greek word used for "harmless" means to be "unmixed" or "unadulterated" or "unalloyed." Pure gold is harmless or unmixed with any impurity. The thought is that we, as Christians, are to avoid those things to which the world can look upon with scorn and ridicule. Our lives are to be lived for Christ. We need to say with Paul, "To me to live is Christ." Our lives are to be in direct contrast with those of the world. We are to be "sons of God, without rebuke, in the midst of a crooked and

perverse nation, among whom ye shine as lights in the world." "Sons of God" refers to those who, through faith have become sons of God. They have been "begotten of God", they now have His divine nature, and as sons they should act like sons. They are to be without rebuke (blemish), faultless, in the "midst of a crooked and perverse nation." What he is saying is that Christians are to be the lights in a world that is in darkness. If we look up into the sky at night we can see the moon, the planets and stars shining, lighting up a dark sky. Christians are to lighten a spiritually dark world, "a crooked and perverse nation."

The children of God are not only to hold "forth the word of life" by preaching and teaching, but also by their lives, by their conduct as they live in this evil world. In fact, what we preach will have little effect unless our lives are "blameless and harmless" and "without blemish."

Paul wanted more than anything that those to whom he had so faithfully proclaimed the gospel, would remain faithful and true to the faith, "that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Paul's greatest joy in the day when Christ returns will be to see that those for whom he had labored and suffered so much, had continued to the end, "Holding forth the word of life." He did not want his life's work to be a failure, "that I have not run in vain, neither labored in vain." When Christ returns, the children of God will receive rewards for faithful work which they have done. Paul's joy will be great to see these receive their rewards for faithful service.

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me" (Phil. 2:17, 18).

Paul, in prison, was waiting for the outcome of his trial which could very well be the death sentence. A prisoner tried in Nero's court could well expect the death penalty, but Paul had no fear of death. He was willing to either die or to live. At another time when it would seem that he had received the death penalty, he wrote Timothy, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness," (II Tim. 4:6-8).

"Yea, and if I be offered upon the sacrifice and service of your faith." Paul is saying that if they, the saints at Philippi, will continue to live lives that are pure and continue to hold "forth the word of life" he will joyfully lay down his life for them, a sacrifice for their faith, "I joy, and rejoice with you all." Their "faith" not only includes the faith through which they were saved, but includes the whole body of truth as contained in the Word of God. It is the faith of which Jude spoke when he said we were to "...earnestly contend for the faith which was once delivered unto the saints"

(Jude 3).

Paul had been urging his readers to be humble, to be obedient to God and submit to His will. He had given Christ as the prime example of submission and humility. Now he had given himself as one who had followed the example of Christ. He had the "mind of Christ," and he has been urging the saints to have the same mind. He is ready to fight on in the Lord's service or he is ready to be sacrificed for his faith. Note, death to him was a thing of joy. In chapter one he expressed a desire to depart and to be with Christ. Death to him was just moving out of this "crooked and perverse nation" to heaven where he would be with Christ.

"For the same cause also do ye, joy, and rejoice with me." That is, we, having the same cause, the same faith and are serving the Lord, you can have the same joy. He is saying, "If my sentence, when it comes, is death, do not grieve. Instead of being sad and sorrowful, be glad and rejoice, that I have departed from this life to be with the Lord." Paul could think of his death as a pleasure, a privilege, "which is far better."

The apostle John wrote urging his "little children" to abide in Christ, "that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28). The apostle Paul is urging the saints at Philippi as well as all saints to do the same thing. He gives himself as an example of one who has fought a good fight, one who has kept the faith, one who can stand with confidence and will not be ashamed when he stands before his Master to receive rewards for service rendered. How about you and me, are we ready to meet our Lord? Will we stand with confidence or will we stand before Him in shame?

To be continued.

PAUL

(Continued from Page 8)
sities of tongues" (I Cor. 12:28).

Notice, the first ones that He set in the church were the apostles. Now, beloved, they were set in the church before the day of Pentecost. If you will go back to the very beginning of the ministry of the Lord Jesus Christ you will find that the Son of God called twelve whom He named apostles, and he put them together in His church. I say then, since they are spoken of as the first ones that were set in the church, and that took place three years prior to Pentecost that is proof enough that the church itself was in existence before Pentecost.

I think the strongest proof of all comes from the lips of the Lord Jesus Christ when He was giving the church a rule of discipline, for He said: "And if he shall neglect to hear them, tell it unto the church..." (Mt. 18:17).

Now, beloved, He didn't say to tell it unto the church that was going to be organized on the day of Pentecost, but He said, "Tell it unto the church," as if to indicate that the church was already in existence. He didn't stop to explain. He didn't stop to give them a definition of the church. He didn't stop to say that on the day of Pentecost He was going to set up His church. Rather, He said, "Tell it unto the

church," as if to say, "You can tell it to the organization that is already in existence at the present time."

I say then, beloved friends, the Apostle Paul taught that the church was in existence before the day of Pentecost.

II. Paul Taught That Christ Is The Head Of His Church.

"And hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:22). "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:24). "And he is the head of the body, the church: who is the beginning, the first-born from among the dead..." (Col. 1:18). These verses tell us that Christ is the head of the church, and that as a husband is the head of the wife, so Christ is the head of His church.

I am always happy when I can preach this truth that Christ is the head of the church, and I'll tell you why. If He is the head of the church, then He has a right to tell us, as individual members of His church, what to do, and what to believe, and how to act, and what to practice. It is not for us to vote on what we are going to believe. It is not for us to decide how we shall act and how we shall carry on the work of His church. Rather, He is the head of His church and it is up to us to be as obedient unto Him as Head, as it is for the wife to be obedient unto her husband.

