

If you are a true friend, your heart is like a bell that strikes every time your friend is in trouble.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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Ambassadors For Christ

By Wayne Cox

Woodlawn Terrace Baptist Church
Memphis, Tennessee

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

"For he hath made him to be for us, who knew no sin: that we might be made the righteousness of God in him." — II Corinthians 5:19-21.

Verse 20 of II Corinthians 5 will suffice as the text for this evening's discussion. Paul said,

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

By way of introduction, I would like to point out two things: First, I am quite cognizant of the fact that Paul is speaking concerning the ministry in particular and the Lord's church in general, for, said he, "Unto us he hath committed the word of reconciliation," and secondly, Paul presents GOD as the One who is doing the BESEECHING.

You know we have people today that get the idea that it is the alien sinner who is admonished to beseech the Lord, but here in the text we are told that

God does the beseeching. He said, "we are ambassadors for Christ, as though GOD did BESEECH you by us: we pray you in Christ's stead, be ye reconciled to God." He said that God is the One who does the beseeching. The alien sinner doesn't believe in Christ. He does not have the BLOOD. He cannot approach the Throne of Divine Grace because he has no right. The only way whereby men can approach God and get into the Holiest of Holies is by the BLOOD of Jesus (Hebrews 10:19-20). Let us keep the record straight then, and point out to men that it is GOD who beseeches the alien sinner to become reconciled to Himself.

It is said that God is PROPI- (Continued on page 6, column 1)

HE LEADETH ME . . .

He leadeth me.

In pastures green? No, not always.

Sometimes He who knoweth best

In kindness leadeth me in weary ways

Where heavy shadows be;

Out of the sunshine warm and soft and bright,

Out of the sunshine into darkest night.

I oft would yield to sorrow and to fright

Only for this: I know He holds my hand

So, whether led in green, or desert land,

I trust, although I cannot understand.

He leadeth me.

Beside still waters? No, not always so.

Of times the heavy tempests round me blow

And o'er my soul the waves and billows go.

But when the storm beats wildest, and I cry

Aloud for help, the Master standeth by

And whispers to my soul: "Lo, it is I."

Above the tempest wild I hear Him say:

"Beyond the darkness lies the perfect day;

In every path of thine I lead the way."

So, whether on the hilltops, high and fair,

I dwell, or in the sunless valleys, where

The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead

He gives to me no helpless, broken reed,

But His Own hand, sufficient for my need.

So where He leads me I can safely go

And in the blest hereafter I shall know

Why in His wisdom He hath led me so.

HEBREWS 12:18-29 -- NOT REFERRING TO "UNIVERSAL, INVISIBLE CHURCH"

By J. R. GRAVES

In confirmation of the purely typical character of the Jewish nation, and that the church of Christ is its antitype, I refer to the plain teachings of Paul in Heb. 12:18-29. I am aware that this passage is claimed by many

to refer exclusively to an invisible church as opposed to the state of Israel, or the "church in the wilderness," but the design of the apostle most evidently is to contrast the superior advantages of the visible church of Christ

under the Gospel, as the antitype, over its type or shadow — the congregation of Israel under the law. A critical examination will demonstrate this position to be true. Let us read verses 18-23:

"For ye are not come to the mount that might be touched, and that burned with fire, nor into blackness and darkness, and into tempest, and the sound of a trumpet."

"And the voice of words; which voice they that heard feared that the word should not be spoken to them any more:

"(For they could not so much endure that which was commanded, and if so much as a least touch the mountain, it shall be stoned, or thrust through with darts:

"And so terrible was the sight, that Moses said, I exceedingly fear and quake:)"

"But ye are come unto Mount Sion, and unto the city of the liv-

ing God, the heavenly Jerusalem, and to an innumerable company of angels,

"To the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect."

This evidently referred to the literal, visible Mount Sinai, around which Israel was encamped, and with its fiery terrors represented the law, and the legal state under which those worshippers were.

In opposition to this is the divine institution under the Gospel Dispensation.

1. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." "Mount Sion," "city of God," "heavenly Jerusalem;" these phrases denote the church of the New Testament, say A. Clark and Schoetgen, and all the best critics. It evidently cannot mean an invisible church in heaven, if there were one there, for it was something here to which the living Hebrews had already come — "ye are come," nor yet an invisible church of living Christians on the earth, for such an institution does not exist. The very terms used to denote (Continued on page 8, column 2)

AND SO WE FACE THE FUTURE

"I will never leave thee, nor forsake thee." Heb. 13:5.

Many times in life, as a lover of the world's best poetry, I have read the immortal words of Longfellow, when he said:

"There is no flock, however watched and tended,

But one dead lamb is there:

There is no fireside, howsoever defended,

But has one vacant chair."

Today, with that vacant chair within our home, we face the future. It would be so easy to lay down our weapons of warfare, and with this act of God's providence just quit so far as our ministry is concerned. It would be so easy just to consider that our ministry is finished.

However, we have a definite conviction that it is just begun. Everyone knows we have preached God's sovereignty and we have contended that the providence of God overshadows every act. I am sure there are enemies today — those who are the enemies of the truth of God's Word — who would be happy to see us quaver and quit the fight unto which the Lord has called us.

As I look backward across my busy ministry of many years, I realize that we've suffered many (Continued on page 8, col. 3)

The Duty Of The Church To The God-Called Pastor

By Fred T. Halliman
2938 N. Seeley Ave.
Chicago 18, Ill.

(Continued)

A Pastor is to be with the church "WITHOUT FEAR." Therefore he should be:

I. Supplied Financially, That He Have No Fear Of His Temporal Support.

I do not say that without exception, it is wrong for a preacher to have to work at secular work. In many cases it is necessary and I believe in some cases it can be done to the glory of God. But in the majority of cases where the pastor has to work to supplement his salary, it would not be necessary if the church would stand behind him financially. Therefore, the Lord is not being glorified in most cases when a pastor has to work.

As we have said before, we know of some preachers that are pastoring just, as a side-line, and they are not concerned whether the church supports them or not. All they are looking for is a little extra spending money. Beloved, I believe when God calls a man to preach that He intends for him to burn all bridges behind him and stay busy at the job unto which God has called him. If someone says its up to the church

as to whether or not they want to support the pastor financially, my reply is that even a New Testament Church is not to step out of the bounds of the Scriptures in running her affairs, and the Bible says concerning those that preach the gospel: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). Therefore, it is not optional as to how a church treats her pastor financially. He is to live of the gospel not on it.

II. Let Him Be Without FEAR . . . as to the position he occupies in your esteem.

What place does your pastor hold in your esteem? How does he rate with you? If you love your pastor you should show it by your actions. Let him know that you love and respect him as God's man. You expect him to visit you, but when have you visited him? You don't necessarily have to tell him you enjoyed his message everytime, for you might be telling a falsehood; but it wouldn't hurt you to say "Amen" when he preaches the truth, even if you are being condemned by the truth he is preaching.

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake" — (I Thess. 5:12-21). Therefore, en- (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"UNDER HIS WINGS"

Sermon Preached by Pastor John R. Gilpin

(Read Ps. 17:8; Ps. 36:7; Ps. 57:1; Ps. 61:4; Ps. 63:7; Ps. 91:4; Ruth 2:11, 12; Mt. 23:37.)

Here are a number of Scriptures which speak either directly or indirectly concerning our position "under His wings." To appreciate properly the message which I wish to bring, it is necessary that you know something concerning Jewish worship.

In the Jewish tabernacle, the house of worship of the Jews, there were two rooms — one known as the "outer holy place," and the other as the "inner holy place," or "holy of holies." In the second of these rooms — the holy of holies, was placed the ark of the covenant. This was a

box approximately four feet in length and almost thirty inches high, and wide. It was covered on both the inside and the out with gold, so that to look at it, it appeared to be solid gold. Over it, or on top of this box, was there a lid of solid gold. On top of this lid stood two angels which were made of solid gold. These angels or cherubim as they were called, stood facing each other with their wings outstretched the one toward the other. This box was known as the ark of the covenant, while the golden lid with the angels on top of it was recognized as the mercy seat.

