

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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THE POWER OF A BOOK

By ROBERT G. LEE

"Of making many books there is no end."—(Eccl. 12:12).

Consider what we can do by means of books.

By means of books we can march with the war-worn spearman of Alexander down beyond the rim of the known world, and watch this conqueror as he rears new dynasties amid the wreck of dismantled kingdoms! We can hear grate on the coast of Britain the keels of the boats of the low Dutch sea thieves whose children's children were to inherit unknown continents. We can travel afar and thrill to the triumphs of Hannibal as he scales the Alps and rushes down their icy slopes into sunny Italy to threaten the Roman dominion. We can walk with Peary amid ice floes of Arctic seas — go beyond dim centuries and see the banners float above armed hosts and conquerors riding to victories that have changed the course of time—go with Co-

lumbus until he touches the shores of a new world, with Magellan as he girdles the globe, with Hugh Galileo and Newton among star gardens, with Faraday among the universe of atoms and electrons. We can journey on pathless oceans — listen to prophecies of forgotten seers, to dead poets singing to us the deeds of mighty men and the love of beautiful women, to the war horns of King Olaf wailing across the floods, to harps sounding high festivals in forgotten halls. We can sit down with the kings of Ninevah and Tyre, enter at leisure into the intellectual heritage of centuries, see all the kingdoms of the world with the glories and tragedies thereof, and walk with the noblest spirits through the most sublime and enchanting regions.

Thus we get some conception of the power of a book. And, when we use a book, we see how the hand pulls back the curtain from the events of a life, and

helps us travel to the uttermost parts in time and space. We understand how wars that devastated continents rage, without creating a disturbance, in a narrow room. We see how, without moving from cozy nook or swinging hammock, or warm fireside, we can crawl through jungles with an explorer, fight Indians with Custer, or take a flight into the high realms where Shakespeare's marvelous creations flock to meet us and Milton's choral hymns of Paradise peal in our ears.

Consider the GOOD BOOK.

A good book is a ship of thought, voyaging to us with precious cargo of truth and beauty. A good book is an artist painting the vision splendid in various colors before the dull eyes — an orator speaking with power — a soloist singing a song that, passing from itself, enters the memory with great transfiguration. A good book is an author, writing the literature of godliness on the fleshy tablets of human hearts — a jeweler, adorning the mind with thoughts that give light. A good book is a comrade giving instructions, continuing with us on the intellectual road, in mute fidelity, (Continued on page 6, column 2)

Five Great Questions As To The Virgin Birth

By R. S. BEAL
Tucson, Arizona

"For unto which of the angels said he at any time, Thou art my Son. This day have I begotten thee?"—Heb. 1:5.

Every believer has stood with bowed head under the shadow of the cross of Calvary to behold with the eye of faith the Lord Jesus hanging there a bleeding victim for the sins of the world. We have been privileged also to stand beside the empty tomb of our Lord, and as we have done so our hearts have leaped with joy because we had the assurance that He arose a victor over the dark domain and recalled how He said to His disciples, "... because I live, ye shall live also" (John 14:19). By

faith we have stood on the mount of Ascension to behold Him as He went on high to be received at the Father's right hand, where He was to represent us in the court of heaven. Many times have we tried to visualize the sight of His coming when He shall descend with ten thousand of His holy ones.

Today, I want to lead you to Bethlehem, the place where the holy child Jesus was born. While this infant came into the world through the portals of a woman's life, no babe was comparable to Him in birth; He was born of a virgin. In his wonderful Gospel, John tells us that "in the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:1,4).

I trust as we gaze upon this wondrous child, His birth will take on a deeper and more precious meaning for us.

It is impossible to rush into (Continued on page 5, column 1)

WHY SIMON PETER WAS NEVER POPE OF ROME

By WM. E. BURKE
Converted Priest

Peter was never in Rome and never bishop of Rome.

There is no reliable historian who would dare to say that Peter visited Rome, much less was bishop of Rome, or worse yet, pope of Rome. No historian could support such claims and give a shred of evidence to prove his point.

There is not one scintilla of Biblical evidence to support the theory that Peter was EVER in Rome, or bishop of Rome, or pope of Rome. Rather there is positive evidence in the Scriptures that he was not in Rome.

Paul, in his letter to the Christians at Rome (written in 60 A.D.) did not address the letter (Continued on page 8, column 3)

BOSSY WOMAN?

In Numbers 12 we have the story of the jealousy and envy of Aaron and Miriam. Their pretense was that they objected to Moses having a colored wife. That was sham and pretense. Their real objection was that God sovereignly chose Moses as the one through whom He made all His revelation to Israel and Moses did not divide honors with them. Read Numbers 12.

Miriam was older than Aaron and Moses. She had aspirations to have a hand in running the affairs of Israel. We are not drawing on our imagination in what we say about her. Usually Aaron's name occurs first; but in verse 1 of the scripture Miriam's name occurs first: Aaron was weak and not a very stable brother and Miriam led him into this rebellion.

"Hath the Lord indeed spoken only by Moses?"

That little word "only" explains this whole situation. Moses had not consulted Miriam or Aaron about anything. Miriam was older and she got jealous because Moses had never even once advised with her nor asked her what she thought about the best way to do things. That is terribly humbling for the youngest child in the family never a single time, not even once, to ask her what she thought about it nor what was the best way to do it. So Miriam took Aaron into her counsels and they swelled up until they "busted." It is always true, they did not tell the

real reason for their bust. They pretended to be all worked up because of the marriage of Moses to an Ethiopian. That was not the reason. God told them what the real reason was. They were left out and not consulted by Moses or God either. God gave Moses His plans and told him to do all things according to the pattern God showed him in the mount. Moses did not have any more sense than to do what God told him to do exactly like God said to do it. Lots of hypocrisy and jealousy in the folk, who want to be leaders and won't work in the church or in building God a house because they can not lead. God says that was the trouble with Miriam and Aaron.

God's Defense of Moses

God told them that Moses was the meekest man in the world. A meek man is a non-resister. He does not defend himself. He commits his case wholly in God's hands and leaves results with Him. God got busy and called Miriam and Aaron before Him. The Bible says that in addition to God talking very plainly to this bossy woman and her weak brother, that "the anger of the Lord was kindled against them." And when God departed, Miriam was smitten with leprosy. No happen so. God did it for three grievous sins: *rebellion against Divine leadership; the sin of presumption in pushing* (Continued on page 2, column 1)

More Blatant Heresy Comes From Louisville's Seminary

Mr. William E. Hull who is dean of the School of Theology of the Southern Baptist Theological Seminary of Louisville, Ky., is a heretic of the first order in the light of his own statements.

He preached a sermon recently at the Crescent Hill Baptist Church of Louisville which was later published in "The Baptist Program" (December, 1970) on the subject "Shall We Call The Bible Infallible?" Approaching his subject from what he calls a Biblical, historical, and theological approach, he comes to the conclusion whereby he says, "No, it is not wise to call the Bible infallible."

Mr. Hull follows the age-old arguments of modernists, heretics, free thinkers, and infidels of all ages in reaching what he calls "the cumulative force of the evidence."

Mr. Hull even quotes from "The London Confession" of 1644 which he says declares that the Scriptures contain the Word of God. This is the argument that every infidel has used against the Bible. They say that it contains God's Word. All true Bible

scholars will deny this. This statement would indicate that while it contains the Word of God, it also contains other things. There is no genuine Baptist living today that would agree with Mr. Hull, or with his supposed quotation from "The London Confession" of 1644. I do not say that it contains the Word of God, but rather that it is the Word of God.

What a shame! To think that young Baptist preachers are being taught by such a preacher as William E. Hull! It is actually enough to make a turkey buzzard puke to read this particular sermon.

What a shame, what a shame that Baptist churches would continue to support the Co-operative (Continued on page 2, column 4)

THE RESURRECTION

I take a silver coin, and pass it through the jeweler's rollers until I have a strip of silver, as thin as paper. Rolling it up loosely, I place it in a glass jar, and pour in a quantity of nitric acid, which, in a short time, dissolves the silver, and so completely that it disappears entirely from view.

But stop a little. I take a like quantity of clean water, and add fine salt to it until it will dissolve no more; I then pour this into the solution of silver, when, behold! the silver is found falling down in a soap cloud. I throw my solution of silver and salt into a tub of water as large as you like; then from this all the pure silver can be recovered, leaving only the alloy that the silver contained.

Now, if I, a man — one who cannot create a particle of it — can do this with my silver coin, is it too hard for Him Who created all things to recover what He has created from the dust of the earth? Man's body may be crushed, dissolved in air, earth or sea, so that there is not one particle of it visible to human sight; but God has them in His keeping. (Continued on page 7, column 5)

TRUE WOMEN

Perhaps you have read or heard of the time and place where the women of a city carried their husbands on their shoulders down a mountain side in order to save them. In the little town of Weinsberg, about 3 miles from Heilbronn, is a mountain called, "WEIBERTREU," which means "true wives," or "true women."

In 1140 A. D. Kaiser Konrad III besieged the Burg (Castle) Weinsberg and destroyed it. This Kaiser permitted the women to carry their most valuable possessions, which could be carried on their shoulders, down the mountain side to safety. The women took counsel with each other and decided to carry their men on their shoulders down to safety. This was indeed a great surprise to Kaiser Konrad III, but since he had given his word, and so he said, "A Kaiser's Word is to be kept, and not changed," so he kept his word, and allowed the women of Weinsberg to carry their husbands on their shoulders to safety and freedom, and so they saved their men. Thus the name, "Weibertreu."

—H. S. Butcher

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHY IS GOD'S HOUSE FORSAKEN?"