So, beloved, the Apostle Paul taught us that Christ is Head of His church. There is not another organization in all the world that can claim Christ as Head and Founder but Baptists. For example, when Alexander Campbell went to England several years ago, he carried with him a letter signed by the great Kentucky statesman, Honorable Henry Clay, whereby Henry Clay said, "This will serve to introduce Mr. Alexander Campbell who is head and founder of the religious organization that bears his name." The Campbellites surely can't claim Christ as the head of their church.

The Methodists can't claim Jesus Christ as the head of their church because they look to John and Charles Wesley. The Catholics can't claim Christ as the head of their church because they have to look to the pope of Rome. Beloved, I say to you, there is not another organization in all this world that can say Christ is head of their church other than Missionary Baptists. I thank God that I can say "Amen" to the teachings of the Apostle Paul when he tells us that Christ is the head of His church.

III. Paul Taught That The Church Is God's Habitation. Paul tells us that the church is God's habitation. God has just one habitation. God has just one habitation on this earth other than the individual believer. It is true that He does inhabit every individual believer, but in addition to the individual believer, the Son of God has just one habitation, and that habitation is His church. Listen: "In whom ye also are

(Continued on Page 10, Col. 4)

STUDIES IN JONAH

THE STORM

Jonah 1:4

by John M. Alber
Introduction.

Several things have been noted thus far in our study of Jonah. We have considered (1). Jonah running away from God and his duty, (2). Jonah running towards God in obedience, (3). Jonah running with God as he proclaims God's message of Grace and, (4). Jonah running ahead of God as he is displeased with his results. Then, we have noted the characters of this story: (1). Jonah, (2). The people of Nineveh, (3). The sailors and, (4). Almighty God.

Jehovah God had called Jonah and commissioned him because of: (1) the wicked idolatry of the Ninevites, (2) the inordinate pride of these people, (3) their cruel oppression of her conquered enemy and, (4) because their wickedness had come up before the God of Heaven.

This rebellious "Man of God" in his attempt to run away from duty and obligation became a type not only of the nation of Israel, but of the Christ of Calvary. His call serves as a number of lessons with regards to God's calling: (1). It is sovereign by design, (2). It may present great danger and, (3). It is clear.

Last week in our study, we noted three things with regards to Jonah's flight from duty: (1). That flight from duty is not a departure from God's control, (2). Favorable circumstances in Departing from God does not always lead to a successful end and, (3). departure from God is more expansive than obedience to God.

I. The Storm And Its Lessons.

1. The first lesson here - The operations of nature are under the control of almighty God. Many people do not see this or understand, but it is God that controls the various elements in this old world that we live. You see, it was God that brought this storm into being. Its origin was Divine! **"The LORD sent out a great wind into the sea"** Jonah 1:4. Oh beloved, nature is created by God and totally dependent on Him; furthermore, it has neither force nor will of its own. Again, all the elements of nature are God's messengers and obey Him. **"He sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow"** (Psa. 147:15-18).

This storm at sea marks the perfect ease and the mighty power of God as He commands the elements of nature. As God wills, He speaks and the calm of the sea turns into a great and mighty tempest; sunshine turns into a display of showers. Just when Jonah expected to rest in the bottom of the ship, lo, a divine messenger to rouse him to a

sense of real danger that was present. Instead of sweet rest as expected, the winds and tempests fulfil his pleasure while he slept. As anyone that has traveled by the sea knows that storms often sweep over the sea, but none quite like this one. You see, it is God that gives force to matter and motion to winds. It is God that whispers in the breeze and thunders in the hurricane; He gives strength to the floods and direction to the storm.

The second lesson here -- The operations of nature are moral in their design. Please notice, the wind that God sent came only after Jonah refused to obey the Lord, and in reality, they fell upon him. That judgment had a very special end, a moral design. Oh beloved, the God of heaven accomplishes many purposes in His daily providence. By that very self same process God can and does punish the sinner and reclaim the backslider. You and I may only see mischief in a given storm, but things may engross our attention, but nothing deranges God's design. Thus we can see individual circumstances are adapted to individual character, and national calamities to national morality. More often than not, the elements of nature are messengers of mercy and judgment. Fire and water, wind and malaria, are sent to reach the disobedient. Oh Beloved, fugitives from God will be caught in their own transgression. It is far better to be recovered by tempest than perish in a calm.

II. The Storm And Its Effects

God's efforts are not powerless! Nature, when roused to fury speaks with no small voice. That becomes obvious when calamity comes like the recent earthquake in California and hurricane in North Carolina. From the human standpoint, we do not understand why our God permits these events. Let's notice the effect of this great storm upon the ship. The Bible tells us that **"The ship was like to be broken"** (Jonah 1:4). Often that ship had been tossed about at sea, but never like this time. It must have taken a great deal of time and effort by man to build this ship and then to maintain it, but then, what are the works of man when it is seized by the hand of God! Oh Beloved, who can contend with the Almighty! These merchant ships and their men of war are helpless in the raging of the sea. Is it not needful for all, especially for those who do business on great waters, to own dependence upon God and thank Him for a prosperous voyage. In our modern day and age when man has learned how to build oil platforms out in the middle of the sea, they should stop and thank God every time they come ashore without harm. The sea can be so dangerous at times and no one knows when that will take place.