All this was symbolic of God's

presence. I do not mean that God was in the box, but rather, this ark of the covenant symbolized the presence of God with Israel.

Throughout the Scriptures we find this expression "under His wings." It occurs again and again. On finding this expression so often, one naturally wonders as to the meaning of the wings of God.

Coming back to the ark of the covenant which was symbolic of God's presence, with the angels with outstretched wings upon it, we ask, "What was there under those wings?" Since this symbolized God's presence, then whatever there was under the (Continued on page 3, column 1)

ON FEBRUARY 1

OUR NEEDS

ARE GREATER

THAN AT ANY TIME

IN THE PREVIOUS YEAR

THEY ARE ALWAYS PRESSING THE FIRST OF EVERY MONTH, BUT CONSIDERABLY MORE SO THIS MONTH

WON'T YOU

SHARE

WITH US?

ATTENTION

Readers In Or Near Winston-Salem, N. C.

We have recently corresponded and spoke personally with some friends and readers in Winston-Salem, N. C. and they say that the Lord seems to be leading in endeavor to get a church started there.

Our long-time brother, Cletus Ryder, wants interested persons in that area to contact either him at State 8-5753 or Bro. Joe Holson at Park 3-7902.

These brethren say that this endeavor would not be one of these self-styled "Sovereign Fellowship" or union, in- (Continued on page 8, column 5)

WHAT ABOUT THE "ALTAR" OR SO-CALLED "MOURNER'S BENCH?"

ARE THESE PRACTICES "OLD-TIME RELIGION" OR NEW-FANGLED INVENTIONS OF MEN?

Back in the years gone by, the "Mourner's Bench" was much in use in churches — and some were Baptist churches. The "Mourner's Bench" kept the writer from being saved for some time, and when I finally went to the "Mourner's Bench," I heard a load of nonsense and had to inquire of someone the next day concerning the way of salvation.

What used to be termed the "Mourner's Bench" is commonly called the "Altar" today. We have many times condemned the

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



We have written back to objectors and asked them to give us Scripture warrant for the use of an "Altar," and no one has ever even tried to give this, for the very excellent reason that THERE IS NO SCRIPTURE THAT JUSTIFIES AN "ALTAR."

I recall reading a book gotten out by a "Mourner's Bench" preacher, and he made a desperate effort to justify such. He identified "the old-time religion" with the "Mourner's Bench." But the "Mourner's Bench" and the "Altar" are not old-time. They are of very modern origin so far as churches are concerned. The preacher (just mentioned) only used one Scripture in an effort to justify the use of an "Altar" in churches. That Scripture was Heb. 13:10, and the portion he

use of an "Altar" in speaking over the radio, and always someone has written to take us to task for speaking against the "Altar." The "Altar" is a veritable sacred cow to many people.



By William T. Pelphrey, 4209 Hazlewood Ave., Bldg. 60,
Louisville 15, Ky.

Why I Want To Attend Your 1960 Bible Conference

Reviews Of Spurgeon's Sermons On Sovereignty

The North Star Baptist:

A reprint of eighteen sermons on such subjects as Divine Sovereignty, Election, Particular Redemption, Human Inability, Effectual Calling, Providence, and other matters relating to the sovereign purpose of God. Whether for the preacher, lay person or in the church library, here is reading of perennial value on no light subject of passing importance but upon the great and weighty themes of the doctrines of grace. TBEBS is to be commended both for the selection of sermons and the excellent binding offered.

The Baptist Bulletin:

Here is a collection of Spurgeon's sermons to settle, once and for all, any questions which may be entertained by some of our readers as to precisely what Spurgeon believed about election, "limited atonement," and other points of Calvinism.

This volume contains eighteen sermons, preceded by a biographical sketch. The first of these is an address delivered in 1861 as the introduction to a Bible Conference on the Doctrines of Grace, and entitled "Misrepresentations of True Calvinism Cleared Away." Other titles include "Divine Sovereignty," "The Infallibility Of God's Purpose," "Election: Its Defences And Evidences," "Particular Redemption," "Plenteous Redemption," "Prevenient Grace," "Human Inability," and others dealing with the doctrine of grace and the security of the believer.

The Banner Of Truth:

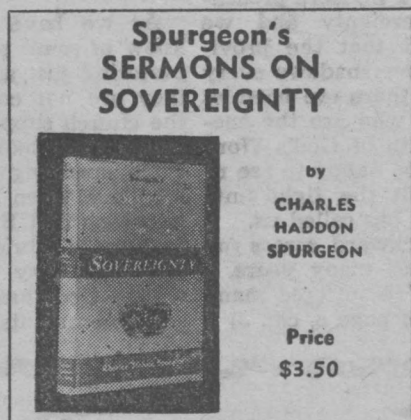
From 1855 to 1914 (possibly later) a thick volume of Spurgeon's sermons was published annually. From the several thousand sermons these volumes contain it has become customary for the publishers to print selections on various subjects. But this is the first time, to our knowledge, that anyone has ventured to publish a book of any size containing some of Spurgeon's more Calvinistic sermons. Ever since the "Downgrade Controversy" which "killed" Spurgeon nearly seventy years ago, it has been the fashion to applaud Spurgeon as a preacher but to forget the "narrowness" of his theology. It is the side of Spurgeon which has been most forgotten that is presented in this volume.

The book contains eighteen sermons, on such subjects as Divine Sovereignty, Election, Particular Redemption, Human Inability, etc. Most of them were delivered about a hundred years ago and after reading them one is hardly surprised that Spurgeon then wrote, "Scarcely a Baptist minister of standing will own me." The Saturday Review for October 25th, 1856, re-

ported, "Mr. Spurgeon's doings are we believe, entirely discountenanced by his co-religionists. There is scarcely a Dissenting minister of any note who associates with him . . . There is this most remarkable differentia between him and other revivalists, — that he stands alone, or nearly so."

In this volume Spurgeon puts his finger on the cause of the uproar and antagonism that his early ministry produced in London. Speaking of the benefits of the Calvinistic system he writes, "when it is preached there is a something in it which excites thought. A man may hear sermons upon sermons upon the other theory which shall glance over him as the swallow's wing gently sweeps the brook, but these old doctrines either make a man so angry that he goes home and cannot sleep for very hatred, or else they bring him down into lowliness of thought, feeling the immensity of the things which he has heard. Either way it excites and stirs him up not temporarily, but in a most lasting manner. These doctrines haunt him, he kicks against the pricks, and full often the word forces a way into his soul. And I think this is not a small thing for any doctrine to do, in an age given to slumber, and with human hearts so indifferent to the truth of God" (p. 23).

These sermons are remarkable for



their clarity, strength and boldness. Spurgeon in his early ministry deliberately set himself against the "soft-pedaling" attitude of fellow Non-conformists. He quotes with approval Cobbett's dictum, "I speak not only so that I can be understood, but so that I can be misunderstood." "The time is come," he says, "for sterner men than the willows of the stream can afford; we shall soon have to handle truth, not with kid gloves, but with gauntlets,—the gauntlets of holy courage and integrity."

This is a book which has many lessons to teach us at the present time. The print is small but larger than the print of the first volume of Spurgeon's sermons (1855) of which 20,000 copies were sold in the U.S.A. alone within a very short time of its publication! May God speed the day when such books will again be read in such quantities.

I hope to be able to attend the Bible Conference in 1960 because of what I expect to get out of it personally for my own soul's growth and benefit. I have never enjoyed any three days of fellowship anywhere as I did last Labor Day week-end at Ashland. I love to hear the true doctrines declared and defended. Sometimes I feel with Elijah that I only have not bowed the knee to Baal and they seek my life to destroy it. The Bible conference says to me, "You are not alone. There are 7,000 others." I love also to join in the enthusiastic, unrehearsed singing of hymns and spiritual songs. Then there is the sweet fellowship of kindred minds which is worth all the conference costs.

