

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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WHOLE NUMBER 1133

The Office Of A Bishop In The Church

By the late A. H. Newman

The author was a professor in Rochester Theological Seminary.

The number of officers that should place in the Apostolic churches (apart from the Apostles, which was a special provision by Christ for a special purpose, and which was not perpetuated) were two classes of officers and only two, viz: Bishops, or Presbyters, and Deacons. That the term episkopos (bishop) and presbuteros (elder) are employed in the New Testament to denote, not two classes of officers, but one, is clear from an examination of the use of the terms, and is admitted by most advocates of Episcopacy. We shall, in the first place, show that the terms are used interchangeably in the New Testament, and afterwards quote a few of the more striking admissions by advocates of Episcopacy.

The term most frequently employed in the New Testament to denote pastors of Churches is presbuteros — Elder. Various other terms are also used, as Poimeen — Pastor; Didaskalos — Teacher.

The term presbuteros occurs in the New Testament seventeen times, to denote church officers.

The term episkopos — Overseer, Bishop, occurs only five times.

The term episkopountes — performing the functions of a Bishop, occurs once.

In all instances, except in the one instance where it is applied to Christ, the "shepherd and bishop of our souls" (I Peter 2:25) the term episkopos is used in such a manner as to make it absolutely certain that those designated Bishops are no other than Presbyters or Elders.

In I Timothy 3:2 the term Bishop

is used in connection with the term Deacon, as if these two classes of officers exhausted the category. The qualifications of Bishops are given at length, and afterwards those of Deacons, no mention whatever being made of Presbyters.

In Titus 1:5, Paul, having spoken of the work which he was entrusted to Titus as that of appointing Presbyters, and having pointed out in general the essential qualifications of such officers, assigns as a reason for insisting on such qualifications: "for the Bishop must be blameless as God's steward, etc." It is perfectly evident that the terms Bishop and Presbyter are here used with reference to the same individual.

Again, in Philippians 1:1, Paul salutes "all the saints in Christ Jesus who are in Philippi, together with Bishops and Deacons." If (Continued on page 6, column 3)

Envious or contentious persons have little reason to glory in their engagements. Envy argues either a nullity or a poverty of grace: a nullity where it reigns, a weakness where it is resisted, but not overcome: "They that are Christ's have crucified the flesh, with the lusts and affections thereof." (Gal. 5:24). He is a carnal man that is carried away with any inordinate affection or lust.

Now, of all lusts this is most natural: "The spirit that is in us lusteth to envy" (James 4:5). Children bewray it first. Vidi zelantem parvulum, I saw (says Augustine) a little child looking pale with envy. As it is natural, so it is odious.

It is injurious to God and His dispensations, as if He had unequally distributed His gifts; it is hurtful to others, we malign the good that is in them, thence hatred and persecution; it is painful to ourselves, therefore called the "rottenness of the bones" (Prov. 14:30).

In short, it arises from pride, it is carried out in covetousness and evil desire, and ends in discontent. Oh! then, beware of this envying and strife: "Let all bitterness, and wrath, and anger be put away from you" (Ephes. 4:31).

It is hateful to God, prejudicial to others, troublesome to ourselves. It is its own punishment: Nothing more unjust than envy, and yet nothing more just, says Nazianzen.

Will you know what it is? Discontent at another man's good and

prosperous estate, holiness, esteem, renown, parts, etc. In carnal things, it is sordid; in higher things, it is devilish: in the one, we partake with the beasts, who ravenously seek to take the prey from one another; in the other, with the devils and evil angels, who, being fallen from happiness, now malign and envy those that enjoy it.

Envy reveals itself, 1. By grief at others' enjoyments. Cain is sad because Abel's sacrifice was accepted (Gen. 4:5). Their having is not the cause of our want, but our envying it.

2. In rejoicing at their evils, disgrace, ruin: "They laughed me to scorn: This is he," etc. (Psalm 22:7). David fasted for an enemy's fullness, etc.

3. By incommunication. Men would have all things enclosed within their own line and pale; are vexed at the commonness of gifts, because they would shine alone. Moses contrarily, "Would to God all did prophesy" (Num. 11:28, 29).

Consider these things, how unfruitful to your profession! So also for strifes: they do not become those who should be cemented with the same blood of Christ. All strifes are bad, your heart was never the better when you came from them; but envious strifes are worst of all: and yet usually this is the sum of our contests, who shall be greatest? Opinions are drawn for the greater gloss and varnish (as Paul said (Continued on page 8, column 1)

RALLY DAY, MAY 17 — PLEASE PRAY, ATTEND, GIVE, WRITE!

This Special Day Which Means Much To Us Is Just Around The Corner

OUR SLOGAN — AN OFFERING FROM EVERY READER!

Each year in the spring time, this paper observes Rally Day — a special day in which we ask all our readers to share especially with us of their material blessings for the ongoing of this paper, and the promotion of the truth for which it stands.

God has been exceedingly good to us in providing for this paper's continuance ever since it was launched on February 4, 1939. We believe He has provided for us because of the truth for which we contend — forgotten truth — which the vast majority of Baptists are ignoring today.

The year 1959 was one of our greatest testings. There were weeks when we felt surely we had reached the end. There were times when as we prayed, the skies seemed covered with brass, and we wondered if we could possibly keep going. In spite of the nation's most steel strike which dealt us the most disastrous blow, we came to the end of the year, praising God for His goodness to us.

We said at the end of 1959, and we repeat today, that in view of

God's providing for us as He did, we need not fear nor doubt His provisions for the future.

It is true that we lost heavily in 1959, and then the inclement weather of the first quarter of 1960 has likewise hurt badly, yet every week thus far in 1960, we have brought to you a paper.

Your editors have worked hard to give you a paper which honors God and His Word. Those who know all circumstances, know that it has been a sacrificial ministry.

Now in view of all this, we call upon our readers to remember us on this special day of May 17. We ask that you make this a day of special prayer and that you send a special offering for the payment of our accumulated obligations which as a result of last year's poor business, are far (Continued on page 8, column 1)

INFANT BAPTISMAL REGENERATION

By C. H. Spurgeon

There be some who teach that by a few drops of water sprinkled on an infant's brow the infant becomes regenerate. Well granted. And now I will find out your regenerate ones twenty years afterwards.

Do you hear that man swearing and blaspheming God? He is regenerate; believe me, he is regenerate, for as an infant he had drops of water put on his brow, and he is a regenerated man.

Do you see the drunkard reeling down the street, the pest of the neighbourhood, fighting everybody, and beating his wife, worse than the brute. Well, he is regenerate, he is one of those Puseyite's regenerates — oh, goodly regenerate!

Mark you the crowd assembled in the streets! The gallows is (Continued on page 3, column 1)

Halliman Now In Australia; Gives Report On Long Trip

March 21, 1960
69 Young Road
Lambton, N.S.W.
Australia

Dear Friends:

We have now been in Australia almost six days. We arrived in Sydney about 10:00 a. m., March 16th. Before I get into the details of this land let me bring you up to date from where the last letter left off.

When we wrote to you last we were in Hawaii, on the island of Oahu, being given a "cook's tour" by our gracious host, Pastor Ralph A. Doty. We shall long remember and cherish the friendship and fellowship that we had with the folk in Hawaii. Everyone was so gracious to us and did everything possible to make our stay there a pleasant one, and we did enjoy it. Especially are we grateful to the Doty family. We stayed in their home while there, and while they were making pre-



Halliman In Australia

parations to move back to the mainland, not one stone was left unturned that would interfere with our comfort and enjoyment.

Also I wish to express special thanks to my cousin, Roscoe Hall (Continued on page 7, column 3)

The Baptist Examiner Pulpit

"NO BEAUTY THAT WE SHOULD DESIRE HIM"

Ninth in a Series of Messages from Isaiah 53 — by John R. Gilpin

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." — Isa. 53:2.

I think that there would be no better way to illustrate this verse of Scripture than to go back in my own experience for an incident that took place possibly twenty-five years ago. I remember one day I was visiting in a home and was trying to encourage the man and wife to attend services, and bring their family to the house of God that they all might be brought up in the nurture and admonition of the Lord. After I had been in their home for some little bit, I did what I al-

ways do when I go to a home, I read the Word of God and prayed with them. After I had led them in prayer and started to leave, this man looked up into my face and said, "Brother Gilpin, you don't drink, do you?" I said, "No, don't drink, do you?"

I said, "No, I don't drink."

He said, "You don't go to the movies either, do you?"

I said, "No, I don't go to the movies."

He said, "You don't gamble, do you?"

I said, "No, I don't gamble."

He said, "You must live a terribly drab, monotonous life."

Beloved, I have thought of that

man's statement many, many times since then. He thought that anybody that didn't do these things of the world couldn't have a good time, couldn't enjoy himself and couldn't be happy. So far as this man was concerned, all that life held for him apparently was drinking, movies and gambling, and the man that didn't do these things—well, his life must be a terribly drab, monotonous existence.

I am satisfied that the experience of that day could be duplicated many, many times in my life, but I am sure that experience illustrates this verse of Scripture.

(Continued on page 2, column 1)

COST OF 'MACHINE' OIL

"How does one explain all this to the foreign missionary who expected to open a new station in the Belgian Congo, but cannot do so because the Foreign Society must curtail expenditures? How does one explain the expenditure of \$5,000,000 for headquarters to the home missionaries who are paid \$3,000 to \$4,000 yearly salaries?"