Let's notice the effect of this terrible storm upon the mariners. First, the Word of God tells us that they feared. **"Then the mariners were afraid"** (Jonah 1:5). Men and women of careless nature seem to mature during the trials of peril and tremble in great fear. You see, it is God that can and does dampen the most buoyant spirit and rouse the most secure. The natural man will do even as these mariners did, they prayed unto their god. **"Cried every man unto his god"** (Jonah 1:5). No doubt, these men of different nations turned to their own favorite god - idol and prayed

in hopes that they would be heard and saved. They were sensible men, indeed, they knew that their own power and wisdom would not avail in this great storm. But what these men did not know, and unfortunately, men and women today are in the same boat, God does not hear the prayers of the lost. **"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth"** (John 9:31). In the



John Alber

calm of the day men forget God; but in a storm, alarmed by great danger, roused by their own affliction, man is conscious of sin, they cry out to their own god for help. But that prayer is to no avail! When their prayers seem to not work, these men begin to cast out their wares. Man will often risk life sometimes to get wealth; but when life is in danger they will part with the most valuable treasures to keep life itself. Spiritually speaking, man should be anxious to save his own soul and that of his neighbor. The problem, however, is that man is dead in his sins and unable to arouse any interest in those things. Man seems to be more interested in what he can do than let a holy God rule his life. Oh beloved, if it were not for a God that loved us from before the foundation of the world and planned our redemption to the last degree, no one would ever be saved. Every besetting sin the life of the sinner, every cumber in the voyage of life, must be cast away; but then, only God can do that by the eternal work of the Father, Son and Holy Spirit. Worldly cares and pursuits which endanger the soul and raise the anger of God must be forsaken; but then, man does not have the will power to do so. Oh Beloved, life is far more valuable than the cargo of life that we have gathered over the years. These men in their own effort, attempted to please God by their own works. They, no doubt, told their god that they would forsake all their sins and promised him that they would pray and spend more time in his worship and adoration. Yes, it is true, what profit is there if a man should gain the whole world and yet lose his own precious soul? But as has been shown in days gone by, man is not looking for, nor does he have the power within himself to do something about it even if he wanted.

III. The Storm And God's Salvation

Jonah understood that salvation comes from the Lord! It is the Lord of glory that speaks to our heart and saves our lost souls. Repentances would not be possible if God the Holy Spirit had not made us alive. That was true in the days of Jonah and it is still true today. Man can only forsake all of his sin and live for God because of that great work of redemption that has been worked in his heart. Because he has been

made alive (Ephesians 2:1) the believing sinner has been given the necessary tools to serve God and please Him. Prior to that conversion, man could not and did not please the God of heaven.

If you would notice in this story that Jonah has been not only a type of Israel afar off from God, but a type of the promised Messiah. In one sense of the word, Jonah also becomes a type of the sinner in need of God's wonderful pardon and glorious salvation. Jonah recognized that he nor the mariners could do anything in and of themselves that would bring about their salvation. Their plight was because of, at least in part, to sin! That sin had condemned them and they were without hope in a situation that only could prove disastrous at best. Jonah had told the men, **"Cast me forth into the sea; so shall the sea be calm unto you"** (Jonah 1:12). The wages of sin is death, indeed, as Ezekiel said, **"The soul that sinneth, it shall die"** (Ez. 18:4). Neither Jonah nor these mariners deserved the grace of God and Jonah recognized that to be so. Jonah did not want, nor was he looking for God's deliverance; yet he full well knew that God could if He wanted. Is that not a picture of man! The good-news has gone forth time after time and yet man seems to think, at least by his actions, the crisis he finds himself in is not all that bad. Surely, the God of heaven will not send me to hell! The love of God has been so preached today that the average person does not see nor understand that love is only one of God's attributes. He is holy! He hates sin and His holiness requires that sin be punished. Oh Beloved, until man sees that truth, and he will only see that as God the Holy Spirit so reveals it, will man be saved. God uses the storms of life to touch the hearts of His elect. As these storms enter into our lives, God uses the incidents of whatever to make us aware of not only our plight, but of His so great salvation. Jonah knew that if he was thrown overboard these men would be saved. But he had no idea what God had in store for him! Just as Jonah was thrown overboard and swallowed by a large fish and taken to his grave; so man today is thrown overboard because of his own sin and is dead in his trespasses and sins. Just as it took a miracle of God to save Jonah from that place of death, the sinner is saved by the grace of God out of certain doom. That is why Jonah could say, **"Salvation is of the Lord"** (Jonah 2:9). May the God of Jonah, that reached down and saved his miserable and wretched soul, also see fit to save you. May God bless!

PAUL

(Continued from Page 9)

built together for an habitation of God through the spirit" (Eph. 2:22).

Paul is talking to the church at Ephesus and he says, "You have been built together for an habitation of God through the Spirit. Beloved, when the Apostle Paul was in Ephesus he established a church, and that church founded by the Apostle Paul became an habitation of God through the Spirit.

Beloved, I haven't at any time learned where the Holy Spirit has ever taken up His abode any place

other than in a missionary Baptist church. His abode is not in the P.T.A. His abode is not in the Red Cross. His abode is not in the Masonic Order. His abode is not in the Odd Fellows Order, nor in any other order. Rather, the abode of the Son of God is in His church - a Baptist church - the kind Jesus built in the days of His flesh -- and He inhabits His church through the Holy Spirit.

I say to you, it makes a tremendous difference to me whether I am a member of the church that Jesus built, because as such, I not only have the Holy Spirit indwelling me individually, but the church of which I am a member has the Holy Spirit to indwell it as a body, and He has His residence within His church.

IV. Paul, as a missionary, was sent out by a church. The Word of God tells us as to how Paul was sent out by a church. Listen: **"And when they had fasted and prayed, and laid their hands on them, they sent them away"** (Acts 13:3).

