

If God calls you to a task, He provides strength to complete it

MISSIONARY

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The Baptist Examiner

Baptist Is Our Middle Name

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"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" — Isaiah 8:20.

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SUCCESSFUL PRAYER--IS IT A SECRET?

By Pastor Edward G. Graff, Grace Central Baptist Church, Mansfield, Louisiana



I have been asked many times, what is the secret of successful prayer. I always answer, "There is no secret." The Word of God tells us fully what we must do to have success in prayer. We have been promised that what we ask, rightly, will be answered. John 14:12-14 "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." The power of believers, through prayer, is great, but that power is dysfunctional in most believers, because we ask wrongly.

There is, however, a secret to knowing when prayer has been answered. And that secret is, after you have prayed, to listen. Most of us do not know how to listen, and because of this, most of the time we do not understand when the answer has been given. But, the biggest reason, that we do not listen, is that we make up our minds as to what we should do, or what we want before we pray, and then ask God for His stamp of approval. Then we have the gall to say, "God does not answer me," when we, in truth, have not prayed, but demanded. This is pagan prayer, not Christian prayer.

As I have already said: the Word

of God tells us fully what we must do to have success in prayer. The term, or phrase "In His Name," is far more than a way to close a prayer. This term, or phrase also means "Action."

THE ACTION OF SERVICE IN HIS NAME

Mark 9:41 "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." We all have a duty to the weak, we are for Christ sake to "serve in action." This you shall do because you belong, and bear the name of Christ. And your service must be done "in His name," and for "His glory."

THE ACTION OF WORSHIP "IN HIS NAME"

Matthew 18:20 "Where two or three are gathered together in my name, there am I in the midst of them." Christ says to us, "I am in the midst of you who come together to worship, and pray in My name." Christ says "I Am" in their midst. Christ is "I Am." Christ is God. Exodus 3:14 "God said unto Moses, I AM that I AM and what I AM, and I will be what I

will be." Thank "I AM" that He willed to be Christ!

Worship was, and is instituted by God, and so limited by his own revealed will, that he may not be worshipped according to the imaginations, and devices of men, or the suggestions of Satan, under any visible representation. Acts 17:24-25 "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

Christ has Lordship, and sovereignty over all, therefore is to be worshipped. To worship God (Father, Son and Holy Spirit) is an obligation of all the elect of God.

THE ACTION OF WITNESSING "IN HIS NAME"

Oswald Chambers said, "Many people think that God can not use them where they are. But it is certain that God can not use them where they are not."

The term "witness" has two (Continued on Page 8)

GLAD AT THE GRACE OF GOD OR MAD AT THE METHODS OF MEN

By Pastor Hershael W. York, Ashland Avenue Baptist Church, Lexington, Kentucky

Editor's Note: The following article appeared in the Ashland Avenue Baptist, July 1, 1994, edition. The ministry of the Ashland Avenue Baptist Church in Lexington, Kentucky has long been one of the very great ministries in the entire world. It was so under the leadership of Pastor Clarence Walker. It was so under the leadership of Pastor Ross Range. It continues to be so under the leadership of Pastor Hershael York.

"And they sent forth Barnabas...Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:22-24).

Baptists and controversy have often gone together. Sometimes the controversy is imposed on us from others. Unfortunately conflict may be unnecessary and internal debate that we engage ourselves.

The first century Christians were no different. According to Acts 11:19, after the persecution in Judea scattered the Jerusalem Christian Jews throughout the Middle East, they responded by preaching the gospel but only to other Jews. They simply did not understand that they should preach the gospel to everybody. But "some of them," Jewish Christians who had not grown up in the stifling religious atmosphere



of Jerusalem, were foolish enough to think that Jesus meant it when He commanded the church to preach the gospel to "every creature."

The sudden incursion of the gospel to the Gentiles aroused no small dispute. Luke records that "The hand of the Lord was with them: and a great number believed, and turned to the Lord" (Acts 11:21). But how would the "pillars of the church" receive it? Barnabas, known for his encouraging ways, was dispatched to investigate what was happening.

What He Saw

It is to his everlasting credit the Barnabas saw "the grace of God." He did not get bogged down in their methodology. He did not arrive with a prejudice against the Gentiles nor against the Jewish brethren intent on sharing Jesus with them. He was not looking for some mote in their evangelistic eyes.

My amazement at the backbiting and critical spirit of many Baptists is constantly multiplying. Many are more interested in our method of evangelism than they are in the souls that are being saved. They rejoice more in how many members other churches exclude than in how many are saved and baptized. They would rather argue about "children's church" than evangelize children. They would rather preach sermons against clapping in church than to have something happen that is worth clapping about. We need the eyes of Barnabas to see the grace of God instead of the disagreements of men.

What He Was

Here is what distinguishes Barnabas from so many Baptists: when he saw the grace of God, he was

(Continued on Page 3)

The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

ARE YOU GUILTY OF BEING A CHRISTIAN?

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

"But wilt thou know, O vain man, that faith without works is dead?" (James 2:20).

Let us begin by giving attention to a very important, yet many times neglected concept of Scripture. We find this truth interwoven in the two verses of Scripture previously



given; Hebrews 11:1 and James 2:20. In Hebrews 11:1 we find "Faith is...evidence..." In James 2:20 we find "that faith without works is dead." Based on these two verses, we begin our examination with this Scriptural premise: True faith is evidence of salvation; any faith without works is dead and is not true faith.

(Continued on Page 2)

THE BAPTIST EXAMINER

Eugene P. Helton

Editor

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GUILTY

(Continued from Page 1)

The Bible speaks of self trial. You and I are to put ourselves on trial in light of the Word of God. **"Let us search and try our ways, and turn again to the Lord"** (Lamentations 3:40). **"Examine yourselves, whether ye be in the faith; prove your own selves..."** (II Corinthians 13:5).

I. The Trial

A. The Accused - You and I stand self accused. Many in the world plead guilty to being a Christian.

B. The Court - The court of God's Word.

C. The Jury - Your heart and my heart.

THE BAPTIST EXAMINER

SEPTEMBER 24, 1994

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

Our last column was written from Robins AFB, Georgia where my wife and I were awaiting the birth of a grandchild. Sarah Jay Hickman arrived at 11:27 p.m. on August 5, 1994. It was a rainy night in Georgia, but she brought a little more sunshine to our lives. Some say she looks like her dad; some say she looks like her mom. I think she looks just like Papaw Helton.

