

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1623

EDIFICATION

WARREN HARTMAN
Verona Baptist Church
Verona, Ohio

We want to consider for a few minutes several things relative to the doctrine of edification. We should ask ourselves some questions, such as, What is edification? Who is to be edified? How is one to be edified? Where is edification to take place? And, why is edification essential? When this doctrine of edification is seriously considered and rightly understood, there will be less individualism, less clergy-laity division in the churches today.

WHAT IS EDIFICATION?

The word edify according to Webster means, "To build; to construct; hence to organize; establish." It is always used in the sense of improvement, of profitable instruction. The context of God's Word clearly defines edification as the building up or strengthening of the saints of God.

"Let us therefore follow after the things which make for peace, and things where-with one may EDIFY another." Romans 14:19.

WHO IS TO BE EDIFIED?

As we have previously stated, the Scriptures show us that edification is for the people of God. In order for one to be advanced

or built up in the faith, he must first have a starting point. We must be born again before we can begin to live and grow spiritually. So the subjects of edification are God's children. Consequently, edification is not for the lost.



WARREN HARTMAN

Every child of God needs edification. Neither the pastor nor the Bible teachers are exempt, for all saints are in need of edification. Every child of God ad- (Continued on page 5, column 3)

FTH'S YEARLY REPORT TO CALVARY

FRED T. HALLIMAN
(New Guinea Missionary)

Dear Pastor and Church:

As this year is just about to come to a close, I would like to make a few comments on the year's work here in New Guinea.

To begin with, I have been amazed at the way the Lord has worked out for me what appeared to be problems without solutions, and yet, I should never have doubted for one moment for "nothing is too hard for the Lord." And while my faith has faltered and been weak in many things, I have been strengthened in many ways.

I have made one trip to Bougainville this year to assist in an ordination service and while I could not say how the work is progressing there now from any recent visits, the reports that I have had are good. Some folk

have been saved and the saints are growing in grace. I had planned to visit the brethren there



FRED T. HALLIMAN

and hold a series of services during the month of February but as things look now I will have to

postpone the trip for a while. The brethren there have always had opposition in the strongest terms but I am happy to say they are faithful to their calling.

I have made one patrol that lasted 15 days into an area north-east of the Mission Station that has proved to be well worth the time and money spent. Another visit to that area is overdue and just as soon as time permits I will revisit the folk there.

A patrol to the Haiwi area with my family, lasting a week, was made and while there several people were baptized and a church was organized. This trip was a blessing to all of us.

Then there was the 21 day patrol into the Poguia area of which I have recently had a series of articles reporting on this trip. I think there needs to be no more said on this patrol; however, I do (Continued on page 5, column 1)

Indian Customs As To Ghosts ... Serious Illness

ELD. BILL BURKET
(Missionary to Navajos)

The next ceremony which we shall describe is a five-night "sing" known as, "Female Shooting Evil Way." The patient (or victim) in this case is a teen-age girl. The hand-trembler has performed her devilish rite and "The Shooting Way" ceremony is decided upon. It is directed specifically against the malevolent activities of Navajo ghosts who have the power to disrupt an individual's harmonious relationships and create serious illness.

Let us look into the ceremonial hogan, where we see a ritual being initiated for a teen-aged girl sitting against the wall, by lighting the fire, using the ancient Navajo friction fire drill. This ritual is the "sweat and emetic" ceremony which occurs during the five-night sing.

The fire is now started and being fanned by the girl's uncle, while the grandfather and other relatives look on.

Lucy's mother died of tuberculosis in 1946. Two years later Lucy began to complain of loss of appetite, insomnia, and of "bad dreams" in which the image of her mother appeared. Her family summoned a hand-trembler who discovered that she was being "bothered" by the ghost of her mother and prescribed "Female Shooting Evil Way" as the cure.

Next, we see Lucy's uncle and

grandfather in the center of the hogan digging a shallow trench with an axe around the fire. They then bury a wild-rose hoop in this trench around the fire in the ceremonial hogan.

Men strip to the breechcloth, women to the waist, in preparation for the ritual. In the next scene, we see Lucy stripped to the waist, as she sits quietly on a sheepskin outside the hogan, while the fire is being built up inside.

In our next scene, the grandfather in his breechcloth walks past Lucy carrying a pan to hold the emetic. We now see Lucy's girl cousins enter the hogan in their topless outfit. (With their skirts coming down to their ankles, they still have more on than our present day females — that is, the Jezebels.

Now we take you inside the hogan. While the singer chants, and the fire burns brightly in the small hogan, all participants begin to sweat profusely. (The medicine man chanting is enough to make one's hair stand on end, unless you are used to our present-day music).

During the ceremony, Lucy's female relatives sit on the north side of the hogan without blouses. Her male relatives sit on the (Continued on page 5, column 4)

THE DEVIL'S SUBSTITUTES FOR BIBLE STUDY

By ROY MASON
Aripeka, Florida

The Devil can't prevent some things, so he injects a weakened down version of the things he can't prevent. He can't prevent preaching for instance, so he gets the preacher to do topical preaching rather than that which gives



ELDER ROY MASON

expositions of the Word of God. He can't prevent the Bible from being studied, so he manages to have it studied in such a way as to have people with as little knowledge of it as possible. Satan always has a "second best" and if he can't prevent the study of the Bible, he will slip in a plan of study that is as ineffective (Continued on page 8, column 3.)

The Origin Of Man By God And Not By Monkey

MILBURN COCKRELL
Dorsey, Mississippi

The answer to the problem of man's origin has been debated for centuries by evolutionists and theologians. These defend two schools of thought — one a pure supposition, the other a revelation. The evolutionary theory is a speculation, a conjecture and an assumption. It is the best solution the unregenerate, finite mind can conceive. The revelation embodies a series of truths which are harmonious and reasonable, if one recognized a Supreme Being.

I have little time to spend with the naturalistic or the theistic evolutionist. I unreservedly accept the testimony of the Bible as to man's origin, and I wholeheartedly reject the theory of animal ancestry. I look to the Lord for truth and knowledge, not to some tadpole.

Man was not evolved from an inferior creature. He owes his existence to the creative act of Jehovah God. Genesis 1:27 says: "So God created man in His own image, in the image of God created he him; male and female created He them." The God who made the heavens, earth and sea,

and all that in them is, made man. God made man last of all creatures, showing that man is the chief and master-piece of all creative work. He created him not in the image of the brute, but in His own image.

ADAM THE FIRST MAN

Some believe that there was a race of preadamite humanoids who lived on earth before Adam. This might be true, but if so, this preadamite race had no connection with the present race. The Scriptures expressly speak of Adam as the first man. In I Cor. 15:45 we find the expression, "the first man Adam." Certainly there would have been no cause for God to have said: "Let us make man," if there were a great number of men already existing. This question is forever settled by Gen. 2:5 which reads: "There was not a man to till the ground."

Adam was the first man of the human race and the common parent of mankind. God's Word teaches that the whole human race is descended from a single pair. Genesis 3:20 declares:

"And Adam called his wife's name Eve; because she was the mother of all living."

Acts 17:26 tells us that God: "Made of one blood all nations of men for to dwell on all the face of the earth." (Continued on page 5, column 5)

A FURTHER WORD AS TO CALENDARS

Since we have sent out our calendars of a few days ago, we have heard from many who say that they have appreciated them, and some have asked for additional copies.

We have quite a few left on hand, and as long as they last, we'll be glad to mail them to our friends. If a pastor desires more for his church, or if any individual wishes additional copies to hand out to his friends, we shall see to it that they are sent out to you immediately, at no cost.

I might say that they are already printed and will be wasted entirely if not requested by our friends, so therefore, if you want a calendar, or calendars, write us and such will be sent to you at once.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE NEW MODERN UNHOLY BIBLE"

(REPRINTED FROM THE BAPTIST EXAMINER, NOVEMBER 7, 1953 BY REQUEST)

"For ever, O Lord, thy word is settled in heaven."—Psa. 119:89.

If you will look on either the front, or the backbone of your Bible, you will find in one or the other of those two places two words, "Holy Bible," which means literally, "a holy book." Ever since the Lord Jesus Christ called me into His ministry, I have been preaching from an Holy Bible. This one which I hold in my hand this morning, which is beginning to become somewhat frayed and tattered, is the third of these Holy Bibles that I have used, after having had both of the two previous ones rebound twice. In contrast,

this morning I hold in my other hand, another Bible, which is likewise called an Holy Bible. But, beloved, as I have often said, it isn't the name over the church door that signifies what a church believes. You may call it a Baptist Church, but if it doesn't stand for the Word of God, it isn't a Baptist Church. It isn't the name that makes us Baptists, but it is what we believe, and contend for that signifies our Baptist position. Though this is called an Holy Bible both on the front and on the backbone, I would insist that if it were properly named, it would instead be called an Unholy Bible; and by God's grace

I expect to show you why I refer to it as the new, modern unholy Bible.

Ever since this new Bible made its appearance and came on the market the last part of last year, I have been deluged with letters from the readers of THE BAPTIST EXAMINER scattered all over America and also have been asked a number of questions by folk here within this local congregation as to what I thought of the new revised edition of the Scriptures. I haven't been too hurried nor too quick in my answer, but rather, beloved, have studied very carefully and have amassed (Continued on page 2, column 3)

PASTOR CONFIRMS RICE'S HERESIES

Dear Brother Gilpin:

John R. Rice is no different than he has ever been. I moved to Lima, Ohio, in December of 1945. I think it was in the winter of 1947 John R. Rice came to Lima for a city-wide evangelistic meeting under the sponsorship of the "Fishers of Men Club." A pastor friend of mine (I was his associate pastor for one and a half years) refused to cooperate with the meeting because John R. Rice said that they would agree on the essentials, and have "love" on the non-essentials. Two of his non-essentials were the matters of baptism and to which church the convert was to join.