If you will study this closely you will find that it was a church that sent Paul out as a missionary. Then when he started on his second missionary journey, it is even plainer, for we read: **"And Paul chose Silas, the departed, being recommended by the brethren unto the grace of God"** (Acts 15:40).

This verse would tell us that Paul was sent out by the church on his second missionary journey. In other words, the Apostle Paul wasn't going forth on his own authority. He wasn't going out under any mission board. He wasn't going out as an independent missionary - independent of all organizations, but rather he was going out under the auspices of a church -- the same church that sent him forth on both his first missionary journey and his second missionary journey as well.

So far as I am personally concerned, I am definitely opposed to any kind of missionary work that by-passes the church of the Lord Jesus Christ. I have no room for any organization that leaves out, or excludes, or omits, or expunges a New Testament church. I don't have any room at all for a mission board. I believe with all of my heart that an individual can read from the first of the New Testament to its end without ever finding any indication or hint at all that a mission board is a Scriptural organization. The fact of the matter is, there never was a mission board known in this world until about the year 1600 when the English Parliament created the first mission board. Notice, if you will, that the first mission board was created by the English Parliament, and was not created by a church. I tell you, beloved, Paul went out as a missionary sponsored by a New Testament church - the church at Antioch.

V. Paul Gave His Mission Report To The Church. The Apostle Paul gave his missionary report to the church when he returned from his first missionary journey. We read: **"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles"** (Acts 14:27).

You will notice when Paul (Continued on Page 11, Col. 1)

PAUL

(Continued from Page 10)

came back home he didn't make a report to a mission board. He didn't tell any missionary organization about his experiences. Rather, he went directly to the church that had sent him out, the church at Antioch, and gave a report of his missionary endeavor to the church.

Can't we see in this the plan of Gospel mission work? Can't we see from the experience of the Apostle Paul what God's plan was? A church is to send forth the missionary and he is to make his report unto the church that sent him out. Why is it that men are blinded with the idea of something bigger than a church? Why is it that some organization that is extraneous and bigger than a New Testament church gets into the eyes of so many individuals and blinds them to the truth as it is laid down within the Word of God? I say to you, beloved, as Paul was sent out as a missionary by the church, so Paul gave his report to them that sent him forth.

VI. Paul was sent by the church to a conference at Jerusalem. We read: "And being brought on their way by the church..." (Acts 15:3).

When it came time for the first Bible Conference to be held at Jerusalem, it was the church at Antioch that sent Paul to the conference. Paul didn't go on his own authority. He didn't go on his own accord. He didn't go to that conference because he wanted to do so. Rather, he went because the church sent him to that conference. Listen: "And when they were come to Jerusalem, they were received of the church..." (Acts 15:4).

In other words, when Paul got to Jerusalem for this conference, he went to the church, and the church there received him.

You will notice that it was the church at Antioch that sent him out and the church at Jerusalem welcomed him. Isn't that the way that it is with us? For example, of recent date I left here to go to another place to preach. I got permission of the church before I left, and when I arrived I went to that church, and I labored with that church while I was there, under the auspices of the church here.

I say to you, beloved, that was exactly and precisely a parallel so far as Paul was concerned at this Bible conference.

I want you to see this truth, that the biggest institution in the life of the Apostle Paul was the church. He magnified the church when he was here within this world. The majority today go out with the thought in mind that they are going to magnify themselves, or the mission board that sends them out. Beloved, with the Apostle Paul, everything centered around, and about, the church at Antioch - the church that sent him forth to do his work.

VII. Paul Taught That The Church Is The Pillar And The Ground Of The Truth. The Apostle Paul makes this statement: "But if I tarry long, then thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

It was the church that sent Paul

forth as a missionary. It was the church that Paul reported back to when he gave his mission report. It was the church at Antioch that sent him over to Jerusalem to this Bible Conference. It was the church at Jerusalem that received him and conducted the inquiry into the preaching that had gone out from their organization. Now Paul says that the church which was so big, and which meant so much to him, is even bigger than that, for he declares that the church is the pillar and ground of the truth.

Now what does Paul mean when he speaks of the pillar and the ground? Well, if you will look down beneath any building you will find that there are pillars, or posts, or foundations upon which that building rests; then beneath the foundation you will find the ground. In other words, the ground supports the pillar and the pillar supports the house. Paul says that the pillar and ground of the truth is the church of the Lord Jesus Christ. That which is supporting the truth -- that which sends out the truth -- that which is the custodian of the truth is the church of the Lord Jesus Himself.

I tell you, beloved, every time I read this, it puts me on shouting ground. It makes me so happy just to know that the church which Jesus built is the pillar and the ground of the truth. Beloved, the only support that the truth has in any community is the church that Jesus built.

Now, I don't say that Jesus built every church. I don't say that every Baptist church has come into existence by the Lord Jesus Christ. In fact, I think the devil has built a lot of them, and he has occupied a whole lot more since they were started. I don't say that every church is built on the Son of God, but I do say that every true church that is standing for the Word of God is the pillar and the ground that is supporting the truth in that community.

Do you understand then why it is that I emphasize the church? Do you understand why it is that Paul emphasized the church? Do you understand why it is that the Apostle Paul emphasized it to the extent that he did -- in that he made it appear that the church was the biggest thing within his ministry? Beloved, it was the biggest thing because it was the pillar and the ground that was supporting the truth of the Word of God.