Why is the house of God forsaken?"—Neh. 13:11.

About twenty-five years ago, J. Edgar Hoover, Chief of the F. B. I., issued a statement that church attendance was at an all-time low. He said at that time that only 8% of America's population went to church on Sunday morning and only 2% attended church on Sunday night.

I am certain that there has been no improvement in the last twenty-five years, but rather, beloved friends, that church attendance is much poorer today than it was when the chief of the F. B. I. issued that statement

a quarter of a century ago. Today, with stores open just the same on Sunday as during the other six days, with sports events running rampant all over America, and with a lack of doctrinal preaching from the pulpit, I am sure that church attendance is much lower today than it was when the chief of the F. B. I. said that only 8% of America's population went to church on Sunday morning and only 2% attended church on Sunday night.

In view of this statement that Mr. Hoover made, I come to my text, and I ask it as a question, as it is asked here in the Word

of God, and I hope I will be able to answer it — "Why is the house of God forsaken?"

I
GOD'S HOUSE IS GIVEN A MOST IMPORTANT PLACE IN THE BIBLE.

I never realized until this past week just how important a place God's house is given in the Word of God. We read:

"Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."—Psa. 26:8.

This is from one of the Psalms of David, and David said, "I have (Continued on page 2, column 2)

Revenge may be sweet, but he who indulges in it loses far more than he gains.

The Baptist Examiner

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JOHN R. GILPIN.....Editor

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Bossy Women

(Continued from page one)

herself to the front; green-eyed jealousy and envy. Those three sins explain lots of divisions in lots of churches.

God still knows how to take care of His own. We think we know a good many preachers, who are having a mighty hard time getting a job, because they let some bossy woman and the

men she could control, cause them to resign from the places God put them, when God would have kept them there, if they had not played the coward. Moses did not resign nor compromise, but let God attend to the case and He did a good job of it. God brought Miriam and Aaron down in humility and contrition to where they were very glad to confess their sins and ask Moses to pray for them. He prayed and God forgave; but as a rebuke to their rebellion and pride, he kept an army of 600,000 warriors and their families, including at least three million people, marking time for a whole week. That lesson they would not soon forget.

Some Lessons for Baptists

We are as numerous as these Israelites, maybe more so. We may not learn as rapidly as they did, because we are a spiritual people. We have no pillar of cloud and fire as they did; but we have the Holy Spirit; and these things are written for our admonition. Paul said so. I Cor. 10:1-10. Our case is parallel to that of Israel.

(1) Bossy Women and Weak Men

Moses was God's chosen leader of Israel. Pastors or elders are God's chosen leaders of Baptist churches today. Miriam, backed by Aaron, raised a rebellion against Moses. First, Moses followed Jethro, a worldly leader, and failed. Then Miriam and Aaron took things in their hands and God smote Miriam with leprosy. Elders, God-called and church-elected elders, are God's chosen leaders. Elders, not doctors nor teachers nor laymen nor young people are God's leaders. Preachers are God's leaders. We are having a hard time learning that; but it is so all the same.

The Bible has a mighty plain word to say about God's folk, when they get to following women and children. Look it up in Isa. 3:4-12. Jethro, Miriam, Aaron — none of them God's leaders. God's leaders are God-chosen and God-ordained men. No women leaders nor lay-leaders nor children-leaders. God's leaders for Baptist churches are preachers. He has no other leaders. All the rest are to be followers. Paul said: "Follow me as I follow Christ."

(2) A Repudiated Leadership
Miriam and Aaron were repudiated by God and Israel as leaders. Miriam was shut out of the camp seven days. All Israel was idle and got nowhere because of repudiated leadership. That is the trouble among Baptists — a repudiated leadership.



"The House of God"

(Continued from page one)
loved the habitation of thy house."

I am sure that every saved person could say what David said. It seems to me that saved people ought always say, "I love the habitation of thy house." Whenever I talk to someone about being in the church services, and I have to more or less persuade, and beg, and coerce, and coax that person to attend the services in God's house, I just have a feeling that such a one doesn't know the Lord Jesus Christ. He doesn't know the God that dwells within that house. If a man is saved, he will say, like David, "I have loved the habitation of thy house."

Notice another Scripture in that respect:

"Those that be planted in the House of the Lord shall flourish in the courts of our God."—Psa. 92:13.

Have you been planted in the house of the Lord? Are you a fixture, so to speak, in the house of God? If that is true of you—if you are a fixture in the house of God, then you shall flourish in the courts of our God.

Notice again:

"Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is

the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, everyone of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." — Psa. 84:4-10.

What a mighty Scripture! The Psalmist starts by saying that the man who dwells in the house of God is blessed and that such an individual will always be praising the Lord. Then he finishes the passage by saying that even one day in the courts of God is better than a thousand anywhere else, and he even goes beyond that to say that he would rather be a doorkeeper in the House of God than to have a mansion and dwell in wickedness. Oh, how wonderful is the position of that individual who is even a janitor—a doorkeeper—that even has the task of turning a knob in the house of God—how wonderful is his position before the Lord!

Listen again:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

"I was glad when they said unto me, Let us go into the house of the Lord."—Psa. 122:1.

I say to you, the house of God occupies a most important place in the Bible. Like David, I would say, "I was glad when they said unto me, Let us go into the house of the Lord." If someone would come to me and give me an invitation to attend services in a true church, I would consider it one of the greatest privileges, and one of the highest honors, and one of the most outstanding blessings that could come to me. I don't say that just going into a so-called church building is an honor. I don't say that going into even a so-called Baptist Church is an honor. It isn't the name that is over the door that makes it a Baptist Church; it is the doctrine that the church stands for that determines whether or not it is a true church; that determines whether or not you ought to be affiliated with it; that determines whether or not you ought to put your tithe there; that determines whether or not you ought to worship there. I say to you, if you can find a true church and someone invites you to attend it, then thank God, and like David, say, "I was glad when they said unto me, Let us go into the house of the Lord."

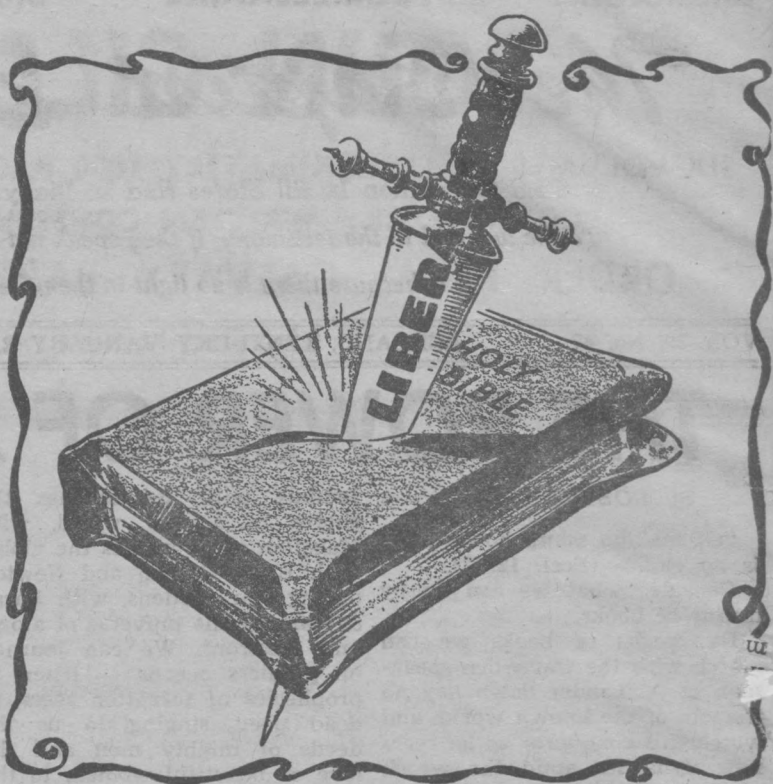
I am trying to show you that the house of God occupies a most important place so far as the Word of God is concerned. In fact, we are exhorted to attend the services in the house of God. When Paul wrote to the Hebrew Christians, did not he say:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

Did not Paul exhort us and urge us to be sure that we are in attendance in the house of the Lord? I think that every child of God ought to make it a point to be in the house of God Sunday morning, and Sunday night, and Wednesday night especially, unless he has a reason that is approved by a good conscience before God.

This past week I had a letter from a lady who tells me that she is a cousin of mine, living in Indiana. I have never seen her, and I don't know anything about her except that a few years ago I do remember that she wrote me that she was in a tuberculosis sanitarium. She wrote me and asked me a question relative to church attend-

STABBED AGAIN!



This is what the Louisville Seminary does to the Word of God, and Southern Baptists keep on pouring money into the Cooperative Program, allowing God's Book to be mutilated and thus they help the heretics to do so. God pity the Southern Baptists who have their heads buried in the sand like an ostrich!

Blatant Heresy

(Continued from page one)

program in view of the fact that such a heretic as William E. Hull is being supported thereby. Let every church of the Southern Baptist Convention remember that every contribution that is made to the Co-operative program is used in part to support, and to perpetuate the rat's nest of the Southern Baptist Theological Seminary of Louisville. As long as churches will continue sending their money to support the seminary, these spiritual bastards will continue deriding, ridiculing, and destroying the Word of God. There is one way to stop them: to cut off the support, and to do it immediately.

ance. The pastor of the church where she attends evidently has been insisting that everybody come to services everytime, and I think he is right. I don't think he ought to have to insist upon it. I think that your place is in your church when Sunday comes, and the preacher ought not have to insist upon you being there. You ought to know that it is your place.