The Calvary Baptist Church is excited about our upcoming Bible conference. I'm receiving a few telephone calls from people who haven't attended the conference for a number of years but are planning to come this year. This tells me that there is an excitement about the Calvary Baptist Church outside our doors. We want to generate an excitement in our community about our Lord Jesus Christ and our service to Him here at Calvary. I believe the Bible teaches clearly that a true Baptist Church is to have a thriving local ministry. I can't pastor the world, nor is it Scriptural to try, but I can, by God's grace, pastor a local New Testament Baptist church.

As I write today, brother Randy Rosbrook is upstairs installing a new sound system in the church building. Thank God for Randy and the help he provides to churches with their sound system needs.

Last Saturday, we installed a new sign in front of the church building. Many hours were spent by Charlie and Betty Carroll and Jack Smith to build, paint and install this new sign. The sign is beautiful.

Sometime this week the roofing company will be here to install a new roof on the church building.

As you can see, there is much activity at the church building in preparation for our Bible conference and what we believe is a great opportunity to serve our Lord, in the future, in Ashland, Kentucky through a thriving local ministry. There truly is an excitement in the air at Calvary.

We're continuing to have visitors in our services. As our Lord leads some may unite with us in the work here. I certainly believe the Lord will provide all the resources a church needs, including people, if a church conducts a Scriptural ministry and has a Christlike spirit. We're trying to accomplish exactly that here at Calvary.

Until next time, may our Lord bless and keep you!

D. The Evidence - There are two kinds of evidence

1. Circumstantial evidence

2. Cold hard facts

II. Circumstantial Evidence

A. A profession of faith - Many do this without ever truly being "born again." In this day of easy believism many recite a creed or a so called sinner's prayer and believe and say they are saved without ever having the "new birth" experience.

B. Baptism - The only true baptism is the baptism of a saved person, by immersion, under the authority of one of the Lord's true local New Testament churches. Many wrongly believe that their baptism (sprinkling, pouring, or immersion) will get them into heaven or help get them into heaven.

C. Church membership - Many wrongly believe church member-

ship will assure their entrance into heaven. Heaven is not accessible through any kind of church or religion. Heaven and eternal life is through Jesus Christ and His finished work of redemption on Calvary's cross.

D. A position in the church - This is no proof of being a Christian. There are lost pastors and deacons. Judas Iscariot made a profession of faith; he was put under water and assumed to be baptized; he had church membership; he was treasurer of the first church and he was lost and is in hell today.

E. A good person - So many people wrongly believe that good people go to heaven.

These, by themselves, all constitute circumstantial evidence. A saved person may have all this evidence, but so may a lost person, therefore this is only circumstan-

tial evidence and normally you can't get a conviction on circumstantial evidence alone.

III. Cold Hard Facts

A. An average church will meet 160-165 times per year. How often are you in attendance? If you love the Lord, you should love His church. **"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"** (Hebrews 10:25).

B. Humanism and Modernism religion says "live and let live; one religion is as good as another." This is not true. Jim Jones had a religion. David Koresh had a religion. Jesus earnestly (not arrogantly) contended for the faith; do you? **"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints"** (Jude 3).

C. Giving God what belongs to Him, what He requires, is something true Christians should feel compelled to do. **"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings"** (Malachi 3:8). **"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"** (Malachi 3:10).

D. A true Christian should have a hunger for the Word of God, desiring to understand and correctly present it to others. **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"** (II Timothy 2:15).

E. A true Christian should desire the fellowship of prayer with God. Prayer strengthens the relationship with the Lord and increases our dependence upon Him. **"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit"** (I Thessalonians 5:17-19).

Does a person have to do these things? If one doesn't do these things, then where is the evidence that one truly is a Christian? **"If ye love me, keep my commandments"** (John 14:15). **"Jesus answered and said unto him, If a man love me, he will keep my**

words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). **"He that loveth me not keepeth not my sayings..."** (John 14:24). If you know the Lord as your Saviour, then you love the Lord. If you don't love the Lord, then you don't know the Lord as your Saviour. The evidence of knowing the Lord and loving the Lord is obedience to His commandments. If you're not attempting to be obedient to those commandments previously listed under cold hard facts, then where is the evidence that you are a Christian? **"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"** (II Corinthians 13:5). If Jesus Christ is in us, then the evidence of that should be a sincere commitment to be obedient to His words.

IV. The Jury is Out (the Heart)

Circumstantial evidence alone should not bring a verdict of guilty. The jury, having been presented the cold hard facts, in the court of God's Word, may bring in a guilty verdict. Only your jury (your heart) can know for sure if you are guilty of being a Christian. I ask you today, is there enough evidence to convict you of being a Christian? Have you trusted Jesus and Him alone to save you? Do you love Jesus? Are you living your life in service to Him? He is the only way to gain heaven and eternal life. **"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me"** (John 14:6).

May our Lord bless you richly!



"Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."
Matthew 9:37-38



The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon
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Genesis 9, Continued

"And God said, This is the token of the covenant which I made between me and you..." (v. 12).

We saw in our last study how that the first thing Noah did upon leaving the ark was to build an altar and offer sacrifices to God. God had blessed him and delivered him from condemnation with the rest of the world. Noah now worships God and gives Him thanks for that deliverance. God in turn made a covenant with Noah and his descendants. This covenant was to give assurance that never again would the earth be destroyed by a flood and that the seasons would last as long as the earth remained. The covenant declared the sovereignty of God, that He was in control of all things, yes, even the laws of nature. The flood showed that He had control of nature. For nearly two thousand years there had not been any rain upon the earth (Gen. 2:6). Yet at God's command there was water from heaven and from the earth below to cover the whole earth. The covenant declared God's mercy — no more flood, man could depend upon the regular order of things to continue. It declared God's faithfulness in regard to the future. It declared God's grace in relation to man and the earth. It was a covenant of grace which is the foundation of every thing which God bestows upon man. The covenant was to produce faith. Man was to trust in God's Word. It was to produce hope. Hope differs from faith in that it looks onward to the future. Faith accepts a present gift, hope expects a future gift. Hope is not a blind hope as some

who say they hope they have salvation or those who hope they are one of the elect. Hope is based upon faith in the Word of God. The Apostle Paul stated that Jesus Christ is our hope (I Tim. 1:1). He also stated that while living godly in this world we should be **"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"** (Titus 2:13).