This brings me to the second reason for wanting to attend the Conference. Fellowship must be based on agreement in doctrine, the "apostles' doctrine." There is a need for a hub or center around which this fellowship could be built. And I am beginning to think of **The Baptist Examiner** and the Annual Bible Conference as forming such a hub. I like to think of it as a center and fellowship from which would go forth into every city and nation to establish and maintain true New Testament Churches; the center of a true New Testament cooperative work.

NOTE: We will be printing similar statements as this in coming weeks. All who want to write are invited to do so.—Eds.

quoted was this: "We have an altar." Read verses 9-13 and consider the passage. Note:

1. The writer says that the heart should be established "with grace" — not with meat offerings, such as were laid on the Old Testament altar in the Tabernacle and later the Temple.

2. Speaking figuratively, he then says that we have an altar at which people cannot partake, who are still enmeshed in the old Judaistic system.

3. What kind of an altar do we have? What is that altar? The writer immediately speaks about Jesus, who suffered and shed His blood outside the gate of Jerusalem (v. 12).

There is the point exactly! An altar demands a sacrifice, and Jesus was that sacrifice. He was a "once for all Sacrifice" (Heb. 9:26 and 10:12). The cross upon which He was slain became the last altar that would ever be needed. Yes, "we have an altar" and that altar is the cross, and those who are bound by the law and its ordinances have no part with those of us who have this altar.

Remember always — an altar was a place for a sacrifice. If there was no sacrifice, there was no need for an altar. The altar-people drag the altar in from the Old Testament. Why don't they in consistency kill an animal and lay it upon the altar? The truth is, the use of an altar in a church is a denial of the all-sufficient sacrifice of Jesus Christ. If He perfectly fulfilled the types set forth in blood offerings, then there is no need of either altar or sacrifice on the altar. Neither is there any place for a special priesthood. Priest, altar and sacrifice belong together, and there should not be one without the other.

What Is The Sacrifice Of The "Altar" Advocates?

The altar people don't sacrifice a sheep or a calf, but they have sacrifices to offer to God, nevertheless. What are they? The answer is, they are **mourning and tears and "takings on."** The use of an altar completely muddles the way of salvation, and is ideally qualified to deceive and delude people. When people go to the altar and pray and cry and take on, they have the idea

that God will see their tears and hear their groans and take note of their prayers, and will be sorry for them and forgive and save them. This is a Devil-inspired way of salvation, and the truth is it is a way of damnation! God does not forgive and save because of prayers and mournings and tears. If He did then Christ need never have died at all, for one could go through all that had Christ never been born.

What is the truth? It is the sins are experimentally remitted when one receives Jesus as Savior. (Read Acts 10:43.)

When the Philippian jailer cried out, "What must I do to be saved?" Paul did not tell him to "pray through." He did not tell him to mourn and cry. He said, "Believe on the Lord Jesus Christ and thou shalt be saved." (Continued on page 6, column 1)

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"Under His Wings"

(Continued from page 1)

wings of the cherubim of the mercy seat, we find the same under the wings of God.

I

INSIDE THAT ARK OF THE COVENANT WERE THE TABLES OF STONE UPON WHICH THE TEN COMMANDMENTS WERE WRITTEN.

In other words, the law was under the wings of the cherubim. Before going farther, let's recall the law itself:

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain. Remember the sabbath day, to keep it holy.

Honour thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

All this is the law. Not one of us have ever been able to live up to it. Even the mighty Solomon declared, "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20).

Since no one has ever been able to live up to the law, then in failing, each of us is under the curse of God. Listen:

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. 3:10.

Now be honest: Have you lived up to the "all things" pertaining to the law? If there has been the slightest deviation or the least infraction from the law, then the curse of God is resting upon you.

Not only have all failed in their attempts at living under the law and not only is the curse resting upon everyone who thus tries to be saved, but the Word of God even goes so far as to declare to us the utter impossibility for any man to be saved by the law. Listen:

"Knowing that a man is NOT JUSTIFIED BY THE WORKS

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we have all the authority and leadership that we desire. Did not He Himself say, "All power is given unto me in heaven and in earth" (Matt. 28:18)?

In view of these facts, I declare that we have no need for a pope, nor for a hierarchy, nor for councils, nor for boards. Instead, each Christian finds all authority and leadership in the Lord Jesus Himself. How we rejoice that not only was the law fulfilled by Jesus, and it therefore is "under His wings," so that each individual who is in Christ is safely sheltered from the law, but we likewise rejoice in that all of our authority is vested in Him, and we are to find that authority in Him.

III

INSIDE THE ARK WAS TO BE FOUND A GOLDEN POT OF MANNA.

This manna was a reminder of the desert food which the Jews had, for during the forty years of their wanderings through the wilderness, God provided for them by giving them manna, or angel's food from Heaven. It was that which satisfied, nourished, and sustained them during their wilderness wanderings of forty years. When the ark of the covenant was placed inside the Jewish tabernacle, a pot of manna was also put there as a reminder to them they had all their satisfaction and nourishment "under His wings."

That manna finds its perfect fulfillment in Jesus Himself. Listen:

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life."—John 6:31, 35, 47, 48.

Hence, the manna which satisfied the Jews in the wilderness, and which was placed under the wings of the mercy seat, is to tell us in type that we have our satisfaction in the Lord Jesus Christ Himself.

Of the many illustrations concerning this that we might choose from the Bible, two will suffice. Do you remember the woman of Samaria who had five husbands, and was then living with a man in open sin? Do you remember that she had tried every phase of this world to find her satisfaction, and yet never realized her goal until she came to Jesus? Then you hear her say to the people of the town in which she lived:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—Jn. 4:29.

Here was one who found complete satisfaction in Jesus.

There is another of whom the Word of God speaks, who found that perfect satisfaction in Christ, and who stands as an unusual example. You doubtless recall the Ethiopian eunuch who went to Jerusalem to worship God. As he returned from Jerusalem, sitting in his chariot, he was reading from the book of Isaiah when God had Philip climb up into the chariot, and explain to him the very things which the colored man was reading. Don't forget that he had been to Jerusalem to worship, but he had not found any satisfaction in religion. Now when Philip explained this Scripture and told him that it referred to Jesus, the Ethiopian eunuch (Continued on page 4, Col. 3)

"I Should Like to Know"

COMMENTS ON THE RECENT ARTICLE, "QUESTIONS AND ANSWERS ON DIVORCE AND REMARRIAGE" (Pro and Con)

(Most likely, we will be receiving more comments, to be used in future issues. Here are those now on hand.)

PRO

Alfred H. J. Riemann
Cocoa Beach, Florida

I read that article on Divorce and Remarriage that you sent me, and I thought it very sensible, just and Scriptural. The paragraph at the top of column 7 regarding age differences could be reworded to sound more Christ-like; and that is all.

[Note: The paragraph mentioned was reworded.—BLR].

Elder Murrell A. Combs
McLeansboro, Illinois

We believe the Bible positively teaches scriptural grounds for divorce and remarriage. We agree with Bro. Bob's fine article, as it plainly shows the Bible gives grounds for divorce and remarriage.

Elder James Hobbs
Rushtown, Ohio

Concerning Bro. Ross' article on Divorce and Remarriage: This subject is one that is certainly needed. I have heard many object to the ordination of brethren because they claimed that they were guilty of having two wives. This article by Bro. Ross is the best that I have ever read on the subject and I hope that all who have had doubts on this subject will prayerfully read it and earnestly ask God to reveal them the truth on the subject.

Elder Roy Mason,
Buffalo Avenue Baptist Church
Tampa, Florida

Thank you for the copy of Bob's article. With most of it I am in hearty agreement. Some take the position as you know, that one may be divorced from a person who becomes sexually unfaithful, but that they have no right to remarry. I have never been able to go that far. I believe that divorce carries with it the right to remarry in a case like that.