Well, evidently this pastor had a lot of folk that were not attending services and he had made a statement relative to church attendance, which she sent to me. He said that everybody from hence forward was to be expected in the services both Sunday morning and Sunday night or else they would be asked to move their membership someplace else. He said, "If you get mad at this and go someplace else to worship, I have done you a favor. If you go someplace else and quit, I still have done you and the church a favor because you are not doing anything for the church at the present time." It was a

pretty strong article that this preacher wrote. This second cousin of mine didn't like it, and she wrote me expecting that I was going to "blister" him and side with her. I wrote back and told her that I didn't know a thing about what the preacher stands for, nor what the church stands for, but I thought he was surely right when he said that people ought to be in the house of God Sunday morning and Sunday night.

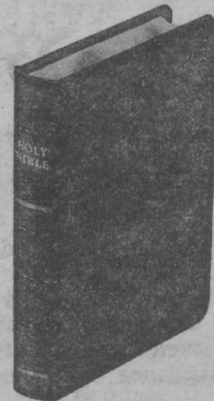
I tell you, beloved, when you are sick, when you have things that call you out of town, when you have business elsewhere, those things ought to be expected, but for people to promiscuously absent themselves from the house of God, I say it is wrong, for Paul said, "Not forsaking the assembling of ourselves together, as the manner of some is."

So I say, beloved, any way that you look at this, you can see that God's house is given a most important place in the Bible.

There are appalling circumstances (Continued on page 3, column 1)

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20 ch. 1, 8,
20 ver. 7,
20 Tim. 4, 8,
20 Mt. 29, 17.

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"The House of God"

(Continued from page two)
stances that surround us today. There are unusual things that are taking place, and I am amazed at the appalling circumstances that are all about us.

For example, especially young people are using LSD and various drugs, and they are talking about it as though they were "taking a trip." Every once in a while I read how someone speaks about his use of drugs on the basis that he is trying to contact God.

I want to tell you, that is the most ridiculous thing in this world. It is the most appalling circumstance that I can think of. I tell you, you don't have to "take a trip" to contact God. You need to read the Word of God if you want to know about God. You need to come to God's house if you want to know about God. You need to go where the Word of God is preached if you want to know about God. You don't need to do these other things. I say, beloved, in view of the appalling circumstances of today—in view of that, God's house is certainly the place that you ought to find yourself when Sunday comes, and surely it is given a most important place in the Word of God.

But evidently in the days of Nehemiah it was as it is today. Today folk are not finding their way to the house of God. People are not running over each other in droves and multitudes to get in true churches today to hear the Word of God. In fact, they are not running over one another to get in these false churches today. The truth of the matter is, there is a very, very small minority that is going to the house of God today. It was thus in Nehemiah's day. It is thus today. Nehemiah said, "Why is the house of God forsaken? Great as it is, important as it is, and occupying a tremendous place in the Word of God, why is it forsaken?"

In view of the appalling circumstances that surround us today, in view of the fact that we are exhorted to attend the services in God's house, I ask, like

Nehemiah, why is the house of God forsaken?

II

WHY IS GOD'S HOUSE FORSAKEN?

I want to give you what I think are seven of the outstanding reasons why God's house is forsaken today.

The first reason is, unscriptural preaching.

Some people might like to go where they wouldn't hear the Word of God. In fact, in the Old Testament, we find in Isaiah's day that there were people who didn't want the Word of the Lord. They weren't concerned in hearing the Word of God, and they said, "Speak unto us smooth things, prophesy deceits."—Isaiah 30:10. But, beloved, the majority of people are not that way. Even the majority of unsaved people are not concerned about a false preacher that preaches falsely, and delivers heresy. I am convinced that the first reason why the house of God is forsaken is because of unscriptural preaching.

I will say today what I said twenty-five or thirty years ago, that modernism in the pulpit makes for worldliness in the pew. I insist that when there is not scriptural preaching from the pulpit, that the membership of the church becomes worldly and they care not for the house of God.

I turn to the words of the Apostle Paul. Facing the future, and thinking about what is out before us, Paul said to young Timothy:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II Tim. 4:1, 2.

I am convinced that if there is any one thing that could cause people to come to the house of God, it is that they might hear the Word of the Lord. I know that unsaved people have to be drawn to the Lord. I realize that even God's children have to be taught many things before they

are going to enjoy the Book, but I insist that anybody who cares at all to go to God's house, does so just because there is something preached that is different to what he would hear any place else.

The second reason why the house of God is forsaken is because of unbended knees.

We read: "Pray without ceasing." — I Thess. 5:17.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." — James 5:16.

I turn to the book of Acts and I find that the early church spent their time praying when they had difficulties. Listen:

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." — Acts 4:31.

When did they speak the Word of God with boldness? When were they filled with the Holy Spirit? When did the Spirit of God shake the place where they were? When did they have a visible manifestation of God's presence? Beloved, it was when they prayed.

I ask you, how many times this past week have you bent your knees or have had an attitude of bended knees in behalf of the church of which you are a member?

I remember in the Word of God that Jesus talks about a woman who came to an unjust judge — not once, but repeatedly, asking this unjust judge to take care of her, and to relieve her of her adversary. We read:

"There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary."

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual

coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" — Luke 18:2-7.

I tell you, if that unjust judge were moved by the continuous appeal of this widow, for him to take care of her in view of her adversary, if he were moved with compassion for her, surely the great God of the universe would be moved when God's people on bended knees cry unto God that God's house might be filled.

A third reason why the house of God is forsaken is unkept vows.

I wonder how many times you have made God a promise and didn't keep it. I wonder how many times you have vowed before the Lord, but didn't pay your vow.

We read: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed." — Eccl. 5:4.

This is not speaking only of money. When you hear the term "pay," you would naturally assume that he was talking about money. But, beloved, it goes far beyond that. It says that when you make a vow before God, don't fail to keep that vow.

I remember a man in the Bible by the name of Jacob, who, the day he was saved, made God some mighty promises. In fact, he made God three promises.

Listen:

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." — Gen. 28:20-22.

Jacob made some vows. He said, "You are going to be my God and this is going to be your house, and whatever you give me, I will give a tenth back to you." Did Jacob keep his vows? Beloved, for thirty years Jacob ignored the very promises He made to God the night that God saved him. We find him coming back to Bethel years later, with tithes in his pocket he had never brought to God, and ignoring God's leadings and dealings. He hadn't been to God's house for thirty years, yet he promised God on the morning after he was saved, those things, but he never kept his vows.

I don't think there was any doubt that his sons became quarrelsome. I don't think that there was any doubt that his family relationships became very strained, and I think I know the reason for these strained family relationships. Beloved, he had failed to keep his vows to God. You can't ignore the vows and the promises that you have made to God and expect God's blessings to fall on you.

A fourth reason why the house of God is forsaken is unconfessed sin.

The Word of God talks very plainly about us confessing our sins unto the Lord. The book of I John was written to saved people, and in it John says:

"If we confess our sins, he is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." — I John 1:9.

Solomon said:

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." — Prov. 28:13.

Why is the house of God forsaken? Because of unconfessed sin on the part of God's people.

Do you remember how that Achan stole a wedge of gold, a wedge of silver, and a goodly Babylonish garment, and how, when he did so, he digged into the ground of his tent and hid them from the eyes of man, but not from the eye of God. The Bible says that the army of Israel went out the next day to do battle against the little town of Ai, and when the inhabitants of the town came out against them thirty-six of the Israelites fell dead, and the entire army fled from before the inhabitants of Ai. What was wrong? God had promised to give them victory. There was something wrong and when they held inquisition, it was found that the finger of guilt pointed to Achan. The Word of God tells us that only when Achan and his family were stoned, and only when Achan had publicly made confession of what he had done to God, did God bless, and did God give victory over the city of Ai.

I tell you, beloved, when you ask me why the house of God is forsaken, I will say, unscriptural preaching, unbended knees, unkept vows, and unconfessed sin.

A fifth reason why the house of God is forsaken is because of unpaid tithes.

Do you realize that when you fail to bring your tithes unto the Lord that you hold back not only a blessing that might come to you personally, but you hold back a blessing that might come to the church of which you are a corporate member?

Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — Mal. 3:8-10.

Robbing God brings His curse. Proving God with your tithes brings His blessing.

Why is the house of God forsaken? I think one reason is the unpaid tithes to be found in the pockets of Baptists all over America.

A sixth reason why the house of God is forsaken is unbridled tongues.

Listen:

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." — Prov. 21:23.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." — James 1:26.

Anybody who seems to be re-

(Continued on page 4, column 3)



The Baptist Examiner FORUM

"I have been a tither for years. In addition, I have given liberally to mission efforts. In the meantime, I changed my church membership, and for the past few months I have not been tithing my present salary into my present church. Can I count the contributions which I have made over and above my tithe previously as a present tithe in my present church membership?"



ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

The first thing that comes to my mind as I read the above, is the question, "What is the matter with this person and his present church membership? Why isn't he tithing his present income? Is he backsliding in that he is giving less than he formerly did?"

Technically, he is a tither if he has given enough to cover the amount of his tithe over a period of years. But suppose that half the membership had given enough in past years to cover their tithe in case they quit for a while? That would make it pretty hard on that church wouldn't it?

I doubt if the questioner is doing a wise thing in withholding the tithe of his present income. I doubt if God is pleased with that, and remember our health and prosperity depends upon God.



AUSTIN
FIELDS
PASTOR,
Arabia Baptist
Church
Arabia, Ohio

No, I know of no scripture which would justify one giving his tithes and offerings to the Lord, and then withdrawing it at a later day, and consider it a part of one's tithe. Our motive in giving of the tithes and offerings should be that they may be used by the church to bring honor and glory to the Lord. To ask for a retraction, which in reality is what the querist is asking, would constitute asking that honor and glory which the offering secured be withdrawn. Surely no one (saved person) would desire that honor be taken from Jesus, for all honor and praise belongeth unto Him.

