

The Baptist Examiner

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

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PRE-TRIB, PRE-MILLENNIAL TRUTH

By JOE WILSON
Winston-Salem, N.C.

This is the seventh in a series of articles, and the beginning of a new approach. I have talked further with some post-trib friends. I have been challenged through the mail on the subject. I am more convinced than ever that the coming of our Lord for His people will be before the tribulation. I marvel at the ease with which some have given up their blessed and precious hope of the possibility of their Lord coming for them at any moment and received a cold stranger in its stead. I "marvel that some are so soon (and so easily) removed" from this truth. I have examined the post-trib arguments and am amazed at their being so readily received by many. Some post-tribs are acting like a child with a new toy. I could hope that they might tire of it as easily as they

have adopted it.

Now it is important for us to understand once and for all, that it is a necessary part of the post-trib theory to deny that the Lord could come at any moment. It is utterly impossible for a post-trib to believe in the imminence of the Lord's return and the rapture. This matter is beyond dispute. Therefore, any proving of the imminence of the Lord's coming for His own is a disproving of the post-trib theory. Surely, if anything can be easily proven about the rapture, it is the fact of its imminence. Let us spend a little while looking at this.

Before I go further, I would like to point out that the early churches believed in the imminence of the Lord's return. Much has been made of a statement in a fairly recent book, that this doctrine of a pre-trib rapture was never believed and taught

until a woman pretended to receive it as a special revelation not too many years ago. This is simply not true. It is a fact easily and abundantly proven, that professing churches believed in the imminence for the first few hundred years after Christ. I will be glad to furnish anyone with the material on this that will satisfy any fair-minded searcher for truth. To call post-trib the historic position, and pre-trib a new position is simply not true and is deceiving and misleading.

"Therefore be ye also ready;



JOE WILSON

for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—Matt. 25:13.

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."—Mk. 13:35-37.

"Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately."

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place will be in the hands of a capable man—now that the brother will have knowledge to go with his great zeal. Also, while still at Shiprock, I visited other nearby villages as I didn't want to pass up any Macedonian call. One place which we visited is called Little Water. On our first visit we met a young man, 29 years of age, who had just gone blind. He lived with an older sister and brother-in-law. He seemed very receptive to the gospel and said that it was good news to him. At one other time I visited with him alone and tried to encourage him to continue in the grace of God and told him that I could use him to take the gospel to the people in this area as there are few English speaking Navajos in this place. On two Sundays we went to this home hoping to have services there. But both times there was nobody at home. The last Sunday, I had even brought a Navajo along to interpret for me. I tried to give the gospel through the interpreter to a man whom I had talked to on two previous occasions. This old man claimed to be 99 years of age. He kept interrupting, and finally let us know that he had no time for the gospel as he had been exposed to the Catholic religion, and that was enough for him. (Continued on page 8, column 3)



BILL BURKET

and build an altar unto the Lord. Yes, I feel akin to Abraham as I move from place to place in the service of the Lord — seeking out God's elect.

As you know, we moved onto this huge Navajo Indian reservation last August after we had bought a mobile home in which to live. Now after about seven months, our mobile home with the Burkets has been transported from Shiprock, New Mexico to Chinle, Arizona. This move is 125 miles south by west into the very heart of the reservation.

While we were at Shiprock, we tried to keep busy. I was tempted to settle in this area and go to work there as there are much people there. There is an Independent Baptist missionary there who has finally accepted the doctrines of grace, and I believe this

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MORE OUTWARD THAN INWARD"

"Rend your heart, and not your garments."—Joel 2:13.

Of recent date, I have been thinking about how much hypocrisy there is in the religious world, and I am impressed that there are a tremendous number of people that have an outward religion that never have had an inward experience so far as they themselves are concerned.

That is true of Baptists. That is true of people of all denominations. They have joined a church maybe under the stress of

a revival meeting or they have joined a church when there was excitement running high, but they have never been saved. They are church members, but they have never had an experience as far as the grace of God is concerned, and they know not what it actually means to be saved.

I have been thinking especially of those people, and this text, I think, is a very applicable text, which says, "Rend your heart, and not your garments." Too

Bird's Eye View Of What Fred T. Halliman Believes

FRED T. HALLIMAN
New Guinea Missionary

From time to time I get letters from various churches and/or individuals disagreeing with me on doctrinal beliefs and these range anywhere from mild to ferocious attacks. Some few months back, mainly for this reason, I started a series of articles intended to be published in TBE entitled BIBLE DOCTRINES. However, due to the heavy load that TBE is already carrying, and too, that these articles were quite lengthy, and perhaps other reasons Brother Gilpin has never gotten to use these articles.

Since I continue to get letters from various ones concerning my doctrinal beliefs, I feel that something on a condensed basis is necessary at this time. For instance, I have just received a letter from the Gladwin Baptist Church, Gladwin, Michigan in which they state:

"By vote of the Gladwin Baptist Church in a constituted meeting, it was determined that the Church would no longer support The Baptist Examiner which does espouse the doctrine of Landmarkism. Your support from the church of \$35.00 per month will be terminated as of December 1972, giving you ample time to find such support elsewhere, unless you advise the Church that you reject this heretical doctrine which cannot be substantiated by Scripture or history."

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FRED T. HALLIMAN

since it continues to be a growing work the needs are ever increasing (we have just recently opened our third Mission Station). We thank God for all the supporters. At the same time we do not solicit your support and all offerings are strictly on a voluntary basis. Therefore, if you do not agree with our doc- (Continued on page 7, column 2)

ly. Blessed are those servants, whom the lord when he cometh shall find watching: . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."—Lk. 12:35-40.

These and many others which could be quoted clearly show the imminence of the Lord's return for His own. Brethren, a man must play mighty dangerous games with inspired words of Scripture to interpret these verses in harmony with the post-trib theory. Our Lord has told us to "watch" and "be ready" for this event. Post-tribs tell us that this day cannot come until after the tribulation — that it cannot come just now — really, that there is only the slightest of possibilities that we could be living at that day (because if we enter the tribulation, we would probably die before its end). Now, how can we watch and be ready for an event which we know cannot happen for several years, and which we know that there is only the remotest possibility that we will live to see? Come, now, my post-trib friends. You know that you have to strain mightily to find an interpretation of the words "watch" and "be ready" that will fit your new found theory. I tell you that the interpretive principles applied to these words in the post-trib theorizing are the same as those the A-millennialist applies to prophecy, and the modernist applies to the virgin birth. Brethren, beware of adopting principles of explaining Scripture which could lead to

such disastrous results. So we see that the Biblical commands as to our attitude toward the Lord's return prove its imminence. No man can be a post-trib, and obey these commands of our Lord.

"And the God of peace shall bruise Satan under your feet shortly."—Rom. 16:20.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James 5:8.

"And, behold, I come quickly; and my reward is with me to give every man according as his work shall be."—Rev. 22:16,20.

These verses and others which could be quoted, can only be properly interpreted in the light of the imminence of the Lord's coming. It would be impossible to give any true and proper meaning to these verses if we believe that it is impossible for the Lord to come for several years yet. Let me give a few more verses on this part of our subject.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."—Rom. 13:11-12.

"Not forsaking the assembling of yourselves 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.