The decision cards were divided among the church where there (Continued on page 8, column 1)

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JOHN R. GILPIN.....Editor

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The Ecumenical Movement Attracts Two More Baptists

In the Owensboro, Kentucky, Messenger and Inquirer, under date of January 24, 1970, appeared a picture and portions of three columns by way of description of Protestants and Catholics that had recently held a meeting at the Baptist Church of Hawesville. In the description was the story of how four Protestant preachers and two Catholic priests, along with two laymen, conducted this special service.

The two Baptists were, pastor of the Hawesville Baptist Church, Charles E. Smith, and Corpus Moledano, of the Central Baptist Church. It is a shame and a disgrace that men who claim to be Baptists would take part in a service of this type. If I were either of them, I would run like an ostrich and stick my head in the sand from now on until eternity.

We do not know either of these Baptist(?) preachers, and in all probability, they have done what they did out of ignorance, and their ignorance probably grows out of the seminary connections which they had. At any rate, they ought to be ashamed of themselves for having their picture made with the Catholic and Protestant heretics, and for their silent approval of the service.

It is well to remember always, true Baptists are not Protestants. Baptists were here before Rome ever got here. We never had to protest against them. Actually, Rome is a Protestant church in that Rome protested against Baptist principles in the third century. In the year 251 A.D., the Baptists of Rome were excluded from Baptist fellowship because of their heresies, which gave rise to Roman Catholicism.

Well, these two preachers, Smith and Moledano, are certainly not Protestants, from a second standpoint, in that they were not protesting against the religious conglomeration of which they were a part.

The Catholic who conducted the services said, "For decades, Roman Catholics have prayed for Christian unity in the return of Protestants to the Catholic faith." In contrast, let it be remembered that the word of God (Rev. 17) refers to Catholicism as "the old whore." It also speaks of the Protestants as harlot daughters who have come out of the whore. Well, if this crowd wants to return to Rome, let them do so. At the same time, let it be remem-

More About Our Great Annual Bible Conference

We are looking forward with a great deal of expectancy to our Bible Conference, Labor Day weekend, and we are anticipating great blessings from the Lord.

We are preparing the program at present and would be happy if any of our brethren might suggest some preacher whom we have never used before as a possible speaker for this year's Conference. It would be counted a pleasure if such a suggestion might be offered.

Brother Frank McCrum of Detroit has made a suggestion that some of the folk might be interested in assisting financially with the program, by way of contributions toward the expense of the Conference. It is true that the cost to us is about \$6000 — at least it cost this much last year. It will probably cost more this year, depending upon the number we have in attendance. To date, \$380 has been contributed toward this Conference of Labor Day weekend, 1970. Most of it came from members of Calvary Baptist Church. However, \$75.00 has been sent to us by four of our readers in Michigan, Florida, and Maryland.

If the Lord should lay it upon your heart to have a part relative to the work of Calvary Baptist Church in promoting this Conference, then we would be most glad to hear from you and to receive any offering that God might put upon your heart to send us.

bered that Baptists are not Protestants and that true Baptists have no desire to return to the old Roman whore.

It is said that nearly four hundred people attended the service at the Hawesville Baptist Church. Then this means that there were four hundred people deceived particularly by the action of these two so-called Baptist preachers. Why didn't these two preachers stand up and protest? Why didn't they demand that Rome apologize for her heresies since the year of 251 A.D.? Why didn't they demand that Rome apologize for the 50 million Baptists she put to death during the Dark Ages? When I suggested this a few years ago at the rise of the Ecumenical movement, Bishop Spellman, who was then living, said "Let's forget history." Well, I'd want to forget it too. If my history were as bloody as theirs. Somehow though, that history will not down. It is impossible to be forgotten because God has already promised to destroy Rome completely. Listen:

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Revelation 17:15-16.

It looks today as though the destruction of Rome never could take place. Just remember, God has the final say and ultimately, Rome will be completely annihilated.

The speaker at this Hawesville service emphasized Paul's statement, "One Lord, one faith, one baptism." Right then was the time for Baptist preacher Smith to interrupt the service and to have said publicly to the Romanists and Protestants, "We Baptists are the only folk in this world who have the authority to baptize, and if you are truly saved (doubtlessly not one of them was), we will baptize you. We'll give you the one baptism into a Baptist Church."

However, Pastor Smith glibly, with tongue in his cheek, went along, as part of this repulsive, obnoxious, disgusting, blasphemous, unscriptural meeting. For shame that he even calls himself a Baptist.

"Unholy Bible"

(Continued from page one)
a great wealth of information which I have gathered from others who have had time to study it, even more fully than I. I have done this before I have taken this opportunity to give my answer as to what I think of this new Bible.

I would like to remind you that I am not in agreement with that one dear sister who wrote saying that she didn't think much of these modern, new fangled translations, for said she, "If the King James Version of the Bible were good enough for the Apostle Paul, then it is good enough for me." Well, I am not in agreement with her, for the King James version of the Bible was only made about sixteen hundred years after the Apostle Paul had died and gone to Glory, so I am not speaking this morning from the standpoint that this dear sister spoke, when she wrote her letter. However, beloved, I would like to remind you that the Bible was written originally in three languages. Most of the Old Testament was written in Hebrew, a very, very small portion of the Old Testament was written in Aramaic, and all of the New Testament was written in Greek, so that in the days of the Apostle Paul, of that portion of the Bible that he possessed, none of it was written in the English language. None of it was read from the King James Version when the Apostle Paul, nor any of the balance stood up to preach from God's Book.

In the year 1611, King James of England set about the task of having the Bible translated out of the Hebrew, the Aramaic and the Greek into the English language so that the people of his country over which he ruled might have the Bible in its entirety in the English language. Since it was at the commandment of the king, and since it was authorized by him, and since the translators were paid in full by the English government, it naturally bore the name of the Authorized Version. That is to say, it was authorized by King James, and in the year 1611 that Bible was handed to the English-speaking people of the world, and since that day has been the recognized volume of Scriptures, for the great majority of folk who read, and study the Word of God.

Then in the year 1901, another translation was made, which was called the Revised Version. The Revised Version was made for one reason, and one reason only. There were certain archaic forms of words which had changed meaning in the interim between 1611 when the King James Version was written, and in 1901 when the Revised Version was presented. For example, in the year 1611, the word "charity" meant "the highest kind of love that a person could bestow upon another," but, beloved, you know today that the word "charity" certainly doesn't in any wise signify the highest form of love. Instead, beloved, when you think of charity, immediately your mind goes to reaching down into your pocket and getting out a little piece of money, and doling it out to someone who may be in need. Paul said:

"Though I speak with the tongues of men and of angels, and have not CHARITY, I am become as sounding brass, or a tinkling cymbal."—I Cor. 13:1.

Beloved, when you read the word "charity" in the Word of God, it is definitely not the idea of handing out funds to someone, but rather, it is the highest kind of love that the Apostle Paul is speaking of. Hence, beloved, in 1901 when the Revised Version of the Scriptures came from the press, such words had changed their meaning. Such words that were no longer good English words were changed in the R. V. Practically the only changes that were made in the Revised Version in 1901, over the Authorized Version of 1611, were the words that had changed meaning, and the archaic form

New Book Of Fine Poems Is Just Off The Press

We have just printed a book of poems for Frazier B. Adams of Lees Junior College, Jackson,

and his MA. and M. Ed. degrees from George Peabody College for Teachers, Nashville, Tennessee.

During World War II, he served in the European Theatre of Operations with the Ninth Air Force. Some of his poems were written while in the service of his country.

He is now Professor of Psychology at Lees Junior College at Jackson, Kentucky. He served as Academic Dean at Lees from 1946 to 1962."



FRAZIER B. ADAMS

Kentucky, and in view of the nature of the poems, we are urging our readers to order this book.

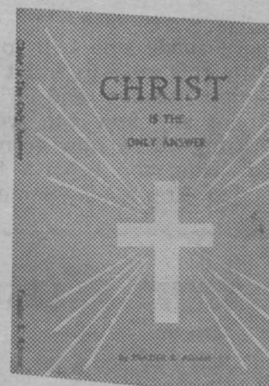
The title of this book is "Christ Is The Only Answer."

I have never met Brother Adams, but have certainly been more than highly impressed while doing this work in his behalf. A brief biography concerning him, we have taken from the jacket of the book, which follows:

"Frazier B. Adams grew up among the dark hills of Eastern Kentucky, where nature reminds man of his relationship to his God.

He attended Stuart Robinson High School, a Presbyterian Church affiliated school owned and operated by the General Assembly of the Presbyterian Church, U.S.A. There he came in contact with a dedicated Christian faculty who instilled in him a love for Jesus Christ and a desire to serve his fellow man.

He received his B.A. degree from Eastern Kentucky University, Richmond, Kentucky,



a saved man, which of course, I knew he was. He assured me of his relationship with the Lord and it gives me great pleasure today to recommend him as a fine Christian, and his book of poems as a fine book which our friends should own. The book sells for \$3.00 and is cloth bound. You may order it either from us or from Brother Adams.

of words that were no longer considered even good English words.