Bretren, anything that we may give to the cause of Jesus Christ could not be counted as loss. The Lord has emphatically promised us that our tithes and offering would be a source of blessing to us, and I am sure that He will keep His promise. In fact, I can testify to you from my own personal experiences and observations that God has kept His word. Let us listen as Malachi 3:10 tells us of His promise relative to tithes and offerings.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of Hosts, if I will not open you the window of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Knowing that God has blessed me in giving for His cause above

my tithe, and then to ask the Lord that my offerings be considered as tithes at a later date, I would also have to ask Him to retract the blessing that He gave because of my offering in order to be consistent. I feel sure that the querist would not ask God to retract His blessings. This not only holds true in the field of tithes and offerings, but also in the field of labor. If I worked above measure in 1970, I would have no right to contend that I need not work in 1971. Yet, if it were true in the field of tithes and offerings, it would hold true in the field of labor.

I do not realize that the giving of tithes and offerings and working in the field of my Lord to be just a mere duty. Rather I consider myself to be blessed that God has chosen me as His fellow laborer. Therefore, my giving and work is counted as a privilege and a pleasure.

Not only are we blessed spiritually through tithes and offerings, but materially as well. Now to prove this, let us go and listen to the writer of the book of Proverbs as he tells us about our giving for the cause of Christ and the promises God gives for our faithfulness.

"Honour the LORD with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9-10.

If God were to fill our barns through offerings, and then we were to ask that our offerings be counted as tithes later on, would not God be just in emptying our barns and retracting the spiritual blessings as well? Yes, I believe He would; therefore, I believe it would be wrong for one to give an offering and then count it merely as part of his tithe.

"And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.—II Chron. 31:10.

It was not until people brought in their offering that God blessed them. Therefore, I cannot understand how the querist would hope to gain by retracting his offering, and count them as tithes at a later date.

E. G.
COOK

701 Cambridge
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Philadelphia
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I am certainly no authority on this subject. But as I see it, we do not give our Lord the tithe. It is already His. In one sense all we have belongs to Him, but in a very special way the tithe is already His. So, if we desire to give Him something, it must be as an offering over and above the tithe. Then after He has accepted our offering as an offering unto Him I am afraid He would not be too well pleased if we ask for the offering back

HIS ONE MISTAKE



He wore his rubbers when it rained.
He brushed his teeth twice a day
with a nationally advertised toothpaste.
The doctors examined him twice a year.
He slept with the windows open.
He stuck to a diet with plenty of fresh vegetables.
He relinquished his tonsils and traded in
several worn-out glands.
He golfed — but never more than
eighteen holes at a time.
He got at least eight hours' sleep every night.
He never smoked, drank or lost his temper.
He did his "daily dozen" daily.
He was all set to live to be a hundred.

The funeral will be held Wednesday.

He's survived by
eight specialists,
three health institutions,
two gymnasiums
and numerous
manufacturers of health foods and antiseptics.
There was nothing wrong with the things he did,
but they did not prepare him for death.
He made one mistake. He forgot God.
And now he is in hell.

Dear friend, are you making the same mistake?
The Bible says, "For what shall it profit a man
if he shall gain the whole world,
and lose his own soul?" (Mark 8:36,37)
This certainly isn't necessary.

The Bible says: "That if thou shalt confess
with thy mouth the Lord Jesus,
and shalt believe in thine heart that God
hath raised Him from the dead,
thou shalt be saved" (Romans 10:9).

—Adapted

in order that we may return it to Him as His tithe of future income.

Our Lord means business when it comes to His tithe. No doubt many people use the Lord's tithe around Christmas time to buy Christmas junk with, or at other times they feel that by using the Lord's tithe for a time they can get out of a tight financially. They usually do this with it in mind that they will repay the Lord when Christmas is over or when they get out of the tight. But I believe that if they will study Lev. 27:31 they will soon see that it is very expensive to borrow our Lord's tithe. If your credit is good you can get a much better deal at the bank. Our Lord charges 20 per cent when we use His money, and that is a pretty high rate of interest. I am persuaded that many of our Lord's saints have paid this high rate of interest and called it bad luck. You can see He has more ways of collecting from us than we could ever imagine.

"The House of God"

(Continued from page three)
ligious, who goes to church, picks up a Bible and songbook and religiously enters into the spirit of the service, yet goes out from the services and fails to bridle his tongue, this means his religion is vain.

Why is the house of God forsaken? It is because of unbridled tongues.

A seventh reason why the house of God is forsaken is undisciplined church members.

I have a feeling that when a church allows her members to do any way they wish and never discipline them, that church is thereby causing people to forsake the house of God.

We read:
"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thess. 3:6.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—II Thess. 3:14.

Beloved, why is God's house forsaken? Why is it that we have such a hard time here getting people to attend church? There is not a week goes by that I don't

ask from one to a half-dozen new people to come to the services with us. I invite them to do so, but rarely do they come. People will promise. They say, "I will be there on Sunday," or "I will be there at your revival meeting," or "I will attend your special service." They rarely come. I am sure that you have the same experience and I ask, why is the house of God of Calvary Baptist Church forsaken? Why is the house of God of all the churches that I know forsaken? Why are the most scriptural churches in America living at a dying pace? Why is it that the best preachers and the best teachers in America have only a handful of people attending services? I think you will find the answer in one or more of these seven reasons that I have given — unscriptural preaching, unbended knees, unkept vows, unconfessed sin, unpaid tithes, unbridled tongue, and undisciplined church members.

III

THE REMEDY FOR A FORSAKEN HOUSE OF GOD.

There is an answer to this question, "Why is the house of God forsaken?" I think that answer is found in the Word of God, when Paul wrote to the church of Ephesus.

He said:
"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5:18.

I think this is the answer to God's people. I think the answer for everyone of us who are here, is, to be filled with the Spirit. If that isn't enough answer, then I certainly think that this coupled to it would answer the question:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—I John 2:15-17.

Here is my question: Why is the house of God forsaken? I think I have given you the reasons why it is forsaken. Now here is the answer to it: How can we see to it that the house of God is not forsaken? It is for us as Christians to be filled with the Spirit and to turn from the things of the world.

That isn't an easy thing to do.

It is much easier to be filled with wine wherein there is excess, rather than to be filled with the Spirit. It is much easier for us to become more and more enamored and entangled with the world than it is for us to turn from the world, but God's Word says for us to be filled with the Spirit and we are to turn from the world.

CONCLUSION

If I speak to an unsaved person, I would say to that one, my message to you as I talk about the house of God, is this: Thank God, you have found your way into God's house. Maybe in spite of what your pastor does; maybe in spite of what your Sunday School teacher does; maybe in spite of what your mother and father do; maybe in spite of what your friends do, you have found your way to the house of God. I thank God that you have done so, and I would say to you in the light of my message, I am so glad that you have found your way to God's house and you haven't forsaken it. Might it please God today to help you realize this truth:

"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.

Might it please God to save someone who is lost. Might it please God today to help those of us who are saved to turn from the world and to be filled with the Spirit, that the house of God might not be forsaken.

May God bless you!

APPRECIATED LETTER

Dear Bro. Gilpin:

This check is to be used as you see fit for the publication of the Baptist Examiner.

We have been here 16 months and have not joined one of these liberal Baptist Churches; however, we do visit from one to the other. I hope this is not displeasing to the Lord. There are no fundamental, independent Baptist Churches in Las Vegas.

Your paper is a real blessing to us and we always look forward to its arrival. We love the Lord and are so thankful to be a part of His blood-bought elect.

Sincerely,

Mr. and Mrs. H. R. Umstead,
(Las Vegas, Nevada)

Virgin Birth

(Continued from page one)

the stable where was the manger-cradle and catch the significance of the occasion as it is revealed to us. We must move quietly and with reverence if we are to gain the blessing the Holy Spirit has in store for us. The secrets of this holy place will never be revealed to those who would scoff and criticize. History records how Alexander the Great rushed into the Jewish holy place and into the Holy of Holies upon the Conquest of Palestine, hoping to gratify his curiosity in the sight of rare and beautiful treasures. But he found only a bare, plain room. Yet that room was the place where God revealed Himself to the High Priest who entered it wearing the garments of reverence. If we race into the mysteries of this astounding thing, the incarnation of our Lord, there is bound to be naught but disappointment. But if we will follow the Star of Hope until we come to the side of that sacred cradle, then offer in reverence our gifts, we will find our hearts filled to overflowing with joy and the intellect fully satisfied.

The first question which I wish to ask relative to this striking birth, is:

Is It Taught?

We mean by this, is it taught in the Word of God? There are many stories told about the advent of the Saviour, but does the Bible have anything to say about the virgin birth of the Lord Jesus? I want each of you to see that the event is revealed and emphasized upon the pages of the Book. It is not a subject relegated to some back portion of Scripture or crowded into a remote corner of revelation. It is conspicuous upon the sacred page and worthy of careful consideration.

Moses could not get beyond the 3rd chapter of the first book which he wrote without alluding to the coming of our Lord. Quoting the Lord God, he said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Satan must have trembled as these words were uttered for they prophesied his doom through the appearance of "the seed of the woman" which is a very definite reference to the virgin

birth of the Saviour.

The sun of divine revelation shines even brighter in Isaiah for he wrote, "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isa. 7:14). There are those who have called this statement in question declaring it refers to some local circumstance in the history of the nation and has no bearing on Messianic truth. However, we believe all objections to the real meaning of this prophecy must vanish in the light of the Spirit's usage of this passage in the New Testament. The first quotation in the New Testament is this blessed statement. Let us see how clearly it is used by the Holy Spirit, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:21-23).