Oh, beloved, how much Scripture must one have to be able to see such a warm and wonderful truth as the imminence of the Lord's return? Here is a truth—the any moment return of the Lord — it is glorious and precious truth — one that has comforted (Continued on page 5, column 2)

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many people have the outward experience of religion, but do not have the inward experience. They have rent their garments, but their heart has never yet been rent.

As I say, I am impressed particularly as I think about the great amount of hypocrisy there is on the part of many church members who go on through life thinking, "Brother So-and-So is my pastor. He took me into the church and baptized me, so I (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Outward . . . Inward"

(Continued from page one)
know I must be all right in the sight of God." The Bible says, "Rend your heart, and not your garments." Therefore, be certain that there is something that goes on in your heart and not an outward experience that you are depending upon.

I want to turn to the Word of God for an illustration of hypocrisy. I am sure you remember that David was hated by Saul. When David killed Goliath, the people came back from the wars, saying, "Saul has slain his thousands, but David his ten thousands." Saul said, "What is this they are doing? They are ascribing ten times as much greatness to him as they do to me. The next thing I know they will be asking the kingdom for him." It made the king jealous and he began at once to seek out a way whereby he could kill David. He tried three different times, but each time he failed. Then the Word of God says that he learned that David, who was his son-in-law, was at home one night, and he sent his men to arrest him and bring him before Saul. Saul's daughter, who was David's wife, very subtly saved David's life. She hurried him away, then took an image and dressed it in David's clothes and put it in the bed where David was wont to sleep. She laid the head of the image on a pillow made of goat's hair, so the Word of God says. When the men came to arrest David, she said, "Yes, he is here, but he is sick. He is not able to appear before my father." Of course she was deceiving them. She was playing for time for Da-

vid to make his escape.

These men went back to King Saul and said, "He is at home, but he is sick." Saul said, "Sick or not sick, bring him to me. Pick up his bed and bring it over here." They went back to pick up the bed and there was the image in the bed. David wasn't there. David had made his escape. He got away.

I say to you, there's many and many an individual whose religion is as hypocritical as was the dressing of this image in David's clothes. Michal, in the ruse of hypocrisy deceived the messengers who came to arrest David. She deceived them and allowed David to make his escape.

Every time I think how Michal played this prank on her father's messengers, I think about the people today. They are dressing up in church membership and baptism, and are saying to the world thereby, "Yes, I am a church member, when in actuality, their experience is meaningless and valueless.

THERE IS MUCH RELIGION THAT IS MORE OUTWARD THAN INWARD.

My text says, "Rend your heart, and not your garments." "Rend your heart"—that is inwardly; the rending of your garments—that is outwardly. There is a lot of religion in the world that is much more outward than it is inward. I'll mention a few illustrations.

The reading of the Holy Scriptures, good as it is, can be an outward form of religion rather than an inward experience of the heart.

I give you an experience. Years ago, the American Bible Society, in the early part of December, sent out a folder all over the nation, to pastors, asking them to urge their people to read the Bible through the following year, and they included with that folder a number of small record sheets, whereby as you read the Bible, you could mark down the chapter that you read. They had it laid out on that record sheet to the extent that you would read the Bible through in one year by reading the number of chapters they prescribed each day. I distributed a large number of those record sheets in the very earliest part of December and I urged people to read the Bible through the following year. One woman got busy and started reading, and by the 23rd of December she had read the entire Bible through.

Her husband said to me, "Brother Gilpin, every time I went home, she was just sitting there reading the Bible. She spent all of her time reading the Bible." As a result, on the 23rd of December, a year before she was supposed to have finished reading the Bible she turned in her slip showing that she had

read the Bible through, but on the 28th of December she ran off with another woman's husband. I have often thought about it—that is religion that is more outward than inward.

Then I remember another experience. I know a woman who read the Bible through forty times. She told me so herself and I have no doubt but what it was true. But she was the most ignorant person about salvation of anybody I ever saw. She lives here in Ashland and she used to come in our printing shop quite often to see us. She told me how much she enjoyed my messages. She said to me, "Brother Gilpin, I know I am going to be saved because I read the Bible constantly. I have read the Bible through forty times."

One day, I said to her, "Sister, let's turn it around. Suppose I am an unsaved man and I come to you and ask how to be saved. What would you tell me?" She said, "If you want to be saved, pray through, and on the fourth night of your agony God will save you."

Beloved, she was reading the Bible all right, but she never had caught the message of the Bible. She was telling me if I wanted to be saved, as an unsaved man, to pray through, and on the fourth night of my agony at a mourner's bench I would be saved.

I asked her if there had to be a fourth night, if it couldn't happen on the second or third night. She said, no, that it had to be the fourth. She was reading the Bible, but she only had outward religion.

Joel says, "Rend your heart, and not your garments." In other words, he says, "Let your religion be inward instead of outward," but that woman's religion was all outward. She read the Bible, but she had never caught the meaning of the Book.

I remember another woman who was a great Bible reader. She used to come to see me quite often. She also lives here in Ashland. I'll never forget one day when she said, "Brother Gilpin, I go to the Seventh Day Adventists on Saturday, but I always listen to you on Sunday. They preach law and you preach grace. I know we are saved by law or grace. I don't want to miss out, so I go to the Seventh Day Adventists to get law on Saturday, and I listen to you to preach grace on Sunday."

Beloved, you can't say that woman wasn't a schemer for salvation. She knew it had to be either law or grace, and she didn't want to miss out; therefore she took in both. She read her Bible constantly, but she had never caught the truth. She had never seen the truth of Jesus Christ, and Jesus only, for salvation.

We read: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.

Jesus is saying to these Jews, "You keep on reading the Bible. Search the Scriptures. The trouble is, you think that you have eternal life through reading those Scriptures. That is not so. Those Scriptures testify of me. Eternal life comes through me. You keep on reading the Scriptures, but remember this, you are not saved by the Bible, but you are saved because the Scriptures testify of me.

Beloved, I come back to my text which tells us to rend our heart and not our garments and I think that the religion of an awful lot of people is a lot more outward than it is inward. Even reading the Scriptures, I say, can be an outward form that never has touched the heart.

You can hold to an orthodox creed to the extent that your religion will be more outward than it is inward.

A preacher friend of mine was

THE BAPTIST EXAMINER

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PAGE TWO

TO ANY DADDY

There are little eyes upon you, and they're watching night and day;

There are little ears that quickly take in every word you say; There are little hands all eager to do everything you do, And a little boy who's dreaming of the day he'll be like you.

You're the little fellow's idol, you're the wisest of the wise; In his little mind about you no suspicions ever rise; He believes in you devoutly, holds that all you say and do He will say and do in your way when he's grown up like you.

There's a wide-eyed little fellow who believes you're always right,

And his ears are always open and he watches day and night, You are setting an example every day in all you do, For the little boy who's waiting to grow up to be like you.

— Author unknown

on a train a number of years ago and he had his little boy with him. The boy took some tracts and went up and down the aisle of the train, from one end of the train to the other, handing out gospel tracts to everyone that would accept them. Then he came back and sat down with his father. A little while later, a woman came from another car on the train. She had gotten one of the tracts. She came up to the father and said, "I presume this little boy is your son?" The father told her he was and introduced himself. Then she said, "I am so glad to know there are other good religious people riding the train."

This preacher friend said, "I presume that you are saved." "Oh, yes," she said, "my father was a preacher."

That didn't answer his question. He said, "I presume that you yourself are definitely a child of God." "Oh, yes," she said, "I have two brothers that are ministers."