Now on September 30, 1952, we have a new Bible. I might say that between 1901 and 1952 there have been lots of translations made of the Word of God. We have the Moffat translation of the Bible, the Goodspeed translation of God's Word, and Helen Barrett Montgomery's translation of the New Testament. There are others, and all of these are modernistic. Beyond a shadow of a doubt, every one of these translations are tinctured and poisoned with the virus of modernism. However, beloved, the Devil waited until September 30, 1952, to put off on all the American people, the greatest hoax so far as a so-called Bible is concerned, that is possible for any human being to ever imagine, for when this new Bible was put on the market several months ago — when it was thus published it was published with one sole purpose in mind, namely, to kill the orthodox form of Christianity and to teach modernism from beginning to end.

I make no apology to any individual who has bought, or who has studied one of these new Bibles, but I tell you that this is the modernist's Bible, and the man who studies it, and believes it, and accepts it, is nothing short of a modernist when he does it.

Now I am willing to agree that there are some things about this new Bible that are quite commendatory. For example, in the twelfth chapter of Acts the word "Easter," which was definitely mistranslated in the King James Version, has been removed. Listen:

"And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people."—Acts 12:4.

In that one instance, beloved, this new Bible is to be commended. It has definitely taken a word which was positively mistranslated in 1611 and has given to it its proper translation today. Anyone who has ever studied Greek, or who knows anything at all about the New Testament as it was written in the original Greek language, knows positively that the word that is translated "Easter" in the King James Version which is translated "Passover" in this new, modern unholy Bible — anyone who knows anything at all about the Greek language will agree that it is definitely and positively a tremendous help and improvement over the King James Version.

But where you find one instance like that, you will find "scads" of instances where the Word of God has been mutilated at the hands of the modernists. Let me give you a few examples and cite to you some reasons why that you and I as God's people don't need this new unholy Bible. Follow with me as I shall read first from the King James Version and then from this new, modern translation.

I

I imagine the greatest amount of criticism that has been brought against this new Bible, centers around the translation of Isaiah 7:14. In fact, most everyone who has criticized it, has criticized it from this standpoint. In the King James Version we read:

"Therefore the Lord himself shall give you a sign; Behold, a VIRGIN shall conceive, and bear a son, and shall call his name Immanuel."

Now in the new Bible we read: "Therefore the Lord himself will give you a sign. Behold, a YOUNG WOMAN shall conceive (Continued on page 3, column 1)

Learn to labor and to wait; but be careful how you start, lest you learn to wait so well, you overlook the labor part.

JOHN GILL'S COMMENTARY

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"Unholy Bible"

(Continued from page two)
and bear a son, and shall call his name Immanuel."

In the King James Version it says that a virgin shall conceive. In the new Bible it says that a young woman shall conceive. There is a tremendous difference between a virgin and a young woman. A young woman may be a virgin, and at the same time she may not be a virgin. That is nothing short of an attempt to destroy the virgin birth of the Lord Jesus Christ. I am satisfied that the thirty-two translators who worked on this new Bible for the past sixteen years, had in mind that by the removal of the word "virgin," that they would be able to destroy at least in part the virgin birth of the Lord Jesus Christ. However, it is rather conspicuous, and it certainly shows the folly of man, that in Isaiah 7:14 they removed the word "virgin" from the Scripture but when they came to the first chapter of the Gospel of Matthew, which is a quotation from Isaiah 7:14, they quote it and give the word "virgin" in the quotation, for we read:

"Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel."—Mt. 1:23.

In the verse preceding this it says:

"All this took place to fulfil what the Lord had spoken by the prophet."—Mt. 1:22.

It is highly conspicuous that they removed the word "virgin" from Isaiah 7:14, but that they failed to take the word out of Matthew 1:23 when they quoted Isaiah 7:14. To me, beloved, it looks like the Lord purposely caused them to cross themselves just to show the folly of man and the blunders that man can get into as he attempts to destroy the Word of God.

Let me remind you ere I go one step further that I am a firm

believer in the virgin birth of the Lord Jesus Christ. I believe that when the Son of God was born into this world that He was born of Mary, who was His human mother, and that she was merely the receptacle whereby that Jesus Christ was born into this world, that she had never known man, and that she herself was entirely a virgin and as such, she conceived the Lord Jesus Christ of the Holy Spirit, and when Jesus was born, He was born not as a result of the combined seed of man and woman, as you and I are born, but rather He was born of the seed of the woman as was prophesied in Genesis 3:15. No man can believe more strongly nor more firmly in the virgin birth of Jesus than your pastor.

May I cite in passing that the little bee, the honey gatherer — his method of procreation is by parthenogenesis, which means "generation by a virgin." Beloved, if God always used generation by a virgin to bring forth bees, and to propagate the bee family in the world, surely the great God of the universe can set aside the laws of nature once if He wishes in order that His Son might come into the world as the seed of the woman, and a child of a virgin, without a human father. Surely our Lord can do so.

I say then that that is my first reason and objection to the new, modern unholy Bible. You can see why I refer to it as an unholy Bible, for a Bible which assiduously attempts to remove the virgin birth of Jesus Christ from it, no longer deserves the name of Holy Bible. In its attempt to remove the virgin birth, it becomes unholy.

II

Not only is it true that the virgin birth comes in for removal, but the deity of the Lord Jesus Christ is likewise objected to and removed in every instance where it was possible for the translators to do so.

For example, in John 3:16, reading, first of all, from the King James Version:

"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."

In the new Bible, in John 3:16, we read:

"For God so loved the world that he gave his only Son, that whosoever believeth on him should not perish but have eternal life."

You will notice the word "begotten" is left out in the new, modern translation. That word "begotten" is a very important word. You and I are born; Jesus Christ was begotten. You and I, beloved, were born as a result of the combined seed of man and woman; Jesus Christ was the only begotten Son of God. This is nothing more nor less than a slap in the face of God, in that it strikes at the deity of the Lord Jesus Christ.

Then in Luke 2:33 we have a similar instance where the deity of Christ is assailed. It says:

"And Joseph and his mother marveled at those things which were spoken of him."

Now turn to the unholy Bible and we read in Luke 2:33:

"And his father and his mother marveled at what was said about him."

In the King James Version it says "Joseph and his mother"; in the new Bible it says "his father and his mother," signifying

that Jesus Christ was not born of God, but rather He was the son of Joseph, for it refers to Joseph as his father.

Beloved, that wasn't any mistake. It didn't slip in by chance. It took strong twisting on the part of the translators to make it read as though Joseph were the father of the Lord Jesus Christ.

Here is another reference of like nature in Micah 5:2, which is a prophecy relative to the birth of the Lord Jesus Christ, foretelling the very place where Jesus was to be born. In the King James Version we read:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from EVERLASTING."

In the new Bible we read:

"But you, O Bethlehem Ephratah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days."

In the King James Version it says that the Lord Jesus Christ has been "from everlasting"; in the new Bible it says that he has been "from ancient days." There is a lot of difference in saying that the Son of God existed from everlasting and in saying that He is from ancient days. It is a definite, distinct attempt on the part of the translators to deny the previous origin of the Lord Jesus Christ and to deny the pre-existence of the Son of God. In Micah 5:2 in the King James Version, it is said that Jesus Christ had existed from everlasting. He has always been God. He is always to be God. In Micah 5:2 in the new unholy Bible, the pre-existent nature of the Lord Jesus Christ is taken away.

Notice again in Psalms 2:11-12 in the King James Version:

"Serve the Lord with fear, and rejoice with trembling. KISS THE SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

In the new unholy Bible we read:

"Serve the Lord with fear, with trembling kiss his feet, lest he be angry, and you perish in the way; for his wrath is quickly kindled. Blessed are all who take refuge in him."

In the King James Version we have a reference to the Son of God, but in the new, modern translation it leaves out every reference to the Lord Jesus Christ, and the Son of God is not even mentioned at all. It is merely an attempt on the part of the translators to remove the deity of the Lord Jesus Christ from that verse of Scripture.

However, the most outstanding and the most glaring attempt at the destruction of the deity of Jesus is found in Romans 9:5. In the King James Version we read:

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, GOD BLESSED FOR EVER. Amen."

In the new unholy Bible we read:

"To them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen."

In the King James Version it refers to Christ "who is over all, God" but the translators of the new, modern unholy Bible say

"God who is over all be blessed for ever." Thus in this new Bible, they do not refer to Christ as God. I tell you, beloved, those things just didn't happen to creep in. Those are not errors and mistakes that an holy man might make. If a man were honest he couldn't make a mistake like that. I insist this morning that a translation such as this did not come from the heart nor the brain of an honest man, and that such a translation merely indicates the dishonesty, the lack of integrity, and the lack of moral stability that the translators of the new modern unholy Bible are possessors of.

III

Somehow the English of the King James Version has always seemed to me to be unusually reverent. You read in the King James Version "thee" and "thou." There is a reverence instilled in the minds of people when they read those pronouns "thee" and "thou," but when you turn to the new, unholy Bible, you will find that these words are removed entirely. Not one time do you find these pronouns in this new version. Instead, beloved, you find "you" and "yours" occurring in every place, whereas in the King James Version you will find "thee" and "thou." I will cite you two instances just to give you a sample.

Take for example in Matthew 16:16 when Jesus spoke of the building of His church. In the new Bible we read:

"Simon Peter replied, You are the Christ, the Son of the living God."