VIII. Paul Taught That A Church Can Meet In A Private Home. I am sure the Apostle Paul wanted to keep in mind that there were small churches that couldn't own their buildings, and churches that never would be able to own their own structure, who would have to meet in a private house. Paul, impressed by the Holy Spirit, dropped a hint that the church, the biggest organization in the world, can even meet in a private home. We read: "And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house" (Philemon 2).

The fact of the matter is, the majority of the churches in Paul's day met in private homes. I don't imagine there were very many churches even at the end of Paul's ministry that had a place of worship. I am satisfied that very few of them were able to boast of their proud steeples. I am sure that church buildings were very rare in the ministry of the Apos-

tle Paul. Churches met in private homes. Paul wants us to know that big as a church is -- great as it is -- important as it is -- the fact that it is the pillar and ground of the truth -- it can even meet in a private home and still be recognized as a church of the Lord Jesus Christ.

During my years of preaching there have been times when the church services of the congregation I was preaching to had to meet in a private home for the services. I am satisfied that we were just as much a church there as we would have been in a church building, or if we had been in a million dollar edifice that we might call our own. So far as I am concerned, the organization is the church and not the building.

Of recent date I saw in a paper a picture of a big beautiful church building, and underneath it, were the words "First Baptist Church". Now, beloved, that wasn't so. That was the building where the First Baptist Church in that particular town worshipped. But that wasn't the first Baptist church. It would be just as true for you to come out to my house, and take a picture of my house, and print it, and say that this was John R. Gilpin, as it would be to say that this building is the first Baptist church. Just as I live in a house, so the church of the Lord Jesus Christ meets in its building, or even in a private home.

I say to you, Paul taught that a church can still be a church even if it does meet in a private home.

IX. Paul Taught That Women Are To Keep Silence In The Church. We read: "Let your women keep silence in the churches..." (I Cor. 14:34).

You say, "But Brother Gilpin, the Apostle Paul was an old bachelor. He just had it in for the women." No, no, beloved, the Apostle Paul in no wise at all was guilty of those accusations. He just wrote what the Holy Spirit told him to write, and the Holy Spirit said that a woman's place in a New Testament church was a place and a position of silence.

When he wrote to young Timothy he made a similar statement, for he said: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence" (I Tim. 2:8, 11, 12).

Now, beloved, how can anybody read these verses without realizing that the woman's place in a church is that of silence? I don't think that it is at all kind for an individual to say that Paul was just down on the females, that he didn't want to have anything to do with the women. The Apostle Paul merely wrote what the Holy Spirit told him to write, and why can't we accept it as God's Word? I tell you, beloved, God said it, I believe it, and that settles it. That ought to be the attitude of every child of God concerning this or anything else.

When I was in college I wrote my first editorial relative to women keeping silence in the church. I quoted a little Greek in my editorial, and after I had written it I took it to my Greek professor and asked him to read it. He said, "You don't believe it, do you?" I said, "Well, if I didn't, I certainly wouldn't have written

it." He said, "I just can't conceive of anybody in this modern day believing anything like that." I said, "Professor, I brought it to you not for your approbation, but I brought it to you to ask you to criticize my Greek. Is my interpretation of the Greek language correct from the standpoint of the word 'woman'?" He said, "There isn't any doubt about it being correct from the standpoint of the Greek language, but it just isn't correct according to modern times."

I say to you, beloved, I am not concerned about modern times, I am concerned about the exactness of the Word of God, for it is what the Word of God has to say that means everything to me. I come back to the Apostle Paul and I stand along the side of him and I say, "Paul, I am going to echo what you said: **'Let your women keep silence in the churches.'**"

Years ago Brother Jim Everman was introducing me one night and in doing so, he was very diplomatic and very loving, as he always is. He was telling the folk about how he loved me in view of what I stood for, and he said, "I have just come to this conclusion: If they were going to kill Brother Gilpin tonight because of what he stands for, I'd just like to step up, and take my stand along with him, and say, 'Now just kill me at the same time because I believe the same thing he does.'"

I have thought of Brother Jim's loving words so many times. I'll say the same as to Paul. If you are going to castigate Paul because of what he said about the women keeping silence in the church -- if you are going to get mad at Paul because of what he says relative to a woman's position of silence in a New Testament assembly, I want to step up beside him and say, "Paul, I'll take my stand with you, and I'll ask for the same castigation and the same condemnation. I'll ask for the same treatment that is meted out to you because I believe what you said is the Word of God."

X. Paul Taught That We Should Attend Church Services. You say, "Brother Gilpin, all of us believe that a woman ought to keep silence in the church because you have preached that so much, and we believe that mission work ought to be done through the church." Well, then beloved, I wonder if you will agree with me that we ought to attend all church services? We read: "Not forsaking the assembling of ourselves together, as the manner of some is..." (Heb. 10:25).

You say, "Brother Gilpin, I get drowsy when I come to hear you preach. I listen to you talking about the church being the organization that sent Paul out, and about women keeping silence in the church. I know that so well that I just get drowsy." Listen, brother, sister, I am going to wake you up, and shake you out of some of your lethargy right now. I am going to wake you up on some of your carelessness. Listen to what I have to say. The Word of God says that we have no business to forsake the assembling of ourselves together. When service time comes, it is your business to be in the services unless you have a reason that would be approved by a good conscience before God.

You say, "But Brother Gilpin, it is so hard for me to attend ser-

vices regularly. I have so much sickness and it is so far for me to drive," and "Brother Gilpin, it is the best day in the week to go fishing," and "It is the best day in the week to wash the automobile," and "It is the best day in the week to go visit Grandma," and "It is the best day in the week to stay in bed and sleep," and "It is the best day in the week to go on a trip." I am ready to grant all those things, beloved, but I come back to Paul, and I'll take my stand along side of him. As I do, I hear Paul say that we are not to forsake the assembling of ourselves together. Paul emphasized and magnified the church of the Lord Jesus Christ.