There is too much extravagance on the top levels of religious organizations in this country. Churches have no moral right to ask poor people to tithe so that "big shots" can have plenty of money to waste. Why should the "little shots" eat bologna so that the "big shots" can eat steaks? — The New Testament Baptist.

DOCTRINE DISLIKED

"Every one must be aware that there is at the present time a great prejudice against doctrine in religion; a great distrust and dislike of clear and systematic thinking about divine things. When prefer, one cannot help see, to live in a region of haze and indefiniteness, in regard to the matters. They want their doctrine to be fluid and indefinite — something that can be changed with the times, and with the new lights which they think are being constantly brought to bear upon it, continually taking on new forms, and leaving the old behind." — JAMES A. ORR (Sidelights on Christian Doctrine — page 3).

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Isaiah 53

(Continued from page 1)

The average man who looks at Christianity is just like this man that I referred to. The average man looks at Christianity just about like this man that I referred to. The average man thinks, "Now if I were a Christian, my life surely would be ruined. It would be a monotonous experience to be a Christian. I couldn't drink, I couldn't go to the movies, I couldn't gamble, and I couldn't do the things of the world. I'd just have a terribly monotonous experience." I am satisfied that the average man of the world takes that attitude toward Christianity and Christian people.

That is very much in contrast to the little chorus that we used to sing:

"Isn't it grand to be a Christian,
Isn't it grand?
Isn't it grand to be a Christian,
Isn't it grand?
Monday, Tuesday, Wednesday,
Thursday, Friday, Saturday,
and all day Sunday.
Isn't it grand to be a Christian,
Isn't it grand?"

The majority of people in the world would look upon a child of God and think that his experience was truly a drab, monotonous existence.

Now the prophet Isaiah says that is the way that the world considers Jesus Christ, for he says that the world looks at Jesus and doesn't see any beauty about Him. I am rather of the opinion the attitude that this man took toward me years ago is the attitude that the average man takes not only toward the Christian and toward Christianity, but toward the Lord Jesus Christ Himself, for

the average man can see no beauty in the service of the Lord, no beauty in Christian living, and no beauty in the Lord Jesus Christ Himself.

I.

THERE WAS NOTHING IN JESUS' FLESHLY APPEARANCE THAT WOULD ATTRACT MAN.

If you will go back in the Bible, you will find that there were some individuals of whom it was said that there was something about them from the fleshly standpoint to attract people. For example, we read of Moses:

"In which time Moses was born, and was EXCEEDING FAIR, and nourished up in his father's house three months."—Acts 7:20.

This verse of Scripture would indicate to us that there was something about Moses' fleshly appearance that would attract individuals.

We read again:

"By faith Moses, when he was born, was hid three months by his parents, because they saw he was a PROUD CHILD; and they were not afraid of the king's commandment."—Heb. 11:23.

That expression "a proud child" is translated "the child was beautiful." In other words, there was something about Moses' flesh that would attract people. There was something about the fleshly appearance of Moses even when he was a little baby that would attract people unto Moses.

The same was certainly true so far as Absalom was concerned. I wish you would go back to the Old Testament, and read the story of the rebellion of Absalom—how he rose up in rebellion against his father and drove his father off the throne. I am satisfied that it was to a great extent the fact that Absalom was a handsome man that enabled him to gain the army that he did that rose in rebellion against his father. We read:

"But in all Israel there was none to be so much praised as Absalom for his BEAUTY: from the sole of his foot even to the

crown of his head there was no blemish in him."—II Sam. 14:25.

You can read this verse and you can't help seeing that there was something about the fleshly appearance of Absalom that would attract people unto him.

The same is true so far as David was concerned. We read:

"And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and GOODLY TO LOOK TO. And the Lord said, Arise, anoint him: for this is he."—I Sam. 16:12.

Now, beloved, here are three individuals—Moses, Absalom and David—who had in them so far as their fleshly appearance that which would be attractive unto human beings, but not so far as the Lord Jesus Christ was concerned. There was nothing about the Son of God that would charm the eye, or that would attract the heart. There was nothing that looked pretentious or grand or majestic. There was nothing that would remind one that He was the King that He really is. I don't mean to say that the Lord Jesus Christ was deformed or that He was misshapen, but I just mean to say that there was nothing extraordinary about Him as was true of David, Absalom and Moses. These three had something within their flesh that would attract people unto them from the fleshly point of view, but not so with the Lord Jesus. There wasn't anything at all about the Son of God that would mark Him as being an extraordinary individual.

I would rather guess that the Lord Jesus Christ doubtlessly did have a winning grace, and I rather suspect that He had a very quiet majesty, but, beloved, that is not the characteristic that draws a multitude. There are people who have a winning grace and a quiet majesty that the saint of God can enjoy, when he meets such an individual, but that personality is not the kind that will attract a multitude. I say then, beloved friends, that the Lord Jesus Christ had nothing in His fleshly appearance to attract men, for my text says, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

I would remind you that the Lord Jesus Christ is not beautiful and the teachings of the Son of God are not beautiful, and Christianity is not beautiful to the proud, the vain, the ambitious and the selfish. In other words, that individual who is proud, vain, ambitious and selfish, who lives for this world, sees nothing in Christ and nothing in Christianity that is beautiful in any wise at all. Rather, only to the pious in heart, only to that individual who knows Jesus Christ in his soul, only to such an individual is the Lord Jesus Christ one of absolute beauty.

II.

THIS PROVES THE DEPRAVITY OF MAN.

If you want to know that man is depraved, the best way that I can prove it is to have you look at man's reaction to the Lord Jesus Christ. When you look at the way that men in general react toward Christ and toward Christianity and toward the followers of the Lord Jesus Christ, and when you see the way in which men react toward Jesus in that they reject Him because there is no beauty about Him, the depravity of human beings is proved.

I would remind you that the unsaved man cannot see that which is spiritual. He cannot see that which is inward or that which is spiritual—he merely sees that which is on the surface. He can only see that which is carnal. Therefore, beloved, when unsaved people look at Jesus Christ, they see no beauty in Him because they only see the superficial, they only see on the surface, they only see the carnal—that which would attract from the outside, whereas in order to be able to see the beauty of the Lord Jesus Christ, he has to be able to see the spiritual and that which is on the inside.

I want you to notice some

"There Always Will Be God"

They cannot shell His temple,
Nor dynamite His throne:
They cannot bomb His city,
Nor rob Him of His own.
They cannot take Him captive,
Nor strike Him deaf and blind,
Nor starve Him to surrender,
Nor make Him change His mind.
They cannot cause Him panic,
Nor cut off His supplies,
They cannot take His kingdom,
Nor hurt Him with their lies.
Though all the world be shattered,
His truth remains the same,
His righteous laws still potent,
And 'Father' still His name.
Though we face war and struggle
And feel their good and rod,
We know above confusion
There always will be God.

—Albert Leonard Murray

Scriptures to show you how depraved that men really are. Listen:

"The wicked, through the pride of his countenance, WILL NOT SEEK after God: God is not in all his thoughts."—Psalm 10:4.

Notice that it says that the wicked through the pride of his countenance will not seek after God. Beloved, I would as soon expect to find a Poland China sow looking through a telescope studying the stars like an astronomer, as to expect an unsaved man to be interested in spiritual things, or to be interested in the truths of the Word of God. I tell you, unsaved people have no spiritual concern. The wicked through the pride of his countenance will not seek after God. A hog would as soon learn to study the stars and become an astronomer, as an unsaved man apart from spiritual enlightenment would ever turn to the things of the Lord.

The last part of the verse is just as strong as the first, for it says that God is not in all his thoughts, as if to say that God just isn't in any of his thoughts. I tell you, beloved, he just isn't concerned about God. He thinks about everything from a material standpoint. He thinks of everything from a carnal point of view. He thinks of everything in relation to his flesh, and he does not relate himself in any wise at all to Almighty God. I tell you, beloved, it certainly comes back to this truth, man is a depraved human being.

Why is it that the unsaved see no beauty in the Lord Jesus Christ? Why is it that they do not desire the Son of God. It is because they are depraved.

We read again:

"The SACRIFICE of the wicked is an ABOMINATION to the Lord: but the prayer of the up-

right is his delight. The way of the wicked is an abomination unto thee Lord: but he loveth him that followeth after righteousness. The THOUGHTS of the wicked are an ABOMINATION to the Lord: but the words of the pure are pleasant words."—Prov. 15:9, 26.

Notice, the wicked man brings his sacrifice and God says it is an abomination. The wicked man thinks and God says that even his thoughts are an abomination. The wicked man walks in a certain way and God says that his way is an abomination. Beloved, why is it that men look at the Lord Jesus Christ and see no beauty in the Son of God? I tell you why. It is because man is so depraved that God even declares that his sacrifices, his ways and his thoughts are an abomination unto the Lord.

If you will turn to the New Testament you will find further truth as to the fact that man is a depraved human being. Listen:

"There is NONE THAT UNDERSTANDETH, there is NONE THAT SEEKETH after God."—Rom. 3:11.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18.

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND."—II Tim. 1:7.