Contrast this with the King James Version, when he said:

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

To give you an example from the Old Testament, we read in Psalms 2:7 from the King James Version:

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

Now read Psalms 2:7 in the new unholy Bible and see how the pronouns have been changed.

"I will tell you of the decree of the Lord; He said to me, You are my son; today I have begotten you."

That may sound right to some folk, but, beloved, there is a lack of dignity, and a lack of reverence in the changing of these pronouns and in the putting in of these words in modern everyday speech such as you and I use.

I was rather impressed by an editorial in the "Evening Star" of Washington, D. C., under the date of October 1st, when the editor in his editorial, "Something Has Been Lost," said:

"It is disappointing to find that the moving poetry and cadence of such sentences as 'He maketh me to lie down in green pastures: He leadeth me beside still waters: He makes me lie down in green pastures. He leads me beside still waters.' Another such loss is found in the passage from St. Luke: 'But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: For of such is the Kingdom of God.' The verse now becomes, 'But Jesus called to him, saying, Let the

children come to me, and do not hinder them; for to such belong the kingdom of God.'"

Then the editor adds this expression:

"One is inclined to believe that, despite the great circulation planned for the Revised Bible, it will not displace the King James Version."

Beloved, that is exactly my attitude in regard to it. I repeat, there is a reverence in the handling of the Bible as in the Authorized King James Version. I like the expression "He leadeth me" rather than "He leads me." I like the expression "Thou art the Christ" instead of saying "You are the Christ." I say, beloved, there is a reverence about the Scriptures that is taken away by the new, modern unholy Bible.

IV

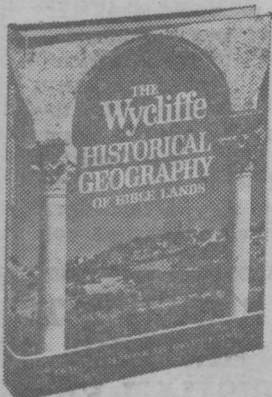
There is a fourth reason why I have no place for the new Bible and that is that there are so many other errors. For example, in the baptism of the Ethiopian eunuch in the eighth chapter of Acts we find that at least one verse is left out in the new, modern Bible. In the King James Version we read:

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:37.

Beloved, I can't read you the contrast from the new Bible because it isn't there. When you come to the new Bible you have the 36th verse and then the 38th verse, for the 37th verse is just left out entirely. It just isn't there.

Now why do you suppose it was left out? I will give you a guess. That 37th verse says, "If thou believest with all thine heart, thou mayest," signifying (Continued on page 4, column 4)

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THE BAPTIST EXAMINER

JANUARY 31, 1970

PAGE THREE

The Baptist Examiner FORUM

"Should you place your membership in a church which you are not satisfied is preaching the whole counsel of God? If you are supposed to belong to a local church, shouldn't it be where you can attend regularly?"

JAMES HOBBS

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I doubt very seriously if you will find a church that preaches the "whole" counsel of God. Most churches are lax in teaching some part of God's word. However, there are some churches that are so far off that it is hard to recognize them as churches.

Ideally, you should belong to a church where you can attend regularly. Anyone who has a sound church near where he lives ought to rejoice and praise God. Everyone is not so blessed.

If you do not have a church near you that stands for the truth, then it is necessary to travel a distance to find one. I would rather travel 100 miles and be in a church that glorifies God as to walk next door to an organization that dishonors God.

A church should preach a sovereign God. "Remember the former things of old: for I am God, and I will do all my pleasure . . . yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:9-11).

A church should preach salvation by grace apart from works. "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." (Eph. 2:8,9).

If the church is one that loves God it will keep the commission as given in Matthew 28:19,20. In other words, it will preach the message of salvation to the lost, baptize the saved, and teach the saved how to live. It will not add all of the other activities that have invaded many churches, such as kitchens, gyms, sports, organizations, and so on.

This church will not preach a universal invisible or a universal visible organization. It will be a local, independent, Missionary Baptist Church whose head is the Lord. ". . . as Christ is the head of the church . . ." (Eph. 5:23).

If a church does not do these things then I would not want to be a member of it.

E. G. COOK

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If I lived in a place where there was no church that preached the whole counsel of God near enough for me to attend, I might join a Baptist Church provided that church preached the truth and did not deny and fight the doctrines she did not preach. For example, if this church did not preach unconditional election, I could fellowship with her to the extent of enjoying the truth she did preach so long as she did not deny the doctrine of unconditional election. But I want no part of any church that denies some

of the plain teaching of God's precious Word for the sake of popularity.

Certainly you should belong to a local Baptist Church that preaches the truth, and you should attend it regularly if at all possible. I have some very dear friends, however, who have no church near enough for them to possibly attend other than rank Arminian churches. In that case, it is better to have their membership in a sound church a thousand miles away. In that way they can know that their tithe is being used to support that which their Lord would have them support. And in that way they can worship with their church by means of tape recordings of the church's regular services. It is true, they miss the sweet fellowship most of us enjoy in our churches. But no fellowship at all is better than trying to fellowship with those who fly into a rage at the very mention of the great doctrines of grace or of church truth.

So if your Lord has blessed you with a church that preaches the whole counsel of God you should thank Him and praise Him every day for it. And then you should be faithful to that church in every way possible.

ROY MASON

Radio Minister
Baptist
Preacher
Arlpeka, Florida



It is doubtful if any preacher or church truly preaches the whole counsel of God. That would require the preaching of the entire Bible, and many men are pastor of the same church for years without even mentioning some of the books of the Bible. This leads me to remark that every preacher needs to do expository preaching. In the later years of my own ministry, I seldom used a little scrap of Scripture as a text. Generally I read an extended passage and preached about its meaning.

I judge, however, that the questioner is referring to a church that consciously declines to preach certain truths, and my answer is that I would not place my membership in a church where certain doctrines taught in the Bible are taboo. I think just here of a couple of colleges where the Bible school departments are prohibited from discussing the doctrine of election. At least that is what students have written me. I would not want to be in a school or a church where certain Bible teachings are not welcome.

The questioner refers to a "local church" evidently in the sense of a church nearby. Admittedly it is a great advantage for the church where one has their membership to be located close by, but it is better to have your membership in a church miles away where there is doctrinal soundness and where the Lord's work is really carried on, than to belong to a church a block away if that church is heretical or if it is so spiritually dead that you derive no spiritual benefit. As to attending regularly, that is largely a matter of the interest and spiritual determination of the individual. Too many times people who can withstand the weather and various difficulties to attend to business, let the same things keep them from church on Sunday. In my case, I drive fifty miles on Sunday to the church

that I used to pastor and whose radio work I still carry on, and I seldom fail to make the trip. That means a round trip of a hundred miles. I don't find that burdensome. After all, the Lord Jesus came all the way from heaven for my sake, so surely I can travel a hundred miles for his sake.

AUSTIN FIELDS

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Arabia Baptist
Church
Arabia, Ohio



My answer to this question is definitely, "No." Nowhere in the Scripture can we find either by command, exhortation or example that God's children are to affiliate themselves with those who do not declare the whole counsel of God. If we who have been drafted into the army of the Lord, and who are to be good soldiers of Jesus Christ, were to make our camp with those who are the enemy of the Captain of the Host, we would be branded as traitors to the cause of Christ.

We are called to contend for the faith (Word of God) once delivered unto the saints — not just a part of it, but the whole. Therefore, I believe it would be wrong and sinful for one to place his membership in a church where they are not contending for the whole counsel of God.

"And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Rom. 14:23.

Let us listen as our Heavenly Father answers this question in a very clear and precise manner.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isa. 55:2.

Isaiah 55 is not spoken to sinners, rather it is addressed to thirsty people for the father says, "Ho everyone that thirsteth." Thirst is a characteristic of one who is alive, and thus God is speaking to His children who have affiliated with those who do not declare the whole counsel of God; asking them why they spend money for that which is not bread. Jesus makes it clear as to what is the bread of God.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:35.

To spend money for that which is not bread is to spend money for that which is not Jesus Christ. When a church preaches and practices the will of man over the will of God, the doctrine of Jesus Christ is not being taught, and our money and labor should not be wasted in support of that church. It is impossible for God's child to grow without bread. For one to place his membership in a church where a substitute (traditions and doctrines of men) is set on the table in place of bread (Jesus Christ) is to be without bread, and one's growth (spiritually) would be hindered and such a one would be worshipping in vain.

Then the father asks, "Why do you labor for that which satisfieth not?" If you are a member of a church, or contemplating placing your membership in a church which you know does not declare the whole counsel of God, you need to ask yourself the questions of Isa. 55:2. Regardless of how much labor one would put forth in such an organization, he would never be satisfied.

Furthermore, He (Comforter) who is the life's blood of the body of Christ does not reside in a house which is not the pillar and ground of the truth. Read I Tim. 3:15 and Eph. 2:22. If one were to place his membership in a church where the whole truth is not taught, he would be without the Comforter who leads and guides into all truth, whereas all

our worship services must be in spirit and in truth. Without the Comforter, our worship would only be a formality, without the truth, and would be vain worship.

Let us take up prayer to further show why my answer is definitely, "No." In my prayer, I continually ask God to bless the church, but if I knew she was not declaring the whole counsel of God, I could not sincerely ask God to bless her and to lead her in the path that she was traveling. I would not be a member of a church that I could not ask God to bless. For one to pray for God's blessing on those who will not preach the whole counsel of God would be nothing short of mockery and vain repetitions.