In the Old Testament we read that David and Jonathan were meeting together making a love pact. David was planning not to be present the next day for a feast day, and Jonathan said to him: "...thou shalt be missed..." (I Sam. 20:18).

Mark it down, when you stay away from the house of God, when you don't attend the services in God's house, you are going to be missed. You are going to be missed in your place when you fail to attend services in God's house.

XI. Paul Taught That Christ Is To Get His Glory Through His Church Forever. We read: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21).

How does He get His glory? Through the church. What is the organization that is to magnify Christ? Not the PTA, not the Community Chest, nor a mission board, and not any kind of a missionary organization. He is to get His glory through the church. For how long? "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

Notice again: "...Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:13).

Goodbye Methodists, goodbye Campbellites, goodbye Holy Rollers, goodbye Catholics, goodbye Presbyterians, goodbye all the balance, for they are all going to be rooted up because my heavenly Father didn't plant them.

Listen again: "...I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18).

Beloved, the church that Jesus built is going to exist forever -- that means missionary Baptists - and God will get His glory through His church, world without end. I surely wouldn't want to be a member of any other organization. I tell you, I wouldn't be satisfied to be out of His church. I don't know whether you who are saved are a member of the church or not, but I will tell you this, I wouldn't be satisfied to be outside the church that Jesus built, because God only gets His glory through the church, world without end.

XII. Paul United With A Church. Paul thought so much of

(Continued on Page 12, Col. 1)

PAUL

(Continued from Page 11)

the church that he united with the church when he moved from one place to another. We read: "And when Saul was come to Jerusalem, he Asayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem" (Acts 9:26-28).

Notice, here is a man who thought so much of the church that when he left Damascus and went to Jerusalem he tried to join the church. They wouldn't believe that he had been saved. They thought that he was just trying to get in, that he might destroy them, and they wouldn't take him in until good old kindhearted Barnabas stood up beside him and said, "I know this man; I know he has been saved." Then they took Paul into the church. I say to you, Paul united with the church when he moved.

To me, beloved, the biggest thing in all this world is a New Testament church. It is that which will bring glory to Jesus Christ, world without end. It is that which supports the truth and upholds the truth. It is so important that when Paul left Damascus and came to Jerusalem he wanted to get in the church the first thing he did.

I tell you, beloved, if you are a member of a church, you ought to thank God for your membership. You ought to be rejoicing in your heart because you are a member of a church that stands for the Word of God in all of its purity. If you are not a member of a church and you are saved, you ought to seek to get in the church right now. You have no business as a saved person to wait outside His church one moment's time. If the church is as great as Paul emphasized it to be in the Word of God, then you have no business making an island out of yourself. You ought to cast your lot with God's people and become a member of the church that Jesus built.

CONCLUSION

Originally, Paul hated the church. There was a time when he did everything within his power to destroy New Testament churches. He said himself: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (I Cor. 15:9).

Once upon a time Paul persecuted the church. He did everything he could against the church. But now, after he was saved, he saw the truth, and he realized that the church is the biggest thing in all the world. What changed him? It was the grace of God.

Beloved friends, if the grace of God has changed your life -- if the grace of God has changed your heart and soul, then may God add you to a local body.

May God bless you!