It is by faith we become children of God. **"WHOSOEVER believeth that Jesus in the Christ is born of God"** (I John 5:1). This is a present possession, **"now are we the sons of God"** (I John 3:2). Upon the authority of God's Word, we, as children of God look forward to the time that when Christ **"shall appear, we shall be like him"** (I John 3:2). God's Word states, **"We shall not all sleep, but we shall all be changed"** (I Cor. 15:51). Faith in the Word gives a basis for the hope for all those who are in Christ that whether we are alive or in the grave that one day our bodies will have put on incorruption (I Cor. 15:54). The grave stone that lies between my parents' graves with these words upon it, **"Christ is our hope"**, testifies to the fact that by faith in the shed blood of Christ they had the hope **"That when he shall appear, we shall be like him, for we shall see him as he is."**

THE TOKEN

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (v. 13). The rainbow ratified the promise God had made. It was to be a memorial of the new relationship between God and

man. When we see the bow in the sky we need to remember God's covenant He made to Noah that was an everlasting covenant (v. 8) which means it is still in force today. While we look at the rainbow and remember we need to remember that God also sees it and remembers His covenant **"I will look upon it"** (v. 16). **"I will remember my covenant"** (v. 15). It is not our sight of the rainbow, but God's that constitutes the power and peace of the covenant.

THE RAINBOW

Let us now study the rainbow and see how it is a token of God's mercy and grace. The rainbow is produced by storm and sunshine. It is produced by the sun shining upon drops of water in a rain cloud. So it is with the grace of God. On one hand there is the cloud of human sin and on the other hand is the sunshine of God's grace. Some one has said that, **"As the rainbow is the joint product of storm and sunshine, so grace is the unmerited favor of God appearing on the dark background of the creature's sin."** As the rainbow is the effect of the sun shining on the drops of rain in a rain cloud, so Divine grace is manifested by God's love shining through the blood shed by our blessed Redeemer.

Then as we consider the beauty of the rainbow, with all its many colors as it spans the dark sky, there is nothing more beautiful on earth than the rainbow after a storm. There is nothing more beautiful in the universe than the grace of God. I Peter 4:10 speaks of the **"manifold grace of God."** As the rainbow is composed of many colors, the grace of God consists of many facets. John

Wesley wrote, **"Grace, 'tis a charming sound, Harmonious to the ear."**

Just as the rainbow spans the sky and reaches the earth, so is the covenant of grace. Like Jacob's ladder, it is set up in the earth and the top is in heaven.

Some one has said that although we may not always see the rainbow due to the clouds hiding the sun, but if we could get above the clouds we would see the rainbow upon them, therefore, **"there is never rain without a rainbow being visible if we could only get to the right spot to see it, but God is always above the clouds and He always sees it."** This is the thought presented in the words, **"The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth"** (v. 16). It is not our sight of the rainbow, but God that ensures the continuance of the covenant.

The clouds may go and come,
And storms may sweep my sky
This blood-sealed friendship
changes not:

The cross is ever nigh.
My love is oft-times low.
My joy still ebbs and flows:
But peace with Him remains
the same—

No change Jehovah knows.
I change, He changes not,
The Christ can never die;
His love, not mine, the resting
place,
His truth, not mine, the tie.

**His eye is on the
sparrow and I know
He watches me!**

GLAD OR MAD

(Continued from Page 1)

glad. Some see the grace of God and get mad. Barnabas was man enough and Christian enough to rejoice in the spiritual success of friends, even those whom he had never met.

If one wants to determine one's true friends, he need only succeed. It is easier to find sympathetic friends in one's sorrows than supportive friends in one's joys. A businessman in our church recently said to me, **"I believe there are more skunks in the ministry than there are in the business world."** He had witnessed firsthand the kind of petty jealousies that dominate the ministry. What an indictment of those who claim to speak for God!

Barnabas was glad when he witnessed God's blessings on the Christians whose ministries were bearing fruit. He was not moved by jealousy or a critical spirit. His heart was gratified to see God move in unexpected and previously unimagined ways.

What He Did

After Barnabas rejoiced with them, he gave a practical expression to his excitement about what God was doing. He did not let his joy degenerate into a sappy, syrupy sweet emotionalism. He had a zeal for God's marvelous movement to continue, and he knew this to be possible if they continued in their total dependence on the Lord Christ. Their dependence must be with a purposed heart. Barnabas used his time among them exhorting them, living up to his name as the **"Son of Encouragement."**

Do you write more letters of encouragement or criticism? Is your ministry one of building up or tearing down? Sometimes we forget that our only competition is Satan, that other believers are not the enemy. Our ministry to one another should be one of encouragement far more than of censure.

Ah, here is the secret! Barnabas had three qualities that enabled him to be the kind of man that he was. First of all, he was a good man. Justified by the Lord Jesus, there was now an innate goodness that reflected his Savior. It was the goodness in him that made him see it in others. Paul himself told Titus, **"To the pure all things** (Continued on Page 5)

THE BAPTIST EXAMINER
SEPTEMBER 24, 1994

PAGE THREE

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The Baptist Examiner Pulpit Forum

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If a Christian ceases to attend church services, can he be an effective and positive influence on his family and friends?

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The Apostle Paul stated that a Christian was an "epistle of Christ" that was "known and read of all men" (II Cor. 3:2, 3). Now an epistle, a letter, is written by one to impart information to another. The message in the letter should be clear and easy to understand. There should be no misunderstanding as to what is written. What good is a letter that one may read but not understand what is written? Some letters are such that can be read but impossible to understand. A letter should reveal some of the personality of the one who writes it.

The message contained in a Christian's life should clearly show what the power of the gospel can do in the life of a sinner. It should show a changed life that is a witness for Christ. It should show that one's life is hid in Christ, that he is under the control of God. The message should reveal some of the personality of Christ. It should show that there is a difference between the life of a Christian and that of the world. When one puts his faith in the shed blood of Christ and becomes a member of one of the Lord's churches and he begins to faithfully follow the Lord in his daily life the above messages are being plainly written in his life for all to read. That message will have a positive influence upon others.

The message being written by one who ceases to attend church contradicts what had formerly been written. Therefore the letter becomes unclear and very confusing to those who read it. It is a message that is impossible to understand. Is that one a Chris-

tian or is he not? The message is not that of a changed life, a life that is under control of God. It shows his disobedience to God (Hebrews 10:25). It shows that he is out of fellowship with God (I John 1:3). In the message now being written there is no difference in that one's life and that of the world. The influence such a one would have on others would not be positive but a negative influence.

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"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:23-25).