He said again, "I presume that you yourself are saved." "Oh, yes," she said, "I am a member of the church," and told him which one. She said, "Religion just runs in our family."

This preacher friend tried his best, in talking with her, to get her to commit herself that she knew Jesus Christ as a Saviour, and when he did so, she practically threw up her hands in horror at the thought that Jesus Christ had died for us. She went back to the car that she had come from, furious, though religion just runs in her family.

Beloved, this woman held to an orthodox creed. She went so far as to tell him that she believed everything in the creed of her church. When I say that she told him that she could recite the Westminster Catechism backward and forwards, you know that she was a Presbyterian. She insisted that she could recite the Westminster Catechism in its entirety. Practically everything in the Westminster Catechism is splendid in its presentation of truth. I have read it myself. With a few exceptions, it is a marvelous presentation of truth. She could recite that, but she didn't know Jesus Christ as her Saviour. Yes, "religion runs in my family," but Jesus Christ didn't dwell in her heart. Hers was an outward, instead of an inward, religion.

I turn also to my boyhood days

when I used to go to a Campbellite church practically all the time. You know the Campbellites believe that you are saved by water. They say that nobody can ever be saved unless he is baptized. They say that a man meets the blood of Christ in the water and that by being baptized, that is obeying the truth. The fact of the matter is, the Bible makes it clear that that expression, "obey the truth," means to believe on Jesus Christ as Saviour, and there is not one time that you ever read in the Bible about meeting the blood of Jesus Christ in the water.

As I say, as a boy, I used to attend the Campbellite church, and I have heard them insist that through baptism you are saved. Beloved, that is an outward form rather than an inward experience. The Bible says, "Rend your heart, and not your garments." It isn't an outward experience that saved you. It isn't the reading of the Holy Scriptures. It isn't the holding of an orthodox creed. It isn't the fact that, like the Campbellites, you go into the water and are baptized, expecting to meet the Saviour there. That is outwardly. What the Bible says, is, "Rend your heart, and not your garments."

Let me refer to the Romanists. There is very little that I agree with them on. In the main, I think I could safely say the only thing I agree with the Romanists on is the virgin birth. I believe that Jesus Christ was born of the virgin Mary, without a human father. They believe that too. But other than that, I don't know of another thing that I could say that I am in agreement with.

Their idea is that you partake of a wafer, a little piece of bread which is put on your tongue, and you are saved thereby.

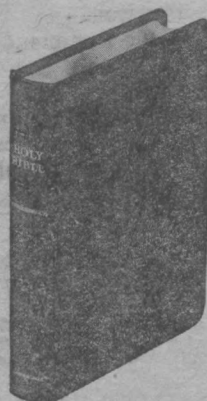
One of them referred to it one day in my presence as "a wafer god." A Baptist preacher friend who overheard the conversation, said, "It is more like biscuit worship to me." This man told me in his own words, "When that little piece of bread is put by the priest inside my mouth, it becomes the literal body of my Lord; and if I were to bite into it, blood would run out of it into my mouth."

I remember reading, sometime ago, Chiniquy's "Fifty Years in the Church of Rome." He tells how when he was a Romanist priest that they revered that little

(Continued on page 6, column 1)

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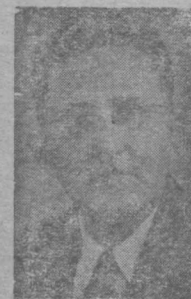
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Form 52 MG Rev B 2317 BE3

The Baptist Examiner FORUM

"Explain these Scriptures in regard to man resisting the Holy Spirit: Acts 7:51, Heb. 3:7-11, Gen. 2:17, Gen. 3:1-6, Gen. 6:1, Heb. 3:10-11, Heb. 4:2, Jer. 6:16, Matt. 11:20, Matt. 23:37-38, Acts 7:51, Acts 24:25, Acts 26:27-28, Heb. 10:39, 2 Pet. 2:1, 1 Pet. 3:18-20."



**ROY
MASON**
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

The Holy Spirit is God — the Third Person of the Trinity, and God cannot be successfully resisted. This is made plain in Dan. 4:35 which says, "And He doeth according to HIS WILL in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto Him, What doest thou?" Other Scriptures of similar import could be cited, but this is unnecessary. We are living in a time of human egotism when men want to exalt their power and to diminish the power of God. That is why most of professing Christendom has gone off after Arminian freewillism.

If it is the will of God to save a person, and the Holy Spirit goes after that person, He will surely fetch him. What then about Acts 7:51 which says, "Ye always do resist the Holy Spirit?" Stephen had been telling them what the Scriptures had to say about the coming of the Christ whom they had killed. They furiously resisted everything he said and stoned Stephen to death. Who inspired the Scriptures he quoted? The Holy Spirit. Thus their resistance was against the Scriptures which the Holy Spirit had inspired. This in my judgment is the sense in which they resisted the Holy Spirit.

In Heb. 3:7-11 the Israelites were guilty of the same thing—resisting the Spirit in the sense of resisting the Word which He had.

**AUSTIN
FIELDS**
PASTOR,
ARABIA BAPTIST
CHURCH
610 High Street
Cool Grove,
Ohio



These verses referred to by the querist are oftentimes quoted by the "Free willers" in their opposition to the sovereignty of God. The Scriptures declare:

"He doeth according to his will in the army of Heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou."—Dan. 4:35.

Though the Bible is clear and positive as to God's sovereignty, yet the Arminian points with

pride to the verses in the question and argues that God is trying to do all things that He wills to do, but that the will of man stands in His (God's) way, and that His hand most definitely can be stayed. The truth of the matter is that these verses have nothing to do with the salvation of God's elect or the Holy Spirit's work in bringing the elect to the Father. Brethren, there is one thing I am positive of, and that is, God cannot be resisted in His will of purpose. The Holy Spirit knowing this question of resisting the power of God would be used to try and confuse His children placed within the Scriptures the answer to those who would oppose His unlimited power.

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Rom. 9:19-20.

Therefore, to interpret these verses to mean that the sinner has the power to resist the advances of the Holy Spirit would be absurd and ridiculous for the Scriptures made it very clear that with God there is all power, and there is none who can withstand Him.

To resist the Spirit, one must of a necessity have more power than the Spirit. Perhaps, all who read this answer will agree that the Holy Spirit is wiser and more powerful than those with whom He deals. If you agree, then tell me how one could resist Him in His work of saying those whom the Father gave to Christ? There is no way that man can resist Him.

The verses that are referred to by the querist have no reference to resistance of the Spirit in His work of regeneration for this is His initial work where he quickens those who were dead in trespasses and sins, creating within them a new heart and a new spirit. Their resistance is against the witness of the spirit (preaching of the word), as expressed in Acts 7:51. The resistance of this group was definitely not the Spirit striving within them, but to the Spirit in His ministry.

"Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hands of the people of the lands."—Neh. 9:30.

It was the prophets whom they persecuted, and may I ask why did they resist and persecute those whom God had sent? The answer: They resisted their words which called for repentance. Thus, they did not resist the power of the Spirit, only the witness of the Spirit as He spoke through the prophets. Our Lord makes this issue very clear when speaking to

those who resisted His counsel (ministry).

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 10:48.