I think it is perfectly clear from the Scriptures that divorce and remarriage is permissible in case one's mate proves to be sexually immoral. As to one having a right to divorce and remarry in the case of desertion I am not so sure. I could wish that the Bible had more to say on this. The interpretation that Bob and the commentators give to I Cor. 7:15 may be correct. I am not prepared to deny that this is the correct interpretation, and am rather inclined to favor it, but I am not 100 per cent sure.

Also, I do not go as far as Bob suggested under point 6. There are so many things usually involved in the separation and divorcing of people, and the whole divorce business has become such a prevalent evil that I took the position at the beginning of my ministry that I would not marry any couple that had been divorced. I have known instances in which I could have conscientiously done both, for I knew the circumstances, but had I taken part in marrying or helping to ordain I would have thrown myself open to be called on in cases in which I did not know the facts with certainty. My rule was adopted more out of expediency than anything else. I have said to persons, "You may have a right to remarry, or you may have a right to be ordained, but I am just not going to get involved in a situation in which there has been divorce."

Generally speaking, the article you sent me is fine. On the two points mentioned above, I do not take issue, I am just not completely certain about I Cor. 7:15, and about helping to ordain and remarry, I have avoided so as to keep from any possibility of getting involved in cases where the

persons were not Scripturally justified in the thing they had done.

Elder Frank B. Beck
Clarendon Street Baptist Church
Boston, Mass.

I have read with interest and profit your article on divorce and remarriage. It is a most controversial subject you have investigated. However, it is my opinion that you have done majestically in your study and presentation of it. Your view on divorce and remarriage is the same as I have taken through the years. I did not go as far as you on the matter of "separation" being a ground for divorce or remarriage. Nor did I agree with you on that extent, and the eminent theologians you named as holding to the same conviction. However, as I studied I Corinthians 7 for further light and asked myself: "In what sense, is the brother and sister who is innocent 'not bound'?" (1 Cor. 7:15) I could only answer (from the context, such as verses 27 and 39) that it must mean to be no longer bound in marriage. It appears to me that you are right in every bit of your argument.

CON

Elder Bill Pelphrey
Louisville, Ky.

I read Brother Ross's article with avid concern for this matter of divorce and remarriage has been a long-debated issue. Tri-State Baptist Bible School of Russell, Kentucky, you remember, closed its doors because of sharp disagreement over this issue. Brother Gilpin took a strong stand against divorce and remarriage for any cause at all and Brother Simmons claimed one exception as indicated in Matthew 19, claiming as does Brother Ross that "fornication" means any marital infidelity. But nobody at that time even thought of interpreting I Corinthians 7:15 as permitting divorce and remarriage for desertion.

I will say that Bob did a wonderful job defending his position. He has given us a very excellent article which is scholarly, Scriptural, and well-substantiated by trusted commentators. I heartily agree with Bob in his stand for a single standard for ordained and unordained men in the (Continued on page 4, column 1)

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"I Should Like To Know"

(Continued from page two)
church. Whatever is forbidden to bishops and deacons is forbidden to all.

However, I cannot escape the strong import of Jesus' words in Matthew 19, especially this: "But from the beginning it was not so." Moses, certainly with God's permission, permitted divorce, "for the hardness of your hearts." If Paul in I Cor. 7:15 meant to permit divorce and remarriage for desertion, it may have been done as Moses had done.

This brings me to another important matter. In Ephesians 5 there is drawn a close parallel between the husband-wife relationship and the Christ-Church relationship. Now if divorce and remarriage is right and proper in the one it must be also in the other. In both, the relationship is a union based not on worth, works nor merit, but of grace through faith with love as the supreme motive.

Now a word about the one exception made by Jesus in Matthew 19. I shall not take issue with Bob about the accepted meaning of "porneia," but I will say that under the law given to Moses it was only the discovery after marriage that the bride was not a virgin that gave a right to divorce her. An adulterous wife and her consort were put to death according to the Mosaic Law, and then her husband was indeed free to remarry. It is still my opinion that Jesus' exception did not include adultery.

This raises the question of when and how man and wife become one flesh. Is it by signing a contract in the county clerk's office? Is it by the words of the preacher in the ceremony? It is my opinion that the two become one at the consummation of the marriage on the nuptial bed. If a man discovers his bride is not a virgin, he knows she is already one with another man, and he should get his marriage annulled or get a divorce. I believe that is all Jesus meant by "except for fornication."

May I add one further word about the passage in I Cor. 7? Not one word is used to indicate that Paul was giving license for remarriage, but only for separation or divorce unless the words "not under bondage in such cases" implies the thought of remarriage. But this phrase could just as easily refer to the obligation of the believing wife to win her husband to Christ. However, the Greek verb used does imply bondage as of a slave to his master and not simply an ordinary moral obligation. Even so I think we are stretching Paul's meaning a little if we use his words as license for divorce and remarriage for desertion.

Elder Eddie Garrett
New Testament Baptist Church
Hamilton, Ohio

I received a form letter from Brother Gilpin, asking me to comment upon the article concerning divorce and remarriage. He wants a statement for the Examiner I take it. I talked to Brother Gilpin a short time back to a small degree concerning this. I disagree with your article in

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three places. First, I disagree with your definition of fornication. I say it **does not mean adultery**. But is sexual intercourse on the part of an **unmarried person**.

My second disagreement is concerning I Cor. 7:15. I say that if an unbeliever depart from a believer; then the believer is to remain unmarried. My third disagreement is concerning I Cor. 7:27-28. I believe the context is speaking about **virgins**. That the "loosing" in the latter part of verse 27 is not referring to a former marriage, but one who has never been married. Outside of these disagreements, I believe you are correct. I take the position that what has happened to a man before his conversion is not held against him. For we read in II Cor. 5:17 these words, "Therefore if any man be in Christ, he is a new creation; **old things are passed away; behold, all things are become new.**" But, I believe that once a man is saved only **fornication**, (unfaithfulness before marriage) and **death** are Scriptural grounds for divorce and remarriage.

DeWayne Austin
Cincinnati 42, Ohio

The following is written in reply to your request. God being my judge what I have to say is not based upon sentiment or thoughts of gain in anyway. As do many others, I have close friends and relatives who have been married, divorced, and remarried, some who say that they are called to preach, but human ties must not color our beliefs and actions for God.

I will follow any man only in as far as he follows God and His Word, and as many of our readers will agree, you cannot agree with every Bible teacher or leader on every point. Of course you can always find someone to quote from, no matter what may be your variety of doctrine. Therefore, let the Holy Spirit be our teacher and guide and pray that we might know and follow the truth.

I believe in the Bible as God's revealed Word to His people. Christ said, "Be ye perfect as your Father in Heaven is perfect." I believe that. You might call me an idealist but God doesn't lower His standards to oblige corrupted sinful man. As the Lord also said, "Divorce at all, was only **permitted** because of the hardness of the people's hearts." I do not believe in a double standard, be it people or preacher, man or woman; the same high standard is set for all in God's Word.

Therefore I believe that God's Word truly teaches that He has ordained only one mate for a man or woman. We always bring trouble and create controversy among God's people when we have to stop and question the rightness or wrongness of a separation or divorce. A preacher is on sane and Scriptural grounds when he will marry only those who have never previously been married. Marriage ceremonies are rightly a function of the state and officials of the state should marry especially those who seek remarriage for any reason. Likewise a preacher and church should only ordain a man for God's work who has only one wife. "Let a bishop or deacon be the husband of one wife." And that does not mean one at a time, it means one, period. The first requisite for a minister of God's Word is piety. We need the best that there is to be the leader of God's flock, one who can and will set a high standard in every way.

Those who feel called to work for God and have a mixed up marital status are excluded by God's Word from any official capacity in His work but there still remains innumerable opportunities to teach and witness. God is not the author of confusion and such ones who do have a mixed-up marital status and desire to serve God can still find available avenues of service, other than in an official capacity, in which they can labor and be blessed of God.

(NOTE: We welcome other comments from our readers.)

A FATHER'S HAND

"I HAVE COVERED THEE IN THE SHADOW OF MY HAND." ISA. 51:16

"Under His Wings"

(Continued from page three)
received Christ as his Saviour, and the record says, "He went on his way rejoicing" (Acts 8:39).