Church attendance is not only a privilege, but a duty. It is vital to living the Christian life for several reasons. The church is where we give God glory by Christ Jesus as we worship God there (Ephesians 3:21). The church is the pillar and ground of the truth and thus we receive instruction through preaching and teaching there. It is the place where we find the best fellowship on earth with brothers and sisters of like faith. It is the place where the family, God's order, and economy are taught. Therefore, it is the Christian father's duty to take his family to church. It is the Christian mother's duty to attend with her husband and family. Likewise, it is the duty of the Christian children to attend with their parents. I realize that not all members of some families are

Christians and hence only some, or even one attend services.

The questioner wants to know the result of a Christian ceasing to attend church services. The result can only be harmful to the Christian and to those around him or her. I am aware of most (perhaps not all) of the excuses used to justify missing services, or leaving them all together. A dear brother pastor of mine sometimes sings a song about excuses. "Excuses, excuses, we hear them everyday. Oh the devil will supply them if from church you'll stay away."

How true! Whatever the excuse to cease from attending services will open the way for worldliness and a tolerance for these things that will prove unwholesome and detrimental to the Christian. Being an effective and positive influence on family and friends will lessen and if kept up long enough, cease all together. The situation between the parties will become a "Do what I say not what I do" and "Practice what you preach." Our witness of life and practice is often louder than our words. Do not fail to assemble yourself together with the assembly at every opportunity. The benefits are farther reaching than we can know, and our influence is much more than we realize.

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Such a professed Christian cannot possibly have the right kind of testimony to other people if they cease to attend church services. There are a number of reasons why this is true: (1) Such a professed Christian is not under the influence of the Word of God and I doubt he has any private devotions on his own. Therefore, he will have no spiritual power to witness to them. (2) Secondly, his family and friends will sooner

or later discover that he is a hypocrite. He tries to witness to people but they know that he is unfaithful. In turn, he will only drive away people who see his inconsistency! I have found that such really help the devil more than they help the church! (3) His absence may cause weaker brethren to also decide to stay away from church.

A good question to ask ourselves is this: If every member of the church attended and gave just like I attend and give, would we need to build a bigger building, or would we have to close the building and put it up for sale? We need to attend God's house every time the doors are open. It is for our spiritual growth. It is also a testimony to our neighbors that we take Christianity seriously! Don't ever think your neighbors don't notice if you lay out of church. They are watching your life! Let us then be consistent for Christ, especially in our love for His church.

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"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). The real problem as I view this question, is the issue of a Christian's purpose for stopping his church attendance in the first place. There may be legitimate reasons for a church member to resign from a church, however it should be for good cause and always in view of seeking another church to attend and worship God. For a Christian to neglect church simply because of low motivation indicates spiritual regression or a backslidden condition. In such a case, he is not likely to be a positive or effective spiritual witness to anyone,

including his family.

The best way for a Christian to be a good influence to his family and friends is to do the will of the Lord. To knowingly violate God's Word by neglecting the assembling together with the saints of God is neither reasonable or rational thinking by any Christian. Our Christian behavior should always have in mind the pleasing of Jesus. The question should then be asked in any given situation: is what I am about to do going to please Jesus or offend Him? Another question we all should ask: if every church member acted as I do, what would the church be like?

God's Word is clear on the matter of all His true churches. Any true Christian who lightly esteems the importance of church attendance has a "big" problem. They may need to re-examine their salvation experience. To neglect the church is to dishonor its founder, which is Jesus Christ. The church is where we give Christ glory. Listen: **"Unto him be glory in the church, by Christ**

(Continued on Page 8)

Comments and suggestions are welcome.

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Page 3 with

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Make a differ-

ence in the

lives of others.

THOU GOD SEEST ME

By Pastor Jim Orrick

"And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" (Genesis 16:13).

Abraham is one of the greatest men to ever walk across the pages of time. Three great religions of the world, Jews, Christians, and Moslems, all hold him in high esteem. Abraham has something said of him that is not said of anyone else that we read of in the Bible; he was called, "The friend of God" (James 2:23). In Hebrews 11, which is often spoken of as "God's Hall of Fame," we find that more is recorded about Abraham than any other person mentioned in that chapter. Among the heroes of faith, he stands head and shoulders above all the others. From Genesis 11:26 to Revelation 22:21, most of the story of the Bible centers around Abraham or his descendants.

Although there are many great examples of Abraham's faith recorded in the Scriptures, the chapter where our text is found is not one of them. This chapter records a time when his faith faltered and he did something that has caused untold sorrow through the centuries.

THE SETTING

When we first meet Abraham, or Abram, as he was first called, we learn that he had no children. (Note Genesis 12:29-30). But when God called him and entered into covenant with him, one of the promises given to Abraham was, "I will make of thee a great nation" (Genesis 12:2). In order for this to come about, God would have to give Abraham children. This promise that he would father children was later repeated in Genesis 13:16 and 15:5.

As time went on and still Abraham and Sarah had no children, they thought they would help God out by doing something that was a custom among the heathen of that time. In that time, if a woman could not bear children she would give her handmaid to her husband, and the children that the handmaid bore would be consid-

ered as children of the man's wife. This is what we find Sarah doing in Genesis 16:1-4. However, this did not settle the problem; it only created a new one. The feelings between Sarah and her handmaid, Hagar, became so strained that Hagar fled into the wilderness. There it was that the angel of the Lord found her and where she spoke the words of our text. "Thou God seest me" (Genesis 16:13). She perceived that although she had fled from the sight of Abraham and Sarah, God's eye was upon her wherever she was, and whatever she was doing.

Hagar's words set forth a great truth found throughout the Word of God: the omnipresence and omniscience of God.

THE FACT STATED

"Thou God seest me." One of the attributes, or characteristics, of God is that He is omnipresent, or that He is everywhere. If He is everywhere, than He must see and know all that is going on. The Psalmist set forth this beautifully when he said: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there, If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psalm 139:7-12). We live on a little speck of dust called earth. Our earth is a part of our solar system which is in a small part of what we call space. Space is so large that we cannot begin to imagine its vastness. There may be places in space that have never been visited by angels, or where they have never flapped their wings, but God is there. There is not a corner of space but what God is there, seeing all and knowing all that is going on.

Our text is true also because God sustains and upholds all things. "And He is before all things, and by Him all things consist" (Colossians 1:17). (Also note Hebrews 1:3). If He is upholding all things, then He must see all things. He sees each blade of grass as it pushes up through the ground, each dew drop as it forms on a rose petal, each snow flake as it falls silently to the ground. There is nothing that escapes His notice.