Let me close by referring to the Apostle Paul as he sums up his affiliation with those (Jews) who failed to declare the whole counsel of God.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ the righteousness which is of God by faith."—Phil. 3:8-9.



"Unholy Bible"

(Continued from page 3)

that the proper person for baptism is a person capable of believing. But you know, beloved, the baby baptizers would like to get rid of that. All the folk who believe in baptizing babies would like to get rid of the fact that you have to believe before you can be baptized. Therefore, it was quite convenient for them to leave out Acts 8:37.

Then there is another Scripture which is left out entirely in the sixteenth chapter of the Gospel of Mark. The whole resurrection story is left out. Verses nine through nineteen are all omitted. I might say that in this new unholy Bible they give the page showing why it should be left out.

Then, beloved, we have another instance in the eighth chapter of the Gospel of John. In the first eleven verses we have the story of Jesus dealing with the woman taken in adultery. You remember that precious story, that wonderful gem of Scripture, which portrays the forgiving nature of our Lord Jesus Christ, and which shows Him to be a forgiver of sins perhaps greater than any other Scripture in all the New Testament. Yet, beloved, when you come to the new, modern unholy Bible, you will find that that portion of God's Word is left out entirely, so that the eighth chapter of John doesn't begin with the first verse, but rather begins with the twelfth verse, so that all eleven verses are completely left out in this new, modern Bible.

Now I don't know how it may strike you to pick up a Bible and find that Acts 8:37, Mark 16:9-19, and John 8:1-11 have all been left out. Here are twenty-odd verses of God's Word that have been left out. I will tell you how it strikes me. Beloved, if you are going to leave out those twenty-odd verses, why not take all the balance of it, and throw it all overboard, and then build a monument Heaven high to Tom Paine and Bob Ingersoll and all the rest of the infidels of the world, and forget about the Word of God entirely. If you are going to take out part, you might just as well take it all.

But I remember reading in God's Book in Rev. 22:18, 19, where God has already pronounced a curse upon the translators of the new, modern translation of God's Word. Listen:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his

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part out of the book of life, and out of the holy city, and from the things which are written in this book."

Beloved, I wouldn't want the responsibility resting upon me that is resting upon them after they have removed these Scriptures from the Word of God.

I might go further and say that every time the word "Calvary" is mentioned in the King James Version, it is removed from the modern translation, so that you don't find the word "Calvary" one time in the new, modern translation of the Bible.

I might cite to you also that in the sixth chapter of Matthew when our Lord was giving a form or a model of prayer, which is known by the world as the Lord's Prayer, that the translators left out the last part of the thirteenth verse. In the King James Version we read:

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

In the new Bible we read:

"And lead us not into temptation, But deliver us from evil."

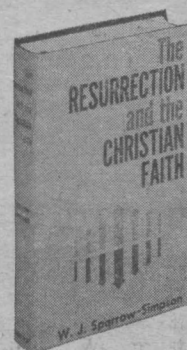
You will notice that all reference to the eternal existence and the eternal kingdom of the Lord Jesus Christ is left out altogether. Beloved, that is a good reason why I have no use for this Bible — these omissions, these errors, and this leaving out of the Word of God.

V

Let me give you a fifth reason why I must repudiate and reject this Bible. I would remind you as to whom is back of it. It was started by the old Federal Council of Churches sixteen years ago, but you know, beloved, the Federal Council of Churches got so corrupt and so rotten and so modernistic that the name itself smelled badly, so that of recent years it has been changed to the American Council of Churches. Beloved, you can change the name, but it is the same group entirely. When you remember that the Federal Council of Churches, now called the American Council of Churches, is the group that is back of it, I know it is no good. There isn't anything that the American Council of Churches, formerly called the Federal Council of Churches, has ever sponsored that is worth anything whatsoever to any church. Every president that they have ever had was a modernist. Every president of the American Council of Churches has denied the virgin birth, the deity, the blood atonement, and the resurrection of the Lord Jesus Christ. I won't take time to read it but I can prove it to you this morning by (Continued on page 6, column 5)

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NOTHING to pay, No, not a whit; Nothing to do?
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All that was needed to do or to pay
Jesus has done it His own blessed way.

NOTHING to do? No, not a stroke; Gone is the captor,
Gone is the yoke:

Jesus at Calvary severed the chain,
And none can imprison His free-man again!

NOTHING to fear? not a jot; nothing within?
No, not a spot:

Christ is my peace, and I've nothing at stake,
Satan can that; neither harass nor shake.

NOTHING to settle? All has been paid, nothing to
worry, Peace has been made;
Jesus alone is the sinner's resource,
Peace He has made by the blood of His cross.

WHAT ABOUT judgment? I'm thankful to say, Jesus
has met it and borne it away;
Drank it all up when He hung on the Tree,
Leaving a cup full of blessing for me."

—Selected

Fred T. Halliman

(Continued from page one)

plan to have a short article soon as a follow-up to that series, telling of some recent happenings in the area.

A trip was made to Australia that lasted for three weeks. This trip was made to attempt to secure some help for the Mission Station with a fair measure of success. We have three people that are to join us here shortly after the first of the year. One will be assisting my wife in the teaching of our children and another will be teaching the native children, while the third will be taking over as many of the secular jobs around the Mission Station as he can handle.

Apart from these trips and patrols mentioned there have been numerous short trips of which no mention has been made. Seldom does a week go by that I am not at some of the other churches beside the one here at the Mission Station.

We have held several baptisms this past year in which quite a number of people have been baptized. There have been four churches organized this past year.

There has been a new type of ministry started here this past

year — a tape recorder ministry. I started out with one recorder and now I have three on the field. This type of ministry takes considerable time, preparing tapes and training various ones to use them but the Lord seems to be blessing this work in a great way. I tape several messages for each machine and send it out and the fellows that carry the messages in that manner stay out for about three months, holding services each day and some of them twice a day. Occasionally where two fellows are working with the same language group although long distances apart they will meet and exchange tapes so each one then has a new set of sermons. After about three months on the field they return to the Mission Station for a couple of weeks of well deserved rest and a new set of tapes and then they are off again.

As you can see our ministry continues to grow and we have had to find ways of keeping up with it in spite of the lack of proper personnel. With each new year I have faced what looked to me like impossibilities but I have always faced it with a willingness to do the work if the Lord would just show me how to get it done. Today is the 30th of December and as I face the new year of

1970 there are problems that lie ahead that have absolutely no foreseeable solution, but I am facing it walking with the Lord and depending on Him. I will appreciate your prayers that I may not be tempted to lean upon the arm of the flesh.



Edification

(Continued from page one)
vances as he or she is instructed. Though some are more advanced than others, we are all equally in need of edification.

"And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the SAINTS, for the work of the ministry, for the EDIFYING of the body of Christ." Ephesians 4:11-12.

HOW IS ONE TO BE EDIFIED?

We find from a portion of Scripture that:

"All Scripture God-breathed is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." — II Timothy 3:16-17.

God's precious and unadulterated Word is the means the Holy Spirit uses to build up the children who belong to God.

WHERE IS EDIFICATION TO TAKE PLACE?

From the context of the Scriptures we not only are told that edification is for God's children, but that edification takes place in church capacity. Check your concordance and run a reference on every word related to edify. In every instance we found that the word is used in connection with the Lord's churches. Yes, edification is the responsibility of a New Testament Baptist Church. The Greek word itself comes from two words, house, and to build. So edification means "to build up the house of God."

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the HOUSE OF GOD, which is THE CHURCH OF THE LIVING GOD, the pillar and ground of the truth." I Timothy 3:15.

WHY IS EDIFICATION ESSENTIAL?

If you have ever, by the Grace of God, come to the realization of what a church fellowship is purposed to do, you will know that through fellowship in the Word, we are strengthened in the faith, and are not tossed to and fro as babes. Each local assembly is a fellowship of born-again believers united together to carry out our Lord's commandments as prescribed in His Word.

In the Lord's instruction to the church at Ephesus He said:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye (the church) may be able to withstand in the evil day, and having done all, to stand." — Ephesians 6:11-13.

We are not able, as individuals, to stand against the wiles of the devil, but we must be connected with His body in order to put on the whole armour of God.

CONCLUSION

Individualism preys on self-recognition. Clergy-laity divisions found in many churches of our Lord promote individualism and preacher authority. A true concept of the doctrine of edification promotes the principles which our Lord set up. We are to serve each other in the church. We must seek to understand God's Word, not to be recognized as a Bible scholar or a great preacher, but that the particular Body of Christ

of which we are members in particular might be edified.

To the church at Rome these instructions were set forth:

"We then that are strong ought to bear the infirmities of the weak, and not please ourselves. Let every one of us please his neighbor for his good to EDIFICATION. For even Christ pleased not Himself." — Romans 15:1-3a.

As a member of a New Testament Church we have a responsibility and place of service.

"But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ; from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love." — Ephesians 4:15-16.

May our purpose in preaching and teaching be to edify the saints.

In the interest of His Glory through the church.



Navajoland

(Continued from page one)

south side of the hogan in their Tarzan uniform.

Next we see the patient wash in the emetic made of various wild plants mixed in hot water. Her body is covered with particles of the herbs. Members of the family also apply the emetic to their bodies. An older girl helps bathe a young boy. Note the girl on the right. The fire is too hot for her; therefore, she has turned her face towards the wall. (How hot it is going to be for these poor benighted Indians, unless the Lord reveals his precious blood-bath to them).