Now when do we get a sound mind? When we come to know the Son of God. Prior to that time our understanding is darkened. Prior to that time we have a depraved mind. I tell you, no man ever has his right mind until he comes to know Jesus Christ as his Saviour.

The unsaved look at Jesus, and they shake their heads, and they say that He would never win a beauty contest. The unsaved look at the Lord Jesus Christ and they say that there is nothing about Him that is attractive to them. The unsaved see the Son of God and they declare that there is no beauty about Him that He should be desired. Why? Because the unsaved man is out of his mind. That unsaved man has a depraved mind, and he will never come to see any beauty in Jesus until the time comes that he himself is a child of God.

I'll go further and tell you that man's mind is not only depraved but even his will power is depraved. Listen:

"And YE WILL NOT COME to me, that ye might have life."—John 5:40.

The word for "will" is a participle and actually in the Greek language it says, "Ye have willed not to come to me that you might have life." The will power of man is definitely against God.

No wonder that the unsaved man sees no beauty in Jesus Christ. It is no wonder the unsaved man can see no beauty in Christianity. It is no wonder the unsaved man can see nothing

Was there a cataclysm? How old are the rocks? What about "prehistoric" animals?

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THE FLOOD

by Alfred M. Rehwinkel

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Isaiah 53

(Continued from page two)
beautiful about the life of a child of God. Beloved, he is so depraved that he has willed not to come to the Lord Jesus Christ.

Furthermore, the Word of God reveals to us that man's affections are depraved. Listen:

"And this is the condemnation, that light is come into the world, and MEN LOVED DARKNESS rather than light, because their deeds were evil."—John 3:19.

Why is it that men love darkness? Because their deeds are evil. Why is it that men love darkness? Because they are depraved human beings, and as depraved human beings, they are in love with darkness, rather than the light of God. Because of that they look on Jesus and the say that there is no beauty about Him.

Beloved, even a man's conscience is depraved. You have heard people say, "I'm going to let my conscience be my guide." I want to tell you, you can train our conscience to say "Amen" to any sin in this world. Conscience is a mighty poor guide. Listen:

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and CONSCIENCE IS DEFILED."—Titus 1:15.

Mark it down, beloved, the unsaved man's conscience is defiled. His will power is defiled, his mind is defiled, his affections are

defiled, and his conscience is defiled, and when he sees a child of God living for the Lord Jesus Christ, he sees no beauty about that.

I say to you that the greatest proof of the depravity of humanity that I know, is Isaiah 53:2 which I have read to you for a text. It proves to me how depraved human beings really are.

I used to think that there were some verses in the Bible that were a stronger proof. For example, I used to read Job 14:4, which says:

"Who can bring a clean thing out of an unclean? not one."

Now that is proof of depravity all right. Our forefathers all the way back to Adam were unclean. Therefore, we ourselves are spiritually unclean.

I used to think that Ecclesiastes 8:11 was strong proof of depravity. We read:

"The heart of the sons of men is fully set in them to do evil."

Notice, it doesn't say that the heart of man merely inclines in the direction of doing evil, but it says that the heart of the unsaved is fully set to do evil.

There is another Scripture that I used to think was a mighty proof text for depravity also, and that is John 3:3, 5, 7:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again."

I used to read this, and I said that if a man has to be born again to get into the kingdom of God, he must be in a depraved condition. But I tell you, beloved, long ago I laid aside Job 14:4, Ecclesiastes 8:11 and John 3:3, 5, 7. I know all these teach the doctrine of depravity, but not one tells the whole truth, half as much as Isaiah 53:2, for Isaiah 53:2 says that the unsaved man looks at Jesus Christ and fails to see any beauty about the Son of God. Beloved, how depraved men must be, that the God of the universe, who made the world, came into this world, and lived here and died upon the Cross of Calvary for sinners and yet unsaved, arrogant, presumptuous sinners could look up at Him and say, "I see no beauty in the Lord Jesus Christ." Truly, man is a depraved human being at best.

III.

THERE IS A SIMILARITY TO THE TABERNACLE.

Do you remember the tabernacle—how it was built? They put sockets of silver on the ground, stood the boards up end on end in those sockets of silver, and then they covered the whole thing with beautiful curtains of fine twined linen. I am satisfied that this world has never seen the like of embroidered beauty that was inside that tabernacle. Then they covered over the outside with badger skins.

In the first place, a badger skin

is a very, very cheap fur. It is one of the cheapest furs on the market today. Can you imagine what those badger skins looked like after they had been up for a few months, drenched by the rain, tanned by the sun, and blown by the wind? Surely there wasn't anything beautiful about it!

Suppose I would stand off and look at that tabernacle and I see it forty-five feet long, and about half that wide. All I can see from the outside is those badger skins. As I stand and look at this tabernacle I would say that it is a mighty sorry place for worship. If that is the best that God can do, then certainly there isn't much beauty about the service of the Lord. But instead of looking at that tabernacle from the outside and making up my mind as to the beauty of it, suppose I step inside.

Immediately as I step inside I find a lamp over on one side that probably cost a million dollars to build—a lamp of beaten gold, with seven candlesticks coming out of it from the center of that lamp. I look to the other side of the wall and I see a table on which are twelve loaves of bread with a golden crown all the way around that table to keep the bread from falling off, costing multiplied thousands of dollars to make. I look straight in front of me and I see an altar of incense with the incense burning upon that altar and the smoke of that incense ascending up. As I look at it, I am amazed with the beauty and the apparent wealth that went into that altar of incense. I pull the curtain aside and step back behind that curtain that separated the holy of holies from the outer holy place and I see there the ark of the covenant with the golden lid made of solid gold. On top of that lid I see the two cherubims standing with their wings outstretched toward each other, looking down as though they were studying that golden lid that was called the mercy seat. When I look at it, I realize that there are multiplied thousands upon top of thousands of dollars involved in the building of that mercy seat.

If I stood outside and looked at those badger skins, I would not see a thing of beauty as far as the tabernacle is concerned, but once I get on the inside, I see a golden candlestick, I see a beautiful table of shewbread, I see an altar of incense, and I see an ark of the covenant, all of which are not only beautiful, but which cost multiplied thousands of dollars to build. What a contrast! What a contrast being on the inside instead of being on the outside!

Now the unsaved man looks at the Lord Jesus Christ on the outside and sees no beauty in Him, but let that unsaved man come to Jesus Christ and receive the Son of God as his Saviour, and

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. When a missionary goes out to a foreign field, what authority does he have in doing his work?

When a missionary is sent out to a Spirit-appointed field by a Spirit-led church, then that missionary has the authority of God for his work. And as is exemplified in the missionary work of Paul (in particular), this missionary has the authority to preach the gospel, baptize those who believe, and organize churches. This is the work to which he has been appointed.

2. Would it be necessary for a missionary to write back to a home church every time he is to baptize or organize a church?

No, for this is what he has already been appointed to do as a missionary. If a missionary were to write back, all he could do is inform the church that a person has professed faith in Christ and desires baptism. So rather than do this each time there is such a person, the church simply votes that the missionary baptize all who profess faith in Christ. The same goes for organizing a church. A church should not send out a missionary, unless he can be trusted to uphold the faith and practice of the home church on the mission field in regard to baptism and organizing churches. Of course, what has been said in this answer does not mean that a missionary is not to keep in contact with the home church; he should, and he should give them reports on his work.

3. What do you think of "Bishop" Homer A. Tomlinson, "General Overseer of the Church of God" in New York? He is running for president of the U. S. Should we vote for him?

What do we think? — We think this man is a false prophet. He neither is a God-called prophet, nor does he preach the truth. Jesus warned against such men, as did Paul and Peter. It is evident to all who are not "blind" that about all this man is after is a following, popularity, fame and fortune.

4. What do you think of "Bishop" S. C. Johnson of "The Church of Our Lord Jesus Christ of the Apostolic Faith"?

He is no better off than the man referred to in the foregoing question. Such men are quite common in the world today, boasting themselves to "somebodies" in the eyes of God. How anyone with a Bible could be duped by such characters as this is beyond our comprehension, except to attribute it to the depravity of man. God has given such people up to reprobate minds that they might believe a lie and be damned. (II Thess. 2:11, 12).

5. Do you teach that the true churches through the ages have always and necessarily worn the name "Baptist"?

Although we are often accused of teaching church perpetuity on the basis of the name "Baptist," it is certainly not our doctrine. All who know the history of the term "Baptist" know that it is an anglicized word and not even a translation. The Greek word was simply carried over into the English with a slight modification. The name "Baptist" became attached to those churches which stood for the truth of God's Word on immersion, rejecting all other

he finds that he is in the light.

We read:
"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

When a man came into that tabernacle, the first thing that struck

forms of so-called "baptism." It is the descendant of the term "Ana-baptist," which means "re-baptizer." This latter term was used of those who refused to accept sprinkling, pouring, and infant baptism, insisting that these things were not baptism. The enemies therefore, would say that these people believed and practiced "Anabaptism."

Since neither the Lord nor the apostles ever gave any particular name or title to His church, it is foolish to teach perpetuity on the basis of a name. We teach the perpetuity of the church, not merely of a name or doctrine. Some hold that only doctrine has been perpetuated; but you could hardly have sound doctrine unless you had a church to believe, preach and practice it. After all, where you have truly sound doctrine, you of necessity must have a church to hold to it, for such things as baptism, the Lord's Supper, mission work, the commission, etc., have to do with the church. Who, for instance, could read the epistles of Paul and not see the importance of the church?