They rejected His words, but not Him as the all powerful Christ. Even now they are rejecting His counsel, in that they despise and persecute the church (Baptist) through which He speaks in this age. When the true church preaches the absolute sovereignty of God as did Stephen, her enemies become legions, rising up in opposition and thus resist the ministry of the church, and become guilty of resisting the witness of the spirit. I have not answered each verse separately, but generally speaking, the answer will apply to all the verses in question.

**E. G.
COOK**

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



Often times we need to read the next verse before we try to interpret a certain Scripture. Anyone who can see how the fathers in Acts 7:52 resisted the Holy Spirit should have no problem in verse 51. I am persuaded that one of our greatest troubles in our Bible study is our trying to read into it something that is not there. There are so many who use this Scripture to try to prove that lost sinners resist the Holy Spirit's personal call to salvation. This they do in an effort to bolster their belief that the Holy Spirit is trying to save everybody. If we could come to see that the Holy Spirit does not try to do anything at all, it would clear up our befuddled minds on this subject overnight.

He did not try to raise Lazarus from the dead, He raised him. He did not try to raise the Lord of glory from Joseph's new tomb, He raised Him. He did not try to save that Christ hating, Holy Spirit resisting Saul of Tarsus, He saved him. Anyone who will read the first six verses of Acts 9 with an open mind and still say that lost sinners can resist the Holy Spirit in the matter of salvation is a hopeless case. I have tried to do quite a few things in my life that I was unable to do, and I am sure you have too. But I thank my God that He has opened my eyes to the fact that the Holy Spirit of God has never failed to do anything He wanted to do.

What then is the meaning of Acts 7:51. Let us notice two things that Paul says to those people. First he tells them that they resist the Holy Spirit. Then he tells them how they do it. He says, "as your fathers did, so do ye", that is, you resist the Holy Spirit just like your fathers did. And in verse 52 he says they resisted the Holy Spirit by persecuting and killing the prophets. These prophets were the human instruments through which the Holy Spirit worked, so the fathers resisted the Holy Spirit by persecuting and killing these prophets. When you read any other kind of resisting the Holy Spirit into Acts 7:51 you read something into it that is simply not there.

In Heb. 3:7-11 I see absolutely no reason for using this Scripture to set forth the Arminian teaching that man can resist the Holy Spirit in the matter of salvation. In verse 1 the writer is addressing the "holy brethren." In verse 7 the Holy Spirit is speaking to these brethren as He says, "if ye

New Guinea Photo Story



Recently we have had some articles that carried information regards a woman that we found dead out in the bush while on the Pogaia trip. Later we had our beliefs confirmed that she had been murdered. While at Lake Kapiago recently this is the man that was on trial for the murder of the woman. He was just leaving the Sub-district office escorted by a native policeman to be carried back to the jail while the trial was in recess for the noon hour.

will hear His voice," And in verse 12 these brethren are admonished not to harden their hearts in unbelief. Who can deny that many of the Lord's saints of today hardened their hearts to the great doctrines of grace and of church truth? And just as the children of Israel who hardened their hearts lost the privilege of entering the land of Canaan, the Christian of today who hardens his heart against the plain teaching of God's Word will lose his reward. Since the Holy Spirit did not put any lost people in Heb. 3, why should we try to put them there?

I fail to see anything in Gen. 2:17 that is even remotely connected with resisting the Holy Spirit. Since according to Rev. 13:8 and 1 Pet. 1:20 it was decreed in the eternity past that Christ was to die for the sins for Him to die for. So if the Holy Spirit had been trying to keep Adam from falling into sin He would have been trying to defeat His own purpose. Since I already have a pretty bad name with some people I am going to go ahead and say that I am persuaded that instead of resisting the Holy Spirit Adam was, in reality, carrying out the plan and purpose of the Holy Spirit.

Since my time, and the space in the Forum will not permit me to write a book on his question, I am going to let what I have already said suffice for most of these references. However, I will say the ones in Heb. 4:2 did not believe the gospel because they did not have faith. And the reason they did not have faith was because God had not given it to them, see Eph. 2:8 and Phil. 1:29. I would also like to call attention to the fact that Peter says in 1 Pet. 1:18 "that He (Christ) might bring US to God." There is not even a hint that He is trying to bring THEM to God. But rather Christ did all that suffering and then died in order that He might bring (not try to bring) us (His elect ones) to God.

I want to close by saying again that the Holy Spirit does not try to do anything. Rather He does anything and everything He wants to do.

The many Scriptures that you have asked about are all relating

to the responsibility of man. It is true that man is held responsible for his actions. In the final judgment of the lost, they will be judged according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which



**JAMES
HOBBS**
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.

were in them and they were judged every man according to their works." (Rev. 20:13).

Man has always been responsible for his actions. The point that must be understood is that man cannot choose anything but sin and darkness. He cannot and will not do good. The reason is because we all sinned in Adam. It was as if we were there when Adam sinned and participated in it.

"Therefore, as through one man sin entered into the world, and death through sin; and so

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death passed unto all men, for that all sinned." (Rom. 5:12).

A child is born with the sinful nature which prompted Christ to say,

"And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19).

Again we hear Jesus speaking of this in John 6:44.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

We know, then, that all who are drawn by the Father will be saved. Therefore there are none who resist the Holy Spirit if He begins working with them in relation to salvation.

"Being confident of this very (Continued on page 5, column 1)

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PAGE FOUR



Without some explanation this picture could be rather confusing. Logs are being hauled up to the Mission Station where our sawmill is, to prepare timber for some buildings. We don't always bring them on the trailer turned upside down as it might appear that we have done this time. Actually I have one trailer that I have made (that is the one you see turned upside down in back of the tractor) and then I have another one that I bought from the government. It is a used one but a good one. I like to use the one I made because it is light and easier to handle on these narrow, curvy roads. It had broken down on the road so on the way back with a load of logs with the tractor and other trailer I put it on top of the load of logs and brought it back to the Mission. What might appear to be some sort of a shed in back of the tractor is actually a bridge with a top over it. This protects the timbers from the eternal rains we have here and therefore it lasts a lot longer.

The Forum

(Continued from page 4)

thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil 2:6).

Indeed man is guilty of resisting the Holy Spirit in the general sense.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1:20).

We are to preach the word to the lost. Some will be saved, others will stumble over the word.

"Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." (1 Pet. 2:7,8).

"Thou wilt say unto me, why doth he yet find fault? For who had resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, Of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. 9:19-21).

Pre-Trib

(Continued from page one)

and blessed the children of God through the ages. Here is a theory — the post-trib theory — a cold and unhappy theory — a theory that could not be a special blessing in anywise to those who hold it. Which will you receive? It does seem to me that it would take an overwhelming amount of clear Biblical proof to entice one to give up the warm and precious truth for the cold theory. But this has not been the case with many. Without overwhelming proof, without a struggle they have passed from truth to error. Oh, that they would reconsider, and come back to the truth they once held.

Please give close attention to the following Scripture: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." — I Cor. 1:7.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." — Phil. 3:20, 21.

"And to wait for His Son from heaven, whom he raised from the dead, even Jesus, which delivereth us from the wrath to come." — I Thess. 1:10.

(Continued on page 7, column 3)

ADAM'S RIB

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AND FOR WOMEN

"LIBERTY BELLES"

John 8:36 "If the Son therefore shall make you free, ye shall be free indeed."

Whenever I think of the Liberty Bell, I think of the story of a teacher who was teaching her 3rd grade class of American History. She told them about a large bell which was called the Liberty Bell. How it rang out the news of the signing of the Declaration of Independence. She told them it had a large crack down the side and asked the class if anyone knew how it happened. Billy immediately raised his hand and said, "Honest, teacher, I didn't do it."