Next scene, after bathing their bodies in the emetic, the participants drink the rest of the mixture. It must be drunk without touching the container. Notice the Navajos on the floor on their knees. They are leaning over the pans and drinking out of them without touching them with their

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hands. The Navajos say, "If you pick up the pan the evil will jump back into your throat."

The singer adds more hot water to the emetic in preparation for the ritual vomiting. Lucy looks anxious. The patient uses an eagle feather to induce vomiting.

Next, notice those men over on all fours vomiting vigorously into piles of dirt. The vomiting is accompanied by loud groans. The function of the sweating and vomiting is to purify the bodies, not only of the patient, but also of the members of her family, and to eliminate the evil influence of the "Ghost." The sweating rids the evil from the outside of the body; the vomiting purges the evil from the inside.

Over there, we see the grandfather relaxing after participating in the vomiting ritual. He is lying on his back with his eyes closed. His hair is all matted and straggling, and his body is all covered with sweat and particles from the emetic brew. It may have helped him out, but it looks to me, as though, it about did him in.

Now we see the aunt and two girl cousins of the patient prepare to leave the hogan at the end of the vomiting ritual.

Next, outside of the hogan, we

see the people in single file walking, the men in their breech cloths and the women in their skirts. Each participant carries a bag of dirt containing the vomit through the snow, to the north of the hogan to dispose of the evil by throwing the dirt away.

The containers and other objects are removed from the hogan next. Now the people all go back inside the hogan. Using an eagle-feather wand, the singer sprinkles the patient with "chant lotion" containing fragrant herbs. Get a look at all that ceremonial paraphernalia in the background!

The singer chants as he sprinkles the patient with "chant lotion." The singer sprinkles the other participants. This cleans and cools everything, the pokers, the fire, and the people.

The sweat and emetic ritual is repeated on each of the following three mornings of the ceremony. Other ceremonies are performed in the afternoon and evenings. On the final night a large crowd gathers to help the singer invoke the power of Navajo deities as he sings until dawn.

Sequel: Two weeks later Lucy's father reported that the ghost had been driven away and that Lucy was fully recovered. One thing is certain. This old boy surely put on a show and really earned his fee!

Sometime ago Oral Roberts got away with a lot of Navajo money with his little two-bit show. Then, just this year the great A. A. Allen came to the large Shiprock settlement on the Reservation and made off with much Navajo jewelry and other loot after his deceptive healing campaign.

Aren't you glad you know the Great Healer of sin-sick souls?

"May 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." — Heb. 9:14.



Origin Of Man

(Continued from page one)

These Scriptural statements are corroborated by considerations drawn from history and science. The history of nations in both hemispheres can be traced to a common origin and ancestry in Central Asia. Grammarians believe that all the more important languages had a common origin. It is the common judgment of psychologists that man constitutes but a single species. The differences which exist between the various families of mankind are to be regarded as varieties of this species.

NO MONKEY BUSINESS

Men are not the offsprings of the brute, but of God. In Acts 17:29 it is written that "we are the offspring of God." In Luke 3:38 Adam is called "the Son of God." God is the Father of all men in that He originates and sustains them as personal beings like in nature to Himself. While God is physically and naturally the Father of all men, He is morally and spiritually the Father of those who have been renewed by His Holy Spirit.

Even though many prefer the image of the ape, the Bible still says that man was created in the image of God. There is a radical contrast between the immaterial in man and beast. Job 35:10-11 reveals that God our Maker taught "us more than the beast of the earth," and made "us wiser than the fowls of heaven." The brute is conscious, but man is self-conscious. The brute has only percepts; man has also concepts. The brute has no language or judgment, yet man has both.

The beast of the field cannot reason, while man can. The brute has no conscience and no religious nature, but man has both. This distinction in intelligence proves (Continued on page 7, column 2)

THE BAPTIST EXAMINER

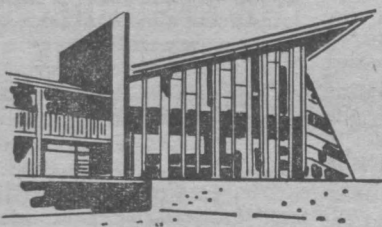
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PAGE FIVE

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The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

1. The Statement of this Fact.

To state in the fewest possible words the broad fact itself — the Lord Jesus is coming back again. As we have seen, He has gone away from this world. He ascended on high. But heaven is not to retain Him for ever. Scripture declares that He is to vacate His Father's throne where He is now seated, that He will descend to the air and receive His people unto Himself, and, that subsequently, He will return to the earth to set up His Millennial Kingdom.

The fact of our Lord's Return is set forth in the New Testament as clearly and as fully as either of the other two facts to which we have referred. The fact and truth of the second advent of Christ occupies a *commanding* position in the New Testament. In our Lord's tender farewell address to His disciples (John 14-16) the prospect and promise of His Return was the *first* subject to which He directed their attention (John 14:1-3). After He had left His disciples, yea, while in the very act of ascending, He sent two of His angels to tell them "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). In the *first* Epistle which the apostle Paul was inspired to write, namely, the "Thessalonian," he referred in *every chapter* to the Redeemer's Return. In his instructions to the Corinthians concerning their celebration of the Lord's Supper, he wrote, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till He come*" (I Cor. 11:26). As we have already stated in another connection, the *first* promise that was given to fallen man was that the woman's Seed should come and bruise the Serpent's head — a prophecy which will not receive its fulfillment until the time of the Lord's Return. The *last* recorded words of our blessed Saviour, found in the closing chapter of the Bible, were, "Surely I come quickly" (Rev. 22:20). Thus we see that *at the beginning* and also *at the end* of the Sacred Volume, the Blessed Hope is given prominence, while between these two utterances of God Himself are literally hundreds of verses which bear directly upon this precious theme. The same Book which tells us that our Lord came to this earth and went away; the same Book which tells us that God the Spirit is now present on the earth, also declares that the Lord Jesus is coming back again, and, as another has said, "If we admit one fact we must admit all: if we deny one, we must deny all; inasmuch as all rest upon precisely the same authority. They stand or fall together."

The fact of our Lord's Return is stated in the most positive, emphatic, and unequivocal language. "I *will* come again" (John 14:3). He did not say "I may come again," or "I intend to come again," but "I *will* come again." Moved by the Holy Spirit the apostle Paul wrote, "The Lord Himself shall descend from heaven" etc. (I Thess. 4:16). The apostle did not say "We shall go to the Lord," or "The Lord will send for us" but "*The Lord Himself shall descend.*" The fact of our Lord's Return is not set forth in mysterious and obscure figures of speech, but is stated in language so plain and simple that he who runs may read and is expressed in terms of finality, beyond which there is no appeal. "For yet a little while and He that shall come *will come*, and will not tarry" (Heb. 10:37). And again, "Surely I come quickly" (Rev. 22:20).

2. The Interpretation of this Fact.

This third great fact which is presented to our notice in the New Testament must be interpreted on precisely the same lines and by the same canons as the other two Facts, i.e., the Scriptures which set forth the Second Advent of Christ must be received just as we receive those statements which tell us of His first advent and of the descent to earth of the Holy Spirit. Those verses which treat of the Redeemer's Return must be taken at their face value: they must be received by faith just as they read: they must be understood *literally*. We press this point upon our readers because there have been many teachers who have sought to spiritualize the Scriptural references to our Lord's second coming and who have treated them as though their language must be regarded as figurative and symbolical. Just as the Lord Jesus came to the earth the first time *in person* so will He come the second time. Our Redeemer is to return bodily and visibly. The language of Holy Writ gives as much reason for believing in a literal and personal return of Christ as it did for His First Advent. "Occupy till I come." "If I will that he tarry till I come." "Ye do shew the Lord's death till He come." "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." These are representative passages, and no one reading them for the first time *without theological bias* would ever think that they meant anything else than a literal, personal Advent. And yet the plain language of the Word has been twisted and distorted and made to teach almost

anything and everything other than its obvious signification. We shall not weary our readers by examining and refuting at length every forced and fanciful interpretation which has been indulged in by various commentators; such a task is unnecessary and would be unprofitable. Those theories which have gained the most adherents may be grouped into three classes.

First; there is a class of commentators who regard the *coming of the Holy Spirit on the day of Pentecost* as the fulfillment of Christ's promise to return. This view is based upon our Lord's Word in John 14 where, after declaring to His disciples that He would give them "Another Comforter" who would abide with them for ever, He immediately added, "I will not leave you comfortless: I will come to you" (vs. 18). But to regard the descent of the Holy Spirit at Pentecost as the accomplishment of Christ's promise "I will come again" is to confuse the Persons of the Holy Trinity. A sufficient refutation of this error is found in the fact that the Epistles which were all of them written *after* Pentecost contain numerous references to and promises concerning the personal return of Christ.

Second; another class of commentators regard the *destruction of Jerusalem* by the Roman armies in A.D. 70 as the fulfillment of our Lord's promise to come back to the earth and, untenable as this theory is, strange to say, it has met with a very wide acceptance among Christian theologians. This theory is based upon a careless exposition of Matt. 24. At the beginning of this chapter we learn that His disciples asked our Lord three questions: First, "Tell us, when shall these things be?" The "these things" look back to the previous verse where Christ had foretold the destruction of the temple. Second, "And what shall be the sign of Thy coming?" Third, "And of the end of the age?" Now in order to understand our Lord's *complete* answer to these three questions it is necessary to pay close attention to the *parallel* passages found in Mark 13 and Luke 21. A careful comparison of these chapters will make plain the different answers which our Lord returned to His disciples' questions. In His answers He made a clear distinction between the destruction of Jerusalem and His subsequent personal return, though we must remember that as "history repeats itself" some of the signs which heralded the approach of each event were *common to both*. When speaking of the former He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Luke 21:20); but when referring to the latter He declared, "And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them with fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28). That the destruction of Jerusalem *did not exhaust* the predictions made by our Lord with reference to His own return is evident from the fact that in the book of Revelation — written at least twenty years *after* the destruction of Jerusalem — He promises, no less than six times, to "come again."