BOOK SALE 50% DISCOUNT***

Reg. price	sale
Institutes of the Christian Religion 1536 ed., Calvin	25.00 12.50
Heritage Giant Print Bible, bonded lea. Bible	29.95 14.97
Heritage bonded lea. snap Bible	19.95 9.97
Heritage bonded lea. slim Bible	24.95 12.47
Heritage bonded lea. padded hardcover Bible	19.95 9.97
In His Steps, Shelton (P)	5.95 2.97
The O.T. in the N.T., Johnson (P)	6.95 3.47
Pilgrim's Progress, Bunyan (P)	6.95 3.47
Recovery, Swindoll	5.95 2.97
Leadership, Swindoll	5.95 2.97
Compassion, Swindoll	5.95 2.97
The Intimate Gospel, Palmer (P)	5.95 2.97
Because We Have Good News, Fisher (P)	2.97 1.47
Poor Doubting Christian..., Hooker (P)95 1.47
Religious Imagination, Young (P)	6.95 3.47
Biblical Inspiration, Marshall (P)	6.95 3.47
Life of Faith, Romaine (P)	2.25 1.12
Godliness & Contentment, Loane (p)	5.95 2.97
My Utmost for His Highest, Chambers	14.95 7.47
Pilgrims Progress, Bunyan	14.95 7.47
In His Steps, Shelton	14.95 7.47
Josephus	14.95 7.47
Purpose in Prayer, Bounds	14.95 7.47
Who's Who in the Bible, Mead	14.95 7.47
The Hiding Place, Corrie Ten Boom	14.95 7.47
Authentic Preaching, Halvorson (P)	9.95 4.97
Visitor's Book of Texts, Bonar (P)	3.95 1.97
Triumph of the Crucified, Sauer (P)	5.95 2.97
Holy Spirit in the Latter days, Lindsell	10.95 5.47
Eve and after, Carlisle (P)	5.95 2.97
Beginning With Mary, Carlisle (P)	5.95 2.97
Heaven Opened, Alleine (p)	5.95 2.97
Israel & Aramaeans of Damascus, Unger (P)	5.95 2.97
New Topical Text Book (P)	5.95 2.97
Where is Noah's Ark, Bailey (P)	1.95 .97
The Servant Song (Isa.), Lindsey (p)	7.95 3.97
The Spirit Filled Life, MacNeil (P)	3.50 1.75
Diary of Readings, Baillie (P)	2.95 1.47
Best of T. DeWitt Talmadge (p)	4.45 2.22
God's Provision for Holy Living, Culbertson (p)	2.95 1.47
Syrian Leper, Rogers (p)95 .47
People & Places in the Bible (p)	6.95 3.47
Smith's Bible Dictionary (P)	6.95 3.47
Golden Treasury of Bible Wisdom, Dean (P)	4.95 2.47
Book of Leviticus, Pfeiffer (P)	2.95 1.47
Abide in Christ, Murray	14.95 7.57
Bib Sac Reader, Walvoord/Zuck (P)	8.95 4.47
Concise Bible Encyl., Erdman (P)	8.95 4.47
Berkouwer's Doctrine of Election, Baker (P)	5.95 2.97
Unger's Comm. on O.T. (Isa. & Mal.) vol. 2	25.95 12.97
Crawford/Alexander Debate (P)	7.95 3.97
Faith Enacted as History, Herberg	12.00 6.00
Valiant for Truth (Life of Bunyan), Arnott (p)	5.95 2.97
Secret History (Mormonism) Ahmanson	9.95 4.97
Dawn of World Redemption, Sauer (P)	5.95 2.97
Notes on Epistles of St. Paul, Lightfoot (p)	8.95 4.47
Frank Boreham Treasury (P)	4.95 2.47
History of Preaching, Vol. 1,3, Turnbull	12.95 6.47
Christianity is Christ, Thomas (p)	5.95 2.97
Education of Christ, Ramsey (P)	5.95 2.97
Bible Characters fro N.T., Vol. 1&2, Whyte (p)	7.95 ea 3.97
Secret of Communion with God, Henry (P)	5.95 2.97
Song & service Book for Ship & Field	3.95 1.97
New Songs of Inspiration (P) vols. 1,2,3,5,6	4.95 2.47
New Songs of Inspiration (h) vols. 5,6,8	6.95 3.47
Getting to Know Jesus, MacDonald (P)	5.95 2.97
Four Psalms, Smith (P)	4.95 2.47
Death of Christ, Denney (P)	6.95 3.47
Living the Christ Life, Stalker (P)	5.95 2.97
Let's Study the Lord's Church, Cook (P)	3.00 1.50
Example of Jesus Christ, Stalker (P)	5.95 2.97
Dictionary of the Christian Church	29.95 14.97
The You May Believe, Brown (P)	9.95 4.97
Christ's Words From the Cross, Spurgeon (p)	3.95 1.97
Great Evangelical Disaster, Schaeffer (P)	7.95 3.97
Colossians, Harrison (P)	4.50 2.25
Nave's Study Bible (hc)	24.95 12.47
The Ultimate Priority, MacArthur (P)	4.95 2.47
Doctrine of Regeneration, Charnock (P)	3.95 1.97
Memoirs & Remains of McCheyne, Bonar (P)	3.95 1.97
A Shepherd Looks at Psa. 23, Keller (gift edition)	19.95 9.97
Spurgeon's Exp. Encycl. 15 vols.	195.00 97.50
Sixty Second Christian, Cotton	6.95 3.47
A Healing Season, Kuhne (P)	3.95 1.97
The Return of the Star of Bethlehem, Boa/Proctor (p)	4.95 2.47
Vinyl Bible Cases: XS and S	10.95 5.47
M	11.95 5.97
L	12.95 6.47
Epistles of John, Boice (P)	8.95 5.37
Saving Health of the Gospel, Ashdown (P)	4.95 2.97
Baptists Through Reformers, Adams	6.95 4.17
Concerning Scandals, Calvin	6.95 4.17
Sermons on Ten Commandments, Calvin	12.95 7.77
Andrew Murray & His Message, Douglas (P)	5.95 3.57
Gospel of Romans, Erdman (P)	5.95 3.57
Gospel of Mark, Erdman (P)	5.95 3.57
Gospel of Gal., Erdman (P)	5.95 3.47
Gospel of Heb., Erdman (P)	5.95 3.57
Lectures on Syst. Theol., Dabney (P)	24.95 14.97
Abiding Hope, Criswell	11.95 7.17
The Flood, Local or Global, Custance (p)	9.95 5.97
Science & Faith, Custance (P)	9.95 5.97
Christ Knocking at Door of Sinners Hearts, Flavel (P)	3.95 2.37

40% DISCOUNT***

Method of Grace, Flavel (P)	3.95 2.37
Virgin Birth, Gromacki (P)	5.95 3.57
The New Bible Comm. Revised, Guthrie	24.95 14.97
Intro. to N.T., Vol. 1, Heibert (p)	9.95 5.97
John brown of Haddington, MacKenzie (P)	2.95 1.77
Malachi's Message for Today, Morgan (P)	3.95 2.37
Autobio. of Geo. Muller (P)	11.95 7.17
A Book of Comfort, Power (P)	2.50 1.50
Our Lord Prays for His Own (John 17) Rainsford	14.95 8.97
Word of the Holy Spirit, Winslow (P)	4.45 2.67
Hebrews, Thomas (P)	7.95 4.77
Hosea, Morgan (p)	2.95 1.77
Ten Commandments, Morgan (P)	3.95 2.37
Spirit of God, Morgan (P)	4.95 2.97
Behold He Cometh, Morgan	2.95 1.77
Life's Problems, Morgan (P)	4.50 2.70
God's Last Words to Man, Morgan (P)	4.95 2.97
Practice of Prayer, Morgan (P)	3.95 2.37
The Church & The Sword, Evans/Singer (P)	6.95 4.17
Who Dares to Preach, Fisher (P)	4.95 2.97
The Fundamentalist Movement 1930-56, Gasper (P)	6.95 4.17
Autobio. of William Jay	12.95 7.77
The Coming Peace in Mid East, LaHaye (P)	6.95 4.17
Baker's Bible Atlas	15.95 9.57
The Naked Truth, Nunn (P)	5.95 3.57
Trapp's Commentary	24.95 14.97
Art of Man Fishing, Boston (p)	1.25 .75
Harmony of Life of St. Paul, Goodwin (p)	8.95 5.37
Hasting's 5 vol. Dict. of Bible	149.50 89.70
Kitto's Daily Bible Illustrations, 2 vols.	49.95 30.15
International Standard Bible Encycl. 4 vols	89.95 54.15