God even sees things before they happen. "Known unto God are all His works from the beginning of the world" (Acts 15:18). We live in the present, know a little about the past, and wonder about the future, but God even sees the future. God is never surprised about anything that happens, because He knows about it before it happens. Some of these future events God reveals to us in the Scriptures. We call them prophecies.

PERSONAL APPLICATION

We do not pass through this world unnoticed. What Hagar said: "Thou God seest me" is true of each one of us. "The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 15:3). "For the eyes of the Lord run to and fro throughout the whole earth" (II Chronicles 16:9a).

God sees thoroughly. We are able to see only a person's actions, but God sees even the thoughts, desires and motives. There is a song that asks how would we feel if our hearts were made with a window on each side so that others could see what was in our hearts. This is why it is a sin for us to covet or lust. God can see even into the deepest recesses of our hearts. Desires are as actions to Him.

God also sees us at all times. There are times when we want to be alone, not seeing or talking to anyone. But even in those solitary times, God sees us.

LESSONS FOR US ALL

The saved can find comfort in knowing that God sees them. In

times of discouragement, when we are doing our best but nothing seems to go right, remember: "Thou God seest me." In times of suffering, when we feel all alone and that no one understands or even cares, we need to remember that He is the Good Shepherd, we are the sheep of His pasture and that He sees, knows and cares for us. When we labor in prayer and the heavens seem as brass, and like Hannah we are of a sorrowful spirit (I Samuel 1:15), we can find encouragement in knowing that He sees us and that His Spirit makes intercession for us with groanings that cannot be uttered (Romans 8:26).

There are also lessons for the unsaved that are to be found in our text. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). This is true because: "Thou God seest me."

Revelation 20:11-15 tells of a day when the unsaved dead will stand before God to face their record and be judged. Every sinful act, evil thought, desire, or motive will be known because: "Thou God seest me." The only way for a person to avoid that awful day is to repent of sins and believe on Jesus Christ as Saviour. Those who do so are said to be washed from their sins. (Note Revelation 1:5).

What can wash away my sins?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). Do you believe on Him as your Saviour?



GLAD OR MAD

(Continued from Page 3)

are pure."

Beyond his Christlike goodness, Barnabas was full of two things. He was filled with the Holy Spirit, controlled by the third Person of the Trinity. Second, he was full of faith, a confidence that God could work, that He could even do a new work-like saving the Gentiles. Even though that was unheard of, Barnabas' faith was not shaken. In fact, it was increased.

What Happened

When God's people were faithful to witness, when they were burdened for those who had not been reached, when they were willing to risk the disdain of "the brethren," and when a man like Barnabas rejoiced with them, and further exhorted them to cleave to the Lord Jesus, something wonderful happened. "Much people was added to the Lord."

And should we be surprised? Perhaps it is a mark of the desperate and destitute spiritual condition of our churches that this statement cannot be said of many Baptist churches. We hide our laziness in the sovereignty of God and blame Him that not many are being saved. We solace ourselves with the perverted notion that we need not be faithful in our witness. We would rather spend hours debating the finer points of "Baptist doctrine" than spend five minutes telling a lost man about Jesus.

Many of our children and young people in Baptist churches have never seen an outpouring of the Lord. They have never seen a moving of God that is far beyond human explanation. One reason just might be that they have seen pitifully few men like Barnabas in the pulpits or in the pews.

When we begin to care more about what God says than how others might judge us, God might move. When we occupy more time telling the lost about Jesus instead of the saved about what methods we disapprove, God might save. When we are filled with the Holy Spirit and with faith, God might give us more people to exhort. Let's look around us and see God's grace and be glad!

Are you washed in the blood of the Lamb?

THE BAPTIST EXAMINER
SEPTEMBER 24, 1994

PAGE FIVE

**HAVE YOU RENEWED YOUR
SUBSCRIPTION THIS YEAR??**

THE WORLD'S PROSPECTS

By Ray Waugh, Sr.

Every pulsating and hastening moment of time proclaims the majesty of God in all of His natural manifestations. David, the prophet of old, wisely noted for all of humanity, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard" (Psalm 19:1-3). The precision of whirling, circling, and receding globes of fire and of substance set in the void of space enunciate in the midst of the darkest night that God is, and that God lives.

Every gossamer wing raised against the breeze is proof unsailable that God is present momentarily and continually in His creation. Every tender blossom of earth which opens its throat to the beauties of astral glory, the rays of the sun, and the falling of the rain magnifies the truth that God both endows life and sustains it. In every heavenly and earthly manifestation of nature's subservience to God's demands, delights, and provision, God's goodness and His greatness is proclaimed with unceasing utterance.

God's Judgment Is Sure

Only in the councils of men who are made in the image of God with god-like attributes do we find creatures who can mimic God's creative technique. The birds build nests, the beasts of the field tread the grass or line a cave, and the upright hominies employ weapons not of their own construction. All creatures and living things reproduce by cellular division or egg production, but none, other than man, manifestly by taking thought can do any "creating."

These same men who are so demanding, exacting, and merciless in the realm of their own creations, nevertheless, express a violence toward the God who is so manifestly evident in His creation. Men take upon themselves the god-like activities, but they deny their personal responsibility to their Creator and constant Sustainer. They enunciate themselves as functionaries or creators, but they refuse to honor God

who is the true and only Creator.

In the fields of science, men establish their hypothetical probabilities in the presence of nature's innumerable faces, but they show no humility in the midst of their real and overall lack of ultimate comprehension. Instead, while indulging in their preparations for dying without a Savior, their probabilities are dogmatically promulgated as positive uncertainties. Though surrounded on every side by the absolute certainties of God's handiwork, men are willing only to deny categorically their position of relative responsibility. The Apostle has wisely noted, "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools..." (Romans 1:21-22).

They deny place to God the Creator!

They just refuse to do Him homage!

Consequently, in their analogous position, men are deserving of the disposition by God of that judgment which they accord their valueless experiments, unsatisfactory hypotheses, and non-functioning devices, organizations, or products. We may be certain that such disposition handled in the more imposing manner as "Judgment" will be made by God. Even as man cannot use devices, hypotheses, and organizations replete with flaws, so God cannot use or endure an unmanageable creation forever. God's justice and God's judgment, then, is necessary by the very same laws of value used by men who deny God and count the sacrifice of His Son an unclean and an unholy thing.