As the golden pot of manna which spoke of Israel's being nourished and satisfied in the wilderness for forty years, was placed under the wings of the cherubim, so we have our satisfaction "under His wings."

IV

UNDER THOSE SAME WINGS OF THE CHERUBIM WAS THE BLOOD OF ATONEMENT SPRINKLED ON THE DAY OF ATONEMENT.

When Israel's sins were put away each year on the day of atonement, it was by sprinkling blood upon the mercy seat under the wings of the cherubim.

Of course, the blood of goats and calves did not actually blot out the sins of Israel. Instead, this merely looked forward to the time when Christ would come to die for the sins of the elect. Listen:

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy

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place, having obtained **ETERNAL REDEMPTION FOR US**. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And without shedding of blood is no remission."—Heb. 9:12-14, 22.

Thus, the Jews were saved in precisely the same manner that Gentiles are saved today. The blood of the animals slain looked forward to the time when Jesus would die. The Jews looked forward to Christ's death just as we look backward to His death.

Thus, when the blood was sprinkled beneath the wings of the cherubim, it would tell us that the place of sprinkled blood is in Christ, since the ark and the mercy seat were symbolic of His presence.

How we rejoice that this is our only way of escape, and we have this hope in His blood.

"What can wash away my sin? Nothing but the blood of Jesus; What can make me whole again? Nothing but the blood of Jesus.

Oh! precious is the flow
That makes me white as now;
No other fount I know,
Nothing but the blood of Jesus.

For my pardon this I see—
Nothing but the blood of Jesus
For my cleansing, this my plea—
Nothing but the blood of Jesus.

Nothing can for sin atone
Nothing but the blood of Jesus;
Naught of good that I have done—
Nothing but the blood of Jesus.

This is all my hope and peace—
Nothing but the blood of Jesus;
This is all my righteousness—
Nothing but the blood of Jesus.

Thus, under the wings of the cherubim there was the law, Aaron's rod that budded, the golden pot of manna, and the sprinkled blood. Since those wings of the cherubim were symbolic of the presence of God, then

today we rejoice that the law which was fulfilled in Christ, "under His wings," all of our authority is gathered through Him; and our satisfaction comes through Him; and our salvation in the blood comes through Him.

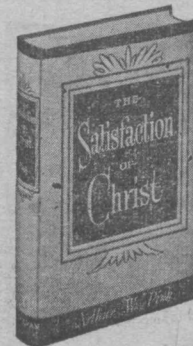
Whenever we speak of winning souls immediately we think of implying danger. Eaglets, chicks, and blasphemers run under their mother's wings whenever danger threatens. Whether he realizes it or not, the sinner is daily and hourly in danger.

Sinner friend, as you look in front of you, you can see danger that there are many pitfalls of sin before you. As you look about you, you can see that there are many storms of temptation brewing. As you look ahead, you can see that the broad road leads ultimately to destruction. If you will look above, you can see that the wrath of God is abiding on you. Even when you look within, you can see that there is a depraved, deceitful, and dissatisfied heart.

(Continued on page 5, column 1)

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CHAPTER V— LIFE, TIMES and TEACHINGS of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

(Continued).

Mrs. O. L. Hailey, daughter of James R. Graves, says: "While attending the Southern Baptist Convention at Hot Springs, Ark., I met and was introduced to B. H. Carroll in the lobby of the hotel. He looked at me most earnestly and said: 'Mrs. Hailey, your father was a great preacher and at one time the greatest Baptist evangelist known. He not only made his audiences understand what he said but he could make them see it. Let me tell you what I witnessed one time. He was preaching to a great audience on one occasion and he spoke of the blood of the martyrs. He began picturing the blood that dripped from the thorn-crowned brow of Christ as He hung there on the cross; of the blood that flowed upon the ground from His pierced side. It trickled on till it was by the blood of James, of Stephen, of Paul, ever widening as it flowed on through the ages mentioned the names of the great men who had given their lives and blood for their faith in Christ. He made it so vivid that the audience craned their necks and looked over to the aisle where it seemed to flow and I usually saw a lady draw aside her skirts as though it were real. Then he bowed and passed on.' Once at Sardis, Miss., when James was to be with him. He arrived for the Saturday morning service. The house had a door on each side of the pulpit, but others. Among those to be attracted to the meeting by Graves' reputation was a fine Methodist lady of wealth and culture. She had great pride in her church and expected Graves to say "something hateful about the Methodists," and when he did, she was going to walk out.

Graves did not get far before she thought "he has said it." So, she lifted her proud chin and started out by him, her clicking heels indicating her just displeasure. As she drew near, Graves waved his hand toward her in a most courteous gesture, said, "Please sit down lady and hear the gospel. It may be your last chance." Being thus made more conspicuous than she had expected, she dropped upon a seat near him. He had his challenge. There was a soul to rescue. He was James' ambassador. Christian said he never heard such a sermon from Graves. The lady melted under the spell of that appeal and at the close of the sermon gave the preacher her hand, while her eyes overflowed with tears, saying, "I never heard it that way before. I thank you for making me stay and hear the gospel."

Graves was a peculiarly sensitive man. His delicate sensibilities almost writhed under the sharp criticisms of his brethren. He would often exclaim with a mark and tone of pain, "ere his brethren misunderstood him and severely criticized him." "Oh, I could bear it from others whose systems I oppose, but to have my own brethren misjudge me and say hard things about me is almost more than I can bear."

He had such high regard for the men, as immortal souls, whom God had made in His own image, that he instinctively stood before them in deep reverence and approached almost awe-stricken. He felt, in their presence, a sense of fear. Perhaps truly great orators felt, and he felt that reverence for the human soul, the majestic personality of immortal beings. Graves shrank before the magnitude until his soul came under the conscious domination of divine personality. Then he entered in his flight till like an eagle breasting the storm, he rose above the clouds and lost all sense of fear. He exulted in



JAMES ROBINSON GRAVES
(Born 1820, Died 1893)

the command of all his powers and by his sustained ability he became the admiration of all who beheld or heard.

He was equally at home in the city or before the rural throngs that hung upon his words. Time lost its measure. Men "took no note of time," not even from its loss. For two and three hours they would hang upon his words. And his reserve powers were apparently exhaustless. In the mighty sweep of his eloquence, he would mention with candor so many relevant things that his hearers felt there was no limit to the great things he could tell. And his exhilaration was so great that he seemed tireless. So when he would assay to arise, clamors rang out from many parts of his audience, "Go on! Go on!" The writer has seen that and heard it on many occasions.

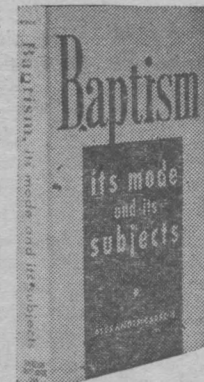
Some remarkable things have been reported. One man started to leave the house because he did not agree with what Graves said. As he started to pass out of the door he laid his hand on the door facing as Graves said, "There is one more thing I wish to say." The man, with his hand on the door, turned his head to hear that "one more thing," and when Graves closed his sermon two hours later, the man was still standing at the door, with his hand on the door facing.

Another incident of Graves' remarkable power is related in the following by his grandson, Robert W. Hailey.

"While I was assisting in an

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evangelistic meeting at Grape-land, Texas, some few years ago, at the close of the service, an old grey-haired man came up and after introducing himself to me related this story from his early life:

"When I was a young man and just beginning my ministry as a Methodist preacher here in Southeast Texas, your grandfather, J. R. Graves, made one of his southern tours. It was announced that he was coming to our little town, where I was then pastor, and would speak the following Sunday for the Baptists. As a Methodist, I was naturally bitterly opposed to him, and gave out the announcement that our church would not let out for this occasion, but would have our regular services and for none of our people to go to hear him. I especially steeled myself from having anything to do with him to the service."