It isn't a bell that we want to consider today, but a belle. A "liberty belle". When a group of women get together and start discussing the Word, we often hear a sentence started with "Do you think it is alright to . . . ?" And then the disagreement begins. One will say "no" to everything. One will venture no opinion. One will be worldly and another on the fence. And there's always one who says "I have ALL LIBERTY." Therefore she is at liberty to do, say, wear, and feel as she pleases.

In our text, Jesus is talking about being free (at liberty) FROM sin. Not TO sin. Before we were saved, we were the servants of sin. We were in bondage to it. We had no power not to sin. But now, we have Christ who strengtheneth us. Rom. 6:18 "Being then made free FROM sin, ye became the servants of righteousness."

There seem to be many things in our modern life that there is no "thus saith the Lord." And so we ask if it's all right to curl, dye, cut our hair? Can we wear walking shorts, slacks, bathing suits? Can we go roller skating, bowling, to the movies? What about jewelry, make-up and wigs? Sometimes, we are prone to say "No" to everything without proper Scripture to back it up. This seems to be my tendency. And it is just as wrong as going too far with so-called liberty.

It is good for us to discuss our views of the Scriptures together. We learn much from each other. But let us remember that the guide line is the Bible. It is the final authority. It matters not what I say or what you may say. Let God be true and every man a liar. And so we turn to the Word of God.

Gal. 5:1 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Also, Rom. 14:21-23, 15:1 "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: For whatsoever is not of faith is sin. We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

It is hypocrisy to say we love our sisters in Christ, and then knowingly offend their weak conscience. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." I John 2:10. "Let us not, therefore, judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brothers way." Rom. 14:13.

way." Rom. 14:13.

I Cor. 10:23 "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not."

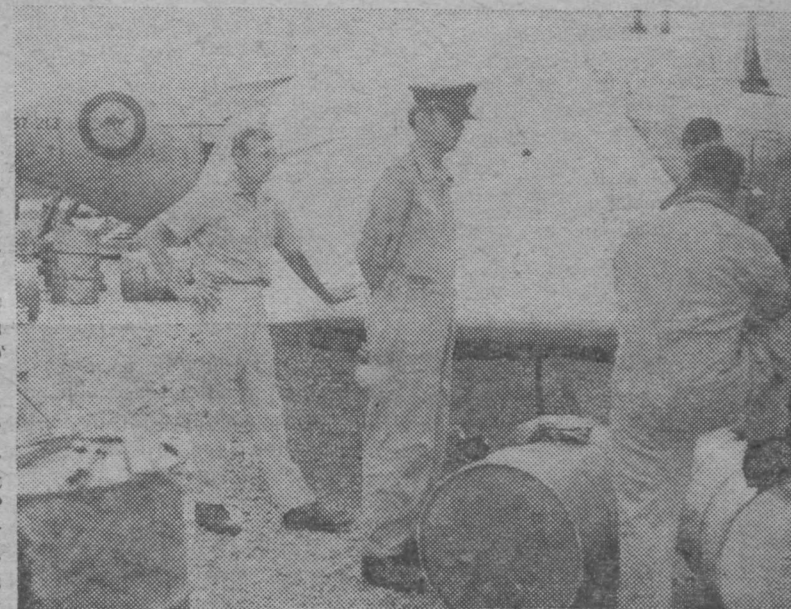
Paul is not talking about sinful things. He did not have liberty to steal, lie, kill etc. He is

talking about things that others might assume to be sin. It is his teaching that if these things do not edify those brethren in the Lord that he loves dearly, then he will not please himself in that particular matter.

Many times if there isn't a definition (Continued on page 8, column 5)



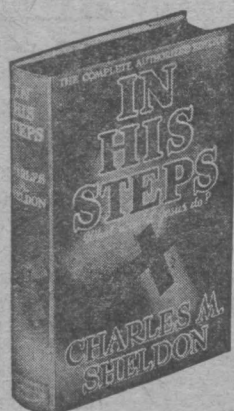
This is a picture (taken just about sundown) of a Hercules Army Transport plane. It landed at the Koroba airstrip and shortly after coming to a stop the right wheels started to sink. Eventually the wheels kept going down until the undercarriage of the plane was sitting on the ground. While the Koroba airstrip is one of the best strips in the Southern Highlands, for lighter planes, it cannot handle large planes of this type. Two Hercules have landed on this strip and both of them went down in this same manner. The Koroba strip is built on top of a huge swamp and the surface is springy even though it has drains and a foot of rock.



God says that, "All things work together for good to them that love God." I certainly believe that, Don't you? In this picture is definite proof of that text. The big Hercules that got stuck on the Koroba airstrip afforded no small problem to get it out of that hole so it could get airborne again. But what possible good could come from an Army transport getting stuck on the Koroba airstrip. Insofar as the Army was concerned nothing I suppose, but insofar as I was concerned it made a lot of difference.

Before the plane could be lifted out of that hole nearly 2,000 gallons of kerosene had to be drained out of the right wing. Unless some drums could be made available it would have to go on the ground. I managed to borrow two 44 gallon drums from the Government Station and wound up taking home about 85 gallons of kerosene free of charge. Yes, I believe that all things work together for good to them that love the Lord.

In this picture I am patiently waiting as my two drums are being filled with the kerosene. The Station people managed to find enough drums to save all of it. A day and a half later the big plane was lifted out of the hole and was on its way.



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PAGE FIVE

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"Outward . . Inward"

(Continued from page two)

piece of wafer. On one occasion, he said he was going to a home to observe the communion of the sacrament for a man who was sick and dying, and somehow that night he dropped that little wafer god into the commode. The consternation that came to him as a result of it is indescribable. On another occasion, the sleigh in which he was riding overturned and he lost the wafer god in the snow, and his worry and burden and consternation was almost unbearable. Now that is religion that is more outward than inward.

I am thinking of the same in as far as the observance of the Lord's Supper is concerned. There are people, even Baptists, who believe that when you take the Lord's Supper, it adds something to your salvation.

Some months ago, a woman said to me, "Brother Gilpin, I want to come to your church and unite. I want to take the Lord's Supper one time before I die." I said to her, "Why would you want to take it at least once?" She said, "I want to be sure of my salvation." I said, "I thought you told me you were saved." She said, "I think I am, but I think I would be more saved if I took the Lord's Supper."

You see, beloved, what she is doing? She is depending upon the outward rather than on the inward.

I say to you, when the Romanists depend upon that wafer god, when the Campbellites depend upon the creed that you hold or depend upon the reading of the Word of God for your salvation, you are then experiencing a religion that is more outward than it is inward.

II
MAN IS MORE INCLINED TO OUTWARD OBSERVANCE OF

RELIGION.

Man is carnal in his unsaved state, and not spiritual. If you are unsaved and have one single spiritual desire, it is because the Lord has begun to work in your heart. The average man, outside of Jesus Christ, is strictly a carnal man. He has no spiritual desires. No wonder he would rather have an outward religion than an inward experience.