Man's Political Ends

Looking a little more closely to the functioning of men, we note that they are not limited to the manufacture only of devices. Rather, from the world of abstract ideas, it has been possible for men—as creators—to construct what we might call functioning bodies. From this world of abstract ideas, they have set up what is seemingly one of the first "effectual agents" of international political, economic, and cultural relationships; namely, "The United Nations organization." In

constructing this rather tenuous device, men again looked upon themselves as "gods" or as "functionaries" or as "creators with certain indisputable and inherent powers and freedoms to counsel and to council. Again, however, as functional elements they have forgotten that they have an analogous responsibility to their Creator.

We can know, therefore, that the United Nations organization is a device that is completely out of accord with the delights of God. It can serve, then, only as the instrumentation of Satan who is served somewhat faithfully by all who deny the reality of God the Father, Jesus Christ the Son of God, and the Holy Spirit of God. It is no marvel, that the United Nations organization—even as its predecessor, "The League of Nations"—openly, brazenly, and boastfully refuse God a place in their councils.

The continuing barrage of news from that body provides sufficient evidence that such a thesis is valid. Since the inaugural address in San Francisco, there has been a continual haranguing by opposing forces and resulting actions which have caused only a continuing and increasing burdensome sorrow and violence around the world. By leaving God out of the United Nations organization, men have made it just as ineffectual for good as it would have been if He had been permitted to enter and then had been "booted out."

I have watched those who waited for the grain which the United Nations organization doled out to the poverty stricken of other lands. I have seen their hatred of the hand which fed them. In a manner that is incomprehensible to Americans who have never objectively experienced such utter personal debility, these men and women and young people hate the hand that feeds them because they suppose it is the same hand that is responsible for their wretched condition that necessitates "the gift."

Judgment, alone, can be next on God's calendar! Politics devoid of purity and replete with human honor are dishonoring to God. Educational practices and procedures that are devoid of God's necessary presence in men's thinking, arrogantly denounce the validity of God's

wisdom. Science devoid of the true God and involved in the manipulation of peoples has denied Him a place and a part in His creation. Unholy religious emphases wherein there is worldly substance rather than a Savior, wherein there is haughtiness instead of humility, and wherein there is professionalism rather than compassion are evidences that men have a hatred for God perhaps beyond that of any since the antediluvian days.

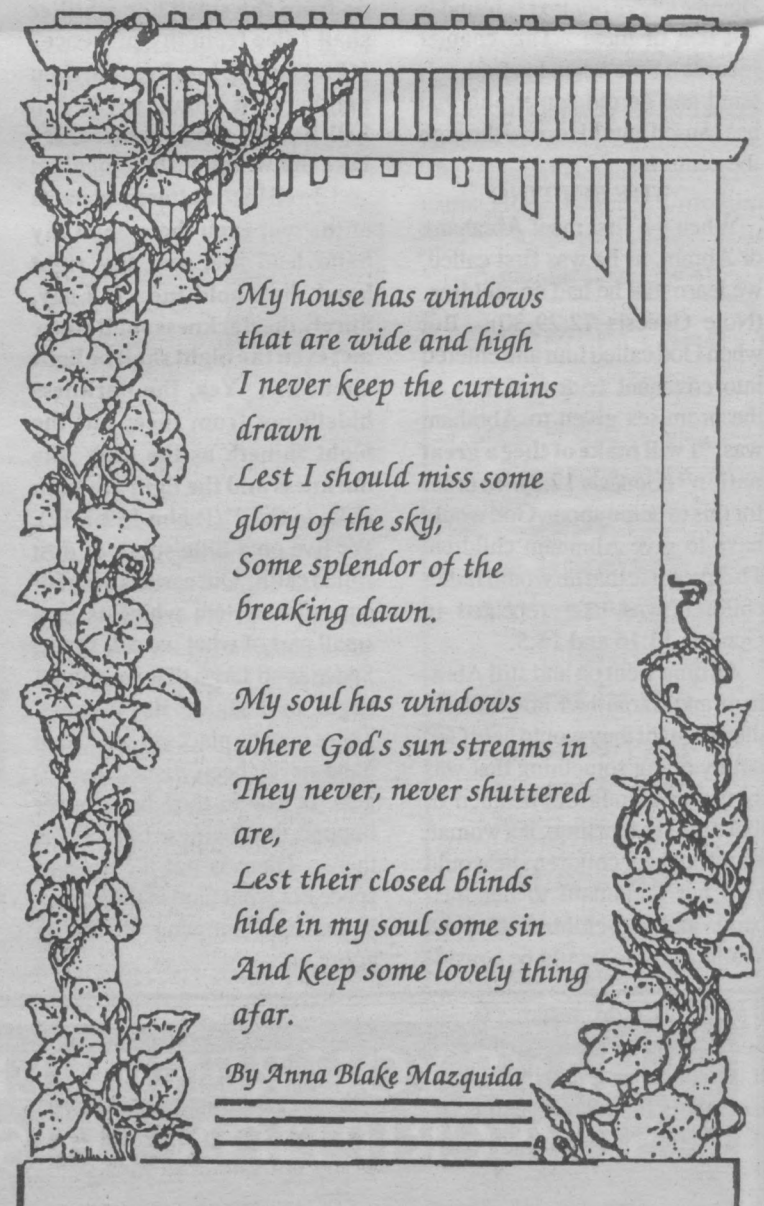
God's Judgment At Hand

In that distant day which is forgotten or opposed by most, God set forth a truth that every subsequent generation should have considered most exactly. Concerning that day, we read, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Genesis 6:11-12). For some 120 years, Noah who had heard these words of God continued to warn the peoples of the time. They heeded him not, and the judgment fell: "All in

whose nostrils was the breath of life, of all that was in the dry land, died" (Genesis 7:22).

There can be only one thing more on God's calendar unless—we are willing to find ourselves, as was Ninevah, "in sack-cloth and in ashes" before a righteous and a holy God. Do you inquire about America? America's candle is flickering! In fact, I may be weeping for nought! If the candle still flickers, are there yet ten righteous men who will pay the price for another hour to turn our people to God in truth? This is the decisive hour for the people of America and for the peoples of the world. God is and God has been long-suffering. He cannot, however, endure the impetuous arrogance of men forever!