"On the Sunday he was to speak, I gave our sexton special orders to ring the bell earlier and longer than usual, so as to notify our people of our intended service. As the hour drew near for the service, my curiosity got the best of me, and I told the sexton that I was going to step over and get a look at this Graves as I wished to see what he looked like. Giving him final orders to 'ring the bell at the time for our service,' I went over. The service was held under a brush arbor. I wedged my way through the throng that had already gathered, and the next thing I knew I found myself right up in front with one foot propped up on the steps leading to the platform, face uplifted to that of the speaker and so intensely interested in him and his message that I had forgotten all about my own service and sense of time. There I had been for almost two hours. The sexton told me that he had rung the bell as I had ordered and a few of my members had come to the services, and after waiting a little while, had, like myself, gone to see what J. R. Graves looked like."

How J. R. Graves Impressed
S. E. Jones

"I was one prejudiced against J. R. Graves, but when I saw and heard him addressing graduates at Carson College, at its last commencement, I could not but admire and love the man in my heart. He impressed me as a man of gigantic intellect, abounding culture, as a logician and theologian of the first magnitude. As he learned and eloquently descended upon determining loyalty to eternal truth and principle, crowned the subject with the glories of the eternities to come, I could but say in my heart, God bless J. R. Graves."

"More was I impressed with the high soul of the man when, with significant gestures, opening the portals of Paradise, with vision raptured of Messiah's dominions, he exclaimed, 'As soon as I cease to be useful I wish that very moment to go to my reward!' I said to myself: So imbued with the Spirit the grandeur and sublimity of lofty principle emanating from God, and enfolding and expanding the energies of the men for the enjoyment of the blissful revelations beyond the skies. I have never so much before appreciated the dignity of human life, the sublimity of dying, and the unutterable blessedness of heavenly immortality. I love Brother Graves because of his loyalty to Baptists and the truth through these many years. 'He has never yet lowered his arm in battle' for God and holy principle. He fearlessly, boldly, grandly, triumphantly, has borne our standard—the New Testament—to the very walls of the enemy of truth and righteousness; nay, more, planted it victoriously on the walls and battlements, while the cry of people has risen in the voice of thousands, and the King recognized on His holy hill Zion."

"East Tennessee, Middle Tennessee, West Tennessee, United States, the world under God, owes J. R. Graves of Memphis a debt of gratitude. Baptists ought to despise that low, mean and unpardonable spirit which,

in common with the flesh and devil, casts out as evil and traduces the name of our recognized denominational champions and leaders. God has raised up these master spirits in the earth to give knowledge to His people and a glory to His holy name. They are worthy of double honor. We thank God for their good sense commending dignity and Christian propriety."

"Like birds of lofty soaring they disdain even to glance at the meaner tribe (except it be with mingled pity and contempt) which are not venturing on wings so bold, but continually CAW, CAW, a miserable monotonous grating of calumny and vituperation. How foolish for a minnow to sput around pettishly and madly in a stream because he can't be a whale swimming in the hugeness of his strength in the mighty ocean."

"The names of Carey and Judson, Milton and Bunyan, Hall and Fuller, Hackett and Conant, Searcy and Wayland, Williams and Wilmarth, Jeter and Broadus, and Boyce, Graves and Spurgeon, will live imperishable in the hearts of all Baptists, generations to come. Posterity will rise up and call them blessed for their sacred heritage of the thought and quill. On the blessed shore we hope to hail them wreathed and mantled with the amaranthine immortality—the ambassador jewels of their Saviour's crown."

(Signed)

S. E. JONES.



"Under His Wings"

(Continued from page four)
sified heart. All this means that you are in danger. In your present state, there is no escape, there is no hope. You are in danger. As eaglets, birdies, and chicks run under their mother's wings when danger threatens, may God grant that you, in the presence of danger about you, before you, ahead of you, above you, and within you—may you thus flee to Him and "under His wings" find the law fulfilled; learn that there you have all the authority which you need for life; find in Him your perfect source of satisfaction; and there find yourself sheltered by the blood.

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May I ask you a simple question: Are you "under His wings"? If not, then heed this Scripture:

"I am THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

And when you come to Him and rest "under His wings," you will find the most complete satisfaction that has ever swept over you.

"Under His wings I am safely abiding;
Though the night deepens and tempests are wild,
Still I can trust Him; I know He will keep me;
He has redeemed me, and I am His child.

Under His wings, under His wings,
Who from His love can sever:
Under His wings my soul shall abide,
Safely abide forever.

Under His wings, what a refuge in sorrow!
How the heart yearningly turns to His rest!
Often when earth has no balm for my healing,
There I find comfort, and there I am blest.

Under His wings, O what precious enjoyment!
There will I hide till life's trials are o'er;
Sheltered, protected, no evil can harm me;
Resting in Jesus I'm safe evermore.

Under His wings, under His wings,
Who from His love can sever?
Under His wings my soul shall abide,
Safely abide forever."

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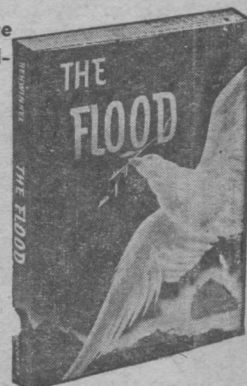
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Ambassadors

continued from page six)

"We ought to TELL them the other world. Tell them the Ruler of the other world. Tell them about the love we love and serve and we in. We ought to become AMBASSADORS about people who are without Christ. The average Christian doesn't have the lost a thought. He is content to go his own way. He doesn't CARE whether the world is to Hell or not. He is not concerned with anyone but himself and his own little private life. Well, I'll tell you the best preacher outside of the Jesus, was Paul, and here he said in Romans 10:1, 'I desire and desire to God for Israel is, that they might be saved.'"

Paul had a DESIRE for Israel's SALVATION, and he PRAYED for them, that they might be saved. And in I Cor. 9:20, 21, 22, he adds, "To the weak I as weak, that I might win the weak: To the strong, I became strong: To the Jew, I became a Jew that I might gain the Jew, and was made all things to all men, that by all means, I might save some." Paul was determined, regardless of the cost, to present Heaven as it ought to be represented. He was willing to go to any lengths to try to win the world to a saving knowledge of Christ. I'll tell you the time when the average Christian cares nothing for it. He won't represent the country which he is a citizen. He doesn't talk about his country. He doesn't talk about the heavenly country. He doesn't talk about the world. He talks about the world, because the world is gotten INTO the Christian. He has enough for a child of God to have to live IN the world and not the world getting INTO the Christian.

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cannot praise these messages highly, for they are excellent illustrations of the truths of God's Word.

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Let me tell you this in closing: if you are a Christian, a child of God, then it BEHOOVES you to become an AMBASSADOR for CHRIST, that we might beseech the lost to become reconciled to God; that we might do all that we possibly can to get folk saved. THAT is our DUTY as Christians. Amen.

The Most Perfect Gift

If you were a 15-year-old student in a public school, and your English assignment was the writing of a theme paper on the subject: "The Most Perfect Gift," what would you write?

The following was written by teenager, Ronald Johnston; and for it he received an "A."

There are many occasions during the year when a person receives gifts, and there is always a tingle of excitement when he opens them. But the newness of the gift soon wears off, and the first excitement of receiving it is forgotten. Is there a gift that will not deteriorate—a gift that is perfect?

No material gifts or presents are perfect. They soon become less attractive and are used less and less. Even a gift that is not forgotten and is used whenever it can be, is not perfect. It eventually has to wear out or be used up.

But there is a gift that never wears away, a gift that is so perfect that it lasts throughout all eternity. This gift is the gift of eternal life through Jesus Christ our Saviour.

This gift is worth more than all the riches of the world, and there is only one way to obtain it. Anybody, no matter what race or color, can have this gift. All he has to do is receive it, and this is done by taking the Lord Jesus as his own personal Saviour.