30% DISCOUNT***

Nave's Topical Bible	19.95 13.95
Globalism: America's Demise, Brown (P)	6.95 4.86
The Words of the N.T., Blaiklock (P)	4.95 3.46
Studies in Theology, Boettner (P)	7.95 5.56
Systematic Theo., Berkhof	16.95 11.86
Thoughts on Preaching, Alexander	10.95 7.66
Acceptable Sacrifice, Bunyan (P)	1.75 1.22
Barren Fig Tree, Bunyan (P)	1.25 .87
Greatness of the Soul, Bunyan (P)	1.95 1.36
Come & Welcome to Jesus Christ, Bunyan (P)	2.50 1.75
Israel's Hope Encouraged, Bunyan (P)	1.95 1.36
House of God, Bunyan (P)95 .66
Paul's Departure & Crown, Bunyan (P)95 .66
Intercession of Christ, Bunyan (P)	1.95 1.36
Gospel According to Jesus, MacArthur	14.95 9.17
Principles of Teaching for Christian Teachers, Eavey	8.95 6.26
Christ Our Penal Substitute, Dabney (P)	2.50 1.75
Life of Paul, Stalker (P)	6.95 4.86
Life of Christ, Stalker (P)	3.95 2.76
Mysterious Numbers of Heb. Kings., Thiele (p)	11.95 8.36
Unger's Concise Bible Dict. & Concordance (P)	8.95 6.26
The Redeemer's Return, Pink	4.95 3.46
After Conversion, What?, Mason (P)	3.00 2.10
Let's Study Revelation, Cook	6.95 4.86
What is to Be-Will Be, Mason (P)	1.00 .70
Baptist Church Perpetuity, Jarrell	8.95 6.26
A Frank Exposure of Freemasonry (P)50 .35
Our Favorite Poems (P)	1.00 .70
Five Points of Calvinism, Beck (p)	1.50 1.05
Eye Salve for Religious Owls & Bats (p)60 .42
Sail On, Gilpin	6.95 4.86
Sermons on Catholicism, Gilpin (P)	2.50 1.75
Gospel According to St. John, Plummer (P)	9.95 6.96
Dying Thoughts, Baxter (P)	1.45 1.01
Grace Abounding, Bunyan (P)	6.95 4.86
Pursuit of Holiness, Bridges (P)	4.50 3.15
Pursuit of Godliness, Bridges (p)	3.95 2.76
A Shepherd Looks at Psa. 23, Keller	9.95 6.96
David, the King of Israel, Krummacher (P)	6.95 4.86
Elijah, the Tishbite, Krummacher (P)	3.95 2.76
Baker's Bible Study Guide & Primer (p)	8.95 6.26
Jesus as Soul Winner, Robertson (P)	3.95 2.76
Letters of Samuel Rutherford	15.95 11.16
Latimer-Apostle to the English, Stuart	16.95 11.86
Revival Sermons, Burns (P)	4.45 3.09
Minutes of Enon Bapt. Assoc. 1900-35, 2 vols	15.00 11.50
Fanny Crosby - Autobio. (p)	9.95 6.96
Divine Inspiration of Bible, Gaussen (P)	8.95 6.26
Halley's Bible Handbook	9.95 6.96
Christology of O.T., Hengstenberg	14.95 9.17

SPECIALS!!!***

Blank Journals	4.95 2.47
Bible Stories to read & Color	9.95 3.00
Barney Bumble Bee Children's Story Cassettes	4.95 3.00
JigSaw Puzzle, Glorieta	3.96 1.00
Practical Works of R. Baxter (p)	14.95 5.98
A Thielicke Trilogy (P)	3.95 1.58
Letters & Diaries of Newman, vol. 7	15.00 1.50
Getting Away (camp & retreat director resources) (p)	5.95 1.50
Best of Jowett (P)	3.95 1.58
Children's Bible in 365 Stories, Batchelor	14.95 8.00
Color & Learn, Daddy's Letter (P)	2.25 .75
Zondervan Blue Cloth Bible	15.95 6.00

***plus postage & handling as follows:

SEND ALL ORDERS TO:	
CALVARY BAPTIST CHURCH BOOKSTORE	
Post Office Box 60 - Ashland, Kentucky 41105-0060	
ON ALL ORDERS - PLEASE ADD POSTAGE AND HANDLING	
Avoid delay... include Postage and Handling with your order. If your order is:	
Up to \$5.00	Add \$1.50
\$5.01 to \$10.00	Add \$2.00
\$10.01 to \$20.00	Add \$2.50
\$20.01 to \$30.00	Add \$3.25
Over \$30.00	Add \$1.00 for each add'l. \$10.00
Ky. Residents Add 6% Sales Tax	