Beginning with the passage I have just mentioned, the first five quotations in the book of Matthew taken from the Old Testament refer to the birth of Christ and the facts which are connected with it. Surely this shows the importance which God gives to the advent of His Son

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into the world. His appearance marked the fulness of time, and it is to be noted that all history was to be changed and the law and the prophets fulfilled. The birth of the Lord Jesus is an occasion of vast and sweeping importance.

With marked definiteness Matthew and Luke teach the historical fact of the virgin birth of Jesus. These two are the ones which deal with His childhood and quite naturally should be expected to touch upon His birth. It would be a strange thing indeed if these two evangelists failed to mention the peculiar nature of our Lord's birth and a very singular thing if other New Testa-

ment writers dealt with it as Matthew and Luke have done.

Of the thirty-nine books comprising the Old Testament, thirty-five of them make direct reference to the nativity narratives of the New Testament. This cannot be said of any other single historic event recorded in the New Testament save the redemptive work of Christ Jesus. New in a preponderating way controlling the thoughts of the speakers and guiding the feet of the seekers to the very side of the manger in Bethlehem. Our answer then to the first query is a positive affirmation. The virgin birth is definitely taught in the Bible.

The second question concerning the unique birth of our Lord is equally interesting.

Is It Essential?

We often hear people say, Why make so much ado over this theme? Does it make any difference whether one believes it or not? Why should it be considered a test question as to one's orthodoxy? Is it not possible for a man to be a Christian and at the same time respect the virgin birth?

The question might be approached from the moment from the negative side. Suppose Jesus were not born of a virgin? In this case He would be the illegitimate son of an unchaste mother and of a sinful father. Matthew declares how Mary "was found with child of the Holy Ghost" before she and Joseph came together (Matt. 1:18). If our Lord were not born of a virgin and had a natural father, then He was not divine and did not have a pre-existence. He was not a member of the Trinity. If Jesus had a human father, and He had a sinful nature comparable to that father, and being sinful, He would not be able to be the world's redeemer. Man cannot save man even as the Scriptures declare, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ez. 14:14).

The truth of the virgin birth of the Saviour is essential to a full Gospel. Unless Jesus was born of the virgin Mary as is taught in the Bible, then the world stands hopeless at this hour for it does not have an adequate Saviour. The Christ who reached down and saved this poor sinner was none less than God of very God and it took such an One to satisfy the righteous demands of God in my behalf. Let us never minimize what the Holy Spirit has been pleased to magnify.

Another important question is:

Is It Mystical?

Without hesitation we answer that the virgin birth of our Lord

was mystical. Nowhere are we told to understand the mysteries involved in this miracle, but we are to believe it and to rejoice in the fact of it and its far-reaching significance.

Why should any one object to our Lord's birth because he cannot understand all that is involved in it? There are hundreds of things in nature we cannot understand, yet we accept them as historic facts. Who can understand or explain the tides of the ocean? This and many other features in nature will ever remain locked in mystery, yet we do not turn from them because of this.

Matthew wrote, "Now the birth of Jesus Christ was on this wise . . ." (Matt. 1:18), which statement, in itself, indicates a super-natural element is involved. Let us keep in mind that Christianity not only begins with a miracle, but it continues in one and ends in the mystical. We read further in this first Gospel how the angel said of Mary, ". . . for that which is conceived in her is of the Holy Ghost." (Matt. 1:20). Anything with which the Spirit of God has to do is mystical and supernatural in character. In the case of our Lord's birth, the Holy Spirit imparted life and used the virgin to form the body "wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb. 10:5). Jesus Christ was both Son of Man and Son of God, human and divine, both natures being perfectly blended within the confines of one body.

The fourth question for consideration is:

Is It Believable?

A man said to me one day, "I am a thinking man, therefore I cannot accept the story of the virgin birth of Christ." Since Jesus was a thinking man, I ask, "Did He believe it?" I do not recall any passage in the four Gospels where His words are recorded that He spoke directly of His virgin birth, and it is perfectly fitting that He should have remained silent concerning it. The revelation of it was left to His heavenly Father. Nevertheless, He constantly referred to His pre-incarnate existence and His heavenly origin. The teaching of His eternality was definitely predicated upon such an event as the virgin birth.

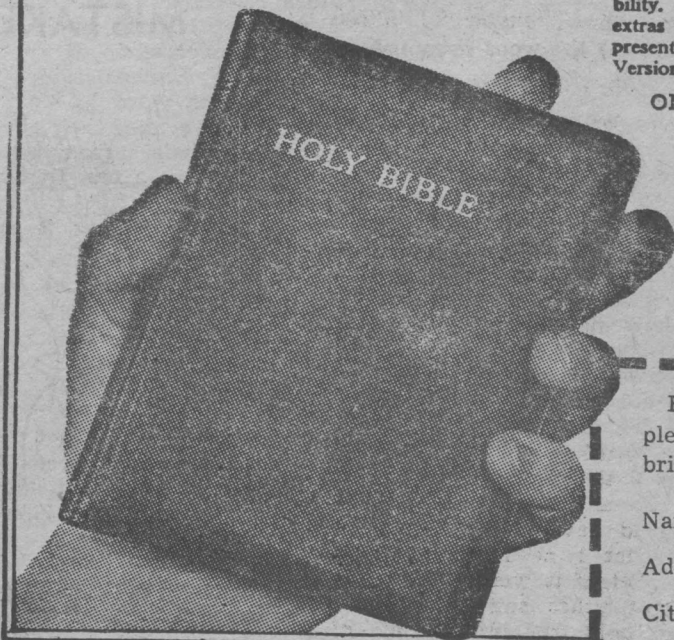
On one occasion the Saviour said, "And the Father himself, which hath sent me, hath borne witness of me . . ." (John 5:37). No one can read the sixth chapter of John without being profoundly impressed with the oft-repeated statement that He was the true bread which cometh down from heaven. In this same chapter He stated, "As the living Father hath sent me, and I live

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by the Father; so he that eateth me, even he shall live by me" (John 6:57). A little further on we read again, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). Such a statement as this is ridiculous without a knowledge of the supernatural birth of our Lord. While Jesus was a dutiful Son, He laid little stress on His human parentage. He was never disrespectful but ever was deeply conscious that He was sent from the presence of His heavenly Father and was on an heavenly mission.

Some have asked if Paul believed in the virgin birth, and if he did, why did he not mention it in his epistles? We would like to ask those who doubt Paul's knowledge of the virgin birth of the Lord to explain the meaning of Gal. 4:4 aside from an understanding of it. The passage reads, "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law." The great apostle to the Gentiles was fully conversant with the pre-incarnate existence of the Son of God and every great doctrine pertaining to salvation which he propounded in his epistles is predicated upon the truth of the virgin birth.

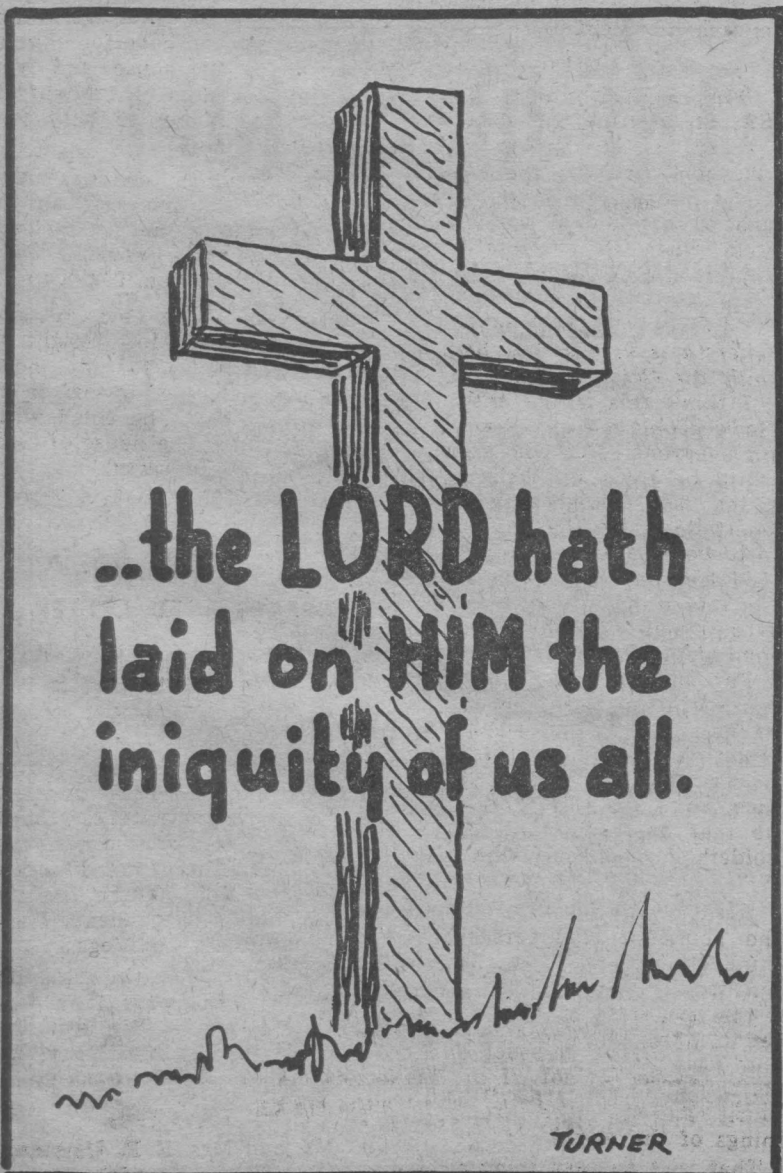
Writing to the Philippian Church, Paul spoke of the descent of Christ and among His seven steps downward he mentions, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men" (Phil. 2:6-7). To reject the truth of the virgin birth of Jesus is to render this passage utterly unintelligible. Everywhere Paul made allowance for this grand truth though he did not mention it by name.