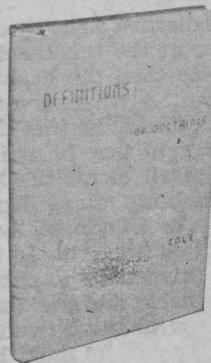
6. I have heard it said that a group of people in a far away place were given the Bible and sometime later they were visited and it was found that they had been saved and were a church. Could this happen?

That people could be saved in this manner, no one denies. But if the Bible teaches that the church has the commission, then baptism must be administered by the church. And where there is no scriptural authority back of baptism, there can be no scriptural church.

If the group mentioned in the question had carefully studied the Bible, they would have seen the necessity for the Lord's authority and would have sought out a church. Some try to plead a "Bible authority" in cases like this, but where does the Bible every authorize such action as being scriptural? The Bible, on the contrary, shows us that the church has the commission and records example after example to show us that the church is God's missionary body to preach the gospel and administer ordinances. So although the plea for the "Bible's authority" appears noble on the surface, yet the Bible itself nowhere gives anyone authority to act in the manner aforementioned.

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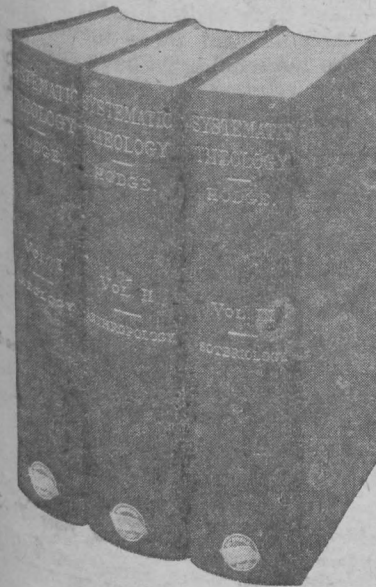
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A Report On The Baptist Work In The Virgin Islands

By

George A. Starling
Baptist Missionary



Dear Brethren:

Greetings in the wonderful name of Jesus. It is so good to serve a powerful God who is able to meet all needs. We have just closed a week of special services in the Cruz Bay Baptist Church, and as always Satan made it his business to fight with all his might to make the Word of no avail; but he was defeated — the Word was preached and the crowds were good.

One young lady came on profession of faith and asked to be baptized, but her father has refused to allow it. I told her just to keep on being humble and trust God to melt the father's heart.

They really hate Bible baptism down this way. The other afternoon the church met down by the sea side and after a few songs and a short message, two young men in their twenty's were baptized.

We are now starting a week of special meetings at Calvary. Bro. Hamza Mohammed was to preach them for us, but his mother has taken very ill, and he was forced to return to Trinidad. Therefore, I plan to go on with the services. We desire prayer for them and for Bro. Hamza's mother.

Of late we have been under the heavy burden of a jeep payment. Before Bro. Bob Ross came our way, we traded in our old Jeep on a new one, and we are finding the payments very hard to meet. We have not fallen behind in one yet, but we certainly are very late in meeting them. We still owe about \$1300 on this jeep. Pray for help in retiring this heavy load.

We are now making plans to come to the States in September. Any who would be interested in having us in their church to tell of the work can write to Bro. Ross or us, and we will be glad to make plans to visit you. We will be with the Calvary Baptist Church in their Bible Conference at Ashland, and then move on wherever the Lord opens doors. May the Lord bless each one of you, is our prayer.

Yours in His grace,
THE STARLINGS
Romans 8:28

[Address: George A. Starling, Cruz Bay, St. John,
U. S. Virgin Islands]

Isaiah 53

(Continued from page three)
his eye was that golden candlestick giving light to all the rooms, and when a man comes to Jesus Christ, the first thing that is going to impress him is that he has come into the light. All his life he has been stumbling, but he did not know it. Now he is in the light for the first time in his life.

I think of the man that is born blind. That man doesn't know anything about what it is to have eyeight. You needn't feel sorry for the man that is born blind. He doesn't know what you are talking about. He can't appreciate what you are saying. He has never been able to see. Beloved, if that blind man could suddenly have a miracle performed whereby he would come to see the beauties of this world, that blind man would look about and remark how marvelously beautiful this world is. He had never realized this world was so beautiful.

If a man were to come inside that tabernacle and were to see the golden candlestick lighting up all the interior of the tabernacle, he could realize then the beauty that was there. So when a man comes to Jesus Christ, he sees the beauty of the light that he is in. He realizes that all of his life he has been stumbling along here in this world in blindness, but now for the first time he is in the light. If a man were to come into that tabernacle and see that beautiful table with those twelve loaves of shewbread, he must be impressed by the beauty of it.

Beloved, I am impressed with this fact, that the Lord Jesus Christ is not only the light of the world, but He is the bread of life. Listen:

"I am that bread of life."—John 6:48.

Beloved, the individual that is outside of Jesus Christ hasn't had a square meal in his life. All that he has had in his life has been the husks. He is feeding on the husks just exactly like the prodigal son.

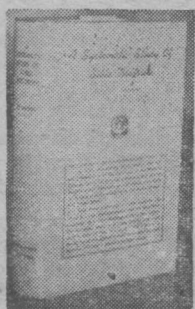
Beloved, when a man comes to Jesus Christ, he gets his first square meal spiritually. He gets the bread of life in Jesus.

Looking at that tabernacle on the outside, there is no beauty in it. Looking at Jesus Christ before you are saved, there is no beauty in Jesus Christ. Come into that tabernacle, and you see the light, and you see the bread. Come to Jesus Christ and you see Him as the Light of lights, and you see Him as the Bread of Life.

But more than that. Just as soon as a man got into that tabernacle and looked first to one

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side and then to the other, and then straight ahead of him, he saw that extremely beautiful altar of incense with the incense upon the altar and the smoke forever ascending upward as a type, or a picture of the Lord Jesus Christ, as our great high priest. The candlestick was a type of Christ who was the Light of the World. The table of shewbread was a type of Christ as the Bread of Life. The altar of incense is a type of Christ as our great high priest.

I can hear a Jew say as he stands inside and looks first to one side and then the other in wonder and amazement, "I never would have dreamed that this beauty was inside this tabernacle. When I looked on the outside there wasn't anything beautiful there. I never would have dreamed that this beauty was here." Beloved, when a man comes to Jesus Christ and is saved, he finds in Jesus the Light of the World, the Bread of Life, and that Jesus Christ is our great high priest.

Beloved, I don't need a priest today. I don't need to go to an earthly man and confess into his ears my sins. I don't need to go to any individual in this world and tell him about the things that I have done that is wrong. I have a priest, the Lord Jesus Christ, who is my high priest, and I am a believer priest under Him, just like all the balance of the believers in Jesus Christ. That is why it is that Paul wrote to Timothy and said:

"For there is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

Beloved, I thank God that I don't need to tell any earthly being of the sins of my life. I've got a better priest, the Lord Jesus Christ Himself.

We read:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26.

When I come inside that tabernacle I see things of beauty that I never would have dreamed were there when I looked at the tabernacle on the outside, and when I come to Jesus Christ, I find beauty in Him that I never would have thought was there as I looked at Him from without.

But suppose when I am in that tabernacle I draw aside the curtain that separated the Holy of holies from the outer holy place, and as I do so I see that ark of the covenant inside the Holy of holies—the only piece of furniture that was found in the second room of the tabernacle. I look at it and I see that lid that cost fully a quarter of a million dollars. I see those cherubims as they bow to each other, and I see that lid, and as I look at it, I say, "What is the purpose of this?" Beloved, once a year the high priest came into the Holy of holies and sprinkled the blood on this golden lid which was the mercy seat. He sprinkled the blood there, the blood of our redemption. Beloved, it took fully a quarter of a million dollars to make the lid that they sprinkled the blood on.

Listen, beloved, it cost to have redemption, and it cost to have a Redeemer. You don't get a Redeemer in the baptistry, and you don't get a Redeemer when you join the church. You don't get redemption by turning over a new leaf. You don't get redemption by anything that you do. Beloved, it cost to have redemption, and it cost to have a Redeemer. Our Redeemer is Jesus Christ. He went to the Cross of Calvary and died for our sins that He might redeem us back to God.

As I stand there and see the high priest sprinkle the blood in Holy of holies upon the ark of the covenant, I am impressed that this is typical of the redemption of Jesus Christ. I come to Jesus and I look at Him. There is no beauty that I can see as an unsaved man. But once I see the truth that Christ

Chapter XII—

LIFE, TIMES and TEACHINGS of J. R. GRAVES

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

THE END

Sooner or later the end must come. So it was. A second stroke befell him. Then years of such suffering as I have never witnessed again. Then the discharge came. On June 26, 1893, the sword fell from his nerveless hand. Almost his last words were addressed to his son, W. C. Graves, when he greeted him. "O, Willie Boy, what a change, what a change!"

His Last Written Word

"Seventy-three years ago I was born. In 1885 I fell from a stroke of paralysis while preaching in the First Baptist Church of this city. I recovered from this so as to be able to hobble about with the aid of a stick. Three years ago I fell in my front yard and crushed my left side. Since then I have been confined to my bed and chair, most of the time suffering excruciating pain. I still am able to rise from my chair or turn on my side in my bed.