God cannot long endure the mortals who laugh at His majesty, leer at His power with Satanic covetousness as Satan of old who cried, "I will be like the most High" (Isaiah 14:14), and lunge against His anointed, even Jesus, the Christ. We may be assured that God in awful, terrible judgment will punish the wicked. (Continued on Page 8)



*My house has windows
that are wide and high
I never keep the curtains
drawn*

*Lest I should miss some
glory of the sky,
Some splendor of the
breaking dawn.*

*My soul has windows
where God's sun streams in
They never, never shuttered
are,
Lest their closed blinds
hide in my soul some sin
And keep some lovely thing
afar.*

By Anna Blake Mazquida

ZEAL NOT ACCORDING TO KNOWLEDGE

By Brother Jack Whitt

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:1-3). To be zealous in the work of the Lord ought to be the desire and aim of everyone of us who claim Jesus Christ to be our Saviour and only hope of heaven. In fact, our zeal should be on the increase as we suspect our Lord's return to be very near.

Our above text informs us that the Jews had a zeal for God and yet it was a misguided zeal. It was not according to knowledge. Zeal is a good thing to have no matter what we do so long as it tends to good and not to harm. To be zealous in our relationships and fellowships is good. It helps in the home, in marriages, and in our churches. However, as again our text reveals, there are zeals which are of ignorance and can and do bring harm to those who are so inclined. The Apostle Paul speaks of his kinsmen, the Jews, as zealous and yet ignorant of the knowledge of God. Just as Jesus described the Pharisees in Matthew 23, they expended time, energy, and money in securing a right standing with God, yet their deeds were done in ignorance. Religious people today are no different; they think that God will accept them for their good works. It is thus my intent in this article to present three points of consideration based upon the text verses given. (1) HAVING A ZEAL FOR THE LOST, (2) ZEAL MUST BE ACCORDING TO KNOWLEDGE, (3) TRUE KNOWLEDGE PRODUCES TRUE RIGHTEOUSNESS.

(1) HAVING A ZEAL FOR THE LOST. The Apostle Paul said: "My heart's desire and prayer to God for Israel is, that they might be saved." This same attitude and desire is so incumbent on all Christians and within our churches today. How all of us need to be more zealous in our witness and preaching to the lost. It is to our shame that likely most Christians including pastors and preachers neglect this duty and responsibility to seek out souls

and win them to Christ. We read in Proverbs 11:30 "The fruit of the righteous is a tree of life; and he that winneth souls is wise." O that our people would be wise to win more souls. We should pity those who have been deceived, who think they are safe by their good works and self-righteousness.

(2) ZEAL MUST BE ACCORDING TO KNOWLEDGE. Again in our text Paul says "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." So many people today are like the Jews of old: having a zeal, perhaps involved in organizations, lodges, etc., that do many good deeds for mankind. Some may give large sums of money. Many no doubt are guilty of donating to ungodly Satanic organizations. Others give for good causes. Some are members of true churches and yet have never come to the knowledge of salvation through Jesus Christ. Pastors should be on guard to such as these in their church. It is perhaps a common thought of a pastor where most of the time only church members are present during his sermons, that salvation messages are not that necessary. Yet he may be in error and have to answer one day to God. Thus zeal must be according to knowledge.

(3) TRUE KNOWLEDGE PRODUCES TRUE RIGHTEOUSNESS. We have already pointed to a few things that many people, though quite often very religious, think to be a foundation of acceptance with God. These things are based on deeds and outward show. We now need to examine just what Paul means when he said "have not submitted themselves unto the righteousness of God." This word righteousness is the key word in the message we are discussing. The Jews wanted righteousness but tried to get it in the wrong manner. For this reason they were rejected of God. The Bible speaks of two kinds of righteousness: works righteousness, which comes from obeying the law; and faith righteousness, which is the gift of God, to those who have received His Son, Jesus Christ as their personal Saviour. The Jews would not submit to faith right-

eousness, they rejected Christ and clung tenaciously to the law. There are those today, though not Jewish, who nonetheless, think righteousness comes from trying to obey the law (ten commandments), or reaching a place of sinless perfection, to which neither is possible. The Jews did not realize (or would not listen) to the fact that the law was only leading the way to Jesus. And so it is, man cannot or never will be righteous in God's sight. It is only when we come to the saving knowledge of Jesus Christ and the imputed righteousness He gives that we are justified in God's sight. If man could be made righteous by keeping the law or doing good deeds, Christ would not have needed to die for sinners on the cross. The problem with man in his fallen nature is he must get glory for what he can do. True righteousness can only come from God and this is the only thing a saved soul can glory in. "That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord" (I Corinthians 1:29-31).

There are many religious organizations and churches (so-called), that exhibit a zeal but lack true knowledge of God and His Word. Many of such are dynamic and seem believable. The Jehovah's witnesses, the Mormons are only two of numerous religious groups that pervert the truth of God's Word. Any group that presents an additional book along with the Bible as of equal importance, or any group that has as its founder, a man, instead of the Lord Jesus Christ, are false teachers. They are to be avoided at all costs. In fact, we are told in II John 9-11 "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

(Continued on Page 8)

A Woman's Touch

By Wendy Barkman



Only a Servant Girl (Part 1)

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (I Cor. 1:26-29).

The Friendly Young Maidens (I Samuel 9:11-13)

Now Saul and one of his father's servants were seeking his father's lost asses. They were going to try to find Samuel, whom they hoped might direct them to the lost asses. Saul and the servant came upon young maidens, going out of the city (to the bottom of the hill; Saul and the servant were entering the city) to draw water. Saul and the servant made inquiry concerning Samuel's whereabouts. The girls explained that Samuel was in the city, telling the young men where they would find Samuel. The girls also encouraged Saul and the servant to "make haste", in their search for Samuel, because Samuel would be on his way to a feast. And so Saul found Samuel and was anointed king over Israel (I Sam. 9:14-11:15). Our Lord controlled the circumstances, in which Saul and his servant happened upon these young maidens, who directed them to Samuel, who would anoint Saul king over Israel.

The Wench of Enrogel (II Samuel 17:17)

Now Absalom, King David's young handsome son, "stole the hearts of the men of Israel" (II Sam. 15:6). Absalom had quite a following, even gaining the support of Ahithophel, David's counsellor (II Sam. 15:12). As David was fleeing from Absalom, he instructed his friend Hushai to return to Jerusalem, where Absalom was reigning as king, and pretend to serve Absalom. Now Zadok and Abiathar the priests

had sons, Ahimaaz and Jonathan, respectively. Hushai was to use Ahimaaz and Jonathan to send David any information concerning Absalom. Ahithophel gave counsel to Absalom (in favor of Absalom). Hushai gave counsel to Absalom (in favor of David). Absalom and all the men of Israel accepted the counsel of Hushai over that of Ahithophel. Hushai spoke to the priests Zadok and Abiathar concerning his own counsel to the king and the counsel of Ahithophel. Hushai wanted to warn David, to save David from Absalom and his men. Jonathan and Ahimaaz were hiding out (waiting for intelligence concerning Absalom, so that they might inform David) by Enrogel, a spring outside the city of Jerusalem and bordering Judah and Benjamin (Josh. 15:7, 18:16). A wench (servant girl, maidservant, girl, maid) had overheard all of the conversations concerning the counselling given to Absalom by Ahithophel and Hushai. She went to Jonathan and Ahimaaz with this information. They informed David. The lives of King David and his men were spared. "For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom" (II Sam. 17:14) and He used this wench to accomplish His purpose.