The early church fathers believed it and regarded it as an essential part of the faith of the church. Ignatius, Bishop of Antioch early in the second century, in his epistles speaks emphatically of it. To the Ephesians he wrote, "Hidden from the prince of this world are the virginity of Mary and her child bearing, and likewise also the death of our Lord — three mysteries of open proclamation, the which were wrought in the silence of God." In his letters to the Smyrneans, he wrote, "I am firmly persuaded as touching our Lord, that He is truly of the race of David according to the flesh, but Son of God by the divine will and power, truly born of a

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HERE IS A STORY THAT SHOWS . . .

ALL HANDS ARE HIS

By TOM OLSON

In his column "Everyday Living" in the Schenectady (N.Y.) Gazette, Joseph Fort Newton tells a story that bears repeating. Here it is:

"Laurence Housman, the poet, tells of a lady working with 'the Children's Padre' in the service of a mission in the gaunt, gray slums of east London. In their rounds they met a boy named Mick.

"Do your Mum and Dad come to us, Mick?" they asked.

"They're dead, Padre," he replied.

"Who looks after you, then?" the Padre inquired.

"Granny," the boy answered. The lady followed Mick to his home.

The streets had been badly blitzed; scarcely a house had its windows intact. Mick and the lady climbed upstairs, where they met Granny, a very old woman, feeble but friendly, living in one room.

"How do you manage to live?" the lady asked Granny. She explained that she had a small old-age pension. When she told how much — or rather how little — it was, the lady wondered how they made ends meet.

"Who finds the rest of the money?" the lady asked. "Our Lord brings it," Granny replied. "By what hand?" asked the lady. "All hands are His, lady," was the reply. "Then, in His Name, from mine take this," the lady said.

The lady learned that Mick's last suit was bought on a dead cheque, paid off at a shilling a week. She began to plan for Granny to have an outing, and for Mick to go to camp somewhere, somehow.

"All hands are His" — the words echoed in her mind and heart. She repeated them to others, who chipped in to make a little sum large enough for Granny and Mick to get away into the country.

"No wonder the words haunted the lady in her work, as she went from case to case — some even more sad, hard and lonely. They gave a new glow to her task, added a new grace and tenderness to her touch.

"All hands are His" — your hands, saved reader, and mine. If we allow Him to use our hands in His glorious and honorable work, how dignified the most menial task appears!

The Scriptures mention various kinds of hands. The following are some of them:

Clean hands — Job 17:9
Willing hands — Proverbs 31:13

Strong hands — Genesis 49:24
Skillful hands — Psalm 78:72
Diligent hands — Proverbs 10:4

Kind hands — Ruth 2:16
Giving hands — Matthew 6:3

How many of these descriptive terms apply to your hands, dear child of God?

Hands represent service. And when our hands are "His hands," incalculable good is wrought by them.

Have you ever experienced the intense pleasures of saying to a needy one, "In His Name from my hand accept this gift" and to a weary one, "In His Name let my hands do that bit of work" and to a burdened one, "In His Name, let my hands carry that load?"

If not, it is not too late to let your hands be His hands in reality and go about doing good.

— "Now"

to him the throne of his father David" (Luke 1:32). The world stands in desperate need of such a Ruler, and when He does come, its problems will be solved.

Power Of A Book

(Continued from page one)

from childhood to the end of life. A good book is a tailor, keeping the rustle of divine garments in the ear — a musician, building before the eyes of the soul rhythmic palaces of melody — a pilot, guiding away from the shallows into the deep things of life, of God. A good book is a telescope and microscope in one — showing us God's signature, written sometimes hugely large and sometimes very small on every page of this universe — God's vast autograph album.

I read where a woman, whose name has been forgotten, gave a tract to a very bad man — Richard Baxter. It seemed to be a matter of no importance. But Baxter read the tract, and it was the means of his salvation. Then, later, Baxter wrote a book, called, "The Call of the Unconverted," which brought a multitude to God, among others — Philip Doddridge. Doddridge wrote a book, called, "The Rise and Progress of Religion," which brought tens of thousands into the Kingdom — among them Wilberforce. Wilberforce wrote a book, called, "A Practical View of Christianity," which brought a multitude to Christ, among them — Leigh Richmond. Leigh Richmond wrote a tract, "The Dairyman's Daughter," which has been the means of salvation of unconverted multitudes. And that tide of influence rolling along on through Richard Baxter, rolling on through Doddridge, rolling on through Wilberforce, rolling on through Richmond, on, on, on, forever and forever — because of a good book.

No wonder Rufus Choate said: "A book is the only immortality

on earth." No wonder Whipple said: "Books are lighthouses erected in the great sea of Time." No wonder Plato said: "Books are immortal sons defying their sires." No wonder Kingsley said: "Except a living man, there is nothing more wonderful than a book." No wonder Bartholini said: "Without books God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in darkness." No wonder Bulwer said: "A thousand ages were blank if books had not evoked their ghosts and kept the pale, unbodied shades to warn us from fleshless lips."

The good book! Have it as a companion!

Consider the EVIL Book.

For evil books we need a bonfire as consuming as the one in the street of Ephesus.

"Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." — (Acts 19:19).

An evil book. Who can describe the contamination that comes from such a stream of pollution? Who can cause to ripen into righteousness the immature fruit bruised and beaten by such a printed hailstorm? Who can show the tragedy of the blight of such verbal volcano spewing corrupt lava through the green gardens of life? Or know fully the overtopping and underlying cures of a profligate book?

A bad book lives on, whenever a copy of that book is read, long after—sometimes even centuries after—the author is in a coffin. The influence of a bad book spreads and persists to a distressing extent. The vicious influence runs on in successive harvests of evil. A crushed rattlesnake bites no more. A lion with a bullet through its brain devours no more. But a bad book continues to wound and destroy. It continues to agitate the current of the world's thoughts and life, planting the seeds of dissolution and misery, chilling religion, lowering the moral tone.

There is no worse burglar or robber than a bad book. A bad book cannot repent. If the devil cannot keep men in ignorance, he will do all he can to poison man's books. A bad book, like an intoxicating drink, furnishes neither nourishment nor medicine. A man who writes an evil book may be followed into eternity by a procession of lost souls, each soul a witness against him at the judgment, to show him and the universe the immeasurableness of his iniquity.

You can kill a bandit or imprison a criminal and stop their evil conduct, but you can't kill

It is better to find one of your own faults than to find a dozen of your neighbour's.

—Bunyon

the evil started and maintained by an evil book. The influence of a criminal is but a few short years, while that of an evil book that corrupts the imagination and influences the passions may be for ages. What a scourge is an unclean book! It helps fill insane asylums, penitentiaries, dens of shame. While plagues count their bodily victims by the thousands, a bad book has power to put tens of thousands in the morgue of the morally dead — power to bring putrefactions in the land.

Reading an evil book is like jumping through a hedge of thorns to get one blackberry — like swimming through fifty yards of sewage to get one teaspoon of truth — like jumping into a volcano to see if the fire burns. Burned be the book that tries to make crime attractive, hypocrisy noble, and impurity decent! Cursed be the infidel book that summons the Scripture to appear at the bar of human reason, that persuades men to give up the Gospel and spiritual religion as a myth, that bla-

IN MOST CHURCHES YOU WILL FIND . . .

THESE THREE LAYMEN

In the third epistle of John the Spirit of God paints the portraits of three men found in many local churches of the 20th century.

GAIUS

How refreshing to meet this brother in the local church. The apostle writes with great affection of this brother because of his spiritual health (vs. 1,2); his loyal help in the truth (v. 3); and his gracious hospitality in the home (vs. 5,6). Are we acquainted with this good brother in the assembly? Does your spiritual state surpass your physical health, as did that of Gaius? Is your home a modern Bethany where Christ is loved, honored and exalted? While we may not all be preachers or teachers, what a glorious privilege to be fellow-helpers to the truth (v. 8). How much we owe, under God, to the faithful ministry of Christians like Gaius.

DIOTREPHES

The question is sometimes asked, "Was he a Christian?" (v. 9). One thing is certain that he had much power in the early Church, going so far as to repudiate the apostle's authority, and reject itinerating evangelists. His littleness is vividly portrayed in verses 10 and 11, where he is de-

tantly declares God is a nonentity, that persuades people to give up the church of Christ as a useless burden on humanity's back, that asks youth to give up good morals as an infringement on personal rights and expressions!

There is the Book of Books — One gem from that Book is worth all the jewels from all earthly mines. This blessed book have countless hosts found to be "the ladder to heaven's open skies — stairways that lead them to God."

The Bible, settled in its sources (Ps. 119:89), is a Book above and beyond all books as a river is beyond a rill in reach: The Bible, so sure in its promises (Jer. 1:12), is above and beyond all books as the sun is beyond a tallow dip in brightness. The Bible, so satisfying in its contents (Jer. 15:16), is above and beyond all books as the wings of an eagle are beyond the wings of a sparrow in strength. The Bible so secure in

picted as a bigoted, self-centered, domineering, carnal, vicious gossip. In church life today, how sad to realize there are descendants of this unseemly character. How the cause of Christ is hindered by self-opinionated, self-seeking, self-important "overseers" who adopt dictatorial Diotrephesian methods. Oh! the need to pattern our lives after the Godly order set forth in Philippians 2:3,4.