"I may be called away any month or week or day. I think I am resigned to the will of God. There is no dark river before me. My heavenly Father has been extremely gracious to me. He has permitted me to live to see my youngest and last child baptized. May the Lord grant that no one of them may dishonor their profession.

"I have two wishes, if I may express them: to write out my Chair Talks and to revisit Texas. The Master's will be done.

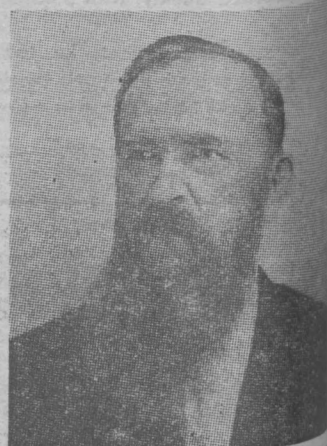
AMEN

I cannot say
Beneath the pressure of life's
cares today,
I joy in these;
But I can say
That I had rather walk this rugged way
If Him it please.

I cannot feel
That all is well, when dark'ning
clouds conceal
The shining sun;
But then I know
God lives and loves, and say,
since it is so,
Thy will be done.

I cannot speak
In happy tones; the tear drops on
my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should permit some
things to be
When He is love;
But I can see,
Though often dimly through the
mystery;



JAMES ROBINSON GRAVES
(Born 1820, Died 1893)

His hand above.

I do not look
Upon the present, nor in nature's
book,
To read my fate;
But I do look
For promised blessing in
Holy Book,
And I can wait.

J. R. GRAVES.
Memphis, Tenn.,
April 10, 1892."

After His Death And Before His Funeral

While sitting in his room I read these lines to THE BAPTIST AND REFLECTOR, of which was then joint editor:

Under The Shadow

"Sitting in the room that had been the prison house, and at the same time the earthly paradise of a refined spirit, chastened by suffering, I would bear a message to his broken circle of friends. "J. R. Graves was released from his earthly pilgrimage and suffering at 1 o'clock Monday morning, June 26, 1893. The privilege of standing by him in the hour of triumph was denied me. But I have often spoken of it. And he has heard 'the Saviour call' and has gone 'with him all the way.'"

"For some weeks it had been growing upon us that the end was rapidly approaching. His sufferings, while perhaps not greatly intensified, were severe. I found him weaker to bear the But the heroism and meekness and patience with which he bore them were more than heroic. They were sublime. You favored ones, growing rapidly fewer in number, who have witnessed his glorious victories for the truth have never seen his character shine out more beautifully than have these visitors to the household. To have sustained any relation to him inside the house." (Continued on next page, column 2)

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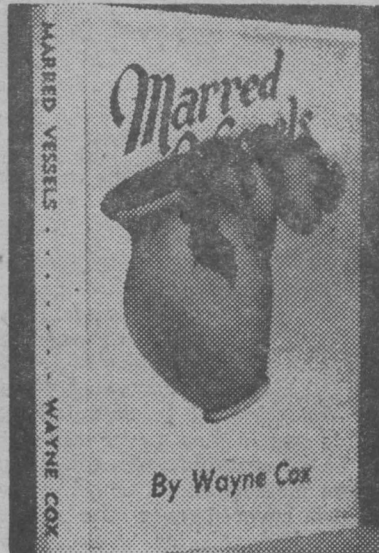
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Why I Want To Attend Your 1960 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 3, 4, 5)

By WAYNE CROW
Grace Baptist Mission
Anchorage, Alaska



The Bible Conference last year was a great blessing to me in many ways. I would count it a great blessing of the Lord to be able to attend again this year.

This Conference is a place where God's people can come together for real Christian fellowship and feast upon God's Word. I heard many, many truths preached by men of God that the majority of even Baptist churches today won't preach nor teach — messages on the doctrines of Grace, Baptism, the Lord's Supper, Scriptural mission support, Election, Tithes and Offerings, The Church that Jesus Built, the Sovereignty of God, and many more. These are many truths that are the "un-touchables" that most preachers won't preach or teach today. I know that these subjects and many more will be preached with conviction and power at the 1960 Bible Conference.

The accommodations for those that do attend again this year will be the very best available, as last year, I am sure. Up here in Alaska, fellowship with God's people that believe the afore-mentioned Bible truths is not to be had to any extent. Most preachers are too concerned with one-third of the commission to the church in Matthew 28:19, 20 to worry about the other two-thirds. At the 1960 Bible Conference of Calvary Baptist Church, Ashland, Kentucky, all the counsel of God will be preached.

These are some of my reasons why I would again like to attend the Bible Conference of 1960.

family circle was to have the honor of a great soul shed its beams on us. If it were only possible to make the followers of Jesus know the strength of this testimony as lived by him, how it would send a thrill of strength through all the ranks, and especially to those who silently suffer. For some weeks he had suffered more along the spinal column and in the head than previously. Then a fever set in, accompanied with recurring chills. The warm weather was against

him and his strength was giving away.

'His back was heavy laden,
His strength was almost gone;
Yet he shouted as he journeyed,
Deliverance will come.'

"All that a devoted family, a skillful physician and a trained nurse could do was promptly done. But his malady was beyond the reach of human skill, or sympathy. Sometimes he would grow almost delirious. And when he recovered a little he was so tender and thoughtful to his family and friends. And when the nurse, who had gone away from him awhile, came to him again, he held out his hand and said: 'Well, Lee, you have come to be with me in my last sickness. I am so glad to see you.'

"Because he belonged to the world, I open the door just a little that you may behold your own for a moment as he was within. After a day of fearful suffering and labor, he lay at night on the bed somewhat relieved. Our mother was lying near, ready to answer the slightest wish. He put out that well hand that has fought so valiantly for over half a century and lovingly caressed her. She quickly asked, 'What is it, Mr. Graves? Do you want anything?'

"The answer came as from a young husband in those sweet tone of the bridal chamber: 'No, mother, nothing. It is so sweet to have you near me.'

"And then after a moment she said: 'But don't you want anything?'

'No, I don't need anything.'

'But don't you want a kiss?'

"What were the unspoken thoughts of the bereavement so soon to come on his devoted, untiring ministering angel we may not know. But a great soul feels keenly for the suffering of all, and more so for those so near to it.

"On Sunday it was evident that the battle was gathering for the final issue. The family and the physician (Dr. J. A. Battle, who had rendered such untiring service), were here. And later the pastor, R. J. Willingham, came and stayed to the last. Let this do.

At 1 o'clock in the morning, surrounded by all but one daughter, (Aunt Nora) and the two son-in-laws, he escaped, or was rescued by the angels. The Master had refined the silver, the jewel was claimed, and we held only the casket.

"Near the close, when after some tender ministrations he found himself a little easier, he put out his hand to Willie and said: 'Willie, boy (so he used to call him), oh! such a change, such a change!'

"Willie said, 'What change, Papa? Are you suffering?' He shook his head and fell soon into unconsciousness, from which he never recovered.

"Indeed, it was such a change! Glorious change! And our eye of faith follows his ransomed spirit into the presence of the Saviour, who welcomed him and said: 'Well done. Enter thou into the joy of thy Lord.'

"He had a wall roll of daily scripture texts and mottoes. He was accustomed to have a leaf turned each morning and the lesson read. It is now as he last saw it. I look at it as I sit at his table where he say so long, and I read:

'CALLING FOR ME'

'The Master is come and calleth for thee.' John 11:28.

'Thy face, Lord, will I seek.' Ps. 27:8.

'Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto our souls. And lo! I am with you always, even unto the end of the world.' Matt. 11:20; 28:20.

'Then is it right to stand with folded hands, while the great world lieth in wickedness?'

"It now seems as if the Lord would have spoken to us to tell us He would take him home. 'Even so, Lord, for it seemed good in thy sight.' We sing for him today:

'Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.'

E. E. Folk, the other editor who had known Graves for many years and had been associated with him in editing **THE BAPTIST AND REFLECTOR** after the consolidation of **THE BAPTIST** and **THE BAPTIST REFLECTOR**, wrote the following:

"J. R. GRAVES"

"Only a brief mention could be made last week of the death of J. R. Graves, for so long the editor of this paper. But for the absence of the editor in Chicago at the time he would have attended

the funeral of his former associate and honored friend. Brother Hailey, however, has given some account of his last hours and also of his funeral services. It only remains for us to give a brief summary of his life work and to pay some tribute to his memory.

"James Robinson Graves was born in Chester, Vermont, April 10, 1820, and was consequently a little over seventy-three years of age at the time of his death. His father was of Huguenot extraction, whose family fled to America at the revocation of the edict of Nantes. Young Graves was converted at fifteen and was baptized into the fellowship of the Baptist Church at North Springfield, Vermont. At first he was a teacher, and taught in Ohio and Kentucky. On July 3, 1845, at the age of twenty-five, he came to Nashville and opened a school on Vine Street, and shortly afterward united with the First Baptist Church.

"But from the time of his conversion he had felt called to preach, though he had tried to put the feelings away from him. But while in Kentucky the church, against his desire, had called for his ordination. When he first came to Nashville he did not attempt to exercise his gifts as a minister. In a long and pleasant conversation with him last summer he told how he had been forced, against his protests, to begin preaching here, and how from the first, crowds attended upon his ministry and success followed his labors.