Third; another class of commentators regard the *death of the believer* as the fulfillment of our Lord's promise to come back again and receive His own unto Himself. This error has already been refuted in an earlier chapter so that nothing further needs now to be said concerning it.

In Acts 3:18 we have enunciated a principle which supplies a sure and certain key to prophetic interpretation — "But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath *so fulfilled*." The important words here are "so fulfilled." *How* had the Old Testament prophecies concerning "sufferings" of Christ been "fulfilled?" The answer is *literally*. And, in like manner, will be accomplished those unfulfilled prophecies which speak of the coming "glory" of Christ. Just as those predictions which made it known that Christ should be sold for "thirty pieces of silver," that His hands and His feet should be "pierced," that He should be given "vinegar mingled with gall" to drink, — just as these were fulfilled *to the letter*, so the Scriptures which declare that He shall descend from heaven with a shout, that "every eye shall see Him" when He comes back to earth, that He shall return in power and great glory and shall be accompanied by "ten thousands of His saints" — just so shall *these* predictions be fulfilled *to the very letter*.

3. The twofold bearing of this Fact.

We come now to a point concerning which it behooves believers, particularly young believers and beginners in the study of prophecy, to be quite clear upon. Like the other two great Facts which we have reviewed — the First Advent of our Lord to this earth and His going away, and the presence now of the
(Continued on page 8, column 4 and 5)

"Unholy Bible"

(Continued from page 4)

their own quotations. Every man who has ever headed the Federal Council of Churches has been a modernist and has denied the virgin birth, the deity, the blood atonement, and the resurrection of the Lord Jesus Christ. Beloved, with that crowd sponsoring a Bible, would you expect anything good to come from it?

Let me call attention to a few translators. The chairman of these thirty-two who have translated this Bible is a man by the name of Luther A. Weigle. He is a professor in Yale. Would you believe me this morning that Luther A. Weigle is an outstanding modernist himself, and worse than that he has been cited at least five times for communistic activities on the part of the Federal government.

Let me go a little further. There is Harry M. Orlinsky, a Jew, of the Jewish Institute of New York City. You know a Jew doesn't believe in Jesus Christ. How could you expect a Jew to translate anything that has to do with the Son of God?

Then again, there is Walter Russell Bowie of Union Theological Seminary. He is not only a radical as to religion, but I can prove this morning that he is a man who has been cited fifteen times for his communistic con-

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nections — can you imagine this man being honest enough to translate the Word of God? I might say that the very fact that he is a professor of Union Theological Seminary is an indication that he is a modernist, for, beloved, they haven't had a man in Union Theological Seminary for the last twenty-five years who believed the Word of God.

I might say that three of the rest of these translators are professors of Union Theological Seminary. The fact of the matter is, you would have to search with a magnifying glass to find a man in that list of translators that isn't tintured somewhere with modernism.

I want to pause to note one Baptist translator particularly. It has been cited that Kyle M. Yates, who was a professor in the Seminary at Louisville, is one of the thirty-two translators. It is true that Kyle M. Yates was professor of Old Testament in the Seminary, but, beloved, a few years ago there was a young fellow down at Louisville who graduated from the Seminary, and for his graduating thesis, he presented a modernistic paper. I speak of Das Kelly Barnett. Beloved, Kyle M. Yates defended him for his modernism.

I tell you, beloved, there is not a man in this group of translators but what is a modernist or tintured in some wise by the virus of modernism.

CONCLUSION

I say then to you, beloved, this is the modernist's Bible. To me it is not an Holy Bible; it is an unholy Bible.

Several years ago one of the early translations of the Bible that was made in England was
(Continued on page 7, column 1)

THE BAPTIST EXAMINER

JANUARY 31, 1970

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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In the event you have used clothing to send to Brother Burket, which he, in turn, will give to the Indians on the reservation, send it directly to him at his New Mexico address. Under no circumstances, send it to us.

"Unholy Bible"

(Continued from page six)

made by a man who was an atheist, but who had a publishing house, and for the purpose of making money he published an edition of the Bible. When he came to the Ten Commandments, he took that commandment which says, "Thou shalt not commit adultery," and he left out the word "not" and published it, reading, "Thou shall commit adultery." It was listed immediately by the king as an unholy Bible. Every copy of that edition of the Bible was gathered and burned, and the king assessed such a fine upon that publisher that it bankrupted his publishing house.

Beloved, so far as I am concerned this is just as an unholy Bible as the one that the king condemned.

Let me tell you a story — a Bible story. Jeremiah was one of God's prophets, and one day God gave Jeremiah a message. He wrote it in the form of a scroll. He sent a copy of it to the king — King Jehoiakim. When the king sat down to read it, he read it with the nobles and with all the pomp and royalty of the country assembled before him. It was a cool day when they were reading this book of Jeremiah, and there was a fireplace in the room, with a fire therein. As they would read a portion of this book of Jeremiah, the king would interrupt when there was something displeasing or something that he did not like, and he would have them take a pen knife and cut it out and throw it into the fire. Time and time and time again King Jehoiakim interrupted the scribe in his reading, and he had this book of Jeremiah cut to shreds and discarded and destroyed in the fire.

Beloved, that didn't keep the book of Jeremiah from being a part of the Bible. God said, "Now, Jeremiah, sit down and I will tell it to you all over again," and God spoke the whole thing over to Jeremiah. At the same time, Jeremiah added something else at the request of God. He told the story of how King Jehoiakim had

treated the previous copy of the book of Jeremiah. Beloved, it is right here in God's Word just because God didn't allow that old king to destroy the book.

I am saying to you, dear Christian friends, God isn't going to allow the modernists to destroy the Bible. My text says, "For ever, O Lord, thy word is settled in heaven."

Listen again:

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:35.

"But the word of the Lord endureth for ever."—I Pet. 1:25.

Oh, yes, what happened to King Jehoiakim? A little while later he was captured by his enemies, and they took an auger and bored his eyes out of their sockets. They built a cage for him like you would build for a wild animal, and they shut him up in a cage and they started to take him as a prisoner, captive to Babylon. The Word of God tells us that even before they got to Babylon, King Jehoiakim died and there was no lamentation made for him.

Beloved, I offer this prediction this morning. The men who have given to the world this new, modern Bible, when they come to die, there will be no lamentation for them on the part of the people of God. This old Book is going to last. Surely as there is a God in Heaven this old Book will last, and I thank God today, for the privilege of preaching it. May God bless you!



Origin Of Man

(Continued from page 5)

that man could not have been derived by any natural process of development from inferior creatures.

Man did not evolve from a monkey; he came into existence by a distinct act of the Creator. He alone bears the image of His Maker and has an exalted rank above all animals. There is an enormous gulf between the lowest man and the highest beast. The beasts all look downward and their spirits go down to the earth. In contrast to this, man has been made erect so as to be able to look upward toward Heaven. Man calculates calendars and measures the earth, but no bird or fish has an aptitude for this sort of thing. Animals cannot speak. They cannot write books or build huge buildings, yet man can do all of this and more. The dog can bark over the microphone, but he cannot make one.

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Even the savage Indians made bows and arrows, but no buffalo ever used a slingshot, and no wild turkey ever cut out a spear. Man is distinguished from the brute in that God gave him a conscience, but no dog ever brought back a stolen bone.

If some of us were to trace our ancestry back we might discover that our progenitors were famous persons. We might find that George Washington and Abe Lincoln were in our family tree. Perhaps we would be surprised to find out that we were related to some body like Jessie James or Bob Ford. But can you imagine the excitement and the shock of discovering Mr. Tadpole and grandpa ape in our pedigree, yet evolutionists would have us to believe this baseless and degrading assertion.

MAN IS BODY AND SPIRIT

Man is a twofold being. This is seen from the way he was created. It is written in Genesis 2:7:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The material part of man was formed from the dust of the ground, lacking only that from God which gave life. This breath of God was a rational soul and spirit. The Bible does not say that man first a living soul, and then God breathed into him a spirit. Instead it tells us that God inbreathed spirit, and man became a living soul. God's life took possession of the clay, and as a result, man had a soul.

Man has two essential parts: one material, the other immaterial. He has an appetite, imagination and a memory in common with the brute creation. On the other hand, he possesses the powers of reason, conscience and will as related to God. In this respect

he differs from the brute creation, and is a responsible and immortal being.

Man's body was made from the dust of the earth. This accounts for the fact that the first man was named "Adam" which means "red earth" or "the ground." The sixteen elements of the soil are represented in the human body. These elements are: calcium, carbon, chlorine, fluorine, hydrogen, iodine, iron, magnesium, manganese, nitrogen, oxygen, potassium, phosphorus, silicon, sodium and sulphur. The human body is a most wonderful structure. It may be well said of our body, as David said of his, "I am fearfully and wonderfully made." (Ps. 139:14)

Although man is a rational creature, he is still a mortal being. With respect to his bodily organism he belongs to the animal world. Job called man a "house of clay, whose foundation is in the dust" (Job 4:19). The Lord told Adam: "For dust thou art, unto dust shall thou return" (Gen. 3:19). King Solomon declared: "All are of the dust, and all turn to dust again" (Eccl. 3:20). "The living know that they shall die." (Eccl. 9:5).