DEMETRIUS

His contribution to the work of God is invaluable because he has learned that creed and conduct; doctrine and duty can never be separated. As a quiet, Godly, self-effacing brother he follows on in the pathway of faith, ever keeping before him, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Thank God for men in church life who have not only a testimony in the midst of the Church but also in a wicked and crooked world (v. 11).

Would to God we might study the lives of these men anew, and seek the wisdom that cometh from above so that our lives might be a worthy example of the truth of God.

its guidance (Ps. 119:105), is above and beyond all books as an orchard is beyond a roadside weed in fruit bearing. The Bible, supreme in God's estimation (Ps. 138:2), is above and beyond all books as Niagara is beyond a mud puddle in glory.

The Bible, coming to us drenched in the tears of multitudinous contritions, is the Book our fathers touched with reverent hands. The Bible, coming to us worn with the fingers of agony and death, is the Book our mothers stained with grateful tears. The Bible, coming to us steeped in the prayers of myriads of saints, is the Book against which tyranny has issued its edicts, against which infidelity has loosed its blasphemous tongue, against which agnosticism has hurled its anathemas — the Book which many enemies, ancient and modern, have tried to exterminate.

(Continued on page 7, column 1)

Virgin Birth

(Continued from page five)
virgin and baptized by John." These are but a few of many which might be quoted. The truth of the virgin birth is believable because it fits in with the divine scheme of things pertaining to the person of our Lord.

Our final question is:

Is It Practical?

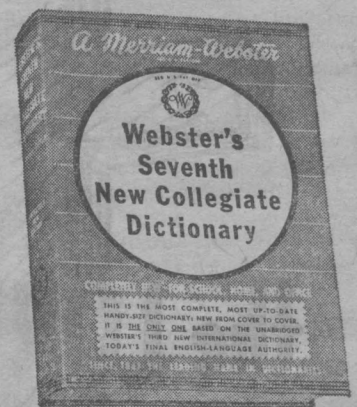
In these days people are thinking of the practical rather than the abstract. They desire to know what bearing a truth such as the virgin birth has upon daily living, and it is right that they should ask such a question. I know of no more practical truth revealed upon the sacred page than this. We can readily appreciate the practical nature of the truth of Christ's atonement and of His resurrection from the grave. And it is not difficult to understand the practical character of His second advent. Wherein is the practical everyday value of the virgin birth?

This is brought out as the story was told to Joseph, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). Most of the false religions of this world have the underlying philosophy of making gods out of men, but in the truth of the incarnation we see how God was made man to the end that we might come to know Him. Nothing could be more assuring to the heart of man than to know that "God is with us." He is not so far away that He cannot be found. In the person of His Son, He came to be with us.

As this story was unfolded to Mary, it revealed that earth is to have a king some day. "... and the Lord God shall give un-

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Power Of A Book

(Continued from page 6)

But this marvelous Book is still "the Word of God" that "liveth and abideth forever."

And all its enemies yesteryears and nowadays have not extinguished one spark of its holy fire nor diluted one drop of its honey, nor torn one hole in its beautiful vesture, nor broken one string on its thousand-stringed harp, nor weakened its vitality by one pulse beat, nor shortened its march of triumph by one step. Today this Bible walks more by-paths and travels more highways and knocks at more doors and speaks to more people in their mother tongue than any book this world has ever known, or will ever know.

The Bible, possessing the wonder of self-authentication is infinite in height — infinite in depth. While men have come, and do come, to attack and destroy, the Spirit of Christ comes to validate and to confirm with divine conviction and with a divine certainty that is incommunicable by reason, and impervious to the assaults of doubt. Time is too short for it. Too narrow the universe for it. It is as deep as the foundation of eternal justice, as high as the throne of the infinite, as wide as the moral government of God, as enduring as the lift of the Almighty. Inexhaustible! Volumes have been written on single chapters — yes, on single verses.

Pause a minute! Consider the wonders of the Bible. It is wonderful in its inspiration, in its translation, in its preservation, in its sanctification, in its consummation. Addressing it to the universal conscience as no other book does, it creates lives and alters destinies. Speaking with binding claims, it inaugurates world-wide movements and gives birth to immortal works. Commanding the obedience of mankind, it comes into communities of unrighteousness as the leaven of regenerative force. The plot of heaven-blessed and vitalized soil out of which has blossomed our every social and national blessing, it causes philanthropic and redemptive enterprises together with education and therapeutic institutions to arise and stand as a tribute to its vitalizing power.

And the best we can say with tongue or pen, is but man's mean paint on God's fair lilies, but man's paste jewels in God's basket of pure gems. Our best efforts to praise it are but disfigurement. For it is the living Word of a living God—the Book supernatural in origin, eternal in duration, inexpressible in value, immeasurable in influence, infinite in scope, divine in authorship, human in penmanship, regenerative in power, infallible in authority, universal in interest, personal in application, inspired in totality. And today, wherever it is read and treasured, it breaks the fetters of the slave, takes the heat out of life's fierce fevers, robs death of its sting, and parting of its pain. Even as in the centuries gone forever into the tomb of time, it unbars to the hastening soul the gates of everlasting delight beyond the grave. Still, as in ages ago, dying martyrs cool their hot faces in its fountains. And multitudes, as saints in other years have done, pillow their heads upon the one book which is the softest pillow a dying head can press.

And beware lest we forget that the Old Testament and the New Testament alike tell of Jesus. Of the Bible truly it can be said that Christ, the Glory of God, "doth lighten it, and the Lamb is the Light thereof." The name of Jesus, the Supreme Personality, the center of a world's desire, is on every page—in expression, or symbol, or prophecy, or psalm, or proverb. Through the Bible, the name of Jesus runs like a line of light. The thought of Jesus, literature's loftiest ideal and philosophy's highest personality and criticism's supremest problem and Theology's fundamental doctrine and Spirituality's cardinal necessity, threads the great Book like a crystal river winds its way through a continent. Yes, this living Word of our living God stars Jesus. And you can't hold on to Christ and give up the Bible. You can't believe in the Cross and surrender the infallible authority of the Bible. Faith in the deity of Christ is married to faith in the inspiration of the Bible. All the Bible's analogies, all the Bible's types, all the Bible's pictures, all the Bible's truths are so related to Christ that Christ alone explains them. And the explanation is filled with such perfection of harmony in every detail—the relationship between them and our Lord Jesus is so strikingly self-evident that any discussion of it would be useless. No one ought to have to argue to get folk to see that the diversified and systematic sacrifices of the Jews, the significant shadows of redemptive entity still ahead, the adumbrations of a substance yet to come, were elemental, preparatory, rudimentary, introductory—and pointed to Christ, the propellant center to which the faith of mankind, before and since, gravitated. The promises to fallen man in Eden and the ceremonies of Judaism mean Christ. The music of Israel's sweetest harps and the light that burns in prophecy mean Christ. Jesus

The Seven Judgments That Are Given In God's Word

It has been often pointed out that there are at least seven judgments spoken of in Scripture.

The Judgment of the Cross

Where the sins of the believer have been judged. Christ, "the Judge of all the earth," assumed the liability of our sins and met by His death all the just claims of God against the sinner. Risen, ascended, and glorified, the Saviour now ever lives to save each guilty sinner who will rely upon His finished work, accept Him as his personal Saviour and acknowledge Him as the Lord of his life. See I Pet. 3:18; II Cor. 5:21; I Pet. 2:24; Heb. 9:26; etc.

The Judgment of Self

This is the believer's individual and daily responsibility. The Christian must mercilessly examine and judge himself in the light of God's Word and confess and separate himself from all known sin in his life thus revealed (II Cor. 6:14; 7:1,10,11; I Cor. 11:31; I Pet. 4:7).

The Judgment Seat of Christ

This will take place immediately following the rapture of the saints, and believers only will appear before it. Read carefully II Cor. 5:9, 10; Rom. 14:10-12; I Cor. 3:9-15. At this judgment the works of the believer are to pass in review and he will be rewarded or suffer loss. It is not a question of deciding whether the believer is saved or not, or of settling his eternal destiny—that has been settled by the judgment of Calvary (Rom. 8:17). The differ-

ence between the Judgment Seat of Christ and the Judgment of the Great White Throne is the same difference that exists between a civil action, in which the case and not the individual is tried; and a criminal action, in which the individual is charged, proved guilty, sentenced, and executed.

This is to take place when Christ appears with His saints at the close of the great tribulation, when the living nations are to be judged according to their treatment of the Jewish remnant (referred to by Christ as "My brethren") during this tribulation period (Matt. 25:31-46; Joel 3:1,2). It is distinguished from the Judgment of the Great White Throne by many features. There is no resurrection spoken of; the subjects of the judgments are living nations; the place is on earth; no books are opened; and three classes may be distinguished: "sheep . . . goats . . . brethren."

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The Judgment of the Nations

This will also take place at Christ's appearing with His saints to usher in the Millennial Kingdom. Israel will be regathered to stand before Him and be judged as to whether or not they are fit to enter the land of Palestine to enjoy the glories of His personal reign. See Ezk. 20:33-44; cp. Ps. 50:1-21.