"In the fall of 1845 he took charge of the Second Baptist Church on Cherry Street, now the Central Church, this city, and the following year, in 1846, he was elected editor of **THE TENNESSEE BAPTIST**, which had been started by R. B. C. Howell. This paper he conducted at Nashville with signal ability and growing influence until the war, at the close of which he moved it to Memphis. But in 1887 it was consolidated with **THE BAPTIST REFLECTOR**, then published in Chattanooga, and again removed to Nashville.

"In 1848 he originated the Southwestern Publishing House at Nashville, and afterwards the Southern Baptist Sunday School Union, both of which were destroyed by the war. In 1874 he organized the Southern Baptist Publication Society, which, owing to the financial crisis, soon afterwards suspended.

"As an author Graves was quite prolific. The following books are the products of his pen, besides numerous sermons and articles and innumerable editorials: **THE TRILEMMA**, **THE GREAT IRON WHEEL**, **THE MIDDLE LIFE**, **MODERN SPIRITUALISM**, **OLD LANDMARKISM**, **INTERCOMMUNION**, **THE SEVEN DISPENSATIONS**, **THE FIRST BAPTIST CHURCH**, **JOHN'S BAPTISM**, and other smaller ones.

"As indicated by this bare outline of his life, Graves was no ordinary man. In fact, he might be called great. Certainly he was great as a preacher, one of the greatest, we think, America ever produced. His fire, his logic, his simplicity, his eloquence made him peculiarly powerful before an audience, and together with the fact that he always gave them something to think about, enabled him to hold their attention, as long as he pleased. We spoke recently of having once heard him preach for two days in succession, twice each day and two hours each time without becoming tired. Eaton told of having heard him preach three hours and a half once, without wearying the people. What other preacher of modern times could have done it?

Even in Graves' later years, when enfeebled by disease, he still retained much of his power over an audience. In the last sermon we heard him preach, the one preached at Brownsville, before the Big Hatchie Association three years ago, though sitting in a chair, he thrilled and moved his audience as but few men in perfect health could have done. His "Chair Talks" after his paralysis have been a source of the greatest

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Garey Witt, Kentucky

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T. G. Moore, Texas

delight to many people. It is a matter of regret that he was not able to write them out before his death and so give them to the public in permanent form.

"But great as was Graves as a preacher, he was, if anything, still greater as a writer, both as author and editor. His style in writing was, we think, not so interesting as in speaking. But his writings produced even greater effect and exerted a wider influence. Both, uncompromising, with the strongest convictions himself, he toned up the conscience of (Continued on page 6, column 1)

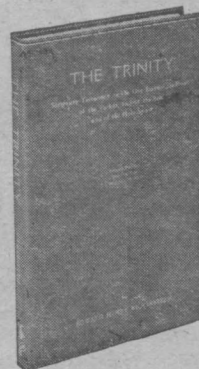
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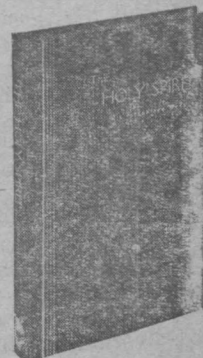
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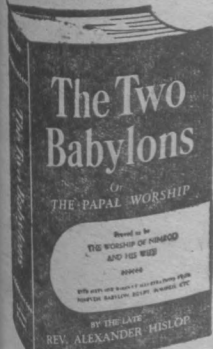
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J. R. Graves

(Continued from page two)

Southern Baptists and gave to them a moral backbone, such as they had not before possessed. And the fact that the Baptists of the South are more loyal to Baptist principles, more orthodox, as we believe, than their brethren of the North, can largely be traced to the influence of Graves.

"There are some even in the South who believe that Graves was too strict and too partisan in his views, but there are none who will deny the influence which he exerted upon Southern Baptists. This we may say: However stern he may have seemed in his writings, in his personal relations he was as gentle as a woman. For our part we have always found him exceedingly pleasant and companionable in all of our personal intercourse with him, extending over some ten or twelve years, and it was always a pleasure for us to be with him. Others also found him the same way, often to their surprise. In his family he was kind and affectionate. To young ministers, especially, he showed much sympathy and always stood ready to help them to the extent of his ability. Many young ministers in Tennessee today owe their education to his efforts and will feel his loss as a benefactor and a friend.

"Graves had his faults. We shall not deny it. To admit it is but to admit he was human. But he only claimed to be a 'sinner saved by grace.' Salvation by grace through faith in Christ, not works nor by water, was the constant theme of his tongue and pen, and he was never more powerful as a speaker and writer than when discussing this theme. He was a man of the deepest piety and always, but especially in his last years when the hand of affliction was laid heavily upon him, he loved to talk about the religion of Jesus and the great salvation which it had brought to him.

"But he had finished the work God gave him to do. The only desire he expressed for living longer was to write out his 'Chair Talks' for publication which, we believe, was denied him. But his life work was unusually well-rounded so far as human appearances go, and from his bed of suffering the

Lord called him home on June 26, and from Him he has received the welcome. 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter into the joy of thy Lord.'

— END —

Isaiah 53

(Continued from page five)

died for my sins—once I see the truth that Jesus Christ poured out His blood upon the Cross of Calvary for my sins, once I see that Jesus Christ has died to save me from Hell, I say, 'How could I have been so blind? How could I have been so blind as to say there was no beauty in the Lord Jesus Christ? He is the Light of the World, He is the Bread of Life, He is my high priest, He is my redemption, and He is my atonement.' Thank God for the beauty I could see when I got in the Lord Jesus Christ Him-

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self.

I come back to my text that says the unsaved man looks at Jesus but sees no beauty about Him. There is no beauty that he should desire Him. But, beloved, let that man one time see Jesus as his Saviour, and he will then realize that Jesus is the Light of the World, He is the Bread of Life, He is our high priest, He is our atonement, and He is our Redeemer.

IV.

SPIRITUAL VERITIES MUST BE SPIRITUALLY DISCERNED.

The reason why unsaved people can't see any beauty in Jesus is because it hasn't been spiritually revealed to them. An unsaved man has only carnal eyes. He can only see with his carnal eyes. He can't see the spiritual aspects of the Son of God. Listen:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED." — I Cor. 2:14.

Why is it that the unsaved man looks at Jesus and sees no beauty? Why is it the unsaved man doesn't see anything interesting about Christianity or about Christ or about Christian people? Why is it that the unsaved man would say that your life must be a terribly drab, monotonous experience? I'll tell you, beloved. The natural man just can't receive the things of the Spirit of God. They have to be spiritually revealed. We read:

"The hearing ear, and the seeing eye, the LORD HATH MADE EVEN BOTH OF THEM." — Prov. 20:12.

Beloved, God has to make a hearing ear for you, and He has to make a seeing eye for you. You never could hear the voice of the Holy Spirit, and you never could see the beauty of Jesus, if God didn't give you a hearing ear and a seeing eye. They are both made of the Lord for you. I don't think it means that He makes them for you when He put those ears and eyes into your physical body. Not at all, beloved. But when the day comes that He saves you, He makes for you a hearing ear and a seeing eye. In other words, spiritual beauties and spiritual verities must be spiritually discerned. If God doesn't give you a hearing ear and a seeing eye, you will never hear His voice and you will never see the truth, and you will never have revealed to you the beauties of the Lord Jesus Christ.

Beloved, if you see Jesus Christ as beautiful, and if Christianity is beautiful, it is because the Lord has given to you a hearing ear and a seeing eye. How thankful you ought to be. How humble you ought to be. How grateful you ought to be. You ought to shout God's praises because God has seen fit to give you a hearing ear and a seeing eye so that you might behold and see and understand the spiritual beauty that is ours to see in Jesus.

The unsaved man looks at Him and says that there is no beauty that he should desire Him. I look at Him and I say, "Thank God, He is the fairest among ten thousand to my soul." You can say the same thing if Jesus Christ is your Saviour. If He has been revealed to you, He is fairer to you than the thousands of all this world.

May God bless you!



Office Of Bishop

(Continued from page 1)

there had been Presbyters as distinct from Bishops, Paul would hardly have failed to mention them in such a connection.

So also in I Peter 5:1, 2, we read: "The Presbyters, therefore, who are among you, as a fellow presbyter and witness of the sufferings of Christ . . . I exhort, fulfilling the office of Bishops (episkopountes) shepherd the flock of God among you," etc. That is, presbyters are exhorted to perform the functions of bishops or overseers.

Again in Acts 20:17, we read:

GOD KNOWS

He knows the bitter, weary way,
The endless striving day by day,
The souls that weep, the souls that pray—
HE KNOWS.

He knows how hard the way has been
The clouds that come our lives between
The wounds the world has never seen—
HE KNOWS.

—Author unknown.

"Having sent from Miletus to Ephesus he (Paul) called for the Presbyters of the church." Having addressed to these presbyters a most touching account of his past relations to them and the church, and having signified his prospective departure, perhaps never to see their faces more, he exhorts them as follows: "Take heed therefore to yourselves and to the whole flock in which the Holy Spirit appointed you Bishops (episkopous) to shepherd the church of God (or of the Lord) which he purchased through his own blood." (vs. 28).