God formed man a body, but He created him a soul and spirit. Zechariah 12:1 reveals that the Lord "formeth the spirit within him." Job said: "The spirit of God is in my nostrils." He again said "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 27:3; 32:8; 33:4). The immaterial part of man is a transmission. It is an impartation from the Eternal One; it is the crowning work of Elohim's productive powers. This immaterial part of man is sometimes called the soul, at other times the spirit. Although often used interchangeably, these terms always designate the same individual substance, even when they are sometimes employed as contrasted terms.

Man of all the creatures which God made has an immortal spirit. When the dust of man's body returns to the mother earth, his spirit returns to God (Eccl. 12:7). The breath of life which God breathed into him returns to the Creator. Man's spirit does not die with the body, for it can subsist without the body. "Though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16).

Man is to be distinguished

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from the beasts which perish, because "there is a spirit in man; and the inspiration of the Almighty gives men understanding" (Job 32:8). Man alone is capable of communion with God who is a Spirit.

Adam was created in God's likeness. Genesis 9:6 discloses that man's blood is not to be shed because "in the image of God made he man." The Divine image in man lies in man's righteousness, holiness, wisdom, knowledge and self-government. In this respect Adam had a faint shadow of some of the perfections of God. The fall has greatly marred the Divine image.

The soul of man bears the greatest resemblance of God. It is spiritual, immaterial, immortal, and invisible, just like God is. The soul carries some shadows of the likeness of God in its power and faculties. It is endowed with understanding, will and affection.

Man alone is represented as sinful, yet the object of God's redemption (John 3:16). Why the God of the universe should place such infinite value upon man is a matter at which we will wonder in the days of eternity. Why God should leave Satan and the fallen angels to grope in everlasting darkness, and yet provide redemption and Heaven for such a worthless creature as man is a matter hard to be understood. But praise His wonderful Name, He did!



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THE BAPTIST EXAMINER

JANUARY 31, 1970

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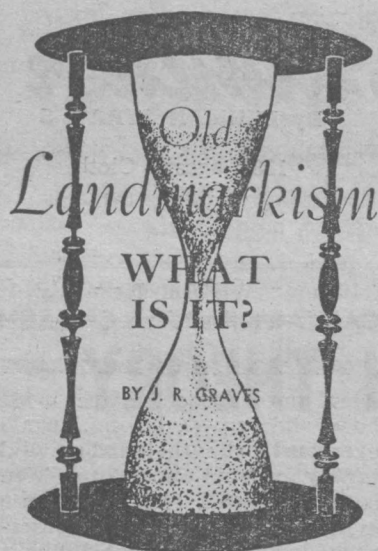
A PRESBYTERIAN WHO WOULDN'T SPRINKLE A BAPTIST'S BABY

J. B. Jeter's third wife was a Presbyterian. A baby was born in that home. His wife said something about like this: "Mr. Jeter, you knew I was a Presbyterian when you married me. As an honest Presbyterian I believe that our baby ought to be baptized." He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the South to hold their baby, while a Presbyterian preacher baptized it.

So she consented. J. B. Jeter announced in his church in Richmond, that he would be out of his pulpit to be present at the Presbyterian church and why. That church was jammed and packed. The scholarly and dignified Presbyterian preacher preached and then announced that those who had babies to be baptized would please bring them forward. Bro. Jeter and wife arose, and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to begin. Quite a number of other parents had children present for

that purpose. Just as the honored pastor of that Presbyterian church raised his hand and said the baptismal formula and baptize Bro. Jeter's baby, Bro. Jeter said something like this: "My brother, you and I have been good friends for many years. My wife has been a member of your church for years, and I have never tried to proselyte her to my faith. But as a Baptist, I believe that we ought to be able to give a 'Thus saith the Lord' for all that we do. This is my baby as well as my wife's. Before you sprinkle my child, I want you to take your Bible and read out of the Book your authority for what you are about to do."

The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon became a Baptist. She said that her pastor was one of the most scholarly Presbyterian preachers in all the South. If he could not find infant baptism in the Bible, then it must not be there. If infant baptism were not in the Bible, she had never been baptized, for infant baptism was all that she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism. The Bible was written to make Baptists, and it will do the work in every regenerate heart if they will only read it and obey it.



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tists, and it will do the work in every regenerate heart if they will only read it and obey it.

—H. B. Taylor, Sr.

John R. Rice

(Continued from page one)

was a preference made, and just divided, where there was no preference shown on the card, as far as a church was concerned. If you want verification, you can write to Elder Ernest G. Riley, care of The Berlin Heights Regular Baptist Church, Berlin Heights, Ohio. He was, at the time of the John R. Rice meeting, pastor of the Homewood Baptist Church of Lima, Ohio, where a little later, I was called to be his associate pastor.

Sincerely yours in Calvary's bonds,

Martin E. Homes,
(Ohio)

Devil's Substitutes

(Continued from page one)

as possible. Let us note how his fine hand appears in this.

1. The International Sunday School Lesson System.

This system is in use among the large denominations today. Lessons are outlined by a central, interdenominational agency, and these are treated by lesson writers of the various denominations in their "quarterlies." This system results in more than half of the Bible never being studied at all. Some years ago a man made an elaborate study of this lesson system during a long period, and he discovered that if a person had studied the International Lessons for a lifetime—every one of them—he would be in complete ignorance of more than 50 per cent of the Bible. Is not Satan back of a plan that cuts out more than half of the Scriptures?

2. The Hop, Skip, and Jump System.

Not only does the International System leave out much of the Bible, it involves a plan of teaching that is nonsensical—a plan that would not be used in the teaching of anything but the Bible. The Sunday School student is led to jump around all over the Bible, without regard to chronology, continuity or connection. One Sunday a lesson may be in Genesis, and the next Sunday it may be in the heart of the New Testament. What teacher of mathematics would assign a lesson one day in the opening portion of the text book; the next day about the middle of the book? The student would never get anywhere at that sort of thing. Yes, and students don't get anywhere in the study of the Bible at that sort of thing either. Those who have been in Sunday Schools all their lives, with rare exceptions, know practically nothing about the Bible.

A small boy invited a playmate to Sunday School, and the playmate said, "What kind of a school is Sunday School?" The boy an-

He Maketh No Mistake

"My Father's way may twist and turn,
My heart may throb and ache;
But in my soul I'm glad I know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away;
But still I'll trust my Lord to lead,
For He doth know the way.

Tho' night be dark and it may seem
That day will never break,
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For bye and bye the mist will lift,
And plain it all He'll make;
Through all the way, tho' dark to me,
He made not one mistake!"

—Selected

The Redeemer's Return

(Continued from page six)

Holy Spirit upon this earth — this third great fact of the Redeemer's Return also has a *double* bearing, a bearing upon the Church and a bearing upon the world. The Second Coming of Christ will occur in *two stages*. Just as a man living in New York might take a railroad journey to California, and while enroute *break his journey* at Chicago, so Christ will break His journey from heaven to earth. He is now in heaven; He will return to the earth. His ultimate destination is the Mount of Olives (Zech. 14:4), but He first breaks His journey in the air (1 Thess. 4:16). It is highly important to the understanding of unfulfilled prophecy that these two stages in the Return of Christ should be clearly distinguished; failure to do so will inevitably result in the utmost confusion. There are not yet to be two Returnings of Christ, but one Return in *two stages*.

(To Be Continued Next Week — D.V.)

swered, "It's a school where you don't have to learn nothin'." Is not Satan the author of a system that results in ignorance of the Word of God?

3. The Use of the Scriptures as Denominational Propaganda.

Denominations use the Scriptures largely as propaganda to induce people to support various denominational causes — such as hospitals, schools, etc. The Lord means that the Scriptures should be studied for their own sake — not as propaganda. The meaning that the Holy Spirit designed to impart is the only meaning, and Scriptures should be permitted to say what they do say. We have seen lessons on "Christian Education" and hospitals presented in the "quarterlies," when the Scriptures had to be twisted in order to make them support these things. The only "Christian Education" taught in the Bible is teaching of the Scriptures — not history, geology, etc. (See Matt. 2:18-20)

4. Writings of Man Given Supremacy Over the Word of the Living God.

A Baptist church is castigated and defamed today if it doesn't "use the literature." Often it is said, "That's not a Baptist church, because it doesn't use Baptist literature." Since when did the Bible cease to be good Baptist literature? When students study the quarterlies they get a little Bible diluted with a lot of the opinions of men.

Much of the New Testament is in the form of letters written to churches (see 1 Cor. 1:1-2). Those letters were to be read and understood by the common people. Do we have less intelligence today than those people had back there, that we have to have the meaning explained to us? The Roman Catholic theory is that laymen should not read the Scriptures save with the help afforded by the "notes" appended by the Roman church. Other denominations have come to approximate that attitude.

5. The Widespread Use of Un-

called and Unprepared Teachers.

The modern, elaborate Sunday School system calls for a multitude of teachers. People who know practically nothing about the Bible are grabbed up and run through a Sunday School "manual" and turned loose to teach — or rather to mutilate and pervert the Word of God. God's plan calls for called teachers. Note Acts 13:1-2, and the warning in James 2:1.

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