The Judgment of Israel

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The Judgment of the Great White Throne

This, as has been already pointed out, will take place at the close of the Millennial reign. See Rev. 20:11-15; John 12:47, 48; Matt. 12:41,42. (1) The Subjects, "The dead small and great," i. e., the wicked dead who have died in their sins (John 8:21,24). Not one will be missing in that day. This is the Divine and, therefore, unescapable "appointment" (Heb. 9:27). (2) The Judge, Christ (John 5:22; Rev. 6:16,17). The One Who might have been their Saviour has now become their

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Judge. (3) The Evidence, "The Books" (Rev. 20:12; cp. Matt. 12:36,37). The record of each life with all its lies, evil thoughts, words, deeds, and attitudes, will be produced as evidence; and perfect justice, unmixed with mercy, will be the portion of all. There will be no bribing of this Judge, no tampering with the witnesses; no falsification of the evidence; and no interruption in the course of justice. (4) The Sentence, "The second death" (Rev. 20:14), or eternal separation from Christ and the glories of heaven. (5) The Execution (Rev. 20:15), "Cast into the lake of fire." How solemn is this! Let each reader make certain that he will never stand before this Great White Throne. Flee now to Him, Who as the Saviour, is able to save to the uttermost all who come unto God by Him (Heb. 7:25). As a lost and guilty sinner, believe the message of the gospel that Christ died for your sins and then receive Him definitely to be your personal Saviour and own Him henceforth as the Lord of your life. Then Christ Himself will give you the guarantee that you shall not come into this judgment (John 5:24).

The Judgment of the Angels

The angels who rebelled under Lucifer (Isa. 14:12-17; Ezek. 28:11-19) shall be judged in "the great day" (II Pet. 2:4; Jude 6) and their eternal doom sealed. Christians will be associated with Christ in this judgment (I Cor. 6:3) and will rejoice to see "Satan bruised under their feet" (Rom. 16:20) "that God may be all in all" (I Cor. 15:28). —The Prophetic Digest

The Resurrection

(Continued from page one)

and one day, at the "voice of the archangel", and the sounding of "the trump of God," "the dead in Christ shall rise" (I Thess. 4:17).

There shall be a Resurrection — both of the just and the unjust—Acts 24:15.

THE BAPTIST EXAMINER

JANUARY 2, 1971

PAGE SEVEN



THINK IT OVER:



Surely you know ten people who might profit by receiving TBE. Think of your relatives, your neighbors, your friends, your fellow church members, your Sunday School teacher, your pastor, some missionary, some young preacher, some new convert — surely you can think of ten.

We are asking for 100 of our readers to send us ten new "subs" this week.

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GIVE US READERS
We Will Give Them The Truth

Peter . . . Rome

(Continued from page one)
to Peter (as he would have if Peter were in Rome and pope of all churches). But to the saints. And in his conclusion (Rom. 16:3-16) Paul sends greetings to many whom he knew in Rome, but never mentions Pope Peter! How strange of a missionary to write to the church and never send greetings to the pastor! That would be an insult. How much more grave would be the insult if Peter were bishop or pope, and ignored!

In 66 A.D., Paul was a prisoner in Rome, and he wrote the second Epistle to Timothy from Rome. In II Timothy 4:21, Paul sent greetings from the church at Rome, but no mention is made of Bishop Peter! Nor is his name referred to anywhere in that epistle or in any other epistle as having been in Rome! Strange that the Roman church sends greetings and its bishop is absolutely disregarded.

In 64 A.D., Paul wrote from Rome again to the church at Ephesus. In this epistle (Eph. 1:21-22) he stated under the inspiration of the Holy Ghost, that "Christ is head over all things to the church —" and never even mentioned Peter as being in Rome much less bishop of Rome or worse yet, pope of Rome and vicar of Christ."

In 64 A.D., Paul again wrote from Rome to the church at Philippi. He never mentioned Peter, although he sent the greetings to other Christians at Rome. (Phil. 4:21-22).

In 64 A.D., Paul wrote AGAIN from Rome to the church at Colosse. As in all other letters, he never mentioned Peter in the salutation, nor in his closing greetings. (Col. 4:9-14). He mentions Mark, Justus, Onesimus, Aristarchus, Epaphras, Luke and Demas, but HE MADE NO MENTION OF PETER! IS IT NOT OBVIOUS THAT PETER WAS NOT EVEN THERE!

Is it not very strange that of all the letters that were sent from Rome, Peter did not send one single one of them, and this in view of the fact that he was supposed to have been the chief of the Apostles, the pope of the Universal Church, the vicar of Christ?!

Peter was the apostle to the Jews — not to the Gentiles nor did he have authority over Jewish and Gentile churches.

In Galatians 2:7-14 we note that Peter was designated to be a missionary to the Jews, and Paul, to the Gentiles.

In Acts 15:13-32 we find the first church council (incidentally, Rome's church had not as yet been founded). James, Peter, and John presided, but James gave the verdict — not Peter! Nothing was said about Peter being prince of the apostles, or chief shepherd. Note further, that Peter did not visit the Gentile churches with the message, nor was it sent to the churches in his name! If he were the chief prince of the apostles and vicar of Christ, why was there a church council at all? Furthermore, if Peter was the prince of apostles, why did Paul have to rebuke Peter for un-Christian conduct at Antioch? And who was Paul to rebuke the vicar of Christ? (Gal. 2:11-14).

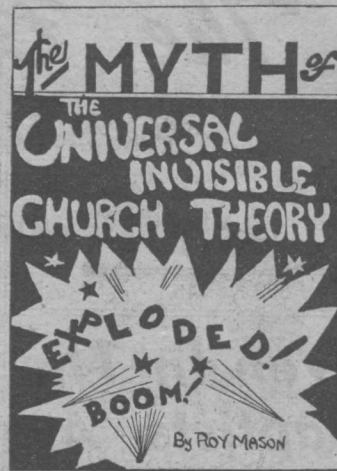
Peter Was Never Pope Of Any Church

Even if Peter had been in Rome (of which there is not a crumb of evidence), there was no papal throne for him to sit upon, because

There was no such church official as pope in the Roman Catholic system until 451 A.D.!

Pope Leo I was the FIRST POPE of the Roman Catholic Church. He was bishop of Rome from 440 A.D. to 461 A.D., and thus became the FIRST pope of Rome (not of the Universal

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SHALLOWNESS

As I look around each day for a living evidence of real Christian living, my heart is saddened by the overwhelming picture of shallowness on most every hand. I see far more evidence of "UNSPIRITUAL DISINTEGRATION" than I do of "SPIRITUAL REGENERATION." The cause is not too hard to find. The modern pulpit has lost its power and now depends on its "PULL." With these modern day "MIS-FITS" in the pulpit I fear many are being PULLED into the Devil's PIT. Most pulpits are filled by men who are "PADDLING THE DEVIL'S CANOE" rather than "PADDLING THOSE SINNERS IN THE PEW" with the word of God. Instead of "THE OLD FASHIONED WAY" we seem to have "SATAN'S SWAY." Preachers swayed by "SATAN'S MACHINE" leave in their path a "SHAME TO BE SEEN."

To bear down on sin in the average congregation you must bear

Church) in 451 A.D.

The Roman Catholic Church has POSTHUMOUSLY awarded the title pope to all previous bishops of Rome to make it appear that an UNBROKEN SUCCESSION of popes proceeded from Peter!

Romanism's foundation is swept away — for it either stands or falls depending upon whether or not Peter was the first pope. Since he was not in Rome, nor yet bishop of Rome, nor yet pope of Rome, the Roman church is entirely without foundation, and the whole fabrication of a fanciful unbroken line of popes back to Peter is exploded by the simple facts of well known history!

the ridicule of being a "RELIC OF THE STONE-AGE" in their estimation. But just the same, I had rather be one of "GOD'S ANTIQUES" than to be one of the "DEVIL'S UNIQUES." And from the hardness of the HEADS and HEARTS in many situations I figure they must be about as close to the "STONE-AGE" as I am. I had rather be a "FOGEY" in the eyes of man than to be as they are — "FOGGY" in their views of sin.

God's man today, as ever before, finds the going rough when the "CLIQUES WORK THEIR TRICKS." Some men seem to feel that they are the "HIGHER-UPS," but they can stoop mighty "LOW DOWN" when they are dealing with preachers who dare to stand for the TRUTH. But you just let GOD bless the work of one of His "Country Boys." My, but the pot begins to boil. In a church where the machine has always been a "FLOP," just let the word get around that the "OFFERINGS" have picked up and the church has "PERKED-UP" under the ministry of one of God's men, then watch out, parade of "MACHINE STOOGES" will come running to the scene to help "SOP THE GRAVY." They'll do it every time.

Reprinted from a former TBE

HERE IS ANOTHER PICTURE OF ROME

Bookmakers in the local Roman Catholic parish of "Our Lady and All Saints" at Strowbridge, England, are displeased that the church is giving out racing tips that have hit the jackpot seven out of eight times in as many weeks.

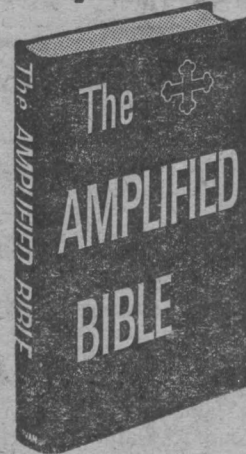
To raise 28,000 needed for a new church school; Bro. J. O' Dowd hit on the idea of running a weekly football draw among his parishioners. Included on the draw coupon was a racing tip by anonymous dopesters.

Since the draw started the racing tips have scored seven times — at 8 to 1. Non-church-goers have jumped on the bandwagon and the church betting circle has swelled from 1,000 to 7,000.

We understand that betting is legal in England; but even so, it is amazing to learn that a church — and the one that claims it is the only true Church, outside of which there is no salvation — is financing a building program by certain phases of gambling!

The Lord Jesus said: "Make not My Father's house an house of merchandise" (John 2:16). What would He say against making a church an house of gamblers?

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