Another reason why man is inclined to the outward observance of religion is because he loves his sin. A man can mend his robes and that doesn't hurt him. They are not himself. But to rend his beloved sins is like tearing out his eyes. It hurts. When I talk about an inward experience, I mean that which changes your life. A man can rend his robes. That is something on the outside. That doesn't hurt him one particle. But to rend his sins—to tear those sins out of his life, that hurts. I say, beloved, it is just like tearing your eyes out. Joel says, "Rend your heart, and not your robes."

Another reason why men are inclined to outward forms of religion is that they don't want to submit to God.

I often think about the Jew in the Old Testament. There was a courtyard roundabout the tabernacle, and there was the Holy Place and the Holy of Holies inside the tabernacle. I think how true it is today that many will throng the outward courts of religion yet shun the holy place of repentance and faith. They just do not want to submit to God.

I ask you, is your religion an outward religion or an inward experience? One person was in this service last Sunday morning most miserable, unduly miserable, all because of that person's experience. He was a Baptist with an outward experience rather than an inward experience. Unsaved friend, the only reason why you

are not miserable today is because of the fact that you are a carnal sinner that loves the things of this world rather than the things of God.

III

A TRUE EXPERIENCE IS MORE INWARD THAN OUTWARD.

Let me give you a good example. Jonah was one of the classic characters of the Old Testament. Jonah went to the city of Nineveh to preach. The Word of God tells us that in the city of Nineveh, Jonah got a reception, the like of which an average preacher never could dream of. The whole town was saved. Wouldn't I like to have the experience that I could see everybody in Ashland, Kentucky, saved! Jonah had that experience, in that he saw everybody in the city of Nineveh saved—600,000 people saved.

The old king got down off his throne, rent his garments, sat down in an ash heap, and repented before God. He not only rent his garments, but he rent his heart. He called on the people of Nineveh to do likewise. He said, "It may be that God would turn from us and God will spare the city." The Word of God tells us that 600,000 people were saved.

Somebody might point to that old king sitting out there in the ash heap, with his garments rent, putting straw and ashes on his head—somebody might point to him and say, "Oh, that is a dirt and straw religion." Listen to what Jesus said about it:

"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Luke 11:32.

Jesus said it was genuine. Jesus said it was real. What was real about it? When a man rent his garments, that was a sign of what was taking place in his heart. He had already rent his heart, for he said, "You call on God. It may be that God will spare our city."

On the day of Pentecost, when Simon Peter was preaching to the crowd, the Holy Spirit took hold of them. Listen:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Acts 2:37.

That word "pricked" means the idea of taking a knife and sticking it in a man's heart and twisting it around with all the strength you have. The effect would be the same as you have here in this instance. The Word of God caused them to be pricked in their hearts.

I am saying, beloved, the majority of people need an experience like that. The majority of people join a church and have no idea of salvation. They rend their garments. They come forward and make a profession of faith. That is all they have, and if they were to die in that state, they would go to Hell.

As I say, on the day of Pentecost, they were pricked in their

hearts. Oh, would to God that God might prick you in your heart to the extent that you felt that a knife was just digging into your very soul—that the Word of God would have that effect upon you!

You remember the story of the conversion of Paul. The Word of God tells us how he was saved. Listen:

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."—Acts 9:4, 5.

God was pricking Saul in the heart.

We read in the book of The Acts that they had a conference in Jerusalem, and they had it because certain men which came down from Judaea misrepresented the truth. We read:

"And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved."—Acts 15:1.

They said, "That is what they teach at Jerusalem. Paul tells you otherwise, but what they teach at Jerusalem is you have to be circumcised. You have to have the outward form of religion."

So they had a conference at Jerusalem to settle the matter. When it was settled, it was plainly shown that salvation was not on the basis of circumcision as an outward form, but rather, a circumcision of the heart on the inside.

A little later, we read: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened."—Acts 16:15.

The average individual has an

outward religion, an outward expression, but Lydia had the genuine article. It was an inward expression: "whose heart the Lord opened."

A woman told me sometime ago, "One day, I looked down and saw my son and I knew that he was under conviction. I nudged him and said, 'Why don't you go on up?' He went up and made a profession of faith." She thought she had done something great. I said, "You ought to be ashamed before God for what you did in helping to cause that child to have a false experience, and to have in him a false hope."

Beloved, listen, it is not the matter of making a profession, but it is a matter of Jesus Christ possessing your soul and being in your heart.

We read:

"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."

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:9, 10.

Beloved, I say to you, you may have the outward—you may have confessed with your mouth, but do you have the inward? Do you believe in your heart that Jesus Christ is your Saviour? Don't go out of this place thinking you are a good boy or good girl because you are a church member. I say to you, you are a child of the Devil and on the road to Hell unless your religion is an inward religion rather than an outward one.

I remember one of the old writers telling of an experience whereby a man was poor. He was a Jew and he came to the Jewish priest one day to bring a sacrifice.

(Continued on page 7, column 1)

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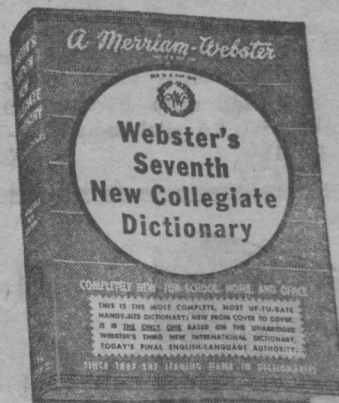
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PAGE SIX

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Eld. Wm. C. Burket Missionary To Navajo Indians



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Write Brother Burket frequently. His address is:

Elder William C. Burket
P.O. Box 9
Shiprock, New Mexico 87420

"Outward . . Inward"

(Continued from page 6)
fice. But it happened the night before he left home to come to the Jewish priest to offer his sacrifice—that a poor widow came to his house and asked for food. All he had was the two pigeons that he was going to bring the next day for sacrificial purposes. He gave those two pigeons to the woman. That left him without anything for sacrificial purposes. You remember in the Old Testament a man could bring an oxen, or a sheep, or a pigeon, or a turtledove, depending upon his wealth. The blood of that animal was a type of the blood of Jesus Christ whereby we are saved. But this fellow gave his two pigeons that he was going to use the next day for a sacrifice to the widow and her son who were hungry.

When he went to the priest the next day, the priest said to him, "Where is your sacrifice?" He said, "I have none. I gave my sacrifice to a widow and her son that were hungry." The priest

said, "An exception can be made. If you don't have a blood offering, you can bring an ephah of fine flour." An ephah is a very small measure of fine flour. The man said, "I do not even have that. My children at home are hungry. I am grieved in my soul. I am broken-hearted to think that I am so poor that I have nothing to offer to my Lord. My sins are great. I am pricked in my heart. I wish I had a sacrifice to offer."

Just about that time the choir of the temple started to sing the first song that says:

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psa. 51:16, 17.

When they heard the choir as they sang, the priest said, "If ever there was a case where a man had no sacrifice, no burnt-offering, but came with a broken and contrite heart, it is this.

Oh, would to God, beloved, you would come to the Lord Jesus Christ in the same way, realizing today that there is no salvation to you outside of Jesus! May you come today, realizing that you stand in God's sight as a despicable sinner. Would to God that you might come to Jesus Christ and throw yourself on Him, and say, "Lord Jesus, I depend upon you. If I go to Hell, I'll go there depending on you. As the song says:

"In my hand no price I bring,
Simply to Thy Cross I cling."

May you claim Jesus this morning, and may yours be an inward experience rather than an outward one.

May God bless you!