To Be Continued...

The Clock of Life

*The clock of life is wound but once,
And no one has the power
To tell just when the hands will stop
At late or early hour.*

*Now is the only time you own,
Live, love, toil with a will.
Place no faith in tomorrow, for
The clock may then be still.*

--Copied--

PRAYER

(Continued from Page 1)

meanings in Greek. One is the word *martureo* "To bear witness, bear record, to bear testimony." The other is *martus* meaning "martyr": A person who has suffered for their personal belief in the Gospel of Christ.

II Corinthians 4:13 "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe and therefore speak." If you really believe, you will speak about Christ, you will be a witness. You will not stop speaking about Christ to others: As it is written in Psalm 116:10 "I believed, therefore have I spoken." When we are in the will of God, and speak about Christ diversely, we then shall see our prayers answered. I Peter 3:15, from the Amplified Bible, "But in your hearts set Christ apart as holy (acknowledge Him) as Lord. Always be ready to give a logical defense to any one who asks you to account for the hope that is in you, but do it courteously and respectfully."

WITH THE ACTIONS OF SERVICE, WORSHIP, AND WITNESSING WE CAN THEN "PRAY IN HIS NAME"

John 14:13 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Ask in my name, and I will do whatever you ask. This way the Son will bring honor to the Father.

"In His Name" is not a formula to be tacked on to the end of a prayer. But does mean praying for what Christ would desire to see accomplished in all things. "In His Name" is like using a power of attorney. Christ desires that you have your needs. But we have the habit of using prayer as a wish list, a shopping list: this is not prayer.

Prayer is speaking to God, as you would to a friend, or a loved one about your daily life, needs, and hurts. And to pray effectively, you need to be close to God (Father, Son, and Holy Spirit), and doing His will. We must serve "In His Name", worship "In His Name", and witness "In His Name" with a true, and abundant heart; and then you can pray "In His Name" to the Father.

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PAGE EIGHT

SUCCESSFUL PRAYER, IS IT A SECRET? NO!!!

FORUM

(Continued from Page 4)

WHITT

Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

It is my contention that people, generally speaking, do those things they most desire. Many people seem to think themselves spiritual by attending gospel songfests and so forth, but this is not doing the will of God when we miss church to attend other functions. God's people are to assemble together as an organized body of baptized believers. We should do this faithfully and joyfully. If we do this, we will be pleasing our Lord and a good testimony to others.

PROSPECTS

(Continued from Page 6)

rible, and caustic judgment will satisfy His righteous vengeance!

The world's prospects and those of America are dark! Very, very dark! An impenetrable pall enshrouds the world and America in its sunless shadows. The darkness of the tomb is its brightest flicker, and the odoriferous putrefaction its only fragrance of hope. For the world's and America's worry, God provides only the worms of death. For the world's and America's self-righteousness, God provides only rottenness.

Still One Hopeful Cry

Thankfully, however, there still is one hopeful cry. For those who have ears to hear and who have hearts to understand, there comes the word, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Across the corridors of time, there still rings a word that the world and America cannot silence! Though they may be striving so to do, we still can hear, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

**Pray for a
MISSIONARY
today!**

ZEAL

(Continued from Page 7)

It is our responsibility as true believers in the one and only living God of the Bible, to expose error when possible. We should also try to help those involved in such false organizations through witnessing to the truth that they may come out from among them.

May God help us to be zealous in His work.

The Difference

*I got up early one morning and rushed right into the day;
I had so much to accomplish that I didn't have time to pray.*

*Problems just tumbled about me and heavier came each task,
'Why doesn't God help me?' I wondered.
He answered, 'You didn't ask.'*

I wanted to see joy and beauty but the day toiled on, gray and bleak;

I wondered why God didn't show me.

He said, 'But you didn't seek.'

I tried to come to God's presence;

I used all my keys at the lock,

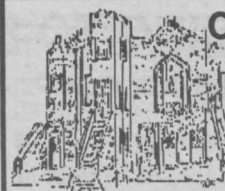
God gently and lovingly chided,

'My child, you didn't knock.'

I woke up early this morning and paused before entering the day;

I had so much to accomplish

That I had to take time to pray.



CALVARY BAPTIST CHURCH

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Dear Editor and Pastor Helton,

I would like to take this opportunity to inform and invite you, your congregation, and your readers to pray for and possibly attend the 6th annual Calvary Baptist Bible Conference. The pertinent information is below. Our church is less than one mile off I-71's exit 6 in Cincinnati.

Sunday, Sept. 18 - Friday, 23

Conference Theme: The Holy Spirit

9/18 Sun. 11:00 a.m. "The Holy Spirit as Comforter"
Brother Dennis Wagers

Sun. 7:00 p.m. "The Holy Spirit in Prayer"
Brother Bob Dunn

9/19 Mon. 7:00 p.m. "The Holy Spirit as Enabler"
Brother Larry Werts
"The Holy Spirit our Guide"
Brother Lew Davis

9/20 Tues. 7:00 p.m. "The Indwelling of the Spirit"
Brother Howell Hacker
"The Holy Spirit in Future Things"
Brother Larry Werts

9/21 Wed. 7:00 p.m. "The Fruit of the Spirit"
Brother Bill Graver
"The Gifts of the Spirit"
Brother Harold Sharp

9/22 Thurs. 7:00 p.m. "Tongues"
Brother Lew Davis
"The Holy Spirit in Salvation"
Brother B.J. Thomas

9/23 Fri. 7:00 p.m. "The Holy Spirit in the Old Testament"
Brother Vic Cooper
"The Holy Spirit in Conviction"
Brother Howell Hackler

Cordially,

Pastor Victor W. Cooper

**"Study to show
thyself approved
unto God, a
workman that
needeth not to be
ashamed, rightly
dividing the word of
truth."**