But why should a person receive this gift? Romans 3:23 states, "For all have sinned and come short of the glory of God." Romans 6:23 says, "The wages of sin is death, but the gift of God is eternal life." All of us are sinners and are bound for eternal condemnation. The only way to heaven is through Jesus Christ. This is confirmed by a verse in the Bible. John 3:36 says, "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."

Some people say that good works will get them to heaven. This, however, is not true. The only way a person can get there is by receiving God's gift. Ephesians 2:8 and 9 says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

God gave this gift because He loved us. John 3:16 says, "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."

So all the gifts of the world today are deteriorative, but God's gift of His Son who died on Calvary is the only perfect gift there is. — Timely Topics.

MEDIG-ALERT BRACELETS FOR ALLERGY VICTIMS

Thousands of victims of certain diseases and dangerous allergies live in fear that their conditions may be disregarded in times of emergency with grave consequence.

All too often diabetics or epileptics collapse on a street and are treated as alcoholics. Persons with severe allergies to certain drugs are mistreated because attending physicians lack knowledge of their conditions at the time of an accident.

A Turlock, Calif., physician,

Brother Halliman Gives Latest Report

Jan. 12, 1960
Chicago 18, Ill.

Dear Brother Gilpin:

It has been nearly a month since I last sent a report to TBE of the mission work; however, the most of that time I have been away from home. I have just now got caught up on the most of my correspondence and have the records in order that I may give a report.

I will try to inform the readers of TBE of the progress made relative to the mission work, as near as I can, as it has happened since last I reported. December 6 through 9th, I was with the New Testament Baptist Church, Decatur, Illinois. Elder Charles Stobaugh is the pastor of this church. This series of services was well attended and we praise God for having led in our going there. I have been in Bro. Stobaugh's home many times, and we always have rich fellowship.

December 18, I was with the Zion Baptist Church, Detroit, Mich. This was on a Friday night at their Missionary rally. Several other churches were represented at that service. I have just received word from this church for a return visit before I leave. The Lord willing I will be with them this week end (Jan. 17).

December 23, we left Chicago for Tennessee. This trip was a mixture of joy and tears. It was a joy to us to renew our acquaintances with many old friends and to visit with our families; however, it was very sad as those last days approached when we began to say goodby, realizing that many of those that have been so dear to us down through the years, we may never see again. While there I preached one Sunday in the home of my brother-in-law, Louis Chirban, and one Sunday in the home of Alton Waggoner. God blessed in these services in these homes and they brought back many old memories when we used to preach much in the homes of these people.

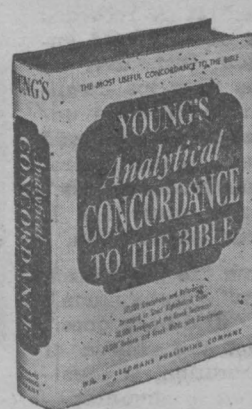
January 6, we left Martin, Tennessee, and stopped in McLeansboro, Illinois for services that night with the Calvary Baptist Church. This church has had a special place in our heart since the Church of which I now am pastor authorized the organization; I have preached for them on a number of occasions. We enjoyed the fellowship with this fine group of people. We left McLeansboro January 7 and arrived in Chicago that same day.

At this writing, our departure for New Guinea is imminent. There is one other clearance that we are waiting for that we did not know we would have to have. The Australian Government's office in New York, had not informed us that we would have to have a Port of Entry clearance, apart from the visas and entry permits they had already granted, and it was not until I was making a final check of my clearance papers in Port Moresby that I was informed of this. We have made application direct to the Capitol of Australia and are now waiting for an answer from them. We had estimated that it would take \$4300.00 for the bare essentials before we could leave. We now have \$4500.00 on deposit, therefore, we could leave at anytime now after we have this last clearance paper. We do not know how long this will be, but it could be that by the time our readers read this letter we will be very near if not ready to leave. We do ask the prayers of everyone concerning a place to live in New Guinea. From every point of contact that we have had from New Guinea thus far, they tell us this is going to be a real problem.

whose daughter nearly died tragically several years ago when her allergy to tetanus anti-toxin was not properly emphasized, has done something to minimize such mishaps.

Dr. Marion C. Collins has designed an artistic silver amulet bracelet to be worn by men, women or children. On one side is the clearly printed phrase MEDIC ALERT. On the reverse side is

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the actual warning message, such as "Diabetic," "Epileptic," "Hemophilic," "Blood Type O," "Allergic to Penicillin," etc.

The obvious value of the emblem has been acclaimed by doctors, hospital administrators and law enforcement officers. Now available at a reasonable price, the bracelet and a similar pendant disk for women and girls, are being marketed nationally through the Medic-Alert Foundation. The Foundation, which maintains offices at 1030 Sierra Drive, Turlock, Calif., provides a special public reference file with names, a serial number, and physical data of persons wearing the emblem who care to be included on the roster.

All hospitals in the United States and Canada have received a bulletin explaining the emblem and exhorting personnel not to disregard its message. The same bulletin has reached chiefs of police in all communities over 10,000 population and to all divisions of the Royal Canadian Mounted Police.

One police chief said: "We in the police profession have had many unfortunate experiences with diabetics. I firmly believe if the use of this Medic-Alert bracelet could be put on a national scale it would be a God-send to the patient and relieve every police department of an unnecessary responsibility."

The administrator of a mid-

Therefore we ask you to join us in prayer that the Lord will open up a place for us to live. Now we shall list the offerings that have been received since last we reported:

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Macedonia Baptist Church, Chicago, Ill.	60.00
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Calvary Baptist Church, McLeansboro, Ill.	141.00
Mrs. W. Phelps, W. Va.	2.00
Macedonia Baptist Church, Chicago, Ill.	60.00

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This is a new Testament work, being done in the New Testament way. This work is sponsored by a New Testament Church, and this missionary is answerable to this church. There is no connection with any mission society or mission board. When you support this work you are not building up some mission board's bank account.

We have had many inquiries as to how those that wish to support the work after I am on the mission field can send their offerings that I may receive them. Make checks payable to: The New Guinea Mission Fund and send them to the Macedonia Baptist Church, Chicago 47, Ill. Or send them to TBE, and they will be forwarded. All offerings sent to this church for this work will be used only for this work.

Brethren, pray for us.

Sincerely,
FRED T. HALLIMAN

West hospital wrote: "We think you have a terrific idea here. We almost lost one of our best graduate nurse supervisors four years ago on account of a reaction to tetanus antitoxin."

It is our Lord's expressed desire (Continued on page 8, column 1)

ORCHARD'S HISTORY OF BAPTISTS

By
G. H. Orchard

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It was first published in London in 1838. Later, by J. R. Graves in 1855. Once again this book has been made available for the Christian public.

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Allergy Victims

(Continued from page seven)
sire that every believer should be a distinctly marked person. He was not referring to the wearing of a bracelet, amulet or symbol of some kind—however helpful that is to victims of certain diseases and dangerous allergies.

Here are His own words: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35).

Faith is wonderful; but love is even greater than mountain-moving faith! Hope maketh not ashamed; and when it is centered on Christ and His promised return, it is very purifying. But of the three abiding graces—faith, hope, and love—love is the greatest! The Apostle Peter said: "See that ye love one another with a pure heart fervently."

—Timely Topics

Church — Pastor

(Continued from page 1)
courage him and let him know you receive him as from God.

III. Let Him Not FEAR

... the acceptance of his ministry among you.

When a preacher comes to church on Sunday morning and finds about half of the membership there, what, in your opinion, is he thinking about? I assure you that he is thinking about something, and I can give you an idea of what a pastor is thinking about when only half the membership shows up for any service: He is thinking about changing his message and preaching on Heb. 10:25; but another thing that he is perhaps thinking about: "Are they accepting my ministry?"

Send TBE To Others

Some people say, "But I go to church somewhere every Sunday, I just don't like to be tied down to any one church." What they really mean is they want to have the honour and respect of being called a Christian, but don't want any responsibility. That would be the same as saying, "I want to be married and have someone to wait on me when I'm sick, prepare my meals when I'm hungry, keep me company when I have no place else to go, but I don't want to be tied down, I want to come and go as I please." If your wife were to go visit "the folks" for a few days, and during her absence you decided to buy new furniture, clean the house inside and out and make everything look like new, because you wanted to please her, and then you find out that all this time she has been going out with other men,

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what would you think?