Fred T. Halliman

(Continued from Page One)

trinal stand, there is no need for you to feel obligated to write and tell us that unless we come to your position, you are going to lower the boom on us, simply exercise your privilege and right as a Baptist, and leave off where you took up, for you are not going to change me by any threats to stop your support — I am not for sale.

Listed below is a bird's eye view of what I believe, preach and practice here on the mission field. If you can support this work, knowing what I believe even if you don't agree with me, either in whole or in part, your support is needed and will be appreciated. If you cannot, there is no hard feelings on my part.

As to:

1. The existence of God. With all of my heart and being I be-

lieve there is a God. Only, "The fool hath said in his heart there is no God."

2. The Lord Jesus Christ. That He has always coexisted equal with God the Father. That in due time he was born of a virgin. Lived upon this earth among sinners, yet without sin. That His death was voluntary and sacrificial — it was a ransom for our sins.

3. The atonement. That the atonement of Christ is sufficient for all of our sins. That it was made only for God's elect.

4. The doctrines of grace. I subscribe fully and without reservation to what is commonly called "The five points of Calvinism."

5. As to the church. That the Lord Jesus Christ established what is essentially a Baptist Church, during His personal ministry, that it was empowered by the Holy Spirit on the day of Pentecost, that there never has been a time nor never shall be from the first church the Lord established until He comes back that these Baptist Churches have not existed or shall exist, but that they have successively come down through the ages, and will be here when He comes for them. In other words I am a Landmark Baptist.

6. The ordinances. That the Lord only gave two to the church, baptism and the Lord's Supper. That baptism can only be administered by the proper authority i.e., that of a Baptist Church, to a proper candidate, a professing believer in Christ and that immersion can be the only mode. That the Lord's Supper can only be observed by the local congregation using only wine and unleavened bread.

7. Missions. That mission work can only be done Scripturally upon the authority of a church. Mission boards are wholly unscriptural.

8. The gospel. That without the gospel none will be saved; hence the gospel is instrumental in the salvation of any soul.

9. The Second Coming of Christ. I am a Pre-mill, Pre-trib and if there are other "pres" taught in the Bible as plainly as these two are, I am for "them," also.

10. The Bride of Christ. It can be nothing but a Baptist Bride and a selected Baptist group at that.

I trust that this will give you a bird's eye view of what you support when you support New Guinea Missions.

Pre-Trib

(Continued from page five)

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Tit. 2:13.

"And unto them that look for

him shall he appear the second time without sin unto salvation."—Heb. 9:28.

"Surely, I come quickly. Amen. Even so, come, Lord Jesus." — Rev. 22:20.

Now brethren, let us not play with language. We are dealing with words which were inspired by the Holy Spirit. Let us not seek to find new and different meanings for words in order to cause them to fit a new found theory of our own. Look at these words: "waiting," "look," "wait," "looking," "Even so, come, Lord Jesus." Will not my post-trib friends admit (be honest with me now) that they give a different meaning to these words than they did when they were pre-trib believers? Please, I beg of you to consider this question. These verses which set forth the attitude of churches and individuals of New Testament days toward the coming of the Lord, clearly and undeniably set forth the imminence of the Lord's return.

Let us have a lesson in absurdity. I am standing on a corner when a friend comes by and asks me what I am doing. I reply that I am waiting for a bus. The friend asks me when the bus is due, to which I answer that it is not due for at least three and one-half years, or maybe seven or more. I continue to stand on the corner looking down the avenue. Another friend stops and asks me what I am looking for. I reply that I am looking for the bus. The friend asks me when the bus is due, to which I reply that it is at least three and one-half years, or maybe seven or more years. Here, my brethren, is the post-trib friend with his pretended waiting and looking for the Lord's return. You say that this is absurd. Well, that is what I say about the post-trib's waiting and looking for something that he believes cannot come for several years.

Here is John the beloved disciple at prayer. For what is he praying? He says, "Even so, come Lord Jesus." Now one of you post-trib brethren had better hurry over, interrupt his praying, and straighten him out on his theology. He is so mistaken. He thinks the Lord might come at any time. He is even praying for this in his own lifetime. Talk all you like, dear post-trib friend, but you cannot pray John's prayer without giving up your post-trib theory.

"Then WE which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." — I Thess. 4:17.

"Behold, I show a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—I Cor. 15:51, 52.

Let us put out an emergency call for our post-trib theological trouble shooter. Here is a man who is in trouble on his views of prophecy. His name is the apostle Paul. He is so confused that he thinks that he might be included in the rapture. He is confusing others in each succeeding generation, for as they read his writings they will be led to believe that they might be included in the "WE" who are alive at His coming, and in "WE" that shall not all sleep. The post-trib better hurry and straighten Paul out before he has people believing in a Pre-trib rapture. Or maybe we pre-tribs better call on Paul to straighten out the post-trib in their beliefs that Paul could not have been in the rapture, (alive that is), and that there is not much possibility that any of us will. Well, one thing is for sure. Somebody needs straightening out — Paul or the post-trib — for both cannot be right since they are contradictory one to the other. Well, brethren, for my part, I will just go along with Paul, and believe and preach the "any-moment return" of the Lord for His own, and that we who are living now may take part in that glorious experience.

Now let us notice the designed

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FRED T. HALLIMAN

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effect that the doctrine of the rapture should have upon those who believe it. According to I Thess. 4:18, this doctrine should comfort those who receive it, especially in the loss of saved ones. According to Titus 2:13 this "Blessed" hope should cause happiness and rejoicing to those who hold it. According to I John 3:3, this hope has a purifying effect upon its devotees. Now, I will say this. Those of us who are pre-tribs, and are not comforted, made happy, and influenced to more godly lives by our thus believing, do not believe as we should in this truth. Now I must say, and the post-trib should be willing to admit — that the doctrine of the rapture would do more to produce this comfort, happiness, and purifying of the life, if it may happen at any moment, than if we know that it is several years or more away. In other words, the post-trib theory has taken away, in a large part, the effect that the doctrine of the rapture was designed to have upon the life of God's children. If I believe that this event may take place at any moment, then it will influence me greatly. If I believe that it will not take place for several years, then it will not exercise the same amount of influence over my life. So we see that the designed effects of the doctrine of the rapture on God's children prove the fact of its imminence. Imminence is essential to the producing of the proper and intended effects thereof.

"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken."—Lk. 12:45.

Now I would be the last one to accuse all post-tribs, or any for that matter, of using their theory as an excuse to sin, or of being any less faithful in service and clean in life than others. But I will say that, as the pre-trib theory has a tendency to promote righteousness and godliness and faithfulness, so the post-trib teaching that the Lord's coming cannot be at any moment has a tendency to weaken our life and service for God. It is very clear (Continued on page 8, column 1)

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PAGE SEVEN

Pre-Trib

(Continued from page seven)

that this Scripture teaches that the attitude "my lord delayeth his coming" precedes and promotes unfaithfulness in servants. From this, I must, in faithfulness, charge my post-trib friends with taking away from God's servants a truth that was given by God to promote faithfulness and cleanness and giving them a theory that tends to promote unfaithfulness and unholiness. Let them answer this charge as best they can. I have set forth the fact of imminence as one proof of a pre-

tribulation rapture. I have set forth the following things as a proof of imminence.