The identity of the persons denominated Presbyters with those denominated Bishops is here perfectly evident, and perhaps none would venture to question it.

The term Presbyter was derived probably from the Jewish Synagogue, and was the term in common use among Jewish Christians to denote the office of those that had the especial oversight of Christian churches. The term with Christians, as with Jews, was therefore, one of dignity.

The term Bishop was confined to Gentile churches, and was a word in common use among the Greeks to denote the office of oversight or superintendence. The word Bishop, therefore, refers not so much to the dignity as to the duties of the office.

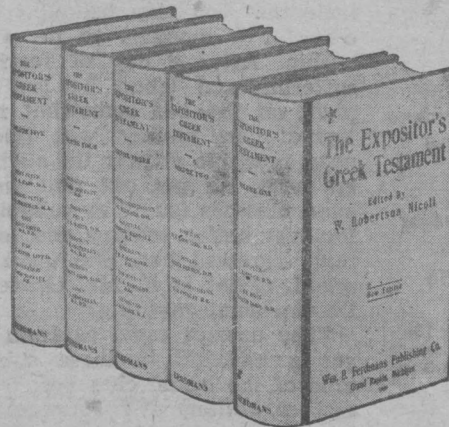
We subjoin a few statements from Roman Catholic and Anglican writers, all men of highest authority in matters of ecclesiastical history:

Alzog (Roman Catholic) admits that "the word episkopos and presbuteros are, in the New Testament, applied indifferently to the same person." . . . "Peter and John, though Apostles, call themselves presbuteros. . . The name 'Bishop' signifying a title of authority, was of later origin. In churches whose members were composed of Jewish converts, the word Elder (presbuteros) was used to designate those holding offices of dignity, while in those frequented by pagan converts the word used for the same purpose was overseer (episkopos), and hence Peter and James uniformly used presbuteros not episkopos." (Continued on page 7, column 1)

Lightfoot (an Anglican Bishop or Durham, and in his time universally recognized as standing the very head of theological science in England) writes: "In fact now generally recognized theologians of all shades of opinion, that in the language of the New Testament the same office in the church is called indifferently 'bishop' (episkopos), 'elder' or 'presbyter' (presbuteros). . . Episkopos — 'bishop', 'seer' — was an official title among the Greeks. In the Latin language it was used especially to designate commissaries appointed to regulate a new colony or acquisition, so that the title 'bishop' corresponded to the Spartan 'harmost' . . . In the word is common. In places it signifies 'inspector', 'superintendents', 'taskmasters' in others it is a higher title, 'presidents' or 'presidents'."

"The earlier history of the presbyteros (elder or presbyter) is much more closely connected with its Christian sense." "Among the chosen people meet at every turn with presbyters or elders in church and from the earliest to the latest times." . . . "Over every synagogue, whether at home or abroad, a council of 'elders' presided. It was not unnatural, therefore that, when a Christian synagogue took its place side by side with the Jewish, a similar organization should be adopted, such modifications as circumstances required."

Bishop Lightfoot then goes to prove, from a consideration of the New Testament passages above, "the identity of the office of the apostolic age." Jacob (an Anglican theologian of good repute) writes: "The bishops mentioned in the New Testament were simple presbyters (elders); the same persons being a 'bishop', episkopos, i.e., superintendent or 'overseer' of his 'taking an oversight' of the congregation, as is distinctly shown by Acts 20 and other passages; and a presbyter — or elder, from the root presbuteros — or elder, from the root presbuteros." (Continued on page 7, column 1)



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FOUR BAPTIST MISSIONARIES GET TOGETHER IN HAWAII



While on his way to New Guinea, **Brother Fred Halliman** (far right) stopped off in Hawaii and visited for awhile. Above—left to right — are some Baptist preachers with whom Halliman had fellowship: **Brother Ralph Doty**, now former pastor of the Kailua Baptist Church, Kailua, Hawaii; **Brother R. L. Berkey**, pastor of Bethel Baptist Church in Honolulu; and **Bro. Loren White**, pastor of the First Missionary Baptist Church in Kailua.

Office Of Bishop

(Continued from page 6)
 due to age. It may, however, be observed that the office of the term **episkopos** (bishop) is Hellenic, and is applied in the New Testament only to the officers of Gentile churches, though it did not supersede the use of the word **presbyter** among them." **Conybeare** and **Howson** (Anglicans) write: "Of the officers concerned with church government, the next in rank to that of the apostles was the office of overseers or elders, more usually

known (by their Greek designations) as bishops or presbyters. These terms are used in the New Testament as equivalent, the former (episkopos) denoting (as its meaning of **overseer** implies) the duties, the latter (**presbuteros**) the rank, of the office."

Such citations from Episcopalian writers might be multiplied. The Reformers, e.g. Luther, Melancthon, Calvin, Cranmer, Coverdale, etc., were of the same opinion.

The Protestant church historians of the present century, and especially the German church historians, who have studied church

history more scientifically and more exhaustively than it was ever studied before, are well-nigh unanimous in their assertion of the identity of presbyters and bishops in the apostolical churches. Among many who distinctly teach the identity, I may mention Neander, Guericke, Hase, Kurtz, Herzog, Ritschl, Hagenbach and Bunsen.

Halliman's Letter

(Continued from page 1)
 liman, Jr. He furnished our transportation from the airport and back again when we were ready to leave, besides many other things which I am sure made our stay more enjoyable.

Leaving Hawaii

On Monday night, March 14, we left the Doty home for the airport in Honolulu where we were to board another jet airliner for Australia. Shortly after our arrival at the airport we began to recognize many faces we had met on the island. People had begun to gather in to see us off, and as it was when we landed there, three churches were represented to see us off. It was nearing 11:00 p. m. when we arrived at the airport and our three children had gone to sleep, but there were plenty of nursemaids to assist with the children. We were scheduled to leave at 12:45 a. m. March 15, but about ten minutes before takeoff time, over the public address system came the announcement that we would be delayed for another half an hour due to some repairs being made on the plane. Just shortly before 1:30 a. m., we were informed we could now board the plane. Our friends were allowed to go with us aboard the plane to assist us with the children, handbaggage, etc. To our beloved friends that we met in the Islands we say, "Aloha Hawaii."

Soon after we were aboard we taxied down the runway for take-off and were soon airborne. The Hawaiian Islands soon faded out of sight and we were once again over the vast Pacific Ocean flying at the height of 31,000 feet and 550 miles per hour. We were soon aware of the unmistakable fact that now for sure we had severed every tie with our homeland.

Since it was in the wee hours of the morning and nothing below but the Pacific Ocean and the heavens above, the lights were soon out and seemingly everyone was asleep but me. About the time I was about to go to sleep one of the attendants of the plane came through and started serving breakfast. By the time we had finished our breakfast we began to descend and it

was announced that we were over the Fiji Islands and were preparing to land at Nandi. We spent nearly an hour in the Fiji Islands, and then were on our way, our next stop being Sydney, Australia.

On this last leg of our flight we were flying at an altitude of 37,000 feet. At that altitude when it is clear one can make out the curvature of the earth and the sky is almost twice as blue as it is looking at it from the ground. Before we reached Sydney the clouds far below us had become thick and the captain of the ship announced that it was raining in Australia; however, by the time we began to descend to land it had begun to clear up somewhat and we were able to get a good air view of Sydney. I don't believe I shall ever forget the first glimpse I got of Australia from the air. I have never seen so many red-topped houses in all my life. From the air one would almost get the impression that the whole city was on fire. Most of the houses here seem to be covered with red tile or some other kind of red roofing material.

Arrival In Australia

We were anxious to arrive at the Sydney airport. **Elder Wallace Reid Robinson**, with whom we had corresponded quite a bit but had never met, was to be there to meet us. As usual, our tribe was the last to leave the plane and it was not long before we saw someone waving at us, whom we rightly guessed to be Brother Robinson.

Here for the first time since we left the States we had to pass through customs. Our medical certificates and passports had to be examined first before our ten pieces of luggage were inspected. The customs officials were very gracious in that they did not require us to open every piece. I suppose they could look at us and tell that we were so scared we were harmless anyway, and rightly so. We had to go through all this before we came in contact with our friends that were waiting for us beyond the gates.

Soon after the customs inspection we came face to face with Brother Robinson and some others whom we soon came to know as our friends. Now we were in the land that is known as "way down under" or at the bottom of the world, and the land of kangaroos. With Brother Robinson was one of the members of the Calvary Baptist Church (this is the church that Brother Robinson is the pastor of) by the name of **John Nattress**. It was he that furnished the transportation for us from Sydney to Lambton.

Activities In Australia

We left the airport about 10:30, and by the time we drove through Sydney it was getting well past lunch time. After lunch we start-

ed for Lambton and was in for some of the crookedest roads that I have ever seen. The people between Ashland, Kentucky and Bristol, Tennessee can no longer say, "There is not a stretch of road anywhere as crooked as this is." All in all, though, God was very gracious to us in that He had provided us with a driver who could sit on the right hand side of the car, drive on the left hand side of the road and still keep calm.

Shortly after 4:00 p.m. we arrived at the home of Brother Robinson. From the time that we had left Brother Doty's home in Hawaii, we had been traveling almost 22 hours and we were all so tired we could hardly go, but upon entering the Robinson home the warmth and comfort was so manifest we soon forgot how tired we were and were enjoying the fellowship that we were expecting and had been looking forward to.