Beloved, our Lord said: "... 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." How do you think our Lord feels when Baptist people, His Bride, are out committing spiritual adultery with other churches. Brother, if your pastor is preaching Christ don't let him fear the acceptance of his ministry among you because of your absence.

IV. Let Him Not FEAR DESERTION.

The pastor is the leader of the church, and knows best what her needs are and the best ways and means of doing them. When he has Scripturally led the church to do something that calls for your help, don't run out on him, but back him in any way that you can. Many Christians today are just like kids, they are always "playing - church." They really don't mean half they say or do. Beloved, the time has come when this is no longer funny. Baptist people should quit playing church, and get down to some real New Testament church principles and follow the God-given leadership of the pastors that He has set over His churches. Your pastor needs your help, therefore, "Hold up his hands."

V. Let him not FEAR ... that his labour among you has been in vain.

Church members should exhibit the fruit of their pastor's labours. Nothing hurts a pastor more than to see one of his members start laying out of church or take up with some heresy, but on the other hand, "I have no greater joy than to hear that my children walk in truth."—III John 4. Everyone cannot be a pulpit preacher, but every one can preach, in that each can live the pastor's sermons. Paul said: "Ye are our epistle ... read of all men" (II Cor. 3:2). It takes the gospel to save, but your life has an influence on those with whom you come in contact and especially if you are a Christian, the world has its eyes upon you. What is it seeing? If your pastor is following Christ, then follow him and exhibit the fruit of his labours, live his sermons.

I say with love in my heart, that church members need to seriously re-think the matter of their attitude toward the ministry. The minister is to be valued, not just as an individual, but as OCCUPYING A HIGH OFFICE. Many parents help their children to go the wrong way, when they criticize and run down the pastor in the children's presence. We hear so much today about young people who won't attend church; much of the trouble lies, not with the preacher, but is due to what has been said about him in the homes. Many a pastor has failed and is failing to influence young people for good because of the seeds of prejudice, sown in young minds by parents who for some reason or other didn't like the pastor.

If God has given you a pastor, then treat him as God's messenger. God will speak to you through him and bless your life and your church.

We Face the Future

(Continued from page one)
discouraging blows. Compared to God's providence in taking little Stephen, all of them seem but light. Many times, as of now, Satan and his cohorts would have, humanly speaking caused us to have laid down our arms. This can not be. Just as in the past — and if possible, with a little more emphasis growing out of this personal experience — we expect to continue to wage the fight for the truth of God's sovereignty. What else could we do? It is but ours to live as we have preached.

Brother Bob is leaving on Monday, January 25th, for his trip to Puerto Rico and the Virgin Islands to assist there. Ruth has her duties at home with her baby, and in the answering of an ever increasing pile of letters. This paper must be edited and sent forth. The work of our church and our ministry in general must go on.

Doubtlessly the sweetest pillow one ever placed his head upon in an hour of trial is that of God's sovereignty. How wonderful it is to know that back of all the experiences of life, is the providential care of God for us.

"I know not, but God knows;

Oh, blessed rest from fear!

All my unfolding days

To Him are plain and clear

Each anxious puzzled "Why?"

From doubt or dread that grows,

Finds answer in this thought:

I know not, but He knows.

I cannot, but God can;

O, balm for all my care!

The burden that I drop

This hand will lift and bear,

Though eagle pinions tire —

I walk where once I ran—

This is my strength to know:

I cannot, but God can.

I see not, but God sees;

Oh, all sufficient light!

My dark and hidden way

To Him is always bright.

My strained and peering eyes

May close in restful ease,

And I in peace may sleep:

I see not, but He sees.

As we face the future, we need your help as we have never needed it before. Our little church is sending Brother Bob on the trip at the cost of about \$250. The expenses of the experience of the past few days have to be met. The cost of the operation of the shop continues to increase.

Truly we need your help. Why not send us that gift today that you have been promising yourself for a long time that you are going to send, and above all, **BE SURE TO REMEMBER US AT A THRONE OF GRACE IN PRAYER.**

has one or more ministering angels to guard and guide and influence him. By these the children of God are protected against danger, disease and death, until their time comes, and above all against the myriads of malignant spirits that fill the air. Of each child [of God] it can be truly said, "He giveth his angels charge concerning him; and in their hands they bear him up, lest at any time he should dash his foot against a stone." It is recorded that the angels of the Lord encamp around the just, that no harm may come near his dwelling. Their number must be uncounted. Eminent critics read this, "Ye are come to the general assembly of innumerable angels;" and Adam Clark says this is probably the true connection.

3. Ye are come "to the church of the first-born" [prototokoon], genitive plural, "first-born ones." Each member of the church of Christ, by regeneration, is equally a first-born son or daughter, — a king and priest unto God; and of only such can a scriptural church be composed; and these are written, enrolled or registered in heaven, where they were born: for the members of this church must be all born from above (John 3:3); and their citizenship is in heaven, and there

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

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they are registered, their names being written in the Lamb's book of life. It cannot be denied that the visible church of Christ is the antitype of the old typical church, or congregation, in the wilderness.

4. "And to God, the Judge of all." The Judge of all is Christ, who is very God. Every real member of the New Testament church has been before the Judge, tried, convicted, sentenced, and pardoned. They rejoice in being pardoned sinners; and, if really so, they must have had their trial, been convicted, and pardoned by the Judge of all. There can, therefore, be no future judgment awaiting them. "There is, therefore, now no future judgment to those who are in Christ Jesus," says Paul in Rom. 8:1. "He that believeth on the Son is not judged" any more, says Christ.

5. "And to the spirits of just men made perfect." This means a church of perfectly justified persons, in opposition to the congregation in the wilderness, who were not made perfect; for the blood of bulls and of goats could not make any one perfect: but the blood of Christ perfectly justifies all who come unto God by it.

6. And ye are come "to Jesus, the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel." If the shadow of a doubt still rests on any mind, this verse must dissipate it forever. The Israelites under the law were shut up unto Aaron, a human mediator, the mere shadow and type of Christ, the real and only true one, whose intercessions are availing, and His blood is better than that which Abel or Aaron could offer. "The blood of Jesus cleanseth from all sin," and forever puts away sin by one offering of it, and, therefore, it needed to be offered or applied to the conscience but once, and there was no provision for it to be applied in any case but once; and, therefore, says Paul, if it could be, — if one could fall from this grace, there could be no repentance or re-

covery, for there is no more offering for sin — there can be a fresh application of the blood of Jesus.

For one to say that the one application of this blood does forever perfect those who sanctified by it, — to say that is possible to lose its efficacy is virtually to say that the blood of Jesus is no better than that of a bull or a goat, for that could be reapplied, while the blood of Jesus could not be, and His blood could do no more than that, i. e., could not forever away sin. Paul caps and crowns all these striking antitheses with this conclusive one:

"Wherefore we receive the kingdom which can not be lost, let us have grace whereby we may serve God acceptably with reverence and godly fear." Heb. 9:22.

(From Graves' SEVEN DISPENSATIONS, pp. 239 - 242. This book may be ordered from us. Price \$3.25, plus 10c age costs.)

Winston-Salem

(Continued from page 1)
terdenominational affairs. say: "We believe in a Baptist church doing the work of Christ, and that alone. The work should be done under the authority of the Baptist church ... There are churches nearby which believe in Sovereign Grace and some things, but none that believe in Grace and church truth that stand as strong as they should be in stand."

We have known Bro. Snyder for a good while now and there is a sound, trustworthy man on earth, we believe such. We are not as well acquainted with Bro. Wilson with Brother Snyder, but gotten to know him much of recent date. We urge readers in this section who have sound church to attend, or contact these brethren and talk them about what they believe. The Lord is leading them. You might fit in with this

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