1. The early churches believed in imminency. 2. The Bible commands us to have the attitude of "watching," and "being ready" for the Lord's return which demands imminence. 3. Biblical statements as to the Lord's coming teach imminency. 4. The stated and commended attitude of the church and individuals of the New Testament teach imminence. 5. Paul's including himself and his readers in the possibility of being in the "WE who remain" and be alive at

the Lord's coming. 6. The designed effect of the doctrine of the rapture upon those who believe it. 7. The Biblically stated fact of the tendency of a belief in post-trib to promote unfaithfulness and unholiness.

Now these should be sufficient to prove imminence. And surely, all will agree that imminence demands and proves pre-tribulationism. My post-trib friends will agree with me in this, and seek to disprove imminence in order to defend their theory. I have already dealt with their efforts to do this in a previous article. Let me say once again that the few and weak arguments they produce to disprove imminence, cannot offset the multitude of arguments in favor of imminence. That some of their arguments are based on the fact which we agree upon, that the Lord knows when He is coming, and it is not an any moment matter with Him, but a predestinated time. But He has not seen fit to reveal to us in His Word when that time was, and has revealed to us, that as far as we know, it may take place at anytime. Furthermore, any arguments of post-tribs against imminence have all lost their force by now, for none of them would apply beyond the very early days of Christianity.

Brethren, the "any moment coming" of our Lord is the icing on the cake — it is the dessert. No one can have a full course meal on the subject of prophecy without putting on the table as the best part of all, the glorious truth that the rapture may take place at any moment of time. I do hope these articles will help my pre-trib friends (and they are still legion, though many have forsaken us here). I trust that they will help those who are weak and undecided in this subject, and that, it might please God, to reclaim some of my erring, yet still beloved, post-trib friends. God bless you all.

Burket's Report

(Continued from page one)

We visited a few more houses but it seemed that everyone was away at the Chapter meeting. Therefore, I gave up and went home. I paid my interpreter \$5.00 for his help, and I seem to get the message that the door to Little Water has been closed for now.

In the past months it has become more plain to me that the Lord is moving me towards Lukachukai, Arizona. Most of the times that we have ministered in this village this past winter, we have had to go the long way around due to the fact that the mountain pass is snowed shut. We tried going over the mountain once as this has been a very mild winter with little or no snow. We found that the roads were plowed open up as far as the oil and gas companies had wells. But the snow was too deep to venture down the other side even with our four-wheel drive pickup. As it was too late then for us to go back to Shiprock and go the long way around, we drove into a little cove and did some house to house visitation. I gave the gospel to two young men in one house and another young man stopped his activity long enough to listen to the gospel by our truck. Another family listened to my preaching. Then, said that they belonged to a Pentecostal church at Shiprock. The Mormons are well established there, as well as the Native American or Peyote church. I have not felt led to go back there as I want to spend more time at Lukachukai.

I want to tell you a little about this last named place. It is a beautiful valley with high sandstone formations towering just at the foot of the mountain. As I've

said before there is an old Catholic mission there. And the Mormons have a home there in which they are meeting. Also, I hear that the Pentecostals have two different homes in which they are meeting. The people whom we have been visiting express a desire for a good church. Some say they are tired of going to mass and knowing nothing about what is being said. They say, "We want to hear the Word of God and they don't tell us anything."

On our last trip there we started visiting close by the Catholic mission. The first house we came to had a late model van parked outside the gate. We speculated what missionary might be there. But as I started in the gate the door opened and the Catholic priest came out. Even so, the woman invited us into her home. Not only that, but she brought us some coffee and donuts, it being close to lunch time. She listened as I told of Christ and the fin-

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ished work on the cross. This Navajo woman was 78 years of age and had been very well educated and spoke English as well as we do. She nodded a few times as to give assent to what I was saying, but I couldn't help wondering about her later, hoping that the light shined into her heart. I related to her how I had been a R. C. until the gospel came to me in power, and my eyes were opened as to all the errors of this religion. I hope to call upon her again this week.

As this woman had asked us to go to visit her son's home who lived next door to her, we next went there. The woman at this house also cheerfully invited us into her home. When I told her who we were and what we were doing in this area, She said, "We need a Baptist church. My husband goes down to the Mormon church because at least he can understand what they are saying. But I won't go there. They want to take our children and raise them Mormon."

I will tell you about one more visit that we made this day. At this house, the husband met us outside and invited us in. His wife was able to get around by means of a wheel chair. I don't know what might be her illness, but her mortal frame was wasted away from some disease. While I talked to the man outside, she told my wife that she was saved, but that there was nobody to

teach her the Word of God. She practically begged us to come and have services in their home. My wife read some Scriptures and talked to her. Her husband is unsaved and she was disturbed because he has an alcohol problem as do so many of these Indians. He is good to her in his sober moments. He had been doing the wash for her when we arrived.

These are just a few of the people that we talk to in the Lukachukai village. And many of them want us to come back and have services with them. The Lord might be pleased to lay it on the heart of one of them to open their home as a meeting place in answer to your prayers. The lady in the wheel chair would be willing, but their home is not suitable. However, her husband is building a new house that would be better situated to accommodate other people.

Here in Chinle we are only 45 miles from Lukachukai by good paved roads. This puts us in a much better position to minister to these people.

Yesterday, before we had hardly got settled in our new location, my son John and I were trying to block and level our mobile home — when a Navajo Christian man paid us a visit. He talked to us about the need right here in Chinle for a Baptist Church. Therefore, we hope to visit here also in hopes that the Lord is going to start a church here. This man tells me that there is a people here who profess a preference for a Baptist church.

Brethren, pray for us that our God might be pleased to work a work in our places of opportunity that will bring honor and glory to His wonderful name.

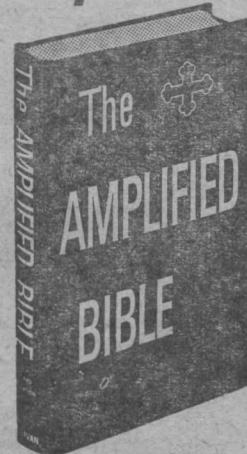
Adam's Rib

(Continued from page five)

is a precept that the Lord has laid down in His Word. We need to be familiar enough with the Scriptures that we can see the over-all precept, as well as the direct commands. Perhaps we are going at this thing in a negative manner. Instead of asking is it all right for me to do this, let us ask, is it really necessary for me to do it? Will my life be enriched enough to compensate for the injury to a weak sister in Christ? Would asserting my "right" bring more glory to the Lord, or denying self, so that my beloved sister would not stumble?

May our prayer be "O Lord, teach us to love one another and esteem others higher than ourselves."

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As I have read T.B.E. through the years I have had a prayer on my heart that if it could be according to the will of God that we believe the wonderful truths that your church believes and teaches might be able to meet together and worship our Blessed Lord in spirit and truth.

This past Sunday, February 27th this dream and prayer became a reality, as a group went over to Columbus, Mississippi to the Pine Haven Baptist Church where Elder Elvis Gregory is the able pastor. We united with his church and were given authority to become a mission from the church.

We came back to Alabama praising God for His leadership as we made this step in His name. Pray for us as we assemble together the small in number (11 charter members) that we will all grow in grace and knowledge of Our Lord Jesus Christ. Elder T. L. Griffin is our pastor. He has had some articles in your paper and also attended the Labor Day week-end meetings.

Let me say again thanks to you and T.B.E. for surely the Lord used you and your wonderful paper to enlighten this group of people to see the truth and need for a church such as we have now.

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