It was about three days before we began to feel normal again from the long trip, but in due time we felt rested and on Sunday morning, March 20, I preached my first sermon in Australia. It was a joy to preach in the Calvary Baptist Church of Lambton and



Bro. John Nattress

the more I am associated with these people the more I love and appreciate them. Sydney is about 110 miles from Lambton, and for both services Sunday we had visitors from Sydney in the services. I consider Brother Robinson to be one of the soundest Baptists that I have ever met and the church of which he is pastor would come as near being like the churches of the New Testament, I believe, as you would find anywhere.

As this is being written I have now preached three times in the Calvary Baptist Church and will preach again Friday night, the Lord willing. I am preaching and teaching a series of messages on the New Testament Church; after that is finished I will preach and teach on baptism and the Lord's Supper. Saturday night I will go with the "Open-Air Teams" to preach on the streets of Lambton. More about this in the next article; until then may the Lord bless you all, and remember us as you pray.

Sincerely,
 Fred T. Halliman



WORDS OF WISDOM

"The "LO" is inseparately connected with the "GO" in Matt. 28:18-19-20.

Our souls are restless until they find rest in Christ.

God can do no wrong. All is right that seems most wrong, if it be His sweet will.

He who loves truth will not love error.

Not only must we preach the pure gospel, but we must preach the whole gospel.

The man who believes one church is as good as another is himself good for nothing.

One is neither saved or lost by what he does but by what he believes.

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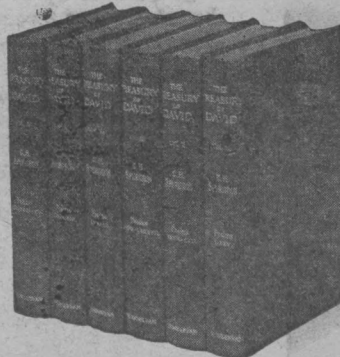
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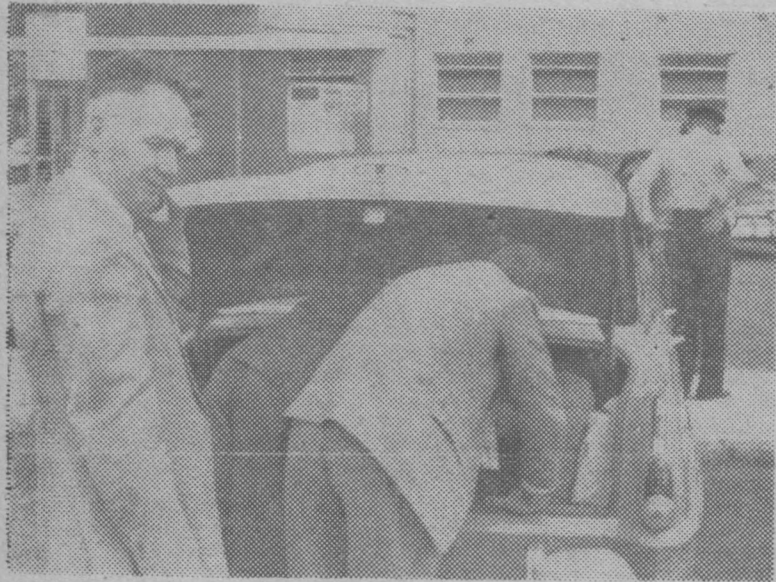
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Brother Wallace Reid Robinson, missionary in Australia, gave up in his efforts to get Brother Fred Halliman's 10 pieces of luggage into the trunk of the automobile, so a couple of the brethren are seeing what they can do. Bro. Robinson is sticking to preaching—not packing!

Envy

(Continued from page one)

some preached the Gospel out of envy. Phil. 1:15; but usually that is the main quarrel; and so religion, which is the best thing, is made to serve the vilest affection.

—Thomas Manton

Infant Baptism

(Continued from page 1)

erected, Palmer is about to be executed; the man whose name should be execrated through all eternity for his villiany! Here is one of the Puseyite's regenerates, while he mixes his strychnine, and administers his poison slowly, that he may cause death, and infinite pain, all the while he is causing it.

Regenerate, forsooth! If that be regeneration, such regeneration is not worth having; if that be the thing that makes us free of the kingdom of heaven, verily, the gospel, that all such men are regenerate and will be saved, we can only say, that it would be the duty of every man in the world to move that gospel right way, because it is so inconsistent with the commonest principles of morality, that it could not possibly be of God, but of the devil.

Rally Day

(Continued from page 1)

greater than ever before. Many often write that since they did not have a large offering,

they have sent nothing—waiting rather until they might have a larger sum to send. This year our slogan is—**AN OFFERING FROM EVERY READER.** If you cannot send a hundred dollars nor a dollar, send whatever you can. We want every reader to share with us in this Spring Rally.

If you live close enough, then spend the evening with us on May 17. Some always come to our home on this occasion, even driving a good distance to do so. We will be gathering to open the envelopes, tabulate the offerings, and read the letters from our readers. To make this day one of success, we ask you to—

- (1) Pray much about it.
- (2) Write us an encouraging letter.
- (3) Send us an offering.
- (4) Visit with us that evening if possible.

No doubt many of you will cooperate thus with us. Please don't put it off. We believe that God will put it into the hearts of many to do His will relative to TBE. Therefore we are relying on Him for the success of this day, and thus all praise shall be to Him.

We have always said: Trust the Lord and tell His people. This we have done, and we wait today for your letter and offering.

Baptists do not, as they have sometimes been charged, believe in baptismal regeneration but rather baptism for the regenerate.

It would appear far more sensible, and equally as scriptural, to baptize a man to cure consumption of the lungs, as to baptize him to cure consumption of the soul.

An Illustration That Shows The Folly Of Campbellism

I heard a preacher tell the other day about visiting in a jail and he came across a woman and her daughter that were in jail for bootlegging whiskey. That was back in prohibition days, and this couple wasn't doing the real bootlegging—they were just stooges of some others and had the whiskey on their premises.

The preacher talked to them and they told him their people were of a certain religious persuasion and said, "Will you see the pastor of a church of that denomination and ask him to come and talk with us?"

He said, "I certainly will." He went to the study of a pastor of that denomination and gave him the request of the two women, and the pastor said, "No, I'm not going to see them."

"Why?" the pastor asked. "To be perfectly plain, it is none of your business."

The preacher said to him, "It is my business, for I promised

those women to bring you their request, and I want to be able to tell them why you refuse to come to see them."

"Well, if you insist, I'll tell you," said the pastor. "There are not any facilities for baptizing those women there at the jail, so they couldn't be saved even if they wanted to. What's the use of going to see them, when I I can't benefit them?"

Now there was a pastor who mixed water with blood. He didn't believe that the blood of Jesus Christ cleanseth from sin. He thought that it took water—and when he had no baptistry, he had no message of salvation for those two lost women. I thank the Lord as a Baptist and a believer in the Bible, I have a message of salvation for a person anywhere, even the "captives."—Mason.

THE BIG BOSS TALKING



"Yes, P. J., I've had a good time in Florida this winter and I've got some big plans for summer, too.

"I want you to keep the business in tip-top shape while I am away. I'm going to take a swing through the northern states, down around to California. Then I'm going to hop over to Hawaii for a couple of weeks, then on to Mexico. I'll spend a few weeks in Mexico and Central America, then fly to London. I'll spend time in other cities such as Paris, Rome, Cairo, and the like.

"About the last of August I'll be in Europe and will charter a plane to bring me to Ashland, Kentucky in plenty of time for the Bible Conference at Calvary Baptist Church. This is actually the only event or place I am very much interested in attending. All these other hops are just to pass the time away until the Labor Day weekend.

"And by the way, P. J., see to it that all the employees know about the Conference and close the office two or three days in advance so that there will be sufficient traveling time."

Overhead

W. A. Diman, editor of the Chicago Baptist News (May 1955) asks a pertinent question concerning the moving of the American Baptist Convention headquarters to Valley Forge, Pa.

He says, "Concern is mounting in some quarters concerning possible results of implementing the decision to move the American Baptist headquarters. Some of this concern stems from missionaries, both home and foreign, who are puzzled by the expenditure of big money to move headquarters at a time when adequate money for mission work is not available. Conservative estimates, without contractors' figures available, now put the cost at about \$5,000,000. Even a novice would know that the final figure will be more, not less. Delegates were led to believe it would cost about \$1,500,000 back in 1957."

REMEMBER RALLY DAY MAY 17



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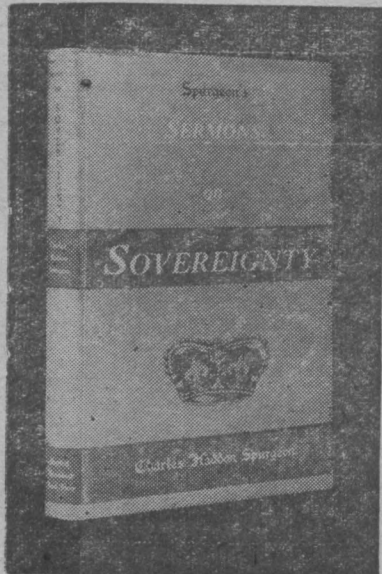
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